



Research Paper

Ideology in the Bugis Makassar Inter-Ethnic Identity Struggle in Pontian Johor: Critical Cultural Studies

Supardi Salam¹, IB Putra Yadnya², IB Gde Pujaastawa³, I Nyoman Sukiada⁴

¹a student of Program Doktor Kajian Budaya, Fakultas Ilmu Budaya, Universitas Udayana, Bali, Indonesia

^{2,3,4} a lecturer of Program Doktor Kajian Budaya, Fakultas Ilmu Budaya, Universitas Udayana, Bali, Indonesia

ABSTRACT: This study aims to describe the ideology in the identity struggle between ethnic Bugis Makassar in Pontian Johor Malaysia. This research was designed with a critical qualitative approach which is the main characteristic of Cultural Studies. This study uses qualitative methods and descriptive-qualitative-critical analysis techniques that seek to understand and interpret the meaning of an event in a particular situation according to the researcher's perspective. Data collection techniques were carried out by observation, interviews and documentation studies. Data analysis techniques through the stages of presenting data, data reduction, and drawing conclusions. The results of the study show that the ideological struggles that arise in the struggle for identity between ethnic Bugis Makassar in Pontian Johor Malaysia are characterized by a Malay malay, way of life, entrepreneurial abilities of the Makassar Bugis ethnic group, and the assimilation of power. This research provides additional knowledge about the ethnic ideology of the Bugis Makassar in migrating.

KEYWORDS: Ideology, Identity Struggle, Makassar Bugis Ethnicity

Received 10 Dec., 2022; Revised 23 Dec., 2022; Accepted 25 Dec., 2022 © The author(s) 2022.

Published with open access at www.questjournals.org

I. INTRODUCTION

Aside from the Mandar and Toraja, who live in the southernmost region of Sulawesi Island, the Bugis and Makassar ethnic groups are two of the four major ethnic groups in South Sulawesi. The Bugis-Makassar ethnic group has a long history of nomadic lifestyles. The numerous historical accounts of their skill as adept nomads traveling to places like Australia, Madagascar, and South Africa provide as proof of this [1]. In addition to trading, the Bugis-Makassar ethnic group is renowned for producing the well-known Phinisi boats. Sailing laws, specifically "Amanna Gappa," are the foundation of current international shipping law [2].

The migration spirit (massompe), which refers to the Bugis-Makassar people's constant search for a place that is deemed suitable for them to live, work, and socialize, is one of the reasons that the Bugis-Makassar ethnic group enjoys migrating to other regions, both within the archipelago and abroad. [3]. As long as this is not accomplished abroad, it will never cease. The accession of the Makassar kingdom under Dutch control in 1667 also contributed to the rise in the desire of the Bugis-Makassar ethnic group to migrate. The Bugis-Makassar ethnic group's proficiency at sailing has improved their position in trade and defense. The fact that trading links had been formed with the Malay people was recalled by several Bugis-Makassar sailors who traveled there.

Many immigrants from Bugis Makassar migrated to Malaysia in Southeast Asia [4]. Malaysia was chosen by immigrants from Bugis-Makassar for two reasons. First, Malaysia and Indonesia are close neighbors. Second, since the Malay people are regarded as a friendly and devoted people, it is simpler for immigrants from Bugis-Makassar to settle and socialize. Many immigrants from Bugis Makassar migrated to Malaysia in Southeast Asia [4]. Malaysia was chosen by immigrants from Bugis-Makassar for two reasons. First, Malaysia and Indonesia are close neighbors. Second, since the Malay people are regarded as a friendly and devoted people, it is simpler for immigrant from The Bugis-Makassar migrants were successful in establishing colonies in a number of other locations as well as in East and Southeast Kalimantan, Pontianak, the Malay Peninsula, particularly in southwest Johor [5]. The Bugis-Makassar people's greatest capital for centuries of global survival has been their capacity for adaptation. The remarkable thing is that the Bugis-Makassarese are still able to retain their identity despite the fact that they continue to adapt to their surroundings. Bugis-Makassar to settle and socialize.

Malay ethnic security conceptions and national security conceptions have a mutually affecting relationship, as evidenced by the Malay ethnicity's dominance in Malaysian politics. Government security strategies reflect the sense of security and unease that ethnic Malays experience [6]. The fatal riots in 1969 gave birth to the New Economic Policy, which was a reflection of the Malay elite's strong desire to strengthen the capabilities of the Malay ethnic group, which is economically weaker than the Chinese ethnic group. Due to the union of the UMNO (Malay) party, the MIC party (India), the MCA party (China), and the Multiethnic Movement party, which is predominately of Chinese ancestry, the Barisan Nasional government in Malaysia is essentially a collection of political parties based on ethnicity.

Different steps were taken by the Bugis-Makassar ethnic group in fighting for their interests, including maintaining their existence in Malaysia. The descendants of the Bugis-Makassar ethnic group prefer to assimilate with the Malay ethnicity [7]. Because there are a number of advantages to being ethnic Malays, most of them put forward their identity as ethnic Malays. The politics of assimilation carried out by the Bugis-Makassar ethnic group in Malaysia are more or less helped by identity politics in Malaysia which are based on ethnicity, religion and kingdom. The involvement of the Bugis-Makassar ethnic group in the political system and government in Malay lands has never subsided, even until the formation of the Malaysian Federation on September 16, 1963. Malaysia is a parliamentary democracy in the form of a constitutional monarchy with a prime minister as the head of government [8].

Relations between Indonesia and Malaysia, however, did not always proceed as planned. This indicates that there is occasionally tension between the two nations; more recently, many have noticed that Indonesia-Malaysia relations are frequently perceived and understood on an emotional level [9]. The treatment of Indonesian workers in Malaysia and Malaysia's claims to cultural items from Indonesia have both sparked demonstrations in Indonesia and strained relations between the two nations, especially when Malaysia was successful in establishing sovereignty over the Sipadan and Ligitan Islands. In addition, Malaysia's claim to the Sulawesi Sea's Ambalat block has caused violent demonstrations in Indonesia [10].

Studying the struggle for Bugis-Makassar ethnic identity in Pontian Johor, Malaysia, is crucial to bringing attention to the necessity of upholding positive relations with the Malaysian government. Because Johor was one of the sailing locations approved by the Netherlands under Article 10 of the Bungaya Agreement, the researchers chose Pontian Johor, Malaysia, as the study's locus. Additionally, up until this point, Johor has had the highest percentage of residents who are of Bugis-Makassar origin. This article will explore the philosophy behind the fight for Bugis-Makassar ethnic identity in Pontian Johor, Malaysia.

II. RESEARCH METHOD

This research was designed with a critical qualitative approach which is the main characteristic of Cultural Studies. This study uses qualitative methods and descriptive-qualitative analysis techniques that seek to understand and interpret the meaning of an event in a particular situation according to the researcher's perspective. Research using qualitative methods utilizes interpretation by presenting it in a descriptive form. An important feature of the qualitative method lies in the meaning and message, the process, there is no distance between the subject and the research object, it is open and scientific. Data obtained from field informants in the form of oral data are categorized as primary sources. In this case the informants who were directly involved in an event or as witnesses who were involved and saw first-hand all the activities of the existence of the Bugis-Makassar ethnic group in Pontian Johor Malaysia. Secondary data is data obtained from the results of other people's research or other sources of information, which are relevant to the problem of this research. This data is usually published or has been documented.

Informants interviewed in this study are based on certain criteria. First, those who are recorded as descendants of the Bugis-Makassar and Malay ethnicity who have become Malaysian citizens, especially in the Pontian area. Second, local government officials. Third, political figures who live in the Pontian area. Informants are determined based on the adequacy of information obtained from informants. Determination of informants in this study was carried out using purposive and snowball techniques in accordance with the aims and objectives of the study. In the purposive technique, a number of people will be interviewed. If not sufficient, further information will be determined again. The information sought starts from key informants, so that information searches for informants are carried out continuously. If the required data is fulfilled, then the interview is stopped.

The levels of observation that have been carried out by researchers are: The first level is descriptive observation. At this stage the researcher does not have certainty about the problem to be studied, only the outline. The second level is focused observation. After the researcher builds the categories or subcategories of the research and statements that occur at the research location, the researcher narrows or focuses his observations on certain aspects (observational mini tour). The aspect in question is culture which focuses on the culture of Bugis-Makassar descent, the next aspect is the process of adaptation and reconstruction of Bugis-Makassar ethnic identity in their families and communities. The third level is selected observations. At this level

the observations made by researchers are more focused until the data is detailed. Furthermore, interview techniques and documentation were carried out.

The research data that has been collected is selected first from the results of observations, interviews, document studies, and literature studies. Then the data is classified, categorized and interpreted by looking for relationships between data to reveal interrelated elements as an integrated whole.

III. FINDINGS AND DISCUSSION

The ideology behind each ethnic community, religion, environment, and government engagement, which is put to the test using multicultural theory, cannot be divorced from the identity battle that takes place in Pontian Johor. A concept, belief, or discourse that is propagated within a group is called an ideology. The Malay world, work ethic, entrepreneurial spirit, and assimilation of power are just some of the ideologies that may be found in Pontian life.

3.1 The Malay Realm

The Malay world or what is commonly referred to as the Malay world is a term commonly used to refer to Maritime Southeast Asia. Alam Melayu is a concept or expression that has been used by different writers and groups over time to denote several different meanings, originating from various Malay interpretations, whether as a racial group, as a language group, or as a political culture group. Nature for the Malay people is very important, because for them nature is where they make a living. Not only that, besides making a living from nature, it is also their obligation to continue to protect it. This obligation can be seen from the saying "If the dense forest is destroyed, if the institution is damaged, customs will disappear." This saying says that if nature perishes, adat will also perish. While the meaning of Malay itself is the Austronesian ethnic group that inhabits the Malay Peninsula, all of Sumatra, southern Thailand, the south coast of Burma, the island of Singapore, the coast of Kalimantan including Brunei, West Kalimantan, Central Kalimantan, East Kalimantan, Kalimantan, North Kalimantan, South Kalimantan, Coastal Sarawak & Sabah, western and southern Philippines, and the small islands located in the vicinity of this location are collectively known as the "Malay World". This location is now part of the modern states of Malaysia, Indonesia, Singapore, Brunei, Thailand and the Philippines.

When discussing the concept of Malay nature, Dr. Burhanuddin al-Helmy said the entire Malayarchipelago including Malay lands, Indonesia and the Philippines is Malay territory. These areas were separated because they were broken up by Western colonialists. This definition is in line with the definition of the Encyclopedia Britannica Vol. 14 which states "The Malay Archipelago, also known as Malaysia and the East Indies contains the largest island group in the world consisting of more than 3,000 islands in Indonesia and 7,000 unnamed islands and reef groups from the Philippines group. The island of New Guinea is arbitrarily included in the Malay Archipelago. The Malay cluster region includes all the countries of Indonesia, the Philippines, Brunei, Singapore and Malaysia.

Meanwhile in Thailand, Malay territory is the entire peninsula up to Ratchaburi, 100 km south of Bangkok. Tenasserim (Land Seri) in Myanmar is also part of the Malay region. In the North starting from the Nicobar Islands in the Indian Ocean and Famosa in the China Sea, including Indo-China to the Solomon Islands in the South. From the West, starting in Madagascar all the way to Fiji. The largest archipelago in the world in Southeast Asia is called the Malay cluster and is the area of life for the Malay people. Religion is the core of the culture, Malay people have held various religions, before they accepted Islam. The two main religions professed by the Malays are Hinduism and Buddhism, which are religions professed as a result of political, cultural and economic relations with India. Apart from that, the Malay people are also recorded as adherents of Animism and Magian religions.

In the early stages, the Malays were mainly Hindu until the Buddhist King Asoka (304–232 BC) ruled India, which caused the Malays to convert to Buddhism. The revival of Hinduism during the Chola Kingdom (300 BC—1279 AD) which attacked Malaya and Sumatra in 1025 AD, caused the Malays to revert to Hinduism. Due to the strong influence of India on the religion of the Malay people, it is often said that the Malays are Hindu-Buddhist. Allied languages in the Malay world are related to native ethnic languages. This similarity can be identified through certain words. When comparing these cognate languages, there is a family relationship between these languages and Malay. Professor Emeritus Dato' Dr. Asmah Haji Omar, language figure. "Malay has been widely used in the Malay world since the beginning of the Christian era. The nature of the Malay people who like to sail has developed the Malay language into the Malay world. In addition, the simple and easy nature of the Malay language to learn allows this language to be accepted in the Malay world, Sutan Takdir Alisjahbana, a language figure. From the beginning, culture in the Malay world has developed with the emergence of certain skills in the arts, including bronze making and martial arts. These two skills are original creations in Alam Melayu. In addition, similar values exist in the Malay Alam community, especially cooperation. In the aspect of performing arts, wayang kulit appears in Kelantan and Java Island, Dato' A. Aziz

Deraman, cultural activist. The Malay world is the Malay world which includes all things related to Malay, be it in terms of religion, region, culture, or language.

3.2 Way of life (Siri Na Pesse)

Every community has noble cultural values as a learning process that is passed down from generation to generation, and influences the thoughts and lifestyle of the people concerned. Likewise with the Bugis tribe who have a philosophy of siri' and pesse' or siri' na pacce in the Makasarese tribe. Siri' cultural meaning is shame, which is closely related to dignity, honor, and self-esteem as a whole human being. Pesse' in a cultural sense is a sense of compassion, pain, sharing in sorrow and a desire to help because of a sense of connection. Pesse' is also known as perru, namely solidarity that appears in the heart, is solidarity, which is expressed from the human soul. From an interview with Dr. Jasmin, who is a prominent Malaysian historian, stated that:

“Berniaga, dalam adat ape- ape, tiga benda itu reso iaitu kekerasan untuk bekerja, ikhtiar supaya tak mengenal jemu, yang kedua siri’ atau harga diri, yang ketiga lempu atau adat kejujuran, sebab kalau adat dalam berniaga 3 benda ini tak ada maka kita akan mencapai, memang boleh maju tapi jangkaan untuk berpanjangan dari segi perniagaantuu sebab kalau kita tak jujur untung hari ini tapi rugi berpanjangan sampai bilebile. Kalau kite tak berusaha macam mana kita nak mampu nak buat hanya angan-angan, kalau kat malaysia terkenal dengan angan-angan majenun, cita-cita tidak tercapai. Nilai-nilai dalam Bugis-Makassar bukan cuma itu tige, ada lagi sampingan lain seperti wari’, getting”

Pesse' becomes the soul, spirit, and driving force for the upholding of siri' and is inseparable as the Makasarese say; siri na pacce', namely the dignity and deep sense of pain that gave birth to adat regulate the character, morals and attitude of life (way of life) of the people of South Sulawesi. Mattulada views siri' and pesse' as a deep call to the person to uphold values that are upheld, respected, valued and loved. In other words, siri' and pesse' have essential meanings, both for themselves as individuals and for their community. The importance of siri' and pesse' was expressed by La Toba, "siri' emmi rionroang ri-lino, utetong ri adeE, najagainnami siri'ta, teng ulesseri ada tongengku, pesse passikuwa, naia siri'E sunge naranreng Jiwa na roughly" which means more or less "because siri' we live in the world, I stand on custom, to protect our siri', I will not break promises and truths. Pesse' who pushed me. As for siri', it is surrounded by passion, linked by death.

Regarding the importance of siri', this can be seen from several expressions in the Bugis, Makassar, and Mandar tribes who argue that people who do not have siri' are on the same level as animals. For the sake of upholding it, if someone feels humiliated and offended by their siri', many people would rather die by fighting to recover their siri' than live without siri'. According to the Bugis-Makassar people, dying from siri' is like dying from being given sugar and coconut milk (mate ri gollai, mate risantangi) which means to die for something useful.

In everyday life, the cultural values of siri' and pesse' today have undergone a shift, instead of being used as a drive for achievement and creating creativity to feel ashamed if you make a mistake or don't comply with the applicable provisions, and betray your promise and discipline, but are drawn more narrowly to offended the sense of self-esteem and dignity of the family as well as the origin of their descendants. In cases like this, the values of siri' and pesse' are only useful for seeking social prestige or respect that is useful for the family environment. On the other hand, it is rather difficult to imagine the presence of a high-quality person, if the work ethic is always associated with self-esteem and dignity alone, without being accompanied by a world view that values work and work or achievements.

3.3 Entrepreneurship

Among the many types of culture used today, especially those related to the field of entrepreneurship, are limited to values (reso means effort or hard work, siri' means shame or self-esteem, lempu means honesty) and skills (passiajingeng concept means kinship). Kinship that transforms into entrepreneurial skills such as silllung sirui which means chasing and helping each other, as well as the spider web model which is a model of cooperation in entrepreneurship).

The culture of reso (effort or hard work), siri' (shame or self-respect) and lempu (honesty) must be practiced because that can be successful when one is lazy or dishonesty occurs. Feedback from respondents indicated that the Bugis-Makassar entrepreneurial culture of reso (effort or hard work), lempu (honesty), and siri' (shame and self-esteem) is still appropriate today, because it is in accordance with Islamic teachings. When these three values are practiced as well as possible, an entrepreneur can be successful.

The results of the interview analysis show that Bugis-Makassar cultural practices, especially reso (effort or hard work), lempu (honesty), and siri' (shame and self-esteem) can build entrepreneurial motivation to achieve achievements in business. All respondents stated that the three Bugis-Makassar cultural values can be applied and can improve the work ethic which ultimately affects business success.

Based on the responses from the respondents, it can be said that all respondents agree that the Bugis-Makassar culture can build motivation among entrepreneurs to achieve success. The reasons given by the respondents varied. The results of the interview analysis found that there were three themes that emerged from the respondents' reasons. Bugis-Makassar culture can be a motivation because: (1) Bugis-Makassar culture itself *reso* (effort or hard work), *lempu* (honesty), and *siri'* (shame and self-esteem) are commands to do good (2) Bugis culture-Makassar is in line with Islamic teachings so there is no doubt that to practice Bugis-Makassar teachings or philosophy (3) Bugis-Makassar culture will become a motivational culture if it is made in the form of a book or role mode as a guide.

A total of 16 Bugis-Makassar entrepreneurs in Pontian were involved in the interviews conducted, including 5 women and 11 men. The results of the study found two elements of Bugis culture among the descendants of Bugis Makassar in Pontian, namely culture (*reso*, *siri'*, *lempu*) and culture that is practiced daily in the environment such as language, typical Bugis Makassar food, customs and activities that contain values high-value ancestral heritage. These various cultures were passed on to generations or passed on to other Bugis-Makassarese by providing information verbally, giving examples in words and deeds, holding ceremonies to discuss Bugis-Makassar culture and holding speaking or speech competitions of course in the Bugis-Makassar language.

Meanwhile, the Bugis-Makassar culture is still practiced by the respondents, but they use the Bugis-Makassar culture, which is only in accordance with Islamic teachings. In addition, the Bugis-Makassar culture used by the Bugis-Makassar people in Pontian has undergone a process of adaptation to the local culture. Therefore, it can be said that the Bugis-Makassar culture or especially the three (*reso*, *siri'*, *lempu*) Bugis-Makassar philosophy plays a role in building motivation to improve life among Bugis-Makassar entrepreneurs in Pontian.

After the process of transferring Bugis-Makassar cultural identity, it was found that there were efforts by the Bugis-Makassar people to practice their culture. There are many opportunities to practice Bugis-Makassar cultural identity, especially in the Pontian area. This is because there is no prohibition for all races in the country to practice their culture, moreover the Bugis-Makassar culture has undergone a process of filtering and adapting to the local culture in Pontian Johor, so that the Bugis-Makassar culture that is practiced today is the Bugis-Makassar culture adapted. . In fact, the government often supports various activities carried out by the Bugis-Makassar community. In addition, the number of Bugis-Makassar people in Pontian is quite a lot. However, they still face various challenges, especially for the descendants of Bugis-Makassar and Bugis-Makassar society in general. The descendants of Bugis-Makassar are required to further deepen their understanding and practice of entrepreneurial culture in order to maintain the continuity of their culture. In addition, Bugis-Makassar descendants are required to increase competitiveness in the field of entrepreneurship and strengthen business networks, both ethnic and non-ethnic, at the national and international levels. Meanwhile, the challenge for the Bugis-Makassarese community is how to maintain cultural identity in the midst of a technological explosion and to face the new realities of a world that is always changing and developing, and how to bring this culture as a center of excellence education centered on cultural identity.

3.4 Assimilation of Power

In his theory, Hector emphasizes the unification of cultures and the melting of original cultures [11]. History has recorded that the kinship between the Malays and the Bugis took place significantly in the 17th and 18th centuries with the early arrival of the Bugis to Malaya who settled around Linggi, Kuala Selangor and Johor-Riau. This description can be found in the texts of the Malay and Bugis-Makassar genealogies as well as *Tuhfat al-Nafis* by Raja Ali Haji. Through these texts, Raja Ali Haji describes the existence and role of Bugis-Makassar in the Malay political struggle at that time. Leonard Y. Andaya mentions that in the period 1699 to 1728, *Tuhfat al-Nafis* should be considered as a document that tries to prove and confirm the interference of the Bugis-Makassar people in the Malay world and especially in the Kingdom of Johor [12].

Christian Pelras in his book *The Bugis* stated that mass migration occurred in the 17th and early 18th centuries among the Bugis-Makassar people in South Sulawesi because they felt pressured [13]. They migrated to Sumbawa, Lombok, Bali, Java, Sumatra, Kalimantan and the Malay Peninsula. Most of the Bugis-Makassar people choose Johor as a migration destination. Andi Ima Kesuma in his book *Migration and the Bugis* says that migration is actually a product of war. In addition, it is also a social product of a government system that does not provide a sense of freedom for the people, both economic and non-economic [14].

The involvement of the Bugis-Makassar people with Malays has been going on for a long time since the XVII century in the archipelago due to the East India Company/*Vereenigde Oost-Indische Campagnie* (VOC)-Makassar war, especially after the fall of Fort Somba Opu and the capture of Tosara, the capital of the Wajo Kingdom, an ally of the Makassar Kingdom and the Kingdom of Luwu. In tracing the migration process to Johor Malaysia, in the early 17th century, among them are names such as Opu Daeng Parani, Opu Daeng

Menambun, Opu Daeng Marewa, Opu Daeng Chelak and Opu Daeng Kamase. The five brothers were the sons of Opu Daeng Rilakka who is mentioned in the History of Malaya that in 1861 the Bugis opened the states of Kuala Selangor and Kuala Kelang.

In general, the context of Malay-Bugis relations has been intertwined in various ways, especially through involvement and position in politics, trade, marriage which in turn leads to a process of socialization and assimilation that continues between Malays and Bugis-Makassar to this day. Based on historical records, in general the context of Malay-Bugis relations can be discussed in several main aspects. All of these aspects have major implications for the history of related Malay relations, thus coloring the current socio-political and culture. Among these aspects are political relations, marriage, trade, and socio-cultural relations.

There are three main pillars that support the existence of Bugis-Makassar culture in Pontian, namely: the Malay community, the state of Johor, and the Malaysian government. Although the number of Bugis-Makassar people is a minority compared to the Malay community, the arrival of the Bugis-Makassar people and their culture is well received by the Malay community. There is a close relationship between the Bugis-Makassar people and the state of Johor. Among the thirteen states in the Government of Malaysia, Johor is the state most populated by the Bugis-Makassar people. Johor routinely provides various assistance to support the preservation and preservation of Bugis-Makassar culture, such as assistance to the Bugis museum and organizing Bugis cultural festivals. While the Malaysian government is very concerned about all tribes and communities in this government, therefore the Bugis-Makassar community in Malaysia is included in the Malay community which has the same rights and obligations as other communities. Support from the Malay community, the state of Johor and the Malaysian government strengthens the Bugis-Makassar community in carrying out their daily activities.

However, the arrival of the Bugis-Makassarese further diversified the Malay ethnic group. Likewise with Bugis-Makassar ethnic identity or Bugis-Makassar culture, both intentionally and unintentionally have enlivened and shaped cultural treasures, especially in the state of Johor Darul Takzim and generally in the Malaysian government. The State of Johor and the Malaysian government strengthen the Bugis-Makassar community in carrying out their daily activities even though their ancestral culture has been filtered by religion and government policies.

IV. CONCLUSION

Based on the explanation above, it can be concluded that the ideology that emerged in the struggle for Makassar Bugis identity can be seen from several aspects such as Malay nature, work ethic, entrepreneurship, and assimilation of power. The Malay world is heavily influenced by religion which makes religion the essence of culture, the Malay people have held various religions, before they accepted Islam. The two main religions professed by the Malays are Hinduism and Buddhism, which are religions professed as a result of political, cultural and economic relations with India. The life ethic of siri' and pesse' is a value of siri' and pesse' that can be equated with values that are owned by Japanese culture such as self- esteem and honor, a strong sense of solidarity which when violated causes extraordinary shame. Entrepreneurship of Bugis-Makassar ethnic descent using the cultural philosophy of reso (effort or hard work), siri' (shame or self- esteem) and lempu (honesty) must be practiced because that can be successful when someone is lazy or dishonesty occurs. Feedback from respondents indicated that the Bugis-Makassar entrepreneurial culture of reso (effort or hard work), lempu (honesty), and siri' (shame and self-esteem) is still appropriate today, because it is in accordance with Islamic teachings. When these three values are practiced as well as possible, an entrepreneur can be successful. Assimilation of power in the context of Malay-Bugis relations has been established in various ways, especially through involvement and position in politics, trade, marriage which in turn leads to a process of socialization and assimilation that continues between Malays and Bugis-Makassar to this day. Based on historical records, in general the context of Malay-Bugis relations can be discussed in several main aspects. All of these aspects have major implications for the history of related Malay relations, thus coloring the current socio-political and culture. Among these aspects are political relations, marriage, trade, and socio-cultural relations.

REFERENCES

- [1]. Lineton, J. (1975). Pasompe'Ugi': Bugis migrants and wanderers. *Archipel*, 10(1), 173-201.
- [2]. Musa, H., Rodi, R. C., & Muhammad, S. J. N. (2014). Pelestarian bahasa Melayu sebagai bahasa utama dalam persuratan dan pembedayaan ilmu, sains dan teknologi di rantau Ini. *International Journal of the Malay World and Civilization*, 2(2), 3-19.
- [3]. Kesuma, A. I. Eksistensi Komunitas Penenun Bugis (sebuah Refleksi Sosio-kultural Masyarakat Wajo). *Walasuji*, 9(2), 277-288.
- [4]. Omar, R., Tamrin, K. M., & Hussin, N. (2009). Sejarah kedatangan masyarakat Bugis ke Tanah Melayu: kajian kes di Johor. *JEBAT: Malaysian Journal of History, Politics & Strategic Studies*, 36, 41-61.
- [5]. Omar, R., Tamrin, K. M., & Hussin, N. (2009). Sejarah kedatangan masyarakat Bugis ke Tanah Melayu: kajian kes di Johor. *JEBAT: Malaysian Journal of Rahmat, S.* (2019). Bugis di Kerajaan Melayu: Eksistensi Orang Bugis dalam Pemerintahan Kerajaan Johor-Riau-Lingga-Pahang. *Perada*, 2(1), 35-44. *History, Politics & Strategic Studies*, 36, 41-61.

- [6]. Buchari, S. A. (2014). Kebangkitan etnis menuju politik identitas. Yayasan Pustaka Obor Indonesia
- [7]. Andaya, L. Y. (1995). The Bugis-Makassar Diasporas. *Journal of the Malaysian Branch of the Royal Asiatic Society*, 68(1 (268), 119-138.
- [8]. Reid, A. (2001). Understanding Melayu (Malay) as a source of diverse modern identities. *Journal of Southeast Asian Studies*, 32(3), 295-313
- [9]. Lio, A. (2016). Shifting identities: a case study of Routa sub-district, Konawe regency, Southeast Sulawesi, Indonesia.
- [10]. Nainggolan, P. P. (2016). Kebijakan poros maritim dunia Joko Widodo dan implikasi internasionalnya. *Jurnal Politika Dinamika Masalah Politik Dalam Negeri dan Hubungan Internasional*, 6(2).
- [11]. Kumbara, Anak Agung Ngurah Anom. (2021). *Paradigma & Teori-Teori Studi Budaya*. Denpasar: Swasta Nulus.
- [12]. Raja Ali Haji. (1982). *Thufat Al-Nafis: The Precious Gift*. Kuala Lumpur: Oxford University Press.
- [13]. Pelras, Christian. (2006). *Manusia Bugis*. Jakarta: Nalar bekerja sama dengan Forum Jakarta-Paris
- [14]. Kesuma, A.I. (2004). *Migrasi dan Orang Bugis*. Yogyakarta: Ombak