

PASENG UGI: A HERMENEUTIC STUDY OF CHARACTER VALUES

(Paseng Ugi: Studi Hermeneutik tentang Nilai-Nilai Karakter)

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Abstract: *Paseng is a part of literary work that contains important advice for human life and living, which contains multicultural values, both explicitly and implicitly. With these values embedded in it, paseng is interesting to study so that it can be useful in universal life relations. Paseng here is associated with the worldview (weltanschauung) of sulapa' eppa'. Sulapa' eppa' or a square diamond can describe the existence of humans (head, hands, and feet) and can also refer to values, namely the values of lempu, paccing, magetteng, and barani. These four types of values are highly respected by the Bugis people, so that the concept of sulapa' eppa' can become their weltanschauung. The method used to reveal the multicultural values in Paseng Ugi is hermeneutics. Hermeneutics is an approach or method used to understand a message of character values contained in a pappaseng or messages. The Paseng Ugi that will be examined are those sourced from the book LATOA Satu Lukisan Analitis terhadap Antropologi Politik Orang Bugis (LATOA: An Analytical Painting of Bugis Political Anthropology) by Mattulada and from electronic media/the internet. This paper will examine several paseng using a hermeneutic approach. With a hermeneutic approach, it is hoped that the multicultural values contained in pappaseng can be revealed because every paseng created by its creator is believed to have a specific message.*

Keywords: *Character Values; Hermeneutics; Pappaseng; Sulapa' Eppa'*

A. INTRODUCTION

Paseng is a form of traditional literature containing advice. Paseng is recited by community leaders or traditional elders. Thus, paseng is spread orally or by word of mouth because it is in spoken form. However, in its subsequent development, paseng was collected by enthusiasts or cultural observers who were interested in the messages of their ancestors (pappaseng torilio) to be documented so that it could be preserved. This was done because pappaseng contains multicultural character values that are suitable or needed in every era, such as the value of honesty. For example, Aju mualai aju ripasengre e, narekko tania iko pasangre i (Don't take wood that has been leaned against something unless you were the one who leaned it there). This demonstrates an extraordinary lesson in character values about honesty. In any era, honesty is the key to success and sustainability in every relationship between individuals or groups, and if honesty is neglected, relationships in various aspects of life will deteriorate.

Paseng or pappaseng is considered important for human life because it contains multicultural values, both explicitly and implicitly. Pappaseng is one of the cultural treasures of the Bugis people that has been passed down from generation to generation because it contains wisdom and moral guidance for Bugis society. With the values

mentioned above, pappaseng is an interesting subject to study so that it can be useful in universal relationships. Paseng here is associated with the worldview (*weltanschauung*) of *sulapa' eppa'*.

Mattulada (1995:8—9) symbol () *sulapa' eppa' / sulapa' eppana taue* (the four parts of the human body), namely the head, hands, and feet. The human head is the center of human control. The human head contains the brain/mind, ears, nose, teeth, lips, tongue, and mouth (*sauang*), which is where sounds/voices (*sadda*) come from. *Sadda* (sounds) are arranged to produce *ada* (words) when certain articles are added to the word *ada*, such as *E*, which becomes *adae*. In the Bugis language, there is an expression *adae mi riputongeng* (only words that are considered true, only words that are upheld). *Arung Matoa Matinrowa Rikannana* (who ruled at the end of the 16th century or the beginning of the 17th century) stated that *sulapa' eppa'* has the following meanings: *lempu/honest*, *acca/intellectual*, *barani/brave*, and *magetteng/wise/generous* (<https://www.kompasiana.com>). These four meanings must be the requirements for a leader.

Paseng is an expression that contains advice or counsel. It uses selective, concise, and beautiful diction, and has a deep meaning. For example, *ja'na tau temmagettengnge, malomoi mpilai janci* (the bad thing about people who are not firm in their convictions is that they easily break their promises). *Paseng* in this context is often found in the context of community life. People make promises but do not keep them, which sometimes causes problems later on. In this study, examples of *pappaseng* are primarily sourced from Mattulada's book entitled *LATOA Satu Lukisan Analitis terhadap Antropologi Politik Orang Bugis (LATOA: An Analytical Painting of Bugis Political Anthropology)*, in addition to other sources deemed necessary. *Pappaseng* also uses words as sparingly as possible with the broadest possible understanding. *Pappaseng* comes from the word *paseng*, which means message, command, or advice, while *pappaseng* is a collection of messages or advice that must be heeded. *Paseng* is similar to poetry in that it uses selective, concise, and compact words, and offers multiple interpretations or evokes diverse appreciations. The diversity of appreciation is based on the horizon of expectations of the audience or readers. Readers who have a sufficient horizon of expectations will be able to give good and ideal appreciation.

Paseng is a recording and interpretation of important human experiences, composed in the most memorable form of language. That is why *paseng* expresses fundamental things, just as poetry expresses the most essential things, because all elements of literary art are crystallized in it (Pradopo, 2009:12). *Paseng* represents the actions and thoughts of the creator after wrestling with the world, both the outside world and the inner world/within himself (Muliadi, 2017: 1095). As mentioned earlier, *paseng* has similarities with literary works, in that both carry diverse character values. Amir (1986:58) states that a good literary work must at least fulfill the integrity and integration of values, namely religious values, philosophical values, aesthetic values, and ethical values.

Paseng is an expression composed in written form. Thus, paseng certainly has a form and structure of language, is a product of sign engineering, and exists as a secondary existence, born from the creator (Muliadi, 2019:400). This understanding is based on the fact that in the process of creating paseng, the idea existed before the sign, so that the form and structure of language as a secondary existence cannot be separated from its creator. As a consequence, paseng is not born out of its own will, but out of the will and hopes of its creator.

The pappaseng that will be selected in this paper is the pappaseng with *sulapa' eppa'* nuances, namely: *lempu* (honesty), *acca* (intellectual), *magetteng* (firm, steadfast), and *barani* (courage) as described in the book *LATOA Satu Lukisan Analitis terhadap Antropologi Politik Orang Bugis (LATOA: An Analytical Description of Bugis Political Anthropology)* by Mattulada, published in 1995 by Hasanuddin University Press and previously published in 1985 by Gajah Mada University Press, as well as other references. Thus, paseng is interesting to study and disseminate to the public because it contains noble values that can become a *weltanschauung* (worldview) for the Bugis people. The paseng chosen are those with nuances of *lempu* (honesty), *barani* (bravery), and *getteng* (firmness, wisdom).

B. LITERATURE REVIEW

1. Writers of the Past

The writers or poets of our ancestors in the past always incorporated values of character into their works so that they could exist in every era and be interesting to study. Literary works of the past or from our ancestors were created without anyone knowing who created them. Pappaseng, which contains advice, was also created without anyone knowing who created it. Traditional Pappaseng is anonymous. Anonymous means that the owner or author is unknown. It belongs to the community that supports it. Thus, literary works (paseng) were created without anyone knowing who created them.

Writers of the past always hid their identities because they considered their creations to be our common property. This principle was upheld by writers of the past and by our ancestors in ancient times. With this principle, literary works were easily disseminated among the community through oral tradition, driven by the factor of shared ownership. The factor of shared ownership provides motivation to preserve it together. The pappaseng that will be used as the object of study is pappaseng whose creator is unknown. The pappaseng was selected from the book *LATOA* and from the internet.

2. The Position of Poets in Society and Culture

Poets are part of society who give voice to culture. They encapsulate the voice of culture in literature (paseng). Literature (paseng) is an expression of human thoughts and feelings, both spoken and written (Sudikin, et al., 2003). Literature is not a simple object, but a complex and complicated one (Wellek & Austin, 1985:27). When viewed from the

perspective of the medium of expression, literary works are part of another aspect of culture, namely language. In this position, language is the main tool for the inheritance of culture, especially values (Spradley, 1997:11). Kluckhohn (Louse, 1987:84) asserts that culture without language is unthinkable. Liliweri (Muliadi, 2024:38) states that language is a very important component of culture that influences human acceptance, feelings, and tendencies to act in response to the surrounding world.

The existence of literary works from the past to the present has always been related to the communities that support them. Literature cannot be separated from society. According to Pradopo, poets or writers are an integral part of society (Pradopo, 2009: 122). Therefore, literary works contain cultural aspects even though they are produced by an author (Ratna and Hasan in Muliadi, 2024:39). Literary works cannot be separated from society. Therefore, understanding literary works is impossible without knowledge of the socio-cultural background behind their creation (Pradotokusumo, 2005:78). In this understanding, literary works are created to be enjoyed, absorbed, understood, and utilized by society (Damono, 1975:1). This understanding leads to the conclusion that there is a connection between writers (authors), literature, and society with all its socio-cultural dynamics (Hutomo, 1993:9). In this position, the relationship between a literary work and its author may be a means of self-projection or group projection, or it may also be a fulfillment of personal instincts (Budiman in Muliadi, 2024:40).

Before producing their work, poets must have conducted research, either directly in the field or through reading, and Kontowijoyo (1999:139) states that writers must first recognize their audience before producing their work. This illustrates the strength of the interaction between authors and society. Authors are heirs to collective culture and cannot separate themselves from shared symbolism (Darma, 2004:69). Therefore, it is reasonable to say that literature has two characteristics, namely universal and local (Mulyana, 2004:7). Literature is universal because it expresses love and happiness as the rights of every human being. Paseng (literature) is local because it is based on local characteristics and time.

3. Understanding Character Values

The word *nilai* is synonymous with *value* in English, *valere* in Latin, and *valoir* in Old French, which generally refers to worth or goodness (Iskandar, 1998:864). When viewed in a certain context, values become something phenomenal and very distinctive in human life. They are phenomenal because not everyone agrees on a uniform definition of values, and they are very distinctive because not everyone necessarily gives the same assessment of an observed object. For example, two women are offered a beautiful gold bracelet. The two women may not necessarily assess it in the same way. Perhaps the first woman thinks it is beautiful and immediately wants to have it, while the second woman thinks it is not beautiful because of its design, so she is not interested in having it.

Gazalba (1998:33) states that value is the degree, quality, standard, level, nature of high thinking, religion, and society. This means that value is something that is high and precious, important and very necessary for human life. Value is something that is considered valuable by humans or groups of humans (Al-Qarni, 2008:178). Meanwhile, Ali bin Abi Thalib states that human value lies in the good deeds that he does. This means that human knowledge, manners, worship, generosity, as well as character and morality are the true values of a person, not their appearance, style, or position. This is in accordance with (QS. Al-Baqarah:221), which means, “Indeed, a believing slave is better than a polytheist, even if he attracts your heart.”

Literary works—including paseng, which is a form and structure of language—are products of sign engineering, serving as secondary existences, born from writers after they have struggled with the world, both the external world and their inner world (Muliadi, 2017). This understanding is based on the fact that in the process of creating literary works, ideas exist before signs, so that the form and structure of language as a secondary existence cannot be separated from its creator, namely the writer. As a consequence, literature (paseng), whether oral or written, does not exist because of its own will, but because of the will and expectations of its writer.

Local wisdom/character values in Law No. 32/2009 on Environmental Protection and Management state that local wisdom is a noble value that applies in the community's way of life, including protecting and managing the environment in a sustainable manner. This concept implies that local wisdom must be preserved and sustained because it contains values that are considered good and beneficial to their respective supporters. Each region or area has different local wisdom values, but the goal is the same, namely for the sake of peace, order, and harmonious relationships because there are guiding values that are considered capable of binding them together. For example, among the Bugis-Makassar people, children or people passing in front of their elders who are talking must bow their heads and lower their hands as a sign of respect. If this is not done, the child is considered to lack manners and the elders feel embarrassed by such behavior.

C. METHOD

This study is classified as qualitative research because the data is verbal, consisting of quotations of words, phrases/groups of words, and sentences, lines or verses in accordance with the focus of the study. For the purpose of obtaining this data, the researcher acted as a human instrument (key instrument) by repeatedly and thoroughly reading the data sources. This action was carried out to obtain, identify, classify, analyze, and interpret the data (Prasanti, 2018). In this regard, qualitative research is inductive in nature and the results emphasize meaning rather than generalization (Mappangara, 2003).

The method or approach used for this qualitative study is the hermeneutic approach. This is done after obtaining data from the results of heuristic and hermeneutic readings of the selected paseng. The selected data is interpreted using the hermeneutic approach. Ricour's

hermeneutic method (Muliadi, 2017:1095) attempts to interpret data in the form of words, groups of words, lines, verses, or even sentences in pappaseng. In applying Ricour's hermeneutics, three stages are taken, namely: 1) the symbolic stage or understanding from symbol to symbol (semantic understanding), 2) the stage of giving meaning to symbols and carefully exploring meaning (reflexive understanding), and 3) the truly philosophical stage, which is thinking using symbols as a starting point (existential understanding).

D. FINDINGS AND DISCUSSION

1. Nuansa Alempureng/Lempu (Kejujuran)

Makkêdai Kajaolaliddo, iana ri obbireng, Arumponne, makkêdae aja muala tane-ttanêng tania tane-ttanêmmu, aja muala waramparang tania waramparammu, tania to mana'mu, aja'to mappassu tedong, natania tedommu, ênrênge annyarang, tania annyarammu, aja to muala aju ripasanre', nataniko pasanre'I, aja to muala aju riwêtta wali nataniko mpêttawaliwi (1995:105)

Translation:

Kajaolaliddo said, as for what is proclaimed, O Arumponne, it is this: do not take plants that are not yours, do not take possessions that are not yours, nor your inheritance, do not take buffalo (from their pens) if they are not yours, nor horses that are not yours, do not take wood that is leaning, if you did not lean it there, nor take wood that is split at both ends, if you did not split it.

Semantically, the words referring to the meaning of alempureng (honesty) are clearly understood, namely /aja muala tane-ttanêng tania tane-ttanêmmu/ (do not take plants that are not yours), /aja muala waramparang tania waramparammu/ (do not take possessions that are not yours, that are not your inheritance), /aja'to mappassu tedong, natania tedommu, natania nyaranmu/ (do not take cattle that are not yours, that are not your horses), enrengge aja to muala aju ripasanre', nataniko pasanre'I, aja to muala aju riwêtta wali nataniko mpêttawaliwi (do not take wood that has been leaned against something that you did not lean it against, do not take wood that has been cut down, that you did not cut down). Several of these groups of words/phrases refer to one clear meaning, namely honesty. For example, do not take plants that are not yours. The word ingkar (no) and bukan (not) in this context emphasize the prohibition of taking anything that is not our right or property.

Reflexively, alempureng (honesty) in paseng, as conveyed in the dialogue between Kajaolaliddo (the King's advisor) and Arumponne, emphasizes that you should never take things that do not belong to you. This prohibition certainly has a very urgent purpose in life so that life can run orderly and peacefully. In the Quran (S. At-Taubah: 119) it is stated that O you who believe, fear Allah and be with those who are honest.

In that dialogue, the King of Bone actually wanted to convey to his people that *alempureng* is a highly commendable and desirable character trait in civil society, and that dishonesty, lies, cheating, and the like will bring disharmony to relationships, whether personal, group, or institutional. Honesty is the opposite of hypocrisy. Hypocrisy is a highly despicable character trait because it contradicts conscience and human values, so people with honest characters are prohibited from associating with or staying away from hypocrites so as not to be influenced by their negative traits. The characteristics of hypocrisy are that when a hypocrite makes a promise, it will definitely be broken; when entrusted with something, they will definitely betray that trust; when they speak, they will definitely lie. Therefore, nothing can be expected from people with hypocritical character. In the Quran, Surah An-Nisa:145, it is stated, "Indeed, the hypocrites will be in the lowest depths of the Fire. And you will find no helper for them."

Existentially, the dialogue between Kajaolaliddo and Arumpone about honesty is a truly beautiful form of *paseng/learning* because it does not offend anyone. This is in line with the nature of literature as a beautiful learning tool. They are having a dialogue, but in fact the content of the dialogue is addressed to all the people led by Arumpone. *Hal alempureng* is one of the principles in *sulapa' eppa'* that must be upheld by every person, especially stakeholders/officials. That is the greatness of literature, which is universal, which voices love, which voices honesty, which is the right of every human being.

2. Nuansa Amaccangeng/Macca (Intelek/Cendikia)

Petta Matinroe ri Tanana

Makkedai matinroe ri tanana, ri ana'na eppona, nakko engka kedo ri nawa-nawammu, itai cappa'na, apa' duampuangeng ritu kedo ri nawa-nawae, seuani, kedo madeceng, maduanna kedo maja', nakko kedo madeceng, rakka-rakkaiwi mupogau, bara natulukko Allah Taala, najaji masiga', nakko kedo maja' ammatu-matuanggi, bettuanna, aja murakka-rakkaiwi mupogau', bara namaseakko Allah Taalah tenna jaji jae riko, matellunna, aja mualai pong ada makkuraie, de' namaga ri addaiang tannga'na makkunraie, nakko makkunrai padapi nawa-nawanna, maeppana, nako engka melo mupogau patanngariwi pabbicarae, enrenge sininna pakkatenni ade'e ri wanuae, samaturu po mupogau. (1995:109).

Translation:

Matinroe ri Tanana said to his children and grandchildren, if there is movement in your thoughts, look at the outcome, because there are two kinds of movement, namely good and bad. If it is good movement, do it immediately, may Allah Taala help you, so that it will soon come true. If it is a bad movement, be lazy, meaning do not immediately do it, may Allah Taala help you, so that the badness does not happen to you; third, do not make the words of women your main guideline, but their opinions can be used as a supplement, if they also have thoughts on the matter; fourth, if you want to do something, ask for advice

from the Pabbicara and all the pakkatenni ade (advisors) in the country. When everyone has agreed, do it.

Semantically, the above phrase has an amaccangeng (intellectual) nuance. This is understood after the group of words/phrases is analyzed semantically, as follows: 1] /nakko engka kedo ri nawa-nawammu/ (if there is movement in your imagination), 2] /itai cappa'na/ (look at the end result), 3] /apa' duampungeng ritu kedo ri nawa-nawa/ (because there are actually two kinds of movement), 3a] /seuani, kedo madeceng (good movement), 3b] maduanna kedo maja'/ (bad movement), /nakko kedo madeceng, rakka-rakkaiwi mupogau, bara natulukko Allah Taala, najaji masiga'/ (if it is a good movement, do it immediately, may Allah Taala help you, so that it will soon come true) /nakko kedo maja' ammatu-matuanggi, bettuanna, aja murakka-rakkaiwi mupogau', bara namaseakko Allah Taalah tenna jaji jae riko/ (if it is a bad move, be lazy, meaning do not do it immediately, may Allah Taala help you, so that the badness does not happen to you), 4] /matellunna, aja mualai pong ada makkuraie, de' namaga ri addaiang tannga'na makkunraie, nakko makkunrai padapi nawa-nawanna/ (thirdly, do not make the words of women your main guideline, but their views can be used as a supplement, if they also have thoughts), 5] /maeppana, nako engka melo mupogau patanngariwi pabbicarae, enrenge sininna pakkatenni ade'e ri wanuae, samaturu po mupogau/ (fourth, if you want to do something, ask for advice from Pabbicara and all Pakkatenni Ade (ade guardians) in the country. When everyone has agreed, do it).

Reflexively, word group 1] if there is movement in your imagination refers to the act of thinking. Thinking shows an intellectual attitude (macca) because only intellectual people always put their thoughts first before acting, always thinking about the beginning and end of an action, and this is reinforced by word group 2] look at the outcome. Phrase 3] elaborates on phrases 1] and 2] that thoughts are divided into two, namely phrase 3a] good thoughts or movements and 3b] bad thoughts or movements. If it is a good action, do it immediately, may Allah Taala help you, so that it will soon be realized, and if it is a bad action, be lazy in doing it, may Allah Taala help you, so that the badness will not happen to you. Group 3] truly shows an intellectual way of thinking because before acting, one always thinks about whether an action is good or bad. Group 4] reminds us not to make the words of women the main guideline, but their views can be used as a supplement, if they also think about it. Women's ideas or thoughts can still be considered when taking action, even if they are not the main point or consideration, because psychologically, women prioritize emotions and intuition, while men prioritize logic and rationality. This view is general because there are also many women who think logically and rationally. Group 5] if you want to do something, ask for advice from the Pabbicara (Spokesperson) and all the Pakkatenni Ade (Ade Holders) in the country. When everyone agrees, do it. This fifth group of words shows the intellectuality that for the sake of the actions or activities to be carried out, it is best to ask for the views of the Pabbicara and Pakkatenni Ade because they are considered to have a lot of diverse competence and experience as well as extensive knowledge about life and living, so it is very appropriate to ask for their

considerations. This attitude demonstrates a person's intellectualism because they are willing to seek the advice of people who are considered competent.

Existentially, the above passage shows intellectuality from word group 1] to word group 5]. Intellectuality (amaccangeng) is represented from the beginning of thinking to the fruit of thinking, all of which must be considered before acting so that the results obtained are in line with expectations or ideals. Intellectuality is also demonstrated by the desire to always learn. This is in accordance with the principle in the Bugis tribe that paddisengeng e lebbi ta'genne (human knowledge is more and less). This means that humans have understood a lot, but there is still much that is not understood, which is why learning and studying are important. In Islamic understanding, there is a term for learning from the cradle to the grave or lifelong learning (long live education). From Anas RA, it is said: "The Prophet Muhammad SAW said: seeking knowledge is obligatory for every Muslim because all (creatures), even the animals in the sea, ask for forgiveness for those who seek knowledge." (<https://www.detik.com/hikmah/khazanah/d-7535887/5-ayat-al-quran-tentang-menuntut-ilmu-dan-keutamaannya>). In Surat Al-Alaq, Verse 1, which means, "Read in the name of your Lord who created."

3. Nuansa Barani (Berani)

Bugis

narekkopurani kupalebba layarna lopikku
napuratonni kugunciri
lebbi moi tellengnge naiya reweE/lisuE

Translation

When my sail is unfurled
and my rudder is set
it is better to sink than to turn back

Makassar

takunjunga' bangung turu'
nakugunciri' gulingku
kuallengi talangnga natoalia

Translation

I have unfurled my sail
and set my rudder
I choose to sink rather than retreat

The word barani or brave is one of the principles contained in sulapa' eppa' (four-sided diamond) that must be possessed by everyone, especially a leader, because leaders become

a refuge for those they lead in various aspects of life. For the Bugis people, bravery is a trait required of someone who has been entrusted with leadership. A leader who is brave enough to make decisions for the benefit of their people is greatly needed because it is the brave leader who can advance the people. A leader who is brave in the principle of *sulapa' eppa'* is a leader who has intelligence/wisdom, honesty, and determination/policy. This means that the decisions made by a brave leader are always based on deep thinking from various aspects so that the results will have far greater benefits than harm, as shown below.

Semantically */narekkopurani kupalebba layara'na lopikku/* (if the sails of my boat are unfurled), */napuratonni kugunciri/* (my rudder is in place), */lebbi moi tellengnge naiya reweE/lisuE/* (better to sink than to turn back). Denotatively, the meaning of the first three lines is easily understood because they use words that are commonly used in society, also known as lexical words (words with normative meanings). However, when examined connotatively, they add a certain value, namely, they indicate a process of careful consideration of various aspects before taking action/setting sail. For example, the hull, sails, rudder, navigation equipment, crew members, and supplies for the journey must all be carefully checked so that no important equipment or necessities are forgotten.

Reflexively, to *barani* (a brave person/leader) in the principle of *sulapa' eppa'* is a person/leader who has thought about various things before taking action so that their actions are successful because they are accompanied by sincere intentions for the benefit of those around them or the people they lead. Almost no Bugis-Makassar people cancel their departure to sail/travel once the date and time of departure have been determined because for them it is considered taboo (*tabuh*) to take back the words that have come out of their mouths, especially if they have already boarded their vehicle or boat. In the Makassar language, there is a proverb: */takunjunga' bangung turu'/*, */nakugunciri' gulingku/*, */kuallengi talangnga natoalia/* (I have unfurled my sails, I have set my rudder, I would rather sink than retreat).

Existentially, to *barani* (a brave person/bravery) based on the above semantic and reflexive understanding, it can be understood that bravery is a commendable and valued attitude for those who support these values because it is considered to protect citizens/the people. The courage referred to here is courage that is based on careful consideration and thought, not courage without comprehensive consideration and thought. In Bugis *paseng* (Amin, 2015:47), it is said that *molaie laleng namatikek* (always be careful in your work). Another *paseng* states that *de uwappitanngi bokokku narekko engka masalah* (do not turn your back when there is a problem). The meaning of this message is that one must take responsibility for the problems that arise from one's actions, regardless of the impact. Therefore, there is a *paseng* that says, *'atike ki narekko engka elo ki pagau/ki jama'* (be careful when doing work or be careful when making decisions). The meaning of this *paseng* indicates that if we have decided on a matter, then we must take responsibility for the impact of the decision we have made, including any negative impacts. This principle is only possessed by brave people, which is why brave people always earn a place in the hearts of their community.

4. Nuansa Magetteng/Getteng (Tegas/Bijaksana)

ikkeng ugi' mangkasara'e
ri alai toddo'puli
si posiri'e nennia
si appesseie

Translation

We, the Bugis Makassar people,
have made toddo'puli' (unshakeable peg)
to respect each other's siri' and
be loyal to each other.
(1995: 386)

Semantically, paseng above refers to the meaning of *getteng* (firm and wise) in making decisions, such as: /ikkeng ugi' mangkasara'e/ (we are Bugis-Makassar people), /ri alai toddo' puli/ (we have made toddo' puli [unshakeable peg]), /si posiri'e nennia/ (mutual respect for siri'), and /si appesseie/ (mutual loyalty). The Bugis-Makassar people have the principle of *todd'o' puli tellara'* (unshakeable peg). This means that an unshakeable peg is a metaphor that when we build a house so that it does not move or shake, we must install pegs. These pegs serve to lock the house posts to other beams so that the beams do not move. *Todd'o' puli tellara'* is similar to a house peg, so the Bugis-Makassar people are *getteng* (firm), which is likened to a peg. However, behind the word *getteng* (firm) for the Bugis-Makassar people, there is also the trait of *si appesseie* (loyalty), and this trait of *si appesseie* gives rise to a policy. The policy in question is one that does not result in the loss of self-respect or *siri'*.

Reflexively, *paseng getteng/magetteng* (firmness/decisiveness) is one of the elements of *sulapa' eppa'* that a leader must possess if he wants to appear as a charismatic leader who is praised by his people and respected by his opponents. A firm and wise leader always relies on the principle of consistency between words and deeds (*taro ada taro gau*).

Existentially, *getteng* is a fundamental trait that must be maintained by the Bugis-Makassar people, especially leaders. Leaders who are not decisive and wise will be reviled or ridiculed by their people because the people feel that they do not have clear guidance in deciding matters in community life. In fact, in community life, the community demands *taro ada taro gau* (consistency between words and deeds) from a leader so that they can be emulated by the people they lead.

Getteng, as a form of consistency or steadfastness for the Bugis-Makassar people, can be a source of spirit in life because it can boost one's enthusiasm to continue implementing the decisions that have been made. This is a positive thing in life because people will not easily become frustrated when facing obstacles in their work or personal lives. *Getteng* correlates positively with *siri'*, which is maintaining human dignity, because if a decision

has been made but not implemented, it means that siri' is not being maintained or napaka siri' alena (he is embarrassing himself).

E. CONCLUSION

Paseng/Pappaseng serves as a medium for conveying and preserving cultural products of the past. Paseng has reached the millennial and Generation Z generations through language, both oral and written, because language is indeed the primary tool for cultural inheritance, especially regarding the values of honesty, intellectualism, courage, and decisiveness/consistency.

This article finds values of honesty, intellectualism, courage, and decisiveness in pappaseng. These values are conveyed explicitly and/or implicitly. Those conveyed explicitly can be easily understood by the audience or readers, while those conveyed implicitly are not easily understood by the audience or readers, requiring in-depth analysis to understand their meaning. This is related to the essence of literary creation, namely that literature has multiple meanings.

Basically, these four values, namely honesty, intellectuality, courage, and decisiveness/consistency, form an integral whole that must be possessed by the Bugis-Makassar people or human beings as a whole in order to be considered dedicated and/or responsible individuals. These four values are not optional, but should be possessed by every person, especially those who have been entrusted with leadership.

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