BUGINESE-MAKASSAR WORK ETHICS AS A CRITIQUE TO WORK CONCEPT CONSIDERING OF THE CULTURE OF THE NEW CAPITALISM  
(Philosophical Studies on Unemployment Problem in Indonesia)

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Abstract

Various phenomena of the culture of the new capitalism is implicit in Indonesia. The phenomena is like human ability for consumption tendencies, and consequence of inequality in economy. This essays aimed to explore Buginnes-Makassar work ethics as critique to work concept in the culture of the new capitalism and its relevance on unemployment problem in Indonesia. Method in this writing is philosophical hermeneutics. The method used to contextualization literature data. Contextualization done by interpretation in two step, synchronic and diachronic. Synchronic is to realize culture of new capitalism from author's perspective, while diachronic mean to find the meaning in Indonesia contexts. This essay shows unemployment problem in Indonesia influenced by work concept in the culture of the new capitalism. Capitalist is institution who have authority in culture. New capitalism uses culture as tool to legitimated power and causes unstability in labor system. Indonesian Government must go out from this cultural situation and back to local wisdom to resolve unemployment problem.

Keywords: unemployment problem, new capitalism, local wisdom.

A. Introduction

One of the main issues in Indonesia today is about unemployment. The problem of unemployment can impact on many other areas in life. The unemployment rate is often directly proportional to the crime. The poverty rate is causes by the higher of unemployment rate and seem in the number of poor people. Likewise, the various other tensions that may arise, it caused a social burden borne a greater unemployment. Therefore this issue needs serious attention from various parties.

Government records unemployed in August 2010 as many as 8.32 million people, down 0.64 million compared to August 2009 (8.96 million) and down 0.27 million compared to February 2010 (8.59 million people). Unemployment rate in August 2010 amounted to 7.14 percent, lower than in August 2009 (7.87 percent) and lower than in February 2010 (7.41 percent). However this figure is still relatively high with the current condition of the country. This figure is based on data obtained from research Central Statistics Agency (BPS) issued in March 2011. Data obtained from the National Labour Force Survey (Sakernas) conducted in all provinces of Indonesia, both in rural and urban areas. Sample-based data collection, with a household approach.
This article want to explore the causes of unemployment problem and what the solution. This point starts from assume that unemployment is not only caused by lack of employment opportunities. Employment opportunities is inadequate and not the main factor that led the high unemployment. However, currently there are abstract structures are entrenched and systemically making the world of work becomes unstable. Culture is indicated as the main cause of the problem of unemployment.

Michael Storper (2001: 88), who write *Lived Effects Of The Contemporary Economy: Globalization, Inequality, and Consumer Society* dalam *Millenial Capitalism and The Culture Of Neoliberalism*, says that it is now commonplace to refer to such diverse phenomena as globalization, increases in economic inequality, the decline of class-based societies, the intensification of consumerism, and global cultural homogenization as though they were all part of the same problematic. Indeed, all these elements seem in various ways to characterize our experience of the current era. Storper’s Argument is relevance in employment problem context in Indonesia. That can be seen in the issue of a polemic that suggests owners of capital and government abuses against workers (Sairah 2010: 3). Arbitrariness because it is caused by not equal in economic power between workers and owners of capital, which proves that there is the economic gap between workers and capital owners.

Employment problem is one involved in global political economy constellation. Richards, J.W (2009: 3) state follow:

> In the great twentieth-century battle between communism and capitalism, capitalism won. But many of us still have serious problems with capitalism. Just turn on the TV and you’ll see capitalism blamed for almost every social problem. Executives at giant corporations like Enron, WorldCom, and Tyco lie, cheat, and steal billions of dollars from workers and shareholders. A few lucky people get fabulously wealthy while grinding poverty persists, not just in third-world countries, but in the middle of great American cities. Oil companies despoil the environment, use up limited natural resources, and resist efforts to find alternative sources of energy. As one anonymous critic put it: “The history of capitalism is a history of slavery, child labor, war, and environmental pollution.”

Some of the descriptions above are the various phenomena which affirm the existence of the new culture of the new capitalism. The concept of the new culture of new capitalism is an authentic was first proposed by Richard Sennet in 2006. He is a sociologist from Yale University in United States. Sennet explained based on the cultural context of human capacity in the social environment as a subject in society. Sennet argued about how the culture of new capitalism has destroyed the basic values of human capability in the form of consumer interests. These cultures have the same pattern in almost all corners of the world, especially in developing countries.

Culture consider of Sennett is culture in its anthropological. It is like how his argument that:

> I mean “culture” in its anthropological rather than artistic sense. What values and practices can hold people together as the institutions in which they live fragment? My generation suffered from a want of imagination in answering this question, in advancing the virtues of small-scale community. Community is not the only way to glue together a culture; most obviously, strangers in a city inhabit a common culture, even though they do not know one another. But the problem of a supportive culture is more than a matter of size (Sennet, 2006: 3).
Sennet (2006: 3) state that Only a certain kind of human being can prosper in unstable, fragmentary social conditions. This ideal man or woman has to address three challenges. The first concerns time: how to manage short-term relationships, and oneself, while migrating from task to task, job to job, place to place. If institutions no longer provide a long-term frame, the individual may have to improvise his or her life-narrative, or even do without any sustained sense of self (Sennet, 2006: 4).

The second challenge concerns talent: how to develop new skills, how to mine potential abilities, as reality's demands shift. Practically, in the modern economy, the shelf life of many skills is short; in technology and the sciences, as in advanced forms of manufacturing, workers now need to retrain on average every eight to twelve years. Talent is also a matter of culture. The emerging social order militates against the ideal of craftsmanship, that is, learning to do just one thing really well; such commitment can often prove economically destructive. In place of craftsmanship, modern culture advances an idea of meritocracy which celebrates potential ability rather than past achievement (Sennet, 2006: 4).

The third challenge follows from this. It concerns surrender; that is, how to let go of the past. The head of a dynamic company recently asserted that no one owns their place in her organization, that past service in particular earns no employee a guaranteed place. How could one respond to that assertion positively? A peculiar trait of personality is needed to do so, one which discounts the experiences a human being has already had. This trait of personality resembles more the consumer ever avid for new things, discarding old if perfectly serviceable goods, rather than the owner who jealousy guards what he or she already possesses (Sennet, 2006: 4-5).

Such a cultural phenomenon tightly controlled by a small group of rulers on this earth to be criticized. Control it indirectly curb human freedom to be creative as nature. These small works are expected to be the first step to encourage the further rise of the discourse. The concept of working in a culture of new capitalism are briefly outlined in the explanation above, but have not touched the issue further. Therefore the following discussion will explore the background term appears first new capitalism itself.

B. Discourse About The New Capitalism

The term of the new capitalism is still being debated. Some theorists consider the term "new" in capitalism is not fully acceptable. An explanation of the use of the term "new" and "old" is important to be understood first in order to limit the scope of the discussion. The above statement contains the notion that to know the concept of working in a culture of new capitalism needs to be reviewed in advance by the difference between the old capitalism, new capitalism is evolving today. The difference can be found in many phenomena of cultural patterns of contemporary capitalism, which can be observed directly in life, and compare it with the old pattern of capitalism in the tradition of capitalism.

Capitalism is a term used to describe the economic system after the collapse of feudalism. Capitalism as a new system developed since the 16th century, but the origin of the institutions of capitalism has been there since ancient times (Dillard, 1987: 15). Capitalism Development into a number of stages, characterized by different levels of maturity and each can be identified by a fairly typical traits. Capitalism contemporary
was at the time of the change in the way of production, that is mastered directly by a manufacturer of capitalists.

Dobb (1987: 53) states that capitalism can be set began in Britain in the latter half of the 16th century and early 17th century, when capital began to penetrate the production of large quantities. Capitalism development is characterized by two periods is quite decisive. First, the Cromwellian revolution in the 17th century, when the political and social changes, as well as the struggle in the contract companies. This period is the time when there is resistance in the British Parliament against monopolies. Second, the industrial revolution at the end of the 18th century and early half of the 19th century. This period is considered as the birth of modern capitalism. The reason is because this period of economic significance that is so decisive for the overall future of the capitalist economy. This period was marked by the radical transformation of industrial structure and organization.

Historian Brauel states that capitalism has changed much and will always change, which also makes changes to it as the ability and privilege of capitalism. Capitalism at first glance seems to change but the essence remains. Changes in capitalism can be found only on the surface level only, or in other words the change is only a change in the shape and nature of its manifestations. Capitalism was essentially no different from capitalism in ancient times (Rahardjo, 1987: xx).

The basic principle of capitalism is the accumulation of capital, free competition, and rationality (Rahadjo, 1987: ix). This principle underlies all aspects of thought and action in various areas of life that is simultaneously continues to shape the culture of new capitalism (Sairah, 2010: 182). Rahardjo (1987: xxxix) states that the investigation about the same as investigating the economics of capitalism. Understanding of capitalism, how the birth process, its development in the past, and his form from time to time, thus can be investigated by examining the development of economy and trade from time to time.

Market principles is the core value for evaluating the various actions and policies of the state government. Capitalism lately, in principle, requires the performance of the free market as the only measure to judge the success of government policy. Market as like as "the court" in culture and human life.

Rokhmat Sairah (2010: 73) states that based on the capitalism development can be expressed several views. First, capitalism at the first time when humans began to recognize the trade or exchange process. Second, the concept of capitalism develops along with the human knowledge development. The higher level of knowledge and skills of human technological mastery, the more rapid development also understand this. Third, the development of understanding is characterized and influenced by the thinking of individuals and small groups that moved him. For example when Adam Smith with his work is able to open view on the essence of human economic activity and economic science, he can not be separated from the influence of the fisiocratism at that time.

Karl Marx is one of the famously wrote about capitalism, in one hundred and sixty years ago. His version of “liquid modernity” came from an idealized past. In part it reflected nostalgia for the age-old rhythms of the countryside, which Marx never knew firsthand. Similarly, he regretted the demise of premodern craft guilds and the settled life ofburghers in cities, both of which would have spelled death to his own revolutionary project. Instability since Marx’s day may seem capitalism’s only constant.
The upheavals of markets, the fast dancing of investors, the sudden rise, collapse, and movement of factories, the mass migration of workers seeking better jobs or any job: such images of capitalism’s energy pervaded the nineteenth century and were conjured at the beginning of the last century in another famous phrase, this by the sociologist Joseph Schumpeter: “creative destruction”. Today the modern economy seems full of just this unstable energy, due to the global spread of production, markets, and finance and to the rise of new technologies. Yet today those involved in making change argue that we are not plunged into more turmoil, but rather are on a fresh page of history (Sennet, 2006: 15-16).

Sennet (2006: 38) said that, the late twentieth century turned three new pages which seemed to suggest that social capitalism would become a nostalgic memory. The economic changes are internally complex; I will simplify by selecting those aspects which have most directly affected ordinary people’s lives in institutions. First has been the shift from managerial to shareholder power in large companies. This shift has a precise date: an enormous surplus of capital for investment was unleashed on a global scale when the Bretton Woods agreements broke down in the early 1970s. Wealth which had been confined to local or national enterprises or stored in national banks could much more easily move round the globe.

This shift in power turned a second new page. The empowered investors wanted short-term rather than long-term results. They formed the cadres of what Bennett Harrison calls “impatient capital.” Importantly, share price rather than corporate dividends was their measure of results. Buying and selling shares in an open, fluid market yielded quicker and greater yields than holding stocks for the long term. Of course there’s nothing new about money looking for a home or a quick dollar. But the combined effect of so much unleashed capital and the pressure of short-term returns transformed the structure of those institutions most attractive to empowered investors. Enormous pressure was put on companies to look beautiful in the eyes of the passing voyeur; institutional beauty consisted in demonstrating signs of internal change and flexibility, appearing to be a dynamic company, even if the once-stable company had worked perfectly well (Sennet, 2006: 39-40).

The third challenge to the iron cage lay in the development of new technologies of communication and manufacturing. Communication on a global scale became instant. The growth of communications technology meant that information could be formulated in unambiguous and thorough terms, disseminated in its original version throughout a corporation. One consequence of the information revolution has thus been to replace modulation and interpretation of commands by a new kind of centralization. Automation, another side of the technological revolution, has affected the bureaucratic pyramid in one profound way: the base of an institution no longer needs to be big. As automation spreads, the field of fixed huma skills shrinks (Sennet, 2006: 42-44).

All three of the new pages described by Sennet apply at present only to certain kinds of economic bureaucracies. They are big, they sell shares in themselves, and they can profit from advanced technology. Such firms are to be found in financial, legal, and insurance services and in global manufacturing and shipping; they draw on quite specialized smaller-scale services such as product design, advertising and marketing, media, and computer design (Sennet, 2006: 45).
Sennet argument before is support by Stephen Rousseas, he says that the basic tenets of post-Keynesian economics are:

1) the pervasiveness of uncertainty as distinct from calculable risk;
2) the historical time within which production and all other economic events take place in an irreversible fashion;
3) the existence of a credit money economy of forward contracts in which the money supply has virtually a zero cost of production;
4) the setting of individual product prices as a mark-up over unit prime costs in the dominant oligopolistic sector operating with planned excess capacity;
5) the irrelevance of demand-supply analysis to labor markets, and the key dependence of the general price level on nominal wage rates determined exogenously under collective bargaining;
6) the endogenous nature of the money supply; and
7) the inherent instability of capitalism (Dowd, 2000: 163-164)

The long history of capitalism shows that capitalism is essentially a human looking economic man or Homo Economicus. In other words, Ontology Capitalism is the man who always tries to collect and accumulate material values. Ontology of capitalism is the basis of the investigation other areas of philosophy of capitalism (Saksono G, 2009: 142).

C. Social Deficit in Work Concept Considering of The New Capitalism

Max Weber (1959: 51) states that the capitalist system so requires compliance with demands to accumulate wealth. This is an attitude toward material goods which are so in accordance with that system, and so closely tied to survival, which currently do not doubt the existence of a necessary relationship between attitude to life was covetous of life with one of weltanschaung.

Sennet (2006: 41) consider automation (as the other side of the revolution of technology) have affected the bureaucratic pyramid, with a profound way, that is the basis of an institution no longer need a large. Organizations are now able to efficiently release the routine work thanks to innovations such as barcode readers, voice recognition technology, scanner objects in three dimensions, and micromachines that does work fingers. The amount of labor can be reduced. An individual is required constantly learning new skills, changing the knowledge base. Ideals that in reality driven by the need for skills in front of the machine.

The third new page that has been described above illustrates the new institutional architecture more similar to modern machines are unique from the traditional building forms such as pyramids. This new structure performs like an MP3 player. MP3 machine can be programmed to only play a few bands from the repertoire, the same thing with a flexible organization that can select and perform only a few of the many possible functions at any given time. The order of production in flexible organizations can also be varied as desired (Sennet, 2006:45).

Work is more oriented to the task than the regular functioning of labor. Replaced with a linear progression mindset willing to jump around. This new way of working allows so-called elimination of layers of the institution. Managers can get rid of layers in the organization by outsourcing some functions to other companies or elsewhere.
Organization and bloated contracts, employees are added and removed as the company moves from one task to another.

The “casualization” of the labor force refers to more than the use of outside temps or subcontractors; it applies to the internal structure of the firm. Employees can be held to three- or six-month contracts, often renewed over the course of years; the employer can thereby avoid paying them benefits like health care or pensions. More, workers on short contracts can be easily moved from task to task, the contracts altered to suit the changing activities of the firm. And the firm can contract and expand quickly, shedding or adding personne (Sennet, 2006: 48).

The structural changes involved in taking apart the iron cage of bureaucracy produce three social deficits. The three deficits of structural change are low institutional loyalty, diminishment of informal trust among workers, and weakening of institutional knowledge. Each singly is all too tangible in the lives of ordinary workers. They relate to one another in terms of a somewhat abstract intellectual tool (Sennet 2006: 62).

First social deficit is about loyalty. Sennet (2006: 65) said that loyalty is a necessary ingredient in surviving the business cycle; low social capital matters most practically to firms in the effort to fight off predators. For employees themselves, deficits of loyalty exacerbate stress, particularly, we found, the stress of working long hours.

A second social deficit, less obvious than low loyalty, concerns trust. Trust comes in two shapes, formal and informal. Formal trust means one party entering into a contract, believing the other party will honor its terms. Informal trust is a matter of knowing on whom you can rely, especially when a group is under pressure: who will go to pieces, who will rise to the occasion. Informal trust takes time to develop. In a team or a network, small clues about behavior and character appear only incrementally; the mask we present to others normally conceals how reliable we will prove in a crisis. In bureaucracies oriented to the short term, time to develop this understanding of other people is often lacking. A team with a six-month life span reveals much less about how people are likely to behave under stress than a network whose life span can be measured in years (Sennet 2006: 68).

Sennet (2006: 69) explain about the third social deficit concerns the weakening of institutional knowledge. One vice of the old bureaucratic pyramid was its rigidity, its offices fixed, its people knowing what exactly what was expected of them. The virtue of the pyramid was, however, accumulation of knowledge about how to make the system work, which meant knowing when to make exceptions to the rules or contriving back-channel arrangements. As in armies, so in big civilian bureaucracies, knowing how to manipulate the system can become an art form. Often the people who have the most institutional knowledge of this sort are low down the corporate hierarchy. In factories, shop-floor stewards possess it more than their white-shirted bosses; in offices, secretaries and personal assistants are bearers of institutional knowledge, in hospitals nurses are famously more competent at bureaucracy than the doctors they serve.

As the conclusion of work concept and social deficit in the culture of the new capitalism Sennet (2006: 81-82) argue that the erosion of social capitalism has created a new formulation for inequality. The fresh-page thesis has argued change would set people free from the iron cage. The old institutional structure has indeed been taken apart in the special realm of flexible organizations. In its place comes a new geography
of power, the center controlling the peripheries of power in institutions with ever fewer intermediate layers of bureaucracy. This new form of power eschews institutional authority, has low social capital. Deficits of loyalty, informal trust, and accumulated institutional knowledge result in cutting edge organizations. For individuals, even while the value of working can remain strong, the moral prestige of work itself is transformed; labor at the cutting edge disorients two key elements of the work ethic, deferred gratification and long-term strategic thinking. In these ways, the social has been diminished; capitalism remains. Inequality becomes increasingly tied to isolation. It is this peculiar transformation which has been seized upon by politicians as the model of “reform” in the public realm.

Then, one solution for above problem is with use the buginese-makassar work ethics in human ability. But, before that, we must see how the mentality the Buginese-Makassar formed. One problem its must be answered is, how that mentality can to resolve the problem about work ethics? To answer the question we can’t to separated from the theory in work ethics and concept of human in Buginese-Makassar tribe. Therefore, the following will be discussed in advance about Buginese-Makassar mentality.

D. The Mentality of the Bugis-Makassar Human Beings as the Alternatives

Bugis-Makassar ethnic group has been famous for its great and hard-working sailors for long. They sail the sea so persistently that they come to the area of African continent. They are also glad to stray and sail the sea to inhabit one new area, and build civilization. The result for their hard work can be found, at least, in many different artifacts of cultural remainders. Until now, there are some of the artifacts which are still being preserved such as woven cloth, pinisi boat, etc. Plentiful crop harvest can also be a proof of for the persistence of this ethnic group in working. This shows that there is work ethos underlying any works of the Bugis-Makassar ethnic group.

The work ethos of the Bugis-Makassar ethnic group can be identified by studying the mentality of the Bugis-Makassar group members. The mentality of this Bugis-Makassar ethnic group has a concept called panngadërrëng. Panngadërrëng is a norm system and customary laws containing normative values and covers any aspects when someone in his/ her own behavior and in contributing his/ herself to social activities, he/ she does not only feel that he/ she “needs to” do them but also, more than such feeling, there is a kind of “feeling” that this person is an integral part of panngadërrëng (Mattulada, 1982: 133).

The nature of this panngadërrëng is to maintain and to develop the humanistic standard and values. Therefore, if the conduct of this customary law is merely a habit without reflecting the nature of the customary laws, this is not what is referred as panngadërrëng. This is what makes panngadërrëng differs from custom, because custom means habit which may involve arbitrariness and eventually it is accepted as the way it is in the social system. This is not similar as panngadërrëng, it upholds equality and wisdom. Thus, panngadërrëng obtains its power from siri’ as the essential value of human beings (Mattulada, 1982: 135).

Panngadërrëng is founded by many elements which support one another. Panngadërrëng comprises of ade’, bicara, rapang, wari’, sara’. All these elements are supported in a summary underlying the panngadërrëng, siri’, the deepest bond. This
siri’ itself which becomes the deepest principle of all human activities considers their selves in other aspects of panngadêrrêng. Mattulada, (1982: 141) states that there are four basic principles lies in panngadêrrêng, they are:

a) Mappasilasa’e principle. It is generated from the manifestation of ade in order for compatibility in humans’ attitude and behavior takes place when regarding their selves in panngadêrrêng. In their operational action, they contribute their selves in the preventive action to rescue.

b) Mappasisaue principle. It is generated from the manifestation of ade to bear down lashes for each ade violation stated in bicara. This principle affirms the existence of legal and repressive guidance which is run very consequently. Besides, this principle is provided with siariwawong generalized in the manifestation of ade’ to indicate the existence of the same treatment, educate everybody to know which one is true and which one is wrong.

c) Mappasenrupae principle. It is generated from the manifestation of ade to maintain the continuity of any patterns that exist earlier for the stabilization of the development appears.

d) Mappallasaiseng principle. It is generated from the manifestation of ade to give a clear boundary on the relation between human beings and their social institution so that the society will not go through the absence of order, the existence of chaos, etc.

Panngadêrrêng can also mean the actualization of one individual to humanize his/ herself and realize the actualization of society, create interaction between a person with another one as well as his/ her social institution (Mattulada, 1996: 37). Human being as an individual is a part of panngadêrrêng as the pillar for his/ her culture, he/ she is transformed into a siri’ individual, he/ she has the status and the standard to be responsible and to revive the responsibility with all the power that he/ she poses. With that siri’, someone brings his/ herself to interact with the others. Trough the interaction and togetherness, the concept of pesse is created. Pesse is an attitude which is equal to the siri’ shown towards the attempt to maintain diversity and solidarity among the siri’ individuals. Pesse resides in the awareness of collegial attitude. Siri’ and pesse unite in the the awareness of meaning (Syamsuddin, 2009: 13).

Mattulada (1982: 62) states that the issues on siri’ for Bugis society are multifaceted, so that it sometimes is considered as something non-sense and emotional. Many people often interpret siri’ as somewhat which is similar to feeling shy and even it is also often regarded as the violation issues on marriage such as eloping (sillariang), etc. This shows that to search for the nature of siri’, it is impossible to look only at one of the aspects or just pay attention to the realization. This is easy to understand because siri’ is something abstract in which only its concrete effects that we can see and observe. Those concrete consequences can be regarded as social phenomena, the same as observation that can be done towards the society of Bugis-Makassar that is bad-tempered, often uses violence, and take their revenge trough murder.

Siri’, if we view it in metaphysical/ ontological ways, it has essential meaning. This can be figured out from the belief saying that siri’ for the Bugis society is still deemed as something sticking to the prestige of their existence as individuals and parts of a society. Bugis-Makassar society appreciates siri’ as a deepening call from the bottom of their selves to keep the values that they admire. Something that they admire,
respect, and possess has essential meaning both for their selves and their society (Mattulada, 1982: 62).

*Paseng* in Bugis’ literature (*paseng* and mandates from the ancestors) asserts that “utettong ri-ada’e, najagainnami siri’kui” meaning that I obey the custom because my *siri’* is kept by the custom. Mattulada (1982: 63) presents three idioms using Bugis language (actualized in the literature of *paseng* and mandates from the ancestors) which can be used as the guidance in comprehending the nature of *siri’* emmi ri onroang ri lino, meaning that our life in the world is only for *siri’*. The meaning of *siri’* as something giving the social identity and prestige to someone lies down through this expression. Life will be meaningful only if there is prestige or self-esteem. Second, *materi siri’na* which means being dead in *siri’* suggesting that dying on behalf of his/ her prestige or self-esteem. Such death is considered something noble. Third, *mate siri’* which implies someone which has lost his/ her self-esteem and he/ she is no more than a living carrion. The society of Bugis-Makassar feeling this *mate siri’* will go berserk (*jallo’*) until he/ she dies on his/ her own. Such *jallo’* is called *napatetonngi siri’na* which means rebuilding his/ her prestige.

Hamid Abdullah in Christian Pelras (2006: 251) states that *siri’* is the principal element in the selves of Bugis-Makassar society’s life. None of the values in the world needs supporting and maintaining most except *siri’*. *Siri’* is their soul, self-esteem, and prestige. For that reason, to erect and support *siri’* which is viewed to be contaminated by themselves or others, the society of Bugis-Makassar is willing to give up anything including their most priceless soul on behalf of carrying out *sirri’* in their life.

The nature of *siri’* should be viewed from the aspect of *panngaderreng* value as the cultural form related to humans’ prestige and self-esteem in the social environment. The values of *panngaderreng* which are upheld very highly by the Bugis society that can lead to the *siri’* events can be summarized into these five aspects as follow:

1. Glorifying anything related to the issues on belief extremely.
2. Totally loyal in holding mandates or promises that they have made.
3. Totally loyal to friendship.
4. Very easy to get engage in others’ problems.
5. Keeping the order of marriage issues totally.

Those five aspects derived from the aspects of *panngaderreng*, they are *ade’*, *bicara’*, *rapang*, *wari’*, and *sara’* are the ones creating the most anger (*jallo’*) comprising of murder, rebellion, insubordination done by the Bugis society both individually and in groups that need paying attention at first in their conception of *siri’*. If the motivation of such action is due to the conception of *siri’,* the values of *panngaderreng* must also be used to fix the problems (Mattulada, 1982: 64).

Those values as what Latoa suggests that there are four aspects repairing kinship. The first is affection in a family. The second is for the endless forgiveness one another. Third, do not be reluctant to help one another for the sake of magnanimity. The fourth is reminding each other to do good things. Thus, the *Lontara* experts conclude that:”Doesn’t it mean that *ade’* lives to share affection, *bicara* lives to forgive one another, *rapang* lives to help one another on behalf of magnanimity, and *wari’* lives to remind to do good things?”(Mattulada, 1982: 47).

Thus, according to *panngadêrrêng*, the purpose of life is to accomplish humans’ character pursuit to obtain their prestige, *siri’*. If *panngadêrrêng* along with all its
aspects are no longer available, the humans’ character pursuit, *siri’*, will be eliminated. Life has no meaning for the society of Bugis. Thus, the most appropriate answer for the question why the Bugis society obeys Life has no meaning for the society of Bugis. Thus, the most appropriate answer for the question “why does the Bugis society obey *panngadêrrêng*?” Therefore, it is right if *siri’* in nature is regarded as self-actualization.

This outlook can also be viewed in a trend in ethics known as *eudaimonia*. Such trend sees self-actualization as a norm. Since the ancient Greek era, self-actualization has been recognized in the trends of ethics and education. This kind of trend considers something good as “filling something”. Something to be filled is humans’ selves. Self-actualization itself means harmonious development of all normal humans’ performance (Zubair, 1987: 117).

*Eudaimonia* means being led directly by good *daemon* (daemon). Aristoteles think about *eudaimonia* as somewhat more than just temporary spiritual satisfaction known as the term “happy”, but it is seen as someone’s success to experience a joyful life. *Eudaimonia* is accomplished through long process of life and more stable conditions. The process has reflected the way the development of complete soul functions happens which makes humans and their members of society kind-hearted creatures (Zubair, 1987: 118).

### E. Work Reorientation: From Capital Accumulation to Self-Actualization

The fact on the number of unemployment in Indonesia is clearly an irony because our nation is rich in crops and this commodity remains leaving a dull picture behind. The wealth management does not seem to orientate to the mutual prosperity. Although it needs admitting that the equality in economics is regarded as something utopian. But, the inequality in economics is the main source for arbitrariness toward them consider a bit unlucky. The social security does not work well. There are many functions of government which should help them, in fact, they does not identify with them, the ones that need the assistance. The value displacement is scrapped because of the shift on the mutual needs.

The mutual needs which become the basic for founding this country have been blotted by the exhortation of the globalization current. Globalization provides space for relation among culture to take place. The inter-culture encounter becomes the arena in the value fight among the cultural supporters. The one that should be regretted is when the domination of the temporal materialism values pushes the identity of national personality which has grown for long. The reduction on values cannot be avoided anymore so that it might lead to the value degradation.

This is what is also reflected in the work concept of the new culture of capitalism. The work value which at first means struggles for existence or as the modus for someone’s existence reducing to the attempt to pile the wealth up. Economic capital becomes the beginning and the end of all the capital characters that exist. The social capital is neglected from the area of domination. Therefore, the domination which is based on the economic capital is also meant the domination controlled centrally by the nominal value of the currency.

Money becomes the source for luck and also is the source of disasters happen today. The greed towards money has eliminated any social aspects. This can be inferred from the ridiculous management of national wealth. One of the ridiculous management
of the national wealth is the tax originated from the society which principally is not a burden for them. But, at this moment, taxes are considered haunting danger which is also shame for the country. The unwillingness for the society to pay taxes is increasing. Of course, this is not a god condition for obtaining the national purposes.

Twenty eight years ago in 1983, the draft bill for taxes on income (*Rancangan Undang-Undang Pajak Penghasilan* (RUU PPh)) year 1984 has begun being proposed. This draft bill (RUU) set the eyes on the economic benefit received by someone from the business that he/she runs. This is aimed to raise the national revenue obtained from non-oil taxes. At that time, the price of oil offered does not look promising enough and, of course, oil fields are not the source for the national revenue which can be relied on a long term. At that moment, the government proposed three draft bills for taxes on income year 1984 which cover, first, defined regulation on taxes, second, the value added tax, and third, the turnover tax for luxury goods. Those three proposals are supposed to provide legal securities and the feel of justice for both the tax payers and the tax imposers (Tempo, 19 November 1983).

In fact, this condition is hard to achieve. Yore, when the concept of democracy economics proposed by *bung* Hatta encountered “apparent death” (mati suri), Prof. Mubyarto offered *Pancasila* economics orientating to democracy values. The “spirit” of the national economics, of course, lies on the social justice shared by the principle of togetherness and clannishness. But, the social justice which is the spirit of the economic system is also run by the previous moral principles of Pancasila. The social justice is run by the One-Powerful God, the Fair and Civilized Humanity, Indonesian Unity, and the Democracy Led by the Philosophy of Wisdom and Representatives’ Parley. Without its’ spirit, the national economics becomes a without soul-body.

The expectations for justice are, actually, the basic for Pancasila economics. The basic for the system of this national economics is of course can be separated from the national ideology, Pancasila. The special emphasizing is directed to the fifth principle of Pancasila, the Social Justice for All Indonesian Community. Then, this principle of Pancasila constitutes article 33 of the Constitution 1945 as the valid base laws on the national economic management. Nowadays, the government policies in economics for the macro level tend to the capitalization process. The implication for such policies, of course, is for the sake of capital growth. Thus, it will affect the elements of more fundamental economics such as in work areas.

Democracy economics a.k.a. *ekonomi Pancasila* is the system of economics which is close to the people (*merakyat*). Its decisions do not only identify with the investors but also with the society. Besides, they do not identify with the apparatus who loves to “spend” the national income through taxes. There is a lot of young generation of this country who is forced to give up their right and chance to repair their living standard. The opportunities cover the chance to get the guarantee for proper jobs and continuity for long-term employment. The opportunities for business become smaller because of the development of big industries and business which receive bigger facilities than they who have no experiences. Besides, it goes along with the guidance and the directivity for the business climate development considered lack.

This systemic phenomenon is resulted from the misunderstanding of work orientation and values reduced from something having material characteristics only. The new capitalism becomes the intellectual actor behind what happens. Work which should
be the media to actualize self-potential as the part that cannot be separated from humans’ self-identity changes to the arena for betting routines on behalf of the capital accumulation process of a number of rulers. To get rid of this issue, reinforcement and revitalization of alternative values comparing to the pressure of that capitalization process steam are needed.

One of the ways that can be taken is by walking backward to the local wisdom and values contained in the philosophy of various ethnic groups supporting the culture of archipelagos (kebudayaan Nusantara). The ethnic group having high competitiveness in the international arena and having been known for centuries is, one of them, the Bugis-Makassar ethnic group. The Bugis-Makassar ethnic group is famous for being great sailors and hard workers. Behind those facts, their effort and hard work turn out to be based on the values that always keep sticking to every individual of the Bugis-Makassar ethnic group known as siri’. Siri’ is clearly defined as metaphysical vigor for the attempt to self-actualize which has more concrete characteristics. Thus, if siri’ is said to be the basic for the work ethos of the Bugis-Makassar ethnic group is not regarded as something wrong.

Based on the discourse above, work disorientation which happens in Indonesians can be tidied by struggling for work reorientation. The reorientation can cover the will to neaten the perception framework of the new form of awareness through value investment derived from the national cultural inheritance. Later, this new awareness is expected to be able to spread through the effective communication and education media. The process, of course, is not as easy as what we can imagine. The step to actualize the process must be realized soon for the sake of the continuity and the self-identity of the nation.

The attempt made does not intend to direct to the work concept which tends to be considered traditionalism. But, it tends to be the effort to avoid the hegemony and domination of a number of people persuaded by the power of capitalism. A value is something sharing perennial characteristics and is the abstract quality underlying humans’ action. The same as energy, values cannot be made and cannot be destroyed. Values are inherited from humans’ existence. Therefore, values have appeared since humans exist. Values can only transform from one form to another one. Thus, one value can be faded by another value but it won’t remove the existence of the value faded.

In so doing, it means that values containing in the working ethos of Bugis-Makassar ethic group which do not mean abolishing values in the working concept of new capitalism culture is need understanding. This issue seems like a never-ending issue. In fact, it is not as easy as it, because the transformation of values is not as easy as pulling a piece of rope. Values always lead to logical consequences. As what the term working for self actualization is. A new and bigger problem will appear, that is, after reaching the self actualization, then, what do we want to be?

This type of understanding can be remedied by rearranging the relation between capital accumulation and self actualization. Both values have a relation which does not wipe out each other. The relation of both values only needs rearranging. If nowadays what sounds more common is that working to earn money for self actualization, thus this need to be rearranging becomes working for self actualization will go with the increase on self-esteem which makes the prosperity of life rise. What will guarantee this statement? The warranty will be the sacredness of spiritualism in self which can’t be
compared to any price given. The slogan *orang jujur bernasib mujur* (Honest people will have a lucky fate) used to exist. Now, the slogan has changed becomes *orang jujur akan cepat hancur* (Honest people will ruin quickly).

This is what needs remediying in the effort to criticize the work concept in this culture of new capitalism. Therefore, the reorientation of the work concept is not late yet. Agenda for changes still opens widely. It can be separated from the will which determines policies in our country. If the orientation towards materials can be reduced gradually through something spiritual, to actualize the matter above is not impossible.

**F. Summary**

The conclusion which can be inferred from the writing is that the new capitalism culture has spread almost to the whole country. Culture does not merely mean the habit of a country or the ethnic group supporting certain culture in a certain area. Culture can mean more than the national border. The new capitalism culture, then, can be understood if we put it in context that is the similarity in term of the pattern to act and is a habit of most inhabitants living and working in the whole world. This culture has pronounced the work concept affecting the working-disorientation and social deficit. Thus, we need the alternative discourse derived from the different values.

The various ethnic groups of Indonesia have many different values which can be explored again as the alternative discourse. One of them is the value of Bugis-Makassar ethic group. The Bugis-Makassar ethic group has been known for long as a great sailor and hard worker. Behind all these facts, there lies the work ethos of the mentality of the Bugis-Makassar ethic group. The mentality of the Bugis-Makassar ethic group can be seen through the concept of *panngadereng*. This concept of *panngadereng* is based on the spirit derived from each individual of the Bugis-Makassar ethic group called *siri˚*. This *siri˚* itself becomes the abstract quality and the basic for any action done by human beings of Bugis-Makassar including giving meaning to the nature of work.

The effort to criticize the concept of work in the new capitalism culture is done through work reorientation of capital accumulation towards self actualization. One slogan that needs pronouncing is that: “work achievement will go with the rise of self esteem”. Of course, self esteem belongs to something abstract and because it is abstract, it can’t be compared to any price offered. This reorientation also means the effort to keep the relation between something material and spiritual balanced and harmonious. Therefore, the issues on the number of unemployment in Indonesia need to be solved comprehensively through the attempt to develop the whole Indonesian people which does not only cover the material aspect but also the spiritual one.

**BIBLIOGRAPHY**


