

A Critical Analysis of the Bugis Wedding Tradition 'Passampo Siri

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ABSTRACT

This paper examines the *Passampo siri*' tradition (marriage of disgrace) in the Bugis community through paradigmatic analysis using the framework of Critical Theory. The research method used is a literature study to collect data from relevant literature sources. The data were analyzed qualitatively with a paradigmatic approach to achieve contextual and in-depth meaning related to the philosophical background of *Passampo Siri*' and its implications for his abolition discourse. The results of the analysis show that *Passampo siri*' is actually a socio-cultural entity born from the habitus of the Bugis people towards the concept of self-esteem (*siri*') as a core value. Removing them without a contextual understanding can threaten the integrity of the values that have been upheld and closely guarded so far. Therefore, this case reminds us of the importance of reflective attitudes and multidimensional analysis before deciding to "break" a tradition that is considered purely irrational. This research seeks to integrate epistemological reflections from critical theory in understanding the *Passampo siri*', highlighting how power structures, ideologies, and social norms shape and influence those cultural practices. This study emphasizes that the abolition discourse must consider the historical and social context behind this tradition. The results of this study provide insight that cultural reform requires an approach that respects the complexity and richness of local values, while opening up a space for constructive critical dialogue.

Keywords: *Passampo Siri*'; Critical Theory; paradigmatic analysis.

INTRODUCTION

The *Passampo siri'* marriage tradition, or marriage covering disgrace, in Bugis society is a social fact that reflects cultural values and complex social structures. *Passampo siri* is a practice in which couples involved in situations that are considered embarrassing or damaging to the family's self-esteem get married to maintain the honor and dignity (*siri'*) of the family (Hartono & Lestari, 2022). In the context of Bugis society, *siri'* is a core concept that defines the identity of individuals and communities. It serves as a strict social norm, demanding adherence to certain moral and ethical standards (Ipandang & Darlis, 2022). This social fact shows how the values of honor and self-esteem are constructed and maintained through social mechanisms such as marriage (Joesoef, 2020). In addition, *Passampo series* shows the dynamics of power in society, where important decisions are often made by influential figures to maintain social stability and family reputation. This practice not only impacts the individuals involved but also the broader social structure, showing how social norms and power are intertwined in shaping people's behaviors and life choices (Rusni & Ridwan, 2021). Habermas (2015) reveals that the tension between tradition and modernity, where discourses on human rights and gender equality begin to challenge practices that are considered archaic or unfair. Tami (2018) in her research found that there is no more important purpose or reason for life for Bugis-Makassar people than to maintain their self-esteem (*siri'*). Yudono et al. (2016) also concluded that the concept of '*siri'*' is a socio-cultural value system about the personality of the Bugis people. *Siri'* as self-defense and dignity of individuals and members of the Bugis community (Sawaty, 2021). This means that it is important to understand the historical and cultural context in assessing social practices, as well as the need for a sensitive and in-depth approach in formulating social policies related to local traditions and values.

The *Passampo siri* marriage tradition, or disgraceful marriage, is a significant social fact in Bugis society, reflecting cultural values and complex social structures. *Passampo siri* is a practice that aims to cover up disgrace and maintain family honor through arranged marriages. In this context, *siri'* (self-esteem) became a core concept that was highly valued and maintained through various social mechanisms, including the *Passampo series*. *Siri'* includes aspects of honor, dignity, and self-esteem, becoming the moral foundation for individual actions and behaviors in Bugis society (Safitri & Suharno, 2020). Violations against *siri'* are considered a major disgrace that must be addressed immediately to avoid embarrassment and wider social repercussions (Badewi, 2019). Existing research shows that *Passampo Siri* shows how power in Bugis society is held by patriarchal structures, where important decisions are often made by male elders or heads of families (Syamsia et al., 2023). This indicates the existence of strict social control and power structures that maintain traditional cultural norms.

In the modern era, traditions such as the *Passampo series* are increasingly receiving critical attention from the perspective of human rights and gender equality, sparking debate about the relevance and impact of these practices in a

changing social context. There have been attempts by various parties to remove or modify this practice on the grounds that it is contrary to the principles of modernity and social justice. However, the elimination without a contextual and in-depth understanding of the values behind this practice can threaten the integrity of the values that have been upheld and closely guarded so far. Analysis of the Passampo series often does not place enough emphasis on epistemological reflection on how the concept of the series is constructed and used to maintain a particular social structure. Therefore, it is important to integrate a critical approach in understanding and evaluating these sociocultural practices.

Most of the research on Passampo series focuses on describing the traditions and cultural values that surround it without in-depth examining how the underlying power structures and ideologies operate. A critical theoretical approach can fill this gap by uncovering the dynamics of power and domination involved. Many studies do not provide a sufficiently in-depth analysis of the historical evolution of the Passampo series and how social changes affected it. A critical approach with a focus on history and context can help understand the transformation and continuity of this tradition. In addition, *siri'* is often discussed in a normative framework without epistemological reflection on how this concept is constructed and used to maintain a particular social structure. Critical theory can provide a more comprehensive view of the social construction of the *siri'*. Attempts to erase the Passampo tradition often do not take into account the underlying socio-cultural complexities. A multidimensional analysis that considers a variety of perspectives can provide deeper insights into the implications of removing or retaining this practice.

This study uses a critical theoretical framework to analyze the Passampo *siri'* tradition in Bugis marriage, seeking to understand how power structures, ideologies, and social norms shape and influence these cultural practices. With a focus on epistemological reflection, this study aims to uncover the power dynamics underlying the concept of *siri'* and its implications for its abolition discourse. The study integrates historical and contextual approaches to provide a deeper and more comprehensive understanding of the Passampo series tradition, as well as opening up a space for constructive critical dialogue for just and inclusive cultural reform. The analysis of Passampo series through the epistemology of critical theory not only reveals the mechanisms of social control and power, but also opens up space for critical dialogue and social transformation that is more just and inclusive. This is important to ensure that the changes that occur truly reflect the aspirations and needs of the community, while respecting and maintaining the integrity of the cultural values they uphold.

METHODS

This study uses a qualitative approach with the type of literature study to analyze the Passampo *siri'* tradition in the Bugis community. Data was obtained from various academic literature in the form of books, scientific journals, and other relevant written documents. The literature that is used as a source of data is one that

discusses specifically about Passampo series and also Critical Theory as an analytical knife. Data collection is carried out through an in-depth literature study technique that includes searching, selecting, and recording important things from the reading materials of the data source. This literature study activity is the main milestone in this qualitative research based on text analysis in order to obtain accurate and complete data related to the topic studied (Sugiono, 2017).

The collected data is then categorized and analyzed qualitatively by applying Critical Theory to obtain a deep understanding of the background and philosophy of Passampo series for the Bugis community. Data analysis is focused on answering research questions that have been formulated previously based on a critical paradigm. To ensure the validity of the data and research findings, source triangulation was carried out by comparing various references related to the topic of Passampo series and Critical Theory. Triangulation aims to gain a comprehensive and thorough understanding by considering various viewpoints from experts.

RESULTS AND DISCUSSION

Epistemology of Critical Analysis

The Epistemology of Critical Theory, inspired by Jürgen Habermas (2015), introduces an in-depth view of the nature of knowledge by emphasizing that knowledge is neither objective nor neutral, but rather always influenced by factors such as political, social, and economic interests. This theory defies the traditional view that considers knowledge to be purely objective, by showing that knowledge is inseparable from the dynamics of power as well as the social context in which it is produced. Critical Theory challenges the idea that knowledge arises solely from objective observation or research (Wahono, 2023), and asserts that the process of knowledge creation is greatly influenced by the power structure that exists in society as explained by Habermas. In this view, knowledge can contain certain biases or tendencies that are reflected in the social, political, and economic context in which it is generated. Critical Theory Epistemology invites questioning the assumptions underlying research and theory and highlights how certain interests can affect the process of knowledge production and dissemination (Strydom, 2011). This means a call for critical reflection on the assumptions underlying knowledge as well as a broader understanding of the social dynamics that influence the process of knowledge creation.

This approach finds resonance in contemporary studies that question the construction of knowledge in different cultural and social contexts. For example, in the context of cultural and gender studies, critical theory has been applied to examine how knowledge about gender and sexuality is shaped in societies influenced by patriarchal values and existing power structures (Butler, 1990; Foucault, 1978). Such analyses highlight how social views and practices regarding gender not only reflect objective realities, but are also the product of norms, expectations, and acts of power in society.

On the other hand, research on conflict and peace has also adopted a critical theoretical approach to examine the construction of knowledge about social conflict and peace intervention. This study shows that knowledge of conflict is often not neutral, but is reflected in the views and interests of political and power actors involved in conflict resolution (Bercovitch & Jackson, 2009; Richmond, 2011). In this regard, critical theoretical epistemology highlights the importance of interrogating the predominant narratives about conflict and peace, as well as the impact of non-neutral knowledge formation on peace and reconciliation efforts.

The Philosophical Meaning of Passampo Siri for the Bugis Community

Passampo siri is basically a traditional mechanism of the Bugis community to cover up the disgrace caused by pregnancy out of wedlock which can tarnish the dignity of individuals and families (Ipandang & Darlis, 2022). The practice of closing marriage cannot be separated from the core value system of the Bugis people, namely siri' or self-esteem which is highly upheld (Juanda & Azis, 2022). The results of the analysis show that this tradition has a philosophical significance as the last bastion to protect one's self-esteem from the stains of relationships outside of legitimate marriage. The Passampo series reflects the Bugis people's deep meaning of the concept of dignity and dignity (Joesoef, 2020). Its existence is not just an ordinary custom, but a cultural manifestation that has supported the moral structure of the Bugis community for centuries.

According to the understanding of the Bugis people, "*individuals are defined entirely by their ability to feel ashamed if their social boundaries are violated*" (Ipandang & Darlis, 2022). That is, a person's identity is determined by their ability to feel ashamed if social boundaries are violated. This is the essence of siri' which is inseparable from the habitus and structure of the Bugis community. Therefore, the existence of Passampo siri as a traditional instrument to "cover up disgrace" actually maintains family honor and helps maintain the existing social order. Without a shortcut in the form of a series of Passampo, violations of morality will certainly make the perpetrators lose face completely (Rusni & Ridwan, 2021). The controversial Passampo series practice turns out to have a mechanism to protect the noble values of the Bugis community (Laela, 2022).

Thus, Passampo siri is not just an ancient custom that must be erased, but a local wisdom that is excavated from a deep philosophical meaning of what it means to be a "complete Bugis man". This closing marriage tradition symbolizes the last bastion to maintain the honor of individuals and families—which for the Bugis people is everything (Syamsia et al., 2023). Behind its pragmatic practice, Passampo series keeps a thick ethical content about trying to maintain dignity in the midst of increasingly free society. Removing it is equivalent to destroying a pillar of the nation's moral support.

Therefore, Passampo Siri should be seen as a socio-cultural mechanism born from the local wisdom of the Bugis people to keep their moral structure firmly standing. It is like an old fortress that should not be demolished. There is a

philosophy of how the ancestors of the Bugis hundreds of years ago decided that Passampo Siri is the only honorable path for those who slip into the valley of immorality. Instead of having to lose face forever, there is a door back to the lap of the community through this customary practice. That is the wisdom of the previous elders to understand the dignity of human beings as a Bugis.

Implications of Passampo Siri for the Protection of Socio-Cultural Values

The Passampo siri tradition in the Bugis community has complex implications for the protection and preservation of socio-cultural values. Traditionally, Passampo siri has served as a mechanism that not only maintains social and familial structures governed by customary values and siri' (self-esteem), but also serves as a guardian of social norms that govern interactions within the Bugis community. This reflects its important role in maintaining a rich and unique cultural identity in the face of changing times and the pressures of globalization. However, in the modern era, this practice also faces challenges in the context of universal values such as human rights and gender equality. Discussions around the sustainability of the Passampo series often raise questions about its relevance, adaptability, and impact on individual dignity. The protection of the socio-cultural values embodied in the Passampo series requires a balanced approach between the preservation of traditions and the response to social change.

Often reform efforts are carried out by abolishing traditional practices that are considered outdated and degrading human dignity. Likewise, the discourse to abolish the Passampo series often emerges in the name of protecting the dignity of Bugis women. However, an in-depth analysis reveals the opposite fact: that the existence of Passampo Siri is very important in order to protect the core values of the Bugis community itself. In the effort to renew, traditional practices are considered obsolete or degrading to human dignity. It is important to understand that the understanding of the existence of Passampo series and the values contained in it comes from the perspective of the Bugis people themselves (Ipandang & Darlis, 2022). They consider Passampo siri to be an integral part of their identity and existence.

So far, there has been no critical and contextual study to understand the socio-cultural implications of the elimination of the Passampo series. Meanwhile, in fact, this tradition has taken root and become an inseparable part of the habitus and social structure of the Bugis community. Removing it suddenly without careful preparation can cause a shock in the body of the community. Passampo siri is like the last veil to protect the honor of the family from the stains of adultery that can eat away at the joints of Bugis culture (Laela, 2022; Syamsia et al., 2023). Without it, the "disgrace" would be very difficult to cover. Therefore, Passampo Siri must be understood not as just a social phenomenon, but a moral "fortress" of the Bugis people for hundreds of years from the degradation of the noble values of their ancestors. Its presence in the structure of Bugis customs is a mirror of the collective imagination of how to protect the honor of individuals, families and communities from the stain of ethical violations. Abolition efforts without careful contextual

considerations will only weaken the cultural protection system that has been effective in maintaining the morality of the community.

The wise step before abolishing Passampo Siri is to conduct an in-depth empirical study to understand the extent of the role of this tradition in sustaining the socio-cultural values of the Bugis community for centuries. Only then, adjustments can be made gradually while still taking into account local cultural dynamics. Hurried reform and without comprehensive contextual analysis can have counterproductive implications for efforts to protect the customary values of the Bugis community itself.

The Urgency of Contextual Understanding Before Policymaking

The idea of immediately abolishing a tradition that is considered discriminatory or contrary to human rights is based on the principle that every individual has the right to live in dignity, freedom, and equality. In an effort to achieve equality and social justice, it is important to recognize and eliminate practices that violate human rights, including traditions that may perpetuate discrimination, violence, or unfair treatment of certain individuals or groups. In relation to Passampo siri', this desire is driven by a good motive to protect the dignity and dignity of each individual so that it is free from feudal traditions that shackle it. However, in the context of Passampo series in the Bugis community, hasty decisions without contextual analysis can actually have a counterproductive impact (Ipandang & Darlis, 2022).

This research highlights the urgency of a truly comprehensive and multidimensional understanding of the intricacies of traditions, including their philosophy, historical background, and socio-cultural role for local communities. There is often a misinterpretation of the meaning and function of a tradition due to responsible or even misguided analysis (Al-Fatih, 2023). This contextual misunderstanding is what causes the policy of abolition of tradition to eat the master, thus damaging the balance of cultural values that have been built for a long time.

Before making the decision to "break the tradition" in the name of emancipation and liberalization, it is important to conduct an in-depth study to map exactly how the criticized tradition plays a role in the balance of the socio-cultural values of its society. Only after the function, meaning and context of the tradition are well understood are the right steps to be formulated, whether it is abolition at once or a gradual transformation towards a more humane form. The main point is: do not let counterproductive decisions actually weaken the local cultural defense system that has been tested for thousands of years.

Thus, the case study of Passampo Siri on the Bugis community highlights the urgency of a truly thorough and contextual understanding before policy-making related to a particular regional tradition. A multidimensional study is needed by exploring the philosophical, historical, and socio-cultural aspects of tradition for

the community. Without it, the decisions taken can be counterproductive and actually damage the balance of noble values that have been imprinted in the social structure for centuries.

Epistemology of Critical Theory on 'Passampo Series

There are three main things that can be extracted through this paradigmatic analysis that has been carried out. *First*, Passampo siri is a tradition born from the socio-cultural construction process of the Bugis people in interpreting the 'siri' system or individual-collective self-esteem. This tradition functions as a closing marriage practice which in essence aims to protect the dignity or honor from the stain of the relationship outside the marriage bond which is considered valid according to the normative order of the Bugis community. Passampo siri strengthens the social norms that govern the relationship between men and women in Bugis society. This practice emphasizes the importance of fidelity in marriage as well as maintaining the honor of individuals and families. Passampo siri is considered a means to maintain women's honor and prevent infidelity or relationships outside the marriage bond that can damage social stability and the reputation of individuals and families. The relationship between Passampo Siri and the normative order of the Bugis community can be seen from the values contained in it. This tradition emphasizes the importance of the sanctity of marriage, loyalty, and honor in human relationships. Therefore, in the context of Bugis culture, Passampo siri is considered an instrument that protects the honor of individuals and families, as well as maintains their cultural values and identities.

Second, the existence of Passampo siri in the social structure of the Bugis community for centuries has been proven to function effectively as a "self-defense" system to maintain the self-esteem and dignity of its citizens. So that this attempt to abolish without considering the philosophical aspect can have serious implications for the erosion of the core values that have been protecting the habitus of the Bugis people. Passampo Siri is a pillar of moral strength and identity in the Bugis community that has proven vital for centuries. Being the basis for maintaining integrity and the values of honesty, courage, and responsibility, abolition without considering its philosophical aspects can threaten the continuity and moral integrity that has been preserved. Abolition without proper consideration can lead to a decrease in social integrity, loss of upheld values, and loss of moral foothold that has provided direction for the Bugis community. Therefore, the process of abolition of Passampo Siri must be carried out taking into account its philosophical aspects and involving the wide participation of the Bugis community so that the core values that have shaped their character and identity can be maintained and strengthened.

Ketiga, contoh kasus Passampo siri mengingatkan kita akan urgensi pemahaman multidimensi dan kontekstual terhadap suatu tradisi sebelum diambil kebijakan terkait nasib tradisi tersebut. Seringkali terjadi misinterpretasi dan ketidakpahaman terhadap latar sosio-kultural suatu tradisi yang akhirnya memicu kebijakan kontraproduktif dan merusak tatanan nilai budaya yang sudah mapan.

Hal ini didasari oleh kerangka epistemologi Teori Kritis yang dipelopori oleh Habermas (2015). Inti pandangan Habermas yang relevan adalah bahwa ilmu pengetahuan tidak pernah netral, melainkan selalu dipengaruhi kepentingan-kepentingan tertentu. Oleh karena itu, Teori Kritis mengedepankan sikap reflektif dan curiga terhadap pengetahuan yang dianggap objektif.

The Critical Theory Approach invites us to look at the aspects of social interests and contexts that affect this concept (Tasnur & Sudrajat, 2020). In Bugis society, Passampo Siri is a system that is respected and upheld as a means of maintaining self-esteem and dignity (Ipandang & Darlis, 2022). However, the Critical Theory approach encourages us to question how this concept might also reflect certain interests and power structures within Bugis society. Using the Critical Theory framework, an in-depth analysis of Passampo Siri will attempt to identify the aspects of interest involved in this system. This includes questioning whether Passampo Siri might be used as a social control tool, or whether this system could affect the distribution of power within Bugis society. The analysis will also involve critical reflection on the claims of objectivity that may be contained in Passampo Siri, taking into account that science is never neutral.

This paradigm is very relevant to evaluate the Passampo series tradition. So far, this tradition has often been labeled as a feudal practice that degrades human dignity without being examined more deeply about its socio-cultural context and function for the Bugis community. In fact, from the analysis carried out, Passampo siri has such strong philosophical roots in the Bugis people's collective value system, especially related to the concept of self-esteem (siri'). By referring to critical epistemology, the discourse of Passampo Siri abolition needs to be questioned again considering that it may be driven by certain interests without properly understanding the implications for the socio-cultural dynamics of the Bugis community itself. Therefore, a reflective attitude and caution are absolutely necessary before judging let alone deciding to "break" a tradition that has been rooted for hundreds of years in the structure of the collective values of the Bugis community.

CONCLUSION

Through paradigmatic analysis with the framework of Critical Theory, this study seeks to understand the Passampo series tradition in more depth, especially related to the philosophical background and its implications for his abolition discourse for emancipatory purposes. A critical reading of Passampo Siri resulted in a new understanding that this tradition is actually an instrument of collective values of the Bugis people born from habitus siri' or glorified self-esteem. It is not just a marriage practice, but a cultural strategy to protect a shared identity. Removing it without sufficient consideration can result in the erosion of collective integrity that has been strictly maintained so far. In other words, a tradition cannot be underestimated without looking at its philosophical roots and socio-cultural functions. It is wise not to rush to "break" a custom without a thorough and in-depth

understanding. The most important conclusion of the Critical Theory analysis of Passampo in this series is the urgency of reflective attitude and prudence before judging, let alone deciding to "subvert" a tradition in the name of progress. At least there must be a guarantee that such a step will not destroy the balance of local cultural values that have been constructed for a long time in a particular community.

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