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**Interpreting Bugis-Makassar Social Ethics through the Prophetic Hadith:
The relevance of *Sipakatau*, *Sipakalebhi*, *Sipakainge*, *Lempu'*, and *Getteng***

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Abstract

This study aims to analyze the relationship between the social ethical values of the Bugis-Makassar people and the moral teachings found in the hadiths of the Prophet Muhammad (PBUH). The study is motivated by the younger generation's diminishing attention toward moral messages inherited through Bugis-Makassar local wisdom, alongside a growing tendency to view religious texts as the sole source of moral values. In reality, various Bugis-Makassar cultural values, such as; sipakatau (treating others with humanity), sipakalebhi (mutual respect), sipakainge (mutual reminding), lempu' (honesty), and getteng (steadfastness of principle), possess substance that aligns with Islamic moral teachings. This research employs a qualitative method, specifically library research. Data were gathered from literature on Bugis-Makassar culture and pappaseng (traditional advice), as well as hadith compilations and relevant prior studies. Data analysis was conducted using comparative and thematic approaches to identify points of convergence between Bugis-Makassar social ethical values and the Prophet's hadiths. The results indicate that sipakatau correlates with teachings on brotherhood and respect for human dignity; sipakalebhi with respect and honoring others; sipakainge with the principle of mutual counsel in goodness; lempu' with the values of honesty (sidq) and trustworthiness (amanah); and getteng with the Islamic concept of istiqamah (steadfastness). These findings demonstrate that Bugis-Makassar local wisdom and the Prophet's hadiths share a substantial alignment in shaping individual character and a civilized social order. The study affirms that local culture does not conflict with Islamic teachings; rather, it can serve as a medium for internalizing and actualizing Islamic moral values within the life of the community.

Keywords: Bugis-Makassar, Social Ethics, Prophetic Hadith, Local Wisdom, Sipakatau, Sipakalebhi.

PRELIMINARY

The Bugis-Makassar people are known for possessing a rich cultural heritage and value system. Various moral messages, handed down through generations via *pappaseng* (traditional precepts), customary sayings, and the counsel of elders, embody noble values that govern relationships among people, as well as interactions with the social environment and the Divine. Values such as *sipakatau* (treating one another with humanity), *sipakalebhi* (mutual respect), *sipakainge* (reminding one another), *lempu'* (honesty), and *getteng* (steadfastness of conviction) have long served as the ethical foundation for the Bugis-Makassar community in building a harmonious and civilized life.

The currents of globalization and the evolution of information technology have brought about significant changes in how society, particularly the younger generation, acquires moral values and guiding principles. The advent of social media and various digital platforms has become a primary influence in shaping the mindsets and behaviors of young people. Consequently, traditional moral messages handed down by Bugis-Makassar ancestors are increasingly less recognized, understood, and practiced. Many young people view local cultural values as archaic, irrelevant, and out of step with the times.

Rising religious awareness among Muslims has fostered a tendency to regard the Quran and Hadith as the sole sources of moral legitimacy. While this trend is fundamentally positive, in practice it

often gives rise to a dichotomy between religion and culture. Some people believe that moral messages rooted in local traditions lack a strong connection to Islamic teachings because they do not explicitly originate from the Quran or the Prophet's Hadith. Consequently, the heritage of local wisdom, which actually embodies universal values and aligns with Islamic teachings, receives insufficient attention in contemporary religious discourse.

The history of Islamization in South Sulawesi demonstrates that the Bugis-Makassar people's acceptance of Islam did not eradicate all pre-existing local traditions. Instead, a process of dialogue, adaptation, and integration unfolded between Islamic teachings and local cultural values. Many moral precepts prevalent in Bugis-Makassar society align in substance with the ethical values taught by the Prophet Muhammad (PBUH), such as honesty, trustworthiness, respect for others, social solidarity, and moral responsibility. This alignment indicates that local wisdom does not necessarily stand in opposition to religion; rather, it can serve as a medium for internalizing Islamic values within the community's way of life.

A review of existing literature reveals that studies on the moral values of the Bugis-Makassar people generally focus on cultural, anthropological, and character education aspects. Meanwhile, research on the Prophet's hadith tends to emphasize textual, historical, or methodological dimensions. Studies specifically examining the relationship between the social ethics of the Bugis-Makassar community and the moral teachings found in the Prophet's hadith remain relatively limited. In other words, there is a research gap characterized by a scarcity of studies attempting to connect and foster a dialogue between Bugis-Makassar local wisdom and Islamic teachings; specifically, the Prophet's hadith.

Against this backdrop, this study seeks to bridge two bodies of knowledge that have traditionally been examined separately: Bugis-Makassar local wisdom and the Hadith of the Prophet Muhammad (PBUH). Through a comparative approach, the research aims to identify points of convergence between the social ethics of the Bugis-Makassar people and the moral values embodied in the Prophet's Hadith. This study is significant not only for enriching the fields of Hadith and local cultural studies but also for demonstrating that the moral messages of Islam are not confined to religious texts; rather, they are also manifested in the various forms of local wisdom that flourish within the community. Consequently, this research is expected to contribute to the revitalization of Bugis-Makassar cultural values while fostering a deeper public understanding of how local culture and Islamic teachings can mutually reinforce one another in shaping character and social ethics grounded in noble values.

THEORITICAL REVIEW

Empirical Phenomenon

Advancements in information technology and social media have altered the patterns of value transmission within Bugis-Makassar society. While moral values were historically passed down through *pappaseng*, the counsel of elders, traditional leaders, and the family unit, the younger generation today increasingly derives behavioral references from digital media. Consequently, various noble values, such as *sipakatau* (treating one another with humanity), *sipakalebbi* (mutual respect), *sipakainge* (mutual reminding), *lempu'* (honesty), and *getteng* (steadfastness of principle), face challenges regarding their transmission and actualization amidst rapid social change (Suhra, 2019). Research on Bugis culture indicates that *pappaseng* has long served as a medium for transmitting moral values and character education, passed down from generation to generation through the family and the community (Suhra, 2019).

This phenomenon is evident in the increasingly complex social interactions within digital society, characterized by the emergence of various forms of intolerance and hate speech, as well as an erosion of the appreciation for the values of togetherness that have long served as the foundation of social life. In this context, the values of *sipakatau*, *sipakalebbi*, and *sipakainge* have become increasingly vital, acting as cultural instruments to foster mutual respect, social concern, and tolerance within a diverse society (Herlin et al., 2020). These circumstances highlight the challenge of maintaining continuity between the cultural values inherited from Bugis-Makassar ancestors and the social practices of the contemporary younger generation.

On the other hand, the rising religious fervor among the Muslim community is often accompanied by a tendency to anchor the source of moral legitimacy primarily in religious texts such as the Quran and Hadith. Consequently, some people fail to recognize that many moral values embedded in

Bugis-Makassar culture are, in fact, substantively aligned with Islamic teachings. Yet, various studies indicate that the Bugis cultural values embodied in *pappaseng*, such as honesty, care, patience, responsibility, and respect for others, are also fundamental values within Islam (Suhra, 2019). Therefore, a rigid separation between local culture and religion risks further marginalizing local wisdom in the community's social life.

Various studies also indicate that Bugis-Makassar cultural values remain relevant as a means of character education and moral development amidst the challenges of globalization. These values serve not only as a cultural identity but also as an instrument of social education capable of shaping the character of the younger generation to be more tolerant, responsible, and principled (Herlin et al., 2020; Suhra, 2019). Therefore, a study is needed to elucidate the relationship between the social ethics of the Bugis-Makassar community and the moral values taught in the Prophet's hadiths, ensuring that local culture is not perceived as separate from Islamic teachings, but rather as a medium for internalizing Islamic values within the life of the community.

Previous Studies and Research Gaps

The first study was conducted by Sarifa Suhra (2019) regarding character education values within the culture of the Bugis Bone community. The research findings indicate that *pappaseng* and Bugis *elong* embody character values such as honesty, patience, tolerance, caring, and democracy. However, this study focuses on the aspect of character education and has not yet linked these values to the Prophet's hadith as a source of Islamic ethics.

A second study was conducted by Dewi Handayani and Sunarso (2020) regarding the existence of *Pappaseng* culture as a means of moral education. The study affirms that *Pappaseng* remains relevant as a vehicle for moral education for the younger generation amidst the currents of globalization. Although it notes that *Pappaseng* values align with Islamic teachings, the study does not conduct a comparative analysis against the Prophet's hadiths concerning those moral values.

The third study was conducted by Rahmawati and Eli (2024) regarding the implementation of the values of *sipakatau*, *sipakalebbi*, and *sipakainge* in character education within a street children community in Makassar. While the study successfully demonstrated the actualization of Bugis cultural values in fostering social character, its focus was on character education practices rather than an examination of the hadith foundations aligned with those values.

The fourth study was conducted by Hamsah, Romi Mesra, and Sopian Tamrin (2024) regarding character strengthening through the values of *macca* and *lempu'* within Bugis society. While the study underscores the importance of local wisdom in shaping the character of the younger generation, its discussion remains limited to educational and cultural perspectives, without engaging in a dialogue with sources from the Prophet's Hadith.

The fifth study was conducted by Andi Fatihul Faiz Aripai and Mukhlisah Amin (2025), examining the Bugis community's *Mattampung* tradition through the perspective of "living hadith." The study reveals an interaction between local culture and hadith within the religious practices of the Bugis people. However, the research focuses on a specific ritual tradition rather than the broader social-ethical values of the Bugis-Makassar community.

Based on these prior studies, it can be concluded that research on Bugis-Makassar culture generally focuses on character education, local wisdom, and cultural preservation. Meanwhile, research on Hadith tends to examine specific religious traditions through the "living Hadith" approach. To date, there has been very limited research specifically conducting a comparative study between the social ethics of the Bugis-Makassar people and the moral values found in the Hadith of the Prophet Muhammad (PBUH). Therefore, this study aims to fill that gap by analyzing the points of convergence between Bugis-Makassar local wisdom and the moral teachings of the Prophet's Hadith, thereby demonstrating that local cultural values do not conflict with Islam but, in fact, share a strong correlation with the ethics taught by the Messenger of Allah (PBUH).

METHOD

This study is a qualitative research project employing a library research methodology. It was conducted by examining various written sources concerning the social ethics of the Bugis-Makassar

people and the hadiths of the Prophet Muhammad (PBUH) that embody moral and social values. A comparative approach was adopted to compare the ethical values found in Bugis-Makassar local wisdom with the moral values contained in the Prophet's hadiths, aiming to identify points of convergence, shared substance, and the distinct characteristics of each.

The research data sources consist of primary and secondary data. Primary data were obtained from literature containing the moral messages of the Bugis-Makassar people, such as *pappaseng*, *lontaraq*, and traditional maxims, as well as scholarly works discussing Bugis-Makassar cultural values, particularly the concepts of *sipakatau*, *sipakalebbi*, *sipakainge*, *lempu'*, and *getteng*. Meanwhile, primary Islamic data were derived from hadith collections containing teachings on social ethics, such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, *Sunan al-Tirmizī*, and other relevant hadith texts. Secondary data comprised books, journal articles, theses, dissertations, and other academic sources supporting the research.

Data collection was conducted through documentation by identifying, cataloging, and classifying data related to the social ethics of the Bugis-Makassar people and relevant Hadiths of the Prophet. Subsequently, the data were grouped according to moral themes sharing conceptual connections.

Data analysis was conducted using a thematic analysis model and a comparative method. The first stage involved identifying the dominant social-ethical values within the Bugis-Makassar tradition. The second stage entailed tracing Prophetic hadiths that convey similar meanings, employing a thematic approach (*mandbu'i al-hadis*). The third stage involved comparing these two sources of values to identify forms of correlation, substantive similarities, and the distinctive characteristics of each. The final stage consisted of interpreting the comparative findings to elucidate the relationship between Bugis-Makassar local wisdom and Islamic moral teachings from the perspective of hadith.

To ensure data validity, this study employs a source triangulation technique by comparing various literature on Bugis-Makassar culture, Hadith texts, and the findings of previous research. Consequently, the study's results are expected to provide a comprehensive overview of the relationship between the social ethics of the Bugis-Makassar people and the moral values taught by the Prophet Muhammad (PBUH).

FINDINGS AND DISCUSSION

Social Ethical Values in Bugis-Makassar Society

1. *Sipakatau* (Treating Each Other as Human Beings)

Etymologically, *sipakatau* derives from the word *tau*, meaning "human being." *Sipakatau* signifies the act of treating one another as human beings, specifically, according respect to others based on their human dignity, without regard for social status, ethnicity, religion, or other backgrounds. In the worldview of the Bugis-Makassar people, every individual possesses inherent worth and dignity that must be respected. The concept of *sipakatau* often does not appear as a standalone *pappaseng* (traditional aphorism) but is instead reflected in various pieces of wisdom regarding respect for fellow human beings.

One very famous Bugis saying is:

"*Aja' muoloi onrong ri tauwe, aja' mupallesseri tauwe, nasaba' tau'e riasengngi tau.*"

It means: "Do not take what belongs to others, and do not belittle others, for a human being is defined as a human being."

The values embodied in *sipakatau* include:

- Respect fellow human beings.
- Do not put others down.
- Maintain the honor and self-respect of others.
- Prioritizing empathy and social concern.
- Avoiding discrimination and arbitrary actions.

Sipakatau serves as the foundation of social relationships within Bugis society because it teaches that a person's nobility is not determined by status, but rather by respect for humanity.

2. *Sipakalebhi* (Respecting and Honoring One Another)

Sipakalebhi derives from the word *lebhi*, meaning "more noble" or "honorable." This concept teaches the importance of mutual respect, honoring others, and showing deference to them. *Sipakalebhi* is a core value within the social ethical system of the Bugis-Makassar people, signifying the mutual honoring and respecting of fellow human beings. Philosophically, *sipakalebhi* stems from the awareness that every human being possesses dignity (*alebbireng*) that must be upheld and respected in social life. This value is manifested not only through polite language and conduct but also through the recognition of others' rights, status, and honor, regardless of their social background. From the perspective of Bugis culture, the respect shown to others reflects the nobility of one's character; thus, harmonious social relationships can only be achieved when individuals respect one another and uphold each other's dignity (Mattulada, 1995). Consequently, *sipakalebhi* serves as a vital foundation for fostering harmony, strengthening social solidarity, and preventing conflicts arising from attitudes that demean or disregard the dignity of others. This value demonstrates that Bugis-Makassar society regards respect for fellow human beings as a fundamental principle of civilized social life (Abidin, 1983).

In a contemporary context, *sipakalebhi* is also understood as a cultural mechanism capable of strengthening tolerance, fostering social harmony, and preventing the rise of intolerance within a diverse society (Herlin et al., 2020).

The values embodied in *sipakalebhi* include:

- Respecting parents and teachers.
- Respect other people's opinions.
- Maintain good manners in social interactions.
- Prioritizing ethics in communication.
- Cultivating an attitude of humility.

In social life, *sipakalebhi* serves to create a harmonious atmosphere because every individual feels that their existence is valued by others.

3. *Sipakainge* (Reminding Each Other)

Sipakainge is derived from the word *inge*, meaning "to remember." It embodies the concepts of mutual counsel, mutual reminding, and mutual correction whenever there is a deviation from virtuous values. *Sipakainge* is a noble value within Bugis-Makassar culture, signifying a shared commitment to reminding, advising, and correcting one another in the spirit of goodness. Philosophically, *sipakainge* stems from the awareness that human beings are prone to error and oversight; thus, they require the presence of others to safeguard, guide, and remind them to remain on the right path. This value is not intended as a form of authoritarian control, but rather as an expression of social concern and moral responsibility among members of the community. In the Bugis tradition, *sipakainge* is reflected in the adage "*malilu sipakainge, rebba sipatokkong, mali siparappe*," which teaches that when someone errs, they should be reminded; when they fall, they should be helped up; and when they face hardship, they should be assisted (Mattulada, 1995).

Sipakainge serves as a vital instrument for maintaining social solidarity, strengthening community cohesion, and fostering a culture of dialogue and deliberation oriented toward the common good. This value demonstrates that the Bugis-Makassar people do not view life merely as an individual matter, but rather as a collective sphere requiring care, moral oversight, and shared responsibility to achieve a harmonious and civilized existence (Abidin, 1983; Suhra, 2019).

The values embodied in *sipakainge* include:

- Advise ma'ruf and prevent evil.
- Concern for others.
- Social responsibility.
- Willingness to accept criticism and advice.
- Deliberation to resolve issues.

The famous Bugis philosophy: "*Malilu sipakainge, rebba sipatokkong, mali siparappe*" which means: "If someone makes a mistake, remind each other; if someone falls, lift each other up; if someone drifts, save each other." This expression shows the strong social solidarity of the Bugis-Makassar community.

4. *Lempu'* (Honesty)

Lempu' is a core value in Bugis ethics, signifying honesty, uprightness, purity, and trustworthiness. In Bugis tradition, a person is deemed noble not because of wealth or status, but because of their honesty. *Lempu'* represents a fundamental value within the Bugis ethical system, embodying honesty, uprightness, sincerity, and trustworthiness. Philosophically, *lempu'* is understood not merely as honesty in speech but also as the alignment of thought, word, and deed, ensuring that an individual consistently acts in accordance with truth and justice. To the Bugis people, *lempu'* serves as the primary foundation for social trust, as communal life cannot function effectively without the moral integrity of each individual.

This value teaches individuals not to infringe upon the rights of others, abuse a position of trust, or manipulate facts for personal gain, but rather to always prioritize truth over fleeting interests. In Bugis *pappaseng* (traditional wisdom), *lempu'* is often regarded as a fundamental prerequisite for ideal leadership, as a leader can only secure legitimacy and public trust by embodying honesty and trustworthiness (Mattulada, 1995). Consequently, *lempu'* serves not merely as a guide for individual conduct but also as a moral instrument that maintains social order, strengthens interpersonal relationships, and fosters a just and dignified life within Bugis society (Abidin, 1983; Rahim, 1985).

The values contained in *lempu'* include:

- Speak the truth.
- Keeping promises.
- Trustworthy in carrying out duties.
- Do not take other people's rights.
- Transparent in actions and decisions.

In various Bugis *pappaseng* (traditional moral teachings), *lempu'* (integrity/honesty) is positioned as a primary prerequisite for good leadership and the foundation of social trust within the community.

5. *Getteng* (Steadfastness of Conviction)

Getteng signifies steadfastness, consistency, and an unwavering commitment to upholding principles of truth. This value emphasizes the importance of moral integrity when facing life's various challenges. As a core value in the Bugis philosophy of life, *getteng* embodies firmness of conviction, consistency in adhering to principles, and a strong commitment to truth and trustworthiness. Philosophically, *getteng* reflects an individual's moral integrity in upholding values they believe to be right, even when confronted with pressure, temptation, or personal risk. In the view of the Bugis people, a person who possesses *getteng* does not easily alter their stance for the sake of fleeting interests, does not break promises, and remains steadfast in fulfilling the responsibilities entrusted to them.

This value is rooted in the conviction that a person's honor is defined not merely by their words, but by their capacity to uphold commitments and translate them into tangible action. Consequently, *getteng* serves as a key indicator of leadership quality and character within Bugis culture, as an individual who steadfastly adheres to principles commands greater trust in fulfilling social and political responsibilities. In various *pappaseng* (Bugis traditional teachings), *getteng* is frequently paired with the value of *lempu'* (honesty); together, these traits complement one another in shaping an individual of integrity, responsibility, and authority within the community (Rahim, 1985). Thus, *getteng* functions not only as an ethical guide for the individual but also as a moral foundation that preserves stability, trust, and social order in Bugis society (Mattulada, 1995; Abidin, 1983).

The values embodied in *getteng* include:

- Remain consistent with principles believed to be correct.
- Not easily affected by pressure.
- Keep commitments and promises.
- Take responsibility for decisions made.
- Dare to defend the truth.

In Bugis culture, an individual who possesses *getteng* is viewed as someone of strong character, worthy of being entrusted with social responsibilities or leadership roles. These five values collectively form a cohesive system of social ethics within Bugis-Makassar society:

Table 1. Bugis-Makassar Local Wisdom Values

Values	Primary Meaning	Social Orientation
<i>Sipakatau</i>	Treating people with dignity	Recognition of human dignity
<i>Sipakalebbi</i>	Respecting and honoring	Social harmony
<i>Sipakainge</i>	Reminding each other	Social control and solidarity
<i>Lempu'</i>	Honesty and trustworthiness	Moral integrity
<i>Getteng</i>	Steadfastness of principle	Consistency and responsibility

These five values do not stand in isolation; rather, they complement one another in shaping the ideal character of the Bugis-Makassar people, a character that is civilized, dignified, and responsible.

The Correlation between Bugis-Makassar Social-Ethical Values and the Moral Teachings of Prophet Muhammad (PBUH)

An examination of the social ethical values of the Bugis-Makassar people reveals a substantial alignment with the moral teachings brought by the Prophet Muhammad (PBUH). The values of *sipakatau*, *sipakalebbi*, *sipakainge*, *lempu'*, and *getteng* constitute a set of social norms governing interpersonal relationships based on principles of respect, care, honesty, and responsibility (Rahim, 1985; Mattulada, 1995). Although these values originated from the historical and cultural experiences of the Bugis-Makassar community, their moral substance strongly converges with the ethical messages found in the Prophet's hadith. This commonality demonstrates that local wisdom and Islamic teachings are not in conflict; rather, they reinforce one another in shaping character and a civilized social order (Abidin, 1983; Herlin et al., 2020).

Regarding social relations, the values of *sipakatau*, *sipakalebbi*, *sipakainge* bear a strong correlation to the Prophet's hadiths that emphasize respect for human dignity, regard for others, and the importance of mutual counsel in goodness. *Sipakatau* teaches respect for the humanity of every individual, aligning with the Prophet's teachings on brotherhood and the prohibition against demeaning fellow Muslims. *Sipakalebbi* underscores the importance of honoring and respecting others, mirroring the Prophet's hadiths that mandate respect for elders and compassion toward the young. Meanwhile, *sipakainge* reflects the principle of *an-nashihah* (mutual counsel), which the Prophet described as the very essence of the religion. These parallels demonstrate that Bugis-Makassar culture has internalized social values consistent with prophetic ethics in fostering a harmonious and caring way of life (Herlin et al., 2020; Arifin et al., 2025).

The values of *lempu'* and *getteng* correlate with the personal moral dimensions that defined the character of the Prophet Muhammad (PBUH). *Lempu'*, signifying honesty and trustworthiness, shares its essence with the concept of **sidq** found in the Hadith, namely, the alignment of speech, intention, and action as the foundation of virtue. Meanwhile, *getteng*, denoting steadfastness and consistency in upholding principles, is closely linked to the concept of *istiqamah* taught by the Prophet. These two values demonstrate that Bugis-Makassar society emphasizes not only social harmony but also the cultivation of individual integrity as a prerequisite for a just and dignified society. Thus, Bugis-Makassar cultural values can be understood as local manifestations of universal moral teachings also conveyed by the Prophet Muhammad (PBUH) through his Hadith.

Table 2. Correlation between Bugis-Makassar Moral Values and the Hadith of the Prophet

Bugis-Makassar Values	Moral message	Hadith of the Prophet	Correlation
<i>Sipakatau</i>	Treating people with humanity, respecting the dignity of others.	"A Muslim is a brother to another Muslim; he did not wrong him and did not let him go." (HR. al-Bukhari and Muslim)	Both reaffirmed respect for human dignity and the obligation to uphold the rights of others.
<i>Sipakalebbi</i>	Respect and glorify each other	"We are not among those who do not love the young and do not respect the old." (HR. al-Tirmizi)	Both teach respect, respect and manners in social relations.

<i>Sipakainge</i>	Reminding and advising one another	" <i>Religion is counsel.</i> " (HR. Muslim)	Both regard counsel and reminders as a means of upholding social goodness.
<i>Lempu'</i>	Honest, trustworthy and straight in actions	" <i>You must be honest, because honesty will lead to virtue.</i> " (HR. Muslim)	Both establish honesty as the moral foundation for the individual and society.
<i>Getteng</i>	Firm in one's stance and consistent in upholding principles.	" <i>Say: I believe in Allah, then do istiqamah.</i> " (HR. Muslim)	Both emphasize consistency in upholding the truth and carrying out trust.

Analytical Conclusion on Correlation

These five values demonstrate that the social ethics of the Bugis-Makassar people share a substantive affinity with the moral teachings of the Prophet Muhammad (PBUH). While *sipakatau*, *sipakalebbi*, and *sipakainge* are oriented toward fostering harmonious social relationships, *lempu'* and *getteng* focus on cultivating personal integrity. These two dimensions also lie at the heart of the Prophet Muhammad's (PBUH) mission, as reflected in his words: "*Innamā bu'itstu li utammima makārimal akhlāq.*"

" *Indeed, I was sent to perfect moral glory.*" (HR. Ahmad)

Thus, Bugis-Makassar cultural values can be understood not merely as a local cultural heritage, but also as a cultural medium that internalizes and reflects Islamic moral messages within the life of the community.

CONCLUSION

The study's findings indicate that the social ethical values prevalent in Bugis-Makassar society, such as *sipakatau* (treating one another with humanity), *sipakalebbi* (mutual respect), *sipakainge* (mutual reminding), *lempu'* (honesty), and *getteng* (firmness of principle), align substantially with the moral teachings found in the Hadith of the Prophet Muhammad (PBUH). These values serve not only as guidelines for social conduct within Bugis-Makassar culture but also reflect universal principles taught by Islam, such as respect for human dignity, brotherhood, mutual counsel in goodness, honesty, trustworthiness, and steadfastness (*istiqamah*). This alignment demonstrates that Bugis-Makassar local wisdom is not a value system separate from Islamic teachings; rather, it shares a strong common ground with the prophetic ethics introduced by the Prophet Muhammad (PBUH).

These findings underscore that the process of internalizing Islam within Bugis-Makassar society did not occur through the erasure of local culture, but rather through dialogue and the integration of values, fostering harmony between tradition and religion. Consequently, the moral messages conveyed through *pappaseng* and various forms of Bugis-Makassar local wisdom can be viewed as cultural vehicles that help transmit Islamic values within the community. Amidst the challenges of globalization and increasingly complex social changes, revitalizing these values is crucial, not only for preserving cultural identity but also for strengthening character education and social ethics among the younger generation. Thus, Bugis-Makassar culture and the Hadith of the Prophet can be understood as complementary sources of values in building a society characterized by morality, integrity, and civility.

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