

The Integration of Bugis Cultural Values and Islamic Teachings in Digital Media

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Abstract: This study aims to explore how Ustaz Das'ad Latif utilises YouTube to integrate Bugis cultural values with Islamic teachings, focusing on marriage. The research employs a multimodal discourse analysis framework to examine the ideational, interpersonal, and textual functions in Ustaz Das'ad Latif's YouTube lectures. The study reveals that *Siri'* culture, central to Bugis identity, is intertwined with Islamic values, particularly regarding gender roles, honour, and family dynamics. Digital media serves as an effective tool for both preserving and reshaping these cultural values. The findings suggest that digital platforms like YouTube can serve as vital spaces for the global dissemination and transformation of local traditions, offering new interpretations that resonate across cultural boundaries. This research provides novel insights into the role of digital media in preserving local religious traditions while adapting them for broader audiences, contributing to the growing literature on religion, culture, and technology.

Keywords: Bugis culture; digital media; gender roles; Islamic teachings; YouTube.

Abstrak: Penelitian ini bertujuan untuk mengeksplorasi bagaimana Ustaz Das'ad Latif memanfaatkan YouTube untuk mengintegrasikan nilai-nilai budaya Bugis dengan ajaran Islam, terutama dalam konteks pernikahan. Penelitian ini menggunakan kerangka analisis wacana multimodal untuk mengkaji fungsi ideasional, interpersonal, dan tekstual dalam ceramah YouTube Ustaz Das'ad Latif. Studi ini mengungkapkan bahwa budaya *Siri'*, yang menjadi inti identitas Bugis, terkait erat dengan nilai-nilai Islam, terutama dalam hal peran gender, kehormatan, dan dinamika keluarga. Media digital menjadi alat yang efektif untuk melestarikan dan membentuk kembali nilai-nilai budaya ini. Temuan ini menunjukkan bahwa platform digital seperti YouTube dapat menjadi ruang penting untuk penyebaran global dan transformasi tradisi lokal, menawarkan interpretasi baru yang dapat diterima lintas budaya. Penelitian ini memberikan wawasan baru tentang peran media digital dalam melestarikan tradisi keagamaan lokal sambil menyesuakannya untuk audiens yang lebih luas, memberikan kontribusi pada literatur yang berkembang tentang agama, budaya, dan teknologi.

Kata Kunci: Budaya Bugis; media digital; peran gender; ajaran Islam; YouTube.

1. Introduction

The increasing use of online broadcast media, particularly YouTube, has become a significant trend in information dissemination, especially in Indonesia, where the number of internet users continues to rise, nearing the size of the population. This is inseparable from YouTube's ability as an online media platform to have facilities for continuous interaction (Susi Nurdinaningsih, Susilo, & Murwani, 2024). According to data released by We Are Social and Meltwater (2023), 212.9 million Indonesians are now connected to the internet, demonstrating the vast influence of digital media on daily life. Of these users, 83.2 per cent engage in online searches for information, making it the most common internet activity. This highlights the importance of information-seeking in the digital era. Additionally, 61.3 per cent of Indonesians participate in online viewing activities, particularly among millennials and Generation Z, who consume YouTube content for hours each day (Ardrini, Lubis, & Utami, 2020). This consumption pattern reflects a societal shift towards digital learning spaces, where cultural and religious knowledge is increasingly disseminated through online platforms.

In line with this trend, religious figures like *Ustaz Das'ad Latif* have capitalised on the platform's vast reach to share religious and cultural teachings with a broader audience. One of his notable pieces of content, titled *Bugis Marriage Advice: Ustaz Das'ad Latif's Latest Funny Lecture 2023*, was uploaded on October 10, 2023, and has since garnered over 99,000 views. The large number of viewers reflects the high level of public interest in the topics he presents. This is also inseparable from the leadership spirit he has, where he is considered a leader who is able to provide clear direction (Verenia & Silvanus, 2022). However, beyond the humour and engagement, the content serves a deeper purpose: it aims to construct and shape discourse around the Bugis community, particularly concerning family life and cultural values. Through his lectures, *Ustaz Das'ad Latif* highlights the integration of local traditions and Islamic principles, providing his audience with insights into the unique way in which the Bugis people navigate their family dynamics within the framework of their cultural heritage.

Previous studies on the relationship between religion and technology have identified various approaches and significant findings in understanding the interaction between the two, particularly in the dissemination of religion through digital platforms. Generally, this body of research can be categorised into three main areas. First, the impact of technology on the spread of religion demonstrates that technology, particularly the internet, plays a significant role in disseminating religious information and shaping new understandings of religion in modern society. Research indicates that the internet facilitates the reinforcement of religious identity and the formation of transnational religious communities, expanding the reach of religion beyond geographical boundaries (Carignan, 2018; Putra & Hidayaturrahman, 2020). Additionally, technology provides new opportunities for religious organisations to communicate and disseminate religious ideas, while also facilitating the exploration of alternative belief systems (George, 2006). However, some studies have noted a decline in religiosity, driven by the automated environment created by the use of the internet, robotics, and artificial intelligence (AI) (Putra & Hidayaturrahman, 2020).

Second, studies examining the impact of technology on the dissemination of religious beliefs highlight both positive and negative effects. On the one hand, technology introduces new dynamics into religious life, supporting the presence of religion in the millennial era, and facilitating the dissemination of religious programmes and exploration of alternative belief systems (Carignan, 2018). On the other hand, technology can also become a source of conflict between religious groups, with some religious leaders complaining that their communities are being targeted by other religious groups through electronic technologies (George, 2006). Furthermore, there is concern that technology may threaten conventional religions by creating new belief systems rooted in technology (Arzroomchilar, 2022).

Third, the contribution of social media and digital platforms to the globalisation of religious practices is an area that has increasingly garnered attention. Digital platforms have redefined the spaces where individuals can experience and practise their religious beliefs, enabling religion to reach millions of people globally (George, 2006). For instance, the use of the internet by large churches (*megachurches*) to stream religious services globally has contributed to the globalisation of religious practices (George, 2006). Additionally, the literature explores the relationship between the study of religion, media, and popular culture, demonstrating the influence of mass-mediated popular culture on contemporary religious life and practices (Preda, 2024).

However, despite the extensive discussion on the role of technology in the dissemination of religion and its impact on religious practices, there remains a gap in the literature concerning the integration of digital technology with local religious traditions. Previous research has largely overlooked how religious figures such as *Ustaz Das'ad Latif* utilise digital platforms like YouTube to combine local cultural values—in this case, Bugis wedding traditions—with Islamic teachings, and how this influences audience perceptions at both local and global levels. Therefore, this study aims to address this gap by exploring the role of digital media in preserving and disseminating local religious traditions and its impact on reshaping cultural identities in the digital era.

Based on previous research findings that highlight the complex relationship between technology, culture, and religion, this study argues that the use of digital platforms such as YouTube by religious

figures, in this case, Ustaz Das'ad Latif, serves not only as a medium for disseminating religious information but also as an effective tool for preserving and transforming local cultural traditions, specifically in the context of Bugis weddings. The central argument of this study is that the integration of technology with local traditions can strengthen cultural and religious identities, both locally and globally, by reframing traditional values within a digital discourse.

The hypothesis proposed in this study is that Ustaz Das'ad Latif's use of YouTube to deliver Bugis wedding sermons not only influences the audience's perceptions of Bugis culture and Islamic values but also has the potential to reconstruct societal understanding of gender roles, moral values, and family relations within the Bugis cultural context. This influence is hypothesised to be stronger among audiences from different cultural backgrounds, as they are exposed to new interpretations of local values through a global medium. Through multimodal discourse analysis, this study will examine how digital technology can be utilised as a tool to preserve cultural traditions while simultaneously enabling the transformation of these values within the context of globalisation and modernity.

2. Methods

This study focuses on analysing how Ustaz Das'ad Latif utilises YouTube content to convey religious and cultural teachings, specifically relating to Bugis marriage traditions. The unit of analysis is the content of Ustaz Das'ad Latif's YouTube video entitled *Nasihat Pernikahan Orang Bugis: Ceramah Lucu Ustaz Das'ad Latif Terbaru 2023*. This content serves as the primary focus to understand how Islamic values and Bugis cultural norms are communicated and constructed through digital media. The study also incorporates a broader examination of discourse surrounding Bugis marriage practices and how these are influenced by technology.

A qualitative research design was chosen for this study due to its suitability for exploring the depth of meaning in religious and cultural messages conveyed through media. Qualitative methods allow for a detailed analysis of how cultural and religious narratives are constructed and interpreted within their social contexts. Specifically, this research employs a multimodal discourse analysis framework as proposed by Gunther Kress and Theo Van Leeuwen (2001), which is grounded in social semiotics. This approach is appropriate for understanding the combination of different modes of communication—such as spoken language, imagery, and layout—used in YouTube videos to convey complex meanings.

Data collection for this research includes both primary and secondary sources. The primary data consists of the YouTube content itself, with a focus on the verbal and visual components of Ustaz Das'ad Latif's video. Secondary data is drawn from academic literature and reference sources selected by the researcher, providing a broader context for understanding the intersection of Bugis cultural practices and Islamic teachings as presented in digital media. This combination of data sources enables a comprehensive exploration of the subject matter.

Data was collected through an in-depth analysis of the selected YouTube content. The researcher examined the video by closely observing its multimodal elements, including speech, visuals, and text. The analysis focused on how these elements work together to construct a narrative that integrates Bugis cultural values with Islamic teachings. The research also employed thematic analysis to identify key themes in the discourse, such as gender roles, family values, and religious morality, as reflected in the content.

For data analysis, the study follows the multimodal discourse analysis framework as outlined by Kress and Van Leeuwen (2001), which involves examining three key metafunctions: ideational, interpersonal, and textual. These metafunctions help to understand how ideas are represented, how social interactions are constructed, and how these elements are integrated into a coherent narrative. The researcher applied this framework to analyse how Ustaz Das'ad Latif's content reflects and shapes the cultural identity of the Bugis people within an Islamic context. Through this method, the study aims to offer insights into the role of digital media in preserving and transforming local cultural and religious traditions.

3. Results

YouTube content metafunction

Ustadz Das'ad Latief is a cleric and preacher who is known for his humorous approach to preaching, which is easy for various groups of people to understand. He actively gives lectures at various mosques, religious studies, and religious events both at the local and national levels, including in the mass media and new media. Ustadz Das'ad Latief often appears in the mass media, both on television and radio, and is active on social media, delivering religious messages that are relevant to everyday life. His expertise in combining Islamic values with contemporary issues makes him a highly respected figure, and many people follow him. His activities in preaching also include community empowerment through various social and educational programs, demonstrating his commitment to not only spreading religious teachings but also improving the welfare of the people.

Based on Halliday's (2014) view, metafunction can be known by understanding the ideational, interpersonal, and textual elements in a text or content. In the ideational element, Ustadz Das'ad Latief, in his lecture, shows a representation of ideas about the world. In this context, the constructed world is related to his views on Bugis society, especially on self-esteem and honour. This was conveyed at the beginning of the YouTube content that he had published, namely "We Makassar Bugis people first honour our wives, we are willing to wear what we want, the important thing is that our wives are not happy" (Latif, 2023).

The initial phrasing of the marriage talk implicitly directs the audience to understand the self-esteem of the Bugis people. Ustadz Das'ad Latief has ideation about the attitude and behaviour of Bugis people towards their wives. His ideation cannot be separated from Islamic values. It is evident from the main point of his delivery that his spoken text does not refer to the issue of self-esteem or honour of the Bugis people but from the aspect of the glory of a wife that needs to be done by a man.

This is seen in accordance with the Islamic view that a woman needs to be honoured (Ramadhan, 2021). Islam also places women in a high position because they are considered a noble figure (Alisah, 2019). In essence, Islamic teachings have emphasized men's efforts to ennoble women (Firman S, Muhammad Rizki, & Tri Muhriningsi, 2023). Ustadz Das'ad Latief then implemented this view into a lecture text. In this case, the context is related to women who are positioned as wives.

The construction of the discourse on the nobility of wives for Bugis people is realized by Ustadz Das'ad Latief by objectifying humans as if they were objects because they are compared to human body parts. In his talk, he compared cameras and eyes and cell phones and ears. This was done to build the audience's understanding that humans can enjoy man-made products while the ears and eyes given by God for free are very expensive gifts and cannot be compared to the features on a smartphone. Ustadz Das'ad Latief's statement can be seen in the following text:

Do you want me to give you the most expensive cell phone? Do you want it, Mom? The credit is 10 million. Unlimited quota. Do you want it, Mom? But as soon as I give it, you go deaf. Want some? Where was the one who wanted it? It means that what is expensive is not cellular, what is expensive is not the network, but what is expensive is the ear and God gives us free, no need to pay (Latif, 2023).

Visualisation through verbal language conveyed by Ustadz Das'ad Latief is then associated with the husband's ability to distinguish his own wife from the neighbour's wife. In this case, the message conveyed is related to gratitude for the wife who has been married. This refers to the husband's encouragement to be able to provide a noble place and position for his wife. His view is very much based on Islamic teachings that uphold the dignity and nobility of a woman (Setyawan, Djumhur, & Triana Dewi, 2022). In addition, marriage is also considered to bring pleasure, reward, and glory so it needs to be built with faith because it is worth worship (Halim, 2022).

The efforts made by Ustadz Das'ad Latief to build discourse related to the values and views of marriage in the context of the Bugis people are also carried out through interpersonal metafunctions. Interpersonal metafunctions are carried out by building interpersonal and social interactions. This is

realized from the interaction between Ustadz Das'ad Latif and the groom who got married, as seen in figure 1.



Figure 1 Interpersonal interaction of Ustadz Das'ad Latif
Source: Latif (2023)

In the context of interpersonal metafunctions, power is a very important and inherent component because it is related to the relationship between subjective power and emotional power (Liang, Ma, & Hou, 2021). This can have implications for the target's acceptance of the message. With the power of information possessed by the source, he can internalize changes independently (Pierro, Raven, Amato, & Bélanger, 2013). At this point, the internalization that occurs is not experienced by Ustadz Das'ad Latif, but rather, the groom independently internalizes the marriage message delivered to him. Even further, because the message was delivered through this lecture and published via YouTube, there is the potential for the audience to internalize the message, especially those who idolize the religious figure.

On the other hand, the visualization of interpersonal interaction can make the audience feel that they are in the groom's position. Despite the fact that the audience's position as a spectator is a third party, the shooting is done in a stagnant manner, namely the appearance of the subject, Ustadz Das'ad Latif, with the groom from beginning to end, which emphasizes an interactive position that occurs between two parties. Meanwhile, in marriage, there is a bride. However, in the produced content, the bride is not presented as the subject of communication but as the object of discussion in the lecture.

This shows the strong patriarchal culture of the Bugis people, especially in marriage. Patriarchal culture places men in a superior position compared to women, who are considered an inferior group. The bride in the lecture seemed to be the inferior party which resulted in gender equality in the needs of a family becoming invisible. In Islam, women are considered noble human beings, so their dignity and honour need to be maintained. However, the position of the view that places women as the object of discussion seems to reduce the value of women's nobility.

In giving the talk, Ustadz Das'ad Latif appears to be taking a certain stance. For Bakhtin, stance-taking is not simple because there is an inherent dialogism. They articulate with other actions (Chun & Walters, 2019). In this context, the actions and lectures performed by Ustadz Das'ad Latif show a position other than as a preacher who constructs Islamic values and teachings in his message. However, he is also positioned as a Bugis person who helps maintain his culture by linking Islamic teachings.

Ideational and interpersonal can be powerful metafunctions when utilized as semiotic instruments in building discourse. However, there are textual metafunctions that also help build the power of discourse. In this case, the textual metafunction is used to integrate ideas and interactions in a meaningful text that is linked to the existing context (Halliday, 2014). This continues to be done

repeatedly by Ustaz Das'ad Latif so that the Islamic discourse built in the cultural context of the Bugis people can be strongly constructed.

In the context of this research, Ustaz Das'ad Latif conveys thoughts by organizing information that builds certain values and views. The metafunction of text occurs by emphasizing the interaction of discourse and the existing social context (Mao, 2023). Discourse related to *Siri'* culture continues to be built in this lecture. That way, the value of honour and self-esteem maintained by the Bugis community can be internalized in the teachings of Islam. This can make the internalization of messages received by wedding couples and audiences in this lecture easier. Incorporating the context of Islamic teachings into a culture in Indonesia can facilitate the process of receiving messages and information from the audience.

This is like what the Wali Songo practised and was adopted by Nahdlatul al-Ulama. Nahdlatul al-Ulama uses cultural da'wah methods by strengthening the cultural approach as one of the important elements of Islamic da'wah in the country (Nuryani, Syufa'at, & Fajar, 2019). This is like what Ustaz Das'ad Latif did when he gave a lecture to the bride and groom by emphasizing the values of the culture in Bugis. This is inseparable from the lives of local people who uphold and maintain local cultural values in their daily lives.

Power and knowledge in building discourse

The construction of discourse about Bugis people in marriage lectures is inseparable from the power and knowledge possessed by Ustaz Das'ad Latif. In this study, power is derived from his social status, which is Das'ad Latif's calling as an Ustaz. In the context of Indonesian culture, this nickname positions a person higher than others. This is related to his religious knowledge, so indirectly, he is considered a leader of Muslims who has people and the soul of non-formal leadership.

In addition to the power that arises because of his social status as an Ustaz in the community, the knowledge he has also has an effect on himself and his audience. Public recognition of the level of knowledge possessed by Ustaz Das'ad Latif allows the messages and information conveyed to him to receive attention from various parties. This is simply shown by the number of subscribers and viewers of his account, especially in every content that has been aired.

The power and knowledge shown by Ustaz Das'ad Latif in his lecture certainly cannot be separated from language, especially as an important instrument in building a discourse. At this point, language is seen as constitutive of social reality that is formed through continuous articulation and strengthening significant linguistic concepts, that it is able to give meaning to social relations (Hendricks, 1988). Efforts in building social relations are considered important to do when the process of delivering messages is mediated by digital technology because the audience of published shows is heterogeneous.

It should also be understood that change can occur when there is social dependency (Pierro et al., 2013). This can be done, among other things, by building interpersonal interactions in social processes. However, interpersonal interaction is difficult to implement with online broadcasting media. This opinion is based on the view of interpersonal relationships as a social process between individuals involved in it can influence each other (Tirtawati, 2017). Therefore, stagnant visualization, which shows the interpersonal interaction of two subjects, is an effort that can be made in content production on YouTube.

The weakness of broadcast media such as YouTube is that it is difficult to build interpersonal relationships, unless broadcasting is done by live streaming. However, Ustaz Das'ad Latief uses YouTube to spread his da'wah because this platform has a wide reach and high accessibility. This allows the religious message he conveys to be accessed and reach a global audience without geographical limitations. YouTube offers an interesting and easy-to-understand video format suitable for his humorous and communicative da'wah approach. In addition, YouTube allows its content to be accessed at any time, giving viewers the flexibility to learn religion at their convenience. Interactive features such as comments and live streaming also help build a closer and more responsive community, supporting his da'wah mission more effectively and efficiently in this digital era. Especially when his

subscribers are already very large, so the impact of his message is also quite strong. Live streaming activities are considered important in contemporary digital media changes that are able to become the centre of cultural changes (Ruberg & Brewer, 2022). However, Ustaz Das'ad Latif did not do this. He prefers to upload videos that uphold the cultural values of the Bugis people in the form of ordinary videos. That way, if there are errors in delivering the message, the editing process can be carried out in accordance with the framing formed.

With the power and knowledge possessed by Ustaz Das'ad Latif, he can provide role models and messages that can be absorbed by both the bride and groom and the audience watching the lecture. One form of implementation is related to the attitude of a husband in treating his wife, especially in speaking. Through Ustaz Das'ad Latif's knowledge, he teaches that - to glorify a wife - a husband needs to issue praise from his mouth, as in the following quote:

Ih beautiful you sis, the more beautiful I see even though he knows we are just a trick but he happy. Why praise for a woman is her nature? Then praise her. Yes, friendly. Speak softly. Especially if there are your in-laws. Especially if there are your in-laws, speak softly (Latif, 2023).

From the fragment of the lecture, the softness of words is also part of the knowledge built by Ustaz Das'ad Latif, even though *Siri'* culture shows more aspects of self-respect and honour. However, this is not always shown in behaviour or a firm attitude. Thus, the message conveyed in his lecture is related to the value of praiseworthy morals.

The dimension of praiseworthy morals can be realized through respect, obedience, and gentleness, especially in the household (Alif, 2020). This is what Ustaz Das'ad Latif tries to build in his lectures, especially when talking about the culture of the Bugis people who are known by the public for their firm attitude. However, Ustaz Das'ad Latif builds the opposite discourse that Bugis people also have gentleness while maintaining the *Siri'* culture.

Digital communication implemented in content production is able to form a picture of human life both offline and online. This is shown in the YouTube broadcast, where Ustadz Das'ad Latief builds a picture of the life of the Bugis people through the marriages that are carried out. In addition, the content of the lecture he delivered also helps build public perception about the life and character of the Bugis people, which is manifested in digital content (Underwood & Ehrenreich, 2017).

The power and knowledge possessed by Ustaz Das'ad Latif is considered an important part of efforts to construct the discourse of Bugis people, especially in maintaining *Siri'* culture with Islamic values. This also gets public attention with the large number of viewers on the content, which reaches more than 100 thousand people with more than 3 million subscribers. This is the strength of his message that the Bugis people, who are known for their pride and assertiveness, can still behave gently in a family. Household life, in the view of Islam, is explained by him as a need to uphold the dignity of the wife carried out by the husband. The husband's effort to glorify his life partner becomes an important point in the construction of Ustaz Das'ad Latif's discourse on marriage.

The Intersection of Siri' Culture and Islamic Teachings in Bugis Marriage Dynamics

The lecture delivered by Ustaz Das'ad Latif constructs a discourse on the *Siri'* culture (a concept of honour and dignity) inherent to the Bugis people. This is illustrated by the title used in the YouTube video. In the caption, it is written: "Orang BUGIS MAKASSAR TIDAK MESRA TAPI...(Bugis Makassar people are not affectionate, but...)." The use of capital letters highlights the firmness of the message being conveyed. The word "BUT" that follows introduces a more nuanced statement regarding the positive aspects of Bugis household dynamics.

There are at least three key elements of Islamic teachings that can be associated with *Siri'* culture: *Lambusu'* (honesty), *Sipakatau* (mutual respect), and *Reso* (effort or hard work) (Sulviana, Raehana, & Syahrul, 2023). These values are central to the concept of honour and self-esteem within Bugis society. When linking *Siri'* culture to these values, it becomes clear that individuals who possess honour or self-respect must also embody honesty, respect, and diligence. This is the foundation laid by Ustaz Das'ad Latif in his YouTube lecture.

The value of honesty presented in the discourse does not relate to the simple act of refraining from lying, but rather to the expression of romantic actions, rather than romantic words, by Bugis men in order to maintain harmony within the family. Actions are seen as the primary measure of this responsibility, as Ustaz Das'ad Latif illustrates: "*The romantic pantun (traditional Bugis poetry) culture of a Makassar Bugis man is to treat his wife not with romantic, sweet words, but through his actions*" (Latif, 2023).

The behaviour of the Bugis people, who uphold *Siri'* culture, is intrinsically tied to their actions that demonstrate honesty. In this context, honesty plays a pivotal role in fostering household harmony, particularly for men. Moreover, mutual respect is another crucial aspect of *Siri'* culture. The Bugis Makassarese live by *Siri'* as a deeply ingrained moral code, making it essential for them to maintain the values they respect. Consequently, honour is manifested through the practice of mutual respect (Nurdiansyah, Jamalulail, Sigit, & Atmaja, 2023).

Ustaz Das'ad Latif elaborated on the value of mutual respect, particularly in the relationship between husbands and wives. While wives are also expected to respect their husbands, his lecture places a stronger emphasis on the husband's duty to respect his wife. This is reflected in his instruction to the groom, wherein he advises against arrogance and stresses the importance of respecting the wife's family. He conveys this in his message:

Don't ever be arrogant when you hold a position; love your family. Respect your wife's family... Then Allah only asks you to improve your prayers, be patient, and respect your fellow human beings, and I will raise your rank (Latif, 2023).

The value of honouring marriage fundamentally stems from God's command to respect others. In this study, this value is explored within the framework of marriage. Consequently, Islamic teachings on mutual respect are increasingly interwoven into societal norms, particularly among the Bugis audience.

The final value discussed is hard work. In the context of hard work, the emphasis is not solely on the husband's role, but it also highlights the significance of women's contributions. Although Ustaz Das'ad Latif's lecture largely associates the husband's role with work activities and the obligation to earn a living, he also acknowledges the supportive role of women in this dynamic. He expresses this in the following statement:

The *warkop* (coffee shops) are already crowded in the morning. All the passing cars, yet none of you make coffee for your husband. So, I'm telling you, even though you work, you have no value in the sight of Allah unless you know how to take care of your husband (Latif, 2023).

This message addresses the working wife, suggesting that if a wife neglects her household duties, particularly towards her husband, her efforts at work lose their spiritual significance. In contrast to the husband's responsibility to earn a living, a wife's role is framed around her efforts to maintain household harmony and please her husband. Therefore, in Bugis society, as highlighted in this lecture, hard work is contextualised differently for men and women—men in the workforce and women in the household.

This perspective aligns with the notion that traits like hard work, perseverance, and resilience are expressions of *Siri'* culture (Fatimah, Lusiana, & Abdillah, 2022). Furthermore, the strong work ethic of the Bugis people is rooted in their sense of self-esteem, which forms a core part of their cultural philosophy (Akhmar, Arafah, & Pardiman, 2017). The values held by the Bugis community play an essential role in maintaining *Siri'* culture. As Ustaz Das'ad Latif's lecture illustrates, *Siri'* culture is not only expressed in public or professional realms but also within the intimate family relationships between husband and wife. Ultimately, the application of *Siri'* culture is seen as crucial for married couples in achieving harmony within their families.

In Ustaz Das'ad Latif's lecture, particularly regarding Bugis weddings, the concepts of power and knowledge as outlined by Foucault (1999) are evident in the way he conveys religious messages and their impact on his audience. Foucault argues that power and knowledge are intertwined and function to shape and influence people's behaviour. This can be seen not only in traditional speeches but also in the delivery of information and messages through digital media. In Ustaz Das'ad Latif's lectures, power

is not just about domination or authority, but about guiding and directing individuals towards a deeper understanding of Islamic teachings. He constructs this understanding by blending religious principles with local culture.

Ustaz Das'ad Latif leverages his extensive religious knowledge to craft narratives that resonate with the everyday lives of his listeners. His discursive power—manifested through his use of humour and relatable communication—helps shape the opinions, behaviour, and religious awareness of his audience. His authoritative presence as a trusted cleric is further amplified by digital platforms like YouTube, which allow his messages to reach a wider community. In this way, his use of power and knowledge aligns with Foucault's view, wherein both work together to shape the social and spiritual dynamics of the community.

In the context of marriage, Ustaz Das'ad Latif's lecture highlights the implementation of *Siri'* culture (honour) as essential in honouring the family. However, this interpretation of *Siri'* is also informed by other cultural values, particularly ethics and politeness in language (Kasman, 2022). These values are crucial in shaping how a husband honours his wife and how the wife, in turn, serves her husband. In this lecture, Ustaz Das'ad Latif demonstrates how *Siri'* culture, which is closely tied to Islamic values, extends beyond the Bugis community and can be applied to people from other cultures in the context of honouring their families.

While *Siri'* culture promotes noble values that enhance the lives of the Bugis people, it indirectly reinforces a gender hierarchy where men are seen as superior to women. This hierarchy often manifests in the division of roles, where men dominate the public sphere, particularly in work, while women are confined to the domestic space. This division of roles highlights a criticism of the disparity in workspaces for men and women. Moreover, the emphasis on men's honour in *Siri'* culture places women in a position where they must show deference to men.

However, Ustaz Das'ad Latif attempts to redefine this concept of *Siri'*. In his message, a man's honour is not solely derived from his firm and assertive attitude but also from how he treats his wife as an equal life partner. His gentleness and affection towards his wife demonstrate that a husband's obligation to love and respect his wife is central to the concept of *Siri'*. This behaviour not only enhances the wife's value but also strengthens the husband's honour within the family. In this way, Ustaz Das'ad Latif reframes *Siri'* culture to incorporate respect, love, and equality in marital relationships.

4. Discussion

This research highlights the significant role Ustaz Das'ad Latif plays in constructing a discourse that intertwines Islamic values with Bugis cultural traditions, particularly in the context of marriage. Through his YouTube content, he conveys critical aspects of *Siri'* (honour), mutual respect, and hard work, which are central to the Bugis community's moral framework. The results of this study reveal that *Siri'* culture is not only confined to public honour but is deeply rooted in the private, familial sphere. This discourse positions men as both protectors and providers, while women's roles are framed within the context of support and domestic care. Furthermore, Ustaz Das'ad Latif's use of digital platforms, like YouTube, effectively preserves and reframes these cultural traditions in a contemporary, global context.

The findings of this research can be explained by examining how digital media allows for the dissemination of both religious and cultural teachings to a broader audience. Ustaz Das'ad Latif's lectures, which integrate Islamic principles with Bugis traditions, resonate with audiences because they address both local cultural identities and religious values. His approach is particularly effective because it uses humour and relatable examples to make complex teachings more accessible. The emphasis on the husband's role in upholding *Siri'* culture aligns with the patriarchal structure often observed in traditional societies, where men are seen as the primary custodians of family honour. This cultural dynamic, however, is balanced by Islamic teachings, which advocate for the noble treatment of women.

The results also suggest that technology plays a crucial role in shaping modern interpretations of these traditions. Ustaz Das'ad Latif's use of YouTube not only preserves Bugis traditions but also adapts them for a wider audience, offering new interpretations of *Siri'* that can resonate with people from

different cultural backgrounds. The fact that these lectures are accessible to global audiences further strengthens the idea that local traditions can be preserved and reshaped through digital platforms.

When compared to existing literature, the findings of this study align with previous research that emphasises the growing role of digital media in religious dissemination. Studies such as those by George (2006) and Carignan (2018) have shown how the internet and social media platforms facilitate the spread of religious messages and create new opportunities for cultural and religious engagement. However, this research contributes a novel perspective by focusing on how local traditions, specifically Bugis wedding practices, are reframed within Islamic teachings through digital platforms.

Unlike earlier studies that primarily focused on the conflict between religious groups in the digital age (George, 2006), this research highlights the harmonious integration of technology, culture, and religion. Ustaz Das'ad Latif's lectures do not merely serve as a medium for religious instruction but also act as a cultural preservation tool, blending traditional Bugis values with global religious discourse. This adds a new dimension to the body of research by illustrating how digital platforms can contribute to both cultural preservation and transformation.

The implications of this research extend beyond the preservation of Bugis cultural traditions. The integration of *Siri'* culture with Islamic values in a digital format offers insights into how local identities are maintained and reshaped in an increasingly globalised world. This integration suggests that digital platforms like YouTube are not just tools for communication but are instrumental in the transformation and globalisation of local traditions.

Moreover, the emphasis on patriarchal dynamics within the Bugis community reveals the complex interplay between traditional gender roles and modern religious interpretations. Ustaz Das'ad Latif's framing of the husband's role as the guardian of family honour, while advocating for respect and gentleness towards wives, reflects a nuanced negotiation between tradition and contemporary values.

While the study demonstrates the positive impact of digital media in preserving cultural traditions, it also raises concerns about the reinforcement of gender hierarchies. The patriarchal undertones of *Siri'* culture, as highlighted in the lecture, suggest that traditional gender roles are being maintained, with men in dominant positions and women in more supportive, domestic roles. This raises questions about the potential for these digital discourses to perpetuate unequal power dynamics in family relationships. On the other hand, Ustaz Das'ad Latif's approach also provides a platform for discussing the dignity and value of women within these traditional frameworks, emphasising respect and honour in the treatment of wives.

Based on these findings, there are several actions that can be taken to address the issues raised by this study. First, religious and cultural leaders who use digital platforms should be encouraged to continue blending local traditions with religious teachings in ways that foster mutual respect and equality. Additionally, there should be a conscious effort to promote gender equality within these teachings, ensuring that digital discourses do not reinforce outdated gender norms.

Educational programs and community initiatives could be developed to raise awareness about the evolving roles of men and women in modern society, helping to bridge the gap between traditional cultural values and contemporary understandings of gender roles. Furthermore, policymakers should recognise the power of digital platforms in shaping cultural and religious identities, offering support to initiatives that seek to use these tools for positive social transformation.

This study contributes to the growing understanding of how digital media can be used to preserve, transform, and globalise local religious and cultural traditions. By examining Ustaz Das'ad Latif's use of YouTube, it highlights the potential of digital platforms to offer new interpretations of traditional values, while also raising important questions about gender dynamics and cultural preservation in the digital era.

5. Conclusion

This study reveals how Ustaz Das'ad Latif effectively intertwines Bugis cultural values with Islamic teachings through digital media, particularly YouTube, to convey religious messages about marriage. The primary findings indicate that *Siri'* culture, which emphasizes honour, mutual respect,

and hard work, is not confined to public life but deeply rooted in familial relationships, especially in the roles of men and women. While men are positioned as protectors and providers, women are seen as central to domestic harmony. The research also highlights the pivotal role of technology in reshaping local traditions within a global context, showing that digital platforms like YouTube can preserve and transform cultural values for a wider audience.

The primary contribution of this research lies in its exploration of how digital media serves as both a tool for cultural preservation and a platform for the reinterpretation of traditional values in a modern context. It sheds light on the complex interplay between patriarchal cultural dynamics and Islamic values, offering a nuanced understanding of gender roles within the Bugis community.

However, this study also acknowledges several limitations. First, the analysis was based on a single YouTube lecture, limiting the generalizability of the findings. Second, the focus was predominantly on the Bugis cultural context, which may not reflect the broader experiences of other ethnic groups in Indonesia. Future research could expand the scope to include other cultural traditions and explore the long-term effects of digital religious content on audience perceptions.

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