

REVITALIZATION OF BUGIS-MAKASSAR LOCAL WISDOM IN FAMILY MEDIATION AS AN EFFORT TO PREVENT DIVORCE

Muhammadong

Universitas Negeri Makassar, Makassar, Indonesia
muhammadong@unm.ac.id

Informasi Artikel	Abstract
Vol: 3 No : 8 August 2026 Halaman : 42-48 Keywords: Revitalization, Bugis Makassar, Local, Wisdom, Mediation, Prevent Divorce	<i>Divorce is a societal problem that affects children, extended families, married couples, and the general social resilience of communities. Local wisdom values, such as siri' na pacce, sipakatau, sipakalebba, sipakainge, and tudang sipulung, stand for respect, empathy, accountability, and thoughtful dispute resolution in Bugis-Makassar society. The goal of this study is to determine how applicable Bugis-Makassar traditional knowledge is to family mediation as a divorce prevention tactic and how it may be updated and revived. This study employed a descriptive design and a qualitative methodology. In-depth interviews, observations, and documentation involving couples who had experienced marital discord, as well as traditional leaders, religious leaders, mediators, and family members involved in mediation procedures, were used to collect data. Techniques for data reduction, data display, and conclusion drawing were used to analyze the data. The findings indicate that while sipakatau and sipakalebba improve respect between married couples, siri' na pacce strengthens accountability and empathy. While tudang sipulung provides a deliberative setting for discovering common answers, sipakainge encourages constructive reminders. The findings suggest that the parties' desire to voluntarily embrace the mediation process can be increased by involving traditional authorities, religious leaders, and dependable family members. Reviving these ideals in an adaptive, equitable, and impartial manner might support family mediation. The results of this study show that incorporating local knowledge into family mediation could be beneficial in reducing divorce.</i>

Abstrak

Perceraian merupakan masalah sosial yang berdampak pada anak-anak, keluarga besar, pasangan suami-istri, serta ketahanan sosial masyarakat secara umum. Nilai-nilai kearifan lokal seperti siri' na pacce, sipakatau, sipakalebba, sipakainge, dan tudang sipulung mencerminkan sikap saling menghormati, empati, tanggung jawab, dan penyelesaian sengketa yang bijaksana dalam masyarakat Bugis-Makassar. Penelitian ini bertujuan untuk mengetahui sejauh mana pengetahuan tradisional Bugis-Makassar dapat diterapkan dalam mediasi keluarga sebagai upaya pencegahan perceraian, serta bagaimana nilai-nilai tersebut dapat diperbarui dan dihidupkan kembali. Penelitian ini menggunakan desain deskriptif dengan metodologi kualitatif. Pengumpulan data dilakukan melalui wawancara mendalam, observasi, dan studi dokumentasi yang melibatkan pasangan yang pernah mengalami konflik rumah tangga, serta tokoh adat, tokoh agama, mediator, dan anggota keluarga yang terlibat dalam proses mediasi. Analisis data dilakukan menggunakan teknik reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa sipakatau dan sipakalebba meningkatkan rasa saling menghormati di antara pasangan suami-istri, sementara siri' na pacce memperkuat rasa tanggung jawab dan empati. Tudang sipulung menyediakan wadah musyawarah untuk menemukan solusi bersama, sedangkan sipakainge mendorong adanya saling mengingatkan secara konstruktif. Temuan ini mengindikasikan bahwa keinginan para pihak untuk secara sukarela mengikuti proses mediasi dapat ditingkatkan dengan melibatkan tokoh adat, tokoh agama, dan anggota keluarga yang tepercaya. Menghidupkan kembali nilai-nilai tersebut secara adaptif, adil, dan tidak memihak dapat mendukung efektivitas mediasi keluarga. Hasil penelitian ini menunjukkan bahwa integrasi pengetahuan lokal ke dalam mediasi keluarga dapat bermanfaat dalam upaya mengurangi angka perceraian.

Kata Kunci: Revitalisasi, Kearifan Lokal, Bugis-Makassar, Mediasi, Pencegahan Perceraian

INTRODUCTION

The family is the first social organization that shapes societal norms around relationships, values, obligations, and personal fortitude. Personality differences, financial strains, poor communication, involvement from extended family, difficulties raising children, and changing social

ideals can all lead to problems in the dynamics of family life. When disagreements are not resolved amicably, they may turn into protracted arguments and ultimately lead to divorce. (Any Ismayawati, Aristoni, Syed Mohammad Chaedar, 2024). Divorce remains a major social problem in Indonesia. Statistics Indonesia reports that there were 13,323 divorce cases in South Sulawesi in 2025, comprising 10,957 divorce lawsuits filed by wives and 2,366 divorce petitions filed by husbands. Compared to the 11,949 divorce cases recorded in 2024, this number increased. This situation demonstrates how important it is to support divorce prevention strategies, particularly by settling family conflicts before they become legal issues.

The Bugis-Makassar community has historically used more than just official procedures to settle family disputes. The local social and cultural system has long recognized a number of principles that act as recommendations for maintaining happy interpersonal relationships. Local knowledge like *siri' na pacce*, *sipakatau*, *sipakalebbi*, and *sipakainge* embodies the values of dignity, solidarity, empathy, mutual respect, humanization, and reciprocal reminders. According to research on Bugis cultural values, *sipakatau* refers to treating others with dignity, *sipakalebbi* emphasizes respect and admiration for one another, and *sipakainge* represents the importance of reminding one another in social situations. These principles are crucial for family relationships because resolving disputes between spouses requires communication that respects each other's dignity, avoids humiliation, fosters empathy, and encourages both parties to reconsider their shared interests. (Yunus, Alfurqan, Ahmad Taufik Hidayat, 2022).

The Bugis-Makassar community recognizes a deliberative tradition known as *tudang sipulung*, which can be widely understood as gathering to discuss and resolve a problem, in addition to these moral principles. *Tudang sipulung* has become a social mechanism that brings disputing parties together through communication and cooperative efforts to find a solution, according to research on conflict resolution in Bugis-Makassar communities. (Muhammad Syarif Nuh, 2016). This idea can be fostered in a family setting by using mediators who are familiar with the local way of life, such as spouses, dependable family members, religious leaders, or community leaders. Instead of taking the place of state legislation or court-based mediation procedures, culture-based mediation seeks to enhance them. Instead, by using a strategy that is more in line with the social reality and values of the parties involved, it could support conflict resolution at an earlier stage.

To avoid it turning into a kind of social pressure that forces couples to remain in unhappy marriages, it is crucial to view the application of local knowledge in mediation cautiously. Cultural values should not be used as justifications for one party's dominance over another, but rather as ethical pillars for discussion. In the context of the family, the revitalization process should guaranty equal voice representation, respect for the decisions made by both spouses, protection of children's interests, and conformity with the law and individual rights. (Hamzah, Asni Zubair, Satriadi, 2023).

The problem is that the role of local values may change due to societal change, urbanization, population mobility, the growing individualization of family life, and the increasing use of formal dispute-resolution procedures. Cultural values are still recognized as elements of communal identity, although they are not always successful in resolving marital disputes. Furthermore, conflict may worsen if pride or self-respect are prioritized in a limited interpretation of *siri* without the counterbalancing influence of peace, respect for one another, empathy, and social responsibility. The use of *siri' na pacce*, alterations or misunderstandings of these principles may lead to conflict in specific circumstances. Revitalization does not mean that all customs have been returned to their previous state. Instead, it refers to the act of identifying, reinterpreting, and modifying positive local values to guaranty their applicability to contemporary family mediation. (Ahmad Hairul Alamsyah, 2022).

The need for a divorce-prevention approach that considers the social and cultural proximity of the community rather than concentrating solely on legal procedures makes this research vital. When the goal of mediation goes beyond merely reaching a consensus to include the development of communication, respect for one another, empathy, accountability for children and family members, and an awareness of the consequences of every choice, it becomes even more important. Open communication, empathy, and respect for differences are also essential for managing family conflict effectively. From this perspective, Bugis-Makassar local knowledge may serve as a valuable source of guidelines for improving the calibre of family mediation, particularly in groups that maintain close emotional and social ties to regional cultural norms. ((Nurazizah Rahmi R, Yadi Ruyadi, Wilodati, 2025).

Since studies on Bugis-Makassar local wisdom have mostly focused on cultural identity, character education, social life, religious moderation, and conflict resolution within larger contexts, this research is equally important from an academic standpoint. However, further research is still needed on the specific use and renewal of these cultural values in family mediation as a divorce prevention tactic. This study is anticipated to integrate cultural perspectives, family studies, and conflict-resolution techniques in order to guaranty that local wisdom is developed into an operational and pertinent social resource for modern family problems rather than being preserved solely as a symbolic cultural heritage. (A. Vivi Amalia, Holis Andika, Andi Fajriwahyuningsi, 2025).

In order to prevent divorce, this study will identify Bugis-Makassar local wisdom values that are pertinent to family mediation, analyze how these values are actualized in marital conflict resolution, look at what helps and hinders their revitalization in the context of social change, and develop a family mediation approach based on local wisdom. In addition to practical benefits for families, community leaders, religious leaders, family service organizations, mediators, and other pertinent entities in developing conflict-resolution mechanisms that are more humane, contextual, equitable, and focused on family sustainability, this study is expected to provide theoretical contributions to the fields of family mediation and local wisdom studies.

METHOD

This study used a qualitative research design using a descriptive methodology. (Rachel H. Adler, 2022). This methodology was selected in order to obtain a comprehensive understanding of the techniques, meanings, and mechanisms involved in the revival of Bugis-Makassar local knowledge in family mediation as a strategy of divorce prevention. In the context of settling marital conflicts, the study focused on cultural values such as *siri' na pacce*, *sipakatau*, *sipakalebbi*, *sipakainge*, and *tudang sipulung*. Both primary and secondary data were included in the data sources. In addition to traditional authorities, religious leaders, family mediators, and family members engaged in mediation procedures, direct interviews with couples who had experienced marital disputes were used to collect primary data. Purposive sampling was used to select informants based on their involvement in family conflict resolution, expertise, and experience. Secondary data on Bugis-Makassar local wisdom, family mediation, and divorce prevention were gathered from books, journal articles, customary records, legal regulations, and previous research. As the main research tool, the researcher was crucial in determining the research focus, collecting and evaluating data, and interpreting findings. Semi-structured interview rules, observation sheets, field notes, recording devices, and documentation were examples of supporting tools. By comparing the results of observations, interviews, and documentation, triangulating sources and methods improved the validity of the data. Data reduction, data display, and conclusion drawing were used in a methodical analysis of the data.

RESULTS AND DISCUSSION

The Relevance of Bugis-Makassar Local Wisdom to the Principles of Islamic Family Law in Resolving Household Conflicts

The principles of Islamic family law and Bugis-Makassar local wisdom are closely related, particularly when it comes to fostering family unity and resolving domestic conflicts. In addition to being indicators of cultural identity, these local wisdom values also act as social and moral guidelines for maintaining marriages. The core tenets of *siri' na pacce*, *sipakatau*, *sipakalebbi*, and *sipakainge* emphasize the significance of human dignity, responsibility, solidarity, compassion, respect for one another, and respectful means of settling disputes. From the standpoint of Islamic family law, these ideals may be recognized and upheld as long as they do not clash with justice, Islamic principles, or each family member's rights and responsibilities. (Nasriandi Nasriandi, Hadi Pajariantio, Makmur, 2023)

Because it is associated with ideas of honour, dignity, responsibility, solidarity, and empathy, *Siri' na pacce* is highly esteemed in Bugis-Makassar community. In the context of family life, *pacce* fosters compassion and understanding for one's partner's struggles, while *siri'* refers to both spouses' awareness of the need to preserve their own dignity as well as that of their spouse and family. Islamic Family Law, which holds that both spouses have a joint responsibility to maintain the integrity of the home, is closely related to this concept. Therefore, it is not appropriate to settle family disputes by doing things that hurt, degrade, or humiliate one's partner. Instead, strategies that uphold dignity and foster reciprocity ought to be used. As a result, *siri' na pacce* can serve as a social and moral restraint to discourage behaviour that might intensify domestic conflicts.

The values of *sipakatau* and *sipakalebbi* emphasize how important it is to treat people with respect and kindness. While *sipakalebbi* stresses admiration and respect for one another, *sipakatau* teaches people to recognize and treat others as human beings deserving of dignity. (Ince Ansar H Arifin, Ulil Amri, Muhammad Yusuf, Muhammad Tang, 2026). These ideals are consistent with Islamic family law's *mu'asyarah bil ma'ruf* concept, which requires husbands and wives to treat each other with respect, decency, and kindness. They can be put into practice in a number of ways, such as respectful communication, appreciating a partner's opinions, dividing responsibilities fairly, and settling disputes without violence or humiliation. As a result, *sipakatau* and *sipakalebbi* help to keep minor arguments from turning into more significant marital disputes.

Sipakainge also represents the custom of reminding, counselling, and motivating one another to act morally. The Islamic principle of mutual advice and correction in the event of mistakes or disputes within a home is relevant to this concept. Instead of being delivered in a degrading manner, advice should be given sensibly and with the intention of correcting problems. *Sipakainge* can help include family members, community elders, or trusted individuals as mediators in the context of conflict resolution when a couple is unable to settle a disagreement amicably. (Nova Diah Ayu Gendolang, 2023)

Thus, a balanced relationship between cultural traditions and religious norms is demonstrated by the integration of Bugis-Makassar local wisdom with the principles of Islamic Family Law. Local knowledge can be used as a social tool to improve family unity, prevent conflict, and encourage amicable dispute settlement. Its use must be limited to the bounds of Islamic law, justice, public benefit (*maslahah*), and the duties and rights of both spouses. This strategy enables Bugis-Makassar local values to be preserved and developed further as socio-cultural processes that support family resilience and promote more egalitarian, humane, and dignified household dispute resolution.

Tudang Sipulung as a Family Mediation Mechanism from the Perspective of Islamic Family Law

The *tudang sipulung* tradition is compatible with Islamic Family Law's procedures for resolving family conflicts. *Tudang sipulung* is viewed in Bugis-Makassar culture as a place for group gatherings that emphasizes discussion, consideration, transparency, and the involvement of reliable people in problem-solving. In the context of domestic disputes, this custom can offer a social setting where

husbands and wives can honestly, methodically, and respectfully discuss their issues. Finding a solution that all sides can agree upon and that would aid in mending family ties is the process's goal, not only determining who is right or wrong.

The concept of *islah* is related to the *tudang sipulung* mechanism in Islamic Family Law. *Islah* relates to initiatives meant to restore ties and bring people together who are at odds. This idea states that one of the primary ways to settle family disputes before they turn into separation or divorce is by reconciliation. Husbands and wives can express their own concerns, demands, objections, and expectations using *tudang sipulung*. When communication has been hampered by disagreement, it can be restored during a deliberative meeting. As a result, *tudang sipulung* can function as a sociocultural tool to help families achieve *islah*. (M. Tahir Maloko, Agus Indiyanto, Henky Fernando, Yuniar Galuh Larasati, 2024)

The *hakam* concept in Islamic family law can be used to analyze the *tudang sipulung* tradition in addition to its relationship to *islah*. The concept of *hakam* emphasizes the significance of trusted third parties intervening to assist a couple in resolving a dispute when they are unable to do so on their own. Respected and trusted family elders, religious leaders, traditional authorities, or other people acknowledged by both sides may fill this function during the practice of *tudang sipulung*. They can function as mediators, helping to identify the root causes of the conflict, encouraging positive dialogue, and offering substitute solutions that take into consideration the circumstances of both sides. Additionally, mediators can prevent disputes from turning into verbal abuse, accusations against one another, or emotionally driven decisions.

It is crucial to follow the tenets of Islamic family law when reviving *tudang sipulung* for the settlement of domestic disputes. Mediation should not be conducted in a way that favours one party over another, forces a spouse to accept a particular choice, or preserves the marriage at the expense of the rights and security of either party. (Rosdalina Bukido, Sjamsuddin A. K. Antuli, Nurlaila Harun, Nurlaila Isima, 2014)

Ulin Na'mah, 2024). Mediators must act justly, respect the privacy of family matters, respect the wishes of the parties involved, and make *maslahah*, or mutual welfare, the primary goal of the settlement process. Customary values cannot be used as an excuse for violence, discrimination, or violations of either spouse's rights.

Thus, in accordance with the tenets of Islamic family law, *tudang sipulung* can be revived as a family mediation mechanism based on traditional knowledge. It is possible to develop a conflict resolution paradigm that is more contextual, participative, and intimately connected to the social life of Bugis-Makassar communities by combining deliberative values with the ideas of *islah* and *hakam* in *tudang sipulung*. In addition to promoting a culture of amicable, just, and respectable conflict resolution and defending the rights and well-being of all family members, this type of rejuvenation can help keep disputes from turning into divorce.

Revitalization of Local Wisdom through an Islamic Family Law Approach as an Effort to Prevent Divorce

The reviving Bugis-Makassar traditional knowledge from the perspective of Islamic family law may be a successful divorce prevention tactic. In this context, revitalization entails reinterpreting, developing, and adapting local values to ensure their relevance to contemporary socioeconomic situations and harmony with the principles of Islamic Family Law. It goes beyond a literal and unmodified restoration of traditions. Cultural values that emphasize respect, responsibility, solidarity, deliberation, and family-based dispute resolution can be integrated with the principles of *islah*, *musyawarah*, *mu'asyarah bil ma'ruf*, *hakam*, justice, and family welfare. This integration enables the

development of a conflict resolution process with sociocultural validity and normative roots in Islamic teachings. (Rafidah Mohamad Cusairi, Mahdi Zahraa, Rukhaiyah Abd Wahab, 2024).

Islam is a fundamental basis for resolving disputes between spouses within the context of Islamic Family Law. This principle encourages couples who are at odds to put reconciliation thru dialogue and amicable settlement first. By enabling husbands and wives to freely discuss their issues, passions, and expectations, the discussion principle can support such initiatives. In the meantime, during their marriage, spouses are required under the principle of *mu'asyarah bil ma'ruf* to treat each other with respect, decency, and kindness. (Norfatin Najwa Binti Che Adnan, 2024). Reviving local wisdom centred on these principles can help encourage couples to see dispute as an issue to be solved thru appropriate and healthy communication, rather than as a chance for humiliation.

A third party may intervene thru a process that is consistent with the idea of hakam if a couple is unable to settle their disputes on their own. It has long been recognized in Bugis-Makassar community that a social approach to conflict resolution includes the involvement of family elders, religious leaders, and traditional authorities. The revival of this practice should be directed to guaranty that mediators prioritize justice and the protection of each party's rights in addition to maintaining the marriage. Mediators should maintain impartiality, avoid using coercive methods, maintain the privacy of family matters, and guaranty that each spouse has an equal opportunity to express their viewpoints.

Divorce is also positioned proportionately with this method. Divorce should not be completely disregarded when family life has been harmed and cannot be sustained, even the it is not thot of as the only option for resolving marital conflicts. Rather than being an attempt to keep a marriage intact thru compulsion, divorce prevention should be viewed as an effort to prevent separations that can still be avoided thru constructive dispute resolution. The rights of the husband, wife, and children must be taken into account while choosing the best and most suitable settlement. ((Busra Gulsah AKBABA, 2024)

Utilizing an Islamic Family Law method to revitalize Bugis-Makassar local wisdom can help establish a family mediation model that is more contextual and closely connected with the social characteristics of the society. While Islamic Family Law offers a normative foundation to guaranty that these methods are consistent with the ideals of justice, rights protection, and *maslahah*, or family welfare, local wisdom serves as a sociocultural instrument that can enhance community acceptance of the mediation process. A more compassionate, inclusive, and equitable conflict resolution process can be created by combining the two methods. This can safeguard everyone in the family's wellbeing and assist avoid divorce.

CONCLUSION

According to the discussion, family mediation in divorce prevention efforts might be greatly aided by reviving Bugis-Makassar local wisdom. principles like *siri' na pacce*, *sipakatau*, *sipakalebbi*, and *sipakainge* embody the principles of respect, accountability, empathy, mutual appreciation, and mutual guidance toward goodness. These principles, particularly *islah*, *musyawarah*, *mu'asyarah bil ma'ruf*, *hakam*, justice, and *maslahah*, relate to the principles of Islamic family law. Additionally, *tudang sipulung*, which involves family elders, religious authorities, or traditional leaders as reliable mediators, can be revived as a culturally anchored mediation process that promotes communication between spouses. A conflict resolution technique that is more contextual, compassionate, and in line with the social features of Bugis-Makassar society is created by integrating local knowledge into Islamic family law. This implies that reviving traditional knowledge can offer a different strategy for strengthening family mediation systems in the community. its implementation must be guided by the principles of justice, impartiality, protecting the rights of husbands, wives, and children, and preventing any kind of coercion or harm. Therefore, efforts to prevent divorce should focus on finding just, amicable, and welfare-oriented solutions to disputes in addition to preserving the marriage.

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