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Cultural Heritage and Social Adaptation: The Internalization of Paddisengeng Values by the Bugis-Bone Ethnicity in Masamba Village

Author(s)

Rusman Rusman*

Universitas Tadulako

M. Junaidi

Universitas Tadulako

Rahmat Hidayat

Universitas Tadulako

Muh. Zainuddin Badollahi

Universitas Tadulako

Hapsa Hapsa

Universitas Tadulako

*Correspondence Email

rusmanumank02@gmail.com

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ABSTRACT

This research aims to understand the processes and effects of internalizing paddisengeng values by the Bugis-Bone ethnicity residing in Masamba Village. This research uses an ethnographic analysis. Ethnographic analysis is an approach that begins with field facts, analyzes them based on cultural theories and relevant arguments to explore the cultural situation of the community, and ultimately yields a conclusion. The results show that the process of internalizing paddisengeng values by the Bugis-Bone ethnicity in Masamba Village, which includes the stages of introduction and understanding as well as acceptance and integration, has successfully instilled values such as compassion, honesty, integrity, honor, decorum, hard work, migration, and religious morality. However, the internalization has also presented challenges, particularly regarding the shift in siri' values that may encourage ostentatious and vanity behavior, potentially reducing social coherence. Therefore, it is recommended that the Department of Education and Culture of Poso Regency, parents, and the Bugis-Bone ethnicity in Masamba Village continue nurturing and developing the practice of internalizing paddisengeng values. The Department of Education and Culture can support this initiative through educational programs that integrate cultural values into the school curriculum and cultural activities that raise awareness of the importance of these values for the younger generation. Parents are advised to continue teaching their children these values in ways relevant to modern life, emphasizing the importance of hard work, honesty, and integrity without losing the true essence of siri' values. The Bugis-Bone ethnicity needs to maintain constructive intergenerational dialogue to ensure that these values are preserved and creatively adapted to face the challenges of the times. Through this collaborative approach, paddisengeng values are expected to continue serving as a strong foundation for the Bugis-Bone ethnicity in Masamba Village, enriching their cultural heritage while remaining responsive and adaptive to social changes.

Keywords: Adaptation; Cultural Heritage; Paddisengeng; Values Internalization.

INTRODUCTION

Humans are endowed with intellect and reason, gifts from the Almighty God. These capabilities serve not only as tools for thinking and problem-solving but also as guidelines for controlling attitudes and behaviors in daily life. This intellect, crucial in shaping intelligence, significantly influences an individual's moral values and ethics (Mukti & Rosadi, 2021). These values are inseparably linked to the social and cultural environments where the individual grows and develops.

The importance of moral values in community life is undeniable. A person's embedded moral values are crucial in determining how they interact with and are perceived within society (Steiger & Reyna, 2017). Individuals with solid morals exhibit positive thinking, behavior, and character, ultimately shaping their identity and reputation within their social environment. The concept of morals has deep roots in human civilization history, originating from the Latin word "mos," which refers to customs, habits, and the value systems that govern life in a society (Sudirman, 2023).

In this context, instilling moral values is a critical aspect that involves adhering to prevailing norms and rules and a deep understanding of *paddisengeng*, the fundamental principles guiding ethical decision-making and actions (Karandikar et al., 2019). These principles, formed through complex interactions between individuals and their social and cultural environment, provide a solid foundation for shaping one's moral

character and identity (Dewiyanti et al., 2023). Thus, understanding and implementing good moral values are essential for leading a harmonious and meaningful life.

Gaining more profound knowledge about the culture of an ethnicity allows us to understand and appreciate the values it embodies. Each ethnicity has unique norms and practices that produce valuable moral values when applied daily (Darwis, 2019). This cultural knowledge is crucial as a historical legacy and a guide in shaping individual character and morality (Ilin & Sizova, 2020). In this context, the Bugis ethnicity offers an intriguing perspective on the relationship between cultural knowledge and the formation of moral values.

The Bugis ethnicity, known for its maritime culture and rich oral traditions, has a unique concept of knowledge known as *paddisengeng*. This term, meaning knowledge in Indonesian, encompasses more than just the accumulation of facts or information. *Paddisengeng* involves a deep understanding of how knowledge is applied in life, shaping behavior and influencing moral decision-making. Bugis ethnicity values this knowledge as an intellectual achievement and a basis for forming character and ethical integrity.

Moreover, in Bugis ethnic culture, individuals possessing knowledge, or those learned, are respected with the term *to-acca*. This status is not merely a recognition of one's intelligence or knowledge but further indicates an appreciation for an individual's ability to apply knowledge wisely and ethically. The *to-acca* concept reaffirms the importance of knowledge and wisdom in determining moral and ethical values in daily life. Through understanding *paddisengeng* and respecting *to-acca*, it can be understood how Bugis ethnic and cultural knowledge contributes to forming moral principles that guide the life of its community.

Understanding the geographical and cultural migration context is crucial in studying how a community maintains its identity and cultural values. It is evident in the Bugis-Bone ethnicity, which settled in Masamba Village, Poso Regency. Despite being far from their geographical origin in Bone Regency, South Sulawesi, this community has successfully maintained and preserved its cultural values, particularly the concept of *paddisengeng*. This phenomenon demonstrates the strength and flexibility of culture in adapting to new environments without losing its essence (Sayful, 2020).

Paddisengeng, central to moral learning and education in the Bugis-Bone ethnic culture, remains relevant and is applied in the daily life of its community in Masamba Village. Implementing these values in a new context shows that geographical boundaries do not confine knowledge and moral values but can adapt and evolve according to new social and environmental contexts. The internalization of these values by the Bugis-Bone ethnicity in Masamba Village is tangible proof of cultural continuity through generations, even under diaspora conditions.

The maintenance and preservation of cultural values by the Bugis-Bone ethnicity in Masamba Village is an essential example of how cultural identity can endure and flourish outside its original context. Through education and daily practices, values like *paddisengeng* are maintained and enriched, allowing them to remain relevant and meaningful. It underscores the importance of preserving cultural traditions and knowledge as valuable assets that provide strength and uniqueness to a community (Akhurun & Septiady, 2022), even far from their ancestral lands.

Based on the description above, this research aims to understand the processes and effects of internalizing *paddisengeng* values by the Bugis-Bone ethnicity residing in Masamba Village. This understanding is to reveal how these cultural values are preserved, adapted, and applied in a context different from their geographical origin. The benefits of this research include a deeper understanding of cultural resilience and adaptability in the face of environmental and social changes and the contribution of traditional values to shaping individual character and ethics within the community. Additionally, the findings are expected to provide insights into preserving and promoting cultural values as part of a rich intangible heritage.

METHOD

This research uses a qualitative approach to understand groups of people, objects, situations, conditions, ongoing events, and even thought systems (Whitney, 1960). This research was conducted in Masamba Village, Poso Regency. This research utilized both primary and secondary data sources. Data was collected through interviews with key informants, field observations, literature study techniques, and document analysis concerning the heritage and adaptation of specific cultural values by ethnicities residing in other ethnic areas. The acquired data was then analyzed using ethnographic analysis. Ethnographic analysis is an approach that begins with field facts, analyzes them based on cultural theories and relevant arguments to explore the cultural situation of the community, and ultimately yields a conclusion (Hicks et al., 2018).

RESULTS AND DISCUSSION

A. The Process of Internalizing *Paddisengeng* Values by the Bugis-Bone Ethnicity in Masamba Village

In the process of internalizing *paddisengeng* by the Bugis-Bone ethnicity in Masamba Village, complexity arises due to the variety of *paddisengeng* forms, which require a significant amount of time to be fully understood and accepted by individuals. The initial stage involves introducing and profoundly understanding the essence and values contained in *paddisengeng*, which are already explicitly and implicitly embedded in the daily life of the Bugis-Bone ethnicity. The process then progresses to the second stage, which involves accepting and integrating

paddisengeng values into social and cultural practices, marking the internalization of these values as part of the collective identity of the Bugis-Bone ethnicity. This internalization process reflects the communal commitment to preserving and maintaining the cultural heritage of *paddisengeng*, which embodies local wisdom values, in the life of the Bugis-Bone ethnicity in Masamba Village. Thus, these two stages will be elaborated further in the subsequent discussion.

1. Stages of Introduction and Understanding

In the context of introduction and understanding in Masamba Village, the role of parents is crucial in instilling the values of *paddisengeng* in the children of the Bugis-Bone ethnicity. This process begins with teaching *paddisengeng paseng*, which primarily emphasizes using polite language and respecting others in communication. This method is particularly effective for children aged 5 to 10 years as they begin to understand basic vocabulary and develop critical and logical thinking skills.

This teaching process aims to prepare children to internalize *paddisengeng paseng* as a foundation for ethical speaking and behavior. The key to this process is the selection of appropriate words and expressions, where words considered harsh or impolite, like “*iyo*,” are avoided. Instead, parents teach the use of “*iye*,” a gentler affirmation that aligns with the cultural values of the Bugis-Bone ethnicity.

This difference in language refinement is also reflected in the choice of word suffixes, where the suffix “*i*” is considered more polite than “*o*.” For example, “*poletega ki*” (where are you from) sounds better than “*poletega ko*” (where are you from). Additionally, there are rules in the tradition of addressing others, where “*daeng*” is used to greet older individuals, and “*ndi*” or “*nri*” for younger ones. It highlights the importance of courtesy and respect in daily communication (Idawati, 2020).

After mastering the grammatical aspects and speaking ethics through *paddisengeng paseng*, the focus shifts to learning about behavioral ethics. A notable example in this learning is the *paddisengeng paseng* phrase: “*Aja mutudang risumpangnge, mulawai dalle'E*,” which means do not sit in front of the door, you are blocking the fortune. This sentence teaches children not to sit in front of doors because it can obstruct people’s paths. Still, it implicitly contains values about respecting shared spaces and not hindering others’ progress or ‘fortune.’

This message reflects how ethical and moral values in the Bugis-Bone ethnicity are conveyed through rich metaphors and symbolism, which are understandable to children and deepen their understanding. The message serves a dual purpose: as a practical rule in daily behaviour and as a metaphor

teaching broader concepts such as politeness, consideration for others, and awareness of one's actions' impact on the community.

This concept aligns with internalization theory, which emphasizes how social norms and cultural values are transferred and internalized by individuals through social interaction (Renawati, 2021). In this context, *paddisengeng paseng* acts as a mediating tool in this internalization process, enabling the social values and norms of the Bugis-Bone ethnicity in Masamba Village to be passed down from generation to generation. Therefore, *paddisengeng paseng* not only teaches about etiquette in speaking and behaving but also internalizes fundamental values that form the basis for the social and cultural integrity of the Bugis-Bone ethnicity.

2. Stages of Acceptance and Integration

The stage of acceptance and integration of *paddisengeng* values by the Bugis-Bone ethnicity in Masamba Village marks a more complex step in the internalization process. At this stage, the focus expands beyond linguistic and behavioral aspects through *paddisengeng paseng* to understanding and applying *paddisengeng baca*, which involves mantras or prayers related to spiritual values and religious beliefs. These sacred and significant mantras are introduced to individuals who have reached a certain maturity, usually when they are about 15 years old or older, indicating their readiness to comprehend and integrate deeper belief aspects into daily life.

Parents in the Bugis-Bone ethnicity set specific standards or criteria that individuals must meet to learn *paddisengeng baca*, indicating their ability to fully and authentically internalize these values. These criteria include "malempu," meaning to live life honestly and earn respect from others, and the ability to "not be overly emotional," which means maintaining reasonable emotional control, being assertive yet able to keep calm, and emotional stability. These criteria demonstrate that the moral foundations taught through *paddisengeng paseng* in earlier stages must be met before advancing to learning *paddisengeng baca*.

The use of *paddisengeng baca* in daily life is extensive, ranging from farming and trading to protecting children who travel away from home. These mantras are considered prayers or appeals to the Almighty and as means to strengthen an individual's spiritual connection with their environment and community (Sasmita et al., 2022). The Bugis-Bone ethnicity practices these mantras according to specific needs, whether for success in work, physical health, or as a form of healing. Thus, these three parts will be elaborated further in the subsequent discussion.

a. *Majjama* (Work)

A specific practice involves using *paddisengeng baca* in various aspects of life, such as before starting work (*majjama*). Its practice aims to request safety and success, reflecting profound hopes and intentions related to the work to be carried out. For example, *paddisengeng baca majjama*, used in a work context, demonstrates the desire for every job undertaken to proceed smoothly and yield satisfactory results (Sari & Yanuartuti, 2020).

The spoken *paddisengeng baca*, such as “*Bismillahirrahmanirrahim, aleku tuppuri atikku, atikku tuppuri rasiaku, rasiaku nurumuhamma’ matekkopi lilaku umatteko to mappalaong,*” is expected to provide strength and maintain optimal physical condition. It shows how prayers or mantras are integrated into daily practices to recognize higher powers and maintain physical and spiritual well-being during activities (Widyastuti, 2022).

The theory of spiritual intelligence offers insights into this practice, where spiritual intelligence is defined as the ability to place daily experiences and activities within a broader context of meaning (Vasconcelos, 2020). In the context of the Bugis-Bone ethnicity, *paddisengeng baca* is about fulfilling daily tasks or activities and connecting these activities to broader spiritual values and beliefs embraced by the community. Therefore, the internalization process of *paddisengeng*, especially in the stages of acceptance and integration, reflects the integration of spiritual values and beliefs into daily practices, affirming the cultural identity and spirituality of the Bugis-Bone ethnicity in Masamba Village.

b. *Watakkale* (Body)

Another specific practice related to *paddisengeng baca*, such as “*watakkale,*” focuses on body or self-control. This practice encompasses crucial aspects like controlling the words spoken, both by oneself and others, highlighting awareness and concern for the impact of those words on others. *Paddisengeng baca* is considered a tool for maintaining decorum and order in communication, reminding everyone to be cautious when speaking and to avoid losing control over their speech (Ahmad et al., 2023).

The *paddisengeng baca* phrase used in this context, “*Bismillahirrahmanirrahim, wala tau-tau matammu ri atau, wala nyawamu ri angingnge, wala daramu ri tanae, wala nafesummu ri apie. Barakka Laa ilaha Illallah, Muhammadarasulullah,*” serves as a reminder or warning for someone who may have lost awareness or control in speaking, especially in anger. This *paddisengeng baca* not only functions as a prayer or mantra

for the individual concerned but also as a guideline for the community on how to react and assist someone in such a condition.

The concept of emotional intelligence provides relevant insights in this context. Emotional intelligence emphasizes the importance of self-awareness, emotion regulation, empathy, and social skills in daily interactions (Irmayani et al., 2023). *Paddisengeng baca* “*watakkale*” reflects these principles of emotional intelligence within the cultural context of the Bugis-Bone ethnicity, where self-control and awareness of the impact of words on others are integral parts of the values internalized by the community. The internalization of these values, through practices like *paddisengeng baca*, reaffirms the community’s commitment to the cultural and spiritual values that support social harmony and emotional well-being in the Bugis-Bone ethnicity in Masamba Village.

c. *Pajjapi* (Healing)

Using *paddisengeng baca* in the context of *pajjapi* (healing) reflects an essential aspect of internalizing traditional values. *Paddisengeng baca pajjapi* involves the recitation of mantras by medical practitioners to patients, a tradition still respected and practiced today. This practice is not just a healing method but also represents a deep understanding of the relationship between physical health, spiritual state, and harmony with the universe (Maiyo et al., 2023).

A concrete example of *paddisengeng baca* used in the medical context is a mantra recited to alleviate fever, which goes: “*Bismillahirrahmanirrahim, pellana tubummu pasiamei padammu pella nyawamu pakedoi alemu mumanyameng pappeneddimmu allahu laa ilahaa wala pabbarakka malaika jappiko pajjappinna semmena neneta napake teppekku pasoroi barakka Laa ilaha Illallah.*” This mantra aims not only for physical recovery but also emphasizes spiritual purification and the balance of energy within the body, which is considered integral to the healing process (Putri & Apriadi, 2023).

Medical anthropology, which studies the relationship between culture and health practices, provides insights into how *paddisengeng baca pajjapi* is integrated into the belief systems and medical practices of the Bugis-Bone ethnicity (Febriani, 2021). This framework sees health as a physical condition and a balance among individuals, society, and the cosmos. Therefore, *paddisengeng baca pajjapi* functions as a healing tool and a medium to strengthen social bonds, preserve cultural identity, and maintain spiritual harmony within the community. The internalization process and practice of *paddisengeng baca* in the medical context demonstrate how traditional values and spiritual beliefs are intricately

linked with health and healing concepts within the Bugis-Bone ethnicity in Masamba Village.

B. The Impact of Internalizing *Paddisengeng* Values by the Bugis-Bone Ethnicity in Masamba Village

The internalization of *paddisengeng* values, including *paddisengeng paseng* and *paddisengeng baca*, has significantly influenced the life of the Bugis-Bone ethnicity in Masamba Village. The most evident positive impact is the maintenance and preservation of cultural values and traditions that the local community has long upheld. These values encompass ethics in speech, wisdom in behavior, and a deep understanding of spiritual and religious aspects reflected in *paddisengeng baca*. On the other hand, internalizing these values can also have negative effects, particularly when faced with global dynamics and rapid social changes. Both impacts will be further elaborated in the subsequent discussion.

1. Positive Impact

a. Compassion or Care

Paddisengeng paseng plays a vital role in communicating values across generations, ensuring that children internalize the moral and ethical principles valued by their society. It includes teaching about how to interact with respect and empathy towards others, which directly reflects the parents' concern for the character development of their children (Bullough, 2019). Moreover, *paddisengeng baca* adds another dimension to this affection and care by integrating respect and appreciation for nature and other living beings. A specific example of this is the use of the name "accing" for rice in *paddisengeng baca*, which not only honors the plant that is a primary source of sustenance but teaches the values of gratitude and respect for natural resources. It illustrates how the values of compassion and care extend from interpersonal relationships to the relationship between humans and nature (Indah, 2018).

Social psychology theories on empathy and identification processes offer a relevant framework for understanding the positive impact of these values' internalization. Empathy, the ability to understand and feel what others are feeling (Akinbobola & Zugwai, 2019), and identification, where an individual adopts another's values or attitudes as their own (Vial & Richomme-Huet, 2021), are critical aspects of internalizing *paddisengeng* values. Through the teaching and practice of these values, the Bugis-Bone ethnicity in Masamba Village has successfully instilled a deep sense of compassion and care in human social interactions and their relationship with nature, ensuring that these values continue to live and be cherished by future generations.

b. Honesty and Integrity

The internalization of *paddisengeng* values, especially those related to honesty and integrity, by the Bugis-Bone ethnicity in Masamba Village profoundly influences the social structure and interactions within the community. An example reflecting these values is the *paddisengeng paseng* phrase: “*Alempureng lao ri aleta yarega dijagaiki timutta poleri ada belle,*” which teaches the importance of maintaining honesty in every action as it closely relates to the quality of human relationships. In this context, honesty is seen as an individual moral value and a foundation that strengthens trust and harmony in social relationships (John, 2018).

These values, internalized through *paddisengeng paseng*, create a society respected for its integrity and ability to build and maintain social relationships based on trust and mutual understanding. Honesty and integrity become more than just principles; they become an integral part of the social and cultural identity of the Bugis-Bone ethnicity, reflecting a value system that guides daily interactions and decision-making.

From a social theory perspective, the concept of social capital can help explain the positive impact of internalizing values like honesty and integrity (Saz-Gil et al., 2021). Social capital refers to the resources available to individuals or groups thanks to their network of relationships, which are based on mutual trust and recognition norms (Muis, 2022). In the context of the Bugis-Bone ethnicity, the internalization and practice of values such as honesty and integrity help strengthen social networks, enhance social capital within the community, and promote effective social coordination and cooperation.

c. Honor and Decorum

The internalization of *paddisengeng* values, particularly those related to honor and decorum, holds a central position in the social and cultural life of the Bugis-Bone ethnicity in Masamba Village. The *paddisengeng paseng* phrase, “*siri’ mo tu bawang diala monro dilinoe, ako degage siri’ dega bubuana,*” underscores the importance of maintaining *siri’*, or honor, a fundamental concept in Bugis culture (Rezah & Muzakir, 2021). This value emphasizes that losing one’s sense of shame or not maintaining honor is seen as losing the essence of life itself, reflecting the importance of faith, morals, and praiseworthy behavior both in the eyes of God and among people.

The positive impact of internalizing these values manifests in various aspects of community life, from daily interactions to communal decision-making. Maintaining honor and behaving decorously solidifies the identity

of individuals and families and strengthens social bonds and trust among community members (Suwarno et al., 2022). It creates a harmonious environment where each member feels valued and protected, and conflicts can be minimized through respectful communication and behavior.

In the context of cultural theory, the concept of “face” is relevant for understanding the influence of these values. Face refers to the desired self-image one projects in the presence of others, which in this context closely relates to maintaining honor and behaving decorously (Lee, 2020). Goffman (1967) emphasizes that social interactions often involve efforts to maintain “face” for oneself and others, a process similar to preserving *siri'* in the Bugis-Bone ethnicity. Thus, the internalization of values of honor and decorum affects the social dynamics in Masamba Village and supports a broader social structure where honor and decorum are pivotal in maintaining harmony and social stability.

d. Hard Work and Migration

The internalization of *paddisengeng* values related to hard work and the tradition of migration by the Bugis-Bone ethnicity in Masamba Village has significantly contributed to shaping the character and ethos of the community. The *paddisengeng paseng* phrase, “*Ajak muelok nabetta taue maleja ri cappakna letenge,*” which urges one not to be outpaced by others in achieving goals, implicitly emphasizes the importance of initiative, perseverance, and courage in facing challenges (Nur et al., 2023). The warning not to “fall behind” others is not merely about competition but rather a push to always strive for the best and not delay in seizing opportunities.

The second phrase, “*Tinulumu nalaku-laku resopa temmangingi naruntu buana,*” further underscores the importance of hard work in education and self-development. Parents use this phrase to inspire their children to study diligently and strive, understanding that education is the foundation for a better future. It shows how *paddisengeng* values are passed down through generations, ensuring that the youth understand and inherit a commitment to hard work and self-improvement.

Cultural capital theory can provide a relevant framework for understanding the positive influence of these values. Cultural capital, the knowledge, skills, and education that help individuals advance in society (Mikus et al., 2020), is often acquired through experiences like migration. In the context of the Bugis-Bone ethnicity, the internalized values of hard work and migration help individuals accumulate this cultural capital, which benefits themselves and enhances the prosperity and well-being of their entire community.

e. Religious Morality

Internalizing religious morality values through *paddisengeng baca* by the Bugis-Bone ethnicity in Masamba Village demonstrates a strong integration between religious beliefs and cultural practices. The use of the phrase “*Bismillahirrahmanirrahim*” at the beginning and phrases like “*barakka*,” “*laa ilaha illallah*,” or “*kunfayakun*” at the end of *paddisengeng baca* reflects a deep respect for spiritual values in all aspects of life. It underscores the belief that involving God in every action brings blessings and ensures that the action benefits individuals and the community (Zainal & Ansar, 2021).

The positive impact of this practice is evident in how the Bugis-Bone ethnicity conducts their daily lives, where decisions and actions are taken with high ethical and moral considerations. By internalizing these values, individuals in Masamba Village develop an ethical worldview where kindness, justice, and righteousness are the main pillars. It strengthens individual character and lays a solid foundation for fair and harmonious social governance.

From a theoretical perspective, internalization theory, describing how individuals internalize moral values and ethical principles through stages of moral development, can provide a valuable framework for understanding. Moral and ethical values are internalized from complex cognitive and social processes, where individuals learn to apply moral principles based on their knowledge of justice and moral duty (Zheng et al., 2022). In the context of the Bugis-Bone ethnicity, the internalization of religious morality values through *paddisengeng baca* illustrates how religious and ethical principles are internalized and applied, strengthening the community’s moral structure and guiding individual behavior under those values.

2. Negative Effect

Although the negative impacts of internalizing *paddisengeng* values by the Bugis-Bone ethnicity in Masamba Village are fewer than the positive effects, they must still be considered to understand broader social dynamics. One aspect that might be affected is when the value of *siri*, which essentially refers to honor and shame, is interpreted and internalized in a context that promotes ostentatious and egotistic behavior, often referred to as ‘vanity.’ This transformation in the meaning of *siri* can encourage individuals or groups to excessively display their status or achievements, ultimately leading to social disharmony and increasing disparities within the community.

This negative influence becomes more complex than before when considered from the perspective of cognitive dissonance theory. This theory explains how individuals feel discomfort when holding two or more contradictory thoughts or when their behavior does not align with their beliefs or values (Yang et al., 2022). In the context of the internalization of *siri'* that has shifted towards vanity, dissonance can occur when individuals feel the need to maintain a high social image even though it contradicts their economic realities or original values of simplicity and honesty. It can cause psychological stress and affect the well-being of individuals and the community.

Moreover, the internalization of *siri'* transformed into vanity can challenge the principles of equality and togetherness that underpin the ethos of the Bugis-Bone ethnicity. A society that overly emphasizes vanity might experience an erosion of communal values, where social relationships become more based on material comparison rather than healthy and supportive interpersonal connections (Fiel, 2021). In the long term, this can reduce social coherence and increase conflicts within the community.

Understanding these negative effects requires critical reflection by the Bugis-Bone ethnicity in Masamba Village to ensure that the *paddisengeng* values passed down can continue to adapt to social changes and remain relevant in promoting communal well-being while reducing potential negative impacts that may arise from the internalization of these values.

CONCLUSIONS AND SUGGESTIONS

Based on the results and discussion, it can be concluded that the process of internalizing *paddisengeng* values by the Bugis-Bone ethnicity in Masamba Village, which includes the stages of introduction and understanding as well as acceptance and integration, has successfully instilled values such as compassion, honesty, integrity, honor, decorum, hard work, migration, and religious morality. These values have strengthened the social structure and enriched communal life with a strong ethos of work, togetherness, and spirituality. However, the internalization has also presented challenges, particularly regarding the shift in *siri'* values that may encourage ostentatious and vanity behavior, potentially reducing social coherence. Despite being far from Bone Regency, the Bugis-Bone ethnicity in Masamba Village continues to maintain and adapt its cultural values, demonstrating cultural resilience and flexibility in the face of new social dynamics.

Based on the conclusions above, it is recommended that the Department of Education and Culture of Poso Regency, parents, and the Bugis-Bone ethnicity in Masamba Village continue nurturing and developing the practice of internalizing *paddisengeng* values while considering the balance between preserving traditional cultural values and the need for adaptation to social changes. The Department of

Education and Culture can support this initiative through educational programs that integrate cultural values into the school curriculum and cultural activities that raise awareness of the importance of these values for the younger generation. Parents are advised to continue teaching their children these values in ways relevant to modern life, emphasizing the importance of hard work, honesty, and integrity without losing the true essence of *siri'* values. The Bugis-Bone ethnicity needs to maintain constructive intergenerational dialogue to ensure that these values are preserved and creatively adapted to face the challenges of the times. Through this collaborative approach, *paddisengeng* values are expected to continue serving as a strong foundation for the Bugis-Bone ethnicity in Masamba Village, enriching their cultural heritage while remaining responsive and adaptive to social changes.

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