

Portraits of Shipwright Families and Their Cultural Values in a Coastal Community Zone of South Sulawesi, Indonesia

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Abstract: This qualitative study aims to provide a background picture of the shipwright families in Tanah Lemo, Bulukumba Regency in South Sulawesi and the cultural values used to guide and stabilise their lives. The subjects in this study were the families of shipbuilders in Tanah Lemo, consisting of a family of courtiers (boat entrepreneurs) and worker families. Besides, key informants were also selected: the village head, the head of the religious affairs office, educators, and community leaders. Data collection is done with in-depth interviews, observation, and documentation. Analysis of the data used descriptive analysis technique. The study found that the life of the shipwright families and communities in Tanah Lemo was vibrant by the coast's nature, living close to where they made *Pinisi* boats. Within simplistic houses, they carried out a process of socialising. Especially gaining self-taught skills in making boats, relatively small-income workers would send their children without tertiary education orientation. They only have graduate school at the junior or high school level and then marry. The fact is done as a form of dignity and one way to protect the family from disgrace. They also tend to *Punggawa* families (business owners). The *Punggawa* children's education has begun to change; some of them have already graduated; the *Punggawa* family's success is marked by its relatively luxurious home and the title of Hajj. *Sawi* (worker) families' life is strongly influenced by cultural values, including their view of the nature of life, work, time, and human relations. This study implies future studies with more detailed descriptions and comparisons of shipwrights in different geographical locations.

Keywords: Livelihood, *Sawi* families, *Punggawa* families.

I. INTRODUCTION

Internationally, Indonesian shipwright is recognised, especially the Bugis Makassar tribe, and their expertise in making *Pinisi* boats, for which the world gave awards. One of the awards is the recognition of *Pinisi* Boat as one of the world's cultural heritages. Thus, *Pinisi* Boat carries the fragrant name of Bulukumba Regency and the Indonesian people's right name as a nation with high culture. The world also recognised the skills of the Tanah Lemo people in making the boats. However, this does not necessarily mean that the community is prosperous. The fishermen's and boatmakers' settlements are relatively more superficial than other settlements. Traditional patterns dominate the description of fishing settlement areas. This phenomenon is similar to what happened in other fishing villages in South Sulawesi. According to Lampe [1], fishers in South Sulawesi belong to poor and isolated villages, where poverty can also be seen in boat building, especially among workers. The fact also shows the gap between groups of workers and financiers. It was stated in the study that the difference between courtiers and workers in fishing communities reached 10:1, meaning that the gap was followed by a high level of dependency of workers (*Sawi*) groups on financiers (courtiers). Similar phenomena occur in three other sub-districts of shipwright centres in Tanah Lemo (Bontobahari), tourism industry centres in Bira (Bontobahari), and fishing industry centres in Tanah Jaya (Kajang). Although this effort has been carried out for generations in the shipwright community, the *Sawi* economy is still relatively low. All these areas belong to the South Sulawesi province.

South Sulawesi Province is one of the regions of Indonesia which are recorded as a maritime area and has significantly contributed to developing maritime traditions in Indonesia, precisely in Tanah Lemo Sub-District, Bulukumba Regency. The region has long been known for making traditional *Pinisi* boats, an area referred to as "*panrita lopi*" or expert *Pinisi*-type boat makers. Therefore, the Tanah Lemo community as one community cannot be separated from marine life. Tanah Lemo Village is geographically located in the jurisdiction of the Bonto Bahari Subdistrict, Bulukumba Regency. This district and two other villages, Ara village and Bira village, became part of a myth about "*Sawerigading*" when a boat was stranded in Tanah Lemo. Historically, Mahmud [2] notes that once a ship was abandoned, that was no longer intact due to the big waves. The boat would later be known as the *Sawerigading* boat, also found in three places: Lemo-Lemo (Tanah Lemo), Bira, and Ara. The spotting was found by people stranded in Lemo-Lemo, while the screens and ropes were found in Bira and Ara. Based on that, the skills and expertise to make boats are only owned by those living in the Tanah Lemo area, where the *Sawerigading* ship was damaged.

The traditionally-made *Pinisi* boat is known in Indonesia and used for inter-regional and inter-island trade activities and in other parts of the world as recreational boats and for tourism needs [3]. In 1989, a German sailor, Hans Schwart, bought a beautiful *Pinisi* boat to bring to his country. Michael Chan did the same thing; a citizen from England 1991 purchased a *Pinisi* boat to England. Then in 1992, a Japanese national named Yamamoto Yushiki used a *Pinisi* boat to travel the world. Likewise, (Nendah, 2013) comments that in 1994 an archaeologist from Singapore bought a *Pinisi* boat in Tanah Lemo, Bulukumba, which brought Indonesia's name to an international level.

Specifically, shipbuilding experiences resistance in Tanah Lemo, especially regarding its sustainability. Local wood raw materials currently constrain *Pinisi* shipwrights, so they must be imported from outside, such as from Raha, Ambon, and Papua, as well as human resources are increasingly scarce because the heirs are no longer interested in making *Pinisi*. They are looking for other activities that are less related to the hobby of making boats. This picture is, of course, a problem because on one side of *Pinisi* made by Lopi's Panrita has brought the correct name of the region and the nation, but on the other hand, they were not satisfied with the results.

Since no previous research on Indonesia's coastal community's family and cultural values exists, this study aims to fill the current research gap. This study aims to portray shipwright families' livelihood in a local coastal zone in South Sulawesi, Indonesia, and their beliefs on cultural values that assist them in sustainable coastal lives. This study is critical because it can contribute to a more understanding of local coastal communities in Indonesia. Park.

Cultural values are essential to know because a person's life, both as an individual, community, and family, is strongly influenced by cultural values still developing in society. [4]; [5]; [6]; [7]. Exploring the life of workers (*Sawi*) family in Tanah Lemo is needed, what values encourage them to think and behave like making decisions for education, their views on income, the amount and expectations of their children, marriage, generations of heirs, and so on. Regarding this problem, Mattulada [8] argues that five things form the basis of culture, which encourage a person or group of people to think and behave, including (1) the nature of life, (2) the issue of the nature of work (social work), (3) the problem of the heart of the human position in space and time, (4) the question of the nature of human relations with the natural surroundings, and (5) the problem the essence of human relations with each other.

Since childhood, cultural values internalised in a person will develop through interaction and communication with others or society. Over time, it will become a concept that colours one's life in interacting with others. Therefore, a picture of a person's life is a picture of his community because the community significantly influences the individual in their thought patterns, attitudes, and behaviour (Syamsidah, 2012; [9]; [10]; [11]; [12]; [13]

The above view is also in harmony with the Bugis-Makassar cultural system, which can be seen in "Lontara" containing paseng (mandate). The paseng stated in Latoa that you should pay attention to seven things if you want to do something. This mandate reads: "This is an act of seven kinds, remember do not remove it from your heart [8]. Furthermore, each person in their growth and development is shaped by the society in which they live. Everyone throughout their Life contributes to the community. Both individuals and groups complement each other.

In daily life activities, individuals and individuals with communities are involved. The individuals with nature, as well as society with nature. The value system always influences humans, the system that regulates human behaviour, regarding what must be done, should be done, maybe done, and what should not be done. If this is the case, humans and society, in carrying out their various lives, are bound by multiple patterns and lifestyles that must follow the rules, norms, and habits that originate from values as a system ([14]; [15]; [16]).

Concerning humans and values, humans are social beings who have freedom, desire, and interests. They integrate into their society with other individuals; people maintain status and understand their societal role. In several values, an organisation also grows. Community values apply to human interaction concerning aspects of life that have consequences for everything regarding certain groups. Thus, humans speak for the present and relate to their past. People are in a position between those values. Their activities governed present life and the conditions inherited by predecessors and by a set of aspirations for the future. When a person responds, it means that people behave in their society besides paying attention to the virtual community's pressure and thinking about the inheritance of cultural values. The values that exist in that society are normative provisions. The two complement each other. Thus, the cycle of human life and society "past, present and tomorrow," becomes inseparable.

Why the Bugis-Makassar people have always been known as seafarers' families, of course, is related to their cultural drive. Previous research that examined the portrait of the Bugis-Makassar community as sailors were conducted by Lampe [1]. Based on these studies, it can be concluded that being a seaman is an inherent identity in the Bugis-Makassar community. Buginese responds to a particular situation, no matter in a playful or severe condition, as long as something concerns their self-interest, they tend always to be influenced by their value system. When a Bugis person chooses, they tend to the cultural value or the pull of community. This is a Buginese characteristic when they maintain cultural values at the urging of reality or the circumstances he faces, therefore giving a picture of consistency with cultural values for a clear description of how a seafarer's family life can be seen in the following report.

II. MATERIAL AND METHODS

The subjects in this study were the families involved in building boats for each family in Tanah Lemo Village, including four *Punggawa* families and four *Sawi* families. Besides, supporting informants were also selected: the village head and its officials, the head of the Office of Religious Affairs, community leaders, and educational leaders. In-depth interviews, observation, and documentation did data collection. Experts validated instruments Guidelines for interviews and observations (the average expert validation score is 3.5 (high category) with a Percentage of Agreement for both validators is 100%. Internal consistency from assessing the two validators is reliable with a very suitable type [17]. Furthermore, the interview and observation guide format has also been used in several relevant studies. Experts have also validated data from observations, interviews, and documentation before being transcribed, then processed and analysed qualitatively using qualitative analysis techniques (component analysis).

III. RESULTS

Portraits of the shipwright family living in Tanah Lemo

The description of the community's life in Tanah Lemo is revealed in the results of interviews and documentation. Researchers found that rows of wooden houses and shipbuilding centers along the coast of Tanah Lemo. Most of the population work shipwrights

(*Sawi*). Throughout the day, *Sawi* carry-out activities with several types of expertise. Some are carving; some are *Sawing*. Some are cutting, lifting, and so on. In a house not far from where they work, wives and children also carry out various activities, some sell, some make cakes, but generally, they do household chores, of course, for their husbands' and children's needs.

The skills in making boats were not obtained from school, let alone acquired in college, but they were received by self-taught and handed down from their predecessors. Their education level is not high because their expectations are simple, continuing their parents' skills in making boats. ZND is one of the *Sawi* living in Lemo who has been in this job for a dozen years. Since graduating from middle school, he has followed his parents, helping make boats. Education for him is not very important, which is a priority for work and acquiring money in modern society. When the researchers asked why he didn't continue his education to high school, he answered.

"We don't need higher education, what is important for us is being able to write and read. The phenomenon is needed here, making a boat for a craftsman requires skills such as *Sawing*, sculpting, cutting, smoothing with sticky rice and so on, work like this only requires experience."

One of the community leaders (ABS) was interviewed regarding this matter. "The *Sawi's* education level at the highest is elementary or junior high school." They are indeed guided since they were small to the beach, and the most often in contact with their lives is water and boats; that's where they experience the process and, at the same time, get the seeds of skills in making a boat." Besides *Sawi*, the researchers interviewed one of the chief craftsmen, SBH. Although already the head of a handyman and has worked a dozen years of education. He also studied until junior high. During the interview, he said: "It is true what is said by ZND that education for a boatman does not need to be high, what is important is willing to work, be trained and in the end be skilled at work."

In contrast to the opinion of the *Sawi*, for Business Owners, education is vital, as evidenced in the following interview excerpt, "education is important because it determines the progress and development of business, that is why even though I am not a graduate but I send my children up to college, so that someday when someone replaces me, and this business does not go static but continues to develop."

One business owner (RJMD) agrees with ZND above, who mentioned "that the effort being made now is part of my parents' inheritance. First, I continue after studying in Makassar. I am a Bachelor of Economics in one of the universities in Makassar, and since employment in the city is difficult. I returned to the village to help and continue my parents' business. One community leader named (RAF) stated, "Boat entrepreneurs. Immensely their children have progressed in terms of their level of education. Some even have a degree. This is due to the influence of the environment where around Tanah Lemo, there are several villages whose citizens pay great attention to education villages in the Bontotiro District.

In addition to the educational background described above, the level of income is also one part of shipwrights' family life in Tanah Lemo; This is important because income significantly affects people's lives. The following is an excerpt from the interview of one of the head craftsmen named (SBH) "Judging from the level of income, there are two groups of boat makers in Tanah Lemo, having variations, the head of a craftsman, the children of a craftsman and business owners, with additional income. Depending on the agreement with the owner, but if converted with daily standards. According to him, the average monthly income of Rp 4,500,000 is different. Some are paid Rp. 3,000,000, and some are paid 3,500,000. Responding to this, one of the head masons said their income varied. Sometimes large and sometimes small. Depending on the number of orders and the type and size ordered by the buyers. Even so, if it is averaged monthly, it is estimated to reach Rp 4,500,000."

Researchers also conducted interviews with the Village Chief of Tanah Lemo (BHR) in terms of income. He stated, "*Pinisi* business' revenue is relatively better than other companies because more and more orders are coming. Especially Westerners who come as tourists, look around the boat and then are interested in ordering and buying. At the same time, the *Sawi* are relatively small and are only valued as craftsmen or workers. That way, even though many orders remain fixed income, but for them as long as they can work and can support their children and families".

Revenues that are relatively different between business owners and *Sawi* make us aware that industrial transformation has failed. This is undoubtedly a problem and must be a concern, especially for the regional government. Because if this continues, not only from the problematic economic aspects but also the possibility of cultural sustainability will be threatened. It is feared that in the future, if employment opportunities are opened in other sectors that allow the *Sawi* family or heirs to get other possibilities, then they will leave their heritage. So far, it seems that despite the low salary, the shipwright still works because there is no comparison or opportunity to work elsewhere. If there is, let alone the next generation undergoing adequate education. It is likely to go to the city and say goodbye to Tanah Lemo, a land without a better life.

Viewed from the family's perspective, the boat maker, both *Punggawa* and *Sawi*, crave a relatively large number of children, at least more than two. The following is an interview with an informant from a family planning counsellor (NBY). He stated "that the boat manufacturer's family has an average of three to five children, although often given counselling about family planning with the slogan "two children is enough," the message is deemed not very important for them, many children equal many sustenances still colour their mindset and attitude, that's why their education is also relatively lower compared to other villages in the educated environment, and one thing to note is that in the village where boat making is found, there are many young families and who have been married by their parents (marriage agreement)."

According to an officer at the Bontobahari District religious affairs office (BSM), "Girls in Tanah Lemo village are indeed relatively quicker to marry compared to girls in other places. The problem is that their parents are very protective, afraid that something would happen to their daughters, so if someone proposes, it is better just to be accepted. They believed that there were job opportunities in the shipwright business. According to this informant, the availability of employment opportunities at boat making contributes to early marriage in Tanah Lemo."

Shipwright's view on the nature of life

The nature of life is interpreted differently by a person or group of people. Some mean that life is good; conversely, some people interpret life as wrong. Boat family in Tanah Lemo sees life as good because its cultural values are reflected in Islamic values as in

the Holy Qur'an, which states, "I did not create jinn and humans except to serve me. "Life is to work to prepare for the next day. These values motivate them to demand education even though they are not high, so they must work hard to live even if they are not rich.

Regarding the nature of Life, ZND as a *Sawi* argued that " life is good and not bad because that must be lived with a clean heart and of course with good behaviour, that's why in working relationships there needs to be honesty and openness" Regarding this matter SBH as the Head artisan added that "These two things are related to what is contained in the Koran that whoever is honest will not only gain high trust and of course achievement, but will also get a reward on the day of retribution later."

RJMD, as *Punggawa Lopi* (Business Owner), put forward," that life must be utilised as well as possible, especially to servitude to Allah SWT and proof of servitude must be seen in honesty, hard work and love to help others, all good deeds shall be rewarded the next day." Furthermore ABS, as a *Punggawa*, as well as a public figure, argued that "the nature of life is good. Therefore it must be serious, but it must be utilised properly as well as possible, humans must help one another, love, because good deeds are the best practice."

The description of the four families of both *Punggawa* and *Sawi* agree that life is meaningful; it is not wrong because that must be lived with a clean heart. Of course, with good behavior, that's why in work relationships, there needs to be honesty and openness. These two things are related to what is contained in the Holy Quran, which they believe is that whoever is honest will not only gain high trust and, of course, achievement but will also get a reward on the day of retribution later.

Shipwrights views of work and products

Two groups of boat makers, namely *Punggawa* and *Sawi*, differ in terms of work and product. *Punggawa* considers work and products, not merely for survival, but also to obtain a high status. In contrast, *Sawi* views work and products as mere endeavors for survival. This indication can be seen in the employer's life behavior who starts from the house to the contents of his home that looks luxurious for its size in the village. Likewise, the desire to perform the Hajj pilgrimage is very high in their environment. According to one community leader (AHM), Hajj's status here signifies a very high level, a symbol of community success. There for they work hard to earn money and try to use that money to ascend to the holy land. The groups of workers are undoubtedly different, they work for survival, but that does not mean they do not work hard, only because of their limited income so that the dreams of going up the holy land, for example, are almost non-existent.

"ZND," a *Sawi* worker who had been interviewed by the author argued that "Work and products are important, but work for me is not to gain status, just to get on with life, for me to be grateful if I can send my children to school, even if they are not high". An almost identical answer was given by SBH, his status as a Chief Builder. For him work and products are indeed a necessity, and can not help when there is no work, then there is no life, meaning that work for me is not to raise the highest dignity and pride, but only to sustain life".

Unlike the case with RJMD as *Punggawa Lopi* (Business Owner), when interviewed he said: "that work and products are very important, especially to gain status and role in society, therefore all my energy and thoughts are concentrated on work to gain benefits and wealth so that I can be respected in society." The answer above is similar to ABS's response as a *Punggawa* as well as a public figure. When interviewed, he stated that "work and products must be pursued so that we can get as much income as possible and that income may raise our status in society.

Shipwrights view the nature of the human position in time and space.

People's time to be responded to is different and diverse simultaneously; some call it time is money, and time is past and future. That time is work; that time is devotion. One's outlook on life strongly influences the choice of answers. But based on the results of interviews with four families of boat makers in Tanah Lemo, their responses were almost the same, stating that humans' nature and position in space and time relate to the past and future. According to ZND, *Sawi* (Boat maker), "the past cannot be separated from the present and the future. This can be seen in making a *Pinisi* boat laden with symbols and meanings, that every step from planning to implementation is always guided and controlled by ancestral advice and guidance". SBH stated the same thing as the Chief craftsman and RJMD as a *Punggawa Lopi* (Business Owner). Both agree that every boat making always begins with a sincere intention, and the advice from previous ancestors guides it; the point is that the sailing boat will get safety and a blessing in the future. One prominent figure named AB said that "every boat building is always coloured by ritual ceremonies that mark that time for them, especially the past is important for a better future. This can be seen when looking for raw wood materials, cutting wood, connecting wood, and so on."

According to Abbas, three events are held by the *Punggawa* in making the *Pinisi* boats. This ceremony illustrates how *Sawi* in Tanah Lemo views their past as essential for life in the future. Upacara the ritual referred to is *Annakbang Kalabiseang* (cut down keel). It means asking permission / supernatural powers to allow the wood to be cut down. Next is the second ceremony, called *Annattara*, which is interpreted as a symbol of the "meeting" of father and mother as the creation of "fetus" and processed into "babies" in the form of a boat. Next step is called "into the hole" (*kalabiseang*) in which certain materials are included, which means the symbol content of "the mother", symbolising strength, prosperity, and glory. The mantra the *Punggawa* conveys contains prayers and enthusiasm that will provide peace of mind for boat owners after that is Round Timber (*Pannatta'*) divided between *Punggawa* and *Sawi*, which means a pledge and agreement between them [18].

The third step in the boat-making process is *Ammossi*, which means 'the birth of the baby' after being processed for several months since the formation of the 'boat fetus' at the ceremony (*Annattara*). This activity is considered sacred because the *Punggawa* is hooded in white while reciting the mantra. The action ended with smearing chicken blood on a specific part of the boat, which means purity and glory. In making boats, many restrictions (*Pamali* means forbidden) must not be violated because it will result in bad luck for

the ship's continuity. The process of making a boat with the various ceremonies above shows that the life of the *Pinisi* shipwright families sees the past as crucial to look at a better future for safety in navigating life.

Shipwright's view on humans' interaction with nature

Some people believe that in human life, nature is tremendous. On the other hand, some consider that nature is sustenance from God Almighty. Nevertheless, a culture also believes that nature allows harmony and unity. This opinion will have an impact on people's attitudes and behaviours. RJMD, a *Punggawa* Lopi (business owner), stated "Nature is a unity that can not be separated from human life. Therefore nature must be cared for and maintained because otherwise it will be disastrous. We make boats, not just making, but full of consideration and controlled by religious elements, starting when choosing wood, connecting and so on, this natural course should not be damaged because it will be disastrous if otherwise."

One public figure (ABS) stated, "*Sawi* in Tanah Lemo, is indeed very obedient to grasp the values they get from their parents or predecessors. For example, in terms of selecting and cutting wood, making, and even launching a boat, they strongly believe there will be consequences if it is wrong. Based on that view shipwrights in Tanah Lemo are closely related to the problem of the balance in nature, they believe that nature is a gift from God and must be maintained and utilised as well as possible".

ZND, a *Sawi* (worker), as well as SBH the Head artisan, both agree with their employer that "every time we do something, whatever its form, especially in the process of making a boat we always pay attention to the preservation of nature because nature provides a lot of sustenance for our lives if nature is damaged then there is no eternal life, therefore starting from cutting down trees, making boats to the process of going to sea never escape from prayer that God will ease the journey and arrive safely".

Shipwright's view on human relations with others

The *Punggawa* and *Sawi* families in Tanah Lemo, as well as people from other tribes in South Sulawesi, have relationships based on habits, traditions and customs that live, grow and develop in the community. Those who are old love the young and vice versa. The younger respect the old, thus the *Sawi* in Tanah Lemo is oriented towards maintaining relationships with others. However, vertical relationships also occur, especially in the relationship between *Punggawa* and *Sawi*, the association is good, but there is always a difference, especially in the distribution of income and this impacts social relations with the customers.

ZND stated that "human relationships must be maintained so that we have a good relationship, there is peace, and relations, especially to employers, must be maintained as well as trust must be maintained so that work can be lasting and sustenance can be increased. Furthermore, SBH as the head artisan put forward, "I have worked in this place for a long time, doing work related to a shipwright, thank God there have never been any quarrels or disputes because we always maintain the good relations and trust given to us, as well as to neighbours and the community, we still maintain our brotherhood and friendship because no human is perfect, and we must help one another".

Responding to this, RJMD as a *Punggawa* Lopi (Business Owner) revealed "that my craftsman is still treated as a family, so not only as workers but also as a big family, I realise that relations with workers must be improved because that is where some of our fortune comes. If the relationship is broken then our fortune is also reduced or even lost, hence it is imperative to maintain good relations with fellow humans."

ABS a Public Figure, suggested that Community relations in this village are very close, especially among those who still have family relationships, including workers and business owners. In the past and until today, the association is intimate. They help each other until now the culture of cooperation is still alive and developing, for example, when lowering large boats to the beach and requires a lot of energy. The community members who come are not paid, at least if there are. They are only given food, both light and heavy. In addition, according to ABS about the relationship between humans but different status, for example marriage, circumcision, and the like will be very different in status, where the *Punggawa* who is on the status of the pilgrimage sitting on top near the aisle while *Sawi* and the family stood just behind the scenes, they mostly help the *Punggawa* performs menial and harsh tasks. Based on the above interview, it is obvious that the *Sawi* is very dependent on *Punggawa* and the effort to get out of dependence is challenging because their education and income are not enough to think and try to change their destiny. It takes place hereditary to their grandchildren.

IV. DISCUSSION

What has been described above describes the life of the *Pinisi* boatmaker's family (*Sawi*) in Tanah Lemo, it is very apparent that every action and behaviour that they do is influenced by cultural values inherent in themselves and their communities. Their views on education for their families and children, their numbers and hopes for their children and heirs, and their desire to carry out marriages for their children and future generations are also inseparable from these cultural values.

Furthermore, the boat-making procession filled with messages of local wisdom in dealing with fellow humans and nature is inseparable from cultural values, values believed to have the truth, and deserve to be a guide and controller in life. This is relevant to Imron [19] opinion that a person's life both individuals, as well as groups and families, are strongly influenced by cultural values. This concept exists and lives in the minds of most members of the community, the ideas in question are what are considered the most valuable things in life.

The concepts mentioned above, especially for the *Sawi* family in Tanah Lemo, are considered as a system that is not only interrelated with one another but functionally encourages them to behave like the guidance of the value system. They believe that only by behaving like that can they obtain success. The meaning of life, the meaning of the work, the meaning of time, and the relationship with nature for boat makers in Tanah Lemo cannot be separated from the values that have accumulated from a social process and then become a cultural value system. Regarding this, Kluckhohn in [20] that a person's behaviour is strongly influenced by a process that is functionally concentrated in the brain or mind, then develops when the environment affects the realm of their mind, be it the environment surrounding their cultural background such as traditions and customs as well as the nature of the mind

where the spirit dwells. Cultural values that are internalised in a person since childhood will then develop through interaction with others, or with society, over time it will become a concept, and this then colours one's life through interacting with others. Therefore, it can be mentioned that a person's life is a picture of the life of his community because the individual is part of the city and is reflected in thinking and behaving [21].

The Bulukumba community carries out activities in daily life, both between person to person, or individuals with the community and between individuals and nature, as well as society with nature. The value system always influences humans, this system that is in accordance to [22] and [21] which functions to regulate human behavior, regarding what must be done, should be done, may be done and what should not be done. If this is the case, humans and society in carrying out their various lives are bound by various patterns and lifestyles that must follow the rules, norms and habits (conventions) that originate from values as a system.

Based on the description above, it appears that whatever is done by *Sawi* in Tanah Lemo is closely related to cultural values, which mostly originate from Islamic thoughts. Paeni said that the Bugis-Makassar community was still consistent with their cultural values in which each community member continued to adapt themselves.

V. CONCLUSION

The nature of the coast very much influences the Sawi family's livelihood in Tanah Lemo. They live not far from where they make boats, in that simple house they socialised cultural values, especially self-taught skills in making boats. Sawi, with a relatively small income to send their children without the orientation to college, graduate from junior high or high school then marry them off, this is done as pride and one way to protect families from disgrace, they also tend to the Punggawa family. While the Punggawa children's education has started to change, some of them have graduated, the success of a Punggawa family is not only marked by their relatively good house but also with the title of Hajj.

The life of a Sawi family in Tanah Lemo is strongly influenced by cultural values which include their views on the nature of life, work and work, time, human relations and relations with nature. For families of a Sawi in Tanah Lemo, the essence of life is seen as a blessing and is interpreted as an effort to serve Allah SWT. Besides work and production, specifically for Punggawa, are intended to gain status and honour, whereas Sawi interprets work and production as an effort to survive, about the nature of time, Sawi looking at the past is essential for a better future, while Punggawa view humans as workers and labour relations are patron-clients. Lastly, the Sawi in the Tanah Lemo believes that nature is a gift and must be balanced and harmonious.

VI. LIMITATION AND RECOMMENDATION

Five things induce a person or group of people to think and behave. These five things include; (1) the nature of life, (2) the nature of work (human work), (3) the essence of human position in time and space, (4) the essence of human relations with the natural surroundings, and (5) the essence of human relations with others. This study compares the Punggawa and Sawi families in implementing cultural values. However, this study can also be viewed from the perspective of social dynamics, for example, reaching parents and children. These two generations see cultural values influencing ways of thinking and behaving, including the boat-building family.

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