

## The meaningful life of the Makassar Bugis tribe in Indonesia

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KEYWORDS

ABSTRACT

Meaningful life  
Makassar Bugis Tribe

The purpose of this study was to describe the meaning of life for the Bugis Makassar tribe. The method in this study uses an indigenous psychology approach. The sampling technique used was purposive sampling, with a total of 106 respondents consisting of 22 men and 84 women. The criteria needed are early adulthood with an age range of 18-30 years of Bugis Makassar ethnicity. The data collection used in this research is a google form with three questions. The data analysis used was an open-ended questionnaire. The results of this study found the meaning of life according to the Bugis Makassar is an implementation of life from the principles of life that exist in Pappaseng Kajaolaliddong. The meaning of life for the Bugis Makassar is defined as situations and conditions of feelings and things that are valuable in the meaning of life. The following categories of the meaning of life, according to the Makassar Bugis are personal, spiritual, social, self-resistance, affective, religiosity, and self-actualization.

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### Introduction

The meaning of life is very important for every human being. The meaning of life is the individual's ability to determine patterns of integrated goals and values in life (Crumbaugh; Maholock; Koeswara, in Lubis & Maslihah, 2012). The meaning of life is seen as an unclear concept for the benefit of psychology both theoretically and empirically, so few experts are interested in developing it (Debats et al., 1995). In Sumanto's study (2006) it is known that there are two main theories that discuss the meaningfulness of life, namely Frankl's and Maslow's theories.

Victor Frankl's theory understands that the meaning of life is a process of discovering the contents of the world around, which has intrinsic meaning individually. According to his theory, the meaning of life is not created but found outside the individual. The search for the unique meaning of life is a motive that is inherent in every human being. Fulfilling the meaning of life always implies making decisions and not following homeostatic principles such as satisfaction of needs. The meaning of life can be achieved through creative values, experiences, and attitudes. Therefore, Frankl defines the meaning of life as a human life force to commit life.

Life's meaning begins with why someone must stay alive (Arista, 2017).

In contrast to Frankl, Maslow argued that the meaningfulness of life is a trait that emerges within a person. His theory is structured on the premise that until lower needs are met, the value and meaning of life have little impact on motivation. This means that when lower needs are satisfied, the value becomes a motivation to dedicate to some mission (task) or purpose at a higher level. Therefore, Abraham Maslow gives the meaning of meaningfulness of life as a trait that emerges from within the individual (Arista, 2017).

Bastaman (2007) states that the meaningfulness of life is individual appreciation towards things that are considered important, are felt valuable, are believed to be true and give special value to someone so that they are made a goal in life. Living life is meaningful as a gateway to life satisfaction and happiness. If someone succeeds in achieving or achieving the meaning of life then life will feel more important and valuable. Overall the meaningfulness of life is defined as the quality of individual appreciation of how much he can develop and actualize his potential and capacities and how far he has achieved his life goals in order to give meaning to his life (Sumanto, 2006).

According to Bastaman (2007), there are six aspects of the meaningfulness of life, namely self-insight, increased awareness of the current bad conditions and a strong desire to make changes towards better conditions, the meaning of life, important and very important values. meaning for life that serves as a goal that must be fulfilled, changing attitudes (changing attitude) changes from initially being negative and inappropriate to be able to behave well and more precisely in dealing with problems, self-commitment individual commitment to the meaning of life found and determined life goals, directed activities (directed activities) efforts made deliberately and consciously in the form of developing positive potential, talents, abilities and skills to support the achievement of meaning and purpose in life and social support (social support) the presence of someone familiar, trustworthy, and always willing to provide assistance in times of need an.

Frankl (Ardhani and Kurniawan, 2020) mentions that there are several meaningful components of life, including the freedom of will, the will to meaning, and the meaning of life. Freedom of will (the freedom of will) is the freedom possessed by the individual to determine good attitudes towards environmental conditions and one's own conditions in life and determine what is considered important and good for him, accompanied by a sense of responsibility. The will to have a meaningful life (the will to meaning), the desire to be a person with dignity and use for oneself, the work environment, society and valuable in the eyes of God. Life to live meaningfully is the main motivation for individuals who encourage various

activities to make their lives meaningful and valuable. The meaning of life is considered very important and valuable and provides special value for individuals so that it is used as a goal in life. Feeling a meaningful life will lead to feelings of happiness (Putri et al., 2020).

There are three factors or sources of the meaningfulness of life described by Bastaman (2007), namely creative values, experiential values, attitudinal values and additions from Bastaman in Ardhani and Kurniawan's research (2020) are hope values. The factors that affect the meaningfulness of life are internal factors, in the form of personal discovery, positive action, familiarity with the environment, deepening of the three values, worship, and human qualities, and external factors in the form of materials, social support, work, and the closest people (Astuti & Budiyan, 2010).

Indonesia is well-known as the largest archipelagic country in the world, with 17,508 islands inhabited by more than 360 ethnic groups. This makes Indonesia rich in cultural and traditional diversity and has very beautiful natural scenery. Indonesia is the 4th most populous country in the world after China, India and the United States. In 2014, Indonesia's population is estimated at more than 253 million people (KBRI, 2018).

In addition, Indonesia is one of the archipelagic countries in Southeast Asia that crosses the equator, consisting of large, small, and surrounding uninhabited islands. Being around the equator gives tropical weather to Indonesia. Nusantara is a term often used to describe Indonesia because its territory from the west (Sabang) to the east (Merauke) consists of various ethnic groups, languages and religions. *Bhinneka Tunggal Ika* is Indonesia's national motto, which means that differences are still one (Antara & Yogantari, 2018).

It can be interpreted that the plurality is intertwined in one bond of the Indonesian nation as a whole and sovereign national unit. Apart from being based on the same socio-cultural, geographical and historical background, the unity of the Indonesian nation is also based on a unity of views, ideology and philosophy of life in the nation and state. The views, ideology and philosophy of life of the Indonesian people are holistically reflected in the Pancasila precepts, which form the basis of the Indonesian state. The plurality of the Indonesian nation is one of the wealth of the Indonesian nation which is rarely owned by other countries in the world. Each ethnic group in Indonesia has its own special customs and culture, becoming its identity. According to research from the Central Bureau of Statistics, there were 31 ethnic groups in Indonesia with a total population of 236,728,379. There are three largest ethnic groups in Indonesia, namely the Javanese, Sundanese and Batak tribes, while the Bugis tribe ranks 8th and the Makassar tribe ranks 20th (Na'im & Syaputra, 2010).

The Bugis Makassar tribe is one of the largest tribes in South Sulawesi and has its own

unique variety. The Bugis Makassar tribe is known as a tribe that likes to go abroad and is a great sailor. Therefore, the Makassar Bugis tribe has spread widely from Indonesia to foreign countries (Ridwan, 2022). The Bugis Makassar tribe has "Pappaseng Kajaolaliddong", interpreted as a message and advice from previous parents, which contains the philosophy of life of the Makassar Bugis tribe. The message contains six principles of life for the Makassar Bugis tribe, namely Lempu' (Honesty), Acca (Wisdom), Asitinajang (Decency), Getting (Strength), Siri' (Self-Respect) (Ridwan, 2022). It can be seen that the principle of life adhered to by the Bugis Makassar tribe will influence the view or meaning of life, which is interpreted as a foundation, guideline, and reference, which is firmly held in living a life that is useful for achieving the desired goal or direction.

This is the main attraction for researchers to conduct research related to the meaningfulness of life in the Bugis Makassar tribe because it is known that this tribe has a unique meaning in life. With an indigenous psychology approach, it is hoped that this research will be able to describe the meaningfulness of life in the Makassar Bugis tribe. The indigenous psychology approach is an approach that emphasizes the study of a person's behavior and way of thinking in their cultural context (Kim & Berry, 1994). Previous research has examined the meaning of life, namely research from Mony et al. (2021) and (Pratomo et al. (2014) one of them. Given that the Bugis Makassar tribe has certain customs, customs, culture and habits in interpreting the meaning of life.

## **Method**

This study uses an indigenous psychology approach. Indigenous psychology is an approach that scientifically examines a person's behavior and thought processes in their cultural context (Kim et al., 2006). The sampling technique used in this research is non-probability sampling with a purposive sampling technique. Non-probability sampling is a sampling technique that provides equal opportunities or opportunities for each element or member of the population to be selected as a sample (Sugiyono, 2018). The technique is purposive sampling, which is based on certain objectives and considerations that are considered to meet the established criteria (Raihan, 2019). The criteria needed are early adulthood with a range of 18-30 years, and ethnic Bugis Makassar.

There were 106 respondents in this study, consisting of 22 men and 84 women. The data collection tool used in this study was an open-ended questionnaire compiled by researchers to reveal the meaningfulness of life in the Makassar Bugis ethnic group. This research data collection uses Google Forms. There are three open-ended questionnaires given to research respondents. Data analysis obtained from the tabulation of respondents' answers collected

from an open-ended questionnaire was then processed through open coding, axial coding, and selective coding.

## Result and Discussion

Based on the study results, a general description of the respondents was obtained, namely consisting of 106 people with a total of 22 men (23.32%) and 84 women (89.04%). The frequency of the rating of the meaningfulness of life for the Makassar Bugis can be seen in Table 1.

**Table 1.** Rating Results of the Meaningful Life

<i>Rating</i>	<i>Male</i>		<i>Female</i>	
	<i>N</i>	<i>%</i>	<i>N</i>	<i>%</i>
10	5	21.73	12	14.45
9	6	26.08	18	21.69
8	5	21.73	24	28.91
7	2	8.69	12	14.45
6	2	8.69	6	7.22
5	1	4.3	7	8.43
4	0	-	4	4.81
3	1	4.3	1	1.2
2	0	-	-	-
1	0	-	-	-
<b>Total</b>	<b>22</b>	<b>100%</b>	<b>84</b>	<b>100%</b>

There are three categories to describe the meaningfulness of life for the Bugis Makassar tribe, namely at ratings 1-4 low categories, 5-7 medium categories, and 8-10 high categories. The average meaningfulness of life for the Bugis Makassar tribe is in the high category. This means that the meaningfulness of life for the Makassar Bugis tribe is in accordance with the life principles of their ancestors contained in Pappaseng Kajaolaliddong, namely Lempu' (Honesty), Acca (Wisdom), Asitinajang (Decency), Getting (Strength), Siri' (Self-Respect) (Ridwan, 2022). In accordance with research conducted by Mony et al. (2021) entitled "The Relationship between Social Support and the Meaning of Life for the Blind at the Bina Netra Social Institution "Tuah Sakato" Padang" with a percentage of 46.87% from 32 respondents. This means that the Bugis Makassar tribe has upheld the principles of life to be implemented in everyday life to interpret life's meaning.

Based on the tabulation of answers from the open-ended questionnaire using the Google form of the first question related to the meaningfulness of life for the Makassar Bugis, the following results are obtained:

**Table 2.** Finding the respondents' meaning of life

<i>No</i>	<i>Responses</i>	<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
1	a. Purpose of life b. Self awareness c. Lesson learned from experience d. Freedom of expression	Personal	79	55.24
2	a. Worship b. Grateful	Spirituality	23	16.08
3	Social useful for others	Social	20	13.99
4	a. Getting better b. Journey	Self resistance	21	14.69
			143	100

Table 2 describes the categories for defining the meaning of life according to the Bugis Makassar tribe, namely personal, spiritual, social, and self-reliance categories. Overall these categories get a percentage, which is the highest in the personal category of 55.24%. This is in accordance with what DR (2018) revealed that the meaning of life is an appreciation in which there are life goals, life satisfaction, and attitudes towards death. In addition, according to Frankl (Ardhani and Kurniawan, 2020), it is in harmony with the components of the meaning of life, namely the condition in which a person will make the meaningfulness of life a goal and strive for it in accordance with the meaning he wants (the will to meaning) and has the freedom to determine his attitude towards what he wants (the freedom of will). Furthermore, spirituality is 16.08%, in line with the research by Damarhadi et al. (2020), namely worship that carries out and avoids His commands. The self-reliance category is 14.69%, which can be described as a long process with accompanying developments (Damarhadi et al., 2020), and the social category is 13.99%, which can be described as being able to make positive changes to the environment as a form of existence (Damarhadi et al., 2020).

Furthermore, the results of analysing the situation of feelings on the meaning of the respondent's life can be seen in Table 3.

**Table 3.** Emotional conditions on the respondents' meaning of life

<i>No</i>	<i>Responses</i>	<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
1	a. Happy b. Sad	Strong emotion	50	33.11
2	Worship	Religiosity	3	1.99
3	Social useful for others	Social	37	24.50
4	a. Self evaluation b. Achieving success c. Doing hobbies	Self actualization	61	40.40
			151	100

Table 3 describes the situation of feeling the meaning of life according to the Makassar Bugis tribe, namely the existence of strong emotions, religiosity, social, and self-actualization. Overall, these categories get a percentage, which is the highest in the self-actualization category of 40.40%. This is in line with the findings of Atsniyah and Supradewi (2019), namely knowing what goals to do, and how to evaluate them as a form of life experience to be achieved. The strong emotion category is 33.11%. In this case, it is in line with Fatimah and Lubabin (2018) who define happiness in harmony; as the realization of hopes, wishes, and others (Damarhadi et al., 2020). The social category is 24.50%, one of which is interaction with the social environment (Pratomo et al., 2014), and religiosity is 1.99%, in line with research from Kusumastuti and Rohmatun (2018) there is a relationship between religiosity and the meaning of life, it is known that the contribution obtained is 46.7%. Religiosity is a process or a way of getting closer to the creator through the worship activities of each individual in accordance with the beliefs he believes in order to make sense of life.

Furthermore, the analysis results of things considered meaningful to the respondents can be seen in Table 4.

**Table 4.** Things that make it valuable to the respondents

<i>N</i> <i>o</i>	<i>Responses</i>	<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
1	a. Physiological needs b. Self-acceptance c. Purpose of life	Personal	50	25
2	a. Beneficial b. Social acceptance	Social	103	51.50
3	Productivity	Self actualization	23	11.50
4	a. Grateful b. God	Spirituality	24	12
			200	100

Table 4 describes the categories for knowing things that make valuable the meaning of life according to the Bugis Makassar tribe, namely personal, social, self-actualization, and spirituality. Overall, these categories get a percentage, which is the highest in the social category at 51.50%. It can be described as being able to make positive changes to the environment as a form of existence (Damarhadi et al., 2020). Personal category by 25%. The spirituality category is 12%, this can be interpreted that there are rituals that will be carried out in order to achieve a meaningful life (Sopaheluwakan & Huwae, 2022), besides that, a feeling of gratitude is obtained to adapt, continue life or start life from a difficulty (Maulidah, 2016), and self-actualization 11.50%.

## Conclusion

The meaning of life is defined as an acknowledgment of existence to be able to develop and actualize oneself according to the potential and values, norms, and beliefs possessed by each individual in order to achieve the desired goals and ideals. The meaning of life for the Bugis Makassar tribe is the process of living life for each individual to achieve life goals consciously and freely without judgment from other people and being able to provide many experiences and benefits for many people, besides that there is a process to get closer to the creator as gratitude and acknowledgment of belief. In accordance with Pappaseng Kajoolaliddong, which is the guideline and principle of the Makassar Bugis tribe.

The dimensions found in the meaningfulness of life for the Bugis Makassar tribe are between others personal, spiritual, social, resilience, affective, religiosity, and self-actualization. All are interrelated with one another to become a whole meaning of life. Because all of these dimensions have important elements contained in them, such as life goals, self-awareness, experience, freedom of will, worship, gratitude, benefiting others, life processes, changes in self, emotional feelings, self-evaluation, achieving success, self-acceptance and social, productive, physiological needs, and belief in God. Therefore, as a whole, this research is able to describe the meaning of life for the Bugis Makassar tribe from the dimensions obtained to harmonize the results of previous findings and references to the theory used, so that at least it adequately represents the implementation of the meaning of life.

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