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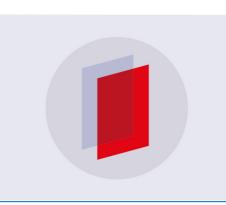To cite this article: Abdul Kadir *et al* 2018 *IOP Conf. Ser.: Earth Environ. Sci.* **156** 012054

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# Philosophy of Poroomu Yinda Saangu, Pogaa Yinda Koolota: Management of Government System of Buton Sultanate

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**Abstract:** This article examines the management of the government system of Buton Sultanate in one philosophy: "*Poromu Yinda Saangu*, *Pogaa Yinda Koolota*". This philosophy is believed to be the unifying of the Buton Sultanate for hundreds of years. This paper is a qualitative descriptive with ethnographic approaches. The results indicate that this philosophy provides insight to the citizens of the Buton sultanate on the importance of relations among elements of government such as *Kaomu, Walaka,* and *Papara*. These three elements are likened to a human body consisting of *Kaomu* as Head, the place of the good brain, brightly lit because it always receives the light of Divine *Nur*. *Walaka* is as a body; the heart contains a sacred heart because there is a place where the balance of justice is published. *Papara* as an accomplice has the power of *lahiriyah*. The relationship of three elements is bound and intertwined in one philosophy: "It is near but untouchable, it is far away, but no space between them**"**. This implies that all three must unite to uphold justice and common interests, but they should not violate other rights. Therefore, this philosophy can be used as the central management system to build good governance.

## 1. Introduction

The position of various local histories in the archipelago is an integral part of the long journey of Indonesian today. Therefore, the historical inheritance brought by some kingdoms in Indonesia and known by a lot of people nowadays needs to be appreciated. Furthermore, there is a need to explore its roles in human's life. The position is highly appreciated, and Indonesian people are required to study it at all education levels. However, in the implementation process, the history is centralized on Javanese history among others. The implications have such an enormous impact on the history inherited to the next generation. The community is more familiar with the history of other regions than the scope of history around them. The historicity and culture of Indonesian society are not placed in

equal treatment in academic nuances; rather it seems to glorify certain ethnocentrism of history as a motivation to participate in the development of nation and state. This phenomenon is called "the forgotten history of the country".

The assessment and values of the historical wisdom of local government that has been implemented in the Sultanate of Buton is still an interesting and ongoing study in the field of political science, historical science, other scientists, national development, and especially for the sake of Buton government. In fact, here have been some values of the Sultanate government system implemented and will be applied to local government. Historical experience relating to the traditional management of the government, based on existing sources, shows that in the Sultanate of Buton, the government structure has been regulated according to the constitutional provisions and the implementation of democratic government, as well as the power relations of the central and local government. Moreover, the governance of the people leads to define the characteristics of an initial state. This shows at least that in the period of empire/colonial, colonial and post-independence is an interesting historical phenomenon to be discussed because past historical events have causality with the present.

Reviewing the power-sharing system in the era of the Sultanate of Buton shows that the state is not a dominant factor in carrying out its authorized functions. Before the birth of Montesquieu who popularized the power-sharing system within the state government, the Sultanate of Buton had long embraced the decentralized system of government in an atmosphere of regional autonomy for approximately five centuries [1]. In governing the power-sharing system, the government is governed according to the customary provisions for Buton society contained in the text consisting of three elements of *kaomu* (king), *walaka* (*Syara*/*Dewan Dewan Harian*), and *Papara* (citizen). The relationship of the three elements is closely related as seen from the words of Buton's philosophy "*Poromu Yinda Saangu, Pogaa Inda Koolota*" (It is near but untouchable, it is far away, but no space between them) [2].

Research on the Sultanate of Buton is ubiquitously done by many experts. Some talk about *Kaomu, Papara* and *Walaka*: a study on social structure and powerful ideology in the Wolio Sultanate. The study reveals that the classification of society on the Sultanate of Buton is based on the origin of the region. There are two classifications within this region; Wolio and non-Wolio people. The first two social categories, namely *Kaomu* and *Walaka*, fall into the Wolio category. The last two social categories, *Papara* and *Batua*, belong to the non-Wolio category [3].

The subsequent research done by Isaac Bagea is about the implementation of *sarapatanguna* cultural values in government leadership in Bau-Bau City. This study reveals that *Sarapatanguna* cultural values have been implemented in everyday life and the government leadership of Baubau [4].

Among all the previous studies, it is known that the philosophy research about *poroomu yinda saangu pogaa yinda koolota*: the B management of the government system of the Buton Sultanate has not been studied and discussed in depth by the researchers. Therefore, this study aims to discuss the importance of the relationship among the regulatory elements such as *Kaomu, Walaka*, and *Papara* in the government system.

## 2. Methods

This study uses historical method. The historical method consists of four stages, namely (a) heuristics, which is the activity of collecting traces of the past, (b) the criticism refers to the investigation whether the traces are true to both the form and the content, (c) the interpretation which means to decide the interconnected meanings from the facts that have been criticized, (d) the writing which means to convey the synthesis obtained in the form of the story [5]; [6].

## 3. Findings

Sultanate Buton has adequate authority over territorial and its surroundings. Since the arrival of the Miapatamiana which led to the government birth became the forerunner of a country called Butuni [7]; [8]. Buton had ever achieved its glory of its time. The celebration began when Sultan Dayanu Iksanuddin became the fourth Sultan to reform the government by establishing the Basic Law of the

Buton Sultanate (*Murtabat Tujuh*). This historical process continues in its development to experience ups and downs and then reaches the height of glory occurred to the twenty-ninth sultan of Buton Muhammad Idrus Qaim ad-Din who ruled Buton in 1824-1851. In his time, Islamic ideology called "Wahdatul Wujud" was implemented with the implementation of Islamic Shari'a. Buton ended in the reign of Sultan La Ode Muhammad Falihi in 1960, which coincided with his disappearance (death) in the same year [9]. The end of self-government, the former territory of Buton Sultanate had previously been integrated into the Unitary State of the Republic of Indonesia.

In regulating the execution of power-sharing government arranged according to the customary provisions of Buton society, there is three level of group namely *Kaomu*, *Walaka* and *Papara* which are collected in a philosophy called *Poromu Yinda Saangu*, *Pogaa Inda Koolota*. The position of the three classes can be described as follows.

### 3.1. Kaomu (*Sultan*, *Sapati*, *Kenepulu*, *Kapitalau*)

As stated according to the custom, the head of Buton people should be *Sultan*-blood person who has the law of power, vast influence, and nobility in the area of his empire. Therefore according to the custom and the people's belief, the one who is considered as *sultan* should become the people's guide as *khalifatullah* (successor of God). Since the name of the sultan is exemplified by the nature of *khalifatullah*, it is obligatory for the *Sultan* to receive the shadow of a perfect form of God of his divine nature. Therefore, the one who becomes *sultan*, he should have perfect attitudes as having been set based on the custom. He should have (1) a sense of obligatory perfection, his descendants should be recognized (2) the perfection of his being, that is, the nature of the perfection of his birth body (a perfect man of his senses, his limbs have no blemish or deficiency) In addition to the nature of perfection, a *sultan* must have perfect inner beauty (intelligence of wisdom and wisdom).

Inner beauty becomes the most important perfection of a *sultan* because it will lead to the body perfection. The intellectual perfection based on the intelligence of reasoning or deciding wisdom is generally some properties of excess and the nature of the glory or the nature of human virtues, for example, temperament or *tabiaat*, the main character, polite behavior, his sociable friendship, sweet speech, love to the crowd and loved by the crowd. Because of his fairly perfect qualities of the inner self-glorious nature of the *sultan*, the *sultan* is worshipped by his servants not because of the right of the perfection of his being but because of his soul and the perfection of his inner self which receives the shadow of its inner self that reaches the name *ismurrahmani*.

On the determination of his monotheism unity, there arise four qualities of his inner glory and become the main duty of the *Sultan*: (1) The wisdom of intelligence of the mind to investigate the state of the true inner self in order also to consider and investigate others. (2) the fair intelligence of feeling that weighs equally weight in the measure of life (3) love, refinement so that the compassion to human beings as well as pitying the true self because all human beings do not stand alone but *Qadim* with the form of God. (4) Inner or soulless kanaa (wealth) which does not base his thought on excessive wealth because soul or inner self is more important.

### 3.2. Walaka (Religious Means / Legal Facilities)

This independent institution is the institutional system of the sultanate which remains functioning with all its order in our life. In general, the scope of duty and its function is to enforce Islamic and religious social law in the Sultanate, so it is also called *Sara* Religion. The Position division system is as follows: (1) *Lakina* Religion (*Khadi*) is one person, included in *kaomu* class (royalty). The position of *Lakina* religion is a religious leader. (2) One priest, the position is *Kaomu* (Bangsawan). The position of Imam other than as a leader of a prayer is also a leader of *Sara kidi*. (3) *Khatib* is four people, included in *Kaomu* class (nobility). (4) *Moji* (Bilal) is for twelve people, included in *Walaka* Group (customs' Stakeholder). *Moji* circle consists of several positions namely, *Tungguna Tobha* (*Tungguna* (Wolio language, from the root word, means to guard, while *Tobha* is a container to save money and or the like, so the task and its function as Treasurer), *Tungguna Aabha* (*Aabha* means ask, *Tungguna Aabha* means a place to ask, but in carrying out his duties, he is the communicator in *sara kidi*) and *Tungguna Bula* (*bula* means moon, guardian of the moon. One of the implementations of his

task is to determine the day of the beginning of fasting in Ramadhan). (5) *Mokimu* (mosque management) takes up forty people including in *walaka* group. Mokimu is associated with mosque because in this position comes from young age and serves as a container of religious leadership.

In carrying out his duties and functions one of his guided according to "Makhafani", among others, he understands the matters about the marriage; *talak*, and reconcile. In addition, serving the society is related partially to the death. The system of division of office above is equipped with four experts of chemistry called "Can Patamiana" consisting of (1) *Mojina Silae*, (2) *Mojina Peropa*, (3) *Mojina Kalau*, (4) *Mojina Waberongalu*. According to *bisa patamiana*, a *sultan* cannot be dismissed. The one who deserves this position is only the one who has the same lineage.

### 3.3. *Papara* (People)

Papara groups or free societies are scattered throughout the country that inhabits *Kadie* (local Government). The term *Kadie* (Wolio language) comes from the root word "die" which means iris and *kadie* lexically mean slice. The use of the term *kadie* in the context of government is associated with the village-level governmental area. In the Sultanate of Buton consists of 72 *Kadie* commonly referred to as "*pitu pulu Rua Kaomuna*" (72 local governments).

The Government of the Buton Sultanate established a system of autonomy to 72 *Kadie* by managing his government. The central government has no right to interfere directly with the implementation of governance in the territory of the *kadie*. The position of the central government only exercises a supervisory system that is divided into two regions: *Pale Matenaeyo* (Eastern Region) and *Pale Sukanaeyo* (Western Region). In the division of supervision, areas of the *kadie* or class of *papara* conducted by *Kaomu* and *Walaka* groups. The *Kaomu* (Nobles) group oversees 40 *Kadie* territories under the title of *Lakina* (*Bobato*) while the *Walaka* group oversees 30 *Kadie* Regions by the name of *Bonto* (Minister).

The governance structure of Buton is governed by a vision of mission as a maritime country symbolized as a curate boat by focusing its attention on shipping and trade. The country is likened to a boat that must be kept in balance so as not to sink and reverse. The point is the balance of power-sharing between *Kaomu* and *Walaka*, the balance between the central and regional portions and the balance of the division of defence tasks.

From the above description, it is known that the elements of Buton society are the pillars of Buton society which consists of three elements, namely: King / *Sultan* (*Kaomu*), Syara Board (*Walaka*), People (*Papara*). The relationship of the three pillars of society to each other is very closely related as seen from the words of the philosophy of Buton: "*If Only One Wasted, it Became Three Perish*". These words of philosophy mean that if the three elements are incomplete, for example only one element alone without any other, it will be futile him. What is the meaning of a King or *Sultan* without *Syara* and the People? Furthermore, when the three elements of society are separated into three parts stand alone and apart from each other, there is no unity between them, there will be destroyed because each may feel equally strong, equally courageous, equally capable and others.

In arranging the common life of the Sultanate of Buton, the relationship between the *Sultan*, the Syrian Council and the People are manifested in two kinds of parables: First, the three elements are likened to one human body as follows: (a). *Sultan* as head, where the great brain, brightly lit because it always receives the light of Divine *Nur*. (b). Syara Council as the body, where the heart contains the sacred heart because there is a place where the balance sheet of justice. (c). People as members (Foot of Hands) who have the power of the outer. Second, the three elements are likened to a household (family), namely: (a). Sultan as the head of the families who is responsible and always think about all the interests of family members, namely his wife and children. (b). *Syara* Council as a housewife always tries to foster members (c). The people as children must be nurtured with the love of their parents to be virtuous people, devoted to their parents, fearing God Almighty, and useful for the nation and nation. The relationship of the three elements is bound and intertwined in a Buton philosophy: *Poroomu Yinda Saangu*, *Pogaa Yinda Koolota*. This implies that all three must unite in custom, and the distance between them is governed by custom. All three must unite to uphold justice and common interests, but should not touch or offend let alone violate the rights of others. The position of the three

has a distance that is limited by custom, in such a way as if not intermediate. If the separation distance is too far, it is likely to cause the initial dispute between them, the distance that is the point of contact between contacts and separate that is the duty and responsibility of the board. If the intersection between touch and separation is off balance, then it will likely bring undesirable consequences, i.e. the words touching will become clashes, and the distant words will mean hostile.

## 4. Discussion

The government system of the Buton sultanate is compiled in one body. *Sultan* as Head, where the place for great brain takes place, brightly lit because it always receives the light of Divine *Nur*. The *Syara* Council as the Body; the heart contains the sacred heart because there is a place where the balance of justice is recognized. People as members (accomplices) have the external power. The relationship between these three Buton poles is closely related to each other as can be seen from the words of Buton's philosophy: "*If Only One Wasted, it Became Three Perish*". These words mean that if all three elements are incomplete, it will be useless. What is the meaning of a king or *sultan* without people? And vice versa, when the three elements of society are split up into three parts and stand alone, and apart from each other, there is no unity between them, there will be destruction because each may feel equally strong, equally brave, the same equally capable and others.

Research on the management system based on the philosophy of local wisdom in Indonesia has been done by many experts. In Banjar and the structure in the Sultanate of Banjar in the XIX century are more centred on the Sultan. The power of Sultan Banjar has full authority in determining royal policy although in the structure of the Banjar kingdom there is the Crown Council as a deliberation institution in the Sultanate of Banjar whose members consist of the slaughter (relatives) near the king and the palace [10]. All of these studies have similarities and differences because they are both sultanate-based. If in Buton, the government management system is divided into 3, namely *kaomo*, *walaka*, and *papara*, then Banjar consists of kin close relatives. Thus, it can be generalized that the Sultanate-based governmental management system in Indonesia is divided into three.

It has similarities and differences with the imperial system in Britain, Brunei and the Middle East. In Brunei, the Sultan of Brunei considers the position of Head of State, Head of Government, and Leader of Religion of Islam (Brunei majority Shafi'i school). All state affairs are run by the Sultan. But in the process, execution of the Sultan's government does not work alone, but the sultan is assisted by counsellors and ministers of state. The country's advisers and ministers are incorporated into a Brunei Darussalam state cabinet. The authority of all the counsellors and ministers of the state joined in this cabinet is mere to provide advice and suggestion to the Sultan in determining the direction of policies and decisions that the Sultan will take in the life of the state. The decisions and policies advised by advisers and ministers of the state shall have no legal force and shall not apply in Brunei without the consent of a Sultan of Brunei Darussalam [11].

While in England, the Government is run by the Prime Minister as head of government assisted by ministers. The Queen and the King of England are only heads of state that function as a symbol of state (symbol of sovereignty, majesty and unity of the state) [12]. As with the kingdom of Saudi Arabia other than as head of state, he is also prime minister, supreme commander of the army, guardian of two shrines (Mecca and Medina), appoints and dismiss the Council of Ministers, and interpret the law. The highest political authority under the king is the crown prince. The crown prince is determined by the king, provided that it is still taken from the descendants of Abdul Aziz. The crown prince can even rule on behalf of the king, even before the crown is consecrated. The Council of Ministers acts as the legislator and executive executor of the king. Both roles are based on the king's blessing. The law established by the council of ministers will be applicative law within 30 days unless the king uses his veto's rights. Members of the council of ministers are the descendants of Abdul Aziz. As Shura board is a consultative council [13].

Finally, this study confirms that the governance system of the Buton sultanate philosophy of *poromu yinda saangu pogaa yinda koolota* is divided into three parts and this is in line with Montesquieu's theory of politics that divides the system of governing into three, namely the executive,

the legislature, and the judiciary. So, the question of statehood in Indonesia today is practiced 15 centuries ago in the land of Buton. Not only that, the governmental structure in the Buton sultanate of these three levels can controls each other or supervise, if one violates the rules, it will be punished not to mention the sultan and get punishment. This proves to be one of the sovereigns of Buton who is found to have violated the customary provisions of the hanging law by the council of Syara and is not present in any sultanate in the world.

## 5. Conclusion

The philosophy of *Poromu yinda saangu pogaa yinda koolota* confirms that in the management of the government system in the Sultanate of Buton is divided into three parts that are interconnected and cannot be separated because if separated there will be imbalances. In addition, in the management of government between the three levels which are *Kaomu*, *Walaka* and *Papara* each can control each other when one of them there is a violation of customary provisions or abuse of authority, there will be punishment in accordance with the rules of law in the Sultanate, even it applies to sultan.

Broader research related to the management of the imperial government can be done in order to refine this research. Government management in some forestry in Southeast Sulawesi such as the Muna, Moronene and Mekongga sultanates can be done in subsequent research. In addition, further research can also be focused on good governance that is applied in the Sultanate of Buton.

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