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SIRI' NA PACCE CULTURE IN RETAILER BASED ON ISLAMIC PERSPECTIVE BUSINESS ETHICS

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Abstract

The purpose of this study was to determine the culture of *siri' na pacce* in revealing the profits of retail traders from the perspective of Islamic business ethics. This type of research is a qualitative descriptive study with an ethnographic approach. This study obtained data from retailers of Bugis-Makassar ethnicity and Muslim who trade at the Panakukkang Market in Makassar. Data collected through a series of observation methods, interviews, secondary data from literature books, journals, the internet, and other complementary data. Research results internalization of *siri' na pacce* culture and Islamic business ethics in trading produce material and non-material benefits. The internalization of *siri' na pacce* culture with Islamic business ethics results in the values of *tongeng* and the principle of truth, the value of *lempu'* and the principle of tauhid, balance, ihsan, and the value of *adele'* and the focus of truth. The values in the *siri' na pacce* culture can implement Islamic business ethics in trade to achieve world happiness and the end, which is the goal of human life.

Keywords: Islamic Business Ethics; *Siri' na Pacce* Culture; Retailers

الملخص

الغرض من هذه الدراسة هو تحديد ثقافة السيري في الكشف عن أرباح تجار التجزئة من منظور أخلاقيات العمل الإسلامية. هذا النوع من البحث هو دراسة وصفية نوعية ذات نهج إثنوغرافي. تم الحصول على مصادر البيانات من تجار التجزئة من عرقية Bugis-Makassar والمسلمين الذين يتاجرون في سوق Panakukkang في Makassar. تم جمع البيانات من خلال سلسلة من طرق المراقبة والمقابلات والبيانات الثانوية من كتب الأدب والمجلات والإنترنت والبيانات التكميلية الأخرى. نتائج البحث عن استيعاب ثقافة السيري وأخلاقيات العمل الإسلامية

في التجارة تنتج فوائد مادية وغير مادية. إن استيعاب ثقافة سيري مع أخلاقيات العمل الإسلامية ينتج عنه قيم توغنج ومبادئ الحقيقة ، وقيم ليمبو ومبادئ التوحيد ، والتوازن ، والحقيقة ، وقيم الإحسان ، وأدب ومبادئ الحقيقة. يمكن تطبيق القيم الواردة في ثقافة السيري ومبادئ أخلاقيات العمل الإسلامية في التجارة لتحقيق السعادة العالمية والغاية التي هي هدف حياة الإنسان على هذه الأرض.

الكلمات المفتاحية: أخلاقيات العمل الإسلامية ، ثقافة *Siri' na Pacce* ،
بائع تجزئة

Abstrak

Tujuan penelitian ini untuk mengetahui budaya *siri' na pacce* dalam mengungkap keuntungan usaha pedagang eceran perspektif etika bisnis Islam. Jenis penelitian ini adalah penelitian deskriptif kualitatif dengan pendekatan etnografi. Sumber data diperoleh dari pedagang eceran bersuku Bugis-Makassar dan beragama Islam yang berdagang di Pasar Panakukkang Makassar. Data yang dikumpulkan melalui serangkaian metode observasi, wawancara, data sekunder dari literatur buku, jurnal, internet, dan data pelengkap lainnya. Hasil Penelitian internalisasi budaya *siri' na pacce* dan etika bisnis Islam dalam berdagang menghasilkan keuntungan materi dan non materi. Internalisasi budaya *siri' na pacce* dengan etika bisnis Islam menghasilkan nilai *togeng* dan prinsip kebenaran, nilai *lempu'* dan prinsip tauhid, keseimbangan, kebenaran, ihsan, dan nilai *adele'* dan prinsip kebenaran. Nilai-nilai terdapat di budaya *siri' na pacce* dan prinsip-prinsip etika bisnis Islam dapat di implementasikan dalam berdagang untuk mencapai kebahagiaan dunia dan akhir yang menjadi tujuan hidup manusia di muka bumi ini.

Kata kunci: Etika Bisnis Islam; Budaya *Siri' na Pacce*; Pedagang Eceran

A. Introduction

Islam is a universal religion that has discussed all aspects of life, especially in trade. The primary purpose of trading activities is to get profit to sustain life. The primary goal is not a reason to commit a fraudulent act. The Islamic view is considered the advantages that give sustenance Allah, not just in terms of sheer

material but non-material benefits in the form of benefits and blessings as capitalist outlook assumes that the main material advantage in business.¹

Islam does not restrict the merchant from acquiring advantages. It only has limited Islamic Shariah principles. Trade restrictions implemented in Islamic business ethics affect behavior. There are limits to Islamic business ethics in trading to stem the problems that occur, thus applying principles according to Islamic teachings². Researchers had previously explained that it provides an understanding of Islamic business ethics within the scope of further encouraging traders to trade act according to Islamic principles, especially honesty. Thus, traders aware of Islamic business ethics bear one to happiness in this world and the hereafter because of God Almighty's blessing.

Implementation of Islamic business ethics in everyday traders are not only influenced by the concept of Islam alone, yet influenced by cultural values in his life that has become self-aware. Indonesia country is rich in a culture controlled by traditional values loaded with the values of kindness³. In South Sulawesi, for example, there are the Bugis-Makassar have *siri' na pacce* culture. *Siri' na Pacce* itself is a cultural guiding people in their daily life, underpinned by the values of goodness ancestral meaning.⁴

Culture *siri' na pacce* values contained therein are *tongeng* (truth), *lempu'* (honesty), *getteng* (firmness), and *adele'* (justice). *Siri' na Pacce* culture in that meaning is in line with Islamic business ethics. It becomes a reference for researchers explores deeper cultural values to be internalized by Islamic business ethics. *Siri' na Pacce* Culture and Islamic business ethics can be implemented traders not to act cheating again. This study aims to elevate the cultural value of Bugis-Makassar to internalized in Islamic business ethics through merchant mix.

B. Literature Review

1. Islamic Business Ethics

Ethics are derived from the Greek word 'ethos', meaning arises from habits, character, or a set of moral behavior that is widely accepted. Moral has to do with conscience, self-respect, empathy, loving kindness, self-control, and humility. The

¹Elida Elfi ; Nuriani Barus, 'Implementasi Etika Bisnis Islam (Studi Pada Rumah Makan Wong Solo Medan)', *Jurnal Perspektif Ekonomi Darussalam*, vol. 2, no. 2 (2016), p. 125–46.

²Lalu Muh Shabiran dan Titiek Herwanti, 'Etika Bisnis Pedagang Pada Jual Beli Telepon Genggam Bekas Ditinjau Dari Perspektif Ekonomi Islam', *Jurnal Maqdis Kajian Ekonomi Islam*, vol. 2, no. 1 (2017), p. 80–92.

³H Muhammad Bahar and Akkase Teng, 'Filsafat Kebudayaan Dan Sastra (Dalam Perspektif Sejarah)', *Jurnal Ilmu Budaya*, vol. 5, no. 1 (2017), p. 2354–7294.

⁴Andi Faisal, 'Budaya Siri' Dan Pesse' Dalam Bingkai Akuntansi Makassar', *Jurnal Kuriositas*, vol. 2, no. 8 (2016), p. 19–30.

moral of action has three aspects of character, namely competence, desire, and habit. These three things are needed to direct moral life and shape moral maturity⁵.

Ethics in the Dictionary of Indonesia is the study of what is good and what is bad, and the rights and obligations of moral/morals. While in Arabic 'character' the plural of *mufrod 'khuluq'* means 'manners'⁶. Understanding both are usually interpreted to mean habits or customs that refer to human behavior itself, actions or properties which are true. So, ethics is a person's good and bad behavior in carrying out daily life in their environment.

Business is in English "buying and selling; commerce; trade which means buying and selling, commerce and trade. Indonesian dictionary word means business as a trading business; commercial business in trading⁷. Business Arabic word *al-tijarah* which means trade/commerce. In general, business is an activity of the various transactions carried out by someone to generate profits to meet their needs.

Islamic business ethics is a process of knowing things that are right and wrong to do business or trade activities according to Islamic principles of Islam to generate profits. The concept of Islamic business ethics presenting any two advantages for the world and the Hereafter culprit because it comes from the Qur'an and the Hadith that guide Muslims⁸. So, ethics Islamic business is a set of values about good, bad right, wrong and halal haram in the business world based on the principles of morality according to sharia.

Ethical business principles of Islam, according to Islamic law have six basic principles, including:

a. The principle of Tawhid

The principle of tawhid, the main purpose of its activities man is to worship Allah, then humans in conducting business or trade activity should always remember Allah. For that the main priority of worship to Allah⁹. The concept of tawhid means the Allah's oneness that because there is one Allah is the creator of man and the

⁵Ahmad M Sewang, Muhammad Zakir Husain, and Cecep Soleh Kurniawan, 'Pasang Ri Kajang In Developing Youth Character Of Environmental Love In Tana Toa KajangA', *Jurnal Adabiyah*, vol. 20, no. 1 (2020). p. 131-152.

⁶Fauzan dan Ida Nuryana, 'Pengaruh Penerapan Etika Bisnis Terhadap Kepuasan Pelanggan Warung Bebek H. Slamet Di Kota Malang', *Modernisasi*, vol. 10, no. 1 (2014), p. 38-55.

⁷Erly Juliyani, 'Etika Bisnis Dalam Persepektif Islam', *Jurnal Ummul Qura*, vol. VII, no. 1 (2016), p. 63-74.

⁸Ahmad Hulaimi, 'Etika Bisnis Islam Dan Dampaknya Terhadap Kesejahteraan Pedagang', *Jurnal Ekonomi Dan Bisnis Islam*, vol. 2, no. 1 (2017), p. 17-31.

⁹Zumrotul Mukaffa, 'The Era Of Uncertainty And Ethical Arrangement In Javanese Classical Disseminating Ranggawarsita ' s Works as Source of Islamic Ethics in Islamic Higher Education', vol. 56, no. 2 (2018), p. 461-93.

universe. Human activity, both in terms of business remembrance of Allah SWT is the main, for all the activities carried out someday to be accountable to Him¹⁰.

b. The principle of balance

The principle of balance. This principle in trade activity as well as to do justice. Fair means equal weight, even-handed, impartial, and siding with the truth. In fair trade, the most basic requirements are in determining the quality (quality) and size (quantity) of each measure and scale. As the word of Allah in Qs. ar-Rahman (55) verses 7-9 "And God has raised the heavens and He put the balance (justice) so that you do not exceed the balance limit. Establish weight with justice and do not reduce the balance that. The concept of balance is understood that the balance of life in the world and the hereafter must be carried out by a Muslim businessman. Because, the concept of balance means calling on Muslim entrepreneurs to be able to realize actions in business that can place themselves and others in the welfare of the world and the safety of the hereafter¹¹.

c. Principles of Free Will

The principle of free will, the principle of liberating human manage natural resources with either a representative of Allah on earth as caliph. In the concept of free trade principles will give you the freedom to compete, especially in the market without any intervention from any party, without exception, as a monopoly, fraud, and usury. Prohibition of any form of monopoly, fraud and usury is a guarantee against the creation of a healthy market mechanism and equal opportunity to strive without the privilege of a particular party¹². Freedom is an important part of Islamic business ethical values, but that freedom does not harm collective interests. Individual interests opened wide. No limits on earnings for someone to encourage people to actively create and work with potential. The tendency of humans to continuously fulfill their unlimited personal needs is controlled by the obligation of each individual to society through zakat, donations and alms.

d. Responsibility Principle

The principle of responsibility, fundamental things related to economic freedom, every freedom to do business/trade by man can not be separated from the responsibility as the word of Allah in Qs. al-Mudatsir (74) verse 38 "And every self-responsible for what he has done". Freedom of human beings in the use of the resource potential must have certain limits, and not be used freely, but the corridor is

¹⁰Hasan Basri, A. K. Siti Nabihah, and M. Shabri Abd Majid, 'Accounting and Accountability in Religious Organizations: An Islamic Contemporary Scholars' Perspective', *Gadjah Mada International Journal of Business*, vol. 18, no. 2 (2016), p. 207–30.

¹¹Suria Zainuddin and Che Ruhana Isa, 'The Role of Workplace Fairness and Information Sharing in a Budget Setting Process: An Empirical Study', *Gadjah Mada International Journal of Business*, vol. 21, no. 2 (2019), p. 135–58.

¹²Leli Rosiyana, Zainul Arifin, and Sunarti, 'Implementasi Etika Bisnis Islam Guna Membangun Bisnis Yang Islami (Studi Pada Waroeng Steak And Shake Cabang Malang)', *Jurnal Administrasi Bisnis (JAB)*, vol.53, no. 1 (2017), p. 196–201.

limited by law, norms and ethics contained in the Qur'an and Sunnah apostles who must be obeyed and referenced or references and grounding in the use of potential resources controlled¹³. Every individual has a direct relationship with Allah. No (No middleman altogether Prophet saw himself only a messenger of Allah to miss clues revealed for the benefit of mankind. Every individual has the right to learn the sources of Islam, the Qur'an and Sunnah to be a guideline of his life, because it made a way of life for Muslims. So that hereafter become the basis for accountability to Allah.

e. Principles of Truth

Principles of Truth, contains two elements, namely virtue and honesty. In a business context, the truth is meant as an intention, attitude, and behavior completely covering the processes of contract (transaction), the process of seeking or obtaining commodities or in the process of development or set effort to gain an advantage. Honesty in business/trade is very important and should be applied. If an honest businessman, then the business will be smooth and endowed by Allah. Blessing in every sustenance obtained is very important, because honesty is one of the keys to success in doing business. With this principle of truth, Islamic business ethics safeguards against the possibility of loss by one of the parties conducting transactions, cooperation, or agreements in business / trading.

f. Principle of Ihsan

The principle of charity, means doing good deeds that can provide benefit to others, in the absence of specific obligations that require such actions, or in other words worship and doing good as if seeing God. In a business / trade that can support the implementation of ihsan principles, namely: generosity (leniency); service motives; and awareness of the existence of God and the rules relating to the implementation which are priority (consciousness of God and of his prescribed priorities)¹⁴.

Gains in Islam Economic Perspective

In Islam, gains are considered part of God's sustenance, because Islam does not restrict trade advantage. Profit may take twice as long as eligible: first, the goods were not the primary needs and secondly, thankfully not overdone. Second, the gains were not due to hoarding enterprises (ihtikar), thus causing the goods were scarce and the price becomes expensive. The views of capitalism, profits matter is everything in business, whatever is done is always directed to the improved profits, knows no lawful or illicit process through which important profit. While in the Islamic view, a material benefit is the desire but not everything. Profit view of Islam, not only

¹³Norvadewi, 'Bisnis Dalam Perspektif Islam (Telaah Konsep, Prinsip Dan Landasan Normatif)', *Jurnal Ekonomi Dan Bisnis Islam*, vol. 1, no. 1 (2015), p. 33–46.

¹⁴Achmad Fajaruddin and Bella Tahya Hania, 'Business System Analysis Based On Multi Level Marketing In The Perspective of Islami Business Ethics (Case Study: PT. Veritra Sentosa International)', *Islamic Economics Journal*, vol. 4, no. 1 (2018), p. 19.

material benefits but includes non-material benefits in the form of benefits and blessings.¹⁵

Non-material benefits in the form of humanitarian benefits through employment and social assistance (ALMS). Blessing, a gift of Allah on the good of human life. All objectives have been achieved will not mean anything if there is no blessing in it. In every day looking for a blessing is to find favor, either in the form of goods increase, sustenance, as well as in the form of health, science, and good (reward). Islamic business than put a blessing as the core purpose because it is a form of receipt of all human activity.

2. *Siri' na Pacce* Culture in the Bugis-Makassar

Siri' na pacce a view of life in South Sulawesi, which has long been practiced up to now, especially the Bugis-Makassar. South Sulawesi province has four major ethnic groups, namely the To-Ugi '(Bugis), To-Mangkasa' (Makassar), To-King (Toraja), and To-Menre '(Mandar). In everyday life the Bugis and Makassar often mentioned side by side (in pairs), namely Bugis-Makassar. Both of these ethnic groups inhabit most parts of South Sulawesi province. *Siri' na pacce* culture, meaning the value of ancestors who always maintained and practiced in everyday life so it implemented in every individual and society. *Siri' na pacce* culture comes from the Bugis-Makassar which is used as a view of life in a society that has long been practiced until today¹⁶.

The life of the Bugis-Makassar level of individual and community life is always guided by a set of values of ancestors who passed down from generation to generation. Value ancestors already deeply ingrained in the heart and soul of the Bugis-Makassar and the higher value the ancestral culture in the minds, hearts, and deeds, the higher the levels of human glory. Bugis-Makassar cultural perspectives of high and low levels of Glory someone is not determined by the level of their formal job title or a little amount of property and money he has, but how far he can practice the values of ancestors in words and deeds¹⁷. *Siri' na pacce* real culture underpinned by four values of the ancestral ie, *tongeng* means truth, *lempu'* means honesty, *getteng* means firmness and *adele'* means justice.

a. Value *Tongeng* (Truth)

Tongeng (Truth) is one of the values that are considered heavily implemented in daily life, but if enforced will get great appreciation from the public. On the other hand, for those who violate the rules will be eliminated *tongeng* or ostracized by society. As a judge, notwithstanding the provisions of justice (rules) will not be approached his house (excommunicated) for forty nights, because deceive people

¹⁵Ahmad Ubaidillah, Sri Mulyani, and Dwi Erlin Effendi, 'Makna Keuntungan Bagi Pedagang Kaki Lima (Studi Pada Pedagang Kaki Lima Di Bangsri Jepara)', *Jurnal Akuntansi & Investasi*, vol. 14, no. 1 (2013), p. 65–77.

¹⁶Tri Tarwiyani, 'Nilai Nilai Hukum Masyarakat Bugis Makassar - Jurnal Filsafat Ugm.Pdf', *Jurnal Filsafat*, vol. 22, no. 3 (2012), p. 247–72.

¹⁷Andi Mattingaragau T, 'Model Penganggaran Berbasis Spiritualitas Siri' Na Pesse Dalam Upaya Mewujudkan Aparatur Sipil Negara Yang Berakuntabilitas', *Jurnal Administrasi Publik*, vol. XI, no. 1 (2015), p. 118–19.

tongeng (right). The second view shows the thesis and anti-thesis, which on the one hand *tongeng* very difficult to enforce (as they relate to the rules) and on the other hand if it is not implemented or deny will get social laws of society¹⁸. Someone who upholds *tongeng* is a good sign of the person who has four characteristics: first, issued a word correctly (*tongeng*), both expressed words accordingly; Third welcoming words and calm him down, and the four implementing the right words to target. This view was emphasizing to the correspondence between words and actions and targets to be achieved from both.

b. *Lempu* value '(Honesty)

Lempu' (Honesty) is one of the values shared in the community in South Sulawesi, especially those of the Bugis-Makassar. In the past, this value is practiced in running as well as social interaction. According to accent *lempu*' meaning the same as straight as opposed to the word crooked. In various contexts, sometimes it means as sincere, true, good or fair, so his words are deceitful, cheating, lying, treasonous, *seleweng*, bad, deceit, oppression and the like. These meanings can be understood when it is found *lempu*' words' in the phrase that describes lontara honesty. *Lempu*' if interpreted further has a broad scope. *Lempu*' seen in the dimensions of the words (spoken) and dimensions of action/behavior means putting things in place. *lempu*' also connoted not lie (in the dimension of words), or do not say that does not correspond to reality. In the dimension of action, *lempu*' means putting things in place and do not take that is not right or not hers so we can say that honesty is the pearl hidden in the soul¹⁹.

The essence of *lempu*' against this view emphasizes the mandate, the attitude of what it is like what is charged and expected him. This view is in line with the record of Lontara 'Andi Makkaraka Renreng that there are three kinds of honesty, the honesty of the Lord to his servant, the servant of the Lord honesty, and (honesty) that reflect on him. Honesty is the context emphasis on what their actions be done based on the constraints that must be done.

The value of honesty can be seen from the mark or marks attached to someone like, according to Tociung scholars Luwu, consulted by the future king (datu) Soppeng La Manussa 'Toakkarangeng, Tociung stated there are four acts honestly: firstly, to forgive those who do wrong to him; second, believable and not fraudulent, then leaned by means not lie; Third, do not greedy that is not right; four, and do not look if only for his goodness, newly named him a favor if enjoyed together.

In intrinsic, this view emphasizes that *lempu*' it has limitations that should be considered. such as wild birds can be tamed by the prohibition. Said domesticated means is abstinence. It can be drawn a red thread that *lempu*' that prohibition is not lying, it is, and objective. The view that the cage is the fear and anxiety that indicates the need for caution and the consequences that result if it is not out of the corridor limits stipulated technical rules.

¹⁸Nur Alimin Azis, Yenni Mangoting, and Novrida Qudsi Lutfillah, 'Memaknai Independensi Auditor Dengan Keindahan Nilai-Nilai Kearifan Lokal Siri' Na Pacce', *Jurnal Akuntansi Multiparadigma*, vol. 6, no. 1 (2015), p. 145–56.

¹⁹Mughny Ilman and Wali Rusdi, 'Nilai Budaya Siri ' Na Pacce Dan Perilaku Korupsi', *Jurnal Indigenous*, vol. 13, no. 2 (2015), p. 68–86.

Furthermore, the view was mentioned that "the meaning does not listen to bad nor good words" which shows the consistency of the restrictions that became the rule. The views Grandma Mallomo stressed that honesty does not stand alone but have restrictions that do not come out of the substance. Restrictions in question also revealed To Maccae ri Luwu, that honestly, it was among the people, he, and all that is seen and ear heard, what to do or avowed, seen in front and estimates that in the back, do not leave an appointment and said hard and soft according to reasonableness²⁰.

c. *Getteng* value (Firmness)

Firmness in question is *getteng* (Bugis language) and *akkontutojeng* (Makassar language), apart from meaning firm, this word means sticking to the principle or being loyal to belief, or, being strong, and tough in stance, holding tight. Similarly, the values of honesty, firmness value is tied to a positive meaning. This was stated by Tociung that four actions firmness values: (1) Never break a promise; (2) do not betray the opportunity; (3) does not annul the decision, does not alter the agreement; and (4) if it speaks and acts, not stopped before completed. This good constancy is the honor for not doing and became determined to do good, despite the ugliness that appeals to her but she already knew about the evils no longer do. Even if it was not going to be done, then be aware that it is good, then it will be done²¹.

d. *Adele'* value (Justice).

The word fair in Bugis-Makassar culture is very rare. Unlike the vocabulary *tongeng* (truth), *lempu'* (honesty), and *getteng* (firmness) that can still be found in some literature and manuscripts. *Adele'* (justice) because of La Wadeng Whitewater When, literally means the embodiment behavior of the tongue, the behavior of the heart, and the behavior of actions that must be considered against the parties in the community. The statement underlined three forms of justice, which is a greeting, heart, and deed. So *adele'* means fair-spoken, justified by heart (since there is the intention), and the fair in deed. In another sense that the words by conscience and proven with real action. The terminology indicates that *adele'* for a leader has a greater virtue because it involves people's lives. A leader who does not do justice to the people then of course will affect the balance and interaction instability in society.

C. Research Method

This study used a qualitative descriptive research approach with an ethnographic approach. The research location is located at Panakkukang Market which is located on Jl. Toddopuli Raya, Paropo Village, District. Panakkukang, Makassar City, Province. South Sulawesi. There are two data sources, namely: Primary data, namely primary data obtained directly from the field or research site by

²⁰Erman Syarif, Sumarmi Sumarmi, and I Komang Astina, 'Integrasi Nilai Budaya Etnis Bugis Makassar Dalam Proses Pembelajaran Sebagai Salah Satu Strategi Menghadapi Era Masyarakat Ekonomi Asean (MEA)', *Jurnal Teori Dan Praksis Pembelajaran IPS*, vol. 1, no. 1 (2016), p. 13–21.

²¹Aminuddin Ram, 'Siri Dan Pacce Dalam Episode Perjalanan Sawerigading Ke Tanah Cina 'SIRI', *Jurnal Adabiyat*, vol. XII, no. 2 (2013), p. 283-305.

observing and interviewing directly to traders in the Makassar Panakkukang market and secondary data, namely books, the internet, and other data sources that can be used as complementary data.

In conducting the research, researchers used data collection methods, namely: Observations at Panakkukang Market regarding *siri' na pacce* culture in Islamic business ethics by retail traders, interviews conducted by researchers on parties deemed relevant to this study, namely retail traders, and documentation, namely data collection carried out directly to the place of the research collecting data. Testing the validity of the data obtained in order to measure the validity of the results of the study was carried out by increasing the persistence in the research, namely making observations more carefully and continuously using triangulation techniques.

D. Internalization Siri' na Pacce Cultural In Operating Profit Retailer Based Islamic Perspective Business Ethics

Panakkukang market is one of the traditional markets located in Makassar, precisely in the Village Paropo, District Panakkukang, Makassar, South Sulawesi province. Various traders are in the market Panakkukang, became the object of informants researchers traders who sell a variety of merchandise retail, such as rice, eggs, peppers, tomatoes, potatoes, telephone, noodles, sugar, salt, and fried oil. Retailer have become a retail of informants not only Muslims, but the ethnic Bugis-Makassar South Sulawesi an indigenous tribe.

The study conducted by researchers of the internalization of cultural values *siri' na pacce* and principles of Islamic business ethics resulted in:

1. Internalization Tongeng Values and Principles of Truth

Tongeng (Truth) is one of the values that are considered heavily implemented in daily life, but if enforced will get great appreciation from the public. On the other hand, for those who violate the rules will be eliminated *tongeng* or ostracized by society. As a judge, notwithstanding the provisions of justice (rules) will not be approached his house (excommunicated) for forty nights, because deceive people *tongeng* (right). The second view shows the thesis and anti-thesis, which on the one hand *tongeng* very difficult to enforce (as they relate to the rules) and on the other hand if it is not implemented or deny will go to find social laws of society.

Someone who upholds *tongeng* is a good sign of the person who has four characteristics: first, issued a word correctly (*tongeng*), both expressed words accordingly; Third welcoming words and calm him down, and the four implementing the right words to target. This view was emphasizing to the correspondence between words and actions and targets to be achieved from both. This *tongeng* value when applied in trade can be interpreted as a merchant to sell, it can be truthful about what it sells from the quality and price of goods delivered correctly to the purchaser. As the interviews conducted in the market Panakkukang by H. Bahri said that:

“If the quality of goods sold was damaged or shoddy goods delivered to the purchaser to found out conditions and do not feel sinned Also, buyers That depend if you want to buy let broken in giving with the appropriate price of goods is also an important condition already mi convey the condition of the goods”.

What was delivered H. Bahri diverse ethnic Bugis Islam Sengkang, has implemented *tongeng* value in trade. *Tongeng* value is suitability between words and actions and the principle of truth that is: the intention, attitudes, and behaviors that do not lie. Value *tongeng* means truth, internalized by business ethics in Islam, the principle of truth with elements of goodness and honesty. In a business context, the truth is meant as an intention, attitude, and behavior completely covering the processes of contract (transaction), the process of seeking or obtaining commodities or in the process of development or set effort to gain an advantage. Honesty in business/trade is very important and should be applied. If an honest businessman, then the business will be smooth and endowed by God. When applied these principles and values in the trade, it implies the intention of what is in the hearts adapted to the words and deeds were done.

2. Internalization *Lempu'* Values and the principle of Tawheed, Balance, Truth, Ihsan

Lempu' (honesty) accent meaning the same as straight as opposed to the word crooked. In various contexts, sometimes it means as sincere, true, good or fair, so his words are deceitful, cheating, lying, treasonous, *seleweng*, bad, deceit, oppression and the like. These meanings can be understood when it is found *lempu'* words in the phrase that describes lontara honesty. *Lempu'* if interpreted further has a broad scope. *Lempu'* seen in the dimensions of the words (spoken) and dimensions of action/behavior means putting things in place. Besides *lempu'* also connoted not lie (in the dimension of words), or do not say that does not correspond to reality. In the dimension of action, *lempu'* means putting things in place and do not take that is not right or not hers so we can say that honesty is the pearl hidden in the soul.

Lempu' value which means honesty in trading is the primary objective, the key to success in trade according deeply held by traders ethnic Bugis-Makassar in Panakukkang market as well as interviews conducted by Abdul Rashid researchers found:

“Lempu 'or major capital honesty in trade, when a new defective goods sold ki rather than bring benefits but instead would make embarrassed because in lying to the customer and not a blessing is also felt. So lempu attitude 'that must mark the traders especially Bugis rate is no sense of embarrassment”.

Besides, interviews were also conducted by Suryadi that:

“Lempu 'is to be enforced in the trade, as a key element. If not implemented lempu attitude 'n also blessing in the can. Besides if there is a buyer who knows what else if not honest in terms of weight/liter was embarrassed”.

Another view was delivered also on interviews conducted by H. Mardani that:

“Lempu 'or honest in trade should fit what is said from the scales/liter and quality of the goods delivered to the buyer, so do not be embarrassed if there come, customers, Komplek feeling says in lie”.

Value *lempu'* is reflected in the soul of the Bugis-Makassar in his soul. From the meaning of honesty like this when internalized by business ethics Islamic implies the principle of monotheism is put Allah as a primary goal in every activity, so what do always remember to Allah to avoid acts incompatible Islamic law, especially in

terms of trade. The principle of balance is always to do justice and said the right fit what happens within the meaning *lempu'* value which can mean fairly in all respects, especially in trade. The principle of balance and value *lempu'*, being one meaning that is applied in the trade. So that traders do not take action that is not by Islamic Sharia principles.

The principle implies the truth of goodness and honesty owned. Fairness in this case the business/trade is very important and should be applied.

If a businessman is honest, then his business will be smooth and blessed by God, according to the value of *lempu'* means being honest and good, especially in terms of trading. The principle of truth and value *lempu'* justified the traders in the market Panakkukang when research makes major capital honesty in trade.

The principle of *ihsan* always does things that are beneficial for others, because they always believe that everything that is done is sure to be seen by God. In terms of trade this principle must be understood helpful do not do to not harming other, because when merchants do not take action honesty to buyers consequently harming the buyers themselves. This is not according to Islamic principles of Islam and the principles according to the value *lempu'* which means honesty.

3. Internalization *Adele'* Values' and the Principles of Truth

Adele' value means justice, internalized by business ethics in Islamic, the principle of truth. *Adele'* value that is fair in the spoken word, justified by the liver because the intention and fair in deed and truth, namely the principle of intentions, attitudes, and behaviors that do not lie. When applied to these values and principles in the trade, it implies the intention of what is in the hearts adapted to the words and deeds were done.

When internalized cultural values into Islamic views and business ethics, so that trade can be applied in making a profit and cultural values are still maintained and not eroded by the entry of a new culture that would ruin the life and not by Islamic Sharia principles. Applied cultural values and principles of Islamic business ethics produces not only material gain, but also non-material benefits and also contrary to Islamic law. On the other hand not all cultural values and business ethics of Islamic can be internalized. *Siri' na pacce* culture that can not be internalized is *getteng* means firmness and Islamic business ethics that can not be internalized ie free will and responsibility.

Non-material benefits are in the form of humanitarian benefits through social assistance (alms) which traders realize to give other people rights. Blessings, a gift from God that brings goodness to human life and goodness is felt by traders, namely always feeling grateful for the sustenance of trading results which is interpreted as a blessing from God Almighty which is only felt and cannot be assessed. Non-material benefits in the form of benefits and blessings lead to happiness in the world and the hereafter. So that the trading activities carried out not only keep the business running and even develop, because they get the trust of customers by applying the principles of Islamic business ethics. But getting the pleasure of Allah SWT with the activities carried out so that it is worth worshipping.

E. Conclusion

Siri' na Pacce culture internalized by Islamic business ethics in terms of trade, namely: Value *tongeng* internalized the principle of truth. Value *lempu'* internalized

by principle, monotheism, balance, truth and charity. Value *adele'* internalized the principle of balance. *Siri' na Pacce* internalized culture and business ethics of Islamic are implemented traders produce not only material gains alone, but also produce non-material benefits. Non-material benefits in the form of perceived benefits and blessings in the form of well-being and happiness in this world and the hereafter as the ultimate goal in Islamic. And cultural values are still maintained and not eroded by the entry of a new culture that is destructive to life and not by Islamic Sharia principles.

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