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Democracy in The Kingdom of Bugis (Noble Value Study in The Kingdom of Bone Century XVI) Abstract - This paper describes democracy and noble values in the Bugis Kingdom, especially in the XVI century of the Kingdom of Bone which can be traced from a written text in the form of lontara from intellectual thought. The approach used to analyze this study is a historical approach in a descriptive analysis with stages namely; heuristics, criticism, interpretation and historiography.

The results of the study show that one of the principles of democracy found in the Bugis lontara, the king's decree can be canceled by adat, the custom can be canceled by the agreement **of the royal family** / nobility, then the decree of the king / nobility can be canceled by the will of the people. So in essence the highest decision **in the administration of** government in the Bugis Kingdoms is with the people.

Then the strengthening of the principle of democracy is supported by the values of honesty, intelligence, decisiveness, courage, propriety and humanizing each other. Keywords - Democracy, Noble Value, Bugis Kingdom. I. INTRODUCTION Identifying and exploring the culture of a tribe will always find a core value that is able to bridge intergenerational ideas and across space and time divides. This is because culture always contains the core ideas and treasures of knowledge for the supporting community.

The core value of the idea of a culture has a function that can maintain and regulate life systems in society. Likewise in Bugis Culture, especially in the XVI century Bone Kingdom which has grown and developed in society. Democracy and noble values contained in intellectual thought in the Bugis Kingdom reflect the intelligence and local wisdom that encourages community life, nation and state.

As revealed by scholars Arung Bila and Kajao Laliddong that there are five kinds of traits that must be possessed by a leader, namely: Honesty with fear / piety, the right words accompanied by alertness, self-respect / self-esteem accompanied by assertiveness, intelligence accompanied by heart, courage accompanied by love. (Ibrahim, 2004) The description confirms that a person who wants to be appointed as a ruler in the Bugis Kingdom needs to have an honest nature, is able to maintain the dignity of himself and his people, has intellectual ability and courage in upholding justice. Broadly speaking, that a king should give an example.

This can be traced to the King of Bone named La Tenrirawe Bongkangnge who ruled around the sixteenth century. During his reign in the Kingdom of Bone he was known as a king who held firmly to honesty and justice. The people are depicted living calmly without much conflict. La Tenrirawe Bongkangnge is considered a wise king by his people.

In addition, from an economic standpoint, people live with prosperity because no one has ever suffered from hunger. During the reign of La Tenrirawe Bongkangnge had a smart and wise advisor. The king's advisor was named La Mellong Kajao Laliddong. The king's advisory intelligence can be read as in the King Bone dialogue with the Kajao Laliddong as follows: 1.

Said Kajao Laliddong; What is Arumpone that you call not letting your glory fall. Always uphold the glory that you have. Don't let your people scatter 2. Said Arumpone; Honesty and intelligence. 3. Said Kajao Laliddong; It is indeed Arumpone, but not only that. As for the principal (source) of the property, Arumpone is not letting his people divorce, not sleeping the king at day and night thinking about the goodness of his country, looking at the cause due to a new business he is doing[1].

The meaning of the quote, that a king should always pay attention to his people so as not to be hostile to each other. The task of the king / leader is to be the protector of his people. So an ideal leader always thinks about the good and prosperity of the people[2] - [4]. The kingdom of Bone has a confederation government system which is an association of sovereign political units in an institution to coordinate policies in an area.

The highest position or leader of the kingdom is Arung Mangkau (sovereign King). In the policy-making process, it is assisted by a council which is considered as a representative of the people totaling seven people, called Ade 'Pitu'. The seven customary councils, in addition to being members of the Bone Kingdom government council, also continue to run the government over their original women autonomously[5], [6]. Every wanua (region) who was a member of the confederation of

the Kingdom of Bone was led by Arung who had his own organization and law.

The Ade 'pitu Council' fully acts as an official in charge of the Tana 'Bone Center, which is then converted into the Ade' pitu Council 'which the uncil f s f ana ne. Furthermore, Ade Pitu functions as executive power and the people's tongue connecting to the king. The political culture system contains democratic values that appear in the people's representation system from Ade 'Pitu then the provisions made by the people as the highest sovereign holders.

In addition, kings in Bugis land and especially kings in the Kingdom of Bone have the responsibility to protect the people, to prioritize the interests and welfare of the people[7]. As a consequence, kings in Bugis land and especially kings in the Kingdom of Bone have the responsibility to protect the people, to prioritize the interests and welfare of the people.

La Mellong Kajao Laliddong put forward the principle of human rights that must be protected and which are the responsibility of the authorities as follows: "... I will not take a log that rests if it is not me who rests it. I will not take the stick that is placed on both ends, if not I put it. I will not take the plant, if not I plant it, because if I take the plant, the enemy of tana-bone comes in and out (Lontara JKSSST NO.

130) Based on this description it is clear that a king does not have to have absolute power in regulating the system of government, economics and politics. But the king must respect and recognize the rights of his people. If the king has taken the rights of the people, then he will have many enemies, including being opposed by the people he leads.

What is shown by the King of Bone La Tenrirawe Bongkangnge and the clever clever La Mellong Kajao Laliddong in the Bugis leadership style in the Kingdom of Bone is **in line with the** basic aims and values of democracy. so that an effort is needed to synchronize the current democratic life in accordance with the values of local wisdom. II.

**RESEARCH METHODS** The concept of this study is a descriptive analytic historical research with the aim of finding and describing in an analysis and interpreting the conditions of the Bugis people's democratic leadership which is widely expressed by scholars. The research location is in the area of the Bugis Kingdom, especially in the Kingdom of Bone which is now the Regency of Bone, the province of South Sulawesi, Indonesia.

The method used in this study is the historical method which includes four stages,

namely; Heuristic is gathering traces of the past, Criticism is investigating whether traces are true, both form and content, Interpretation is the determination of meaning and mutual relations rather than the facts obtained and historiography or presentation of synthesis obtained in the **form of a story** history.

Thus, in order to form a framework for writing history, the historical story must be presented chronologically. Such arrangement can essentially give an illustration of the accuracy or validity of facts rather than the democratic leadership culture of the Bugis community[8]. III.

RESULTS AND DISCUSSION The agreement between To-Manurung and the leaders of the people as stated by (Mattulada 1985), that the building of power of the Bugis Kingdoms in the lontara period was preceded by the conception of the power of To-Manurung as savior to compile a system of life that guaranteed the welfare of the people. To-Manurung is described as an extraordinary human being who suddenly appears on earth who is not known for the origin of his arrival.

In Lontara it was said, that the arrival of To- Manurung was to end the chaotic situation. The Bone community is depicted in the state of the jungle where the strong and the large eat the small and the weak. An illustration that is **in line with the** situation put forward by Thomas Hobbes with the term "homo homi-ni lupus" that humans are wolves with other humans.

The situation of the people of Bone before the existence of To-Manurung was chaotic. It's chaotic because of the savage and greedy human struggle for life's needs. Every free person attacks and is attacked, there is no rule because there is no pangngaderrreng who determines a fair or unfair limit, good or bad limits. History of the Kingdom Bone tells a time when there was no king, the land of Bone was overwritten by earthquakes, lightning and thunder for a week.

After the natural event stopped, a man stood **in the middle of the** field in white clothes. The person **is considered as a** person who descends from heaven (manurung). So all the people gathered and decided to ask the person to become their king, because until that moment there were only distresses and divisions between them. Furthermore, when the man gained confirmation of the promise of the people of Bone that they were willing to appoint their master to be their king, he brought them to the original manurung.

They met someone who was dressed in yellow, sitting on a flat rock, surrounded by his servants who were holding yellow umbrellas, fans and betel plants. After that he agreed to accept full power as King of Bone and was crowned by the people to be king.

To-Manurung came to guide human freedom, personal independence of groups of a people so that they could be useful for the common welfare.

The arrival of To- Manurung was accepted as a savior by the people of Bone. One thing that is special about the existence of To-Manurung is that its arrival aims to achieve the **welfare of the people** or its people. To-Manurung being a king is not in the sense of justification for him to have unlimited power. The obligation of the King to respect the human rights of his people.

Governments in the Bugis kingdoms in South Sulawesi have known the limitations of the king's power with a law called *getteng bicara*. In *getteng bicara* there is a guide for the king to act in accordance with the provisions of *adat* not **in accordance with his will** as in the case of an absolute government. This is stated in the following sentence: "I used the measure I measured, I weighed the scales I weighed, the low one I placed below, which I placed in the middle, the high one I placed above".[9] That determination *getteng bicara* is many people now definition as 'justice'.

Based on the *getteng bicara* of the king, the king is not the absolute ruler of a kingdom, but the holder of the people's mandate in running the government based on **the consideration of the** *adat* council and the will of the people. During the reign of Raja Bone La Tenrirawe BongkangE, the Kingdom of Bone had a relatively small area of power.

But thanks to the existence of a Bone Kingdom thinker named La Mellong Kajao Laliddong, the Kingdom of Bone experienced rapid development and the kingdom prospered. This is because the king together with La Mellong apply the basic characteristics or values, namely *Lempu* '(honesty)', *Acca* (intelligence), *Asitinajang* (propriety), *Getteng* (perseverance), *Reso* (effort, hard work), *Siri* ' (pride).

Around the sixteenth century opened a new chapter in the political life of Bugis kingdoms, especially the Kingdom of Bone, especially in looking at its leaders and controlling power. There is a tendency that Bugis kingdoms uphold human positions. Humans have special meaning in relation to the whole attitude of beings. A good heart, which determines someone as a human being is honesty, truth, *Siri* ', intelligence, Courage.

(Mattulada, 1985) The noble values **of democracy in the** Bugis Kingdom strongly adhere to a known concept; First, *Lempu* '(Honesty) Bugis language means the same as straight as opposed to bent. In various contexts, when this word means sincere, right, good or just, so that the opponent is cheating, cheating, lying, treachery, mischief, bad,

deception and the like. In line with this understanding the Bone Kajaolaliddong scholar explained honesty when asked by Raja Bone about the basics of science.

According to him the evidence of honesty is: Don't take plants that are not your plants Do not take things that are not your things, not your property Do not remove buffalo from its cage, which is not your buffalo Don't take lean wood, which you don't lean on Don't also put the end of the wood on the edge, which you don't print. (Muhtamar, 2007) Second, Acca '(Scholars), the value of scholars is often paired with honesty values, because they complement each other.

Acca is also interpreted as smart, in the sense of having good intellectual abilities. Third, Assitinajang (propriety), can be interpreted as appropriate and feasible. This propriety value is closely related to the ability values both physically and spiritually. Submission or acceptance of something, whether it is a mandate or a task, must be based on propriety and ability.

Decency can be obtained from La Taddampare 'Puang Rimaggalatung which says: "Do not be greedy for the position, nor do you want too high a position, if you are not able to improve the country. Later when you look for a new look, come to see if you are newly appointed. Fourth, Getteng (Ketegasan), in Bugis language means determination. The person who holds the value of perseverance is the person who keeps on not doing wrong, and is determined to do good, even though the ugliness attracts him, but he knows about evil, then does not do it.

Firmness values are tied to positive meanings, as stated by To Ciung that there are four strengths of constancy: First, not reneging on the promise, second not betraying the agreement, third not canceling the decision, not changing the decision, fourth, if talking and acting does not stop before it is finished. This explains, the need to establish firmness by always keeping the promises that have been said.

Speak honestly by not canceling and changing something that has been agreed upon between the authorities and the people and working optimally for the benefit of the people not for the benefit of a group or private group. Fifth, Warani (Knight), a leader should have the nature of warani which means dare to take action to maintain the stability of the government.

Courage is very necessary in government because if a leader is not a warrior, then it is easily influenced by others or further by his subordinates. Warani context means dare to act and dare to take risks. That's a leader in a government institution. Sixth, Masagena (Ability), propriety values are closely related to physical and spiritual abilities

(makamaka).

Submission or acceptance of something must be based on decency and ability. Makamaka emphasizes more on the appearance of the responsibility. The word thank you is the word loan in Bugis. Previously, if someone received something from someone, the recipient said happily or happy. For example, he said "marennu, temmaka rennuku" was happy how happy I was.

The ability here also means that a prospective leader should have sufficient wealth or wealth. Seven, Makarritutu (Precautions), it can be intended that a leader in running the government should be careful. Do not let the led organization be brought to negative things not on positive things.

For example, there is a tendency for corruption to collusion and nepotism, justifying any means of achieving a goal and so on. For this reason a leader who is capable of being responsible and prudent in every action is needed. IV. CONCLUSION The Bugis kingdoms in particular the Kingdom of Bone had a pattern of leadership with the confederate government.

The king's policy-making process is assisted by traditional advisors and councils who are considered as representatives of the people. The values and essence of democracy appear in the political culture of the Bugis Kingdom, including the Kingdom of Bone. The people **have the right to express** opinions in an orderly manner based on the rules.

Likewise the people can protest and criticize the ruler or king, as well as the right to get protection and welfare. The basic values of mutual humanizing, become a benchmark in building relations between the king and the people. This was demonstrated by King Bone La Tenrirawe Bongkangnge in taking a policy of siding with his people. Basic values such as, Lempu' (honest), Adatongeng, (right words) Getteng (firm) and Amaccang (intelligence) have a central position in running the government in the Kingdom of Bone. Skill that is not sourced or not accompanied by honesty, will not be able to sustain the maintenance of the nation's 'wealth' and the people.

Lempu' (honesty) must be called for, preached and practiced by the leader. If the source of intelligence is honesty, then sabbinna (witness) according to La Mellong Kajao Laliddong is Gau '(deed). The Bugis virtue values are proven by Arumpone La Tenrirawe Bongkangnge (1560- 1578).

During his reign in the Kingdom of Bone he was known as a king who was very adherent to adat (ade '), making him a king who was highly respected by the people in his reign.

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