

THE PHILOSOPHY OF KAJAOLALIDDONG: A BASIC PATTERN OF LIFE AND CULTURE IN BUGIS AND MAKASSAR

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Abstract

This research aims to analyze the term Philosophy of Local History, which is conducted using secondary sources, in addition to primary sources in the form of data from informants domiciled in Bone Regency. This research is also conducted to find out about Kajaolaliddong as a role model who are honest, intelligent, and brave. Kajaolaliddong is known as a scholar, statesman, and a reliable diplomat, whose thoughts became the concept of *pangadereng*, which then metamorphoses into a basic pattern of royal government in Bugis and Makassar. Those three characteristics are equipped by other qualities. *Lempu'E nasibawai tau'* (honesty, which is accompanied by devotion), *Acca nasibawaii Ada tonging namatike* (intelligence, which is accompanied by truthfulness in speaking with caution).

Keywords: Philosophy, History, Local, Kajaolaliddong, Pangadereng

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INTRODUCTION

Philosophy is the oldest science. In the past, philosophy was said to be *mater scietarum*, meaning that philosophy is the mother of knowledge [1]. Based on the above statement, philosophy comes first before science because, in my opinion, philosophy is about thinking, then we will first think for producing a science. Philosophy also evaluates what is considered “appropriate” and “right” in science, and philosophy gives an assessment on the contribution of science to the development of human knowledge in order to achieve truth. Science depends on the philosophical system adopted. In the past, science has not been divided as in modern times, which has not been as specific as it is today, and the thoughts of the philosophers in the past, like one of the ancient Greek philosopher, Pythagoras, are summarized in Mathematics [2].

At the beginning of Greek civilization, philosophy was considered mother of all existing sciences. Until the current development, philosophy has produced various sciences such as Physics, Biology, Medicine, and others. Science is never far from philosophy as it always goes hand in hand with reference to philosophy. Like Bertrand Russel's view, “A person does not have to become a better philosopher by knowing scientific facts that contain principles and methods, which he must learn from that science, if he is interested in philosophy” [3].

Philosophy is an existential science that has certain circumstances that are more specific than other things, which means that it is very closely related to the everyday life. In the context of philosophy of life, people always consider the important and the most important things before taking actions [4]. These things are classified as essential. Philosophy is a critical investigation of abstract and imaginative things as well as statements from various fields of science [5].

History, as a science, can fall or become non-scientific when related to philosophy. Therefore, history must be moralized and changed to abstract. Philosophy and History is interrelated, both substantially and scientifically, because the

science of philosophy is supported by history [6], [7]. History is closely related to historical facts. The historian's activity is in the collection, correction, classification, comparison, interpretation, and explanation of historical facts. Historical facts are more than how they appear, but the meaning and purpose contained in these facts should be understood as well [8]. History is an event that happened in the past, in the present, and even in the future [9]. Data and facts are observed and investigated, which has never stopped since ancient times. Humans are creatures that have common sense to think. With the common sense, humans always want to know everything, and this leads to the emergence of Philosophy of History.

Mastury states, “Philisophy of History is a science that studies the meaning and purpose of historical processes, as well as theories regarding human development as social creatures. Philisophy of History seeks deeper meaning and understands the meaning that controls historical events [8].

Indonesian society is a plural society, which has a diversity of ethnic as well as local cultures and traditions that have noble values, which are priceless [10]. The diversity of local cultures and traditions in Indonesia is a form of acculturation of local religion, ethnicity, and culture [11]. One of the strongest local wisdoms of Bugis people is the shame culture or *sirik*. *Sirik* can be interpreted as “self-esteem” or “shame”. The value of shame culture regulates all forms of attitude and behavior of Bugis people [12].

METHODOLOGY

This research, which focuses on the analysis of the term of the Philisophy of Local History, is conducted by using more secondary sources than primary sources in the form of data from informants domiciled in Bone Regency. Research in the field of philosophy relies on the inventive style, which is a style of seeking for new understanding of the thoughts that have been collected and trying to provide solutions for unfinished problems [10]. This research is a descriptive study that aims at describing local wisdom in *Pappaseng* Kajaolaliddong [13].

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A Brief Biography of Kajaolaliddong

It is estimated that Kajaolaliddong was born during the reign of King Bone IV, We Banrigau (1496-1516), exactly in 1507. Since childhood, Kajaolaliddong had owned special talents to become a brilliant thinker. The special talents were then appeared more in his adulthood due to the turbulent climate, at which time Gowa Kingdom had become a powerful kingdom on the coast of the southern island of Sulawesi [13] and controlled small kingdoms around it. Bone kingdom was the only one that was still able to defend itself from the offensive politics of Gowa kingdom.

In such situation, the government and the people of Bone intended to defend the sovereignty of their country. The King of Bone VII, La Tenri Rawe Bongkange, ordered and appointed Kajaolaliddong to be an advisor and a Travel Ambassador of Bone Kingdom. Kajaolaliddong played an important role as a spokesperson and negotiator in the Caleppa agreement (Ulu Kanayya ri Caleppa) between Gowa and Bone (1565) as well as in the La Mumpatue Timurung (1582), alliance between Bone, Wajo, and Soppeng.

In various historical records and lontara notes, it is mentioned that Kajaolaliddong is a role model who has an honest, intelligent, and brave characters. His family is considered a respectable family because of their honesty, bravery, and actions to defend the rights of many people (Lamallongi: 2006: 17). Kajaolaliddong was known as a scholar, statesman, and reliable diplomat whose thoughts became the concept of pangadereng, which then metamorphoses into a basic pattern of royal government in Bugis and Makassar in general, especially in Bone Kingdom. He died in Laliddong Village during the reign of La Inca, King of Bone VIII.

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RESULTS AND DISCUSSION

The Principle of Proportionality in Therapeutic Contracts

The doctor-patient relationship is based on the agreement stated in therapeutic contracts. This contractual relationship applies when patients sign an agreement (informed consent) regarding medical treatment, including medical costs. The informed consent is done after doctors give explanations to patients and patients understand the information.

Philosophy of Local History

Philosophy of History is a science that studies the meaning and purpose of the historical process, as well as theories regarding human development as a social creature. Philosophy of History is one part of philosophy that aims at

investigating the final causes of an event and providing answers to the causes and reasons of all historical events. The term of Philosophy of History is not an etymological combination of two meanings, namely the word philosophy and history. The term is even broader than that, and it discusses a discipline that contains insights, methods, paradigms, and discussions.

Viewed from the use of the term Philosophy of History, the first expert who used the term is Voltaire. At first, Voltaire used it in the preface to his work entitled *Philosophie de l'histoire*. Since 1756 AD, the term Philosophy of History has become widely known by the public. Thus, Voltaire was well known as a figure that initially used the term Philosophy of History. However, the one who popularized this term was Herder. Herder used it in a systematic and long discussion and preparation of the scope of the study of Philosophy of History. Herder explained it in his six-volume work entitled *Ideen sur Philosophie der geschichte der menscheit*. Herder was the first to formulate the realm of discussion and problems of Philosophy of History [15].

Local History

Indonesia is a historical country. Many events occurred in the Indonesian archipelago. Starting from the prehistoric era, the royal era, the colonial era, until the independence era, they colored the long history of our country. That is called Local History. The term Local History in Indonesia is sometimes also used as Regional History, while in the West, besides the term Local History, it is also known as community history, or neighborhood history, or nearby history. Local History is an event that occurs in a small location, both in certain village and city. The way the sources are written becomes one of the factors that makes Local History unknown and not well known. Most of the available sources are oral sources, both oral traditions and oral history [16].

In the development of Local History in Indonesia, there are some types of Local History, namely 1) Traditional Local History, 2) Local History Diletanti, 3) Inspirational Local History, 4) Colonial Local History, 5) Critical Analytical Local History. Among those five types mentioned above, Traditional Local History is the most suitable one in the discussion of this paper. Traditional Local History is the results of the composition of History from various ethnic groups spread throughout Indonesia that are already written. This type is the first to appear in Indonesia.

Events that have been experienced by ethnic groups in the past were initially recorded in the form of oral story that was handed down from generation to generation. However, after the emergence of writing, the story was preserved in the written form, although there were still those in the oral form. Traditional History is known as babad, saga, tambo, lontara, etc. Finally, it is important to know that traditional history is a local history that first developed in Indonesia, and it still survives, which is not only as a past legacy of the community, but the contents are also believed to be a picture of the past history, so it is functional in people's lives [17], [18], [19].

The arrival of Islam in Bone Regency, precisely 1611 AD, gave an explanation about what the parents said about *pappaseng*, which is in line with Islamic teachings, such as in the interview of researchers with the Head of Bone Regency Museum who states that:

"Since a long time ago, before Islam entered Bone, there were *pappaseng* and *papangaja*." *Pappaseng* toriolo (our parents' message) contains a meaning; some said that *Pangaja* had *Pappaseng*; *Pappaseng* was already uttered (in the form of message) before something happened, and *Pappangaja* was an advice after something happened, so it was different between message and advice. Our parents had given messages before something happened to the

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community. Humans have customs (*pangadereng*) so that they use their works, intentions, and efforts to improve their culture. It was as what Raja Bone asked his advisor, "Kajao Laliddong" which is "tega *allebbirena rupa tauE*?", then it was answered by Kajaolaliddong to Arung Pone that *allebbirena rupa tauE* is *panngadereng*. Arung Pone asked again, "Which one is said as *pangadereng*, Kajao? Then Kajao's answer was only 4 (four) main points, but after Islam entered Bone Kingdom, it became five namely tau *missengenngi*: Ada (exist), Speak (judicial decision), Wari (bloodline), Rapang (the laws that apply very well from the past until now) then become *panngadereng*. After Islam entered Bone Kingdom (1611), the laws is called *Sara'* (Islamic law). In terms of government, "*dena wedding mapparenta kodei na malampu*" *De to nulle mapparenta kode na macca*, will not mean *lempu'* and *acca* if the government does not dare to make decisions (Interview: Andi Baso Bone Mappasisi, Bone 20 April 2020).

Philosophy of the History of Kajaolaliddong

Kajaolaliddong is unique in describing history as a sequence of events that arise and develop together with the growth and development of a society, especially Bone community. Kajaolaliddong's unique history is known through the messages it conveys, which is called *Pappaseng*, a meaningful message that must be preserved as a mandate, advice, and will. *Pappaseng* in Bugis language has the same meaning as a will in Indonesian.

Pappaseng can also be interpreted *pangaja'* (advice) containing moral messages that are worth obeying. In the writings of Punagi [20], it is stated that *pappaseng* is parents' will (message/order) to his children and grandchildren (many people or the next generation) that must always be remembered so that their order needs to be obeyed and carried out on a sense of responsibility. Mattalitti [21] also suggests that *pappaseng* means guidance and advice from the ancestors of Bugis people for their children and grandchildren to live their lives well. Thus, *pappaseng* contains guidance, advice, and mandate that must be obeyed and carried out in order to live a good life.

During the reign of the King of Bone VI, La Uliyo BoteE, and the King of Bone VII, La Tenri Rawe BongkangE, Kajaolaliddong had a thought, which then became the basic pattern of life, both in government and society. The basic pattern called *Panngadereng* (customs) then becomes a reference for kings and their staff in every activity [22]. The main contents of *panngadereng* outlined by Kajaolaliddong are:

- Lempu'E nasibawai tau'* (honesty that is accompanied by devotion)
- Acca nasibawai Ada tonging namatike* intelligence, which is accompanied by truthfulness in speaking with caution)
- Siri' nasibawai getting* (shame or self-esteem accompanied by courage)
- Awaraningeng nasibawa nyamekkininnawa* (bravery accompanied by love)
- Appesona ri Dewata seuwai* (surrender to God Almighty)

Among those five components, Kajaolaliddong focused on three components namely honesty, intelligence, and bravery. These three elements will become the philosophy of history of kajaolaliddong.

Lempu' (Honesty)

Honesty is a fundamental foundation in establishing relationship with fellow human beings (*Hablun minan nas*) and becomes one of the very basic factors in human life. In *Pappaseng*, the following points are stated:

"*Ajak nasalaio acca sibawa lempu, naiya riaseng-é acca*

de'gaga masussa napogau. De to ada masussa nabali ada madedeng malem-mak-é, mateppek-i ri padanna tau. Naiya riyaseng-é lempu' makessinngi gaukna, patujui nawanawanna, madedeng ampena, nametau ri Dewata-é."

Translation:

"Do not ever leaver competency and honesty. Being competent means that there is nothing difficult to do; any conversation can be responded with kind and gentle words; stay trust in fellow human beings. Being honest means having good deeds, right thoughts, good behavior, and fear of God [21].

Lempu' [23] in Indonesian means being honest, which is the same as being straight as opposed to being bent. In various contexts, this word means sincere, true, good, or fair. Thus, the opposite is deceitful, cheat, untruthful, unfaithful, mischievous, bad, cruel, and so on. The meaning can be understood when the word "*lempu'*" is found in Bugis or lontara expressions. Lontara also explains about that honesty in various ways.

One application of that honesty is *Taro Ada Taro Gau*. This principle teaches how important it is to have a trustworthy attitude. *Taro Ada Taro Gau* has meaning that you, as a leader or whatever your profession, should always be consistent in words and deeds. When your words and deeds are in line, it can be ascertained that the people you lead or around you will trust you even more. With trust, you have successfully stepped on the ladder of leadership that is trusted or become a trusted leader. When a leader is trusted, the people you lead will automatically love you; when you have been loved by the people or people you lead, your influence will be stronger; with a strong influence, you create yourself as a charismatic leader [24].

When Tociung, Luwu's scholar, was asked for his advice by the future king (Datu) of Soppeng, La Manussa' Toakkarangeng, he stated that there were four honest acts. They are (a) forgiving those who made mistakes to us; (b) being trusted then not cheating, meaning that we are leaned on, so we should not lie; (c) not being greedy for something we do not own; (d) and not enjoying the good if only benefit ourselves, the meaning of goodness is when it can be enjoyed together.

In line with this understanding, Kajao Laliddong, Bone scholar, explains honesty when asked by Arumpone about the scientific points. What is the witness (*sabbi*) or evidence of honesty (*lempu'*)? "It is a call (*obbi'*), Arumpone!" "What are you calling for, Kajao?" The call contains: do not take plants that are not yours; do not take things that are not yours, not your heirloom; do not take a buffalo (from its stable) that is not yours, nor is it a horse that is not yours; do not take wood that is leaned against, which you do not lean on; do not take wood on the tip of the base if it is not you who put the wood [25].

Acca

In Indonesian, *Acca* means intelligence that can be understood, both in a positive or negative sense. Inf act, *acca* is not clever, but is a scholar or intellect (scholar from Sangsekerta, wisdom from Arabic). Lontara also uses the word *nawa-nawa*, which means the same as *acca*. Thus, people have the value of *acca* or *nawanawa* is called *Toacca*, *Tokenawanawa*, or *Pannawanawa* by lontara, which can be translated as intellectuals, thinkers, or wise wisdom experts. *Acca* in lontara needs to be explained, so that the broad meaning can be understood by the community [12].

In the concept, the value of intelligence is contained, in addition to the value of honesty, as well as the value of truth, propriety, sincerity, and the spirit of circumvention or research. Tociung stated that the scholar (*toakenawanawa*) loved the right actions and words that are in line; when

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facing difficulties, he thought back and carefully carried out everything. Petta Matinroe ri Lariangbanngi (high-ranking aristocrat of Bone) also explained that the so-called pannawanawa (intellectual) was a sincere person whose mind was full of curiosity until he found a solution to the problem he faced as well as an act that became the source disaster and the source of virtue [26].

Warani (Bravery)

Description of the Value of Warrant (Bravery) is self-readiness, emotional stability, and patriotism. These three characteristics of attitude have the same characteristics in marketing orientation (market orientation). The value of bravery in *Pappaseng* is described as having behavior that is always ready to be placed, both in front and behind. This characteristic, in marketing character, is known as adaptability [27]. However, if the character of marketing is oriented on the market needs, the character's sense of security is shaky because they have to adjust to the personality that is trending [27]. The value of bravery is more driven by a sense of self-esteem or *siri'* as quoted in *pappaseng* "Aja mupakasiri"i mate"i tu" [27]. The *pappaseng* quote illustrates that what causes death (because of bravery) is the issue of shame (self-esteem). Naiya decenna to warani é; Seuwani, tettakkini napolei ada maja Maduawanna, tennajampangiwi kareba-é Matellunna, temmatau-i ripalao ri yolo Maeppana, temmatau-i ri paonro ri munri Malimanna, temmatau-i mita bali Maennenna, ri asirik-I Mapitunna, riala-i passappo ri wanuwa-é Maruwana, Matinuluk-i pajaji passurong Maserana, rialai pakdekbak tomawatang Mattaliti [21]. In *pappaseng*, the characteristics of a brave person are revealed, and they become the guide in running the government. Bravery must be possessed by a leader [28] (Nurhaeda; 2018: 303)

CONCLUSION

Philosophy is something abstract as well as non-scientific history. Philosophy, when discussing about cultural issues, is called cultural philosophy [29], [30]. When the culture is manifested and the results are proven, it is called Cultural science. History cannot be said as history if there is no data and facts that have been analyzed. If the data have been analyzed, and the facts come out, then that is called history. The term Philosophy of History is not an etymological combination of two meanings, namely the word philosophy and history [31], [32]. The term is even broader than that, and it discusses a discipline that contains insights, methods, paradigms, and discussions.

Local History is an event that occurs in a small location, both in certain village and city. Local History is an event that occurs in a small location, both in certain villages and cities. Kajaolaliddong express his thoughts, which then became the basic pattern of life, both in government and society. The basic pattern is called *Panngadereng* (customs); the contents of this *panngadereng* are *lempu'* (honest), *acca* (intelligent), *siri'* (shame), *Awaraningeng* (brave), *Appucu ri Dewata seuwai* (surrender to God Almighty). Among those five contents, Kajaolaliddong only focused on three components, namely *lempu'*, *acca*, and *awaraningeng*.

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