

The Views of the Bone and Makassar People on Social Media (*Youtube*) in Communicating their Past Historical Relationship

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Abstract. History in Eastern Indonesia still needs to be studied, including seeing how it impacts today's communication activities. The history of Bone and Makassar, between Arung Palakka and Sultan Hasanuddin still often raises questions. This study aims to analyze the views of the Bone and Makassar people on social media in placing or interpreting their dark past events. This study uses a qualitative descriptive approach, with the type of case study. Data collection techniques using interviews, text observations, and documentation studies. Data analysis used the Miles and Huberman model; data reduction, data presentation, and conclusion drawing. The results of this study are; there are still very contrasting points of view and strong emotional factors, but there are also some conversations that have begun to try to unite and see history from the other side, namely taking the historical values of heroism and past struggles without being trapped again in blind fanaticism.

Keywords: History, Social Media, Communication.

1. Introduction

Communication is like the main axis needed to support the life of a creature called a human. Almost all the needs of human life require communication in the fulfillment process, which means that it is impossible for an individual to be completely separated from communication activities in living his life. Likewise, the need for a society and a decent civilization can only be realized if brilliant ideas can be distributed properly, which of course goes through the main axis mentioned at the beginning. Humans will always need other people because they instinctively also have the urge to relate and interact with other people and this becomes a daily need [1].

Shanon and Weaver explain that communication is a form of human interaction that influences each other, intentionally or unintentionally [2]. Not only in the form of verbal communication but also in the form of facial expressions, paintings, and technology. Communication is, of course, more or less influenced by the views of individuals who become references in judging something. This view can be born from the culture or background experience that has been passed. People also interact in this case where they often have different views because of the cultural background in the interactions they undergo, including

their communication activities. According to [3] intercultural communication refers to a communication phenomenon in which the participants, each of whom has a different cultural background, are involved in contact with one another, either directly (directly) or indirectly (there is a delay). The term intercultural communication is used broadly for all forms of communication between people belonging to different groups, but it is also used more narrowly to include communication between different cultures [4].

Currently, with the existing progress, the interaction between people from different backgrounds can occur at any time with the presence of the internet. Including interactions that occur on the *YouTube* platform, and information media in the form of videos where users can give responses or feedback there, and can even express views or communicate with each other about something. Youtube is a platform that has its own charm. Compared to uploads in written form, for example on Facebook, or photos on Instagram, videos are easier to spread information and attract people's interest. This is evidenced by the results of research conducted by a media company in the UK, We Are Social in 2021, reporting that YouTube is used by 93.8 percent of the total Indonesian internet users followed by WhatsApp, Instagram, and Facebook. The latest We Are Social report in 2022, Indonesia with 127 million youtube users occupies the third position of the country with the highest number of users after India in the first position and the United States in the second position. The YouTube market share in Indonesia reached 21.42% as of April 2022, the second highest after Facebook [5].

This is a note that people are very active in following or consuming what is shared on the platform. Various parties also use YouTube to review history or past events, including the dark history between Bone and Makassar so that many generations can find out about the incident. The past history of Bone and Makassar is a dark history that has always raised pros and cons where there are often assumptions that cannot be accepted by other parties involved. Talking about this history cannot be separated from two big names, namely Arung Palakka and Sultan Hasanuddin. Where the two characters are opposite each other at that time.

The figures of Arung Palakka and Sultan Hasanuddin are two big names who end up fighting each other to defend their respective interests. In fact, the two figures are still often contradictory and their status is questionable to this day. Moreover, the one hand Sultan Hasanuddin who led the kingdom of Gowa managed to get the title of National Hero. Meanwhile, on the opposite side, Arung Palakka, the 15th king of Bone who succeeded in liberating his people, and emerged as the leader and main architect of the government of South Sulawesi after the conquest of Gowa is often labeled a 'traitor' by some parties. only to cooperate with the VOC in conquest. Gowa kingdom. As revealed by Sultan Kasim that the field of historical studies at formal educational institutions throughout the archipelago teaches that Arung Palakka is an accomplice of the Dutch, a traitor to the nation, even public opinion until now views the historical figure of Arung Palakka as a traitor to the nation [6].

The assumption of a traitor that is often pinned down certainly causes its own wounds in the minds of the Bugis people, especially Bone. For the Bugis Bone, Arung Palakka is a hero as well as a liberator and a symbol of resistance for them. As revealed by Patarai that the Arung Palakka struggle is a collective and systematic struggle, a struggle that has moral legitimacy for efforts to maintain the existence of oneself or a group [6].

The dark history of several centuries ago now leaves a question mark. Now the people of Bone and Makassar have seen the incident as a lesson, or even still keep certain stereotypes? From some of the descriptions above, it is very interesting to review the views between the people of Bone and Makassar, especially what happened on social media (*youtube*) related to their dark history. Because through this media anyone or especially both parties can very easily find and witness the presentation of the past history of Bone and Makassar and then

provide comments which can then be responded to by other parties so that communication activities related to this matter.

True history needs to be a lesson for every generation after it, whether it's growing certain values that are useful in life. History in Eastern Indonesia is still less explored further than in the Java region even though the history in Eastern Indonesia is very rich and has an attraction that is not inferior to it, it is important to continue to study historical themes in this region in order to foster insight and love for values. high value.

Research on intercultural communication on social media is a topic that is relevant to the current era but it is still rare for researchers with specific objects to conduct research on this matter and most are still researching intercultural communication that occurs directly in one place. Research conducted by [4], [7], [8], [9], [10], [11], [12], where on average the research conducted examines intercultural communication directly in a place or in certain cases in the real world, in contrast to what researchers will do, namely studying intercultural communication in cyberspace using the qualitative descriptive approach, with the type of case study.

Based on the above, the researcher wants to study further how the views of the Bone and Makassar people on social media (youtube) in communicating place or interpreting the dark events of their past related to the past historical relations of Bone and Makassar. Therefore, the researcher is interested in bringing up the title "The Views of the Bone and Makassar People on Social Media (*Youtube*) in Communicating their Past Historical Relationship".

2. Method

In this study, the author uses a qualitative descriptive approach, with the type of case study research to see in-depth how the views of the Bone and Makassar people on social media (*youtube*) in placing or interpreting their dark past events which of course have an impact on their communication activities. The research will be conducted on the youtube channel (which is active for the 2019-2021 period) sharing videos or explanations related to history, especially the past history of Bone and Makassar. Data collection techniques using interviews, text observations, and documentation studies. Data analysis using the Miles and Huberman model consists of three main lines, namely data reduction, data presentation, and conclusion drawing.

3. Results and Discussion

3.1 The historical explanation on youtube social media is related to the historical relationship between Bone and Makassar

There are several channels *on youtube* that reviews the history of Eastern Indonesia including the past history of Bone and Makassar. One of these channels is called TV Indolife. The channel has 2.4 thousand subscribers as of September 2022. The video he uploaded was entitled "*The history of the defeat of the Gowa kingdom by the Bone kingdom with Whitewater Palakka*". The video was uploaded on November 27, 2019, with a total of 148,393 views and 1,773 comments, and has been liked 1.5 thousand times.

The uploaded video discusses the background of why Arung Palakka or the king of Bone finally decided to carry out resistance or rebellion against the Gowa kingdom led by

Sultan Hasanuddin at that time. It also explained how he carried out his plan to face the supremacy of the Gowa kingdom, which was known to be very tough at that time.

The main reason why Arung Palakka fought back and gathered the strength to face Gowa was that they witnessed the oppression of their people in the form of forced labor, not only ordinary people but also some of the royal dignitaries. Some sources mention that there were many victims of forced labor carried out by Gowa, some said that it was a form of slavery to the people of Bone.

There was a major event that culminated in the Makassar war of the 17th century. Arung Palakka succeeded in enforcing siri'na in conquering Gowa with the strength he had mobilized, including involving the VOC in the conquest. This is what is often one of the main reasons for some parties to consider this one character as a controversial figure and label the word traitor to him for cooperating with those who later colonized Indonesia several hundred years later as also revealed by [6] who stated that such public opinion is based on historical facts, that Arung Palakka cooperated with the Dutch Company to destroy the kingdom of Gowa. The video is also very interesting, especially for both parties until now. It is proven that the video has 148,393 views and 1,773 comments even though the subscribers to the channel are still around 2.4 thousand as of September 2022.

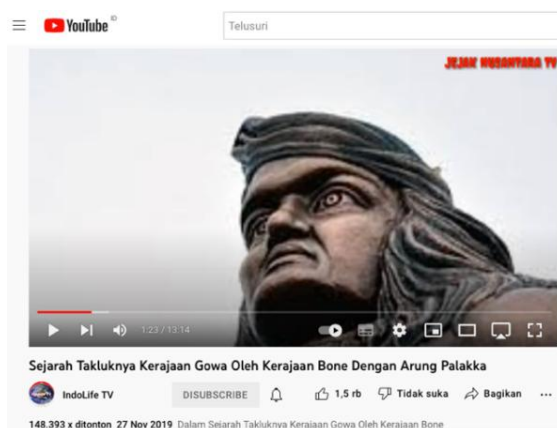


Figure 1. Indolife TV Channel

There is also another channel that also discusses these past events, namely *the Catatan Kaki Kita* channel. This channel already has 88 thousand followers or subscribers as of September 2022 and focuses on re-explaining various histories including the history of the Eastern Region of Indonesia. Historical presentations are loaded into various narrative videos so that it is easier for youtube users to accept them. Interestingly, the researchers found that historical exposure on this channel was based on several literature sources used to support the making of the video. So have a strong argument base to avoid unfounded explanations.

One of the videos on the YouTube channel '*Catatan kaki kita*' which discusses the relationship between Bone and Makassar in the past is the video entitled "*The History of the Kingdom of Gowa Tallo | Episode 04 | Feud with the Bone Kingdom*". The 10:58 minute video was released on April 11, 2021, with a total of 29,964 views and 201 comments, and has been liked 689 times as of September 28, 2022.

The video describes the beginning of the feud between Bone and Makassar, the story of the creation of the *Ulukanayya ri Calaeppa* agreement, to the formation of the Tellumpoccoe alliance as a form of effort by the Bugis kingdoms to face the Gowa kingdom at that time.

In the video description section, the *Catatan Kaki Kita* channel lists the sources used as literature in the making of the video, namely the writings of [13] and [14]. This indicates that the *Catatan Kaki Kita* youtube channel will try to be as objective as possible in describing the existing history.

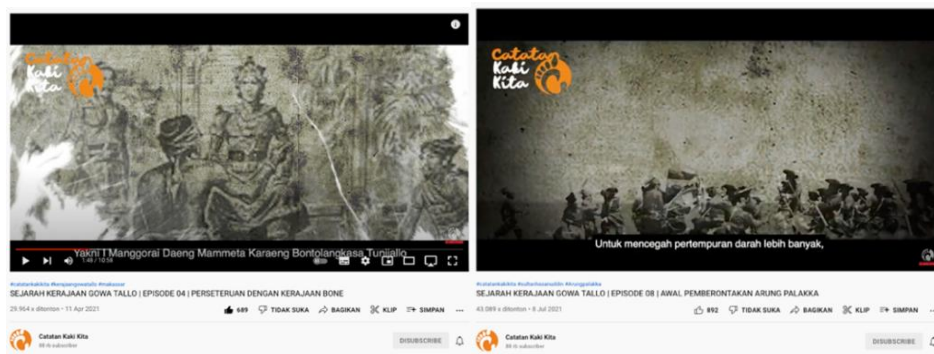


Figure 2. 'CKK' Video Channel

This channel also has another video entitled "*The History of the Kingdom of Gowa Tallo | Episode 08 | The Beginning of the Arung Palakka Rebellion*" which has had 43,089 views. The video was released on Jul 8, 2021, with a total of 892 likes, and has as many as 478 Comments as of September 2022. The video also specifically discusses the dynamics of Bone and Makassar's past, especially regarding the beginning of the Arung Palakka rebellion which began when Arung Palakka saw his people being treated unfairly. it should be enslaved in the form of forced labor to dig a trench around the Panakukang fort so that the fort is separated from the mainland. The work was very hard and many Bugis people were victims. In the video description section of the *Catatan Kaki Kita* channel, we write Sources in this video "Tracking the Traces of Makassar's Presence in History, [15]."

Another video from this channel, entitled "*WAR MAKASSAR _ PART 1*" was uploaded on August 11, 2021, and has been watched 44,244 times. The video has been liked 940 times and has 210 comments. In addition, there is also a video entitled *THE MAKASSAR WAR _ PART 2 | EPISODE 10 _ AGREEMENT BONGAYA* which has been watched 242,438 times, uploaded on 17 August 2021 by this channel. The video has 3.4 thousand likes and 724 diverse comments. Each of these videos also describes the dynamics of the kingdoms in South Sulawesi until its climax in the Makassar war which involved Bone and Makassar and other kingdoms. In the description section of this video channel, the sources used are from [15], [14], and [16].

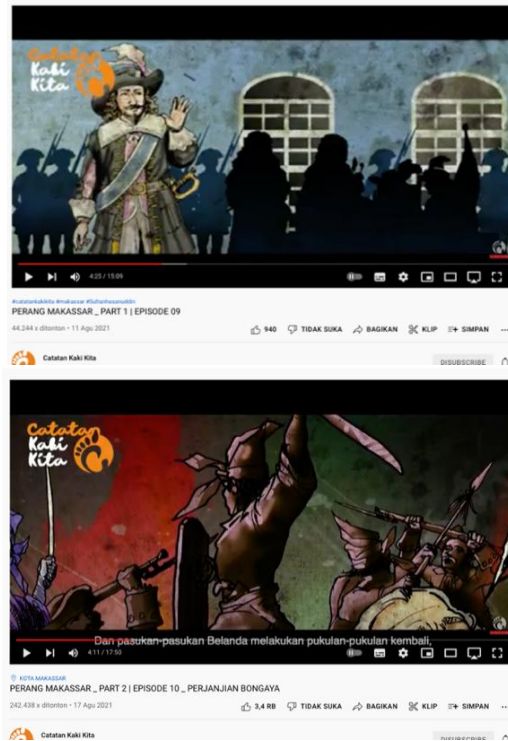


Figure 3. 'CKK' Video Channel

3.2 The interaction of the Bone and Makassar people on social media is related to their past historical relationship

Researchers found that people were very active in interacting with social media, including discussing the dark history of Bone and Makassar, especially on *YouTube*. Several channels that upload videos with the same topic, it is almost always busy attracting attention, including the channel above. Researchers see internet-based media, especially *YouTube*, have a very effective role in this regard. The dark history that occurred several centuries ago can be continued to be witnessed, causing various responses as well as providing lessons or life values that should be taken. The history that has passed can be present in front of the next generation in the form of videos which of course can give its impression.

People can also easily express themselves directly or provide *feedback* on *YouTube* about what they have watched. *Like* or *dislike* a video, *subscribe* to the video creator's channel or directly interact to voice their opinions in the comment column available in every *youtube video post*. They can even exchange exchanges there with various people from different backgrounds but can also receive the same information. The nature of the internet is anti-hierarchical [17]. Because in the virtual world every individual is in equal conditions, does not know the bureaucracy strictly, the geographical boundaries are blurred, even anyone can interact even though they don't know each other.

According to [18] the internet has become a new space for the community, facilitating communication space and ultimately being used to express opinions. This is a completely

different culture from democracy in the real world. This makes it easier for the Bone and Makassar people to interact on social media related to their past historical relationship and will continue. Amazingly, all of that can even be accessed with a tiny *smartphone* that is in your hand in a matter of minutes, and maybe without even needing to move from where we are right now.

3.3 The views of the Bone and Makassar people in communicating their past historical relations

The history of Bone and Makassar always has had its place to talk about until now. It is proven by several *YouTube channels* that are still busy with this theme, which of course is delivered in the form of video posts. The past of Bone and Makassar has never been separated from two phenomenal figures, Arung Palakka (15th king of Bone) and Sultan Hasanuddin (leader of the Gowa/Makassar kingdom) at that time. The two were even more contrasted when Sultan Hasanuddin, the leader of the Gowa kingdom, was awarded the national hero award. This condition further triggered a skewed perception of his rival, Arung Palakka, who in the 17th century succeeded in freeing his people from the shackles of the Gowa kingdom as well as conquering the Gowa kingdom at that time in the Makassar war (1666-1669). Arung Palakka's success in conquering the Gowa kingdom then brought major changes in South Sulawesi in that century, including freeing the Bone and other Bugis people from the previous slavery of the Gowa kingdom, and trying to unite other kingdoms in South Sulawesi through the political strategy of *tellu cappa'*. – *cappa' lila*, *cappa' badik*, and *cappa' lasso*.

However, certain parties still regard Arung Palakka as a traitor as described by [19] in his writings. Most of the reason for this assumption is that Arung Palakka decided to cooperate with the Dutch (VOC) at that time in his conquest of Gowa but of course, as explained [19] Arung Palakka also had very mature reasons and considerations when he saw his people being continuously oppressed and enslaved so he decided to take this step.

From several video uploads, researchers found 4 typical patterns related to views about this dark event. The researcher grouped these views from the existing responses. Where the majority of responses in the form of comments came from related parties, namely between Bone and Makassar or Bugis and Makassar. The views are in the form of:

(1) Proud of its rich history

Several parties, especially those associated with the history, feel proud and applaud the rich history of the region. This can be seen from one of the existing comments. As user @alief Ichwan wrote in his comment, *"VERY EPIC, this is evidence, the stories, and history of the Eastern people are still far from being explored! If it were a film, this would be epic! just being reviewed like this already gives me goosebumps about how the film is. Kudos to this channel, for successfully presenting the details of the Bugis Makassar story, which seems to be alive again. Just listening to the narrative reading, it feels right to witness that time again as if it were right in front of your eyes."*

User @alief Ichwan stated that the history of Eastern Indonesia is very interesting and has not been explored much. As for the results of interviews from both parties, especially those who actively follow the history of Bone and Makassar on *YouTube*, some said that *"the history of the wars of the kingdoms in the Eastern Archipelago should be a lesson in how loyal the past leaders were in protecting their people. They sacrifice everything for the welfare of their people, are not selfish, a pride for all of us at*

this time". There was also another comment from @Chitox Exe which stated "Thank you, heroes who always fight for the land of Sulawesi, I am proud to be a Makassar child"



Figure 4. Source: youtube

(2) Prioritizing brotherhood, unity, or peace

There are some parties who put forward the values of brotherhood or peace in assessing this dark issue. They consider that both Bone and Makassar or other Bugis are brothers and should protect each other, this is no longer the time to accuse or judge each other, which causes division among each others. Like one comment from @Sulaeman ukodong daeng who stated "Never mind the history is painful but we must understand each other, greetings brothers from Makassar, flowers of the heart". There was also a comment from @Zahea Attendah who said "salam Bugis Bone" and then user @Rahma Waty replied with "Greetings from Makassar strengthen brotherhood". Another comment from @Atri Liansyah who stated "proud to be Makassar people, history has recorded how persistent the struggle of Sultan Hasanuddin, Gowa Bone is a brother, let's abbulusiba, guard our beloved South Sulawesi".

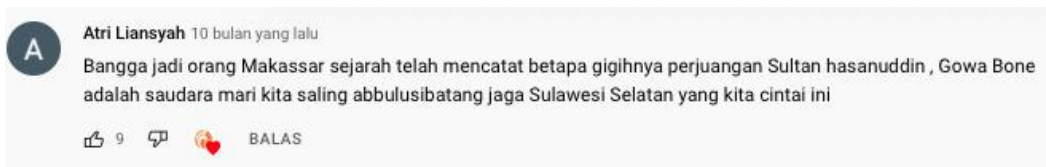


Figure 5. Source: youtube

(3) Taking lessons from the stories of the past

There are also related parties who are more interested in taking the existing lessons, no longer blaming or accusing each other even though this is still the case today. This party feels the need to look at history from a different perspective. Like @reza Ade zurya's statement which stated that "everything is over, between the Kingdom of Bone and the Kingdom of Gowa. All figures involved in the history of the Makassar war were patriots in defending the sovereignty of their respective kingdoms. Sultan Hasanuddin and Arung Palakka are two true fighters or roosters from the celebes who have lived in the land of the brave, Alfatiha for them. For the younger generation now, JAS MERAH so that we don't make the same mistake." Another comment from @Syafar Gowa who said "I'm Makassarese and very respectful of my brother's principles, hopefully, we overseas stay united Makassar and Bugis are brothers because after all our ancestors have intermarried with each other to our children and grandchildren and descendants of our

ancestors. *Let's unite for all tribes from South Sulawesi to remain respected overseas under the umbrella of KKSS Rewako, Ewako!*"

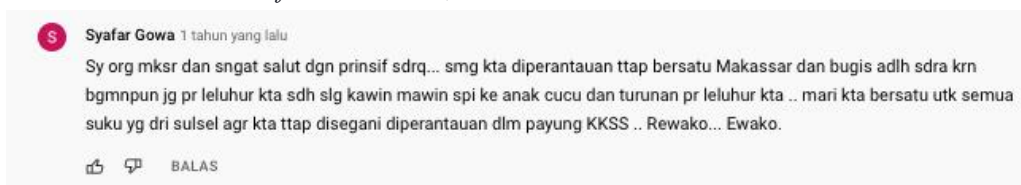


Figure 6. Source: youtube

Comments from @arul tamping who wrote *"corrupt state officials today are more despicable and evil than invaders. Arung Palakka was a hero for his people in his time from oppression"*.

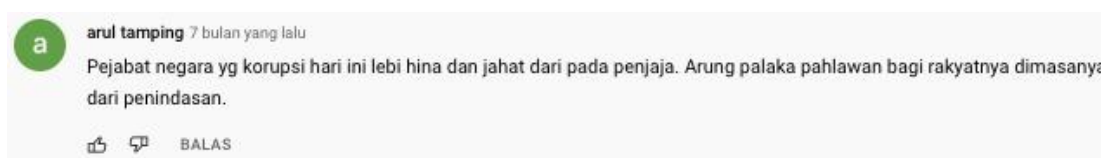


Figure 7. Source: youtube

Researchers consider that this is what should be put forward in addressing a past problem. As stated by several parties who are in line with this view, they feel the need to adopt the values of heroism, courage, sacrifice, and loyalty in defending and upholding siri' as well as justice.

(4) Negative assumptions pros and cons

The past history of Bone and Makassar cannot be separated from the dynamics of the two characters between Arung Palakka and Sultan Hasanuddin, which is indeed a very sensitive event if you look at the existing assessment. Researchers have again found views that lead to negative views by cornering certain parties who have not been able to fully escape even to this day spread on social media. This view is in the form of a traitor label towards one of the characters, this of course provokes other parties, especially those who are emotionally attached as well. There are still some comments that directly reveal that the king of Bone or Arung Palakka was a traitor because he had cooperated with the Dutch. This view was also later reciprocated by the Bugis people specifically also several Bone people who defended why Arung Palakka did this. However, accusing each other and throwing arguments often do not occur logically because some parties ignore the reasons described or have their own assumptions and then come back to judge again that the king of Bone is a traitor.

There are many factors that influence this, one of which is; the historical knowledge factor, reference difference factor, and emotional factor. From the interviews conducted, it is known that "there are probably many slanted assumptions or still feel high on each other, pointing at each other and demeaning the other party because they only know the history partially without seeing the context of the incident as a whole, also because of the very strong ethnic emotional factor that prevents us from seeing something. objectively. The following is a very sensitive comment regarding this:

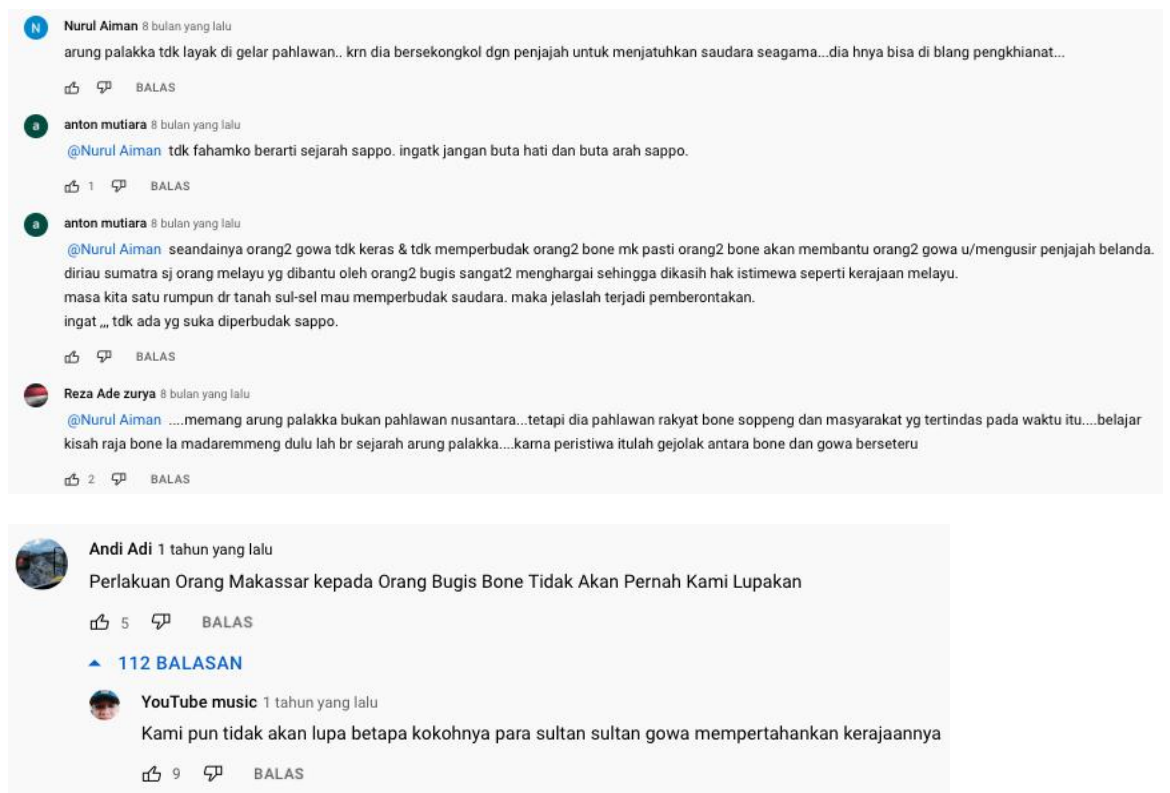


Figure 8. Source: youtube

One of the following comments from @Andi Adi who said *"the treatment of the Makassar people to the Bugis Bone we will never forget"* which was then replied by another party who said *"We will not forget how firmly the Sultan of Gowa defended his kingdom"*. It is a sign that there are some parties who really hold onto the past incident and don't easily forget it without any surviving wounds. These wounds often encourage them to judge or blame each other even to this day.

4. Conclusion

There are some parties who begin to look at the dark historical theme by trying to unite and see history from the other side, namely taking the historical values of heroism and past struggles from the two figures without being trapped again in blind fanaticism so it is very easy to blame certain parties. It also promotes brotherhood and peace.

There are still certain parties who still carry the notion of pros and cons from the past until now. There are very contrasting points of view and strong emotional factors so some conversations carried out by certain parties still contain a negative charge (annoyance, insult) towards arung palakka (Bone) and vice versa due to the slavery that Gowa has done to Bone.

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