

# ACTUALISATION OF THE PHILOSOPHICAL MEANING OF SULAPA EPPA IN CHOOSING LEADERS IN BUGIS SOCIETY

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## Info Artikel

## Abstract

**Keywords:**  
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**Kata Kunci:**  
*Budaya Bugis, pemimpin, sulapa' eppa.*

This study aims to examine the actualization of the philosophical meaning of Sulapa Eppa in choosing leaders in Bugis society. This study is qualitative research. The research design is literature research. The results show that the actualization of sulapa' eppa in political ethics cannot be separated from pangadereng, which is implemented in rapang. In this case, it is specifically discussed in rapang tana. Rapang tana is a norm that regulates the Bugis people's way of life in the state, where the Bugis people uphold ethics in politics. Political ethics in Bugis society encompass the values and principles that are upheld in participating in political life. The following are some of the political ethics that are generally applied by the Bugis people. The Bugis people value honor and integrity in politics. They expect politicians to act honestly, fairly, and without corruption. This ethic emphasizes the importance of maintaining reputation and public trust. The Bugis people value fair and just leadership. They expect political leaders to fight for the interests of the community equally and not to favor certain groups.

### Abstrak.

Penelitian ini bertujuan mengkaji aktualisasi makna filosofis Sulapa Eppa dalam memilih pemimpin pada masyarakat Bugis. Penelitian ini adalah penelitian Kualitatif. Desain penelitian ini adalah penelitian kepustakaan. Hasil penelitian menunjukkan bahwa; aktualisasi sulapa' eppa dalam etika berpolitik tidak terlepas dari pangadereng yang terimplementasi kedalam rapang dalam hal ini secara khusus dibahas dalam rapang tana, rapang tana merupakan norma yang mengatur pola kehidupan masyarakat Bugis dalam bernegara dimana masyarakat Bugis menjunjung tinggi etika dalam berpolitik. Etika berpolitik dalam masyarakat Bugis mencakup nilai-nilai dan prinsip-prinsip yang dijunjung tinggi dalam berpartisipasi dalam kehidupan politik. Berikut adalah beberapa etika berpolitik yang umumnya diterapkan oleh masyarakat Bugis. Masyarakat Bugis menghargai kehormatan dan integritas dalam berpolitik. Mereka mengharapkan para politisi untuk bertindak dengan jujur, adil, dan tidak korup. Etika ini menekankan pentingnya menjaga reputasi dan kepercayaan masyarakat. Masyarakat Bugis menghargai kepemimpinan yang adil dan berkeadilan. Mereka mengharapkan para pemimpin politik untuk memperjuangkan kepentingan masyarakat secara merata dan tidak memihak kepada kelompok tertentu.

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## A. INTRODUCTION

The Bugis tribe is one of the many tribes inhabiting Southeast Asia with a large population, residing in the southwestern part of the island of Sulawesi. The Bugis tribe belongs to the large Austronesian family. In fact, some experts classify the Bugis tribe as belonging to the Young Malay (Deutro Melayu) group.<sup>1</sup> It is important to note that the origins of the Bugis tribe are still the subject of research and debate among historians and anthropologists, as the Bugis tribe has very complex customs. In Bugis society, there are various Bugis tribal traditions from which values can be derived.<sup>2</sup> With the complexity of Bugis customs and local wisdom, there is one system that is embraced and upheld in Bugis society, namely the siri' system. Siri' is manifested in the lives of the Bugis people and has been practised for generations.

The implementation of siri' in Bugis society certainly has a broad scope within the joints of Bugis society. Siri' in Bugis society is not only an identity. The Bugis tribe, in maintaining its dignity and honour, places siri' as a primary value. Siri' as a value system has inspired the entire culture of the ethnic groups in the southern Sulawesi peninsula. In certain circumstances, siri' is even used as a reason to kill one another, commonly referred to as siri' ripakasiri' (pride involving life and family), siri' mappakkasiri (work ethic, responsibility for a mandate) and siri' tenddeng siri'/Tappela siri' (dignity that has fallen/is not respected in society and is considered a breach of promise), siri' mate siri' (dignity as a Bugis tribe).<sup>3</sup> Siri' also encompasses the responsibility and obligation to help and support one another. Individuals who have a bond of siri' are expected to protect each other, provide moral support, and help in difficult situations. This concept strengthens the sense of brotherhood and togetherness in Bugis society. In addition, siri' also reflects the interdependence between individuals in Bugis society. They depend on each other in various aspects of life, including economic, social, and spiritual matters. The concept of siri' strengthens the sense of solidarity and togetherness in facing challenges and building a better life. In Bugis society, siri' is considered a very important and highly respected value, including in the process of leadership succession. This concept plays a significant role in shaping social relationships and strengthening emotional bonds between individuals in Bugis society.

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<sup>1</sup> Ahmad Sultra Rustan, *Pola Komunikasi Orang Bugis Kompromi Antara Islam Dan Budaya*, I (Yogyakarta: Pustaka Pelajar, 2018).

<sup>2</sup> Sri Nurohim, 'Identitas Dan Peran Gender Pada Masyarakat Suku Bugis', *Sosietas*, 8.1 (2018), 457–61.

<sup>3</sup> Ikhwan Sawaty, 'Pengaruh Kesadaran Primordial Siri'dalam Dinamika Masyarakat Bugis', *Al-Mau'izhah: Jurnal Bimbingan Dan Penyuluhan Islam*, 3.2 (2021), 13–24.

Although politically separated, the Bugis people have a strong sense of ethnic unity called *sempugi*. The concept of *sempugi* refers to the awareness of brotherhood and friendship among the Bugis people. Values such as mutual respect, mutual assistance, and mutual support among the Bugis ethnic group are highly upheld. This sense of ethnic unity is an important factor in maintaining the Bugis cultural identity and strengthening relations between Bugis communities in various regions of Tana Ugi. Despite political and governmental differences, the values of *sempugi* continue to be upheld and form the basis of the close brotherhood between the Bugis tribes, which is closely related to the concept of family that has been preserved to this day, including *sipakatau*, *sikalebbi* and *sipakainge*. The application of these values can be found in institutions such as the bureaucracy and even in the leadership succession process.<sup>4</sup>

The value of *sipakatau* in Bugis society is closely related to how each individual can respect one another, or in this case, how they can treat others as human beings. Bugis society is required to respect the rights and obligations within their community. The implementation of *sipakatau*, *sikalebbi* and *sipakainge* can be described as how rulers and the ruled are expected to respect and support one another, because it cannot be denied that rulers certainly need the support of the lower classes in fulfilling their interests, and the lower classes also need leaders who are able to provide for their welfare.<sup>5</sup> In addition to the concepts of *siri*, *sipakatau*, *sikalebbi* and *sipakainge*, there is the concept of *sulapa' eppa*, which serves as a guideline for the Bugis people in choosing their leaders. The concept of *sulapa' eppa* serves as a reference point for the Bugis people when considering whether a leader is worthy of being elected or not. The actualisation of the value of *sulapa' eppa* in Bugis society is important because since the era of democracy was constitutionally implemented in Indonesia, it has provided opportunities and freedom for every community to participate in politics, marked by competition for power in order to realise their interests. and in the realisation of this competition for power, local cultural values should be studied to determine the extent to which they serve as a reference for the behaviour of the political elite.<sup>6</sup>

*Sulapa' eppa* in Bugis society is the first filter in testing potential leaders in the community. *Sulapa' eppa* becomes a filter for potential leaders, whether they have the ability to lead or possess characteristics that match the criteria of a leader in Bugis society. This is

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<sup>4</sup> Fitriani Sari Handayani Razak, 'Kuasa Wacana Kebudayaan Bugis Makassar Dalam Pilkada Di Kabupaten Pinrang (Studi Kasus : Implementasi Nilai-Nilai Sipakatau, Sipakainge Dan Sipakalebbi Dalam Memobilisasi Massa Pada Pilkada Pinrang Tahun 2013)', *Jurnal Politik Profetik*, 5.1 (2015), 16–35.

<sup>5</sup>Razak. 16.

<sup>6</sup>Razak. 16.

important because some Bugis people still believe that only the aristocracy (arung) or Andi can become leaders. However, in lontara or even paseng, when selecting leaders, in addition to considering the aristocratic background of the prospective leader, there are other criteria that must be used as guidelines in selecting leaders, in this case the actualisation of the value of sulapa' eppa.

## **B. RESEARCH METHODOLOGY**

The method used in this study is library research. Library research can be defined as a series of activities related to the collection of library data, reading and recording, and processing research materials. In literature studies, there are at least four main characteristics that authors need to pay attention to, including: First, that authors or researchers deal directly with texts (nash) or numerical data, rather than with direct knowledge from the field. Second, library data is 'ready to use', meaning that researchers do not go directly to the field because they deal directly with data sources available in the library. Third, library data is generally a secondary source, in the sense that researchers obtain materials or data from a second hand source rather than original data from the field. Fourth, library data is not limited by space and time.<sup>7</sup> Based on the above, data collection in this study was conducted by reviewing and/or exploring several journals, books, and documents (both printed and electronic) as well as other data and/or information sources deemed relevant to the study or review.

## **C. RESULTS AND DISCUSSION**

### **Results**

Sulapa' eppa in Bugis culture is inseparable from various aspects, including Bugis composition. The Bugis language has its own writing system known as Lontara script. Lontara script is used to write texts in the Bugis language and is one of the traditional writing systems in Indonesia. Lontara script consists of letters made up of lines and curves that form a character.<sup>8</sup> Each letter in the Lontara script represents a sound or syllable in the Bugis language. This writing system has been used by the Bugis people since ancient times and has great historical and cultural value.

The Lontara script is used to write various types of texts, including literary manuscripts, historical records, poetry, and other important documents. The Lontara script is not only used as a tool for recording and storing information, but also as a symbol

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<sup>7</sup> Qotrunnada Ratri Hamidah, Agung Tri Pambudi Sejati, and Ana Zulfatu Mujahidah, "The Development of Small and Medium Businesses (MSMEs) Based on Technology to Deal with The Industrial Revolution 4.0," in *Social, Humanities, and Educational Studies (SHEs): Conference Series*, vol. 2, 2019, 345–49.

<sup>8</sup> Abubakar Surur, 'Lektur Agama Dalam Aksara Lontara Berbahasa Bugis', *Al-Qalam*, 7.2 (2018), 24.



Gradually, worldly literary works developed in line with the development of lontara and the attitudes and culture of the community. In relation to the creation of sound symbols called lontara characters, there is a belief that this originated from the beliefs and mythological views of the Bugis-Makassar people, who view the universe as *sulapa' eppa' walasuji* (a four-sided diamond). The universe is a unity expressed in the symbol *sa*, which means *sewwa*, meaning single or one.<sup>13</sup>

In the Bugis language, *sewwa* or single god refers to the concept of belief in one Almighty God. This concept is similar to the concept of God in other monotheistic religions. In the Bugis belief system, the one God is considered to be the creator of the universe and the ruler of all things. *Sewwa* or the one God is also considered to be the source of life and power that provides guidance and protection to humankind. This concept is an important part of the beliefs and spiritual values in Bugis culture.

This symbol, *Sa*, represents the microcosm/*sulapa' eppana tau* (the four sides of the human body), with the head at the top, the hands on the left and right sides, and the feet at the bottom. The symbol (*sa*) is concretely represented in the head of the human figure *saungi*, meaning the mouth or the place of exit. According to Bugis beliefs, the mouth is where everything can be expressed or called *sadda* or sound. These sounds are arranged to have meaning and symbols called *ada* (words, speech or commands), and it is from the word *ada* that everything that encompasses the order of the cosmos is regulated through *ada*. When the word *ada* is prefixed with the word *sandang*, *E* it becomes *adae*, which is the root of the word *ade'E* or *adat*, meaning word or order that encompasses the universe, as in the following words of wisdom from the Bugis community:<sup>14</sup>

*Sadda mappabati ada*

Sound embodies words

*Ada mappabati gauu*

Words manifest deeds

*Gau mappabati tau*

Actions that shape humanity

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<sup>13</sup> Mattulada.

<sup>14</sup> Mattulada.

*Sadda mappabati ada, ada mappabati gau, gau mappabati tau* is a proverb or saying in the Bugis language that has a philosophical meaning. Literally, this proverb can be translated as ‘If there are those who can, then there are those who cannot. If there are those who cannot, then there are those who can.’ The meaning of this proverb is to teach about the cycle of life, which is full of change and balance. In life, there are times when a person has the ability or success in one thing, but at other times, there are things they cannot do or cannot achieve. Conversely, there are times when a person does not have the ability or success in one thing, but at other times, there are things they can do or can achieve.<sup>15</sup> The symbol *sulapa eppa walasuji* is depicted as follows.



*Lambang Bunyi 'sa'*

The concept of *walasuji* in Bugis society is used as inspiration in house construction, especially in the construction of Bugis roofs. Roofs in Bugis society have deep symbolic meaning. Traditional Bugis roofs, known as *bubungan lima* or *bubungan siri*, or *sulapa eppa*, have a distinctive shape that symbolises several cultural values and beliefs. The tall, soaring roofs of Bugis houses symbolise sovereignty and power. This reflects the social status and honour of the homeowner. The symmetrical and neat shape of the roof symbolises balance in life. It teaches the importance of maintaining a balance between work, family and spirituality.<sup>16</sup>

The large, downward-curving roof of Bugis houses symbolises protection and togetherness. It represents the values of solidarity, mutual cooperation and helping one another in Bugis society. The roof of Bugis houses also has spiritual significance. Its shape, which resembles the horns of a buffalo or the skeleton of a sea horse, symbolises protection from evil spirits and supernatural forces. This reflects the Bugis people's belief in the spiritual world and their efforts to maintain balance with the universe. In Bugis culture, the roof of a house is not only an architectural element, but also a symbol of culture

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<sup>15</sup> Dian Cahyadi, ‘Perancangan Typeface Aksara Latin Berdasarkan Aksara Lontara Bugis-Makassar’, Indonesian Journal of Fundamental Sciences, 2.2 (2016), 103.

<sup>16</sup>Cahyadi, ‘Perancangan Typeface Aksara Latin Berdasarkan Aksara Lontara Bugis-Makassar’, 105.

and identity. The shape and meaning of this roof are preserved and maintained by the Bugis people as an important part of their cultural heritage.

This proverb teaches the importance of accepting and appreciating balance in life, as well as avoiding arrogance or self-deprecation. Every individual has their own strengths and limitations, and this is a natural part of life. By understanding and accepting this balance, one can live wisely and appreciate differences in abilities and achievements.

The concept of *sulapa eppa* in Bugis society refers to a principle of life that teaches wisdom and harmony in interacting with other people and the surrounding environment. *Sulapa* means wisdom or insight, while *eppa* means harmony or balance. The principle of *sulapa eppa* teaches the importance of maintaining balance in all aspects of life, whether in social, economic or environmental relationships. The Bugis people believe that a harmonious life can only be achieved if there is a balance between the individual and society, humans and nature, and between personal and collective interests.

## DISCUSSION

The concept of *sulapa eppa* also encompasses values such as mutual respect, mutual assistance, and mutual appreciation. The Bugis people believe that by adhering to these principles, a peaceful, just, and sustainable life will be created. The principle of *sulapa eppa* is an integral part of the culture and customs of the Bugis people. These values are still upheld and passed down from generation to generation as guidelines for daily life.

According to Ahmad Sultra Rustan, there are several interpretations of *sulapa' eppa'* which are actualised in *walasuji*. Apart from the various interpretations of *sulapa eppa*. There are four philosophical meanings of *sulapa' eppa'* in Bugis society, namely, leadership, the cardinal directions, the companions of the Prophet, the universe and the human body.<sup>17</sup>

### 1. *Leadership*

*Sulapa' eppa'* is interpreted as the requirements that a leader must fulfil, namely courage (*waranii*), wealth (*sugii*), skill (*acca*), and lineage (*abbatireng*).<sup>18</sup> In the Bugis concept of *sulapa' eppa'*, leadership has an important meaning. Leadership in *sulapa' eppa'* refers to the responsibilities and roles of leaders in maintaining balance and harmony in society. The following are some of the meanings of leadership in the Bugis concept of *sulapa' eppa'*:

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<sup>17</sup> Rustan, *Pola Komunikasi Orang Bugis Kompromi Antara Islam Dan Budaya*.

<sup>18</sup> Rustan.

- a. Justice: A leader is expected to be a role model in upholding the value of justice. They must ensure that decisions and actions are taken based on the principle of justice, without favouring or discriminating against certain parties.
- b. Balance: A leader is expected to maintain balance in managing the interests of the community. They must pay equal attention to collective and individual interests, and ensure that decisions made do not disadvantage certain parties.
- c. Wisdom: A leader is expected to exercise wisdom in making decisions that affect the interests of the community. They must be able to consider various factors and possible impacts, and take prudent steps to achieve the desired goals.
- d. Collaboration: A leader is expected to encourage collaboration and cooperation among community members. They must facilitate dialogue, listen to opinions and input from various parties, and create an inclusive and participatory environment.
- e. Cultural Preservation: A leader is expected to preserve and maintain cultural values within Bugis society. They must be protectors and guardians of the traditions, customs, and cultural heritage that form the identity of the Bugis people.

The meaning of leadership in *sulapa' eppa*, Bugis society emphasises the importance of wise, fair, and community-oriented leadership. Leaders are expected to carry out their roles with responsibility and integrity, as well as contribute to maintaining balance and harmony in society.

## 2. Cardinal direction

The Bugis people's land and sea directional system is an indigenous directional system used by the Bugis people, employing words in the Bugis language. These are the terms most frequently used by the Bugis people in their daily lives to indicate the direction or location they are heading to, such as *lao orai* (west), *lao manorang* (north), *lao maniang* (south), and *lao olauu* (east).

In Bugis society, the directions west, east, south, and north have specific meanings and names. The following is an explanation of these directions in the context of Bugis society:

- a. West/Orai: West in Bugis society is called *orai*. Literally, it means the place where the sun sets. West is considered to be the direction that symbolises the end of the day and a decline in energy. In a spiritual context, west is also associated with the spirit world and life after death.
- b. East/Olau: East in Bugis society is literally called *olau*, meaning the place where the sun rises. East is considered the direction that symbolises the beginning of the day and

the growth of energy. In a spiritual context, east is also associated with life, birth and resurrection.

- c. South/*Maniang*: South in Bugis society is called *maniang*. Literally, it means where the sun is in the middle. South is considered a direction that symbolises balance and stability. In a spiritual context, south is also associated with daily life and social life.
- d. North/*manorang*: North in Bugis society is called *manorang*. Literally, it means where the sun is above. North is considered a direction that symbolises strength and greatness. In a spiritual context, north is also associated with the power of nature and abundant life.

It is important to note that the naming of directions in Bugis society can vary depending on the dialect and sub-group of Bugis people. However, the basic concepts of direction and their associated meanings remain constant in their culture, and the naming of directions in Bugis society is closely related to the traditions of that society.

### 3. Companions of the Prophet

*Sulapa' eppa'* in Bugis society is also interpreted as the four companions of the Prophet Muhammad, namely Abu Bakar Ash-Shiddiq, Umar bin Khattab, Ali bin Abi Thalib and Usman bin Affan. Therefore, in the tradition of some Bugis communities, every boy who leaves home must be equipped with the knowledge of *sulapa' eppa'* to protect himself, namely:

*Abu Bakkareng tettong riolo, Ummareng tettong ri ataum, bagenda Ali tettong ri abeo, Usman tettong ri munri, kunfayakun barkeka Laailaha Ilallah, Muhammadun Rasulullah*  
Meaning: Sayyidina Abu Bakr stood in front, Sayyidina Umar stood on the right, Sayyidina Ali stood on the left, Sayyidina Uthman stood behind, and so be it, may the blessings of Allah SWT and His Messenger Muhammad SAW be upon us.<sup>19</sup>

In Bugis society, the four companions of the Prophet (Rasulullah Muhammad saw) have an important and respected meaning. The four companions of the Prophet in question are Abu Bakar, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Thalib. The following is the meaning of the four companions of the Prophet in Bugis society:

- a. Abu Bakar (*To' Pabbicara*)

Abu Bakar is revered as the Prophet's companion who was the first to embrace Islam and became the first Caliph after the death of the Prophet Muhammad. In Bugis

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<sup>19</sup> M Asar Said Mahbub, "Hurupu Sulapa Eppa, Etika Lingkungan Dan Kearifan Lokal," *Jurnal Hutan Dan Masyarakat* 3, no. 1 (2008): 8221.

society, Abu Bakar is known as 'To' Pabbicara, which means a person who speaks well. This meaning describes Abu Bakar's wisdom, justice, and courage in leading the Muslim community.

b. Umar bin Khattab (*To' Ri Sidenreng*)

Umar bin Khattab is revered as a companion of the Prophet who possessed extraordinary courage and justice. In Bugis society, Umar bin Khattab is known as 'To' Ri Sidenreng, which means a brave and decisive person. This meaning describes Umar bin Khattab's courage, decisiveness, and justice in carrying out his duties as Caliph.

c. Utsman bin Affan (*To' Ri Sidenreng*):

Uthman bin Affan is revered as a companion of the Prophet who was known for his generosity and kindness. In Bugis society, Uthman bin Affan is also known as 'To' Ri Sidenreng, which has the same meaning as Umar bin Khattab. This meaning describes Uthman bin Affan's courage, decisiveness, and fairness in leading the Muslim community.

d. Ali bin Abi Thalib (*To' Ri Sidenreng*):

Ali bin Abi Thalib is revered as a companion of the Prophet who possessed wisdom and courage. In Bugis society, Ali bin Abi Thalib is also known as 'To' Ri Sidenreng, which has the same meaning as Umar bin Khattab and Uthman bin Affan. This meaning describes Ali bin Abi Thalib's courage, decisiveness, and justice in defending the truth and leading the Muslim community.

The significance of the Prophet's four companions in Bugis society demonstrates the appreciation and respect for their leadership, courage, justice, and wisdom. These four companions of the Prophet are considered role models to be followed in religious and social life.<sup>20</sup>

4. The universe

In the Bugis tradition of *sulapa' eppa'*, the universe has an important meaning. *Sulapa' eppa'* is a traditional astrological system used by the Bugis people to predict important events in their lives. The meaning of the universe in *sulapa' eppa'* reflects the Bugis people's belief in the connection between the universe and human life. They believe that the movements and positions of the universe can provide clues about their fate,

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<sup>20</sup> Rukayah and Aziz Thaba, "Modus Ekspresi Kearifan Lokal Masyarakat Bugis: Suatu Kajian Elong Ugi Dengan Perspektif Hermeneutika (Expression Mode of Bugis Local Wisdom: A Study of Elong Ugi with Hermeneutic Perspectives)," *Metalingua: Jurnal Penelitian Bahasa* 16, no. 2 (2019): 257–72.

characteristics, and events that will occur in their lives. Sulapa' eppa' is an important part of the culture and daily life of the Bugis people, especially in making important decisions and planning for the future.

In Bugis society, earth, water, fire, and wind have important meanings and symbolism. These four elements are considered an integral part of nature and human life. Earth in Bugis society symbolises stability, life, and roots. Earth is considered the source of life and a foundation for humans. In a spiritual context, earth also symbolises the connection between humans and their ancestors. Water in Bugis society symbolises life, fertility, and sustainability. Water is considered the source of life that provides nutrients for plants and other living things. In a spiritual context, water also symbolises purity, cleansing, and purification.<sup>21</sup>

Fire in Bugis society symbolises energy, warmth, and transformation. Fire is considered a source of energy that provides light, warmth, and the ability to transform objects into new forms. In a spiritual context, fire also symbolises passion, courage, and purification. Wind in Bugis society symbolises movement, freedom, and influence. Wind is considered a force that can bring change and influence in human life. In a spiritual context, wind also symbolises flowing energy and communication between nature and humans.

The meaning of earth, water, fire, and wind in Bugis society reflects the close relationship between humans and nature. These four elements are considered to have powers and influences that can affect life and the balance of the universe. Bugis society respects and maintains the balance and sustainability of nature, because they believe that human life depends on harmony with these natural elements.

The Bugis people, in choosing leaders today, are guided by the argument that only members of the nobility can become leaders. Of course, this argument contradicts the philosophy of sulapa' eppa in Bugis culture. The concept of sulapa' eppa identifies four categories or characteristics in selecting leaders, namely abbatireng (lineage), warani (bravery), sugi' (wealth), and panrita (sufficient knowledge).

In Bugis society, the concept of choosing leaders is also characterised by social stratification. The ruling class, which can also be referred to as the elite of society, may also consist of people from the common people (To-Maradeka) who have demonstrated the following social achievements:

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<sup>21</sup> Jusmiati, "BENTUK DAN MAKNA SIMBOLIK SULAPA'EPPA'SEBAGAI FALSAFAH HIDUP SUKU BUGIS-MAKASSAR," *Journal Idea of History* 7, no. 2 (2024): 121–32.

1. To-Panrita, namely those who come from both anakarung and maradeka backgrounds who have become scholars, religious leaders, and other knowledgeable people, and have worked for the benefit of society.
2. To-Sugi are wealthy people, both anakarung and maradeka, who, through their perseverance, have become wealthy and respected entrepreneurs who manage the welfare of the community in general.
3. To-Warani are brave individuals who defend the interests of the country and its people in battle against enemies. They are both anakarung and maradeka, and are referred to as To-Warani, who are respected and regarded as honourable individuals.
4. To-Sulasena or panrita are people with specialised skills, a kind of technocrat who never tires in their efforts to improve society and the country.

The Bugis people have a rich and diverse social structure, in which leaders often come from certain circles, such as the nobility or respected community figures. However, opportunities for ordinary people to become leaders in Bugis society can be influenced by several factors. Ordinary people who have leadership abilities, organisational skills, and a good knowledge of Bugis culture and traditions may have the opportunity to be recognised as leaders. Active involvement in community activities, such as social, religious, or cultural organisations, can help ordinary people build a reputation and network that supports them in becoming leaders. Support from community leaders or existing leaders can open up opportunities for ordinary people to obtain leadership positions. A good education can increase a person's chances of becoming a leader, as the knowledge and skills acquired can assist in decision-making and management.<sup>22</sup>

With social and political changes, such as democratisation, opportunities for ordinary people to become leaders may increase. Overall, despite the challenges, ordinary people in Bugis society still have the opportunity to become leaders if they have the right skills, involvement and support. Therefore, it is necessary to actualise the values of *sulapa' eppa* in selecting leaders, so that the community is not constrained by arguments that limit their choice of leaders. The value of *sulapa' eppa* provides opportunities for ordinary people to compete with the aristocracy. The philosophical aspects of *sulapa' eppa* in political contests in Bugis society must contain four basic principles, including the principles of *mappasilasa'e*, *mappasisaue*, *mappasenrupae*, and *mappalaiseng*.

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<sup>22</sup> Yunita Mahrany, Andi Triwenni Wulandari, and Muhammad Rasyid Ridha, "Stratifikasi Sosial Dalam Budaya Bugis: Eksistensi Gelar Andi Dalam Masyarakat Modern," *Jembatan Hukum: Kajian Ilmu Hukum, Sosial Dan Administrasi Negara* 2, no. 2 (2025): 133–42.

The principle of mappasilasa'e is manifested in ade' in order to achieve harmony in human attitudes and behaviour in treating oneself in pangadereng. In the actualisation of the value of sulapa' eppa philosophically, in its implementation, this principle manifests itself in preventive efforts as an effort to save the Bugis people from falling into negative actions. Therefore, a good leader is one who can achieve harmony in human attitudes and behaviour and plays an important role. This concept is known as siri' na pesse', which means harmony in behaviour or consistency in actions. siri' na pesse' refers to the moral and ethical principles that govern human attitudes and behaviour in Bugis society.<sup>23</sup>

The principle of mappasisaue is manifested in ade' in bicara. This principle states that there are legal and repressive guidelines that are strictly enforced. In addition, this principle is complemented by siariwawong which is manifested in ade' to declare that everyone is treated equally and educated to know right from wrong. Therefore, leaders must have the ability to treat everyone equally and educate everyone to know right from wrong. This concept reflects the values of justice, honesty, and truth in Bugis society.

The principle of mappasenrupae is manifested in ade' to maintain the continuity of existing patterns in order to stabilise emerging developments as expressed in rapang. Therefore, a good leader in Bugis society is one who is able to uphold ade' and preserve their cultural values and identity. Ade' becomes a strong moral foundation in the face of change and ensures that traditional values remain relevant in a modern context even though they do not originate from the aristocracy or arung. As pasengin Bugis society states that: *Nakko tikka' mallari' bettuanna de'naengka nabosi mu bare' de'tona bosinna. Mallung-mui na tea teppa bosie. Bettuanna mapettangmui ma'guliling na de'bosinna, iyyanaritu naseng Ugi'e mallari tikka'e, tea are'i ma'bua ase enrenge ajukajung ri anre buana, arungge ritu mangkauq bawang, engka tau nawelaiang janci. Nakko balao makkanre, pa'bicarae, mangkauq bawang, natongenggengi to pasalae. Nakko ele' makkanre, pab-banuae siennau-ennau-I, nassisala-salana. Nakko temmappangajai Arung mangkauq-e tennappakainge' pa'bicarae ri pabbanuanna, ri pallili'na, iyana ritu alupparenna pattaungeng wanuae, bettuanna mate manenni ase enrenge sininna agaga pawessorie. Nakko makkeoniro gau'na pattaungenge napangajario tu dewatae, na elorenngi ri dewatae pakkuenggi pattaungenna, aja' nakulinkuling majae, apa nakko tennasappari alena, masolangtu arung mangkau'e enrenge pa'bicarae, tanana masolatto.* Meaning: When there is a prolonged drought, it means that it never rains again, even during the west monsoon season. It remains cloudy, but the rain does not fall. That is what is called a long drought. Or perhaps the rice and fruit trees do not bear fruit, and all this happens because the king has acted

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<sup>23</sup> FIKRI, DAMIRAH, and ANDI TENRIPADANG, "AKSIOLOGI BUDAYA BUGIS TERHADAP PRODUK PERATURAN DAERAH DI PAREPARE," *Kuriositas* 2, no. VI (2013).

arbitrarily and broken his promises. If rats eat the rice, it is the judge who has acted arbitrarily, justifying what is wrong. If caterpillars eat the rice, it means that the villagers have been stealing from each other and fighting amongst themselves.

If the king does not advise or warn the judges, the people, and his subordinates, the country's annual harvest will fail. This means that all the rice and other food sources will die. If this is the state of the annual harvest, it means that the gods (the Almighty) are giving you a warning. The gods expect you to find out who caused the annual harvest to be like this, so that this misfortune will not be repeated. Because if you do not look for the cause within yourself, then the king and the judge will also be ruined, and the country will also be ruined.<sup>24</sup>

This paseng contains the moral message that leaders have a responsibility to preserve nature and act wisely in managing natural resources. If leaders do not fulfil this responsibility, nature will be damaged and society will suffer as a result. Paseng-paseng like this reflect the importance of the role of leaders in preserving nature, taking responsibility for the environment and carrying out the people's mandate properly. The Bugis people believe that good leaders are those who care for nature and act to preserve the environment for the welfare of the community.

The principle of mappalaiseng is manifested in *ade'* to provide clear boundaries for relationships between people and social institutions so as to avoid disorder, chaos and other problems in Bugis society. This is expressed through the actualisation of *sulapa' eppa* and in all its variations. *Ade'* refers to the system of norms and rules that govern behaviour and ways of life in Bugis society. Therefore, those who are philosophically worthy of becoming leaders based on the actualisation of *sulapa' eppa* values are those who are able to implement and provide clear guidelines on what is and is not permissible in behaviour.<sup>25</sup>

The Bugis people desire openness and transparency in the political process. They expect politicians to provide clear and accurate information to the public, and to be open to public input and criticism. The Bugis people have a tradition of deliberation and consensus in decision-making. They value a collaborative approach and prioritise dialogue to reach mutually beneficial agreements. The Bugis community has a norm of caring for the common good. They expect politicians to fight for policies that can improve the welfare of the community as a whole, not just personal or group interests.

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<sup>24</sup> Muhammad Husain, *Sipakatan, Konsep Etika Masyarakat Bugis*, ed. Deepublish, I (Yogyakarta, 2016).

<sup>25</sup> Zainal Said, "Aksiologi Budaya Bugis Makassar Terhadap Produk Peraturan Daerah (Perda) Di Sulawesi Selatan (Studi Politik Hukum)," *Diktum*, 2011, 56–72.

#### D. CONCLUSION

The actualisation of *sulapa' eppa* in political ethics cannot be separated from *pangadereng*, which is implemented in *rapang*. In this case, it is specifically discussed in *rapang tana*. *Rapang tana* is a norm that regulates the Bugis people's way of life in the state, where the Bugis people uphold ethics in politics. Political ethics in Bugis society encompass the values and principles that are upheld in participating in political life. The following are some of the political ethics that are generally applied by the Bugis people. The Bugis people value honour and integrity in politics. They expect politicians to act honestly, fairly, and without corruption. This ethic emphasises the importance of maintaining reputation and public trust. The Bugis people value fair and just leadership. They expect political leaders to fight for the interests of the community equally and not to favour certain groups.

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