

## Islamic Education Contribution in Social Interactions of the Bugis Society: The Study of Social Change in the Bugis Soppeng Society

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**Muhammad Alqadri Burga**

Program Pascasarjana, Universitas Islam Makassar, Indonesia

\*e-mail: qadriburg@gmail.com

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### **Abstract:**

*This research aimed at finding out the implication of social change to social interactions in Bugis Soppeng society, with three focuses problems: the type of social interaction, the system of value in social interaction, and the implication of value transformation to social interaction. The method of this research is qualitative with historical, sociological, and philosophical approach. The source of data consist of informants from several components of Bugis Soppeng society such as: tradition personage, religion personage, historian, cultural observer, and government. The result of research earned that the social interaction of Bugis Soppeng society has three types: helping each other (selfless), cooperation (work/business relation), and competition. The value system in social interaction refers to three value sources: culture value, religion value, and modern value. The transformation of value impacts on: value system about social stratification, the caring pattern of children, society dreams, the relationship pattern between noble and ordinary society, the relationship pattern between parents and children (old generation and new generation). The implication of this research was assumed as the necessity of tradition, religion and modernization in social interaction.*

**Keywords:** Bugis, Islamic education, social change, social interaction, tradition

### **Abstrak:**

Penelitian ini bertujuan untuk menemukan implikasi perubahan sosial terhadap interaksi sosial masyarakat Bugis Soppeng dengan tiga fokus permasalahan: bentuk interaksi sosial, sistem nilai dalam interaksi sosial, dan implikasi transformasi nilai terhadap interaksi sosial. Metode penelitian ini adalah kualitatif dengan pendekatan historis, sosiologis, dan filosofis. Sumber data terdiri atas informan-informan dari berbagai unsur masyarakat Bugis Soppeng: tokoh adat, tokoh agama, sejarawan, budayawan, dan pemerintah. Data dikumpulkan dengan observasi, wawancara, dan dokumentasi. Data dianalisis dengan reduksi data, display data, dan penarikan kesimpulan. Hasil penelitian diperoleh bahwa interaksi sosial masyarakat Bugis Soppeng memiliki tiga bentuk: tolong-menolong (tanpa pamrih), kerja sama (relasi kerja/bisnis), dan persaingan. Sistem nilai dalam interaksi sosial mengacu pada tiga sumber nilai: nilai budaya, nilai agama, dan nilai modern. Transformasi nilai berdampak pada: sistem nilai mengenai stratifikasi sosial, pola pengasuhan anak, cita-cita masyarakat, pola hubungan antara bangsawan dan masyarakat biasa, pola hubungan antara orang tua dan anak (generasi lama dan generasi baru). Implikasi penelitian ini adalah diasumsikan perlunya akumulasi adat, agama, dan modernisasi dalam interaksi sosial.

**Kata Kunci:** Bugis, pendidikan Islam, perubahan sosial, interaksi sosial, tradisi

## INTRODUCTION

Social interaction in Bugis Soppeng society has its own value system. This value system becomes the guideline and philosophy of life of Bugis society generally accepted, believed, and implemented by all Bugis Soppeng society (Nur, 2003). Even a person is declared worthy to stay alive if the values are provided in attitude and behavior. This is what makes Soppeng become an area of tradition and well-mannered.

Soppeng itself is one of regency in South Sulawesi Province, Indonesia. This regency consists of eight sub-districts and seventy villages. The Soppeng society is made up about 90% of Muslims. Generally the area is still a village that seems to be influenced by modernization so that the changes of social interaction due to the changing value system cannot be avoided (BPS Soppeng, 2013).

Based on social interaction in the Soppeng society, it seems there has been a struggle between tradition and modernization as a source of value in interacting. On the one hand, trying to defend tradition as an ancestral heritage, while on the other hand modernization must also be accommodated in response to developments in various sectors that show social change for the betterment of a region. This is the impact of globalization that brings cultural interaction between state and affect all aspects of human life (Fokin et al., 2017).

This phenomenon is interesting to be studied in research about the impact of social change on the social interaction of Bugis Soppeng society which is described in three focus problems, namely: 1) the type of social interaction in Bugis Soppeng society; 2) the value system in the social interaction of Bugis Soppeng society; and 3) the impact of value transformation on social interaction in Bugis Soppeng society. So the focus of this research becomes important because trying to find the existence of tradition in the modern era.

## LITERATURE REVIEW

### **Social Interaction and Social Change**

Human as social creature cannot be separated with interaction in reality. The social interaction is a process that is done by every person when they acts to have relation with another person (Liliweri, 2005). This relation can be happened between a person and another person, a group with another group, or person with group dynamically (Soekanto, 2006). So, social interaction can be interpreted as the dynamic social relationships between human.

The social interaction happened is because of the existence of social contact that is continued with the communication between two persons or groups. Therefore, social contact

and communication become requirements that make up the social interaction (Soekanto, 2006). Social contact can be purposed as social contact or meeting. As the development of technology, social contact can be done through virtual world, such as telephone, e-mail, or other social media. Communication is delivering information from communicator (message giver) and delivering interpretation by communicant (message receiver), then it makes reaction (feedback) through accepted information.

Social interaction should be viewed as three separate, but obviously interrelated, processes: motivational, interactional, and structuring (Turner, 1988). Motivational processes, is something that encourages person/group so they have strong willingness and enthusiastic to intertwining the interaction with other person/group (Turner, 1988). This booster factor is the willingness to give or get social support. There are five types of social support, such as: 1) Emotional support, including empathy expression, caring and giving attention to other people, 2) Esteem support, such as comparing with the others lower achievement, 3) Instrumental support, including direct help that can be in the form of service, time or money, 4) Informational support, including, giving advices, directions, suggestions, informations or feedback, 5) Companionship support, such as confession of membership in group (Sarafino & Smith, 2014).

Interactional processes is the condition of mutually impact, mutually need or mutually competition. Meanwhile, structuring processes is the system of value constructed or rules that are agreed by two persons or more in order to get conducive interaction (Turner, 1988). As the time goes by, rules as the system of value in having social interaction can be changed by parallel with social change (Martono, 2011).

According to Davis (1952), social change means alterations that occur in structure and function of society. In other words, social change refers to the modification which take place in the life patterns of people in any aspects: social process, social patterns, social interactions, or social organization (Ravi, 2015). That argument is in line with opinion of Ranjabar (2008), that social change is a happening process of structure changes of society that work parallel with the change of culture and a social system function. Therefore, social change is the changes of structure, function, value or other aspects in the society as the response through disturbed continuity of social unity.

The changes can be tasted by every society in this world with systemic impacts. In other words, the changes in one field can impact through other fields. It appropriates with Soekanto (2006) opinion, that every society in their life definitely gets changes. That

changes can be in the form of social values, social norms, actions pattern, social organization, composition of social institute, social classes in society, authority dominance, social interaction, etc.

That change actually is not happen as well. In accordance with big border, social change can be impacted by several factors from inside and outside society (Martono, 2011).

The factors that come from inside society (internal), such as: 1) the increase or decrease of inhabitant, it makes the changes of spreading residence area and the increasing of job vacation. 2) The existence of new innovation, such as technology can change the way of interaction of people. Technology can replace the human power in production activity in industry sector. 3) Contradiction or conflict, it happens when there is the difference of interest or imbalance of social. 4) There is rebellion or revolution, it closely relates with previous factor that is social conflict (Martono, 2011).

The factors that come from outside society (external), such as: 1) there is a disaster or something that impact physical environment, this condition coercive a society to flee and adapt to new environment. 2) Warfare, the party who win usually will coercive the ideology and culture to the lose party. 3) There is the impact from other cultures. If that impact is accepted without coercion, it is called *demonstration effect*. If both of them are getting rejection, it is called *cultural animosity*. However, if it has stronger impact from other cultures, so it will arise the process of *imitation*, original substances of culture will be moved (Soekanto, 2006).

The kind of imitation is worried to happen in Bugis society as the part of integral of world society that is impossible to get loose from modernization. Especially Bugis Soppeng society with system value that already has standard and focused, therefore it arises the slogan “*adekna yassisoppengi*” (Bugis Soppeng is united by tradition). Because the focus of this research is on social interaction in Bugis society, so it is necessary to describe about *Bugis* itself.

### **Bugis Society**

Lexically, *Bugis* comes from the word “*to ogi*” that has meaning “*Bugis people*”, it is one of ethnic group in South Sulawesi, Indonesia that belongs to cluster of Melayu Deutero. Bugis people assume that the old grandmother is the person who has already comes by “*to manurung*” (direct representation from heaven into the earth) to bring norm and social rules into the earth (Pelras, 2006).

The existence of Bugis society is on “*pangadereng*”. *Pangadereng* is not just the tradition rules, norm system or value system, but it already becomes the shape of Bugis culture itself. The norms and rules tradition of Bugis society that is called as “*adek*”, it is just one the aspects of *pangadereng* (Nur, 2003).

There are five aspects of *pangadereng* that relates each other becoming whole unity, that is: *adek*, *rapang*, *bicara*, *warik*, dan *sarak* (Mattulada, 2014). *Adek* is tradition law that settle the pattern of *Bugis* relationship. *Bicara* is all things that relates with judicature, as judicature law and rules in discussion. *Rapang* in language means example/parable. *Rapang* functions to keep the continuity of law from time to time, as the substance of comparison in the condition before the rules about everything existed, so the decision about past can be a consideration (Nur, 2003), it can be called as *yurisprudensi*, in Islam it is called as *qiyas*. *Warik* is the stratification of social layer in Bugis society. *Warik* becomes the determining point of right and obligation of person based on their social status in society and family. *Sarak* becomes part of *pangadereng* after Islam is accepted in comprehensive way by *Bugis* kingdom in XVII century. *Sarak* functions to straighten the bad habits of *Bugis* society that is not appropriate with religion, and ascertain the running of religious in society works as well (Nur, 2003).

Those five aspects of *pangadereng* become the source and system in building conducive social regulation. To apply those five aspects of *pangadereng* in one whole system, it takes unifier/adhesive/core/ethos, that is *siri*. *Siri* makes the culture of Bugis still awake and developed, as the motivation to express *pangadereng* for the supporter (Mattulada, 1985). *Siri* is not only interpreted as ashamed, contemptible/shame or respectability/self esteem, so the person who gets “*masiri*” (losing their respectability) they prefer to go out form their village (Pelras, 2006). But *siri* becomes autentification of Bugis people that reflect on nobly attitude, mutually appreciate and respect. *Siri* becomes ethos to keep develop (repairing the quality of self) so Bugis people have the courageous and capable to compete everywhere and whenever.

From this perspective, social interaction of Bugis society becomes interesting to investigate, because the value system owned, it is interpreted that social change can be faced as the transformation into Bugis civilization that is religious and modern.

## METHODS

### Participants and Data Collection

The location of this research is on Soppeng Regency, South Sulawesi, Indonesia. It is done on 2017. The type of this research is qualitative, that is collecting data in natural environment that sensitive through society and the place of research. The reports include: several advices from participant, the reflectivity of researcher, description and interpretation about the research, the contribution for literature and exclamation for changes (Creswell, 2017). It means that researcher as the key instrument when they come directly to the field in order to find the natural phenomenon that happen in social interaction of Bugis Soppeng society with certain ways and accuracy level, so it produces worthwhile information of knowledge. The first finding that relates with the shape of social interaction, value system in social interaction, and transformation of value implication through social interaction in Bugis Soppeng society is developed in the shape of hypothesis, then it is tested by the data of new findings in the field, if that hypothesis is accepted (the patterns found are supported by the data during research), therefore it can be developed into new theory.

The approaches used in this research are historical, sociological, and philosophical. Those three approach as perspective or base of knowledge that is used to analyze the social interaction that is developed in Bugis Soppeng society that is not separated from history, culture, social relationship, and wisdom from system changes inside.

The sources of data consist of informants that are determined purposively. The selection of informants is not based on represented population, but it prefers to the ability of informant to give data that is wanted by researcher. The informants come from several components of Bugis society such as: 1) *Tradition personage*, to get data about value system in social interaction of Bugis Soppeng society. 2) *Religion personage*, to get data about the role of religion in social interaction of Bugis Soppeng society. 3) *Historian*, to know the shape of social interaction of Bugis Soppeng society in the past as the substance of comparison with present. 4) *Cultural observer*, to know the displacement of value in social interaction of Bugis Soppeng society. 5) *Government*, to get the data about the rules of region government as the reference of society in doing interaction.

Several data are collected by using three techniques, they are participant observation, in depth interview and documentation (Kaelan, 2012). Participant observation is intended by the researcher to participate in doing social interaction in Bugis Soppeng society, therefore the data needed can be collected accurately. In depth interview, is done by using semi

structured technique, it means that the informant gets freedom to explore the answer of question delivered. The explanation given by the informant outside the question is added information. Yet, the researcher gives attention on interview orientation as checked list. Documentation is done to find the documents about the profile of Bugis society and Soppeng regency, and it can be in the form of photos of doing research.

### **Data Analysis**

There are three stages which are used as data analysis in this research. These stages are interrelated each other as developed by Huberman and Miles (2002), namely; data reduction, data display, and conclusion drawing/verification.

Data reduction is used to conclude the prominent data, to choose the principle things, and to focus on important things which are suitable with the theme and the pattern of the data. the reduces data gives a sharper picture of the results of the observation, and also makes it easier for researcher to search the acquired data (Kaelan, 2012). Moreover, data display refers to categorizing, grouping or classifying, then compiling them in the framework systems which correspond to the research problem. In further, the conclusion is withdrawn as an attempt to interpret the data displayed by involving the comprehension of the researcher. In order to get the credible conclusion, it should be accompanied by valid evidences, and should be consistence.

Furthermore, in order to get an objective, scientific, and credible research, there are four tests of data validity which are applied; credibility, transferability, dependability, and confirmability (Sugiyono, 2012). The credibility test is conducted through conducted through triangulation and discussion with various colleagues (experts) to obtain the complete perspective. The transferability test is performed by presenting a report that can well understood by the reader, thus indicating the possibility to be applicable on other social conditions. The dependability test is performed by showing evidence of its implementation research in accordance with the research procedures. Such a research is said to be confirmability when it is linear with dependability test. The objectivity of the research results can be judged as appropriate if it has been agreed upon by informants about the required data.

## RESULTS

As a cultured and religious community, Bugis Soppeng, tend to build a social interaction through mutual help (without hoping any favor), and It can be seen through a traditional ceremony and religious events which are held.

For example, in the wedding ceremony, the neighbors and families come to the event and preparing everythings a week before the event is held. Such as making *wala suji* (divider), and *baruga* (gate). Meanwhile, for making some foods and spreading the invitation sometimes has been prepared a month before the event is held. This condition also happen for fatality ceremony which families and neighbors come to take care of the body, such as staying up at the funeral home, digging for the grave, and also bringing the body to the interments in togetherness. All these are done without hoping any favor from the funeral home.

In religious events, such as *maulid* and *isra' mi'raj* of prophet Muhammad peace be upon him, the community of Bugis Soppeng come to join the events by contributing opinion, energy, and funds to make the event runs successfully. However, the contributions are given for those who feel that they are part of the event. Thus, there was an interaction with traders to hold event logistics. This Interaction is termed as cooperation because it is pragmatic.

The emergence of pragmatism makes the nobles who have weak economy is not e appreciated than the wealthy ordinary people. Sometimes, in pragmatic cooperation, the nobles become subordinate to ordinary people. Interaction in the form of this cooperation as well developed in various fields, including: economics, education, and politics. This cooperation often leads to competition, for example between traders, educational institutions, and team success in the political contest. In fact the competition has spawned conflict between families.

The calm of the conflict in social interaction in Bugis Soppeng society is not only caused by the fear of getting punishment which is set by the government as a source modern values, but rather the sense of *siri* (shame) when fighting with each other. It could be disgrace that someone loses honor (*siri*). In addition, conflict is also something that is prohibited by religion, so that conflicting people are generally who have low knowledge of religion and little spiritual experience.

Taking into account to the reality, the government of Soppeng Regency programmed *magrib mengaji* and *subuh berjamaah*. *Magrib mengaji* is an Islamic study activities conducted after the *magrib* prayers in congregation. *Subuh berjamaah* is the *subuh* prayer

performed in congregation followed by Islamic studies. Both are programs of the Soppeng Regency government (Kaswadi and Supriansyah) whose implementation is rotated in every mosque. Both programs are as a unifying container and socialization media of government programs. Appeared in the event, traditional leaders, religious leaders, and government elements sit side by side. All of them are at the highest social strata level.

This kind of condition makes some parents have a hope of their children to be able in that level of social strata. It can be seen through a spirit of some parents to send their children to the school to be civil servant. Some even impose a noble title Bugis to his son, and this creates a chaos in social stratification.

In addition, social change also has implications for the pattern of child care that was once authoritarian, then democratically guided, and now democratic tend to be permissive. With reason for respecting human rights and subject to child protection regulation, this matter impact on younger generation's interaction with the older generation that is more free. A child shouting to call or order parents, a child is free to joke to parents with uncontrolled jokes. However, it generally occurs in families and low-educated community.

## DISCUSSION

Social interaction can not separated from individual needs through others. This need then produces the action of caring each other (mutual help). According to Dovidio and Penner (2001), helping is an action that give advantage through another side, without making herself or himself gets their own profit. Yet, those actions can give risk (Baron et. al., 2006). But, if we look into the social interaction in Bugis Soppeng society, basically, helping each person means that they help themself. There is burden psychology that feels by the person who can not give help, in this case that they still do not have quality of internal and external to help others. Furthermore, the person who helped will feel *mawerek*, is the feeling that feel difficult because there is a plan to reply the help and there is an effort to give more appreciation and respect the person who helped him.

In addition to helping, other forms of social interaction is cooperation to fulfill the needs. But it is necessary to keep careful because the collaboration in the shape of pragmatic can make the conflict happened if there is the side who feel loss. The conflict will be very dangerous in Bugis society with its siri principle. Especially in the modern era can lead to ‘*siri distortion*’, namely the unwitting principle deviation to justify making a mistake. On

the basis of *masiri* (losing of respectability) a person justifies himself to make deviant behavior such as hitting or even killing.

The accommodation of modern values (foreign culture) without filter resulted in the *siri* distortion which brought the society to the attitude of prestige. a person more ashamed to live a modest life than corruption, he prefers to bribe out of shame if his son does not become a civil servant, even cheating occurs in the practice of education because of shame when the family or students do not pass. *Siri* should have made someone a spirit of doing good and away from evil. To avoid *siri* distortion, it is assumed the need for spiritual value (religion) in social interaction of the society. Islam then comes and accepts by Bugis Soppeng society because the lessons that appropriate with *pangaderang* and it is assumed that it does not give disadvantage for the followers. It means that Islam is welcome to accommodate the culture of Bugis Soppeng society (Rahman, 1995).

It is undeniable that Islam came to Soppeng in a society that holds a strong culture. So it is necessary to maintain a culture that does not affect the sanctity and purity of Islamic faith. Especially if the culture can be acculturated with Islamic culture so that the practice is filled with Islamic values. Cultural practices that are in line with Islamic precept are more withstand in society than cultural practices that are contrary to Islamic precept. Mean Islamic value is more dominant contribution in the social interaction of society, as an effort to habit the truth and do not truth the habit.

The acceptance of Islam as the source of value in social interaction of Bugis Soppeng society make the tradition value and religion value cohesive in accommodating and filtering the modern value as the demand of progression. The accumulation of tradition value, religion value, and modern value are applied by the government of Soppeng Regency in order to make the harmonious social interaction. These three values are included in programs of government and get good response by the society. The response can not be obtained without good cooperation from various elements of society, especially government, religion personage, tradition personage, and educational personage.

## CONCLUSION

The government needs to program a tradition and religious events as a unifying container and socialization media. It is also an effort to preserve and sustain the tradition. Introducing tradition and instilling religious values to children is important for the sake of maintaining the distinctive social interaction of Bugis Soppeng society. Things that are

considered good of traditions need to be preserved and then integrated with modern elements as a form of development through religious filters. It is assumed the need for accumulation between tradition, religion, and modernization in forming a conducive social interaction. That is, do not leave the tradition after the religion is coming and do not leave religion in the modern era. All of these can unite in harmony in social interaction to a modern religious Bugis civilization.

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