



**INTEGRATION OF ISLAMIC VALUES AND  
LOCAL WISDOM OF *SIRI' NA PACCE*  
IN THE SUSTAINABILITY OF SETTLEMENT  
ARRANGEMENT BY THE COMMUNITY SELF-HELP  
AGENCY (BKM) POST-KOTAKU PROGRAM**

**Fatimah<sup>1</sup>, I Wayan Wirata<sup>2</sup>, Suparman<sup>1</sup>, Arsyad<sup>1</sup>,  
Sakaruddin Mandjarreki<sup>3\*</sup>**

<sup>1</sup>Universitas Hasanuddin (UNHAS) Makassar

<sup>2</sup>Institut Agama Hindu Negeri Gde Pudja Mataram

<sup>3</sup>Universitas Islam Negeri Alauddin Makassar

\*Correspondence email: [sakaruddin.mandjarreki@uin-alauddin.ac.id](mailto:sakaruddin.mandjarreki@uin-alauddin.ac.id)

**Abstract:** Using a case study of the Community Self-Help Agency (BKM) in post-KOTAKU settlement improvement initiatives, this study explores how the integration of religious values and indigenous cultural norms strengthens local institutional capacity and enhances the sustainability of community-based settlement governance. It further develops a conceptual model of local institutions rooted in religious and cultural values. Qualitative in nature, the research focuses on three BKMs in Gowa Regency. Data were collected through in-depth interviews, participant observation, and document analysis, and analyzed based on themes. The findings indicate that locally led initiatives of BKM plays a crucial role in supporting the sustainability of environmental and settlement improvements. The outcomes include both technical and administrative management engagement and strengthened community participation and sense of ownership. The integration of Islamic values such as justice, and public interest with the local wisdom of *Siri' na Pacce*, emphasizing honor (*Siri'*) and social solidarity (*Pacce*), serves as a moral and spiritual foundation. The synergy of the two gave rise to a hybrid model of institutional capacity, an integrative model combining the normative-spiritual, socio-cultural, and structural-institutional dimensions.

**Keywords:** sustainable development, *Siri' na Pacce*, locally led initiatives, KOTAKU, BKM

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## Introduction

SETTLEMENTS are one of the fundamental aspects of sustainable community development as they are the basis for the social, economic, and cultural life of society. Decent settlement projects go beyond just physical conditions and is linked to improving quality of life<sup>1</sup> as they directly impact on public health, social stability, and economic opportunities.<sup>2</sup> The development of decent housing and its process, therefore, can be arguably understood as a holistic approach.

The approach aligns with the concept of sustainable development, which emphasizes the integration of social, economic, and environmental dimensions.<sup>3</sup> In the urban context, sustainable housing development must also consider the sustainability of resources and the integration of inclusive public policies. Housing and settlements, hence, are not merely basic needs but strategic instruments in creating a resilient, inclusive, and competitive society.<sup>4</sup>

In Indonesia, one of the government's strategies to improve urban poor communities' settlements is the City Without Slums (KOTAKU)<sup>5</sup> Program. This program was launched as part of the effort to achieve the national target of "100-0-100" outlined in the

<sup>1</sup> UN-Habitat. *World Cities Report 2020: The Value of Sustainable Urbanization*. Nairobi: United Nations Human Settlements Programme, 2020.

<sup>2</sup> World Bank. *East Asia's Changing Urban Landscape: Measuring a Decade of Spatial Growth*. Washington, DC: The World Bank, 2016.

<sup>3</sup> World Commission on Environment and Development. *Our Common Future*. Oxford: Oxford University Press, 1987.

<sup>4</sup> Bakti Setiawan. *Perumahan dan Permukiman Berkelanjutan di Indonesia: Konsep, Kebijakan, dan Implementasi*. Yogyakarta: Gadjah Mada University Press, 2019.

<sup>5</sup> Kota Tanpa Kumuh (KOTAKU) Program is a community-based residential environmental development program organized by the central government through the Ministry of Public Works and Housing, which ran from 2016 to 2022. KOTAKU is a transformation of the Urban Poverty Alleviation Project (P2KP) launched by the government from 1999 to 2007 in response to the monetary crisis that occurred in 1998. From 2008 to 2015, P2KP transformed into the National Programme for Independent Community Empowerment (PNPM) Urban, and a year later, PNPM Mandiri Urban changed to the KOTAKU Programme as an effort to address national issues in the housing and slum areas.

National Medium-Term Development Plan (RPJMN).<sup>6</sup> This program was introduced as a response to the complex problems of slum areas characterized by high population density, limited access to basic services leading to low quality of life.<sup>7</sup>

Through a collaborative and participatory approach, the KOTAKU program aims at enhancing the capacity of BKM<sup>8</sup> as a local institution to democratically manage development resources and focus on community needs.<sup>9</sup> While development programmes such as KOTAKU is expected to further promote the formation of a more inclusive, strong, and resilient community, strategies at local levels to encourage communities to identify priority needs, develop collective action plans, and manage resources more independently needs to be documented.<sup>10</sup>

To address the objectives, this research employs a qualitative approach with a case study design on three purposively selected Community Self-Reliance Bodies (BKM) in Gowa Regency From the total of 12 Community Self-Reliance Agencies (BKM) in Gowa Regency. They are BKM Ikrar in Romang Polong representing rural communities, BKM Syekh Yusuf Sejahtera in Katangka representing the suburbs, and BKM Mapan Bersatu in Pandan-Pandan as a typical urban areas.

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<sup>6</sup> Kementerian Pekerjaan Umum dan Perumahan Rakyat. *Rencana Pembangunan Jangka Menengah Nasional (RPJMN) 2015–2019*. Direktorat Jenderal Cipta Karya, Jakarta, 2015.

<sup>7</sup> UN-Habitat. *World Cities Report 2020: The Value of Sustainable Urbanization*. Nairobi: United Nations Human Settlements Programme, 2020.

<sup>8</sup> BKM is the national generic name for local institutions whose initiation and development are facilitated by the Urban Poverty Reduction Project (P2KP). BKM was formed as a forum for learning and growth for the community to formulate a vision for community development, manage resources, and optimize them for the community's independence in overcoming the various problems it faces. BKM administrators are selected based on universal human values without nomination or campaigning.

<sup>9</sup> Suharto, 'Lembaga Komunitas Lokal (Studi Tentang Perannya Dalam Pemberdayaan Masyarakat Kelurahan Di Kota Semarang 2016)', *Sosio Dialektika*, 2.2 (2018), 1–20.

<sup>10</sup> Kementerian Pekerjaan Umum dan Perumahan Rakyat, *Pedoman Umum Program Kota Tanpa Kumuh (KOTAKU)*. Jakarta: Direktorat Jenderal Cipta Karya, 2017.

Research was employed over 3 months through in-depth interviews, participatory observation, and documentation studies. The informants consisted of 3 BKM coordinators, 2 consultants or facilitators, 2 volunteers, and 2 program beneficiaries purposively selected based on three criteria: (1) direct involvement in the implementation or management, (2) knowledge of BKM institutional practices and community participation processes, and (3) consent to provide detailed information.

Although the number of informants was relatively limited, data collection continued until thematic saturation was achieved. Saturation was indicated by the recurrence of similar patterns, explanations, and experiences across interviews, with no substantially new themes emerging during the final stages of data collection.

The collected data were analysed using thematic analysis through a systematic and iterative process. Throughout the coding process, analytical memos were developed to document emerging interpretations, relationships among categories, and theoretical reflections.

The trustworthiness of the findings was ensured through triangulation and member checking; dependability was supported by maintaining detailed records of data collection and analysis.

In terms of ethics, all participants were informed about the objectives of the study and their voluntary involvement. To protect confidentiality, participants' identities were anonymized, and all data were used solely for academic purposes.

### **Contexts of the Local Development Drives**

In its establishment, the existence of BKM became a strategic instrument to strengthen community social capital.<sup>11</sup> Within this framework, BKM plays a role not only as a technical implementer but also as a social facilitator that mobilizes inclusive community

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<sup>11</sup> Norman Uphoff. "Understanding Social Capital: Learning from the Analysis and Experience of Participation." In *Social Capital: A Multifaceted Perspective*, edited by Partha Dasgupta and Ismail Serageldin, 215–249. Washington DC: World Bank, 1999.

participation.<sup>12</sup> The BKM is expected to drive a transformative social change agenda to achieve a higher quality of life for society. For its sustainability agenda, BKM is expected to evolve into a social institution that is adaptive and rooted in the community.<sup>13</sup>

In the local context, BKM plays an important role in both organising settlements and ensuring their sustainability through processes that prioritise respect for community aspirations. Consequently, the success of this institution is related to humanly and managerial aspects to dwell into deeply rooted socio-cultural and religious values. In Muslim Bugis-Makassar society, the value of *Siri' na Pacce* serves as a moral guideline that regulates social life, particularly in building solidarity, maintaining self-esteem, and strengthening collective commitment.<sup>14</sup>

*Siri'* refers to the value of honour, while *Pacce* represents empathy and social solidarity. These two values have long been institutionalized, acculturated, and strengthened the social cohesion of Bugis-Makassar society.<sup>15</sup> Taxonomically, the philosophy of the *na pacce* series consists of several levels, including 1) *Siri' Ripakasiri'* (related to self-esteem and the dignity of the family), 2) *Siri' Mappakasiri' Siri'* (loss of shame due to something), 3) *Siri' Mate Siri'* (someone who no longer has any sense of shame (faith) within themselves).<sup>16</sup> Should the values of *Siri' na Pacce* be combined with Islamic theological values, a local institutional model is formed. In this context, Islam, as a religion that consistently instills the principles of justice (al-'adl), brotherhood (ukhuwah), and social responsibility (fardhu

<sup>12</sup> Kementerian PPN/Bappenas. *Rencana Pembangunan Jangka Menengah Nasional (RPJMN) 2015–2019*. Jakarta: Bappenas, 2014.

<sup>13</sup> Robert Chambers, *Whose Reality Counts? Putting the First Last* (London: Intermediate Technology Publications, 1997), 105.

<sup>14</sup> Nur Alimin Azis, Yenni Mangoting, and Novrida Qudsi Lutfillah “Memaknai Independensi Auditor dengan Keindahan Nilai-nilai Kearifan Lokal *Siri' na Pacce*”. *Jurnal Akuntansi Multiparadigma* 6, no. 1 (2015): 145-156.

<sup>15</sup> Andi Nur Fikriana Aulia Raden, *Konsep Siri' sebagai Bentuk Akulturasi Hukum Islam dan Budaya Lokal pada Masyarakat Bugis Bone* (Tesis, Program Magister Ilmu Syari'ah Fakultas Syari'ah dan Hukum Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, 2021), 56.

<sup>16</sup> Andi Faisal, “Budaya *Siri' dan Pesse'* dalam Bingkai Akuntansi di Makassar”. *Jurnal Kuriositas*, 8, no. 2 (2015); 19-30.

kifayah), is highly relevant in supporting the sustainability of community development.

Previous studies have highlighted the role of local institutions in development programs. Suharto's research, for example, emphasizes the importance of community-based institutional empowerment.<sup>17</sup> On the other hand, Islamic studies emphasize that sustainable development aligns with the *maqashid al-shariah*, which emphasizes the protection of life, property, and the environment.<sup>18</sup>

Unlike previous research that tends to separate local institutional approaches, cultural values, and religious perspectives in community development, this study brings a niche of an integrative perspective through the concept of hybrid institutions based on Islam and *Siri' na Pacce*. The novelty of this research lies in three main aspects. First, this research develops an analysis of how religious based values and Bugis-Makassar local wisdom work. Second, this research does not only view *Siri' na Pacce* as a cultural identity but also as a social mechanism that functions in building moral control, social solidarity, and community institutional legitimacy. Third, this study advances the literature by proposing a hybrid institutional framework that demonstrates how Islamic ethical values and the local wisdom of *Siri' na Pacce* jointly strengthen institutional sustainability in community-based development.

Thus, this article contributes to the expansion of studies on hybrid governance and faith-based community development, particularly in the context of community-based settlement development in Indonesia.

At the global debate, the concept of hybrid governance emphasizes that good governance is shaped by formal institutions aligning with social practices and local values alive within the community.<sup>19</sup> On the other hand, studies on faith-based

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<sup>17</sup> Edi Suharto, *Membangun Masyarakat Memberdayakan Rakyat: Kajian Strategis Pembangunan Kesejahteraan Sosial dan Pekerjaan Sosial* (Bandung: Refika Aditama, 2014),

<sup>18</sup> Mohammad Hashim Kamali, *Maqasid al-Shariah Made Simple* (London: International Institute of Advanced Islamic Studies [IAIS] Malaysia, 2011), 34.

<sup>19</sup> Kooiman, J, *Governing as Governance*. London: Sage Publications, 2003.

organizations show that religious values often serve as an important source in building legitimacy, and sustaining development initiatives at the community level.<sup>20</sup>

### Islamic Theology and Social Development

Islamic theology places humans as caliphs on earth with the responsibility to maintain balance, create well-being, and avoid damage (QS. Al-Baqarah: 30; QS. Ar-Rum: 41). The concept of the caliphate in Islam highlights humanity's position as God's representative on earth, with a dual mandate: to prosper the earth (*imarat al-ardh*) and to avoid corruption (*fasad*).<sup>21</sup> Ethical values in Islamic development are often linked to the integration of ritual and social worship, so that every development practice is seen as a form of devotion to God.<sup>22</sup>

Further, Al-Qaradawi emphasizes that sustainable development in Islam considers the balance between the two determines the quality of civilization.<sup>23</sup> The view shows that development from an Islamic perspective goes towards the realization of social welfare. In line with this, Putri et.al. (2025) emphasizes that the *maqashid al-shariah* (objectives of Islamic law) prioritize the protection of life, property, intellect, offspring, and religion as the foundation for development.<sup>24</sup> Thus, development in line with Sharia must ensure the fulfillment of these five basic protections to achieve *al-falah*. The concept of *al-falah* is the ultimate goal of Islamic development, namely, holistic

<sup>20</sup> Gerard Clarke & Michael Jennings, *Development, Civil Society and Faith-Based Organizations*. Basingstoke: Palgrave Macmillan, 2008.

<sup>21</sup> Fazlur Rahman, *“Major Themes of the Qur’an”*. Minneapolis/Chicago: Bibliotheca Islamica. Review by Frederick M. Denny, *Review of Middle East Studies* 15 (1), 1980.

<sup>22</sup> Imtiaz Uddin Ahmad, *“Islam and the Economic Challenge: By M. Umer Chapra*. Leicester, UK: The Islamic Foundation and IIIT, 1992, 428 Pp.,” *American Journal of Islam and Society* 9, no. 4 (January 1992): 546–55, <https://doi.org/10.35632/ajis.v9i4.2540>.

<sup>23</sup> Yusuf al-Qaradawi, *Fiqh al-Bi’ah fi al-Islam*. Cairo: Dar al-Shuruq, 2001.

<sup>24</sup> Nurul Wulandari Putri, Abdul Aziz, dan Wartoyo, *“Integrating Maqashid al-Shariah into the Sustainable Development Goals: A Comparative Analysis from an Islamic Economic Perspective,”* *JEKSYAH: Islamic Economics Journal* 5, no. 2 (2025): 116-128.

happiness and prosperity.<sup>25</sup> From an institutional perspective, the value of trust means that BKM managers are obliged to manage funds and programs transparently, thus avoiding corruption and abuse of power.<sup>26</sup>

The principle of deliberation ensures citizen participation in decision-making, which aligns with the values of participatory democracy as well as the teachings of shura in Islam. Consultation (shura) is a teaching of the Quran (QS. Asy-Syura: 38) that emphasizes the importance of collective participation in decision-making. This concept aligns with the principle of participatory governance in modern institutional theory. Meanwhile, the principle of *maslahah* (public interest) serves as an orientation for the sustainability of settlement planning.<sup>27</sup>

Key values in Islamic theology, such as the concepts of trust, consultation, and public interest, will be used as a guide in analysing whether the BKM's activities, specifically the institution's management, firmly adhere to these core values. Collective citizen participation in formulating development programs for residential environmental areas, from planning to evaluation, is of an important dimension for interpreting whether the deliberation process is proceeding properly. Meanwhile, the concept of *maslahah* is oriented towards testing whether the joint design programs initiated by the community truly reflect the needs of the wider community or are instead laden with elite interests or the interests of the BKM management.

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<sup>25</sup> Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: International Institute of Islamic Thought [IIIT], 2008), 56.

<sup>26</sup> Exploration during the research shows that managed BKM follows the principle of trust, which can be seen from the transparency of budget use and accountability through the audit process by a trusted accounting firm. The audit conducted consists of two steps: an internal audit performed by the BKM supervisory body chosen by the community, and an external audit conducted by auditors from a public accounting firm.

<sup>27</sup> The concept of *maslahah* has been developed in the thought of *ushul fiqh*, particularly by al-Ghazali and al-Shatibi. *Maslahah mursalah* is used to respond to public needs that are not explicitly regulated in the texts of Islamic law, but are in line with the objectives of the Sharia.

### *Siri' and Pacce* as Bugis-Makassar Local Wisdom

Arifah et.al. provides three definitions of the meaning of *Siri'*: First, shame; second, it is a driving force to destroy anyone who has offended someone's sense of honor; and third, it is a driving force to work or strive as much as possible.<sup>28</sup> Furthermore, Andaya explains that *Siri'* has two main meanings that seem contradictory, stating that *Siri'* means shame but also a sense of honor or self-esteem.<sup>29</sup> This self-esteem reflects a collective awareness to always maintain a good reputation and support the continuity of social relationships.<sup>30</sup> As for *Pacce*, it literally means a feeling of pain, spiciness, or anguish when fellow citizens or family members are struck by misfortune, accidents, or disasters.<sup>31</sup>

The concept of *Siri'* and *Pacce* is a social value system that forms the foundation of Bugis-Makassar cultural identity. This value serves as a cultural code that shapes behavior patterns, collective solidarity, and the moral orientation of South Sulawesi society.<sup>32</sup> Both have manifested as a philosophy of life that underpins the values of honour, solidarity, and social responsibility in community life.<sup>33</sup>

In the Bugis-Makassar tradition, *Siri'* is not only individual but also communal. The loss of *Siri'* is seen as a loss of social identity.<sup>34</sup> The following expression shows how the essence of *Siri'* is seen as something that must be upheld:

<sup>28</sup> Arifah Novia Arifin, Hardianto, dan Oriny Tri Ananda, "Value-Based Learning for SDGs: Integrating Bugis-Makassar Cultural Values (*Siri' Na Pacce*) in Biology Education," *Didaktika Biologi: Jurnal Penelitian Pendidikan Biologi* 10, no. 1 (2026): 11-13.

<sup>29</sup> Leonard Yulie Andaya. *Warisan Arung Palakka: Sejarah Sulawesi Selatan Abad ke-17*, translated by Nurhadi Simorok. Makassar: Innawa, 2004.

<sup>30</sup> Ahmadin, "Makassar City and Public Space Without *Siri'* and *Pacce*", *JISHUM (Jurnal Ilmu Sosial dan Humaniora)*, (2), no. 1, 2023: 135-142.

<sup>31</sup> Syahrul Yasin Limpo, *Profil Sejarah, Budaya, dan Pariwisata Gowa*. Ujung Pandang: Intisari, 1995.

<sup>32</sup> Mattulada, *Latoa: Suatu Lukisan Analitis terhadap Antropologi Politik Orang Bugis* (Ujung Pandang: Hasanuddin University Press, 1995), 45.

<sup>33</sup> Hasni and Rezky Juniarsih Nur, "Reconstructing Gender Roles in *Siri' na pacce* Culture in the Modern Era: A Critical Analysis of Challenges and Opportunities", *Jurnal Antropologi: Isu-Isu Sosial Budaya* (26), no. 02(2024): 158-166.

<sup>34</sup> Christian Pelras, *Manusia Bugis* (Jakarta: Nalar, 2006), 214.

*Siri' emmi ri onroang ri lino*  
*Utetlong ri ada'e*  
*Najagainnami siri'ta*  
*Naia siri'e sunge'naranreng*  
 Nyawa na kira-kira

**Meaning:**

We live in this world only for *Siri*.  
 I am faithful to tradition  
 because our honor is protected  
 As for honor, the soul is its reward,  
 its estimated value.<sup>35</sup>

Meanwhile, *Pacce* encourages individuals to engage in collective action, help others, and prioritize the common good over personal interests. This value is often reflected in the practices of mutual aid and solidarity in the face of disasters or life challenges.<sup>36</sup> The principle of *Siri's* ensures that BKM managers maintain trust and integrity in managing funds, formulating policies, and making decisions in line with *Siri's* values. Meanwhile, *Pacce* encourages them to always consider the interests of the community through the principles of transparency and accountability. *Siri'* in the social system is about dynamizing the balance between the existence of individual and societal relationships to maintain kinship as a social dynamic open to being played (transmitting), reshaped (transforming), and reinterpreted by the development of national culture.<sup>37</sup> This culture-based solidarity encourages active citizen involvement in the planning, implementation, and monitoring of development

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<sup>35</sup> Hamid Abdullah, *Manusia Bugis Makassar (Suatu Tinjauan Historis terhadap Pola Tingkah Laku dan Pandangan Hidup Manusia Bugis Makassar)*. Jakarta: Inti Idayu Press, 1985, 41.

<sup>36</sup> Andi Zainal Abidin. *Kebudayaan Bugis-Makassar*. Ujung Pandang: Lembaga Penerbit Unhas, 1983.

<sup>37</sup> Nina Permata Sari and Muhammad Arsyad, "Environment and Differences of Self Adjustment Ability Between Students of Natural Sciences Programs and Students of Social Sciences Programs," February 24, 2021, 316–22, <https://doi.org/10.2991/assehr.k.210222.052>.

programs aligning with Putnam's view of social capital as trust, norms, and networks that strengthen institutional effectiveness.<sup>38</sup>

Combination the values of *Siri' na Pacce* into the BKM makes the institution not only an administrative instrument but also a container that embodies local cultural and spiritual values.<sup>39</sup> Thus, *Siri' na Pacce* serves as a moral and social mechanism that binds society to collectively maintain the continuity of development outcomes.<sup>40</sup>

The abovementioned value of *Siri'* hence, functions as the yardstick for measuring the behaviour of BKM managers in running the organisation. Meanwhile, the value of *Pacce* is used as another analytical framework to identify the significance of BKM's bias towards the vulnerable.

### Local Institutions and Sustainable Development

Local institutions are understood as social structures that function to regulate collective action.<sup>41</sup> In the context of community development, local institutions play a strategic role because they are closest to grassroots communities. BKM functions not only as an implementing agent for development programs but also as a resource manager, facilitator of citizen participation, and guardian of the sustainability of the empowerment process.<sup>42</sup>

Healey developed the concept of institutional capacity, emphasizing that the strength of an institution lies in its ability to build collective capacity. This institutional capacity consists of three main dimensions: (a) technical capability; (b) relational

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<sup>38</sup> Putnam, Robert D. *Making Democracy Work: Civic Traditions in Modern Italy*. Princeton: Princeton University Press, 1993.

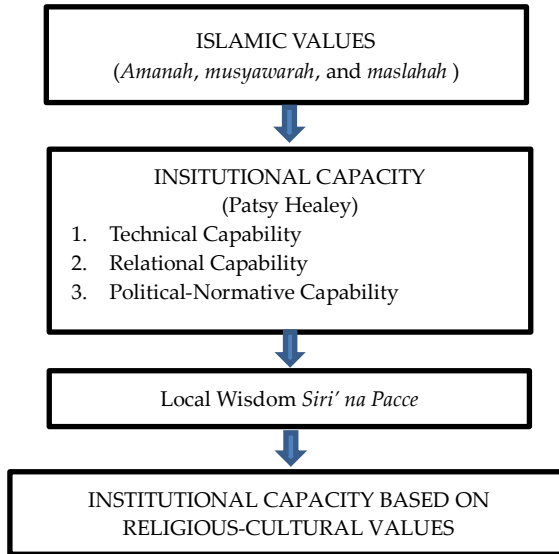
<sup>39</sup> Gregory Laurence Acciaioli. "Culture as Art: From Practice to Spectacle in Indonesia." *Canberra Anthropology* 8, no. 1–2 (1985): 148–172.

<sup>40</sup> Rahim Rahman. *Nilai-nilai Utama Kebudayaan Bugis*. Ujung Pandang: Hasanuddin University Press, 1985.

<sup>41</sup> Douglass C. North, *Institutions, Institutional Change and Economic Performance* (Cambridge: Cambridge University Press, 1990), 83.

<sup>42</sup> Edi Suharto, *Membangun Masyarakat Memberdayakan Rakyat: Kajian Strategis Pembangunan Kesejahteraan Sosial dan Pekerjaan Sosial* (Bandung: Refika Aditama, 2014).

capability; and (c) political-normative capability.<sup>43</sup> These three dimensions complement and strengthen each other by making Islamic values the foundation for the implementation of local wisdom *Siri' na Pacce*. The integration is visualized in the image below:



**Figure 1. Integration of Healey's Institutional Capacity Concept with Islamic Values in Building Institutional Capacity**

The conceptual framework in this research integrates the concept of institutional capacity proposed by Patsy Healey with Islamic values and the local wisdom of Bugis-Makassar *Siri' na Pacce*. The concept of institutional capacity is positioned as the main structure consisting of three dimensions: technical, relational, and political-normative capabilities. Islamic values serve as a normative-transcendental foundation that provides ethical orientation to institutional practices, such as amanah, musyawarah, and maslahah. Meanwhile, *Siri' na Pacce* serves as a local cultural foundation that strengthens the moral and social

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<sup>43</sup> Patsy Healey, "Building Institutional Capacity through Collaborative Approaches to Urban Planning," *Environment and Planning A* 30, no. 9 (1998): 1531–1546; Patsy Healey, *Urban Complexity and Spatial Strategies: Towards a Relational Planning for Our Times* (London: Routledge, 2006).

dimensions of community life, where *siri'* represents dignity and integrity, while *pacce* reflects empathy and social solidarity.

While this concept is used as an analytical tool in context, BKM, in its operations, reflects these three capabilities enabling it to be a solution for sustainable development efforts after the KOTAKU Program intervention ends.<sup>44</sup> On the one hand, there is a religious dimension rooted in Islamic values,<sup>45</sup> on the other hand, there is a local wisdom value in the form of *Siri' na Pacce*, emphasizes self-esteem and empathy for the suffering of others.<sup>46</sup>

Based on this principle, the institutional capacity of BKM evolved into a unique hybrid capacity, an institutional capacity based on Islam and the local wisdom of *Siri' na Pacce*. The above Healey's theory is used to analyse the capacity level of BKM in relation to its role as an institution responsible for overseeing the sustainability of environmental management or development in residential areas after the KOTAKU Program's assistance ends.

### Locally led BKM Institutions and Sustainability Efforts

The findings show that the Community Self-Reliance Agency (BKM) plays an important role in ensuring the sustainability of settlement improvements following the implementation of the KOTAKU Program in Gowa Regency. From an institutional perspective, BKM has evolved not merely as an implementer of government programs, but as a local institution capable of organizing the collective actions of the community sustainably.

Research findings also show that BKM's success in sustaining settlement management outcomes after KOTAKU Program does not occur in isolation, but rather through a series of interconnected roles. BKM performs administrative functions in program implementation and plays a role in managing institutional resources, strengthening community participation, maintaining infrastructure sustainability, building social capital, and

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<sup>44</sup> Ihsan Abdullah, *Kearifan Lokal sebagai Sumber Modal Sosial Masyarakat Bugis-Makassar* (Yogyakarta: Pustaka Pelajar, 2018).

<sup>45</sup> Yusuf al-Qaradawi, *Fiqh al-Awlawiyyat: Prioritas dalam Perspektif Islam* (Jakarta: Gema Insani, 2001).

<sup>46</sup> Christian Pelras, *Manusia Bugis* (Jakarta: Nalar, 2006).

internalizing local moral and cultural values in community life, analyzed at the following roles.

*BKM as the Manager of Local Institutional Resources and Capacity*

One of BKM's main roles is evident in its ability to manage institutional resources and build organisational work systems at the community level. The District Coordinator of the KOTAKU Program, Nurliah Ruma, explained that:

"BKM, as the highest organization owned by the community, has a key role based on inherent institutional mandates and authorities, namely first related to resource management, second strengthening community participation, and third maintaining the physical development results funded by the program."<sup>47</sup>

The statement indicates that BKM performs administrative functions and plays a role as a manager of the community's social resources. This role is reinforced by H. Baharuddin's explanation, which states that the success of BKM highly depends on the quality of the managers of institutional units at the local level. He explained that:

"... just as the BKM administrators carry out their duties as volunteers, those chosen to manage the existing units must also have good character."<sup>48</sup>

The results of the interview show that institutional sustainability is determined not only by the technical capabilities of the organization but also by the social integrity of its managers. In the context of community-based development, social legitimacy and citizen trust become important factors in determining the resilience of local institutions. This finding illustrates that institutional sustainability is deeply rooted in the ability of organizations to maintain both operational competence and public credibility. These dynamics demonstrate what Healey conceptualizes as institutional capacity, where institutional effectiveness depends on the interaction between technical resources, social relations, and collective trust.<sup>49</sup> Recent findings

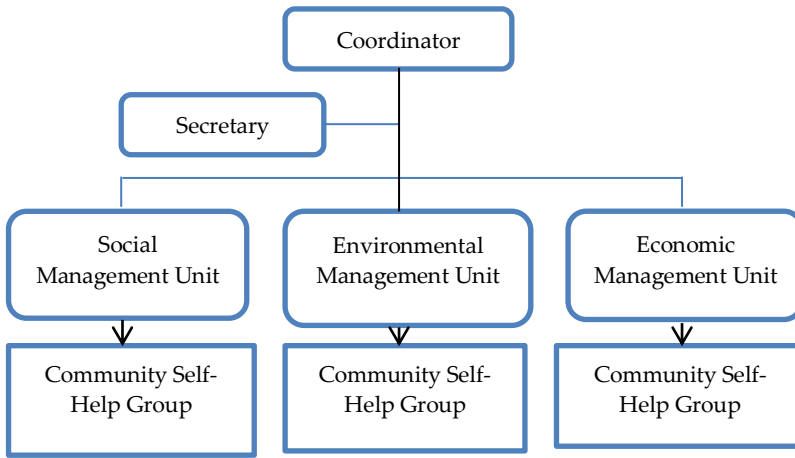
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<sup>47</sup> Interview on May 19, 2025.

<sup>48</sup> Interview on May 21, 2025.

<sup>49</sup> Patsy Healey, *Collaborative Planning: Shaping Places in Fragmented Societies* (Vancouver: UBC Press, 1998), 52.

also indicate that local institutional capacity is an important factor in strengthening community development sustainability, especially in urban areas facing complex social and environmental issues.<sup>50</sup>



**Figure 2: BKM Organizational Structure** <sup>51</sup>

### *BKM as a Driver of Community Participation*

This research also shows that BKM plays an important role in encouraging community involvement at all stages of the program. The Coordinator of the BKM of Pandan-Pandan Village, Abdul Karim, explained that:

"KOTAKU is designed as a community-driven development program, so the community participates in the entire process, from planning, implementation, to evaluation."<sup>52</sup>

The same was conveyed by Syamsul Bahri (The Coordinator of the BKM of Katangka Village), who stated that: "BKM primarily functions as an enabling institution that facilitates community participation that allow the community to participate fully and collectively, while the processes in the

<sup>50</sup> Jan Fransen, David Dodman, and Cassidy Johnson, "Enhancing Institutional Capacity for Urban Resilience," *Environment and Urbanization* 34, no. 2 (2022): 451–468.

<sup>51</sup> Source: *Observation*, Pebruari, 2025.

<sup>52</sup> Interview on May 19, 2025.

field are entirely handed over to the community with the support of facilitators."<sup>53</sup>

Interview data reveal that BKM does not operate in a centralized manner but instead functions as a social facilitator that creates opportunities for active citizen involvement in development activities.

This finding illustrates that community participation extends beyond physical involvement in project implementation. Participation also reflects an engaged process through which residents develop a sense of ownership and responsibility for development outcomes, thereby strengthening the long-term sustainability of community initiatives.<sup>54</sup>

This pattern aligns with Edi Suharto's argument that community participation constitutes a fundamental pillar of community-based development, as it enables local actors to become active contributors rather than passive beneficiaries of development programs.

*BKM to Strengthen Social Capital and Community Cohesion.*

This role is evident through BKM's ability to build cooperation, mutual assistance, and social networks among residents in supporting the sustainability of the program. One form of social capital is evident in the presence of citizen volunteers who remain active even without receiving material rewards. Rahmawati daeng Puji explained that:

"We became volunteers because we feel that this environment is a shared responsibility. If the community itself does not take action to protect the environment, then the programs that have been established will be difficult to sustain in the long run."<sup>55</sup>

A similar sentiment was expressed by Basse Intang daeng Bayang:

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<sup>53</sup> Interview on May 20, 2025.

<sup>54</sup> Robert Chambers, *Whose Reality Counts? Putting the First Last* (London: Intermediate Technology Publications, 1997), 105.

<sup>55</sup> Interview on May 26, 2025.

"As volunteers, it is certainly not easy because we have to divide our time between work and family matters." "But we continue to persevere because we believe this program is beneficial for the community."<sup>56</sup>

These accounts suggest that volunteer involvement is driven by a sense of social responsibility and concern for the community environment.<sup>57</sup>

Similar to the above described roles, Putnam explains that social capital is formed through trust, social networks, and reciprocal norms that enable society to engage in collective actions effectively.<sup>58</sup> In this study, the presence of volunteers demonstrates the strong culture of mutual assistance and social solidarity at the community level. This finding is also in line with Claridge's study, which emphasizes that social capital plays an important role in strengthening community resilience and the sustainability of local development.<sup>59</sup>

In addition to horizontal relationships among residents, BKM also builds vertical relationships with village governments, religious leaders, and other external institutions. These relationships strengthen BKM's social legitimacy while also expanding the community's access to development resource support. This justifies Uphoff's argument on social capital.<sup>60</sup>

### *BKM as a Cultural and Moral Institution*

In the context of the Bugis-Makassar community, the value of *Siri' na Pacce* serves as a social foundation that strengthens institutional legitimacy and community participation. One informant, Abdul Karim explained that:

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<sup>56</sup> Interview on May 26, 2025.

<sup>57</sup> James S. Coleman, "Social Capital in the Creation of Human Capital," *American Journal of Sociology* 94 (1988): 95–120.

<sup>58</sup> Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon & Schuster, 2000), 19.

<sup>59</sup> Tristan Claridge, *Social Capital and Local Development* (New York: Routledge, 2023), 41.

<sup>60</sup> Norman Uphoff, "Understanding Social Capital: Learning from the Analysis and Experience of Participation," in *Social Capital: A Multifaceted Perspective*, ed. Partha Dasgupta and Ismail Serageldin (Washington DC: World Bank, 1999), 219.

"If the community has been given a mandate, then it must be upheld. Here, the community still feels ashamed if they do not uphold their shared responsibilities."<sup>61</sup>

This evidence demonstrates that the value of *siri'* is not only understood as personal dignity but also as a moral value that encourages society to uphold social trust. Meanwhile, the value of *pacce* strengthens social concern and solidarity among citizens in facing common environmental issues. The moral dimension is also evident in the community's volunteer practices. Rahmawati daeng Puji explained that her involvement as a volunteer is not only for social reasons but also because of the belief that helping the community is part of moral responsibility.

This finding illustrates that BKM does not only operate in the technocratic realm but also engages in the cultural and moral spheres of society. In the perspective of institutional embeddedness, local institutions will be stronger when they are rooted in the social and cultural values of the community where the institution develops.<sup>62</sup> Hence, the integration of local cultural values and community religiosity can strengthen the sustainability of community-based development.

Thus, this research shows that the sustainability is determined by the presence of formal institutional structures and the ability of BKM to build integration between institutional capacity, community participation, social capital, and local cultural values.

### **Integrating Islamic Values and *Siri' na Pacce* in Building BKM**

In an institutional perspective, the capacity of an institution depend on both formal structures, and the ability to build trust, shared values, and social networks that support collective actions within the community. This view is reinforced by contemporary studies on community governance that emphasize the importance of the socio-cultural dimension in maintaining the sustainability of

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<sup>61</sup> Interview on June 5, 2025.

<sup>62</sup> Douglass C. North, *Institutions, Institutional Change and Economic Performance*, 36.

community-based development.<sup>63</sup> The findings reveal that the socio-cultural dimension is genuinely present through the blend of Islamic values and local culture in the institutional practices of BKM. Informants explained:

"If there is any deviation, not only will I be embarrassed, but my family will also bear the shame in front of the community."<sup>64</sup>

The findings suggest that the internalization of Islamic ethical values contributes to institutional legitimacy by reinforcing perceptions of accountability, trustworthiness, and moral responsibility among community members. At the same time, *Siri' na Pacce* strengthens social cohesion by encouraging collective responsibility, mutual support, and adherence to shared social norms.

Islamic ethics provide a normative basis for the institutional practices of BKM through the internalisation of values such as trustworthiness, honesty, justice, social responsibility, and deliberation. In practice, the BKM administrators work based on formal administrative rules based on ethical and religious responsibilities. This has been expressed by one of the BKM coordinators as follows.

"We are always reminded that positions in BKM are a trust. So if there are community funds whose usage is unclear, it is not just an administrative issue, but also a responsibility before God and the community."<sup>65</sup>

Karim also explain more that after the activity is completed, a financial report is presented to the community as the funds belong to them"<sup>66</sup>

The internalization of Islamic ethical principles strengthens the institution's moral legitimacy by shaping community perceptions that program management is conducted ethically, transparently,

<sup>63</sup> Ash Amin and Nigel Thrift, *Seeing Like a City* (Cambridge: Polity Press, 2017).

<sup>64</sup> Interview with H. Baharuddin, Coordinator of BKM Romang Polong Village, May 5, 2025.

<sup>65</sup> Interview with Abdul Karim, Coordinator of BKM Kelurahan Pandan Pandan, May 5, 2025.

<sup>66</sup> Interview with Abdul Karim, Coordinator of BKM Kelurahan Pandan Pandan, May 5, 2025.

and in the public interest. As a result, community trust in BKM is reinforced, thereby enhancing institutional resilience and public support.

This aligns with Suchman who explains that organisational legitimacy is formed if institutional actions are perceived in accordance with the prevailing system of values, norms, and social beliefs in society.<sup>67</sup>

In the context of Muslim society, moral legitimacy is also closely related to the application of Islamic ethical principles in social governance and public resource management.<sup>68</sup> Recent studies on Islamic social ethics also show that the values of trust and religious accountability have a significant influence in building public trust in community-based institutions.<sup>69</sup>

In the program planning process, deliberation is used as a mechanism to determine the priorities of community needs. The informant explained that not all proposals could be accommodated due to the limited resources available. This was explained by the informant as follows:

"At that time, there were quite a few proposals from the community, some proposed drainage, others proposed local roads. After being discussed together, the community agreed to prioritise drainage because it was considered more urgent to address waterlogging."<sup>70</sup>

The findings indicate that deliberation functions as a deliberative mechanism that allows the community to negotiate

<sup>67</sup> Mark C. Suchman, . "Managing Legitimacy: Strategic and Institutional Approaches." *Academy of Management Review* 20, no. 3 (1995): 571–610.

<sup>68</sup> Muhammad Umer Chapra. *The Future of Economics: An Islamic Perspective*. Leicester: The Islamic Foundation, 2000; Rafik Issa Beekun and Jamal Badawi. "Balancing Ethical Responsibility among Multiple Organizational Stakeholders: The Islamic Perspective." *Journal of Business Ethics* 60, no. 2 (2005): 131–145.

<sup>69</sup> Tariqullah Khan and Maria Bhatti. "Islamic Governance and Accountability in Contemporary Organizations." *International Journal of Islamic and Middle Eastern Finance and Management* 13, no. 2 (2020): 329–348; Fahmi Ali Hudaefi, and Kamaruzaman Noordin. "Harmonizing and Constructing an Integrated Maqāsid al-Sharī'ah Index for Measuring the Performance of Islamic Banks." *ISRA International Journal of Islamic Finance* 13, no. 2 (2021): 282–302.

<sup>70</sup> Interview with Muhammad Ismail, Coordinator of BKM Syekh Yusuf, Kel. Katangka Sejahtera, on May 9, 2025.

various interests and reach a collective agreement on development priorities. This is evident in the following quote of interview:

"We always consider which activities can benefit many people. If it only benefits a small group, it usually doesn't become a priority."<sup>71</sup>

The statement indicates that consideration of collective benefit constitutes one of the foundations of development decision-making.

In addition to Islamic ethics, the local cultural values of *Siri' na Pacce* also play an important role in strengthening the social cohesion of the community. *Siri'* as a concept of self-esteem and social honour encourages individuals to maintain integrity, reputation, and moral responsibility in front of their community. In the context of BKM institutions, the value of *Siri'* forms a collective awareness that the abuse of authority or dishonesty in program management will tarnish both personal and collective community dignity. Meanwhile, *Pacce* reflects social solidarity, empathy, and concern for common issues, as explained by a community leaders as follows

"When there are environmental activities, the community usually helps out because they feel this village belongs to all of us. There is a sense of shame if one does not get involved, especially if all the neighbours are already working. That's where the values of *siri'* and *pacce* are still strong."<sup>72</sup>

The interview evidence indicates that *Siri' na Pacce* functions as an informal mechanism of social regulation that promotes solidarity and collective engagement. By reinforcing expectations of mutual responsibility and social accountability, these cultural values contribute to higher levels of participation and strengthen the social foundations of institutional sustainability.

The institutionalization of *Siri' na Pacce* strengthens trust among residents, enhances social solidarity, and fosters a sense of ownership towards the development programs implemented in their environment. In the perspective of social capital, Putnam explains that trust, shared norms, and social networks are the main elements that enable communities to coordinate and

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<sup>71</sup> Interview with Muhammad Ismail, Coordinator of BKM Syekh Yusuf, Kel. Katangka Sejahtera, on May 9, 2025.

<sup>72</sup> Interview with Munawir daeng Jarung, May 7, 2025.

cooperate effectively.<sup>73</sup> This view is reinforced by Woolcock and Narayan, who assert that social capital is an important factor in supporting the effectiveness of community-based development.<sup>74</sup>

The integration of Islamic ethics and *Siri' na Pacce* generates a social mechanism that supports high community participation, strengthens accountability, and gives rise to collective action in the KOTAKU Program. The integration of local values and Islamic teachings encourages a more contextual understanding of religion in social life.<sup>75</sup> At the same time, social cohesion strengthened by *Siri' na Pacce* creates social solidarity and a shared sense of responsibility for the success of the program. The combination of these two aspects encourages active community involvement in deliberation forums, development activities, infrastructure maintenance, and oversight of program fund usage. One beneficiary explained:

"The community wants to get involved because they trust the BKM administrators. Additionally, we feel that this program is for the common good, which is why we always try to help even without incentives."<sup>76</sup>

The interview data suggest that community participation grows not only because of the program's administrative push but also due to social trust and moral bonds based on the principle of volunteerism and without expecting any reward. This volunteer behaviour is emphasised by QS Al-Muddatsir: 6-7:

وَلَا تَمُنُّنْ تَسْتَكْثِرُ وَلِرَبِّكَ فَاصْبِرْ<sup>ط</sup>

"And do not give (with the intention) of receiving (a greater reward). And for your Lord, be patient."<sup>77</sup>

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<sup>73</sup> Robert D. Putnam, *Making Democracy Work: Civic Traditions in Modern Italy*. Princeton: Princeton University Press, 1993.

<sup>74</sup> Michael Woolcock and Deepa Narayan. "Social Capital: Implications for Development Theory, Research, and Policy." *World Bank Research Observer* 15, no. 2 (2000): 225–249.

<sup>75</sup> Robert J. Sampson, *Great American City: Chicago and the Enduring Neighborhood Effect*. Chicago: University of Chicago Press, 2017; Suharko. "Local Wisdom, Social Capital, and Community Resilience in Indonesia." *Masyarakat: Jurnal Sosiologi* 27, no. 1 (2022): 1–18.

<sup>76</sup> Interview with Siti Zulaikha daeng Singara, May 7, 2025.

Community participation consequently evolved into a collective awareness to maintain the sustainability of development outcomes for the common good. From a collective action perspective, Ostrom explains that collective action can grow effectively when the community has shared norms, social trust, and strong collective monitoring mechanisms.<sup>78</sup> Additionally, social control based on religious and cultural values also strengthens institutional accountability.

Although the integration of Islamic values and *Siri' na Pacce* has proven to contribute positively to strengthening the institutional capabilities of BKM, the research findings also indicate the presence of several dynamics and challenges that need to be critically observed. Institutional success does not always occur in a fully harmonious situation, but rather through a process of social negotiation involving differing interests.

This study found that community support for BKM activities is not always uniform. Some residents show a high level of participation because they feel a moral responsibility towards their environment and community. At the same time, there are also residents who tend to be passive or only participate in certain activities that are considered to provide direct benefits. These conditions are generally influenced by time constraints due to busyness, perspectives on the program, and varying levels of trust in local organizations.

In addition, this research also indicates a difference in generational perspectives in interpreting *Siri' na Pacce*. Informants from the older generation tend to view *Siri' na Pacce* as a binding moral guideline and a foundation in social life. On the other hand, some younger generations view it more as a cultural identity that remains important, but needs to be adapted to the demands of modern life. These interpreted differences indicate a process of cultural transformation that has the potential to affect the sustainability of local values.

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<sup>77</sup> M. Quraish Shihab, *Tafsir Al-Mishbah (Pesan, Kesan, dan Keserasian Al-Qur'an)*, Volume 14, cetakan VI. Jakarta: Lentera Hati, 2007.

<sup>78</sup> Elinor Ostrom, *Governing the Commons: The Evolution of Institutions for Collective Action*. Cambridge: Cambridge University Press, 1990.

Furthermore, although Islamic values and *Siri' na Pacce* generally reinforce each other, this study finds that in certain situations, there can be potential tensions between cultural demands and normative religious principles. For example, the urge to maintain kinship relations or social harmony, can sometimes collide with the principles of justice and accountability emphasized in Islamic teachings. In such conditions, BKM administrators are required to negotiate the values.

### **Conceptual Institutional Model Based on Islamic Values and Local Wisdom of *Siri' na Pacce* for Sustainable Development**

The conceptual model of Islamic-based institutions and local wisdom *Siri' na Pacce* in this research is not understood merely as a symbolic amalgamation of religious values and local culture, but rather as a hybrid institutional form that operates through the combination of two sources of social legitimacy simultaneously. That hybridity is formed through the process of internalizing Islamic values into the local cultural system of the Bugis-Makassar community, thereby giving rise to a distinctive social mechanism in community-based development management.

In addition to the normative dimension, institutional hybridity is also evident in the structural and social governance dimensions. The decision-making mechanism in BKM does not fully operate in a bureaucratic-formal manner as in the design of modern development programs, but is instead influenced by local deliberation practices, informal leadership of community figures, and trust-based social relationships. This finding illustrates that the local institutional structure operates flexibly by combining modern administrative approaches with traditional social mechanisms.

The hybridity is also reflected in the relational dimension through the strengthening of the community's social capital. The value of *Pacce* encourages the emergence of social empathy and concern for the shared environmental conditions, while Islamic values strengthen the moral orientation regarding the importance of social service and the welfare of the community. Therefore, the sustainability of the program is not solely determined by the availability of material resources, but also heavily depends on the

community's capacity to maintain social relations and collective commitment.

Furthermore, this hybrid institutional model shows that sustainable development at the local level cannot be separated from the social and cultural context of the community.

The analysis results show that the institutional practices of BKM have relatively similar value patterns and working mechanisms. These were then abstracted into an empirical model of local Islamic-based institutions and local wisdom of *Siri' na Pacce*. This hybrid model gains dual legitimacy, namely religious and cultural legitimacy, which significantly strengthens public trust in the institution. The institutional conceptual model consisting of three main pillars, which can be described as follows:

*Normative-Spiritual Pillars: Islamic Values in Institutional Practice.*

Field findings show that Islamic values do not remain merely normative symbols, but are practically operationalized in the institutional management of BKM.

The practice of deliberation was also identified as a key mechanism in decision-making, particularly in determining program priorities and resolving internal conflicts. Deliberation is not only understood as an administrative procedure but as a moral obligation that aligns with Islamic teachings. Thus, the principle of *maqāsid al-sharī'ah* is not present as an abstract concept, but is manifested in the BKM's policy orientation, which emphasises the common good, social justice, and the protection of the dignity of poor citizens.

*Socio-Cultural Pillar: Internalisation of Siri' na Pacce Values*

Observations and interviews show that the values of *Siri' na Pacce* function as a highly effective informal social control mechanism. In the management of revolving funds, for example, the administrators and residents explicitly cite a sense of shame as the main reason for compliance in repaying the funds. Failure to fulfil obligations is not only seen as an administrative violation, but as an affront to personal and community dignity.

Meanwhile, the value of *Pacce* is evident in the high participation of residents in mutual aid activities, both in the

construction and maintenance of environmental infrastructure. Collective empathy fosters citizen engagement even after formal programs end, demonstrating that the physical sustainability of development is supported by the sustainability of social values.

*Structural-Institutional Pillar: Proven Institutional Capacity.*

Empirically, this study found that BKM that were able to maintain their institutional functions after KOTAKU possessed relatively balanced technical, relational, and normative capacities. Technical capacity is evident in the board's ability to plan, administer, and report on financial matters. Relational capacity is reflected in the ability to build networks with village governments, religious figures, and other external actors. Interestingly, the normative capacity derived from Islamic values and *Siri' na Pacce* serves as an adhesive that maintains the consistency of institutional behaviour. The integration of these three dimensions forms institutional resilience, where BKM not only survives structurally but also remains trusted and supported by the community.

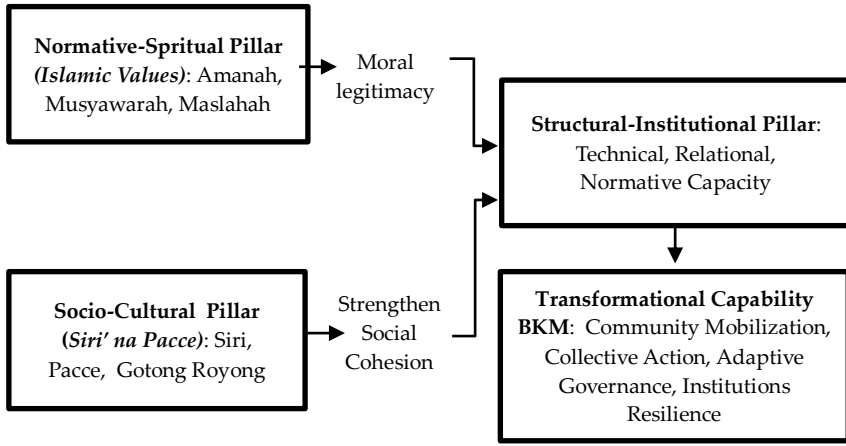
This pillar emphasizes the importance of institutional capacity, which encompasses three main dimensions: technical, relational, and normative. Technically, BKM is required to have adequate managerial and administrative skills. This capability includes program planning, resource management, financial accountability, and activity monitoring and evaluation. Without strong technical capacity, institutions will be vulnerable to dysfunction, for example, in the form of mismanagement of funds, poorly targeted programs, or an inability to meet community needs.

These three pillars form a local institutional resilience that not only focuses on the physical maintenance of development outcomes but also on ethical and social development based on the sustainable integration of Islamic values and local culture. This aligns with Fukuyama's view, which emphasizes that trust is crucial social capital for sustainable development.<sup>79</sup> This conceptual model is also consistent with Kamali's idea about the

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<sup>79</sup> Francis Fukuyama, *Trust: The Social Virtues and the Creation of Prosperity*. Free Press, 1995.

relevance of maqāṣid al-sharī’ah in sustainable development, as well as the theory of institutional resilience in the context of participatory development.<sup>80</sup> Therefore, the BKM in Gowa Regency, which integrates Islamic values and *Siri’ na Pacce*, can serve as an exemplary practice in managing the sustainability of post-government programmed intervention settlement development. This conceptual model can be described as follows:



**Figure 3: Conceptual Model of Islamic and Local Wisdom-Based BKM Institutionalism**

**Note:** Islamic values (amanah, musyawarah, and maslahah) generate moral legitimacy through accountability, deliberative decision-making, and public-benefit orientation. *Siri’ na Pacce* strengthens social cohesion through honor, solidarity, and collective responsibility. These two dimensions interact with institutional capacities (technical, relational, and normative capacities) to produce the transformational capability of BKM, which support the sustainability of settlement improvement initiatives after the completion of the KOTAKU Program.

## Conclusion

This study demonstrates that the sustainability of community-based development is strengthened when institutional capacity is embedded within locally recognized religious and cultural value systems. The findings indicate that the long-term sustainability of

<sup>80</sup> Mohammad Hashim Kamali, *Maqasid al-Shariah Made Simple* (London: International Institute of Advanced Islamic Studies [IAIS] Malaysia, 2011), 15.

community-based development depends not only on the administrative capacity of local institutions or the continuity of government support, but also on their ability to generate moral, social, and cultural legitimacy within the community. From an institutional perspective, BKM functions not only as a technocratic instrument for program implementation but also as a social arena where religious values, local culture, and collective community practices interact to sustain settlement development beyond the completion of the KOTAKU Program.

This study advances the literature by proposing a hybrid institutional model that explains how Islamic ethical values and the local wisdom of *Siri' na Pacce* jointly strengthen institutional sustainability. Islamic values such as amanah (trust), musyawarah (deliberation), and masalahah (public good) provide a normative foundation for institutional practices, while *Siri' na Pacce* serves as a mechanism of social regulation that reinforces solidarity, accountability, and collective responsibility. The findings demonstrate that institutional hybridity is shaped not only through interactions among the state, market, and civil society, but also through the integration of religious and cultural value systems operating within local communities.

Theoretically, this research contributes to the development of a local institutional perspective in sustainable development studies by asserting that cultural and religious values are not merely supporting factors for development, but rather important sources for the formation of social capital, institutional legitimacy, and the collective capacity of society. The hybrid institutional conceptual model produced by this research shows that the sustainability of community-based development is more likely to be achieved when local institutions are able to operationalize moral and cultural values as part of the social governance of the community. This finding also critiques development approaches that are overly administrative and technocratic because they tend to overlook the moral-cultural dimensions of local communities.

This research also opens up conceptual space for the development of studies on the relationship between religion, local culture, and social development in Indonesia. In the context of Bugis-Makassar society, *Siri' na Pacce* not only functions as a

cultural identity but also as a social mechanism that can strengthen participatory development practices and the sustainability of local institutions. Therefore, the hybrid institutional model offered in this study has the potential to be further developed in the context of other communities with different local and religious value bases.

Nevertheless, this research still has several limitations, particularly related to the limited number of research locations, the relatively short duration of the study, the insufficient number of informants, and the limited exploration of the dynamics of the transformation of the *Siri' na Pacce* values in contemporary society. Therefore, future research could be directed towards longitudinal studies on the changing relationships between religious values, local culture, and community institutions, including how the younger generation internalises local values in the context of modernisation, urbanisation, and digital social change. Furthermore, further research can also expand the conceptual dialogue between maqashid al-shariah, social capital, and sustainable development theory to build a more contextual theoretical framework for community-based development in Indonesia.

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