

# Strengthening the Values of Murtabat Tuju in the Social and Political System During the Buton Sultanate Era

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**Abstract.** This study aims to understand the reinforcement of Murtabat Tuju values within the social and political framework of the Buton Sultanate era. It serves as a foundational source of knowledge and law, drawing wisdom from the Quran and Hadith, unified within a governance, nationhood, and statehood framework. These values, spanning religious, human, social, unity, national, honesty, and justice realms, intricately regulate both worldly and afterlife aspects. Using a historical research method, primary sources such as historical manuscripts, official documents, and sultanate records, alongside secondary sources like history books and articles, are employed to gather data. The findings underscore the profound significance of Murtabat Tuju values in the Buton Sultanate's social and political fabric. This research deepens our understanding of how the reinforcement of Murtabat Tuju values influenced the Buton Sultanate's social and political system, providing valuable insights for the study of its history, culture, and contemporary social and political development.

**Keywords:** Murtabat Tuju; Strengthening the Values; Sultanate of Buton

## 1 Introduction

Buton's history, marked by the Sultanate's transition from a kingdom to a sultanate during King Murhum's reign in 1332, was a turning point. The Sultanate grew into a hub of political, economic, and cultural influence in Southeast Sulawesi, with a theo-democratic socio-political system rooted in the Quran and Hadith. The Sultan, known as "khalifatul khamis," held authority under the egalitarian council "sio limbona."

Murtabat Tuju, integral to Butonese society, promoted tolerance and encompassed values like honesty, justice, equality, loyalty, independence, courage, and patience. These values influenced politics, law, education, and social interactions. Strengthening Murtabat Tuju was vital for social and political stability.

Its application shaped power dynamics and cultural identity. Passed down through traditions, these values informed government policies and impacted education, emphasizing character and morals. Despite the Sultanate's decline, Murtabat Tuju remains relevant, albeit challenged by globalization and modernization. Adapting these values is key, especially for younger generations through education.

Political changes occurred over time, yet Murtabat Tuju remained foundational for a just and inclusive political system. Globalization introduced competing values, emphasizing the need to preserve local identity. Analyzing Murtabat Tuju's strengthening during the Sultanate provides insights for modern Buton society. These values continue to shape social, cultural, and political life.

## **2 Literature Review**

### **2.1 Introduction to the History of the Sultanate of Buton**

#### *The beginning*

Buton was one of the independent and sovereign sultanates of its time. Before becoming a sultanate, Buton was better known as a kingdom. Buton State as a kingdom is thought to have been established before Majapahit called it one of its "conquered" areas. When nagarakretagama Pupuh XIII and Baggawi, Kunir, Galian, Salayar, Sumba, Muar, (Saparua), Solor, Bima, Wandan (Banda) Ambon or Maluku, Wania, Seran and Timur were areas united under Majapahit rule [1].

The reign of the 6th king, King Murhum in Nobatkaan became the first sultan in 1538 (1518-1538), [2]. In the 16th century, the Buton Sultanate, under Sultan Murhum, rose to prominence in Southeast Sulawesi. Sultan Dayanu Ikhsanuddin, the fourth sultan (1597-1631), oversaw significant development in politics, economics, and socio-culture. During his reign, the Seven Murtabat Law, a written constitution, was established, serving as a governance framework for the Sultanate and influencing socio-cultural progress. The Sultanate of Buton later became a self-governing entity within the South Sulawesi residency, part of the State of East Indonesia. During the NICA period (1947), the Swapraja of Buton and neighboring Southeast Sulawesi areas fell under the Hadat Government of South Sulawesi. Subsequently, during the United Republic of Indonesia (RIS) era, these regions transitioned into the Regional Government of South Sulawesi. In 1952, with Indonesia returning to a Unitary State, the Southeast Sulawesi Regency was established, encompassing the former Afdeeling Buton en Laiwoi area, including Kewedanan Buton, Muna, Kendari, and Kolaka. Baubau (Buton) became the capital of Southeast Sulawesi Regency, situated within the South Sulawesi Province, centered in Makassar. [3].

#### *Modern Context*

After Indonesia became independent in 1945, Buton was unified within the framework of the unitary state of the Republic of Indonesia. The end of the Buton sultanate after the death of the last Sultan of Buton, the 37th sultan, His Majesty Sultan La Ode Falihi Kaimuddin in 1960. The Buton Sultanate lost its status as a sovereign political entity. However, the cultural and historical values of the sultanate are still respected and fought for by the people of Buton. Over time, the Sultanate of Buton became part of a history rich in important cultural heritage for the people of Buton. The values of Murtabat Tuju, as one of the main cultural concepts in the Buton sultanate, are still upheld in the lives of the Butonese people to this day.

#### *Relations with European Nations*

During this era of rapid change, the Sultanate of Buton established relations with European nations, especially the Netherlands. The Dutch arrived in 1613, and a bilateral cooperation agreement known as the "Baaba agreement" was made on January 5, 1613. It covered domestic and foreign defense, security cooperation, trade, and development.

In 1637, Governor General Van Diemen visited Buton, further cementing relations. Tensions arose when Butonese forces joined the "kakiali" movement in 1634, assisting the Hitu wawani resistance against the Dutch, but friendship endured. On June 25, 1667, the tenth Sultan, La Simbata, entered a second bilateral agreement with the Dutch. The Dutch began influencing the sultanate's policies and territorial matters, even requiring notice of changes in the sultanate's leadership. During La Tangkaraja's reign, this agreement was not honored.

Initially peaceful, relations later soured due to conflicts over trade areas and resources, notably during Sultan La Karambau's reign in 1750-1752 AD and 1760-1763. [4]. Under the leadership of Lakarambau, the sultanate of Buton openly opposed the contents of the Speelman agreement relating to the state of the sultanate of Buton. The determination of the Dutch was carried out because the Dutch side behaved no longer in accordance with the norms existing in the Buton sultanate and the Speelman agreement was considered a form of humiliating agreement for the Buton sultanate [5].

During the Dutch East Indies era, Buton's strategic position was the basis for consideration in determining this area as the capital of Afdeeling Ost Celebes (East Sulawesi). Since the 1920s, the Sultanate of Buton and the Kingdom of Laiwoi on the southeastern mainland of Sulawesi Island have been united in an administrative area called Afdeeling Boeton and Laiwoi, with the capital being Baubau (Buton) [6].

## 2.2 Government Structure of the Sultanate of Buton

The government structure of the Buton Sultanate is guided by Ibn Arabi's seven levels of dignity, with the government's work system being guided by the physiology system of the human body [7].

Government structure of the sultanate of Buton:

- a. La - Ta' - Yun = Ahdiah ... = Tanaylandu
- b. Ta' - Yun - Awal = Wahdah ... = Tapi-tapi
- c. Ta' - Yun - Tsany = Wahidiah ... = Kumbewaha

These three structures are classified as the A' - Yun - Nisbita realm, or the divine realm.

- a. Alam arwah = ... = Sultan
- b. Alam mitsal = ... = Sapati
- c. Alam ajsam = ... = Kenepulu

These three structures are also a comparison called the realm of servitude. Alam Insan = Perfection = reality of the people including leaders [8].

### *The institutional structure of the Buton sultanate*

**Sultan:** The Sultan is the head of state and leader of government. He is a political and spiritual leader who is considered to have constitutional legitimacy and power. It is important to know that during the sultanate, the position of the Sultan's consort was as sultan bhatin. In a spiritual way, the empress helps the sultan protect the people spiritually. **Sio Limbona:** Sio Limbona is the Legislative Body, which is in charge of electing the sultan and controlling the running of the empire's government. **Mahkama Sarana Wolio:** Mahkama Sarana Wolio is a constitutional institution tasked with regulating normative governance and socio-political society.

**Kenepulu:** Kenepulu is the executor of the judicial function tasked with assisting the sultan in enforcing Law and Justice: The government of the Sultanate of Buton has a system of law and justice which is carried out by judicial officials (kenepulu) tasked with enforcing the law, deciding disputes, and providing justice to the people. **Sapati:** Sapati is the second in command

of the sultan, and as Head of government of the Sultanate of Buton, is tasked with carrying out the government and is responsible to the Siolimbona council. Bonto Ogena: Bonto ogena is the chief minister of taxation and state treasurer.

Kapitalao: Kapitalao is the minister of defense and security of the Buton Sultanate, heading the Barata and Matana Sorumba regions as regions tasked with maintaining the defense and security of the Buton Sultanate. Also as a warlord. Ministers: The Sultanate of Buton has several ministers who are in charge of specific areas of government. They assist the Sultan in making decisions and implementing government policies. Advisory Council: The Advisory Council consists of experts and prominent figures who advise the Sultan on a variety of governmental, legal, religious, and cultural issues. They have an important consultative role in decision making. Administrative Tools: There are government administrative tools which include various positions and institutions, such as regional heads, administrators, treasurers and other government employees. They are responsible for carrying out administrative tasks and managing day-to-day government affairs.

The government structure of the Buton Sultanate reflects a strict and strong hierarchy. The government structure of the Buton Sultanate is guided by the structure of the human body's physiological system. Each organ and member has autonomous rights, obligations and responsibilities that are always loyal, obedient, obedient, fearful and submissive to one legal provision as a common interest, namely the face and body of feeling. Work according to nature, ability, accept according to needs and not according to individual wishes.

Deviating from such a system will result in unsafe, unstable, abnormal symptoms, pain or lameness which will be felt by the whole body, even though it is only the smallest little toe of the left foot, if it is stepped on then the whole body will feel pain. The government structure is modeled on the processes of natural events. According to the will of Murtabat Tuju and the nature of the twenty Almighty Godheads [7].

### **2.3 Murtabat Tuju Concept**

#### *Understanding Murtabat Tuju*

Murtabat Tuju is the teachings of Islam in the most ancient Malay texts and originates from the 16th and 17th centuries. The Sufi school that understands wahdatul existing (monispantheistic) is a development of the tajalliat theory of Ibn Arabi [9]. The teachings of the seventh dignity refer to the teachings of wahdatulbeing which were developed by Ibn 'Arabi. The spread of Islam through Sufis scattered in coastal areas did not escape Buton, which is a coastal area, also had an impact on the influence of Islamic teachings. The spread of Islamic teachings in Buton under Syeh Abdul Wahid succeeded in spreading Islam in the land of Buton, the rapid development of Islamic teachings. One of the Sufis who developed Islamic teachings in Buton was Firus Muhammad (Syarif Muhammad) who contributed many insights into the teachings of Sufism to sultan Dayanu Ikhsanuddin. Sufism elements appear to color the life of the state of the Buton sultanate, until a written constitution was born as a guideline for administering the state in the Buton sultanate which was called the Murtabat Tuju constitution, Murtabat Tuju became the guideline for the life of the people of the Buton sultanate in society, nation and state. Society, even today the nuances of Sufism through the values of the murtabat of the seven Sultan Dayanu Ikhsanuddin, still appear to be an inseparable part of the life of contemporary Buton society. The seven levels of Martabat during the Sultanate, especially during the reign of Sultan Dayanu Ikhsanuddin, were reflected in the government structure of the Buton sultanate and became the state constitution. The Murtabat Tuju Constitution has spectacular wealth values and values that are not limited to space and time, their values are universal.

### *Constitutional Values of Murtabat Tuju*

The traditional principle based on feelings of humanity "binci binciki kuli" is a traditional language which grammatically means pinch pinching the skin which has a philosophical meaning. When you pinch your own skin it hurts, similarly when you pinch someone else's skin it also hurts, this value implies a high level of feeling. That is the source of justice and truth. This custom is based on the hadith: "Man 'Arafa Nafsahu, Faqad 'Arafa Rabbahu" meaning whoever knows his true state, of course he will know the eternal state of his God. The embodiment of the Bhinci-bhinciki kuli values is more specific to the sara pataanguna values: values that are guided by the social and political life of the Buton sultanate:

Murtabat Tuju Values and Meaning: The values of sara pataanguna in the socio-political context:

- a. Pomae-maeka signifies the mutual fear or obedience among individuals and groups in society. This implies that everyone must adhere to the laws and regulations in place. Equality before the law is mandatory for all citizens. Embrace a democratic political process: Respect and implement decisions made through this process. Prevent unlawful activities: Be wary of engaging in corruption, power abuse, or other criminal actions. Individuals, especially political leaders, bear the responsibility of ethical conduct and adherence to established norms..
- b. Popia-piara, the grammatical meaning of caring for one another, reflects the attitude of mutual care, support and concern for the common welfare in society. In a socio-political context, the value of caring for each other reflects the values: Solidarity: Solidarity involves awareness of our dependence on each other and joint efforts to achieve shared prosperity. Social concern: The value of caring for one another encourages social concern and responsibility for the well-being of individuals and groups in society. For example, giving attention and assistance to those in need, including through social programs, public services, and philanthropic activities. Value diversity:
- c. Poma-masiaka, meaning mutual love for one another, means a leader in public policy prioritizes equality, inclusion and social justice. For example, providing equal opportunities for all individuals regardless of their background, or supporting fair access to community resources and services. People are required to respect each other, understand and care about the needs, diversity and rights of individuals in society. Reflects the recognition that every individual has the same dignity and human rights.
- d. Poangka-angkataka, which means lifting each other up, has meaning, the value of mutual empowerment, encouragement and promoting mutual prosperity in society. Reflects recognition of the importance of solidarity and concern for common interests. Eliminate existing social, economic and political inequalities, and strive for equal access to resources and opportunities. Leaders in public policy are concerned with prosperity that focuses on poverty alleviation, fair access to education, health services, and adequate housing for all levels of society.
- e. The values of national defense in a socio-political context: Ainda-indamo arata somanamo karo, self-interest is more important than wealth has a philosophical meaning, recognizing that both the value of self-interest and wealth have an important role in the socio-political context. While it is important for individuals to pursue personal interests, it is even more important for societies and governments to create policies that promote collective well-being and reduce social inequalities.
- f. Ainda-indamo karo somanamo lipu, that is, prioritizing the interests of the state over personal interests, in the socio-political context this value is one of the approaches known

as nationalism or patriotism. This approach focuses on efforts to advance and protect the interests of the state or community in order to achieve shared prosperity. This approach is based on the belief that the interests of the state or larger community should be placed above personal interests.

- g. Ainda-indamo lipu somanamo sara, meaning that the interests of the state government are more important than regional interests, the value of Ainda-indamo lipu somanamo sara emphasizes the basic values: Efficiency and Consistency: Prioritizing the interests of the state can be considered as a way to achieve administrative efficiency and consistency of policies across the country. Strong governance at the country level, decisions can be taken more quickly and coherently, without having to face challenges or differences of opinion that may arise at the regional level.
- h. Ainda-indamo sara somanamo agama, the values of religious teachings are more important than government values higher than human government. It emphasizes the importance of adhering to religious guidelines and values in the formation of social and political policies, taking into account: Religious teachings have authority that comes from God or a higher power. Religious values as a foundation are stronger and more fundamental than human-made government policies.

*Leadership Values in a socio-political context:*

- a. Shiddiq, honest and loyal, Honesty: The value of honesty in social politics is important for building public trust and integrity in political institutions. Honest political leaders are committed to speaking the truth and acting consistently according to ethical and fair values. Integrity: emphasizes consistency between words and actions. Political leaders with integrity adhere to moral and ethical principles, and they are not swayed by personal or group interests.
- b. Tabligh, means conveying everything that is true. Meaningful the value of conveying the truth in a socio-political context involves the importance of transparency, integrity and openness in political communication. This includes prioritizing factual truth, avoiding manipulation of information, and promoting honest and open dialogue. In a socio-political context, the value of conveying the truth includes several important aspects: Adherence to facts: This value emphasizes the importance of conveying information that is accurate and based on verifiable facts. Political leaders must commit to avoiding spreading fake news or unverified information, and seeking the truth by matching information from reliable sources.
- c. Fathanah, meaning intelligence, is emotional intellectual intelligence. The value of emotional intellectual intelligence (EI) in the socio-political context highlights the importance of using emotional intelligence in understanding, communication, and socio-political interaction. EI involves awareness and management of emotions, a deep understanding of other people's emotions, and the ability to manage relationships and conflict effectively.
- d. Trustworthy, honest or trustworthy. Honest or trustworthy values in social politics are very important to build trust, integrity and stability in society. When political leaders and government institutions adhere to the values of being honest and trustworthy, they strengthen their legitimacy and credibility in the eyes of the public.

Murtabat Tuju is not just a set of moral values, but also a guideline for behaviour, social interaction and the value system of Butonese society. These values are believed to be able to build harmony, justice and stability in social life. The values of Murtabat Tuju are a moral and

ethical foundation that is highly upheld in the social, cultural and political life of the Butonese people. This concept plays an important role in shaping healthy human behaviour and relationships and maintaining harmony in Buton society.

### **3 Method**

The method used is the historical research method, Literature Review: Heuristics conducted a literature search and primary and secondary sources related to the Sultanate of Buton, Murtabat Tuju, the socio-political system, and the culture of the Butonese people. Gather relevant information and data to gain a comprehensive understanding of the topic.

Document Analysis: Historical Criticism analyses historical documents, manuscripts, chronicles and other records related to the Sultanate of Buton and the strengthening of the values of Murtabat Tuju. Examine these texts to identify how the values of Murtabat Tuju are reflected in the socio-political system and life of the Butonese people.

Content Analysis: Analysing the content of the texts, documents and interviews collected to identify the main themes related to strengthening the values of Murtabat Tuju in the socio-political system during the Sultanate of Buton. Compare and draw conclusions from the data obtained.

Data Analysis: Synthesize and transcribe, organize, analyse, and interpret data that has been collected from various sources. Making arguments and conclusions based on research findings [10].

## **4 Strengthening the Murtabat Tuju in the Socio-Political System of the Sultanate of Buton**

### **4.1 The Application of Murtabat Tuju in the Social Life of the Buton Society**

Religious values that are internalized through the attitude of Sense (love, love, sanctity of life, humility), honesty, justice, loyalty, openness, honor and courage are the main values in the social life of the Butonese people. Individuals are respected when they speak and act based on feeling, are honest, fair and loyal in both words and deeds.

The value of taste, the value of respect for feelings, empathy, and sensitivity to the feelings of others. The ability to understand and feel what others are experiencing, and strive to act with empathy and understanding. Listen and understand the perspectives of others without being prejudiced. Caring about the feelings and needs of others. Respect differences and accept other people's feelings gracefully. Show kindness and provide support to others in difficult situations. Act politely and respect the feelings of others in social interactions. Take part in social causes and strive to help those in need. Taste values help create healthy and respectful relationships between individuals and society. Practicing this value, one can become more sensitive to the surrounding environment and contribute to the common good.

Value of honesty. Honesty is a moral value that underlies integrity and the quality of honesty in one's words and actions. Speak honestly, do not hide facts, and do not manipulate information for personal gain. The value of honesty plays an important role in building trust, respecting the rights of others, and creating an environment of mutual respect.

The value of justice affects social relations in the Butonese community. Everyone is valued and treated fairly, without discrimination based on background, social status or other differences. Justice is a moral value that demands fair, equal and non-discriminatory treatment

of all individuals regardless of their background or characteristics. Internalization of justice is reflected in: Equal treatment: Treating everyone in the same way, providing the same opportunities, and not discriminating based on race, religion, gender, or social status. Unprejudiced: Not making judgments based on stereotypes or prejudices against certain groups. Respect for human rights: Recognize and respect the human rights of every individual to life, liberty and independence. Transparency: Carrying out decision and law enforcement processes in an open, honest and accountable manner. Empowerment: Encouraging active participation of all individuals in decision-making processes and equal opportunities in society. Overcoming injustice: Trying to correct and overcome injustices that occur in society.

Value of Loyalty. Loyalty is an important principle in the social relations of the Butonese people. Individuals are valued when they are loyal in maintaining good relations in community and state life. Loyalty is a moral value that describes the willingness and commitment to remain loyal and adhere to certain promises, ties, or relationships. Faithful to promises: Keeping the words and commitments that have been said to others. Loyalty: Supporting and being on the side of people or groups we deem important, without betraying their trust. Consistency: Demonstrates loyalty and consistency in a relationship or bond, even in difficult situations. Trust: Being trustworthy and trusting others in a mutually beneficial relationship. Integrity: Acting in accordance with believed values and principles, even when faced with pressure or temptation. Respect relationships: Appreciate and care for the relationships you have with other people. Overcoming challenges: Survive and overcome challenges in relationships with determination and loyalty. The value of loyalty is a quality that is highly valued in personal relationships, friendships, and professional circles. These values can create trust, stability, and strong bonds between individuals or groups. The Value of Openness is a moral value that reflects an open attitude and acceptance of the differences, ideas and views of others. Accepting differences: Willing and willing to accept differences in the opinions, beliefs, and views of others. Listen tactfully to others without judging or interrupting, and seek to understand their perspective. Respect the right of every individual to express their opinion freely. Being impartial: Not taking sides with any particular group, but being open to different points of view. Open-minded: Open yourself to new ideas and think critically to consider possibilities. Mutual respect: Respect for diversity and equality in interactions with others. Openness creates an inclusive and respectful environment, enables collaboration, and enriches understanding of the world around us. This is an important value in promoting positive cooperation and harmony in society.

The Value of Honor The value of honor is a moral principle that encourages a person to act with integrity, ethics and honesty in all aspects of life. This value involves self-awareness to maintain dignity, honesty and personal responsibility in actions and words. The main aspects of the value of honor teach us to behave: Personal integrity: Act according to our moral values, even in difficult or tempting situations. Justice: Treating everyone fairly, regardless of race, religion, gender, or other background. Honest: Speak and act with honesty, not hiding facts or manipulating information. Promises and commitments: Keeping promises and commitments that have been made to others. Responsibility: Take responsibility for actions and consequences of decisions taken. Trust: Can be trusted and trusts others in interactions and cooperation. Respect yourself and others: Respect the dignity of yourself and others, and do not demean or harm others. Maintaining trust and reputation: Having awareness of maintaining a good reputation and building trust in social relationships. Incorporating the value of honor in daily life helps create an environment of honesty, fairness, and integrity. This is an important moral foundation in building healthy relationships, in society and in the state.



The values of being willing to sacrifice and being brave are reflected in the attitudes and actions of Butonese society. Sacrifice and courage in facing challenges, taking necessary risks, and fighting for truth are highly valued. The value of being willing to sacrifice and being brave is a moral attitude and principle that reflects the sincerity to sacrifice oneself or face challenges for the common good, regardless of personal risks or benefits. This value teaches us to: Be willing to sacrifice: Willing to give up personal interests or comfort in order to help or fight for the welfare of others or a greater goal. Courage: Dare to face fears, difficulties, or challenges with determination and enthusiasm to achieve goals that are considered right. Prioritize common interests: Having an awareness of common interests and being willing to fight to achieve them, even if it involves personal sacrifice. Selfless helping: Providing help, support, or protection to others without expecting anything in return or reward. Confronting injustice: Dare to stand up for justice and equality, even when facing pressure or threats. Overcoming fear: Dare to face challenges or risks despite fear or uncertainty. Defending the truth: Dare to speak and act in accordance with the values and truths you believe in, even if it means facing opposition or criticism. Taking the initiative: Dare to take the first step or initiate the action necessary to achieve the desired goal. The value of being willing to sacrifice and being brave reflects noble personality qualities and is appreciated in various aspects of life, including in social, professional environments and in supporting humanitarian struggles. These values help build sincerity, courage and dedication to create positive change and help others around us.

The application of Murtabat Tuju is also seen in the education system of the Butonese people. Education (Zawiah) is directed at developing Murtabat Tuju values in the younger generation so that they grow into individuals who are honest, fair, competent, and have independence. In the economic and government sectors, the value of Murtabat Tuju, the value of podagaaka pamarinta amarombumo Zamani influences the relationship between traders, entrepreneurs and consumers, as well as the practice of state administration. Honest, fair and transparent practices are emphasized to ensure loyalty and trust between parties, including the public, private sector and government. Murtabat Tuju is also reflected in the social culture and customs of the Butonese people. These values are internalized and celebrated in various traditional ceremonies, dances, music and other social activities. The application of Murtabat Tuju in the social life of the Buton community plays an important role in building harmony, justice and stability in society. These values form a strong moral foundation that shapes social interactions, community life, and maintains the unique cultural identity of Butonese society.

#### **4.2 Application of Murtabat Tuju in the Political System of the Sultanate of Buton**

The application of Murtabat Tuju in the political system of the Sultanate of Buton refers to the concept developed by Sultan Dayanu Ikhsanuddin, the fourth sultan of Buton, Murtabat Tuju is the basic principle that regulates political governance, government and social life of the people of the Sultanate of Buton. This concept aims to create a political system that is just, wise and responsible, as well as a harmonious and prosperous society. Although the sultanate has transformed into a modern political system, Murtabat Tuju remains part of its cultural heritage and cherished governing philosophy.

Following are the principles of Murtabat Tuju in the political system of the Sultanate of Buton:

- a. Shiddiq, honest and loyal, Honest: The value of honesty in social politics is important for building public trust and integrity in political institutions. Honest political leaders are committed to speaking the truth and acting consistently according to the values of ethics and

- justice. Political leaders with integrity adhere to moral and ethical principles, and they are not influenced by personal interests or certain groups.
- b. *Tabligh*, conveys everything that is true. The principle of honesty in the political system of the Sultanate of Buton refers to the responsibility of officials and leaders to always speak and act honestly in carrying out government duties. Officials are expected to provide accurate and transparent information regarding government policies, actions and programs to the king or sultan as the supreme leader, as well as to the people.
  - c. *Fathanah*, intelligence, In the political system of the Sultanate of Buton, the value of intelligence is highly valued and upheld. This intelligence includes various aspects, such as wisdom, accuracy in decision making, and a deep understanding of government governance and community life.
  - d. *Trustworthy*, honest or trustworthy. In the political system of the Sultanate of Buton, the value of honesty or trustworthiness is very important and is a principle that is upheld. This value includes the obligation for leaders and government officials to always speak and act honestly, sincerely and reliably in carrying out government duties.
  - e. *Pomae-maeka*, In the political system of the Sultanate of Buton, the value of *Pomae-maeka* is a very important principle and is highly upheld. This value includes the obligation for all members of society, including leaders and the people, to respect each other and obey the laws, rules and decisions that have been determined by the ruler or sultan as the highest leader.
  - f. *Popia-piara* In the political system of the Sultanate of Buton, the value of *Popia-piara* was highly respected. This value includes mutual caring, helping and sharing in society, including among leaders and their people. *Solidarity and Shared Prosperity: Popia-piara* values emphasize the importance of unity and solidarity in society.
  - g. *Poma-masiaka*, the value of *Poma-masiaka* is a principle that is highly valued in the political system of the Sultanate of Buton. This principle includes an attitude of mutual care, love and respect for the existence and welfare of fellow members of society, including leaders and their people. *Poma-masiaka* values created an atmosphere of warmth and kinship in the people of the Buton Sultanate.
  - h. *Poangka-angkataka*, *Poangka-angkataka* values are highly valued and upheld in the political system of the Sultanate of Buton. This principle includes mutual assistance, cooperation and support for one another, both among leaders and among all members of society. *Poangka-angkataka* values emphasize the importance of cooperation and solidarity within the society of the Sultanate of Buton.
  - i. *Ainda-indamo karo somanamo lipu*, In the context of the political system of the Sultanate of Buton, the value of *Ainda-indamo karo somanamo lipu* is an important aspect in running the government. This Sultanate has a hierarchical structure where a Sultan acts as the highest leader. A Sultan is considered to be the holder of power in the Sultanate of Buton
  - j. *Ainda-indamo lipu somanamo sara*, in the political system of the Sultanate of Buton, the interests of the state take priority over the interests of certain regions or areas. As a state leader, the Sultan has the responsibility to maintain the unity and stability of the entire kingdom. Therefore, the interests of the state, which include the welfare and stability of the entire sultanate and its people, are the main priority for a Sultan.
  - k. *Ainda-indamo sara somanamo religion*, in the political system of the Sultanate of Buton, religious values are generally considered more important than government. This is because the Buton Sultanate has its basis of government which relies on the Islamic religion. Islam is a central aspect in social life and government. The Sultan, as the supreme leader, is considered the political leader and religious leader of the Muslims in the sultanate.

The application of Murtabat Tuju in the political system of the Sultanate of Buton played an important role in shaping fair governance, social justice and political stability within the empire. These principles reflect the philosophy and values adopted by the Sultanate of Buton to achieve the welfare of society as a whole.

#### **4.3 The Relationship Between Murtabat Tuju and Political Power**

The relationship between Murtabat Tuju and political power is that Murtabat Tuju are the principles used to organize and control political power in a system of government. Murtabat Tuju provides the foundation and guidelines for political leaders to carry out their responsibilities effectively and fairly. In the context of the Buton Sultanate, Murtabat Tuju was used to regulate the political power of the Sultan and government officials. These principles influence the way political decisions are made, policy implementation and government governance. For example, the Sara Pataanguna principle emphasizes the value of mutual obedience/loyalty, loving, respecting, protecting, in a national and state society between the government and society. This value reflects the political power relationship between the sultan as the highest leader and the community. The Sultan as the holder of political power must consider the interests of the entire community in making political decisions.

The principle of defending the country, emphasizing values:

- a. Ainda-indamo arata somanamo karo, self-respect is prioritized in leading the country so that as early as possible political elites are prevented from abuse of authority, power, corrupt practices, and other practices that damage the order of life in the state. Welfare and continuity of life is going well.
- b. Ainda-indamo karo somanamo lipu, patriotic values emphasize political leaders and political elites to prioritize the interests of the country over personal and group interests.
- c. Ainda-indaamo Lipu somanamo sara that in regulating and managing the country, the government focuses more on the interests and welfare of the country as a whole rather than only paying attention to the interests of certain regions or regions.
- d. Ainda-indamo sara somanamo agama, in the context of the relationship between Murtabat Tuju and Political Power, the principle of Ainda-indamo sara somanamo agama is a significant factor by considering the primacy of existing diversity.

Siddiq principle, honest and loyal, Honest: The value of honesty, in the relationship between Murtabat Tuju and political power, has important implications in running government and political power. Being honest requires that a sultan or political leader be honest in his actions, words and decisions. Reliability and openness are important characteristics of an honest leader. honesty is an important basis for building trust and support from the people and avoiding corruption or abuse of power that damages the image of government.

The context of Murtabat Tuju, the principle of being honest and loyal forms a strong moral foundation for the ruler in carrying out his leadership duties. Honest and loyal are the characteristics expected of a ruler who wants to create prosperity for the people and maintain the stability of the country. The application of honest and loyal values in political power will also have an impact on people's perceptions of rulers and government. An honest and loyal leader will be more likely to gain the support and trust of his people, which in turn can strengthen the legitimacy and stability of the government.

However, it should be remembered that implementing the values of honesty and loyalty in political power can be challenging. A complex political environment and often moral ambiguity can put pressure on those in power to make difficult decisions. Therefore, it is important for

leaders to adhere to binding moral and ethical principles, as reflected in Murtabat Tuju, to achieve just and responsible governance.

Tabligh, conveys everything that is true. The relationship between Murtabat Tuju and political power, this principle requires that a ruler or political leader must always speak and act honestly, not hide facts or deceive the people, and be committed to conveying accurate and correct information to the public.

In the context of Murtabat Tuju, the principle of honesty has several important implications:

- a. **The Importance of Legal Compliance:** The principle of honesty emphasizes the importance of authorities and governments complying with applicable laws and regulations. This includes the obligation to provide correct information to the public regarding government policies, actions and decisions.
- b. **Openness and Transparency:** A leader who applies the principle of honesty will try to be open and transparent in running the government. The public has the right to know what is going on in government and how decisions are made.
- c. **Maintaining Public Trust:** Adherence to the principle of honesty helps maintain public trust in government. When people feel that their leaders are honest and reliable, they are more likely to support and cooperate with the government.
- d. **Avoiding Fraud and Corruption:** The principle of honesty is also related to preventing fraud and corruption in government. An honest leader will be more likely to carry out his duties with integrity and responsibility.

Applying the principle of honesty in political power can be the key to achieving just, effective and ethical government. However, in the real world, applying this principle is not always easy, especially in complex and stressful political situations. Political leaders are often faced with ethical dilemmas and difficult decisions that can affect the honesty and transparency of government.

Therefore, it is important for rulers and political leaders to adhere to the ethical and moral values recognized by Murtabat Tuju and other principles in carrying out their leadership duties. A commitment to honesty and transparency is an important step towards a government that is accountable and accountable to its people.

Fathanah, intelligence, the relationship between the seven murtabat and political power. Intelligence is the sultan's main capital, the ability to process information, think logically, analyze and solve problems. So that the sultan can formulate policies that are rational and based on data, and can understand the implications of the decisions he takes.

A sultan with his intelligence is able to understand the feelings and motivations of his people, so he can connect more empathetically and strengthen relationships with them. An intelligent sultan is able to interact and communicate with others effectively. Can build a network of political support, gain cooperation with stakeholders, and strengthen political stability in the country. An intelligent sultan has the ability to understand the difference between right and wrong and has moral integrity in making decisions. A sultan who has good moral intelligence will base his actions and policies on good ethical values, based on the principles of Murtabat Tuju.

Intelligence, regardless of its type, can influence the way a sultan manages political power and runs the government. An intelligent sultan can make better decisions, be better able to face political challenges, and be more effective in achieving the goals of his government. Intelligence combined with moral integrity is the ideal combination to achieve successful and responsible leadership. Trustworthy, honest or trustworthy, the relationship between seven murtabat and

political power, this principle emphasizes the importance of honesty and moral integrity of a ruler or political leader in running the government.

For success in political leadership, the principle of being honest or trustworthy has implications for: An honest and trustworthy leader tends to more easily maintain public trust in the government. The people will feel more confident and trust a leader who is consistent and honest in speaking and acting. A government that is seen as honest and trustworthy by its people will be more easily accepted and recognized as a legitimate ruler. The application of honest and trustworthy principles also helps to maintain political stability within a country. When political rulers or leaders are trustworthy, the likelihood of conflict and political instability is reduced.

Honest and trustworthy helps in building social harmony among various groups of people. Leaders who can be trusted can show integrity in dealing with differences and find solutions that are fair to all parties. An honest and trustworthy sultan would avoid acts of corruption and abuse of power. This moral intelligence secures state resources and prevents abuse of power for personal gain or certain groups. The principle of honesty in the Buton sultanate became an important moral foundation in the relationship between Murtabat Tuju and political power. When the principles of Murtabat Tuju are implemented with honesty and moral integrity, rulers or political leaders can create a government environment that is fair, responsible, and oriented towards the welfare of the country and its people. Overall, Murtabat Tuju plays a role in shaping and directing political power in a government system. These principles influence the way political leaders gain, maintain, and use their political power in order to achieve justice, stability, and prosperity in society.

#### **4.4 The Role and Function of Murtabat Tuju in Butonese Society**

##### *Education and Application of Apostolic Values Seven*

Education and application of the values of Murtabat Tuju have an important role in forming individuals with integrity and understanding the principles of good political governance. The following are some aspects related to education and the application of the values of Murtabat Pursuing:

- a. **Values Education:** Education must be a means to convey and internalize the values of Murtabat Tuju to the younger generation. Schools and educational institutions should include learning about these principles in the curriculum, both through subjects such as history, ethics, or public policy, and through extracurricular activities that promote these values.
- b. **Character Building:** Education must pay attention to character building which reflects the principles of Murtabat Tuju. This can be done through the development of leadership, ethics, responsibility, and critical thinking skills. Students must be given the opportunity to practice and apply these values in everyday life, both inside and outside the school environment.
- c. **Leader Training:** Higher education or special training for aspiring political leaders must include a deep understanding of Murtabat Tuju values. They must learn how to apply these principles to political decision making, fair leadership, and carrying out governmental duties with integrity and wisdom.
- d. **Public Education:** It is important to involve the community in education and understanding of the values of Murtabat Tuju. Through public education campaigns, open discussions and participatory forums, people can understand the meaning and relevance of these principles in the context of their political and social lives.

- e. **Suritauladan:** Existing political and community leaders must be a real example in implementing the values of Murtabat Tuju. They must carry out their responsibilities fairly, transparently and with integrity. Leaders can influence others to adopt and apply these values in their lives.

Education and application of Murtabat Tuju values requires commitment from various parties, including the government, educational institutions, political leaders, and society. Collaborative efforts that involve all of these parties can help strengthen the understanding and implementation of these values in the political system and everyday life.

#### **4.5 The Influence of Murtabat Tuju on the Socio-Cultural Life of the Butonese People**

The influence of Murtabat Tuju on the socio-cultural life of the Buton people is very significant. The principles of Murtabat Tuju do not only apply in the political realm, but also extend to various aspects of Butonese people's life, including social and cultural. The following are some of the influences of Murtabat Tuju on the socio-cultural life of the Buton people:

**Unity and Oneness:** The principle of *Ainda-indamo karo somanamo lipu* which emphasizes unity and oneness (nationalism/patriotism) in society creates harmony and solidarity in Butonese society. The aim of unity is to create social and cultural life, where the people of Butone are aware of the importance of unity, working together and supporting each other in various social and cultural activities. Building a sense of unity and solidarity among citizens, promoting shared values, and encouraging cooperation in achieving common goals.

**Justice and Equality:** The principle of *Ainda-indamo lipu somanamo sara* which emphasizes that the state can have a role in ensuring that development is evenly distributed throughout the country. Prioritizing the interests of the state, it is hoped that resources and investment can be allocated fairly to all regions, preventing inequality in regional development. Fairness in the distribution of resources affects the social life of the Butonese people. Communities tend to apply this principle in various aspects of life, including the distribution of agricultural produce, fishing, and other economic activities. This principle also influences socio-cultural values which emphasize justice, togetherness and concern for others.

**Order and Order:** *Fathanah* Principles which emphasize the importance of a deep understanding of governance and the rules that apply in the sultanate. They must understand government structures, decision-making processes, and their responsibilities as public officials.

**Strategic Intelligence** is an important quality for leaders in facing change and complex challenges. They must be able to plan strategic steps to improve the welfare of the people, maintain the stability of the sultanate, and face political competition wisely. Sultanate of Buton, *Fathanah* values help leaders make wise and responsible decisions, and help create effective and sustainable governance. Intelligence is one of the main pillars in maintaining stability and prosperity in the political system of the Buton Sultanate, which has an influence on the socio-cultural life of the Butonese people. People tend to value order and order in everyday life, including in the implementation of customs, religious events, or other community activities.

**Prosperity and Economic Development:** *Popia-piara* Principles which emphasize this value include attitudes of mutual care, mutual assistance and sharing in society, including between leaders and their people.

**Solidarity and Shared Prosperity:** *Popia-piara* values emphasize the importance of unity and solidarity in society. Leaders and people are expected to work together to achieve mutual prosperity and ensure a better life for all members of society. **Sharing and Mutual Cooperation:** In the political system of the Sultanate of Buton, sharing and mutual cooperation are practices with deep cultural roots. Leaders are expected to pay attention to the needs of the people and

strive to provide assistance and support in meeting these needs. Likewise, people are expected to help each other in their community in overcoming the difficulties and challenges they face. Economic development and people's welfare affect the socio-cultural life of the Buton people. Communities tend to have enthusiasm and effort to develop economic sectors, such as trade, agriculture and fisheries, as a means to achieve individual and community welfare.

**Religion and Spirituality:** The principle of *Ainda-indamo sara somanamo agama* which emphasizes the importance of religion in political and social life affecting the socio-cultural life of the Buton people. The people of Butonese have strong beliefs and respect for Islam, and this principle is reflected in various aspects of social and state life, such as religious rituals, customs, and upheld moral values. State governance such as governance based on religious values, can be trusted/trustworthy, honest and loyal, intelligent, courageous in the truth.

The application of Murtabat Tuju in the socio-cultural life of the Butonese reflects the values accepted and valued by the local community. These values shape cultural identity and influence the way the Butonese interact, organize their daily lives, and perceive the world around them.

#### **4.6 The Continuity of the Values of Murtabat Tuju in Modern Buton Society**

##### *The Relevance of the Murtabat Tuju Values in the Contemporary Era*

Even though Murtabat Tuju was developed in the historical context of the Sultanate of Buton, the values contained in Murtabat Tuju remain relevant in the contemporary era. This value remains relevant and can be applied in various political and social contexts. The following is the relevance of Murtabat Tuju's values in the contemporary era: Fair and law-abiding leadership: The *Pomae-maeka* principle which emphasizes law-abiding, fair and wise leadership remains relevant. In the contemporary era, there is an urgent need for political and social leaders who have integrity, justice and wisdom in making decisions and leading society.

**Justice and Welfare:** The *Popia-piara* principle which prioritizes justice and social welfare remains relevant in the contemporary era. These values promote the equitable distribution of resources, protection of human rights, and concern for socioeconomic well-being.

**Diversity and Justice:** *Ainda-indamo lipu somanamo sara* Each region has unique characteristics, needs and challenges. Giving equal importance to the regions, more diverse and relevant solutions can be obtained for the problems faced by the people at the local level.

**Good Governance:** The *Fathanah* principle which emphasizes the importance of regular and effective governance is very relevant in the contemporary era. In achieving good governance, the values of transparency, accountability, public participation and anti-corruption are important in building strong institutions and efficient public services.

**Social justice:** The principle of *Ainda-indamo karo somanamo lipu* which emphasizes economic development and people's welfare is relevant in the contemporary era which is driven by sustainable development. These values encourage the adoption of a development model that focuses on natural sustainability, social inclusivity, and equitable access to resources and economic opportunities.

**Religious and Moral Values:** The principle of *ainda-indamo sara somanamo agama* which recognizes the role of religion and morals in political and social life remains relevant in the contemporary era. Universal moral values such as honesty, fairness, mutual respect, and interfaith peace remain important in maintaining social harmony and promoting cooperation between individuals and communities.

Even though the historical context of Murtabat Tuju differs from that of the contemporary era, the principles contained in Murtabat Tuju still have relevance that can be applied in the

current political, social and cultural context. These values can be a guide in establishing good governance, social justice and community welfare.

#### *The Influence of Globalization on Murtabat Tuju in Buton Society*

Globalization has had a significant influence on the Murtabat Tuju in Butonese society. The influence of globalization can affect how the values of Murtabat Tuju are understood, implemented, and adapted to social and cultural changes that occur as a result of interactions with the outside world. The following are some of the influences of globalization on Murtabat Tuju in Butonese society.

**Influence of Western Values:** Globalization brings the influence of Western values that are different from the traditional values of the Buton people. Values such as individualism, materialism and competition may become more prominent in cultures affected by globalization. This can influence the perspective and interpretation of the Murtabat Tuju principles, which were previously based on local contexts and traditional values.

**Modernization and Social Change:** Globalization can also accelerate the process of modernization and social change in Butonese society. These changes can affect existing social structures, values and norms. In the context of Murtabat Tuju, modernization and social change can influence the understanding and application of these principles, both positively and negatively.

**Influence of Technology and Media:** Globalization brings technological advances and increased access to mass media. This can influence the distribution and understanding of Murtabat Tuju in Buton society. On the one hand, technology and media can be a means to strengthen the understanding and application of Murtabat Tuju values through education and information dissemination. However, on the other hand, the media can also carry information and values that conflict with the principles of Murtabat Tuju.

**Global Thoughts and Perspectives:** Globalization brings opportunities for the people of Butonese to connect with broader global thoughts and perspectives. This can influence their perspective and understanding of the principles of Murtabat Tuju. The people of Butonese may adopt new ideas and concepts that may complement or even conflict with existing Murtabat Tuju values.

In facing the influence of globalization, the people of Butonese need to reflect on and adapt the values of Murtabat Tuju so that they remain relevant in a changing context. Efforts to maintain and update these values can involve education, dialogue, and community participation so that the Murtabat Tuju principles remain the foundation in facing the complex challenges of globalization.

## **5 Conclusion, Implications, and Relevance of the Paper**

### **5.1 Conclusion**

This paper discusses the application of Murtabat Tuju in the political system of the Sultanate of Buton and its relevance in the contemporary era. Murtabat Tuju is the basic principle governing political governance, governance, and social life of the people of the Sultanate of Buton. In this paper, first of all, the principles of the values of Murtabat Tuju, Sara



pataanguna, sidiq, tasdik, amanah, fhatona are explained. Ainda-indamo arata somanamo karo, aindamindamo karo somanamo lipu, aindamindamo lipu somanamo sara, aindamindamo sara somanamo agama. Each value is briefly described and linked to the political and social concepts of the Sultanate of Buton. This paper produces a better understanding of the application of Murtabat Tuju in the political system of the Sultanate of Buton, its relevance in the contemporary era, and how the influence of globalization affects these values. This can be a guide for the people of Butone in maintaining and adapting the values of Murtabat Tuju in an ever-changing social and political context.

## 5.2 Implications, and Relevance of the Paper

This paper has several implications and relevance that can be considered, including: **Understanding of History and Culture:** This paper provides a deeper understanding of the history of the Sultanate of Buton and the principles of Murtabat Tuju which became the foundation of the political and social system at that time. This enriches our knowledge about the culture and traditional values of the Butonese people.

**Learning Universal Values:** This paper highlights universal values such as fairness, fair leadership, welfare, good governance, and morals that are relevant in the contemporary era. The implication is that these values can be adopted and applied in various political and social contexts, not just limited to Butonese society.

**Reflections on Contemporary Political Systems:** This paper encourages reflections on contemporary political systems in an effort to improve good governance, fair leadership, and social justice. The Murtabat Tuju principles can serve as a source of inspiration for overcoming challenges and building a more just and sustainable society.

**Maintenance of Cultural Identity:** This paper provides a better understanding of the cultural identity of the Buton people and the importance of maintaining traditional values. The implication is the need for efforts to maintain and preserve culture in the face of social change and global influences.

This paper can contribute to broadening horizons, sparking discussions, and encouraging further research on the application of the Murtabat Tuju values in today's political, social and cultural contexts. In addition, this paper can provide inspiration for political leaders, academics, and the general public to make the Murtabat Tuju principles the foundation for building a more just, sustainable and integrated society.

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