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Bugis oral literature: *Opu Lima Bersaudara* for Asean's Sustainable Development Goals

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Abstract: *The Hikayat Opu Lima Bersaudara is a Bugis oral literature that records the historical traces, migration, genealogy, and the formation of socio-political networks of the Bugis-Malay community in Indonesia, Malaysia, and Singapore. As an intangible cultural heritage (ICH), this tale not only contains historical value and local wisdom, but also represents a cognate cultural identity that has the potential to strengthen cultural relations in the ASEAN. This study aims to analyze the cultural, historical, and educational values contained in the HOLB, examine its role as a transnational ICH and formulate a model for its use in supporting the achievement of the SDGs, This research employs a qualitative approach with ethnographic methods, oral literature analysis, historical studies, and document analysis, enriched by in-depth interviews with cultural figures. Data were analyzed using thematic analysis and a hermeneutic approach to uncover the meaning, function, and relevance of the tale in a contemporary context. The results yield a conceptual model for the preservation and utilization of the HOLB as an intangible cultural heritage (ICH) that supports sustainable education through character-building values, strengthens the identity of related cultures, enhances cultural diplomacy, and strengthens cooperation between community in realizing SDGs in the ASEAN region.*

Keywords*: Bugis oral literature, intangible cultural heritage, SDGs, ASEAN cultural diplomacy.*

INTRODUCTION

Globalization, digitalization, and cross-border human mobility have brought about significant changes regarding the continuity of intangible cultural heritage, including oral literature—an essential component of a community's cultural identity. In Southeast Asia, the Bugis people are recognized as a maritime ethnic group with a long-standing tradition of migration and diaspora extending across Indonesia, Malaysia, and Singapore (Sunarti L. et al., 2022; Mukrimin, 2019; Heriaty L. et al., 2021). This migration process has not only exerted influenceregarding economic and political activities, but also serves as a medium for disseminating cultural values transmitted through oral traditions.

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One piece of oral literary heritage possessing significant historical and cultural value is the HOLB, which recounts the struggles of five Bugis figures in establishing networks of power, diplomacy, and social relations across the Nusantara region. This epic not only represents the collective memory of the Bugis people but also embodies values of leadership, solidarity, courage, tolerance, and cultural adaptation—values that remain relevant within the context of sustainable development. Lee, J. (2018) Meanwhile, recognition of the importance of intangible cultural heritage has grown through various international policies that position cultural preservation as an integral part of sustainable development, particularly in supporting quality education, preserving cultural identity, and strengthening partnerships between nations.

Therefore, the HOLB can be understood not merely as a traditional literary work, but also as a cultural asset with the potential to support the implementation of the Sustainable Development Goals (SDGs)—specifically regarding education, cultural heritage preservation, the strengthening of inclusive societies, and regional cooperation among Indonesia, Malaysia, and Singapore.

Nevertheless, studies on the HOLB remain dominated by historical, philological, and classical literary perspectives that focus on text reconstruction, the origins of the figures, and the political dynamics of Bugis kingdoms within the Malay region. Meanwhile, research regarding Bugis oral literature as an element of intangible cultural heritage that contributes to sustainable development remains relatively limited. Most research on intangible cultural heritage tends to focus on preservation strategies, documentation, or the role of culture in strengthening local identity, without comprehensively linking it to the global SDGs agenda or the context of the transnational Bugis diaspora. Furthermore, studies connecting the HOLB—which centers on the figures *Opu Daeng Parani, Opu Daeng Calak, Opu Daeng Tija, Opu Daeng Manambung, and Opu Daeng Mampawah*—as a medium for transmitting shared cultural values across Indonesia, Malaysia, and Singapore are scarce.

This situation reveals a research gap across three key aspects. First, there is a lack of interdisciplinary approaches integrating oral literature, intangible cultural heritage, and sustainable development within a single analytical framework. Second, few studies view the HOLB as a representation of the shared cultural identity of the Bugis people across these three nations—an identity capable of strengthening cultural diplomacy and regional collaboration. Third, there is a dearth of research identifying the values embedded in these *hikayat* (tales) as sources of learning and social capital that can support the achievement of the SDGs, (Tan, S.K., at., all., (2020) particularly regarding quality education (SDG 4), the preservation of cultural heritage within sustainable communities (SDG 11), peaceful and inclusive societies (SDG 16), and regional partnerships (SDG 17). Addressing these gaps, this

research aims to fill the void in the literature by analyzing the HOLB as an element of intangible cultural heritage that possesses not only historical and literary value but also serves as an instrument for preserving cultural identity, strengthening Bugis diaspora networks, and providing values relevant to achieving sustainable development in Indonesia, Malaysia, and Singapore.

Studies concerning Bugis oral literature, intangible cultural heritage, and sustainable development have evolved over recent decades, albeit often in a fragmented manner. Research in literature and philology generally positions the HOLB as a historical source regarding the Bugis diaspora and political dynamics in the Malay region during the 18th century, emphasizing manuscript authenticity, the genealogy of key figures, and their contributions to the formation of Malay kingdoms. Meanwhile, anthropological and cultural studies tend to examine Bugis oral traditions as a medium for transmitting values and collective identity, as well as for strengthening social cohesion within the community. Furthermore, research on intangible cultural heritage underscores that oral traditions serve not only as repositories of local knowledge but also as vital instruments for preserving cultural diversity, raising historical awareness, and fostering community participation in cultural preservation.

Recent studies also indicate that cultural heritage contributes to achieving SDGs by strengthening cultural education, developing the creative economy, facilitating cultural diplomacy, and fostering cross-border collaboration. However, these studies often remain isolated, failing to integrate the perspectives of Bugis oral literature, ICH, and the SDGs into a unified conceptual framework. Moreover, few studies have compared the status of the HOLB as a shared cultural heritage among Bugis communities in Indonesia, Malaysia, and Singapore; consequently, its potential as a medium for cross-cultural learning, the reinforcement of diaspora identity, and regional cultural diplomacy has not been comprehensively articulated. Thus, this research offers a novel perspective that positions the HOLB not merely as a literary text or historical source, but as a form of cultural capital contributing to the achievement of SDGs in Southeast Asia.

This study employs a qualitative approach, utilizing a library research design combined with content analysis and thematic analysis. The primary data source consists of the HOLB text, in both manuscript and published transliterated forms, while supporting data sources include scholarly articles, books, policy documents, and publications regarding intangible cultural heritage, the Bugis diaspora, and SDGs.

The analysis proceeds through several stages: identifying the cultural values embedded in the *hikayat*; classifying these values according to the dimensions of intangible cultural heritage; and mapping their connections to relevant SDGs—specifically SDG 4 (Quality Education), SDG 11 (Sustainable Cities and Communities), SDG 16 (Peace, Justice and Strong

Institutions), and SDG 17 (Partnerships for the Goals). Subsequently, a comparative analysis is conducted regarding the contexts of preservation and interpretation of HOLB in Indonesia, Malaysia, and Singapore to identify similarities, differences, and opportunities for its development as an instrument of cultural diplomacy and regional cooperation. Through this approach, the study aims to generate a conceptual model explaining the relationship between Bugis oral literature—as intangible cultural heritage—and its contribution to sustainable development, while simultaneously enriching interdisciplinary scholarship in the fields of literature, culture, and sustainability studies.

METHOD

This study employs a qualitative approach with a library research design, aiming to examine HOLB as ICH and analyze its contribution to achieving the SDGs in Indonesia, Malaysia, and Singapore. A qualitative approach was selected because the research focuses on understanding the meanings, values, and cultural contexts embedded in Bugis oral literature, rather than on quantitative measurement. Through library research, the study utilizes various relevant primary and secondary sources to construct a comprehensive analysis of the relationships between oral literature, cultural heritage preservation, and sustainable development.

This research employs an interdisciplinary approach that integrates three key perspectives: oral literature studies, ICH, and the SDGs. The oral literature approach is used to identify the narrative structures, cultural values, moral messages, and social functions inherent in the HOLB. The ICH approach is utilized to analyze the *hikayat a*s a component of cultural identity passed down through generations, highlighting its significance in the cultural preservation of the Bugis community across Indonesia, Malaysia, and Singapore. Furthermore, the SDG approach is applied to map the relevance of the values contained within the *hikayat t*o the Sustainable Development Goals—specifically SDG 4 (Quality Education), SDG 11 (Sustainable Cities and Communities), SDG 16 (Peace, Justice and Strong Institutions), and SDG 17 (Partnerships for the Goals).

The research utilizes two types of data sources. Primary data consists of the HOLB text in various forms: original manuscripts, transliterations, and published scholarly editions. Secondary data comprises international and national journal articles, scholarly books, conference proceedings, UNESCO documents on ICH, United Nations documents on the SDGs, and various publications addressing Bugis literature, the Bugis diaspora, the history of the Malay region, and cultural preservation.

The analytical framework of this study integrates the qualitative data analysis model developed by Miles, Huberman, and Saldaña (2014) with the UNESCO -ICH framework and

the United Nations Sustainable Development Goals (SDGs) framework. The analysis begins with data condensation—involving selection, coding, categorization, and simplification—applied to information derived from the HOLB manuscripts and supporting literature. Subsequently, data display is conducted using thematic matrices that group the cultural values, social functions, and modes of cultural transmission found in the *hikayat* according to the five UNESCO ICH domains: oral traditions and expressions, performing arts, social practices, knowledge concerning nature and the universe, and traditional craftsmanship, with a primary focus on the domain of oral traditions and expressions. The final stage involves drawing and verifying conclusions by interpreting the relationships between the cultural values within the *hikayat* and relevant SDG indicators—specifically SDG 4 (Quality Education), SDG 11 (Sustainable Cities and Communities), SDG 16 (Peace, Justice and Strong Institutions), and SDG 17 (Partnerships for the Goals). The interpretation process is iterative, comparing empirical findings, the UNESCO conceptual framework, and SDG targets to produce a conceptual mapping of HOLB's contribution—as an element of intangible cultural heritage—to sustainable development in Indonesia, Malaysia, and Singapore. Integrating these three frameworks enables the study not only to describe the cultural content of the *hikayat* but also to explain the mechanisms by which these cultural values contribute to the preservation of cultural identity, the strengthening of social capital, cultural education, and regional cooperation within the broader sustainable development agenda.

The initial phase involved identifying relevant scholarly sources through academic databases—such as Scopus, Web of Science, Dimensions, and Google Scholar—as well as university repositories. Selected literature was screened based on thematic relevance, source credibility, and its connection to Bugis oral literature, ICH, and the SDGs. The collected data underwent a reduction process to isolate information aligned with the research focus. Subsequently, the data were classified into several categories, including: cultural values within the *hikayat* (narratives); the social functions of oral literature; characteristics of ICH; the Bugis diaspora in Indonesia, Malaysia, and Singapore; and the linkages between cultural values and SDG indicators.

The final stage involved drawing and verifying conclusions by interpreting the relationships between the cultural values within the narratives and relevant SDG indicators, specifically SDG 4 (Quality Education), SDG 11 (Sustainable Cities and Communities), SDG 16 (Peace, Justice and Strong Institutions), and SDG 17 (Partnerships for the Goals). The interpretation process was conducted iteratively by comparing empirical findings, the UNESCO conceptual framework, and the SDG targets to map out the contribution of HOLB—as an element of ICH—to sustainable development in Indonesia, Malaysia, and Singapore. Integrating these three frameworks enabled the study not only to describe the cultural content of the *hikayat* but also to explain the mechanisms by which these cultural values contribute to the preservation of cultural identity, the strengthening of social capital, cultural

education, and regional cooperation within the context of the sustainable development agenda.

RESULTS AND DISCUSSION

The following table presents the research results, organized based on data that connects empirical findings, forms of Bugis local wisdom, and the sociocultural values embedded in the oral narrative of the Opu Lima Bersaudara.

Table 1. Bugis Local Wisdom Values in the Leadership of the Opu Lima Bersaudara

No.	Research Data	Analysis Results	Local Wisdom Value	Meaning and Social Implications
1.	Opu Lima Bersaudara summoned Raja Kecik to solve the kingdom's internal problems. If a peaceful solution is not accepted, Opu Daeng Parani proposes a solution through the Sigajang Lalang Lipak tradition, namely one-on-one combat using a keris in a sheath. However, Raja Kecik chose to escape into the forest.	A conflict resolution mechanism that prioritizes summoning the disputing parties to resolve their issues peacefully. The Sigajang Lalang Lipak* tradition serves as an alternative means of conflict resolution when deliberation fails to reach an agreement.	Sipakatau and sipakainge'	Sipakatau is reflected in efforts to provide conflicting parties with the opportunity to resolve their issues in a dignified manner. Meanwhile, sipakaingeis reflected in the practice of reminding one another so that each party takes responsibility for the issues at hand.
2.	The Opu Lima Bersaudara were given positions in the Riau Kingdom with the title Yang Dipertuan Muda. Their leadership encouraged the progress of several small kingdoms as far as Melaka.	The contribution of the leadership of the Opu Lima Bersaudara in building government stability and encouraging the progress of the kingdom. This leadership shows the ability to build social and political relationships that support the development of the territory.	Sipakalebbi and sipakatau	Sipakalebbi is reflected in the conferring of honors and recognition upon the leadership capacity of the Opu—the five siblings. Sipakatau is reflected in a style of leadership that positions individuals and the community as essential components in the development of life within the kingdom.
3.	When a dispute arose between the Dutch and the indigenous population at the marketplace, the Opu Lima Bersaudara stepped in to protect the Bugis community from the arbitrary actions of the Dutch and the Portuguese through negotiation. When the Bugis people were ordered to leave the marketplace, commercial	The role of the Opu Lima Bersaudara as protectors of the community through diplomacy and negotiation—along with the decision by the Bugis community to leave the marketplace—demonstrates both their strong group solidarity and their socio-economic influence within the sphere of trade.	Sipakatau, sipakalebbi, and sipakainge'	Sipakatauis reflected in actions taken to protect the community from unfair treatment. Sipakalebbi is evident in the respect shown for the dignity and rights of the Bugis people. Sipakainge is reflected in the practice of reminding one another and striving for justice within relationships

activity stagnated, and the economy suffered a decline.	between different social groups.

The analysis reveals that the HOLB embodies Bugis cultural values and local wisdom that serve as the foundation for the identity of the Bugis people while also acting as moral guidelines for social life. The most prominent value is *siri' na pacce*—a concept comprising honor *siri'* and human solidarity (*pacce*)—which compels individuals to uphold the dignity of themselves, their families, and their communities.

Data 1: The Opu five brothers were asked by the Supreme Master of the Riau Kingdom to expel the Kecik king from the country of Riau. If you succeed in defeating Raja Kecik, the Opu Lima brothers will become Yang Dipertuan Muda in Riau.

Data 2: The Supreme Master summoned Daeng Parani to help resolve the royal succession matter. As migrants from Bugis Land, the Opu Lima Brothers adhere to the principles of warani and sitinaja

Data 3: When clashes occurred between the Malay Tribe and the Bugis Tribe in Tanah Riau, the war between the two tribes caused the market economy to be disrupted and security was not guaranteed and as a result hatred and mutual blasphemy occurred continuously.

In the HOLB, these values are reflected in the steadfastness of the Opu Lima Bersaudara in upholding honor, fulfilling their mandates, and demonstrating courage in the face of various political and social challenges. Furthermore, the chronicle highlights the values of courage (*warani)*, honesty (*lempuk*), and firmness (*gentteng*) as ideal leadership traits. The figures in the chronicle are depicted making decisions based on principles of courage *(warani*), justice (*sitinaja)*, integrity, and responsibility, thereby earning legitimacy from the communities they led.

The analysis also identifies the values of s*ipakatau, sipakalebbi, and sipakainge* as forms of local wisdom governing interpersonal relationships. These three values emphasize the importance of treating one another with humanity, mutual respect, and mutual reminders in fostering a harmonious social life.

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Within the context of the Bugis diaspora in Indonesia, Malaysia, and Singapore, these values serve as social capital that facilitates adaptation to local communities without compromising the original cultural identity. Furthermore, the *hikayat* highlights a culture of deliberation, cooperation, and diplomacy as conflict-resolution strategies; this demonstrates that Bugis leadership relied not merely on military might but also on the ability to build trust and inter-kingdom networks. Thus, the HOLB is not merely a historical narrative but also a record of a value system that remains relevant for character building, strengthening social cohesion, and supporting the preservation of intangible cultural heritage. These values hold significance for sustainable development, as they contribute to character education, inclusive societies, and cross-cultural cooperation—aligning with the goals of the SDGs.

The Social Function of Bugis Oral Literature in the HOLB

Analysis reveals that the Bugis oral literature within the HOLB serves vital social functions: transmitting values, shaping collective identity, and strengthening social bonds within the community. As an oral tradition, the epic serves not only as entertainment or a tale of the past but also as a medium for cultural communication, conveying the historical experiences, worldviews, and social norms of the Bugis people to future generations. Through the narrative of the HOLB and their voyages, the community gains insights into values such as leadership, courage, loyalty, responsibility, and the capacity to forge relationships with other groups. This educational function positions oral literature as a space for cultural learning, facilitating the intergenerational transmission of local knowledge.

Beyond serving as a medium for cultural education, HOLB functions to reinforce the social identity of the Bugis people, particularly within the context of the diaspora across Indonesia, Malaysia, and Singapore. The narratives contained within these tales form a collective memory that connects the Bugis community to their ancestral history, foundational values, and kinship networks that transcend geographical boundaries. The tradition of storytelling plays a vital role in maintaining a sense of belonging to Bugis culture while simultaneously strengthening solidarity among community members.

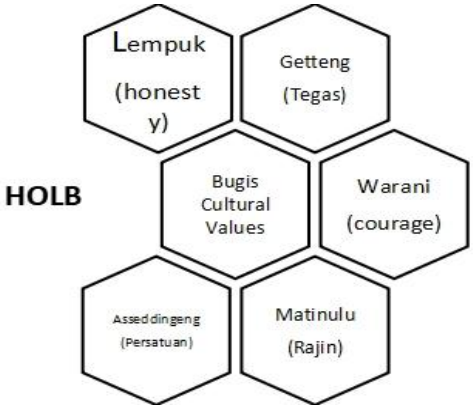


Figure 1. Educational Function of HOLB Oral Literature

Analysis further reveals that Bugis oral literature serves a social function as a medium for diplomacy and cultural integration. Values such as openness, respect for diversity, and the capacity to forge relationships with other groups—as depicted in these tales—demonstrate that Bugis traditions possess social mechanisms for fostering harmony within multicultural societies. In the context of sustainable development, these social functions are relevant to efforts aimed at building inclusive societies, preserving cultural diversity, and advancing education grounded in local wisdom. Thus, HOLB is not merely a narrative heritage but also a social instrument that helps ensure cultural continuity, strengthen community identity, and sustain Bugis cultural values across Southeast Asia.

Characteristics of Bugis Oral Literature as ICH

The analysis indicates that Bugis oral literature possesses characteristics that establish it as a significant component of ICH. A primary characteristic of Bugis oral literature is its transmission across generations through storytelling, performance, and social interaction within the community. Unlike written literary works, which are static, oral literature offers flexibility during transmission; storytellers can adapt their delivery to suit the social context, setting, and the needs of the community.

Data : HOLB di Indonesia, Malaysia, dan Singapore

Data 4: Once Daeng Parani was invited by the son of the King of Bone to visit the Land of Bone. He then traveled from Luwuk to Bone to meet his best friend. In the Land of Bone, they then headed to Tallo to meet their friend, the son of Raja Tallo. An unknown event caused the dispute between them, and Opu Daeng Parani was in a dispute that led to the killing of the King's son. They fled with their five brothers and sisters until they crossed into the Kingdom of Riau.

Data 5: Opu Daeng Parani became famous in Tanah Riau as a Bugis person who was brave in resolving disputes. The Bugis people who were displaced felt safe trading. One time there was a dispute between Raja Kecik Putra Raja Riau and his older brother Yan Dipertuan Agung. The King summoned Opu Daeng Parani to resolve the sibling dispute in the Kingdom of Riau,

In HOLB, these characteristics are evident through elements such as historical narratives, heroic values, social systems, and the Bugis worldview conveyed via collective storytelling. Bugis oral literature is also distinguished by a strong interconnection between stories, cultural identity, and the community's collective memory. These tales not only preserve information about past figures and events but also embody cultural values such as *siri' na pacce* (honor and empathy), leadership, solidarity, responsibility, and respect for social relationships.

As an ICH, Bugis oral literature serves as a medium for cultural education, the strengthening of community identity, and the preservation of local knowledge. Its continuity relies on intergenerational transmission and active community engagement in upholding the tradition. Consequently, HOLB can be understood as a living cultural expression that is constantly reinterpreted in step with the times, while simultaneously serving as a source of local wisdom that supports cultural diversity and sustainable development.

Bugis Oral Literature and the Bugis Diaspora in Indonesia, Malaysia, and Singapore

Bugis oral literature is closely linked to the Bugis diaspora phenomenon, which has unfolded over centuries across Southeast Asia. The mobility of the Bugis people—driven by maritime travel and trade—led to the spread of Bugis communities to various regions, including parts of Indonesia, Malaysia, and Singapore. This migration brought not only economic activities and social networks but also value systems, traditions, language, and oral literature—elements of cultural identity that the diaspora communities have steadfastly maintained. In this context, Bugis oral literature acts as a bridge between the homeland and the diaspora communities through the transmission of stories, ancestral history, and cultural values (Amin*, KF. et. al. 2025).*

In Indonesia, the Bugis oral literary tradition flourishes across communities scattered throughout South Sulawesi and in diaspora regions such as Kalimantan, Sumatra, and other coastal areas. Meanwhile, in Malaysia and Singapore, Bugis communities preserve their cultural identity through social practices, cultural activities, and the retelling of ancestral tales that embody values of leadership, courage, solidarity, and adaptability. The Hikayat of the Bugis—such as the HOLB—serve as significant representations of the journeys undertaken by Bugis figures to establish political, social, and cultural ties within the Malay region. As noted by Nur (2022), the oral tradition and cultural values of the Bugis—including courage, leadership, and adaptability—are not confined to South Sulawesi but flourish across coastal regions in Kalimantan, Sumatra, Malaysia, and Singapore, acting as a crucial socio-cultural anchor for migrating communities.

The presence of oral literature within diaspora communities demonstrates that culture is not static; rather, it undergoes a process of adaptation to new social environments. Through oral transmission, Bugis communities in Indonesia, Malaysia, and Singapore are able to maintain connections to their cultural roots while simultaneously fostering harmonious interactions with local populations. Consequently, Bugis oral literature plays a strategic role as an instrument for identity preservation, the strengthening of diaspora networks, and cultural diplomacy that supports the sustainability of ICH in Southeast Asia.

The Interconnection Between Bugis Oral Literature, Cultural Values, and SDG Indicators

Analysis reveals a strong link between Bugis oral literature—particularly the HOLB—and the principles of sustainable development as outlined in the SDGs. Oral literature functions not merely as a cultural product that records a community's history and identity, but also as a source of local knowledge containing social, ethical, and moral values relevant to various sustainable development indicators. Bugis cultural values embedded in these epics—such as *siri' na pacce* (honor and solidarity), (honesty), *getteng* (steadfastness of principle), *sipakatau* (treating others with humanity), and the spirit of *asseddingeng* (togetherness)—align with efforts to build a society characterized by strong values, inclusivity, and sustainability.

The first connection is evident in SDG 4 (Quality Education). Bugis oral literature serves as a source of culture-based learning that transmits local knowledge, history, leadership values, and character education to the younger generation. Utilizing *hikayat* (traditional tales) as learning material can strengthen cultural literacy while ensuring the sustainability of traditional knowledge.

Furthermore, Bugis oral literature is relevant to SDG 11 (Sustainable Cities and Communities) through the preservation of cultural heritage. As an element of intangible cultural heritage, these tales play a role in maintaining community identity, fostering a sense of belonging to local culture, and supporting cultural diversity within multicultural societies. In the context of the Bugis diaspora across Indonesia, Malaysia, and Singapore, oral literature serves as a vital instrument for maintaining the continuity of cross-regional cultural ties.

Additionally, the social values found in the HOLB align with SDG 16 (Peace, Justice, and Strong Institutions) by showcasing leadership principles grounded in responsibility, justice, deliberation, and respect for social relationships (Duxbury et al., 2017; UNESCO, 2019). These values can inspire the creation of peaceful and inclusive societies. Meanwhile, the cross-border cultural connections of the Bugis people support SDG 17 (Partnerships for the Goals) by strengthening cultural cooperation among Indonesia, Malaysia, and Singapore (Akagawa, 2016).

The research results indicate that HOLB holds a significant position as a form of Bugis oral literature; it functions not merely as a historical narrative but also as a representation of collective memory, cultural identity, and a source of social values for the Bugis people across Southeast Asia. These findings reinforce the perspective within ICH studies that oral traditions constitute "living heritage"—a form of knowledge that undergoes continuous processes of transmission, interpretation, and adaptation in response to the social changes experienced by the communities that uphold them, Amin, K. F., & Martini, M. (*2025)* From the UNESCO perspective on intangible cultural heritage, oral traditions are valuable because they serve as a medium for transmitting knowledge, values, and cultural expressions from one generation to the next. Thus, the existence of HOLB should be understood not merely as an

artifact of the past, but as a cultural practice that continuously bridges the past, present, and future. Blake (2009), who asserts that oral literature and intangible heritage are active social practices that bridge historical consciousness with contemporary community identity rather than remaining static artifacts.

Findings regarding Bugis cultural values within these epics—such as *siri' na pacce*, *lempuk, getteng, and sipakatau*—demonstrate that oral literature functions as a mechanism for shaping social character, Amin, K.F., at all., (2015) This aligns with contemporary cultural studies, which view cultural heritage as social capital capable of strengthening trust, solidarity, and community cohesion. The value of *siri' na pacce,* for instance, relates not only to individual honor but also reflects a sense of social responsibility toward the group. Within the context of Bugis diaspora communities in Indonesia, Malaysia, and Singapore, this value serves as both a bond for cultural identity and a strategy for social adaptation within multicultural environments (Heriyanti, L., et all., 2021, As Deacon (2004) highlights, intangible cultural heritage functions as a dynamic process that continuously connects past values with present realities and future aspirations.

Beyond serving as a medium for transmitting values, HOLB also demonstrates a strong link between oral literature and sustainable development. Recent studies on culture and sustainability affirm that cultural heritage can contribute to achieving the SDGs through cultural education, the preservation of community identity, and the strengthening of community participation (Kopnina, H. (2020), Kim, S., Whitford, M. and Arcodia, C. (2019). In this study, that connection is particularly evident regarding SDG 4 (Quality Education), as oral literature provides learning resources rooted in local wisdom that can enhance cultural literacy and character education. Utilizing these epics as educational material also serves as a strategy to bridge the gap between local knowledge and modern education systems.

Furthermore, the connection to SDG 11 (Sustainable Cities and Communities) is evident in the role of the hikayat as a medium for preserving intangible cultural heritage (Hosagrahar, 2016; Labadi et al., 2021). Community sustainability is determined not only by physical development but also by a society's ability to safeguard its cultural identity and maintain diversity (United Nations, 2015; Soini & Birkeland, 2014). In this context, the preservation of Bugis oral literature contributes to efforts to uphold cultural diversity across Indonesia, Malaysia, and Singapore.

The research findings also demonstrate that HOLB holds potential as an instrument of cultural diplomacy. The Bugis diaspora network illustrates how culture can serve as a bridge for social relations between nations (Mukrimin. 2019) This aligns with SDG 17 (Partnerships for the Goals), as cross-border cultural cooperation strengthens ties between communities and institutions in the preservation of shared heritage. Consequently, this study asserts that

Bugis oral literature is not merely a subject of literary analysis but a source of cultural knowledge relevant to the global sustainable development agenda.

CONCLUSION

This study demonstrates that HOLB is a form of Bugis oral literature possessing strategic value as Intangible Cultural Heritage within the context of sustainable development. The epic serves not only as a historical narrative documenting the journeys of key figures and the social dynamics of the Bugis people but also as a medium for transmitting cultural values, collective identity, and local wisdom across generations. Core values—such a*s siri' na pacce, lempuk, getteng, sipakatau*, and the spirit of togetherness—reveal that Bugis oral literature embodies social ethical principles relevant to contemporary life. The analysis also reveals that the HOLB figures (O*pu Daeng Parani, Opu Daeng Calak, Opu Daeng Tija, Opu Daeng Manambung, and Opu Daeng Mampawah)* are linked to the achievement of the SDGs: specifically SDG 4 through the strengthening of culture-based education and local wisdom literacy; SDG 11 through the preservation of identity and the sustainability of cultural communities; SDG 16 through the reinforcement of values regarding leadership, justice, and inclusive societies; and SDG 17 through the development of cross-border cultural cooperation. Within the context of the Bugis diaspora across Indonesia, Malaysia, and Singapore, these oral narratives serve as a cultural link that preserves collective memory while strengthening social ties between communities. Thus, this study asserts that Bugis oral literature should not be viewed merely as a relic of the past, but rather as a dynamic source of cultural knowledge relevant to contemporary development challenges. Efforts to preserve and develop the HOLB legacy must be guided by strategies involving documentation, education, digitalization, and cross-border collaboration to ensure this ICH remains vibrant and continues to contribute to sustainable development in Southeast Asia.

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