

Democracy Values on Learning Local History of South Sulawesi

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Abstract— The discussion of this research is the learning of local history has a strategic meaning in the formation of student character. Historical learning not only serves to provide knowledge as historical fact, but also aims to awaken students to raise awareness of its history. The purpose of this research is to provide students understanding about the existence of democratic value in local history material. The type of research used is qualitative research combined with historical research methods to reveal events chronologically, especially the local history of South Sulawesi with democracy. The data's was collected by using observation, documentation and literature review. The results of the research indicate that various democratic values are implied in the local history learning materials, either in the form of messages from scholars or implied in local history events of South Sulawesi.

Keywords— *the value of democracy, local history*

I. INTRODUCTION

Indonesian nation at this time faced with various complex problems, such as moral imbalance, morals, social, economic, politics that leads to waning national identity. It proves that education has not been able to create and realize Indonesian people that are religious, intelligent and nationalist. Social inequality is a fact of every aspect and institution of society. Such inequality results in damage to the moral dimensions of a nation (Ubong, 2013, 61).

Sledright argues that history learning encompasses challenges, such as the nature of learning objectives, challenging learning resources because they are fragments of the past, complex culture and lack of facilities or media in out-of-class teaching, whereas learning outside the classroom can tell the real events. Wade argues that historical learning with local issues not only can analyze historical values, beliefs and attitudes but can analyze past interactions with the present (Mayer and Paticia, 2011; 119).

Historical fact is not only to be crammed to the students, of course also not only to be understood but required to stay away from the mindset mono causal to establish nation building student. Avoiding a causal mono mindset gives students the opportunity to process reflections in order to be able to act more wisely and wisely. Moral learning can be characterized as an effective normation given by a strong community characterized by an appropriate view of human

development and governed by a justifiable norm including the norm of justice. (Nucci, 2014).

Teaching the value of character in educational institutions should bring the intellectual and moral heritage of the culture because of the curriculum of the source of moral wisdom. Peterson and Seligman argue that virtue and strength of character can be found in all cultures and universals (Boe, Henning and Frederick, 2015; 804). Local history with the integration of democratic values can provide meaningful experiences for students because they understand, internalize, and actualize through the learning process. That is, the value can be absorbed naturally through everyday activities. In other words, learning history should be functional, in addition to mastering the rules of history, learners must use for various purposes, including identifying the value of democracy in the learning of local history.

II. RESEARCH METHODS

Interpret a phenomenon (Kuper, Scott Reeves, Wendy Levinson, 2008; 740). Historical research is used to reveal historical events chronologically. The historical research has 3 steps according to Grigg: (1) research, or identification and location of the source and selection of evidence of this; (2) analysis, usually divided into external and internal criticism; and (3) synthesis, or interpretation. Golder points out that historical research has five steps: (1) selecting topics and gathering evidence, (2) critically evaluating sources of evidence, (3) critically evaluating evidence, (4) analyzing and interpreting evidence, and (5) presents evidence and conclusions. Smith and Lux suggest that the method of historical research as a qualitative and interpretative study with three steps: (1) investigation, (2) synthesis, and (3) interpretation (Porra, 2014, 553).

III. RESULTS AND DISCUSSION

One of the great values of the people of South Sulawesi should be passed on to the young generation is the value of maradeka or the value of democracy. The value is much expressed the to acca (the cendikia). Democracy mask proposed by Puang ri Maggalatung, Kajao Laliddong, Whitewater If and other cendikia. While the application of maradeka character values has been applied by kings in South Sulawesi, for example the formation of ade pitue in

Bone Kingdom or decision making in Wajo Kingdom with the principle of shrimp slug.

A. Paseng Democracy

In South Sulawesi has local values that can be integrated in the democracy embraced by the Indonesian nation until now contained in various sources of history, one of which is the paseng (message) of the cendikia, for example the message of the whitewater When that contains the value of democracy, called the country there are four: 1) customs that are actually implemented, 2) adat is maintained and maintained; 3) law is upheld, 4), unforgettable promise (Tangke, 2006: 5-6). The point is a country if it has laws or rules that are firmly held by the governing rulers. In relation to the local history of South Sulawesi, especially in the pre-tomanurung, country or wanua (Bugis) bate (Makassar) the rule of law did not exist so that the condition of sianre bale (strong in power, so between wanua / bate one and the other at any time chaos).

In the development of the history of South Sulawesi, the inter-royal political alliance is also a very important democratic moment, for example the Gowa and Tallo kingdoms place Tallo king as mangkubumi Gowa-Tallo Kingdom (Makassar). While in other Kingdoms, as in the Kingdom of Bone formed ade adat pitue (adat seven) council that acts as a legislative body.

The doctrine of the reign of Kajao Laliddo demonstrates the doctrine of democracy with the limitation of the king's power. The king did not act arbitrarily, even though it was mandated by the rule of law. Full attention is directed to the interests of the people according to the mandate entrusted; the king must be honest, intelligent and courageous to run the law without choosing love for violators of the law. Its mission is presented with an idea, is peace and friendship or peace in friendship, while its political concept is in unity and unity. A form of democracy is not absolute. Sovereignty is in the hands of the people with a system of representation, while the king must rule with honesty, constantly thinking and seeking all things for the welfare of the people and not to grant the people all kinds of rules.

In running the government, the king always rely on God. Kajao Laliddo argues that monarchy is a form of good governance, because it can nurture peace because of the unity of mind from execution. The teachings of Kajao Laliddo were used by the Kingdom of Bone and became the guidance of another Bugis empire that had been influenced by Bone in the following period. The influence grew, especially after King Bone XIV La Tenritatta MalampeE Gemma'na held supremacy in South Sulawesi in the mid-XVII century. The messages contained in lontara, form a dialogue with the king. There is a message that is not in the form of dialogue, but in the form of expressive language of advice.

2. Events of Democracy

The simple leadership can also found in a simple society. In South Sulawesi prior to the arrival of tomanurung, the leaders in each wanua or bate are not absolute, or aristocracy but based on the laws of nature, the most powerful in power. In subsequent developments, there is a type of leadership that is absolute, the highest power is

in the hands of the king at the time of the kingdom stand in some areas in South Sulawesi. The person who has the right to be the king is the tomanurung.

Under the leadership to manurung there is an agreement between to manurung with seven groups of people (matowa anang). The covenant or oath was uttered by the king, indicating that the king's power was not absolute. In the agreement firmly established the rights and obligations of the king. The king's obligation is to respect the human rights and private rights of the inhabitants (Zuhro, 2009: 110). Based on the content of lontara kingdoms in South Sulawesi it was found a statement of loyalty of the people to leaders in the form of pledge of allegiance. The pledge said that "we will not reject what you love. We will not like what you reject. You are a current, and we are logs. The valley you stand, but the hill that we cover. We have your Sabdamu, we obey you "(Hamid et al, 2004: 10-11).

Among the forms of union government that flourished in South Sulawesi, there were several union governments in the later development into the form of the kingdom by displaying the concept to manurung. Konferedasi Gowa, for example, which was originally a fellowship of nine concessions, then turned into the Kingdom of Gowa, after being found a beautiful princess who descended from heaven and was crowned as queen. Nine kareng who was originally a member of the fellowship then became a royal council known as kusuwi yang salapang. Board kusuwi yang salapang, then changed its name to bate salapang (nine Panji) (Cummings, 2015: 148).

The inauguration pledge between to manurung and karaeng a member of the fellowship of the Kingdom of Gowa indicates the presence of a tomanurung to rule humans on earth is not the owner of absolute power. In the pledge there is a determination of the rights and obligations of each party. It clearly shows that the myth to manurung is merely a concept of legitimating the king's position for the formation of the kingdom, as well as providing a supermassion for kings and descendants as the top layer in the social life of society.

Democracy adopted by Bugis Makassar people decided a problem is shrimp or warehouse shrimp wanua. Leader of shrimp sipulung, namely whitewater matowa (adat chairman) is obliged to ask opinion to participant of shrimp scavenger. Participants present are obliged to express their opinions. Decisions based on the principle of massolo pao ', a decision of a common will. Selection begins with a snail shrimp that presents petta ennengge (six wanua leaders). The value of democracy enforced in the Kingdom of Wajo gave birth to the term maradeka to Wajoe, ade'nami napapoang (merdeka is Wajo, adatlah which is called). In carrying out the government of Arung Matowa Wajo accompanied by three dignitaries or high officials called paddanreng which is representative of the clan group. This shows that the system of government in the Kingdom of Wajo is familiar with the system of representation. In the election of the king known term mangngelle pasa ', it means down to the field looking for a candidate leader. Everyone has the opportunity to become a king, including ordinary people, provided that they qualify as a leader, for example; honest, courageous, responsible (Zuhro et al, 2014: 145-156).

In the days of war involving the Kingdom of Bone and Gowa, one of the events in a treaty that existed in Caleppa (Bone), also contained democratic values. This agreement came about after the seven-year war between the Bone King La Tenrirawe Bongkange and King Gowa I Tajibarani Daeng Marompa Karaeng. Data that were killed in the battle, Kajao Laliddo played an important role in the agreement.

Of the various *paseng*, as well as events that describe the value of democracy in the kingdom has a correlation with the value of democracy in the concept of the present, namely the highest power is on the king. Local governance systems relating to local wisdom illustrate in the following statements: *patuppui ri adee*, *pasanrei ri sara'e*, loading *rap rapes*, *mupatarettei ri warie*, *mualaipepegau ripobiasange*. The point is joints on *adat*, rely on *sara* (Islamic religion), pay attention to the state of the people, order according to the rules and compare to the habit. Decision-making and implementation first relied on customs, teachings of Islam, community life, rules and customs of society (Jumadi et al, 2009: 50). In decision-making relating to legal issues in *adat* found four basic principles of legal settlement called *eppa ure'ne talke*, respectively; 1) the words of both parties (*adae guardians*), 2) acts of both parties (*gau'weali-wali*), 3) the position of both parties (*onroe guardians*), 4) witnesses of both parties (*sabbie guardian-guardian*) (Jumadi, 2009: 94-95).

The noble value of democracy in the people of South Sulawesi is still found in *karampuang* community until now. In carrying out traditional government divide tasks into three groups, 1) *ade eppa* (legislative), top position and is the last door in completing a case within the *adat* area. If any of the *ade eppa* who does not accept a decision, then considered the decision is not valid. 2) *pakkatenni ade* (executive) is a post that carries the wheels of daily government headed by *to matoa*. 3) *pabbicara*, is a judicial institution that functions to handle cases that occur within the customary area (Muhannis, 2014: 45).

IV. CONCLUSION

1. The study of the value of democracy in local history material can be used as a reference for democracy of Bugis Makassar society. Various expressions can be a guide in the exercise of power or government.
2. The value of history must be reflected in the student's actual behavior patterns. Historical materials not only change the course of life without heeding the value of the perpetrators and the community. Local history that tells the story of the past struggle has the potential to be studied and applied in today's life.
3. References that exist only discuss a particular temporal event or in a particular spatial. The solution of the problem is to develop a source of local history learning that integrates the value of character in preserving the values of the Indonesian character without sacrificing the identity of the regional uniqueness.

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