

Model Of The Value Of The Concitution Of Buton Medical Constitution In The Implementation Of Government

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Abstract. This study provides the concept of the wisdom value of the constitution of the seven digits of the implementation of government administration. The purpose of this research is to know the concept of governance and the value of wisdom according to the Constitution of the Dignity of Seven. The study was conducted in the City of Baubau by using a type of juridical-normative research, the data collection method consisted of literature and document studies. The Law of Dignity of Seven Butons is an important part of developing legal values in society, in the field of law, the Law of Dignity of Seven contains a number of provisions that guarantee the fairest law enforcement to every citizen. The bhinci-bhinciki philosophy of coolies is the direction of life which always functions to guide the people of Buton in their daily behavior. The values in the philosophy of bhinciki coolies encourage the creation of a harmonious, tolerant and harmonious human life in the midst of heterogeneous society.

Keywords : Wisdom, Buton Sultanate, Constitution

1 Introduction

In essence, humans and the environment are two things that can not be separated. The environment is very instrumental in influencing the way humans move, so humans can produce something. And vice versa, humans who always depend on their environment can affect the existence and balance of ecosystems in the environment where they live.[1] In essence, culture has values that are always inherited, interpreted, and implemented along with the process of social change. The implementation of cultural values is a manifestation, and the legitimacy of the community towards culture. The existence of culture and the diversity of cultural noble values possessed by the Indonesian people is a means of building the character of citizens, both related to the private character and public character.[2] The traditional concept used here refers to local forms and features that have long been rooted in the kingdoms of Indonesia. In general, the integrative element of the kingdom is the factor of the Hindu, Buddhist and Islamic religions showing their own processes which give the archipelago a pattern. This period can also be referred to as the Archipelago Period. There are features of the agrarian kingdom and some are maritime, or a mixture of the two. As a nation-state, the national roots of Indonesia have not been long. The symptoms can only be observed at the beginning of the 20th century. Previously, that period of history. Indonesia "in the political sense generally referred to the kingdoms supported by one of the dominant ethnic groups of the" old Indonesian "nation as a comparison to the" new "nation. In other words, the old nation could be linked to the kingdoms traditional kingdom, which is the political embodiment of ethnic groups.[3]

Buton Sultanate is a true "friend" of the Netherlands since the days of the VOC. "The 'eternal' partnership between Buton and the VOC" borrows words beginning in 1613 when Captain Apollonius Scotte, the representative of General Gabernor Pieter Both in Batavia, pledged an eternal alliance with Sultan Buton, La Elangi. Buton needed to find a strong friend like the VOC because the kingdom was always captured by two neighboring kingdoms who wanted to expand the colony: Makassar and Ternate. Friendship lasted until the VOC collapsed in 1669 and continued until the end of the Dutch colonial era in Indonesia. As recorded in the words of Sultan Muhyiuddin who was said, this eternal alliance became the foundation of the relationship between the later kings of Buton and the Company. The generation of the successive kings of Buton Sultan La Elangi with the Company always reminded each other to keep maintaining the eternal alliance and always tried to "repair and keep the sound of the old covenant waad from the past until now glorified to two parties": between "Company and Buton"

Buton Kingdom was founded in 1332 AD The beginning of government was led by a woman named Ratu Wa Kaa Kaa. Then the second king was a woman, Ratu Bulawambona. After two female kings, followed by Raja Bataraguru, Raja Tuarade, Raja Rajamulae, and Raja Murhum. When Buton converted to Islam, King Murhum was Sultan Murhum Kaimuddin Khalifatul. Buton Kingdom officially became an Islamic kingdom during the reign of the 6th King Buton, namely Timbang Timbangan or Lakilaponto or Halu Oleo or better known as Sultan Murhum Kaimuddin Khalifatul. The king was converted by Sheikh Abdul Wahid bin Sharif Sulaiman al-Fathani who came from Johor. After that, the kingdom of Buton changed to the Sultanate of Buton.[4

Murhum, is the beginning of the proclamation of the bureaucratic structure of the Sultanate of Buton. He tried to put religion (Islam) as a value that must come first in life and politics. This philosophy is then eternal to this day as one of the slogans of the cultural heritage of Buton, namely:

Yinda-yindamo arataa somanamo karo
Yinda-yindamo sara karo somanamo lipu
Yinda-yindamo somanamo agama

Meaning:

Let the treasure be destroyed as long as you are safe
Let yourself be destroyed as long as the country is safe
Let the country be destroyed as long as religion is safe

It seems that the philosophy proclaimed by Sultan Murhum above, was later used by subsequent sultans as a basis that binds the entire socio-cultural and political system in Buton. This is proven by the inclusion of that philosophy in the Law of Dignity Seven.

2 Method

The scope of this research focuses on the territory of the Sultanate of Buton which includes the island of Buton and other islands which belonged to the territory of the Sultanate of Buton during its heyday. Data collection is done through literature study based on research that has been done. The data collected in the form of literature sources relating to the research of the Sultanate of Buton were selected according to the themes discussed in this paper. Types of research data using primary data and secondary data, namely the details: Primary Data, is data obtained from respondents, both by direct interview techniques and with those that have been

determined as research samples Secondary Data, is data obtained from literature review and document review sourced from text books, journals, research reports and other written documents and legal products that have links with research problems. In this study, data collection was carried out in a way, namely: Field Study, namely: the technique of collecting data by plunging directly on the object of research to get a data vacuum. Field studies are carried out by means of interviews, data collection techniques regarding interview methods to obtain information or information directly from the parties related to the object of research, Literature Study, namely: the method used to find data through various books of literature or reading, statutory regulations, scientific journals, legal dictionaries, other research results related to this research.

3 Results And Discussion

3.1 Buton Sultanate Islamic Government System

Islam entered Southeast Sulawesi, as in the Buton Islands below by Muslim traders from Gujarat, India, and Muslim nationalities. This is because Buton is a strategic place for the entry and exit of trade flows, both from Java and South Sulawesi to Maluku, and vice versa, but Buton as a port of transit from Java to the eastern part of Indonesia, especially to Maluku or Ternate. Since 1542 AD (948 H) Buton is the only official Islamic kingdom in Southeast Sulawesi. This is marked by the development of the government system with the sultanate system.[5]

At the beginning of the establishment of the Buton Kingdom until the 3rd Sultan, the government system was divided into two groups, namely the ruling group and the governed people group. The ruler consists of a father that consists of eight limbo then becomes nine limbo and the king as the executor of daily governance called the child. This system of government in the Kingdom of Buton is called Adatu Azali. According to the tula-tula and kabenci-kabenci, the government system of Adatu Azali was initially held at the inauguration of the First Buton King, Wa Kaa Kaa.

During the reign of the 2nd King, Bulawambona, Eight Bonto plus one namely Bontona Melai became Nine Bonto, known as Bonto Sio Limbona. This Bonto Sio Limbona arrived at the time of the last Sultan and had a special task of choosing the King / Sultan in Buton. Upon deliberation between Sio Limbona and the 3rd King, Bataraguru made a new position namely Sapati. which is held by Manjawari as the first Sapati. During the time of the Old King Rade (King IV) on the terms of Sio Limbona a new position was made, namely Kenepulu.

During the reign of the 5th King Raja Mulae a new position was made namely Bonto Ogena but not yet called Bonto Ogena but called Waiti. From the reign of King VI or the First Sultan to the time of the 3rd Sultan no new positions were made.

During the days of Sultan Dayanu Iksanuddin (Sultan IV) the structure of the government of the Sultanate of Buton began to be refined. Based on his consultation with Sara, the Buton Sultanate State Law was drafted called the Murtabat Tujuh Law which outlines the government structure of the Sultanate of Buton, the division of power between Walaka and Kaumu (Lalaki), Pangka-Pangka, and the division of the Sultanate into Pitupuluh Rua Kadie and Pata Barata.

3.2 Legal Values of the Act of Seven Butons

Talking about local wisdom (local wisdom) can not be separated from the noble values of the nation. Local wisdom is knowledge that is used by local people to survive for generations. Local wisdom is the result of the intelligence of a community and then used by each other as a means of intelligence. Understanding and implementing local wisdom from an early age can be the basis of people's lives, especially to ward off the influence of foreign cultures that currently afflict many young people. In this context the values of the life of the local community reflected in local literature and culture can sustain the noble values of the nation.[6].

In the context of the Seven Buton Murtabat Law, it becomes an important part for developing legal values in society. This can be seen from each of the articles in murtabat seven. In the field of law, the Law of Dignity Seven contains a number of provisions that ensure the fairest law enforcement for every citizen. In the history of Buton (after the enactment of the Dignity of Seven) there were a number of important officials of the empire who were sentenced to death for violating the rules and provisions of the applicable laws, one of whom was Sultan Maradan Ali (1647-1654) who was sentenced to hang. In addition, a number of sultans were removed from their posts because they were deemed unable to carry out the people's mandate as stated in the constitution.[7]

After the Dignity of Law Seven was enacted there was a very drastic change in the cultural and socio-political system of the people of Buton, so it is not wrong to mention, that at this time or the reign of LaElangi was the enlightenment of the Buton sultanate. Islamic teachings or some socio-political life concepts originating from the spirit of Islamic teachings are promulgated in writing. Along with that, the principles of "democracy" although on a limited scale are emphasized in social and political life. The sultan's appointment system was no longer based on the principle of inheritance of power from the Sultan's descendants or known as the crown prince, but was already referring to the sultanate law, "Dignity of Seven". The principle of the Seven Dignity constitutional system compiled by LaElangi, adheres to the idea of separation of powers consisting of, executive (sultan), legislative (*siolimbona*), and judicative (*kinepulu*). The political rights of the sultan are directly monitored by *siolimbona*, so that the sultan in acting and making policies must go through a mechanism, namely the approval of the court or apparatus of the sultanate and the approval of *siolimbona*, as stated in articles 1, 3 and 4 of the Seven Dignity Act. At the same time the leadership recruitment pattern is carried out through a representative system, where the community channeled their aspirations to the *siolimbona* council as the people's or legislative representatives. In addition, the appointment of an official must fulfill the requirements of articles 3, 5, and 6 of the Seven Dignity Act. Article 1 of the Dignity of Seven Law states as follows: The principle of adat based on the pre-humanity feeling "*binci binci kuli*" is a traditional language which means pinching the skin. Pinch your own skin, if it hurts, of course it will hurt others. That is the source of justice and truth. This custom is based on the hadith: *Man 'arafa nafsahu faqad' arafa rabbahu* "meaning: Whoever understands or knows his true self, that he also knows his eternal God. This coolie humanity has four values that guide life in social life. These values include: *Poangka-raisedaka* (mutual priority) is a value based on a belief to prioritize the interests of the people whose laws are in accordance with humanitarian law over their personal or group interests. This philosophy then forms the nature of being merciful, forgiving, merciful, devotion and sacrifice to fellow human beings regardless of cultural differences, ethnicity, class, religion and social status.

Article 3 states that the mandatory qualities for a community leader are: Siddiq means true and honest in everything, willing to sacrifice on the path of truth, must not lie. Tabligh means to convey all cases that benefit the public interest must not hide something intentions. Amanah means to have a sense of trust in the public, must not exchange things so that hearing is not in accordance with evidence or feelings. Fatana means fluent tongue in speech, may not speak stiffly. Article 4 states as follows: the customary principle on which the obligation is based is: a). Sara (the law), everything must go through a unanimous agreement that leads to the good of the people at home and abroad, which comes from the majesty of the sultan accompanied by the consent of the people. The Sultan has the prerogative to take action on the decision, the right in traditional language is called "*basarapu*" meaning to plant a pillar of strength so as not to be shaken, specifically so that the agreement does not change. If the consensus and unity for the good of origin comes from the people accompanied by the approval of the sultan, it is called "salambi" meaning that your lord sultan is closely bound to the conclusions of the agreement to remain firm. If the *basarapu* and *kasalambi* are strong and firm that is called "dolango", a firm and sturdy anchor. Whoever changes will be destroyed. b) Tukuraka (procedure / regulation) that is, jewelry and completeness sara means, a sign that shows an employee that is the manner of the terms of dress, the level of his position, and everything that is worth doing. c). Bitara (judging / deciding a case), resolving and proving a case and likewise must be given a decision, which one is guilty of blame which is justified indiscriminately, even if a small person or a large person, relatives or others, or himself or a child, must be based on justice. d) Gau (politics), the origin of all the regulations of the country comes from the past agreement, quoted from the verses of the Qur'an and the hadith of the prophet. Everything that leads to the good of the country comes from past agreements based on the Qur'an and Hadith.

Since the entry of Islam and Islamic culture were used as a basis for legitimacy in every decision-making process, the sultanate seemed to realize the importance of Islamic leadership. This departs from a pragmatic understanding, that leaders must always appear as examples and role models. Where exemplification comes from values deemed Islamic. Therefore, based on Article 6 of the Sultanate Law, four conditions are stipulated for a leader, namely: *siddiq*, *tabligh*, *amānat* and *fatānah*. In the election of a chief leader at the royal level, sometimes there is a similarity of criteria among candidates submitted to the Siolimbona Council as the lead voter council. When faced with such conditions, then what is done is not based on favoritism, but the council asks the referral to Allah SWT by mysticism, about who is the right figure to be chosen. The basic assumption is the understanding of human existence before Allah, that every person cannot be the same in all leadership criteria, so to break the deadlock what the Butonese know about it with the term *faali* (its classic meaning: election). *Faali* is done by taking place at the Keraton Grand Mosque, on a quiet night, between 00:00 and 04:00 in the morning and before entering the dawn of the ceremony after it has to end. The ritual of *faali* is done by opening the Qur'an, then reading the verses that are opened at random, then interpreting the verses that are opened to the first candidate chosen, then to the second candidate. After being interpreted by the Siolimbona Council who knows the meaning and then considers it based on the verses of life that have been read, then based on the Council's consideration, it is determined who is more suitable to be elected. This decision was accepted by both parties.

With this principle of life driven to live helping people, caring for others, and tolerant of diversity.[8]

a. *Pomae-maeka* (frightening each other) *Pomae-maeka* contains the noble value that everyone must always glorify each other and have fear when violating the sense of

- humanity between fellow members of the community. Pomae-maeka is intended so that everyone understands where their position is, which is higher and which is lower.
- b. *Pomaa-maasiaka* (loving each other) Pomaa-maasiaka contains the noble value that members of the community must always live caring for each other, love each other, and love each other reciprocally, regardless of their social status and condition, whatever their religion, rich or poor, old or young.
 - c. *Popia-piara* (mutual care) Popia-piara contains noble values so that community members always maintain peace, tranquility between fellow members of the community.
 - d. *Poangka-liftaka* (mutual respect) Poangka-liftaka contains noble values so that it will always be useful by raising each other's ranks among members of the community.

The philosophy of *bhinci-bhinciki* porters in essence has a significant role in life. The philosophy of the life of the people of Buton teaches the community that one another is afraid of violating the rights of others, loving each other, caring for each other, and respecting each other. The *bhinci-bhinciki* philosophy of coolies is also a compass of life which always functions to give direction to the people of Buton-Baubau in behaving and to sort out between good and bad in determining their daily behavior. More than that, no less important, the values in the philosophy of *bhinciki* coolies encourage the creation of a harmonious, tolerant and harmonious human life in the midst of a heterogeneous society.

4 Conclusions

The philosophy that was proclaimed by Sultan Murhum above, was later made by subsequent sultans as a basis that binds the entire socio-cultural and political system in Buton. This is proven by the inclusion of that philosophy in the Law of Dignity Seven. Understanding and implementing local wisdom from an early age can be the basis of people's lives, especially to ward off the influence of foreign cultures that currently afflict many young people.

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