




# Halim Wiryadinata

## Siri na pacce...

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## Siri na pacce: From the ethnic culture to the theological social solidarity

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**Abstract:** This study shows how the ethnic culture of Bugis-Makassar, *Siri Na Pacce*, becomes the value of theological solidarity. The philosophical *Siri Na Pacce*, which upholds being part of the suffering of others, becomes the foundation of theological solidarity. The philosophy of *Siri Na Pacce* is to adhere to religious values of social solidarity. The collision of *relwas* migrated *igion* and culture triggers this migration to form theological solidarity. The sociology of religion method expounds the philosophical value through analysis and evaluation of the local culture of *Siri Na Pacce*. This method accesses books, articles, academic writing, and related sources. The result of this research is that the migration of *Siri Na Pacce* values has rooted in Indonesian people in building a theological foundation of solidarity among the sufferings. In conclusion, the metamorphosis of *Siri Na Pacce* to Theological Social Solidarity shares values for religion and culture in Indonesia and extends its legacy to further generations.

**Keywords:** Bugis-Makassar culture; *Siri Na Pacce*; Indonesia culture; social solidarity; theological solidarity

### Introduction

The philosophy of local culture shapes behavior in society by guiding ethics and attitudes in society. The concept of *Siri Na Pacce* has influenced the philosophical life of the Bugis-Makassar tribe in behaving and acting for others.<sup>1</sup> The concept of *Siri Na Pacce* is social solidarity in the form of emotional unity towards others. This philosophy of life is passed down from one generation to another for people who live in South Sulawesi so that it becomes a basis for the life of the people there.<sup>2</sup> Teaching about the philosophy of *Siri Na Pacce* has evolved into a religious value in all acts of rites and rituals. The journey is caused by two major societal components: culture and religion. Culture places how humans act toward others and feel what others feel in society.<sup>3</sup> Religion provides legitimacy in acting towards others and respecting others as himself.

The Bugis-Makassar community places *Siri Na Pacce*'s cultural values as respecting others and building togetherness in action. This cultural value makes each individual aware that they have a social responsibility and uphold self-esteem in their actions.<sup>4</sup> The embodiment of these cultural values provides space for individuals to have the values of

<sup>1</sup> Abdul Azis, Sitti Fithriani Saleh, and Ade Irma Suriani, "Inculcating *Siri' Na Pacce* Value in Primary School Learning," *Mimbar Sekolah Dasar* 7, no. 1 (April 30, 2020): 82–92.

<sup>2</sup> Elisa Jhonson Saragih, "Pemanfaatan Nilai *Siri' Na Pacce* Sebagai Sarana Mengomunikasikan Identitas Serta Tujuan Sekolah Kristen Di Makassar," *Integritas: Jurnal Teologi* 2, no. 1 (July 19, 2020): 21–34.

<sup>3</sup> Hasni Hasni et al., "Integration of Bugis-Makassar Culture Value of *Siri' Na Pacce'* through Social Studies Learning in The Digital Age," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 4 (September 26, 2022): 5959–5968, accessed June 2, 2023, <https://www.mendeley.com/catalogue/2246c533-9ddc-388b-a386-9f1500d0a934/>.

<sup>4</sup> Fadillah Gerhana Ultsani et al., "Menggali Nilai *Siri' Na Pacce* Sebagai Tinjauan Sosiologis Pembentukan Perda Anti Korupsi," *PLENO JURE* 8, no. 2 (August 18, 2019): 37–46, accessed October 20, 2022, <https://www.mendeley.com/catalogue/c6087dfc-2c0b-389e-882d-e1dc379ccd80/>.

honesty, trust, respect, and surrender to the highest God.<sup>5</sup> These cultural values shape the personality of the Bugis-Makassar people to empathize and sympathize with the social events around them. The process of this cultural journey provides a place for individuals to learn to understand the value of Siri Na Pacce in life. Behavior and attitudes, of the Bugis-Makassar people place the concept of Siri Na Pacce to be a part of suffering people.<sup>6</sup> Therefore, implementing this cultural concept provides space and time for religion to show appreciation to humans and build values of respect and togetherness in action.

Religious elements influence cultural values to become a guide for the Bugis-Makassar community in internalizing Siri Na Pacce values. Religion articulates the value of Siri Na Pacce in action and makes dogma, life guidance, and mandate to behave and act.<sup>7</sup> Attitudes and actions as people of faith place positive cultural values as part of their faith. Positive cultural values become the foundation for people of faith to practice and demonstrate that cultural values are the basis of society.<sup>8</sup> Practices and rituals put forward the value concept of Siri Na Pacce to present oneself as part of society to share in joys and sorrows. The concept of the value of Siri Na Pacce becomes part of religious values in acting towards others respecting others as oneself and being part of the suffering person.<sup>9</sup> Religion provides cultural space to be used as ethics in acting in life, so the cultural values of Siri Na Pacce have evolved into dogmas of religious ethics. Therefore, religion legitimizes cultural values and makes it a tool for the rites and rituals of religious people in everyday life.<sup>10</sup>

The two elements above make a dialectic between culture and religion in using the Siri Na Pacce concept as a direction and human demand to act and behave as a theological concept of social solidarity.<sup>11</sup> The Bugis-Makassar ethnic concept has metamorphosed into a theological social solidarity to feel and respect other people to be themselves.<sup>12</sup> Elements of religion and culture give a special place to the concept of Siri Na Pacce—the journey from an ethnic concept to a theological concept in building theological social solidarity. The concept of Siri Na Pacce becomes a teaching and example for feeling the suffering of others and placing oneself in the face of the difficulties of others.<sup>13</sup> Social solidarity provides a place

<sup>5</sup> Riswandi Riswandi, Andi Tenri Yayang Andi Patawari, and Nur Fathiah, "Pengaruh Nilai Budaya Siri' Na Pacce Dalam Pelayanan Publik Di Kabupaten Bone," *PLENO JURE* 8, no. 2 (August 22, 2019): 60–67, accessed October 20, 2022, <https://www.mendeley.com/catalogue/7aaf1fb4-540e-3b98-8875-2f6b9bf6f934/>.

<sup>6</sup> Ahmad Hairul Alamsyah, "Implementasi Budaya Siri' Na Pacce Di Tengah Arus Kebudayaan Populer," *Ad-Dariyah: Jurnal Dialektika, Sosial dan Budaya* 3, no. 1 (June 27, 2022): 1–15, accessed June 2, 2023, <https://www.mendeley.com/catalogue/ca0058f7-a251-3661-99ac-40b6d185da04/>.

<sup>7</sup> Rizal Darwis and Asna Usman Dilo, "Implikasi Falsafah Siri' Na Pacce Pada Masyarakat Suku Makassar Di Kabupaten Gowa," *El-HARAKAH (TERAKREDITASI)* 14, no. 2 (June 14, 2013): 186–205.

<sup>8</sup> Julaikha Julaikha, Edi Safri, and Taufiqurrahman Taufiqurrahman, "Acculturation Of Local Culture And Religion In The Leklek-An Tradition In The Sei Kepayang Asahan Community," *Al-Qalam* 27, no. 2 (December 1, 2021): 325–334, accessed June 2, 2023, <https://www.mendeley.com/catalogue/ab687668-1378-3466-9cea-191d914cabef/>.

<sup>9</sup> Hadi Pajarianto, Imam Pribadi, and Puspa Sari, "Tolerance between Religions through the Role of Local Wisdom and Religious Moderation," *HTS Theologiese Studies / Theological Studies* 78, no. 4 (2022): 1–8.

<sup>10</sup> David Schiefer and Jolanda van der Noll, "The Essentials of Social Cohesion: A Literature Review," *Social Indicators Research* 132, no. 2 (June 1, 2017): 579–603.

<sup>11</sup> Casram Casram, "Membangun Sikap Toleransi Beragama Dalam Masyarakat Plural," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 1, no. 2 (August 23, 2016): 187–198.

<sup>12</sup> Muhammad Ikram Nur Fuady, "Siri' Na Pacce Culture in Judge's Decision (Study in Gowa, South Sulawesi Province)," *FIAT JUSTISIA: Jurnal Ilmu Hukum* 13, no. 3 (October 4, 2019): 241–254.

<sup>13</sup> P Reski, Rahmat Nur, and Cucu Widayati, "Local Wisdom of Bugis Makassar Siri 'na Pacce From Millennials Glasses," in *Proceedings of the 2nd International Conference on Social Sciences Education (ICSSE 2020)*, vol.

where people are valued as civilized people and upholds the value of truth in theological social solidarity. These values become the internalization carried out by religion, so the journey of ethnic and cultural values becomes a theological social concept value for the Bugis–Makassar people as a value of social solidarity.<sup>14</sup> The religious commandment in the writings of the Apostle Paul in Galatians 6: 2, to help one another – help to carry one another's burdens is the fulfillment of the religious law. This order is compatible with the concept of the crucifixion of Christ as a foundation for social solidarity to help each other in dealing with disasters.<sup>15</sup> Therefore, my argument is that Siri Na Pacce's value becomes a quickening value of the Christian concept of solidarity when people face problems.

This study uses the Sociology of Religion method as an analytical knife to bring up an emic perspective from problems to solutions to answer the research questions above.<sup>16</sup> The sociology of religion method relies on access to books, articles, journals, academic writings, and related sources. Therefore, the sociology of religion method divides this research into three main points in answering research questions.<sup>17</sup> First, explain the anatomy and working mechanism of Siri Na Pacce as an ethnic Bugis–Makassar in social life. Second, it raises the Christian perspective on solidarity through the Pauline teaching. The apostle Paul teaches solidarity with others who are in need as the basis of the Christian perspective. Third, the concept of Siri Na Pacce as theological social solidarity for religious people and communities to have a truth value in behaving and acting. Finally, this study will end with a conclusion.

## A Philosophical Anatomy of Local Culture Concept of Siri Na Pacce

Understanding the local cultural concept of Siri Na Pacce is understanding the two meanings of words, namely Pacce and Siri. The meaning of the word 'Pacce' means pain and pain in a feeling when a family member or community member experiences a disaster.<sup>18</sup> The feeling of sharing is the community's deepest meaning, formulated by the Bugis-Makassar culture as a means of raising unity when disaster strikes. Pacce fosters a sense of solidarity and togetherness in building the concept of humanity and motivates in deal with life's struggles.<sup>19</sup> This understanding becomes a culture for the Bugis-Makassar people to be part of the joys and sorrows as a form of social solidarity. The Pacce concept is the life ethos of the Bugis–Makassar people in showing one's moral statements to others when experiencing a disaster. From a broad perspective, Pacce's meaning fosters a sense of national unity and integrity to help build morale against the difficulties faced.<sup>20</sup> Therefore, the word 'Pacce' guides the Bugis–Makassar people to have and teach the meaning of a sense of solidarity and

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525 (Atlantis Press, 2021), 323–328, accessed October 22, 2022, <https://www.mendeley.com/catalogue/f4a440e4-df5d-3a7b-91e6-8c352d8f0fe2/>.

<sup>14</sup> Reski, Nur, and Widayati, "Local Wisdom of Bugis Makassar Siri 'na Pacce From Millennials Glasses."

<sup>15</sup> N. T. Wright, *The Climax of the Covenant* (London: T&T Clark, 2004), 137–139.

<sup>16</sup> Birsan Banu Okutan, "Tricks of Methods in Sociology of Religion: A Schemetical Attempt," *Cumhuriyet İlahiyat Dergisi* 24, no. 2 (2020): 911–931; Robert A. Thomson, "Bringing Back the Social into the Sociology of Religion: Critical Approaches," *Contemporary Sociology: A Journal of Reviews* 49, no. 1 (January 2020): 24–26.

<sup>17</sup> Mary Lee Kennedy, "The Tangible and Potential Impact of Research Libraries," *Information Services and Use* 39, no. 3 (2019): 167–175; Jorge Revez, "Opening the Heart of Science: A Review of the Changing Roles of Research Libraries," *Publications* 6, no. 1 (January 23, 2018).

<sup>18</sup> Auliah Safitri and Suharno Suharno, "Budaya Siri' Na Pacce Dan Sipakatau Dalam Interaksi Sosial Masyarakat Sulawesi Selatan," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 22, no. 1 (May 31, 2020): 102–111.

<sup>19</sup> Darwis and Dilo, "Implikasi Falsafah Siri' Na Pacce Pada Masyarakat Suku Makassar Di Kabupaten Gowa."

<sup>20</sup> Reski, Nur, and Widayati, "Local Wisdom of Bugis Makassar Siri 'na Pacce From Millennials Glasses."



social care without being selfish. This leads to Pacce's concept of expressing the meaning of empathy for others and inviting others to help through concrete actions.

Empathy and sympathy for the meaning of the word Pacce above can be realized from the word 'Siri' as a value to build unity in the community. Siri means shame in carrying out actions that do not follow society's norms and values. The combination of the words Siri and Pacce makes the concept of local culture have a philosophy for acting and behaving in society. The words Siri and Pacce have the important social capital to create a culture inside and outside themselves.<sup>21</sup> It builds cultural patterns and social systems of the Bugis-Makassar community as daily behavior drives solidarity values between human beings in social bonds.<sup>22</sup> The philosophy and ideology of Siri Na Pacce support social ties among people to feel the meaning of sharing both within themselves as a family and towards other people.<sup>23</sup>

The Philosophical of Siri na pacce teaches self-esteem behavior that concerns the soul and spirit of one's dignity and good name as a culture of the Bugis-Makassar people.<sup>24</sup> The Siri na pacce mechanism carries out rights and obligations for individual actions in self-defense and honor. It creates a sense of shame, which is reflected in the dimensions of dignity for the Bugis-Makassar people.<sup>25</sup> The embodiment of Siri na pacce values in humans is the behavior of honesty, balance, harmony, and faith to maintain their dignity. Therefore, the Siri na pacce mechanism has three points in the social system of the Bugis-Makassar people. First, Siri na pacce builds a human self-defense system with decency, law, and religion related to individual thoughts, feelings, and desires.<sup>26</sup> This self-defense system mobilizes the structural functions of society to help each other in times of trouble or disaster. Second, Siri na pacce mobilizes a balanced relationship between individuals and society in the social system.<sup>27</sup> Kinship values as social dynamics place the transmission of Siri na pacce values for transformation and reinterpretation in maintaining the balance of relations between individuals in society. Third, Siri na pacce formulates and internalizes individual character in maintaining dignity as a concrete manifestation in society. These three things create a Siri na pacce mechanism in internalizing the cultural characteristics of the Bugis-Makassar behavior.<sup>28</sup>

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<sup>21</sup> Azis, Saleh, and Suriani, "Inculcating Siri' Na Pacce Value in Primary School Learning."

<sup>22</sup> Ultsani et al., "Menggali Nilai Siri' Na Pacce Sebagai Tinjauan Sosiologis Pembentukan Perda Anti Korupsi."

<sup>23</sup> Azis, Mangoting, and Lutfillah, "Memaknai Independensi Auditor Dengan Keindahan Nilai-Nilai Kearifan Lokal Siri' Na Pacce."

<sup>24</sup> Reski, Nur, and Widayati, "Local Wisdom of Bugis Makassar Siri 'na Pacce From Millennials Glasses."

<sup>25</sup> Muhammad Syaiful, "Kekerasan Kolektif Di Perkotaan: Konstruksi Dan Representasi Maskulinitas Dalam Budaya Masyarakat Makassar," *ETNOSIA : Jurnal Etnografi Indonesia* 2, no. 1 (November 30, 2017): 95–116, accessed November 24, 2022, <https://www.mendeley.com/catalogue/f47ed30f-ae8b-3753-8929-3d376b83240f/>.

<sup>26</sup> Abdul Azis et al., "Designing Siri' Na Pacce Values-Based Learning Model," in *Proceedings of the Eighth Southeast Asia Design Research (SEA-DR) & the Second Science, Technology, Education, Arts, Culture, and Humanity (STEACH) International Conference (SEADR-STEACH 2021)*, vol. 627 (Atlantis Press, 2022), 24–29, accessed November 24, 2022, <https://www.mendeley.com/catalogue/09309726-5a97-35af-b86e-2dafa53cb2e/>.

<sup>27</sup> A Rahmat Pakaya Idris, Halim, and Lukman Samboteng, "Culture Internalization Work Based on Local Wisdom of Civil Servants At Regional Secretariat of Takalar District," *Jurnal Administrasi Negara* 26, no. 3 (January 21, 2022): 267–287, accessed November 24, 2022, <https://www.mendeley.com/catalogue/5780b041-3123-3a73-97dc-32fa4941b575/>.

<sup>28</sup> Hasni et al., "Degradation of Siri' Na Pacce Cultural Values in The Bugis-Makassar Community," in *Advances in Social Science, Education and Humanities Research* (Atlantis Press, 2019), 1–4, accessed June 4, 2023, <https://www.mendeley.com/catalogue/c63c27e9-b1a0-3a99-97de-4ccb8f5587b7/>.

The understanding of the language of the words *Siri* and *pacce* as a calling of the soul to help others supports the formation of individual minds to complement one another that are inseparable.<sup>29</sup> This internalization process builds cultural values intersecting with religious values in prioritizing helping people in trouble. Religious and cultural values have internalized this solidarity framework to become faith in everyday life for the Bugis–Makassar community. This internalization process encourages social solidarity through the material and non-material assistance to others by equating *Siri* and *pacce* languages.<sup>30</sup> The language emphasizes and internalizes the concept of similar ideas to create a jargon of social solidarity for individuals in the community. Therefore, internalizing social solidarity is formed by equalizing individual languages to uphold the dignity of being Bugis – the Makassar people.<sup>31</sup> The behavior and actions of the Bugis-Makassar people promote the values of *siri* and *pacce* to respect and uphold the dignity of others and oneself.

### Biblical Concept of Theological Social Solidarity

The Bible encourages and affirms the concept of solidarity by building the emotional elements to be part of people who are in trouble. The doctrine of the incarnation is the foundation that shows God's love for His creation by building an emotional element of the inability to see the misery and suffering of humanity.<sup>32</sup> The concept of incarnation results from practice through the concept of solidarity built into the concept of love. Anton Dewa<sup>33</sup> reveals that God's intention to incarnate as a human being to enter the lowest state in humanity and poverty is an expression of solidarity. The practice of solidarity is a praxeological response to faith in the Christian life.<sup>34</sup> Therefore, solidarity means the emotional element in seeking the truth of God's character through deep learning about forgiveness, justice, love, and truth in humanity. The Scriptures support and build an understanding that concrete actions in helping distress are the reality of love.<sup>35</sup> Love through concrete actions is a form of full utilization of the emotional elements that other people are us and vice versa.

The Apostle Paul places the words of blessing with a focus on consolation for those who suffer through the strengthening of God and Father of Jesus the Messiah (2 Cor 1: 3-7) is a confirmation of the concept of suffering and consolation for those who suffer. Paul places himself with suffering people through consolation to form a solidarity concept that life has

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<sup>29</sup> Darwis and Dilo, "Implikasi Falsafah *Siri* Na *Pacce* Pada Masyarakat Suku Makassar Di Kabupaten Gowa."

<sup>30</sup> Muhammad Majdy Amiruddin et al., "Mitigating Fraud in E-Commerce by Adapting the Concept of *Siri* Na *Pacce*," *KURIOSITAS: Media Komunikasi Sosial dan Keagamaan* 12, no. 1 (June 10, 2019): 76–93, accessed June 4, 2023, <https://www.mendeley.com/catalogue/502d8bdc-aa3b-3169-8abe-ba0d19502963/>.

<sup>31</sup> Irwan Misbach, "*Siri* Na *Pacce* Culture in Retailer Based on Islamic Perspective Business Ethics," *Jurnal Adabiyah* 20, no. 2 (December 29, 2020): 337–350, accessed October 22, 2022, <https://www.mendeley.com/catalogue/ff6bf938-8878-3f1e-b6e7-e3134ecbedfc/>.

<sup>32</sup> Rachell Douglass, "Solidarity and the Incarnation," *STJ | Stellenbosch Theological Journal* 5, no. 3 (January 20, 2020): 265–280, accessed November 26, 2022, <https://www.mendeley.com/catalogue/7825a5e4-a7f3-3c90-8b9e-4de8ac0898f0/>.

<sup>33</sup> Anton Dewa, "Teologi Inkarnasi Dan Gereja Yang Inkarnatoris Menurut Hans Urs von Balthasar," *Media (Jurnal Filsafat dan Teologi)* 2, no. 1 (March 3, 2021): 25–59, accessed November 26, 2022, <https://www.mendeley.com/catalogue/0ebfb780-c717-3cb9-88ca-42f67024ff50/>.

<sup>34</sup> Fadlil M. Manshur, "Hasan Hanafi, New Theology and Cultural Revolution: An Analysis of Cultural Intensification," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (2021): 1–9.

<sup>35</sup> Meghan J. Clark, "Pope Francis and the Christological Dimensions of Solidarity in Catholic Social Teaching," *Theological Studies* 80, no. 1 (March 1, 2019): 102–122.

suffered – consolation dynamically.<sup>36</sup> Paul builds the argument for the concept of solidarity that God 'will go on rescuing' as hope through Paul's consolation of the people in Corinth. Solidarity through hope in God embraces suffering and injustice by applying ecological values to the future vision of liberation.<sup>37</sup> Therefore, the concept of solidarity through consolation forms an emotional element of hope that God can bring suffering people out of suffering as He resurrected Jesus. This belief in the concept of solidarity formulates Paul's apocalyptic belief, which continues to be nurtured in the face of suffering and conveys to his readers to wait for hope through the consolation within the framework of solidarity.<sup>38</sup>

Paulus emphasized the importance of a Christological perspective in building a spirituality of faith through understanding the concept of solidarity.<sup>39</sup> Paul's understanding of Christology is a subject of solidarity because the crucifixion of Christ is God's solidarity with the suffering creation in Romans 8: 18 – 30.<sup>40</sup> Paulus builds and connects God's solidarity with suffering and threatening creation to the liberation of the suffering being accompanied by others. The concept of solidarity for Paul is also the role of the spirit to change the human condition into a new creation.<sup>41</sup> The transformation of the older adult into the new man is the work of the Holy Spirit to help humans endure suffering where faith grows from suffering. Therefore, the Christological perspective forms an understanding that the role of the Holy Spirit strengthens the human condition to endure suffering through Christ's solidarity over His death on the Cross for the development of spirituality.<sup>42</sup> The empowerment for living and the endurance for standing for suffering is the design of the solidarity concept for people to wait for God's given life to all creation by liberating them from the time of grief.

The concept of theological social solidarity builds relationships beyond theological and philosophical ideas, but solidarity is based on love for loyalty, loyalty, and friendship.<sup>43</sup> Through the Apostle Paul, the Scriptures place not only Jesus Christ as the center of his theological ethic of solidarity in ethical principles and values but also teach how to be a Christian who builds communication with Christ.<sup>44</sup> Jesus occupying himself with the marginalized is the emotional element God enters into human reality as a weak, limited, and fragile human being. The solidarity of Jesus provides an understanding of how Christians

<sup>36</sup> Sean F. Winter, "'He Will Rescue Us Again': Affliction and Hope in 2 Corinthians 1:8–11," *Religions* 11, no. 5 (May 1, 2020): 1–9.

<sup>37</sup> Matthias Wenk, "An Incarnational Pneumatology Based on Romans 8.18-30: The Spirit as God's Solidarity with a Suffering Creation," *Religions* 13, no. 3 (March 1, 2022): 1–10.

<sup>38</sup> Minah Kim, "Seeking Solidarity between Protestant and Catholic Churches for Social Justice in Korea: The Case of the Korea Christian Action Organization for Urban Industrial Mission (Saseon) (1976–1989)," *Religions* 11, no. 6 (June 1, 2020): 1–13.

<sup>39</sup> Sarojini Nadar and Demaine Solomons, "Black Theologies of Liberation: How Should Black Lives Matter Theologically?," *Ecumenical Review* 74, no. 4 (October 1, 2022): 503–514.

<sup>40</sup> J. Lyle Story, "Christian Affections in Romans 8," *Journal of Pentecostal Theology* 30, no. 2 (2021): 201–220, accessed November 27, 2022, <https://www.mendeley.com/catalogue/389df231-f953-37a5-9997-f82a2633639b/>.

<sup>41</sup> Halim Wiryadinata, "An Analysis of Economic Wealth of God's People from Nomadic to Post Exilic Era," *DUNAMIS: Jurnal Teologi dan Pendidikan Kristiani* 3, no. 2 (2019): 155.

<sup>42</sup> Matthew Maruggi, "Through Solidarity to 'Fluidarity': Understanding Difference and Developing Change Agency Through Narrative Reflection," *Teaching Theology and Religion* 15, no. 4 (October 2012): 307–322.

<sup>43</sup> Gregorio Guitián, "The Principle of Solidarity of the Catholic Social Teaching: Theological Foundation," *Scripta Theologica* (Servicio de Publicaciones de la Universidad de Navarra, December 2, 2020).

<sup>44</sup> Andreas Maurenis Putra, "Refleksi Pandemi Covid-19: Dampak Dan Peluang Membangun Peradaban Berbasis Solidaritas Global," *Societas Dei: Jurnal Agama dan Masyarakat* 8, no. 1 (April 26, 2021): 109–135, accessed November 27, 2022, <https://www.mendeley.com/catalogue/89e92f5e-135d-3f10-aef8-f2f2f237d4a0/>.

should act and act for others' suffering to become a pattern of solidarity.<sup>45</sup> Therefore, the church's social responsibility doctrine focuses on the Christological concept of building communication with marginalized people. This understanding made the Apostle Paul see that the concept of helping to help is a concept of social theological solidarity in Galatians 6: 2. This theological social solidarity has two directions which become role models, namely: First, the church (organism) is willing to face the world with humility and openness to human suffering. Second, the church's mission is to bring human suffering to Christ as a true theological solidarity.<sup>46</sup> The concept of solidarity based on the local culture and the Biblical concept of theological social solidarity builds true friendly relations through friendship and consolation for marginalized suffering to show love (agape) for the crucifixion of Christ.

### **Siri Na Pacce Values as Theological Social Solidarity Values**

The metamorphosis of Siri Na Pacce's values into religious values forms the concept of social solidarity theology by emphasizing the value of togetherness to deal with life's struggles and suffering as a social dimension. The value of togetherness is the object of religious values that God is with His people in joy and sorrow and is a consolation for those who are suffering.<sup>47</sup> Theological social solidarity is the teaching of religious values in helping people who are in trouble based on religious values in actions, attitudes, and behavior. Internalizing the value of togetherness in humans becomes a religious order to help others and be those in need. The internalization of Siri Na Pacce's local cultural values in the culture of the Bugis-Makassarese community is the basis for theological values of solidarity to be part of those who suffer. The value of Siri Na Pacce, which prioritizes actions that share suffering with people in distress, is the basis of theological social solidarity. The local cultural values of Siri Na Pacce build a value of togetherness with people who suffer, meaning that religious values and God's presence in their midst apply theological values of social solidarity.<sup>48</sup> The concept of God's incarnation into humans places local cultural values into religious values when God's presence is through attitudes, behavior, and actions. Therefore, the narrative of God's incarnation is a hope for a future of suffering through His being with those who suffer. The value of togetherness shapes the attitude and behavior of social responsibility and overrides feelings of resignation and running away as human beings in the theology of social solidarity. Solidarity provides space for humans to serve others and build hope in the value of togetherness.

Understanding the value of Siri Na Pacce as a basic theological value of social solidarity creates a value of connecting faith and hope through assistance to those who suffer. The value of *Siri Na Pacce* places a feeling of empathy for others suffering and sharing material and non-material things are doers of faith in actions and attitudes.<sup>49</sup> This feeling of empathy crystallizes in the Bugis-Makassar community as cultural behavior harmonizes with religious values. The application of love within the theological framework of Christian

<sup>45</sup> Rachel Muers, "Christ-Centred Solidarity in a Time of Pandemic: The Theological Challenge to Contemporary Performances of Human Solidarity," *Ecumenical Review* 72, no. 4 (October 1, 2020): 527–537, accessed November 27, 2022, <https://www.mendeley.com/catalogue/fada2dcd-96ae-3585-909c-74629101e133/>.

<sup>46</sup> Jacobus Kok, "Mission and Ethics in 1 Corinthians: Reconciliation, Corporate Solidarity and Other-Regard as Missionary Strategy in Paul," *HTS Teologiese Studies / Theological Studies* 68, no. 1 (June 29, 2012): 1–11.

<sup>47</sup> Guitián, "The Principle of Solidarity of the Catholic Social Teaching: Theological Foundation."

<sup>48</sup> Putra, "Refleksi Pandemi Covid-19: Dampak Dan Peluang Membangun Peradaban Berbasis Solidaritas Global."

<sup>49</sup> Muers, "Christ-Centred Solidarity in a Time of Pandemic: The Theological Challenge to Contemporary Performances of Human Solidarity."

solidarity is the basis for the crystallization of feelings of empathy in the *Siri Na Pacce* culture so that a culture of shame is formed for not helping people in distress.<sup>50</sup> The concept of the crucifixion of Christ becomes a starting point for theological solidarity, opening up the horizons of thinking that faith and hope are the implementation of the realization of the values of behavior and attitudes as religious people.<sup>51</sup> Therefore, the theology of solidarity builds absolute emphasis on recognizing human dignity and equality with others as a reflection that the incarnation and the crucifixion are fully one dimension. The concretization of faith and hope creates a structure and community that is inclusive of concern for and responsibility to society as a meeting of a theology of solidarity.

The cultural transformation of *Siri Na Pacce*'s values forms the inspiration to transform local cultural values into religious values through praxis and brotherhood in the theology of solidarity based on the crucifixion of Christ. The message of the crucifixion is to bring forgiveness to all people through the willingness to die on the Cross, thereby changing the world and old humans into new ones.<sup>52</sup> This understanding intersects with the *Siri Na Pacce* culture, which binds brotherhood through solidarity with others in times of sorrow and joy to form a new community to be socially responsible.<sup>53</sup> The value of *Siri Na Pacce* as a theological value of social solidarity builds a culture of life by proclaiming promises and dedication as religious people to be brothers to others. Therefore, the cultural value transformation of *Siri Na Pacce* confirms the hope to change the world with the existing system eschatologically based on the solidarity of love as the core of the Gospel of God. Love in the Incarnation of God doctrine calls humans to cooperate with God to change the world through brotherhood and praxis as a religious culture in the theology of solidarity.<sup>54</sup> Being a part of suffering people provides space for humans to exist as religious people by prioritizing local cultural values to change things.

Theological value of social solidarity based on the value of *Siri Na Pacce* builds the contextual ethical value of theological solidarity. This concept is formed by the ethical value of social solidarity to help fellow human beings regardless of background, religion, ethnicity, and race through Galatians 6:2.<sup>55</sup> Kok's view on the contextual theology of solidarity prioritizes teaching and helping one another by carrying out the duties of responsibility in carrying out structural transformations that are more sensitive to the suffering of others.<sup>56</sup> The theological solidarity concept builds the concept of mutual respect as the image of God based on love embedded in the crucifixion of Christ doctrine. The death of Jesus on the Cross builds the goal of solidarity theology as a way to unite various diversities and save people from suffering.<sup>57</sup> Therefore, the theological value of solidarity is based on a commitment to

<sup>50</sup> Darwis and Dilo, "Implikasi Falsafah Siri' Na Pacce Pada Masyarakat Suku Makassar Di Kabupaten Gowa."

<sup>51</sup> G. A. Duncan, "'One in Christ': Fedsem Spiritualities of Solidarity," *Acta Theologica* 36, no. 1 (2016): 27–51.

<sup>52</sup> Stephan de Beer, "Change Agency and Urban Vulnerability: Theological-Ecclesial Paralysis or Deep Solidarity," *HTS Theologiese Studies / Theological Studies* 77, no. 3 (2021): 1–10.

<sup>53</sup> Muhammad Nur Yamin and Novita Sari, "Ethics of Regional Leadership with Local Wisdom of Siri 'Na Pacce in Makassar Ethnic Society," *Jurnal Ad'ministrare* 7, no. 1 (August 3, 2020): 173–180, accessed November 24, 2022, <https://www.mendeley.com/catalogue/6502b7fa-5b56-3d7f-9fa4-ea81c63e7a2a/>.

<sup>54</sup> Riaan Rheeder, "Solidarity as a Global Bioethical Principle: Own Reasons for a Culture of Solidarity from a Protestant Perspective," *Verbum et Ecclesia* 39, no. 1 (2018): 1–12.

<sup>55</sup> Kok, "Mission and Ethics in 1 Corinthians: Reconciliation, Corporate Solidarity and Other-Regard as Missionary Strategy in Paul."

<sup>56</sup> Clark, "Pope Francis and the Christological Dimensions of Solidarity in Catholic Social Teaching."

<sup>57</sup> Natalia Maria Ruman, "Solidarity as a Virtue: Attitudes and Principles of Human Life in the Thoughts of John Paul II from the Pedagogical Perspective," *Forum Pedagogiczne* 4, no. 1 (November 13, 2016): 209–228.

1 achieve goodness through the solidarity value of God's death as a reflection of the praxis of religious people. The local cultural values of *Siri Na Pacce* and the theological values of solidarity become meaningful when practiced through attitudes, behaviors, and actions as integration and transformation between culture and religion. This integration and transformation provide space for individuals and communities as a bridge for transforming local cultural and ethical values into theological values of solidarity as a reflection of the crucifixion of Christ.<sup>58</sup> The meaning of the local cultural values of *Siri Na Pacce*, which is based on humanity, provides a space of faith through interaction between humans, dignity, and human rights into a theology of communal solidarity.

## Conclusion

1 The concept of local cultural values of *Siri Na Pacce* as Bugis-Makassar cultural values becomes an internalized value in the attitude and behavior of religious people. These cultural values have been incarnated into religious values in actions, attitudes, and behavior. 1 Humanity, both *Siri Na Pacce* cultural and religious values, is where humans have a sense of social solidarity in facing problems and disasters together. The theological social solidarity values prioritize the value of God's presence to comfort suffering humans through the presence of others in actions, behaviors, and attitudes of mutual help. This internalization process shapes the attitudes and behavior of South Sulawesi people to feel part of social solidarity within the community. Therefore, *Siri Na Pacce* is a traditional Bugis-Makassar culture that has made a long journey to become a theological value of social solidarity as a cultural and religious order. The concept of culture and theology reinforces each other to quicken the value of humanity. 3

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<sup>58</sup> N. T. Wright, *What Saint Paul Really Said* (Michigan: William B Eerdmans Publishing Company, 1997), 167–170.

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