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

**ABSTRAK**

*This paper discusses the cultural internalization of Siri'na Pacce in revealing the business advantage of the retail Islamic business ethics perspective. Deviations lot going on in the business world, especially trade, so the importance of implementing Islamic business ethics. Islamic business ethics have the principles of Islamic law that contains the value of kindness. On the other hand siri'na pacce culture which is a guideline Bugis-Makassar in South Sulawesi are loaded virtue of his ancestors. With the principle of Islamic business ethics and cultural values have the same meaning siri'na pacce goodness in it, then it can be internalized. The results of the internalization of Islamic business ethics principles and cultural values siri'na pacce may be applied in trade to produce not only a material gain, but the non-material benefits that brought the perceived happiness in this world and hereafter. Islamic business ethics and cultural values siri'na pacce not everyone can be implementation it, such as free will and responsibility in the Islamic business ethics, and values getteng (firmness) in siri'na pacce culture. This study is based on field studies in Panakkukang market is located in the city of Makassar. In a qualitative methodology with an ethnographic approach and normative theological. Data were collected through a series of observations, interviews, and documentation supported by secondary data from the literature books, journals, internet, and other compliance data.*

*[Tulisan ini membahas internalisasi budaya siri’na pacce dalam mengungkap keuntungan usaha pedagang eceran perspektif etika bisnis Islam. Penyimpangan-penyimpangan banyak terjadi dalam dunia bisnis terutama berdagang, sehingga pentingnya menerapkan etika bisnis Islam. Etika bisnis Islam memiliki prinsip-prinsip syariah Islam yang mengandung nilai kebaikan. Disisi lain budaya siri’na pacce yang merupakan pedoman suku Bugis-Makassar di Sulawesi Selatan yang sarat nilai-nilai kebaikan dari para leluhurnya. Dengan prinsip etika bisnis Islam dan nilai budaya siri’na pacce memiliki kesamaan makna kebaikan didalamnya, maka dapat diinternalisasikan. Hasil internalisasi prinsip etika bisnis Islam dan nilai budaya siri’na pacce dapat diterapkan dalam berdagang agar menghasilkan tidak hanya berupa keuntungan materi, namun keuntungan non materi yang membawah kepada kebahagian dunia dan akhirat dirasakan. Etika bisnis Islam dan nilai budaya siri’na pacce ternyata tidak semua dapat diinternalisasika, seperti kehendak bebas dan pertanggung jawaban dalam etika bisnis Islam, dan nilai getteng (keteguhan) dalam budaya siri’na pacce. Kajian ini berdasarkan pada studi lapangan di pasar Panakkukang terletak di Kota Makassar. Secara metodologi kualitatif dengan pendekatan etnografi dan teologis normatif. Data yang dikumpulkan melalui serangkaian metode observasi, wawancara, dan dokumentasi dengan didukung data sekunder dari literatur buku, jurnal, internet, dan data pelengkap lainnya].*

Keywords: Islamic Business Ethics, Culture, siri'na Pacce

1. **Introduction**

Islam a universal religion that has been discussed all aspects of life especially in trade. Activities trade the primary purpose of gaining profit to sustain life. The main goal advantage but not a reason to commit acts of fraud. 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]](#footnote-2).

Islam does not restrict the merchant acquiring advantages, only has limited principles of Islamic Shariah. Trade restrictions implemented in Islamic business ethics that affect the behavior of traders. Limits on Islamic business ethics in the trade to stem the problems that occur, thus applying the principle according to the teachings of Islam[[2]](#footnote-3). Researchers had previously explained that provide an understanding of Islamic business ethics within the scope of further encouraging traders to trade act according to Islamic principles of Islam, especially honesty. Thus, traders aware of the concept of Islamic business ethics bear one to happiness in this world and the hereafter because of getting the blessing of God Almighty.

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 rich in culture that is influenced by the values of the ancestral loaded with the values of kindness in it[[3]](#footnote-4). 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]](#footnote-5).

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

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. 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[[5]](#footnote-6). While in Arabic 'character' the plural of mufrod 'khuluq' means 'manners'. Understanding both are usually interpreted to mean habits or customs that refer to human behavior itself, actions or properties which are true[[6]](#footnote-7).

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 trading. 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[[7]](#footnote-8).

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 Muslims[[8]](#footnote-9).

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

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 Allah[[9]](#footnote-10). The concept of tawhid means the oneness of Allah that because there is one Allah is the creator of man and the universe. Human activity both in terms of business remembrance of Allah SWT is the main objective, for all the activities carried out someday to be accountable to Him[[10]](#footnote-11).

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 the trade fair the most basic requirement is to determine the quality (quality) and the size (quantity) on any measures and weights. 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 on earth and hereafter must be carried by a Muslim businessman. Because the concept of balance means ask to Muslim entrepreneurs to be able to realize the actions in a business that can put themselves and others in the world prosperity and salvation hereafter[[11]](#footnote-12).

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 party[[12]](#footnote-13). Freedom is an important part of the business ethics of Islam, but that freedom does not harm the interests of the collective. Individual interests opened wide. No limits on earnings for someone to encourage people to actively create and work with potential. Human tendency to continually meet their personal needs are not limited to be controlled by the duty of every individual to the community through charity, donation, and alms. The balance between individual and collective interests is an incentive for the movement of the economy without destroying the existing social system.

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 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 controlled[[13]](#footnote-14). 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.

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 any sustenance obtained is very important, because it honestly is one key to success in business. With the principle of truth to this, Islamic business ethics guard against the possibility of loss of one of the parties to a transaction, cooperation, or agreements in the business/trade.

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. According to Ahmad, in a business/trade to support the implementation of the principle of charity, namely: generosity (leniency); motive of service (service motives); and awareness of the existence of God and the rules relating to the implementation of the priorities (consciousness of God and his prescribed priorites)[[14]](#footnote-15).

Gains in Islam Economic Perspective

In Islam, gains are considered part of the sustenance of God, 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 material benefits but includes non-material benefits in the form of benefits and blessings.[[15]](#footnote-16)

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. Blessing is a proof that the business/trade carried out by the employer, a Muslim trader has received the blessing of Allah, and worth worship.

1. **Culture Siri'na Pacce 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 today[[16]](#footnote-17).

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 deeds[[17]](#footnote-18). 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.

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 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 society[[18]](#footnote-19). 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.

*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 soul[[19]](#footnote-20).

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. Continuation of 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. 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 kewajarannya[[20]](#footnote-21).

*Getteng* value (Firmness)

Firmness in question is getteng (Bugis) and akkontutojeng (the native language), in addition to means steadfast, it means a fixed-principle or loyalty to faith, or, strong, and resilient in the establishment, tightly holding something. 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. There is another sense of the value of constancy with two things, first is not good firmness and constancy good second. This good constancy is the honor for not doing putridity, and became determined to do good, despite the ugliness that appeal 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 done[[21]](#footnote-22).

*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.

1. **Internalization Siri'na Pacce Cultural In Operating Profit Traders Retail 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. Traders 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 depends 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 that has 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 swt.Ketika 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.

1. 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, Komplen 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 Islam 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 an honest businessman, then the business will be smooth and endowed by Allah, according to the value lempu 'means honest and good especially in terms of trade. 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 charity always do things that are useful to other people, because it has always believed that all that God must have seen it. In terms of trade this principle must be understood helpful do to not harming others, 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.

1. Internalization *Adele’* Values' and the Principles of Truth

Adele value 'means justice, internalized by business ethics in Islam, 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 Islam 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. Diaplikasikannya 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 Islam 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 in the form of benefits that are humanity through social assistance (ALMS), which is realized trader to give the rights of others. Blessing, a gift of Allah on the good of human life and goodness felt by traders that always feel grateful for the sustenance of the results of trade meant as a blessing from Allah that only felt and can not be assessed. Non-material benefits in the form of benefits and bring a blessing on happiness in this world and the hereafter. So the trading activity conducted not only makes the business run intact, and even growing, because earn the trust of the customer by applying the principles of Islamic business ethics. However obtain the blessing of Allah with the activities undertaken so worth worship.

1. **Concluding Remarks**

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 Islam 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 Islam. 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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