

Process of Domination of Bugis Ethnic Authority in Nunukan Regency

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Abstract. The presence of ethnic Bugis in the Nunukan district is estimated to have started in the 17th century. At that time, the Bugis people survived in the Nunukan area by working as farmers and fishermen. Since then, the descendants of the Bugis tribe have controlled various fields in Nunukan, including politics. It can be seen from the circulation of Bugis, who occupy strategic positions in government, both the legislature and the executive. Leave from that explanation study. This discusses how people from descending ethnic group Bugis build power in the district Nunukan. Using a descriptive qualitative research approach. To explain the phenomenon of Bugis descent in building power in Nunukan Regency. This research shows that controlling the Bugis tribe in Nunukan Regency was carried out in two sectors: economics and politics. The economic sector is carried out by controlling agricultural land, trade, and shipping. In politics, entering into the regional political system as a regional head in both the executive and legislative branches.

Keywords: Domination; Bugis; Power, Hegemony

1 Introduction

In the tradition of the Bugis people, the diaspora or migration is usually referred to by the term *sope* ' (wandering). Wander for a person Bugis means leaving the village page for a fairly long time even some Bugis people who do overseas settle And do not return to the area of their origin. Person Bugis Wrong about One ethnicity originating from the province of Sulawesi south, specifically in the east And middle South Sulawesi. The story about overseas done by person bugis Wrong is only one explained by Andi Ima Kusuma. Telling the story of the adventures of *Opu Daeng Rilaka*, a descendant of Datu Luwu *We Tenrileleang in Johor, Malaysia*, in century 17. [1] In the story, the told that person Bugis Overseas is supported by maritime traditions that are owned.

Simple maritime tradition This means that the life of the Bugis people is closely related to the sea. Even the sea is a part of the life person bugis. The history of the migration of Bugis people in the view of J. Noorduyn mentions the reason repair life become Wrong One factor Which causes person bugisto leave the village page (wandering). [2] No means of circumstances in the area. The soil was not fertile, but two major events occurred that led to political stability not being conducive in the area of South Sulawesi at that time. The event in question is the Makassar War And Movement DI/TII.

The arrival of ethnicity Bugis in Regency Nunukan in predictions started in the 17th century. At that time, the Bugis people survived in the Nunukan area by working as farmers and fishermen. This can be seen from the traces of the remains of the people. The Bugis are still controlling agricultural land. Farming and fishing become the main occupation of the Bugis people because of the potential of the Nunukan Regency area at this time, That part big forest And sea.

Presence of ethnicity Bugis in the regency Nunukan Which only opened agricultural land at first. Gradually the Bugis people began to enter and even control some of the center economies, Which were strategic in the region regency nunukan. Like land agriculture, markets, terminals, and ports. This condition then slowly shifts the existence of ethnicity Dayaks And ethnicity Tidung as a group ethnic Which is dominant in the area. [1] Not only in field economy The dominance of the power of the Bugis people in the Nunukan district is not only in field economy but also in field politics. It can be seen from the distribution of Bugis who occupy strategic positions in government, both the legislature and the executive. Among the legislative positions, the majority of members of DPRD originate from ethnic bugis.

Based on the results Election General 2019 show member Board 44.0% of the Regional People's Representative Council (DPRD) of Nunukan Regency is filled by People Bugis, while the Tidung people are only 8% and the Dayak people are 20%. Bugis' Domination was also strengthened by the election of the DPRD chairman and his two deputies from Person Bugis. At the same time, the Domination of the power of the Bugis people in executive positions can be seen from the ability of the Bugis people, who until now still maintain the position of head office area in the district nunukan from circles ethnic bugis. From the First time carrying out the election head area until the moment, This victory always came from the candidate's ethnicity ones, Bugis. There are also the names of the regent and deputy Regent of Nunukan based on their ethnic background.

The election results for the first regent of Nunukan district from 2000 until the Local election fifth in 2020 were always won by a candidate regent from the Bugis Ethnicity. At the same time, the deputy regent position experienced a change ethnic between Person Tidung And Dayaks. Leave from explanation the study This discusses how people from descend ethnic group Bugis build power in the district Nunukan Good in context political nor social society.

2 Methods

This research was conducted in Nunukan Regency. The approach used in this research is descriptive qualitative research. This approach was chosen to suit the objectives of this research, where the research objectives are expected to be able to describe, explain and describe the phenomenon of Bugis descent in building power in Nunukan Regency. The technique used in collecting data is in-depth interviews.

3 Theoretical Review

3.1 Theory of Hegemony

Hegemony (*Egemonia*) in Greek means mastery of one nation over another. In Gramsci's view, hegemony is a consensus by which Domination is gained through reception ideology class hegemony by class hegemony. For Gramsci, hegemony is not awakened through Domination by the use of power but more through connection agreement with the use of leadership, political And ideological. For Gramsci, hegemony is not awakened through

Domination by the use of power but more through connection agreement with the use of leadership, political And ideological.[3]

Leave from view Gramsci on so, thinking Gramsci's hegemony can be seen as an attempt to herd people other or certain ethnic groups to assess and view conditions social in a framework determined by the group Which wants to build hegemony. So it is at this point that Gramsci's thoughts on hegemony are built not through coercion but through ideology(mark). [7] Ideology may include cultural values, customs, religion, and so on. So that hegemony can be awakened through products, Culture, custom, and religion, which seem to determine something Which looks at Good And Correct Good in a manner moral nor a manner intellectual.

Based on the description, they use the hegemony theory in writing. This is used as a Wrong analysis to see the process of descendants of Bugis in building power in the district Nunukan. Where discussion previously has explained that the existence of the Bugis Ethnic in Nunukan Regency as one of the ethnic groups newcomers can be accepted by other ethnic groups, including ethnic native to the Regency Nunukan. Even Bugis' ethnic capabilities build Domination over ethnic others in the regency.

4 Results and Discussion

4.1. Bugis Authority in Nunukan Regency

4.1.1 Mastery in the Economic Sector

Person Bugis wanders with motivation and wants to look for fortune (*massapa dalle*), which is manifestation awakened through the principle series. They come to look for fortune in various ways (which are important halal) to improve their economic status. Matter Khusyairi's findings strengthen this that the ethnic and economic problems of Bugis are the reason important in the migration process. They are ashamed (*masiri*) to live in their hometown with low condition economy or mediocre. [8]

The spirit and work ethic that people overseas have is never giving up because, inside him, the ancestral message was imprinted that *lebbireng telleng, na to walia* which means very start business, Don't return go home before reach What Which You aspire. [9] Because only with hard work, patience, and perseverance can people reach success, which is in *ridhoi* God (*Resopa temmangingi* your name letter *pammase* the Gods). [9] The principle here is Which Then become spirits For control pockets economy, as well as contribute to development in regency nunukan.

Based on field findings, many Bugis people choose to stay settled in the Nunukan district. Even the presence of Bugis people in the Nunukan district has become the dominant ethnic group that dominates the very pockets of the economy productive in this region. Mastery in the economic sector includes Land Ownership, Agriculture, and trade.

A. Mastery of the Agricultural Land Sector

Ethnicity bugis Which do overseas in various areas naturally based on diverse think about it, bro. Wrong One reason underlying person Bugis wandering is seeking a more decent life. The research conducted by Usman Idris on the island of sebatik explains that the Wrong factor caused the arrival of the Bugis people on Sebatik Island, Nunukan Regency, due to economic problems. Regency nunukan is an area That, side by side direct with Country Malaysia, becomes a very strategic area for boosting the economy. [10] This is because regency nunukan is a region zone cross-transit Country.

People's success Bugis in Nunukan Regency cannot be separated from people's

abilities bugis in adapting to the local population. [11] The success of the Bugis in the district Nunukan can be in track of the various professions they live in. Among them are agriculture, trade, and the provision of shipping services. In agriculture, the Bugis people in the Nunukan district not only work as farmers but also become land owners on farms, especially plantations of a coconut palms. The ownership of agricultural land by the Bugis people can be seen in the Sebatik and Sebatik areas in the region of Culture. Where the second area is the area Which most Lots produce palm oil. The land ownership of the Bugis people in this area is inseparable from the early history of the entry of the Bugis people into Nunukan land. According to Rudiatin, the Bugis people in Beddurahim were the first to open land in Nunukan Regency, especially on Sebatik Island Bugis people descended from the bone in 1963. Then followed by H. Made, whose offspring Bugis wajo Which open land in the area sei mosquito And h. Moses is a descendant of bugis bones, Which open land in cape aru. Based on the description, which comes up with rudiatin, so can be said that person First Who opened agricultural land or plantation in the region batik regency nunukan is person – person bugis.

The presence of Bugis people on the island of sebatik No only build village For become residence however person Bugis on Sebatik Island can also build and manage forests into agricultural land, Which can increase the economy of public Bugis for they Which do migrant in the regency nunukan. The amount of land Which Still form forest is caused because person Tidung operates life a day – day very hold message ancestor they Where land And forest is inheritance ancestor, And person Tidung trusts me to take advantage of it For necessity certain. Because That forest for person Tidung must be maintained, For interest generation. [12]

Different case with person bugis specifically Which do overseas in nunukan district. The forest, for them, is an asset that must be utilized and managed to become agricultural land. With this assumption, the Bugis people in the Nunukan district in a manner slowly. Then conventional land from forests became land agriculture. Because here it is, Then person – person Bugis in regency nunukan become owner land agriculture And plantation scattered in every region Which There is in regency nunukan. Bugis people dominate ownership of oil palm plantation land in Nunukan district asan ethnic comer in regency nunukan. Although No There is data in a manner details explained related to Ownership land person Bugis in the district Nunukan become description how is the existence of Bugis people controlling plantation land in Nunukan district. Even land owned by the Bugis people is far more than that owned by other people, Tidung and the Dayaks, which incidentally resident original regency nunukan.

4.1.2 Mastery in the Field of Politics

The power of the Bugis in the political field in the Nunukan Regency has been going on since Nunukan Regency was formed in 1999. This can be seen from the Bugis people's electability in the Regional Head and legislative elections contestation. The election for the Regional Head of Nunukan Regency, held for the first time on May 30, 2001, was won by the pair H. Abdul Hafied Ahmad, who sided with Kasmir Foret, who has an ethnic Dayak background. At that time, the Regional Head election was still chosen through the Nunukan Regency DPRD. Subsequently, this pair was re-elected in the 2006 Nunukan regional head elections through direct regional head elections.

As is known, the election for the head of the Nunukan area in 2006 was attended by four pairs of candidates for Regent and Deputy Regent with different ethnic backgrounds, including

the pair H.Abd Hafid Achmad - Kasmir Foret representing ethnic Bugis and Dayak, the pair Hj Asmah Gani - HM Amin Syawal Pamulang representing the Tidung and Bugis ethnic Enrekang, the Mashur Mohd Alias - Yepta Berto pair representing the Bugis and Dayak, the Jacob MP - H Arifuddin Ali representing the Banjar and Bugis.

Furthermore, the composition of ethnicity in the election for the Regional Head of Nunukan Regency was also seen in the 2011 regional head election, which was again followed by four pairs of candidates, including the Basri - Asmah Gani pair representing the Bugis and Tidung ethnic groups, the Asmin Laura Hafid - Karel Sompoton pair representing the Bugis and Dayak pairs. The Faridil MT – Jabbar pair represents the Tidung and Bugis pairs, and the Thomas Alfa Edison - Ruman Tumbo pair represents the Banjar and Toraja ethnic groups. The regional head election for Nunukan Regency in 2011 was won by the Basri - Asmah Gani pair, who are a combination of Bugis and Dayak ethnicities. The 2016 regional head election for Nunukan Regency was won by the pair Asmin Laura Hafid - Paridil Murad representing the Bugis and Tidung ethnic pairs, while the incumbent Basri - Yepta Berto represented the Bugis and Dayak ethnic pairs. The other pair is Asmah Gani Haji Andi Kasim, representing the Tidung and Bugis ethnic groups. The couple Mashur Bin Mohd Alias - Selutan Tadem represent the Bugis and Dayak ethnic groups.

Asmin Laura Hafid again won the 2020 Nunukan Regional Head election. Side by side with Hanafiah, this pair represents the Bugis and Tidung ethnic pair. The Danni Iskandar – Muhammad Nasir pair, who challenged Asmin Laura Hafid in the 2020 regional head elections for Nunukan Regency, have the same ethnic background, namely the Bugis ethnic group. Based on the description above, it can be illustrated that the victory of the Bugis people in the election for the Regional Head of Nunukan Regency is inseparable from a combination of ethnic identities. This can be seen from the simulation of couples who always build a combination of different identities. For example, Ahmad Hafid served for two periods as a companion who was ethnic Dayak. While the companion period Basri was ethnic Tidung. Then Asmin Laura, who has served as Regent of Nunukan from 2016 to now, is partnering with a Tidung ethnic partner.

The ethnic composition in the regional head election in Nunukan Regency was very influential. This can be seen when Basri ran for the second period. Although he did not run with his deputy, Basri still chose a companion from the local ethnicity. Meanwhile, Laura, running for regional head elections in 2020, partners with Hanafiah, with an ethnic Tidung background. This fact shows that actors may change, but the placement of ethnicity is important.

The acceptance of the Bugis people in the political context of Nunukan Regency is inseparable from the ability of the Bugis people to build adaptation to the local population. In addition, the Bugis people in Nunukan Regency have contributed a lot to the economic development of the Nunukan Regency. This can be seen from the existence of the Bugis people in Nunukan Regency, who control many economic sectors such as agriculture, trade, and shipping, which are the main sectors in the life of the people of Nunukan Regency. Acceptance of the Bugis people in the political context in Nunukan Regency is because the Bugis are no longer considered ethnic immigrants in Nunukan land. This shows the ability of the Bugis people to build other ethnic beliefs in the Nunukan Regency, especially the local ethnicity. Through acceptance of local ethnicity, the Bugis people in Nunukan Regency have emphasized that the Bugis people in Nunukan land are an inseparable part of the local community.

Furthermore, hegemony, in Gramsci's view, is a consensus that is built through the acceptance of ideology between classes. By borrowing Gramsci's statement, it can be said that

local ethnic acceptance of immigrant ethnic groups, in this case, the Bugis people, is not developed through coercion and power. But it is more directed to the establishment of a mutual agreement between the Bugis ethnic as ethnic immigrants and ethnic Dayak and ethnic Tidung as local ethnic. [7] This agreement can be seen in the political context of the Nunukan district, such as in the regional head election. Where is the composition of pairs of regional head candidates who always give birth to ethnicity combinations in regional head elections? Bugis people always believe that to win regional head elections in the Nunukan district, they must choose a local partner. Meanwhile, local people (Dayaks and Tidung) always believe that the people who deserve to be regents in the Nunukan Regency are Bugis people.

5 Conclusion

The existence of the Bugis tribe in the Nunukan district shows a process of forming power among the people of the Nunukan district. This study shows that the concept of hegemony explained by Gramsci can be seen in forming the Domination of Bugis power in the Nunukan district. Controlling the Bugis tribe in Nunukan Regency was carried out in two sectors: economics and politics. The economic sector is carried out by controlling agricultural land and trade. Meanwhile, in politics, entering the regional political system as regional head in both the executive and legislative branches.

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