

The Social System of Buginese People in Modern Era: A Review of Sociological History

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Abstract—This paper aims to describe and analyze the existence of the social system of Buginese People in the context of history. The current social transformation in the various dimensions of Buginese People in South Sulawesi is interestingly related to the question of how the social system in the Buginese society still exists since local noble values confronted with global values. The Buginese society offers values about new lifestyles, yet, there is siltation of meaning to this social system. They are replaced by new values of modernity that tend not to be controlled. Using historical sociology approach, this study found that the identity crisis also hit the local community and the characteristics of Bugis is no longer a part of everyday life. This problem will create a new pattern of the social system, where the social system of Buginese People began to disappear. It is needed to re-examine the elements of social systems formation, the implementation of social systems in the modern era, and strategies to maintain it. The unit analysis of the social system in this study are the belief system, knowledge, rules/norms, position and social role, the nature of power, democracy, and the nature of life and life in culture sociological analysis with a historical approach to this social system. It will also lead to the emergence of a synchronic discussion between the past and the present, linking the meaning and the possibility of system reformulation.

Keywords—social systems, Buginese people, modernization

I. INTRODUCTION

Bugis ethnicity is one of the four tribes in South Sulawesi namely Makassar, Mandar, and Toraja. Bugis people are known as tribal nomads who spread to various corners of the archipelago abroad. They are also known as an open society, where they quickly experience social and cultural changes. Bugis people inhabit some districts in South Sulawesi Province, such as Wajo, Bone, Soppeng, Pinrang, Barru, Pare-pare, Sidrap, Sinjai, Maros, part Pangkep some as well as some other areas. Historically, they left their hometown and inhabited the city of Makassar and develop along with the dynamics of the city. Bugis populations also spread to Kalimantan, Nusa Tenggara, Papua, Java, and also Malaysia and Singapore.

Living with other tribes in different regions have influenced the culture of Bugis people including their social system. In addition, the influence of modernization in various aspects of life has also led to the social transformation of Bugis society. Hence, the attempt to retrace the social system of Bugis society has historically become an interest in the reestablishment of social systems in this modern era. The social system of the Bugis people as a cultural heritage in the past can be used as a guide to

reorganizing social bonds that have been loosened due to social changes that occurred in this modernization era.

A philosophy of life called *pagaderrang* is a guide for Bugis people in the activity and interact in society. This philosophy of life has 4 (four) principles namely: (1) Principle *mappasilasae*, which manifests *ade* 'for the harmony of life in behaving and behaving in the *pangaderrang* behavior; (2) *Mappasiswae*, which is manifested as *ade* 'to delegate the blast on each violation of *ade*' stated in speech. This principle states the guidelines of legality and repression undertaken consequently; (3) *Mappasenrupae*, i.e. manifesting *ade* 'to the continuity of previous patterns expressed in the jaws; (4) *Mappalaiseng*, the manifestation of *ade* 'in choosing clearly the extent of the relationship between humans and social institutions, to avoid problems (chaos) and other instabilities. This is expressed in the review for every variation of de behavior of Bugis humans [1].

The existence of socio-cultural values in *pangaderrang* has survived and become the view of Bugis life. It is caused by two factors. Firstly, for Bugis people who have received total *adat* in socio-cultural or other life, they consistently or firmly believe that only by adhering to the custom, peace, and happiness of each member can be guaranteed. Secondly, the implementation based on *adat* is the pattern of behavior and the way of life in society. The Bugis life philosophy that became the view of life and behavior patterns can be found in Lontarak Pammulanna Wajo which includes advice of Puang ri Maggalatung. This philosophy values the importance of implementing the meaning of *siri* 'against the rulers (kings) of Wajo, listed in Puang ri Maggalatung: *Padecengiwi bicara-e, Parakai ampe-ampe malebbi-e, Gavgau lalo' tennga-e, Paritenngai bicara ri tennga-e*. This message means improving speech when speaking, correcting noble and honorable behaviors, moving simply or not being arrogant, placing in the middle for middle talk, not exceeding, and being impartially before knowing its true position [2].

Examining the various sources of the document that exists, studies on Bugis society and its culture in South Sulawesi have already been done. An in-depth scientific study of the Bugis and its cultural heritage has been conducted since the 19th century AD by a famous Dutch priest, B.F. Mathes. He did service in Makassar in 1884 and began his research by collecting various data from different resources including *Lontarak*. Finally, studies from the Netherlands successfully completed the Gospel and Dictionary of Makassar Language, entitled *Makassarsche en*

Boeigeesche Woordenbook. Other studies are the potpourri of Makassar, entitled *Makassarche Chretomathie* and *Boeigeesche Chretomathie* [2], [3].

Study on the history of Bugis and its culture has also been done by R.A. Kern who managed to compile a monumental script titled "I La Galigo." This work contains the story of not only Bugis but also tribes in Toraja, Enrekang, Mandar, Wolio, Kaili and Gorontalo. Even this work is then regarded as a world cultural heritage that has aligned its popularity with the story (epos) of Maha Barata. Another work on the cultural heritage of Bugis society is Mattulada's "La Toa" [1] and Pelras [4] with his "Bugis Man."

Some of these writings examine the social system of Bugis society in the past. This paper specifically recounts sociologically about the social system of Bugis society in the modern era. Referring to the various problems, we want to explore when the Bugis society began to disappear. We started by identifying the elements of social systems formation, the implementation of social systems in the modern era, and the strategic tool of maintaining it. The unit of analysis of the social system in this study is the belief system, knowledge, rules/norms, position and social role, the nature of power, democracy, and the nature of life, as well as life in culture.

II. METHOD

This study uses a historical sociology approach for two main reasons. Firstly, social change Bugis society is a meeting of various processes and factors that must be seen and linked to the social reality that accompanies the previous. Secondly, the realities of Bugis society life must now be seen as a structural legacy of the past. Thus, the process of re-enacting the social system of the Bugis society in the modern era must relate to the historical process.

As a sociology study that uses a historical approach, the research method for studying the social system of Bugis Society is done by referring to the historical methodology. Kuntowijoyo in Rusvitaningrum & Sudiyanto [5] describes five stages in historical research: topic selection, source collection, historical criticism, interpretation (analysis and synthesis), and writing.

Stages of history work according to Gottschalk [6] has the following stages: (1) heuristics, the activities of collecting traces of the past; (2) criticism, i.e., to investigate whether the traces are true, both form and content; (3) interpretation, that is to define meaning and interconnectedness rather than the facts obtained, (4) presentation, i.e., to convey syntheses processed in story form.

The collection of related sources of data on the social system of Bugis society in the past was done through literature review and documents containing the required data. This data is obtained from libraries as well as private collections of people. The data concerning the current life of Bugis society was done by direct observation of existing social phenomena. The source criticism is made by comparing some relevant references or reviewing similar things and finally making interpretations or data obtained. The last stage is the presentation of writing in the form of narrative sociology-history that compares the social system of past Bugis society with the reality of life now.

III. RESULTS AND DISCUSSION

There are six elements of ontological assumptions that emerge as the general basis of historical sociology: (1) social reality is not a fixed state but a dynamic process; (2) social change is a meeting of processes with various factors; (3) the society itself (which undergoes change) is not seen as an entity, object or system, but rather seen as a changing network of relationships, encompassing tension or harmony, conflict and cooperation; (4) the sequence of events in a social process is seen cumulatively; (5) social processes are seen as the creation of agents (individually or collectively) through their actions; (6) it is acknowledged that human beings can not build the society they want, but they build it on the structural conditions they inherit from the past [7].

Based on Sztompka's view [7] of the ontology assumption of historical sociology, time must be seen as an internal factor that remains in social life. That is, what happens, how does it happen, why it happens, what its consequences, it all depends on the timing of it, to the place within the process sequence, as in the rhythm of events that marks the process. The nature and characteristics of the phenomenon are seen by time, as well as their regularity. Therefore, some overlap, partially corroborates, some separate, mutually supportive or mutually destructive. The state of society is always a concrete crossing point of many different, heterogeneous, and multi-way processes. In addition, each phase of the social process is seen as the result and cumulative effect and crystallization, as the intersection of all previous phases, and simultaneously as the antidote of the next phase. At every historical moment opens the possibility for the continuity of the next process but is severely limited by the whole process that took place before. In addition to the social process phase, there are also some people, collectively. Groups, social movements, associations, and so on whose actions give rise to the social process. Each phase of the social process provides a stack of opportunities, resources and facilities (raw materials) for people studying the construction of social reality. This means the existence of a dialectic between action and structure, in which action is partially determined by the previous structure, and the structure which is then generated by the previous action. In relation to this study, the social reality in the life of Bugis society found today is seen as the product of a series of events in a social process that is seen cumulatively.

The emergence of the sociology of modern history as a theoretical perspective on social life, spearheaded by Elias [8]. In his scientific journey, he is notoriously keen to criticize the shifting concerns of sociologists to the present that mark the orthodox consensus on the level of theory and fact that can not stand the criticism at the level of empirical research. The antidote that makes the abstraction of the diachronic and dynamic state of social life is found in a process perspective. The assumption of this perspective, therefore, acknowledges that the present state of society is only a momentary phase in the long flow of human history that comes from the past, destroys the present, and is pushed into future possibilities [7].

In sociological view, all individuals that exist in a society is a unity (social system), in terms of economic, cultural, and religious. Likewise, Bugis individually constitute a unity of the social system of society. They are an important part of the implementation of siri values' in social interaction to

many communities in each region of South Sulawesi. The social system in this sense is understood as an "ideology or belief" bond to the ancestral message.

Therefore, if it refers to the sociological paradigm, the constituent elements of the social system of Bugis society are the emergence of community sentiment. If it refers to Soekanto's view [9], the elements of social bonding (social system) among Bugis society are (1) Feelings, where Bugis try to identify themselves as a group, where they call themselves as our group, our feelings and so on. (2) every Bugis person is aware of his role in the group, and the and this role is found to be possible to run the group. (3) Mutual need, every Bugis person who becomes part of the local community, feel himself depend on the community including physical and psychological needs.

The position and social role of Bugis people, in reality, can be seen in the upper, middle and lower class. This is based on Soekanto's [9] that in a community, there is no balance distribution of the rights and obligations. It is found to be difficult to trace the establishment of social structure Bugis-Makassar society. Hence, it is based on the assumption that the emergence of *To Manurung* in some areas in South Sulawesi gives influences to the social layers in the community. The social layer is based on ascribed status. According to Friedericy, the social layering of Bugis-Makassar society consists of 3 layers namely *Anak Karaeng*, *To-maradeka*, and *Ata* [1].

The social stratification of Bugis People (also Makassar), especially in the period of XIV-XVII century in South Sulawesi, consist of: (1) *Arung-anakarung*, the nobility, *To Manurung*, with all his attributes; (2) *To-Maradeka*, *To-Deceng*, and *To-sama*, namely the beba, good people, and ordinary people. They are the fellowship of indigenous peoples, the owners of fellowship and natural resources, including land, forests, and waters; (3) *Ata*, an additional layer of war losers, or those who sell themselves. This layer is less important in politics, economics, and society and the number is limited [10][2].

The interesting thing about the social layers category proposed by Mattulada [1] is whether social layers are related to land ownership status or other assets. The first layer is placed in a noble place, respected, and adhered within certain limits, but that status does not grant him the right to own the land. In another sense, their status is still regarded as people from outside. They are given *Tana Kalompoang* or *arajang*, for a place of life as a respected person.

The social stratification of the Bugis people is found to be very simple as it is written in I Lagaligo and other original manuscripts. There are "white blood" group, those who have tied relationship to the king, and the "red blood" group, as laymen, *tau sama* ', and *ata* (slave) [11]. This type of stratification has impacted the selection of a spouse. For example, if marriage occurs between the two groups, it can change the class of the person involved. Nevertheless, men with lower level, cannot marry women from the higher status, whereas men from higher status can marry women of lower status.

The results of Pelras's research [4] show that in the time of the first empire, the highest social strata in the Bugis society after the King was *Ana' Mattola* (crown prince), a child who could replace his father's position to become king

(prince). The next level after *Ana Mattola*, grouped again into two parts, namely *Ana Seng'eng* and *Ana' Rajeng*, which is then also divided into two levels. If there is a marriage between men and women of different levels, then the position of the child is in the middle position of both parents. For example, if an *Ana' Mattola* married a woman from ordinary people, then the child born is called *Ana' Cera Siseng*. Furthermore, if *Ana Cera' Siseng* marries an ordinary woman, then her born child is called *Ana' Cera Tellu*, if *Ana' Cera' Tellu* marries ordinary people, then her born child is called *Ampo Cinaga*, *Anang*, *Anakarung Maddara-dara*. Below from it all is the common people (*Tau Sama*), and *Tau Maradeka* and the lowest level is *Ata'*.

In Bugis society, the origin of social stratification is closely related to the myth of their ancestors who emphasized the two elements of the nobility as the descendants of the gods and the kingdom of Luwu Kuno as the center of power. The first Pelras hypothesis emphasizes that the emergence of Bugis nobility occurred during the rise of kingdoms around the 14th century. Immediately after that, economic change became the trigger for change (especially in agriculture), especially in Luwu. The next Pelras hypothesis of the Bugis social stratification roots had existed long before it coincided with the arrival of the outer population that occurred in the first century AD [4][2]. It can be seen that traditionally, noble status to a particular person today is like a mere symbol. Social stratification is attributed by economic indicators such as the number of capital owned by the person, the type of living facilities they have, and the important position they have within the society. Following these parameters, the level of education has also become another indicator that influences one's status within society.

Another interesting social system of Bugis people studied is the value of *siri'*. This value is critical and becomes a determinant factor of one's existence in life. The value of *siri'* plays a critical role in the existence of Bugis people. Those who do not have this *siri'* value, will be regarded as an animal. As the statement: "*Siri'e mari nariase tau, narekko de'ni siri'ta taniyani 'tau na'keiya rupa tau mani asengna, nappana naia tau de'esiri'na de' lainna olok-koloE.*" It means only with *siri'* we are called human, if there is no *siri'* we are not human but only human, and without the *siri'*, man is no different from animals [12].

Siri' in the social system of Bugis People seems to have been interpreted extensively concerning various aspects of life. The implementation of the definition implies that *siri'* substantive is the desire to do good for themselves and fellow human beings in improving dignity, prestige, and humanity. In this context, social interaction should be guarded by the *siri'* cultural values. *Siri'* is a concept that includes the idea of self-worth and shame, as well as the origin of self-esteem. On the one hand, this term is used to refer to someone who has been humiliated, while on the other hand, it has a relationship with shame, when one neglects his own dignity and self-esteem. Under such conditions, the person who has made *siri'* is expected to do something to restore self-esteem [13]. If using a functional theory, *Siri'* is interpreted as a stimulus or a driver for life and life it self. This includes the motivation to build, change, improve, and enhance the fate of individuals within the group. The culture of *siri'* can be perceived as honor, dignity, and the view of life for Bugis people.

Along with the modernization in various aspects of community life, the social system also changed. For example, the size of the social stratification of Bugis society is no longer based on the nobility of the lineage; it is also measured by property or economic ownership. This fact shows that the elites in the midst of modern society are those who are rich and hold important positions in the structure of government. For those who are descendants of nobility and still want to occupy an important position in society, he must work hard and try to become rich. Thus, multiple social degrees can be held as a rich traditional elite. It is also a force for self-motivation for Bugis people to improve themselves, especially in the economic sector.

IV. CONCLUSION

This study found that the formation of a social system of Bugis People, especially the social stratification, starting from the emergence of To Manurung legend which is believed by the community as human goddiah and the rise of kingdoms in the Bugis. In the social life of Bugis society in the past kingdom, the values of Siri 'serve as a guideline in arranging family life and society. The implementation of siri' values can be seen in social interaction, including the way of speaking and acting. The importance of these values is that a person who is deemed to have no or no Siri value, then he is considered to be the same as an animal. The importance of Siri's values as a social system of Bugis society requires a social and cultural movement of the historical dimension to bring back life in Bugis society in the modern era. This attempt is required to counteract the bad influence of other culture from the outside.

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