

Internalization of Akkarungeng Values in The Election of Regional Heads in The Community in Bone Regency

Suhartono Firman¹, Sukri², Ariana³

¹²³Program Studi Ilmu Politik, Universitas Hasanuddin, Indonesia

Email: suhartono.sf@gmail.com ; sukripolitik@gmail.com ; ana.yun@yahoo.com

Abstract. Internalization of *akkarungeng* values in the election of regional heads in the community in Bone Regency. Research method with qualitative approach. This article describes and analyzes the internalization of *akkarungeng* values in Bone Regency in the regional head election. The method used is a research method with the type of qualitative research. The approach used is a political science and juridical approach. The location of this research is Bone Regency, South Sulawesi, Indonesia with data collection techniques including observation, interviews and documentation. The data analysis technique includes three stages, namely data reduction, presentation and conclusion drawing. Validity testing is done by using data triangulation. The results of this study indicate the values of *akkarungeng* such as *getteng*, *lempu*, *ada tongeng*, *sipakatau* and *temmapasilaingeng* owned by a nobleman so that they are still chosen by the community to become a leader. The tendency of the nobility to then carry out a strategy to continue their leadership line by internalizing the values of *akkarungeng* in the children of noble descent so that they are able to take the sympathy of the community to become leaders in the community. In addition, support for access to education is also one of the supporters to get the intelligence and advice of their ancestors that makes them have the character of courage.

Keywords: Akkarungeng; Pilkada; Internalization; Nobility

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INTRODUCTION

Democracy is not only defined as government by the people, but also government for the people, namely the government acts according to the will of the people. The ideal democratic government must work well in accordance with the aspirations and needs of its people. Such practice has never happened so far and may not be achieved, but the perfect ideal democracy remains the benchmark as a source of inspiration for democratic regimes (Widianingsih, 2017). Almost all countries in the world adhere to a democratic system, but the implementation procedures are different, especially in the general election system.

Elections are one of the most important institutional decisions for any democracy. In almost all cases the choice of a particular electoral system has a profound influence on the future of political life in the country concerned (Reynolds et al., 2016). The implementation of general elections is an important moment for the democratic process, Indonesia has been holding regular elections for quite a long time. Given the importance of general elections, the implementation of

general elections must be prevented from all forms of violations/criminal acts that hinder the process to achieve the objectives of the general election itself (Widianingsih, 2017).

Initially, general elections in Indonesia were only intended to elect members of the legislature, namely the DPR, Provincial DPRD, and Regency/City DPRD. However, since the enactment of the fourth amendment to the 1945 Constitution in 2002, the presidential and vice presidential elections (Pilpres), which were originally conducted by the MPR, have been agreed to be carried out directly by the people and from the people through a general election (Sendari, 2019). Likewise with regional head elections (gubernatorial election, regent/mayor) technical implementation is carried out with a direct election system, as previously carried out with a representative system through the DPRD.

The direct election of regional heads is a mandate of the 1945 Constitution which must be implemented by the central government to elect the head of government as an extension of the government at the local level. Article 18 paragraph 3 states that "Provincial, district and city regional governments have Regional People's Representative Councils whose members are elected through general elections. Regional head elections are carried out in a direct, general, free, confidential, honest and fair manner, where the sovereign people choose their leaders directly through general elections.

In the 2013 regional head election, 6 (six) pairs of candidates participated, namely Andi Mustaman-Andi Sultan Pawi, Andi Muh. Irsan Idris Galigo-Andi Muh. Yuslim Patawari, Andi Taufan Tiro-Andi Promal Pawi, Andi Fahsar M. Padjalangi-Ambo Dalle, Andi Mappamadeng Dewang-Andi Said Pabokori, Andi Mangunsidi-Andi Sumardi. In this election, the highest number of votes was Andi Fahsar Mahdin Padjalangi paired with Ambo Dalle, also from the whitewater community. However, the partner of Andi Fahsar M. Padjalangi is not from the whitewater but from the ordinary (not from the nobility). Allegedly as a political strategy to hook non-aristocrats to get as many votes as possible.

The 2018 Pilkada in Bone Regency is the 3rd (third) direct election held, followed by only one candidate pair (the incumbent pair), Dr. H. A. Fahsar Mahdin Padjalangi, M.Si and Drs. H. Ambo Dalle, MM. Although initially there were two pairs of candidates from the individual path, namely Faisal Hamid-Darwis, but withdrew their support after being declared to have passed the administration on the grounds that they were unable to continue the next process based on the resignation letter dated December 2, 2017. And dr. Omar and Dr. H. A. Mappamadeng Dewang, M.Sc. who are also unable to proceed to the next process because they do not meet the number of support from the community in the form of 41,980 Electronic ID cards spread out at least 50

percent from 27 sub-districts. The incumbent Dr. H. A. Fahsar Mahdin Padjalangi, M.Si paired with Drs. H. Ambo Dalle, MM., was approved by the KPU of Bone Regency as the winner of the most votes against an empty column.

Judging from each regional head election in the domination of the whitewater. This shows that whitewater has a very strong influence in every battle in the regional head election in Bone Regency. Whitewater in the political context in Bone district is still strong. Akkarungeng in the political culture of Bugis Bone, plays an important role in leadership and has influence. Because there are taboos for those at the lower strata to exercise power over those at a higher level (Amir, 2018). Mappangara once wrote about democracy in the aristocratic world through his anxiety in highlighting the causes of the ruling nobility so that the candidates for regent who appeared in the 2013 Pilkada were nobles (Ernawati, 2019).

The phenomenon of aristocratic politics in regional elections, especially in Bone Regency, cannot be separated from practical political battles in maintaining power and certain interests. This was done by the aristocrats with deliberately constructed to shape the behavior, values and understanding of individuals in interacting in the political realm. Political phenomena like this give rise to symbols, such as the Akkarungeng symbol which is the remnant of the former kingdom which is still effective as capital and strategy in political battles.

Political elites as local rulers confirm their identity in a cultural order that is still valid and still legitimized, supported by the mainset of the community who still have a patron culture in the past. This tendency has been seen in the cultural order in Bone Regency which is still thick with the politically oriented conception of patron-client (Ajoareng-joa).

METHODS

The method used is a research method with the type of qualitative research. The approach used is a political science and juridical approach. This researcher uncovers and analyzes the internalization of akkarungeng values in regional head elections in the context of political science in terms of aristocratic leadership. The location of this research is Bone Regency, South Sulawesi, Indonesia. Data collection techniques include observation, interviews and documentation. The data analysis technique includes three stages, namely data reduction, presentation and conclusion drawing. Validity testing is done by using data triangulation.

RESULTS AND DISCUSSION

Akkarungeng Concept

Akkarungeng in Indonesian means Nobility of Jaya (2018). Nobility in the KBBI (Big Indonesian Dictionary) means the position or nature of nobility, what we need to pay attention to is not "its" but character. So Akkarungeng is a white-blooded noble family or noble bloodline. The Bugis Akkarungeng (nobility) case is indeed very broad and complicated, the title of Andi is not necessarily a reference that he is a descendant of the king. Baso (noble title for boys), when you have children you can't necessarily put the word baso in front of your child's name, because the title akkarungeng is not only seen from the blood line (genealogy). Akkarungeng, even if you are a child of any whitewater matasa it will not necessarily make you recognized as whitewater. But practice the values of akkarungeng first, temper yourself first until the one who has the right to make you become a baso (Jaya, 2018).

Having the prefix andi in front of the name does not necessarily make you recognized as whitewater. The term andi only emerged or was recognized as a title when the Dutch began to establish power in Bugis lands. Andi is the nickname that the Dutch usually use for insiders in the kingdom. Previously, Bone only knew Pattelareng (titles) such as La, arung matasa (male), We arung matasa (female), Baso and Besse. So that not a few people consider Andi to be arung ri tado, or nobles who are willing to be ruled by foreign countries (Jaya, 2018).

Andi St. Aisya stated that the nobility not only saw the embedding of the andi title in front of her name, but the nobility had four qualities that must be possessed in the nobility, namely Lempu, Getteng, there tongeng and Temmappasilaingeng. , 2019).

According to Muhammad Amir, the political culture of the Bone kingdom was also based on the basic values of the Bugis culture, such as tongeng, lempuk, getteng and sipakatau and remained mappesona ri winruk seuwae and adhered to democratic values (Amir, 2018). Likewise in Lontarak Latoa, among other things, it is stated that there are five conditions that must be met by a person when he wants to become a king (leader), namely piety to Allah Ta'ala, being envious of fellow humans, being afraid of lying, compassion for the people who are his responsibility, and enforce legal certainty with honesty towards anyone (Amir, 2018).

It should be noted that historically, the awarding of noble titles such as andi, daeng, and karaeng is a relic of the past, namely the gift of the Dutch colonial government. Meanwhile, the development of egalitarianism and democratization in the region, especially in the Bone region, where the tradition of nobility is still strong and the society is relatively homogeneous. Nobility is a social hierarchy that has been a tradition for hundreds of years (Haris, 2017).

Nobles have strength and power in perpetuating their power, seeing from every regional head election in Bone Regency, the figures that appear and are elected are the nobles. The emergence of noble figures in every regional head election in Bone Regency is a local political force by labeling themselves with local symbols and values.

Apart from the titles *arung*, *daeng* and *karaeng*, in Bugis society it is also known by other titles or other castes. Caste comes from the Portuguese, *casta* which means division of society. Caste is actually an association of craftsmen or experts in a particular field. Just as the castes in Bone Regency are the result of arrangements that become provisions or arrangements (*Wari*) that have been determined by the king of Bone during the reign of *Lapatau Matanna Tikka Matinroe ri Nagauleng* (16th King of Bone) around 1696-1714 AD. the level of nobility in Bone was enforced and even still exists today (Mappangara, 1996).

Bone nobility is now not only seen from its lineage (genealogy) but also legally formal. Genealogically, a title obtained because of having a lineage from the previous kings of Bone, while legally formal, nobility title follows the government or the *panggadereng* below it, such as *sulaluang*, *petta*, and others. So the title follows the position it occupies (Kurniawati & Mulyani, 2012). So nobility is legally formal in the form of gifts or awards given because of their position. Besides that, a Bugis nobleman in behaving and socializing certainly does not ignore the message or philosophy of the elders regarding social, government, economic and political relations. However, it must not only be owned by nobles but all humans universally as noble creatures of God who have the senses, mind, and heart that they can use to understand the nature of their existence.

Based on the above, operationally *akkarungeng* in the Bugis Bone context are values that are still strong and strong, of course they will not ignore the values of *Lempu*, *Getteng*, *tongeng*, *sipakatau* and *Temmappasilaingeng* in social life, especially in the context of leadership. The leader of the regional head should have a leader character that is implemented from these values.

Akkarunge in the Regional Head Election Stage

The presence of *To Manurung* as a figure with various advantages, at that time appeared to coincide at the climax point of each warring group to stop fighting each other. The presence of *To Manurung* which is narrated so dramatically in the *lontara* also supports the fortuitous conditions at that time (Mattulada, 1998). In the end, *Matoa/Ulu Anang* (the group leader) with *To Manurung* made a mutual agreement or agreement to jointly organize a society with a law or *pangadereng* in a certain territorial area. One of the important contents of the agreement is to

appoint To Manurung as the highest leader and be obeyed together. At this stage, the subjectionist pactum was realized in the Bugis Society at that time (Yani, 2007). After the establishment of the kingdom or state as a result of the agreement between To Manurung and Matoa/Ulu Anang, then a state structure was formed that would run the state administration system. Where the state structure, function and composition vary from one kingdom to another (Yani, 2007).

The Kingdom of Bone has a confederate system of government. The highest position or leader of the kingdom is Arung Mangkau (sovereign king). In the policy-making process, it is assisted by a council that is considered to be the representative of the people, totaling 7 (seven) people, for that reason it is called Arung Pitu or Matoa-Pitué. The seven members of the Matoa-Pitué Council, apart from being members of the Kawerrang Tana Bone government council, also continue to run the government of their original wanua autonomously and coordinate other wanua who are members of it. Each woman who is a member of the confederation of the Kingdom of Bone is led by Arung who has his own organization and law (Yani, 2007). Then it turned into a centralized system where power was marked by a larger and stronger central power.

The story of the life of the Bugis Makassar community is contained in an ancient manuscript, namely La Galigo. The manuscript also reveals how the concept of the Bugis Makassar philosophy of life includes the way of life, behavior and leadership. In addition, the story about to manurung (To Manurung is a description of the way he came or was present, and he was entrusted with the trust to act as a leader for the people who wanted him. This extraordinary way of presence gave him an authority that was quite powerful in serving the people) became the basis for the community. It is common to believe in the leadership of the upper strata, namely the nobles or Arung and is currently better known by the people who have the title Andi (Tahir et al., 2016).

Post-independence of the Republic of Indonesia, which was followed by the presence of a level II region where the area was a former kingdom (both large and small kingdoms) which was part of the Unitary State of the Republic of Indonesia. Along with changes to the constitution concerning the regions, then it requires regional heads as an extension of the central government in the regions. For this reason, in its appointment, the central government certainly looks at local strong people or the most influential people in their respective regions in regulating their territory and society (Tahir et al., 2016). At the beginning of the formation of Bone when it was led by a head of afdeling Abdul Rachman Daeng Mangung in 1951 by a nobleman. Bone communities from various cross-histories have been led by the nobility, people's trust in a noble with the hope

of being able to regulate people's lives with a system of government in accordance with the central government at that time.

Arung's existence on the political stage has already been seen, as can be seen from their dominance in the regional head government of Bone Regency since the Afdeling government in 1951-1955, then turned into regional head from 1955-2003, during the reign of Andi Muhammad Amir. Then in 2003 the regional head changed to Regent which began during the reign of Andi Muhammad Idris Galigo until the present government of H. Andi Fahsar M. Padjalangi.

From the past until now, the habitus of the whitewater as a regional head is proven by looking at the historical series from the first government until now dominated by the whitewater people. In addition, public acceptance is related to the leadership system and the social structure of the community continues to accept until now with a direct election system, where the sovereign community determines its leader.

Internalization of Akkarungeng Values in the Election of Regional Heads in the Community in Bone Regency

Akkarungeng in Bone Regency certainly has an important role in politics in regional head elections. Nobles involve themselves in the election of regional heads because they are aware of their existence against their origins as descendants of leaders who uphold leadership values. The Bone nobility came from the descendants of the previous Bone kings who were descendants of the leaders in Bone at that time. And as a form of appreciation for ancestral heritage, so they are nicknamed whitewater. The people of Bone recognize whitewater as a descendant of wija abbatireng (Bati in Bugis language literally means behavior of great value and is inherited by a person from his ancestors. The word abbatireng means someone who has a great personality or personality and is inherited from his ancestors at least from his father or grandparents. Bati is a kinship Bugis Bone leads to a decrease in the degree of blood based on descent (biological). The principle of the father who determines the bati or genealogical inheritance is known as the expression ambek'e mappabati. Wija in Bugis language is also known as bija means, heredity or inheritance but has more blood or biological connotations Wija Abbatireng, means someone who has descendants or inheritance from his father who has a great personality or personality inherited from his ancestors) /ajjuareng/wija to mapparenta which can be interpreted that in the nobility is imprinted or blood flows from a respected and respected leader.

For nobles in Bone Regency, they are aware of their origins and have always been instilled in them by their parents to always uphold the values of leadership and respect the histories of their ancestors. As a noble who flows the blood of a leader, he is motivated to maintain his

existence as *wija mapparenta*. Nobles as *wija mapparanta* not only lead but of course must have adequate personality and abilities to become a leader by embodying the values of *getteng*, *lempuk*, *there tongeng*, *sipakatau* and *temmapasilaingeng*.

In the *lontarak latoa*, it is also stated that there are five conditions that must be fulfilled by a person when he wants to become a king (leader), namely piety to Allah Ta'ala, envy of fellow humans, fear of lying, compassion for the people he is responsible for, and upholding certainty. law with honesty towards anyone (Mattulada in Amir, 2018).

This is also in line with the thoughts of Kajao Laliddong which states that there are five conditions that must be possessed by a king or leader, namely (Mattulada in Amir, 2018); (1) *Lempuk'e fateawangi tauk* (honesty accompanied by fear or *taqwa*); (2) There is a *tongeng fateawangi tikek* (correct words accompanied by caution); (3) *Sirik'e fateawangi getteng* (envy or self-respect accompanied by assertiveness); (4) *Awaraningeng fateawangi Cirinna* (courage accompanied by compassion); (5) *Akkalengge fateawangi nyamekkininnawa* (intelligence accompanied by peace of mind).

Akkarungeng values are instilled and applied in everyday life, thus making Arung's children a real noble by having the attitude of *getteng*, *lempu*, *there* is *tongeng sipakatau* and *temmappasilaingeng*. For more details, these values can be seen from the following explanation:

Getteng (Strong/Consistent)

Getteng in Bugis language is firmness, something that is firm and consistent, not vague and indecisive. This is interpreted as a courageous attitude to express, if it is wrong it is said to be wrong, if it is true it is said to be true regardless of who it is conveyed to. *Getteng* expresses firmness, even if it is his own child or family, because someone who is firm is not afraid to state what he thinks is right even if it is against his superiors.

The principle of steadfastness of the Bugis people remains in principle or is faithful to the belief, or is strong and tough in one's stance, firmly holding on to something. Like the value of honesty, the value of intelligence, and the value of propriety, the value of firmness (*agettingeng*) is bound by positive values. In Bugis language it is said "*Eppa gau'na gettengnge: tessalaie janci, tessorosie ulu ada, telluka anu pura teppinra assituruseng, mab talk naparapi, mabbiru'i tepupi napaja*" means four values of determination, first, not breaking a promise, second not betraying an agreement, not canceling decisions, the third does not change the decision, and the fourth speaks and does, does not stop before it is completed (Irwan et al., 2020).

Getteng does not mean rude, angry, fierce and arrogant. *Getteng* shows uncomplicated, straightforward, responsible and resistant to temptation. However, *getteng* must be supported by

Assitinajang (fairness) as agreed by the law. As for the content of the word Getteng, namely (Mursalim, 2020): (1) Having a firm stance, not faltering with the situation; (2) Having an honest nature, not wishy-washy; (3) Hold fast to the principle, if wrong is still wrong, if right is still right; (4) Accountable for what is said; (5) Accountable for what has been done; (6) Do not act arrogantly and arbitrarily; (7) Not burdened by the rejection of others (8) Not easily dragged by influence; (9) Resistant to temptation, anti-corruption.

The people of Bone Regency have a tendency to choose leaders by looking at their values such as having getteng. This can be seen from the several regents who were elected and who have led Andi Idris Galigo and Andi Fahzar Mahdin Padjalangi, the public already knows that these two noble figures have firmness in making decisions related to the interests of the community, such as relocating the old central market to a modern market located in the District. Tanete Riattang Barat even though the traders took action against it. Thanks to his firmness, the ex-central market traders can be relocated to a new modern market.

The value of getteng has long been known by the Bugis Bone community, which is an ancestral heritage and has been applied from generation to generation in their culture, when developing a mandate in people's lives. Nobles as *wija mapparenta* must of course have this value of getteng and *awaraning* (courage) which sometimes has to bear the risk that causes life to be lost (death) but that is *siri* (self-respect).

A proverb that is in accordance with the principle of *siri'* and *agettingeng*, "it is better to die under the ground than to live in the mirror of a carcass". It is better to lose a position than to occupy a position that does not bring benefits to society and the nation. The value of getteng in the Bone community teaches how when occupying a position and having authority, he must provide values and benefits to the community in a fair manner as a whole. So, the position is not just a goal, but a mandate as an opportunity to do something that brings benefits to the state and the people.

Lempu (Honest)

The words of the Bugis, honest are called *lempu* which means straight which is the antonym of the word crooked. The word is usually used in various contexts of everyday life, it also means sincere, true, good or fair. For example, *laleng malempu* means a straight path. Thus the antonyms of these words are cheating, deceitful, lying, treacherous, deviant, bad, deceitful, persecuting, and the like.

According to Mursalim, *lempu* is a straight behavior, in the sense of admitting, saying, or giving information that is in accordance with reality. *Lempu* is the opposite of *Belle-Pabbelleng* or

lying, which means saying or giving information that is not in accordance with the truth. Therefore, Lempu is a person's attitude when dealing with something or a certain phenomenon and telling the incident without any changes and modifications at all or really in accordance with the reality that occurred. Lempu's attitude is what comes out of the conscience of every human being and is not what comes out of the result of thinking that involves the brain and lust, but the result of the innawa process (deep contemplation of the heart) (Mursalim, 2020). The content contained in the word lempu, namely (Mursalim, 2020): (1) Lempu, honest nature whose application is in the intentions of a human being. (2) Lempu, honest nature whose application is in the words spoken by humans. (3) Lempu, honest nature whose application is in human activities and actions. (4) Lempu, honest nature whose application is in the promises made by humans. (5) Ox, honest nature whose application is in the reality that occurs in human life.

The life of the Bugis in the past exemplifies the value of alempureng which is applied in various aspects of their lives, for example the story about Nene Mallomo, it is told that a child in Sidenreng who violates the value of alempureng must receive the death penalty in return. The death sentence was handed down by his own father as a judge in that country, namely La Pagala Nene Mallomo, because the son honestly admitted that he had taken a tree belonging to a neighbor without asking him to replace the comb blade of his broken field plow. Nene Mallomo holds the value of alempureng nennia decengkapang which means honesty and good thought. Likewise, in the election of regional heads, the value of lempu remains an important indicator, a value that must be possessed by a leader. Besides electability, it is fully returned to the community to vote.

This was also conveyed by one of the informants, the people of Bone still hold akkarungeng values, especially lempu which are owned by leaders and cannot be separated from local wisdom which is the values in teaching behavior to children since childhood. The values of malempu, magegetteng, sipakatau and temmapasilaingeng are inherent in noble children. But today, to be a leader must be accompanied by intelligence and courage. In the past, only descendants of blue blood were educated to become future leaders and scholars. The nobility direct their children and descendants to become leaders. The system adopted is still feudal and is proven in the election of the Regent of Bone Andi Fahsar Padjalangi as a descendant of nobility, who has akkarungeng values, so that it becomes the people's choice.

This statement is in line with Mursalim's opinion that lempu has become something that must be applied in every human behavior, especially nobles in the context of being a leader. Such behavior makes a person who is used as a role model and worthy of being an example for

those he leads. The lempu principle has been believed by the Bugis Bone community as the key to success, otherwise if he is not honest he will be a destroyer (Mursalim, 2020).

This shows that the importance of the lempu value in the life of the Bugis people, especially the Bugis Bone, which places great emphasis on the pangadereng cultural system. The value of lempu is instilled in children from an early age to become a strong character. So that people indirectly believe that the lempu character is owned by the nobility. When a leader feels that what he has done is not in accordance with this value, then he has lied to himself and to others he leads. To plunge into the world of practical politics, of course, nobles are able to position themselves to become leaders who are worthy of being elected and gaining power. The power gained begins with communication and political discourse with the community.

Michel Foucault (1976) writes that power is created through discourse or conversation. Discourse that has been institutionalized in socio-cultural institutions then creates norms of power and control. Discourse, according to Foucault, is created and perpetuated by those who have the power and means of communication. According to Foucault, truth, morality, and meaning are formed through discourse. Honesty in politics is not only limited to system and human issues. Honesty also includes literacy problems towards discourse (Hantoro, 2014). So that in carrying out their political role the nobles still had to be determined to be honest in upholding the truth. Honesty has become a political myth that may be considered obsolete and too traditional by today's political elites. Honesty almost always loses in every democratic event such as general elections, regional elections or other elections. All of this was done for the sake of gaining power.

Ada Tongeng (True Words)

There is a fairy tale that is closely related to what we say, namely telling the truth / not lying. It is impossible for a person to behave honestly without being accompanied by a fairy tale. Likewise, it is impossible to be firm and consistent (getteng) without being built with lempu and tonging (Mursalim, 2020). Likewise, according to Ahmad S. Rustan and Hafied Cangara, Ada Tongeng means true words. There tongeng is interpreted as a true word. However, there is a tongeng that does not only mean telling the truth, but also implies the meaning of getteng (no doubt) about the truth he says. The principle of no tongeng also means what is said according to reality or actions (Rustan & Cangara, 2011).

Philosophically, tongeng is very closely related to the expression in paseng literature, "sadda mappabbati is there (sound embodies words), there is mappabbati gau (words signify actions), Gauk mappannessa tau (actions show humans), Temmetto nawa-nawa maja (no thoughts arise). bad), Tellesu ada-ada belle (no bad words appear), Teppugau gau maceko (don't

do scheming), Temmakkatuna ri Padanna Tau (don't ask each other), Tettakkalupa ri apolengenna (don't forget where they came from)" (Rustan & Cangara, 2011).

Sadda mappabbati there means sound incarnates words. The word sadda contains the meaning of sound that comes from a clean (sacred) conscience or in the Bugis language sadda mompok-E pole ri ati macinnonnge. Bugis culture is believed that it is in the conscience that is placed the tajang or light of the creator, so that only conscience can accept saddanna pawinruk'e (the word of the creator). Such sadda comes from a conscience that incarnates there are tales of true words. For this reason, everyone should always exercise self-control, especially against emotional turmoil. This is done in order to remain stable in regulating desires that can plunge a person into negative things. If someone is able to maintain his emotional balance, then he will always say the right words (there is a tongeng) (Rustan & Cangara, 2011).

There is a tongeng that must be owned by a leader which is applied in a stipulation that those who deserve to be leaders are people whose words can be held and can be trusted or people who have the nature of adapting words to actions (pasicippek'i lilana na batelana). In the lontarak, it is mentioned that a child of pattola or king was rejected or dismissed as king by the customary council because he was deemed to have no tong or violated an oath that had been uttered (Abidin in Amir, 2018). One of them was the King of Bone La Tenriruwa who was dismissed from his position as Arummponne (1611) because he had broken his promise, which was to leave the kingdom and its people when they were in danger, namely when they were facing the threat of war from the kingdom of Gowa. Therefore, a leader or king, his leadership must be oriented towards the interests of the people.

In addition, there are stories that must be proven by saying that what we have said is true according to the facts. Telling the truth is highly emphasized by parents as inherited by their ancestors in the paseng of the Bugis. One of the messages was "Makkeda hat torioloe naiya parajaiye tana" (it also says to riolota if we hold the government), must adhere to the following provisions (Abidin in Amir, 2018); (1) Seu ni there tongengnge (saying true); (2) Maduanna ampe madecenngge (good deeds); (3) Matellunna speaks malempue, appa ia ritu gau madecenge na speaks malempu'e iana ritu mpawai pattaungenge (judges honestly with good behavior, because a true and honest judge will bring prosperity to the country); (4) Maeppana, janci tenrilukaiye, enrenngge ulu ada tenriwelaiye (a promise not to be broken and an oath not to be ignored); (5) Malimanna, ade ri periesseri'e (customs fostered together); (6) Maennenna, rapang masse'e (a steadfast parable); (7) Mapitunna, wari'riatutuiye (procedures/rules that are carried out carefully); (8) Maruana, there is siturunge ri laleng mpanua (the agreement that has been

pledged must be upheld together); (9) Maserana tangnga' tessisala'e (not contradicting views); (10) Maseppolona, siakkasirisengnge (to protect/protect each other's self-esteem); (11) Maseppulo seuwana, tessi mellekianngge innawa ri sempanuaana, enrennge ri seajinna (not willing to be with each other, people in the country or their families).

Table 1. Recapitulation of Votes for the Election of Regent and Deputy Regent of Bone Regency in 2018

No.	District	Legitimate Voting		Number of valid votes	Number of Invalid Votes
		Andi Fahsar M. Padjalangi dan Ambo Dalle	Empty Column		
1.	Ajangale	11.227	2.865	14.092	664
2.	Amali	6.929	3.762	10.691	596
3.	Awangpone	11.933	4.262	16.195	999
4.	Barebbo	8.202	6.170	14.372	650
5.	Bengo	8.115	4.643	12.758	549
6.	Bontocani	8.089	1.101	9.190	340
7.	Cenrana	8.641	3.855	12.496	702
8.	Cina	6.945	7.187	14.132	638
9.	Dua Boccoe	10.264	5.758	16.022	893
10.	Kahu	10.933	8.231	19.164	993
11.	Kajuara	10.035	6.599	16.634	881
12.	Lamuru	9.819	2.743	12.562	394
13.	Lappariaja	8.899	3.072	11.971	665
14.	Libureng	9.495	5.793	15.288	695
15.	Mare	7.060	5.962	13.022	611
16.	Palakka	7.251	5.195	12.446	662
17.	Patimpeng	5.063	2.895	7.958	520
18.	Ponre	5.216	2.230	7.446	365
19.	Salomekko	5.118	2.380	7.498	415
20.	Sibulue	8.982	7.562	16.544	871
21.	Tanete Riattang	12.634	10.301	22.935	493
22.	Tanete Riattang Barat	10.093	10.486	20.579	574
23.	Tanete Riattang Timur	10.082	9.270	19.352	965
24.	Tellu Limpoe	6.063	663	6.726	265
25.	Tellu Siattinge	12.824	6.997	19.821	1.450
26.	Tonra	3.782	3.098	6.880	263
27.	Ulaweng	9261	3.455	12.16	904
Total		232.955	136.535	369.490	18.007

Source: Bone Regency KPU

Bugis society in carrying out a mandate as a leader there is a tendency not to convey information to those they lead if the information is invalid. If in a position of compulsion in conveying it is usually followed by the words gare (he said) or naseng tauwe (people say). However, these values are sometimes ignored by a leader, especially the aristocrats at this time in leading in the Bone district.

The values of akkarungeng are embedded in children of noble descent and apply in everyday life and form the character. So that this value is internalized in the people of Bone Regency in choosing a leader. Then it will be ignored by the community when a leader is not successful in carrying out the community's mandate. This happened in the 2018 Election of Regent and Deputy Regent in Bone Regency, the incumbent pair as well as the single pair Andi Fahsar Mahdin Padjalangi and Ambo Dalle. This pair is supported by all political parties that have seats in the DPRD of Bone Regency. However, it did not fully get support from the community based on the recapitulation of vote acquisition in 27 sub-districts in table 1.

The vote acquisition for the 2018 Regent and Deputy Regent of Bone showed that there were several sub-districts that were won by an empty column. The percentage of votes after the recapitulation by the General Election Commission of Bone Regency was 27% between Andi Fahsar Mahdin Padjalangi and Ambo Dalle's votes against the empty column. For more details, see diagram 1:

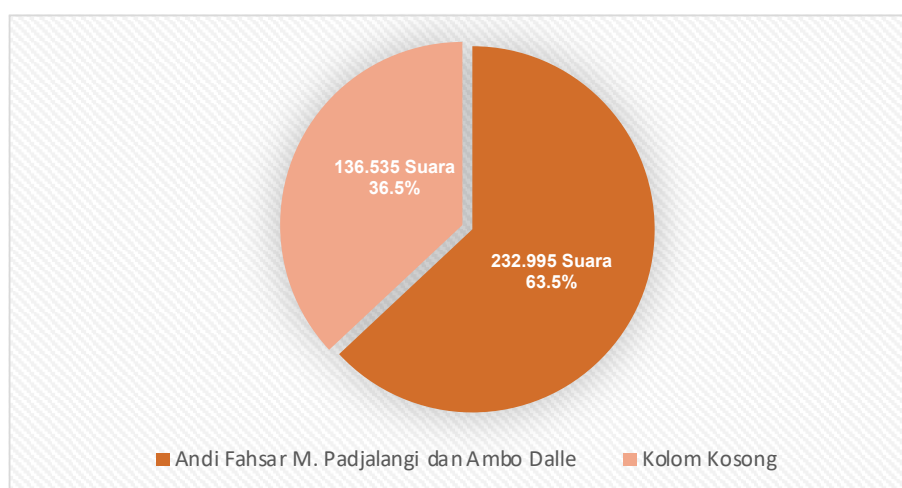


Diagram 1. Percentage of Votes for the Election of Regent and Deputy Regent of Bone Regency in 2018

Source: Bone Regency KPU

Diagram 1, shows the pair of candidates for Regent and Deputy Regent Andi Fahsar Mahdin Padjalangi and Ambo Dalle with a total of 232,995 votes with a percentage of 63.5%. Then as many as 136,535 votes with a percentage of 36.5% who did not support or chose an empty column. As an incumbent candidate and from among the nobility, this support is still far from ideal. Their reputation and incumbent position are expected to be the capital for this pair to gain votes. However, the reality on the ground does not match the reality. Andi Fahsar Mahdin Padjalangi has almost all indicators in attracting the sympathy of the people of Bone in gaining as

many votes as possible. Like having akkarungeng values, besides having intelligence, courage, and wealth.

In line with what Ashar Abdullah as a social activist said, according to him, the political promises echoed during the campaign period (Tafadal) should be realized immediately considering that he has 2 years left in his leadership. Tafadal's political promises, among others, evenly distributed fertilizers, 5,000 jobs and access to district roads that are under the authority of the government, should be the focus for immediate improvement. People are now smart in judging, lest the government be ushered in by the people until the end of their term with unsatisfactory stories about poor road conditions.

The above is certainly a bad record for the government of Andi Fahsar Mahdin Madjalangi and Ambo Dalle for the next election which did not realize their political promises. The public can already judge, which of course has implications for voting in the next period. According to the authors, 36.5% of the results of the 2018 regional elections, who chose the blank column because they were disappointed with the period of Andi Fahsar Mahdin Padjalangi's administration, who ignored the value of akkarungeng, there were tongengeng who did not fulfill their promises during the campaign. Besides that, supporters from individual balloons, who did not qualify for the nomination stage because they were unable to meet the support in the form of e-KTP as many as 41,980, who preferred an empty column.

Basically, the values of akkarungeng have shifted, which can no longer be used as a reference in the political constellation in Bone Regency. The data shows that several Regents are from the nobility, some of the community considers that the aristocrats are not nurturing, unfair, do not keep their political promises (there are tongs) and do not carry the aspirations of the people. These values need to be returned to their portion, because these values are in line with how a country or region can develop.

This statement was emphasized by Mursalim that in fact these values today have shifted. According to Mursalim, in the life of the Bugis community itself, it seems that these values have been scattered, neglected, forgotten, and are no longer valuable in the pace of development. Things that seem big shifts in our lives, such as work ethic, values of manners and telling the truth (there are stories). The dynamic process of these values is then lost like being swallowed by the waves of Bone Bay. If, in this state life, the values of local wisdom mentioned above are carried out and are always practiced and maintained, then this life feels beautiful, comfortable, peaceful, orderly, harmonious, not reporting to each other, not blaspheming each other (Mursalim, 2020). This will happen if a leader adheres to the principles of the previous leader,

such as telling the truth (there are tongs) not just promises. The value of there tongeng instilled in nobles reflects the character in acting. People tend to choose the leader of the noble circles who has this character.

Sipakatau (Mutual Respect)

Akkarungeng values have existed from the past and were inherited by the Bugis community in their behavior, one of which is sipakatau. Since the first sipakatau has become a way of life for the Bugis. Sipakatau value is a culture that has existed since humans were born, this value was born from the whitewater family clump which is a family that has nobility, wisdom and wisdom as a principle of life that is believed to be true and is used as a way of life until now.

According to Andi Patongai, Sipakatau comes from the word "tau" which has the prefix paka and the suffix si. The word tau can be interpreted as a human being, as the human form itself from the physical and spiritual, then separated by si-paka-tau, each has its own meaning. Si can be interpreted as a neighbor while paka can mean respect for others. So, mutual respect for fellow human beings. Thus sipakatau can mean mutual respect for one another. Another meaning can be mutual respect and love for each other (Maida, 2016).

The values contained in the sipakatau value are the values of peace, togetherness, respect, mutual reprimand, affection, unity, cooperation and mutual cooperation (Buchori & Fakhri, 2018). Specifically, sipakatau cultural values contain the value of mutual respect which is a human trait (Azis, 2017). The sipakatau value shows that the Bugis people position humans as God's noble creatures and therefore humans must be respected and treated well (Safitri & Suharno, 2020). Sipakatau contains the value of how to put anyone in a position as a human being where this teaching is in line with religion.

As a good leader and respected by the community, it is necessary to show it in the behavior of the leader. Akkarungeng values possessed by a leader make him an idol for the community. The sipakatau value is the basic character of the nobility which is then used as the basis for educating their children. Then being prepared to be a leader, it can be seen how leaders from the nobility prepare their children to enter politics early on, such as the Regent Andi Fahsar Mahdin Padjalangi who gave his son access to education and became a cadre of political parties who were elected to the Sulawesi Provincial DPRD. South.

Likewise, according to Nur Maidah that sipakatau is an attitude that fully humanizes humans under any conditions. We should respect each other regardless of whether he is poor or rich or in any circumstances. This word contains the essence of universal noble values, but is not well actualized in daily activities (Maida, 2016). It is evident that in general, urban people are

more concerned with and take care of themselves without having to depend on others (individualism). This also happens in terms of leadership, sometimes leaders are only selfish without seeing how their people are in trouble. Besides sipakatau, it is also known as the sipakalebbi value (mutual respect and mutual praise for each other) and sipakatau (reminding each other) which is an integral part of the sipakatau value.

Temmappasilaingeng (Not Distinguishing)

Temmappasilaingeng has the meaning of not discriminating. The Bugis people of Bone have known the value of temmappasilaingeng for a long time as a cultural heritage that has been applied by the previous kings of Bone. A leader in working and carrying out the mandate, the leader does not discriminate between people. All are respected, embraced and respected. In addition, being able to protect and unite all people without exception. If you reprimand subordinates, do it when it's just the two of you. Do not demean or insult people, especially in public and vice versa.

Often we meet a leader who is wrong about his position, with his position as a superior he suppresses his subordinates. Although basically the leader has full rights over his subordinates but not by suppressing or weakening his subordinates. In the community environment sometimes occurs the behavior of leaders who are called favorite children, someone who gets special attention and is always justified by the leader. This is something a leader does wrong, thereby making other subordinates unappreciated. As a leader, you must be fair to everyone without discriminating. Do not discriminate but also do not treat the same, because of course they have different needs.

Based on the results of the interview by informant, it is character that indicates nobility or not. This is reflected in his leadership, as in the story of To Manurung, the first King who came to be an enlightenment when he saw Bone in chaos at that time (sianre bale). To Manurung according to history and to this day its origin is unknown, he came as a savior and, symbols of nobility, To Manurung wore at the beginning of his appearance as under a golden umbrella, wearing a sash, and a dagger. To Manurung, who has a temperamental nature, is able to embrace all warring communities who are eventually appointed king. To manurung also bequeathed the values of akkarungeng to his descendants in leading.

Gene contamination that occurs can result in bringing bad traits and it is feared that the akkarungeng values will no longer be a reflection of leadership. Currently, ana pattola is no longer a priority who has superior seeds, which can inherit the characteristics of akkarungeng from previous kings. But also looking at intellectual intelligence, being brave and having capital

because even if someone has superior seeds but does not have capital, he will lose. But until now the people of Bone still choose nobles to be their leaders without any rejection.

The main reason people choose the nobility as their leaders is because they are identical with the following things (Tahir et al, 2016); (1) To Manurung is a person who is believed by the Bugis community to be a person who came down from the sky and was specifically sent by the Gods to lead on this earth. These people who came down from the sky then married and then their descendants were trusted by the Bugis community to appoint them as leaders who had akkarungeng values; (2) To Warani, namely people who dare to protect their people from outside disturbances; (3) To Acca' is someone who is smart because in the past only the nobility had the opportunity to demand education because they had a lot of economic capital, such as being a landlord and being a successful businessman; (4) To Sugi' which means rich people, where with their wealth they are able to create prosperity for their people and are able to win elections.

This character is owned by the nobles so that they have many followers / mass base. In addition, the full trust of ordinary people to ask for protection from the nobility is their main capital in governing or becoming a leader. The concept of to sugi is attached to the aristocrats because they have property and control sources of economic productivity such as being landlords. Despite being a landlord and controlling other economic fields, it does not necessarily make the nobles in Bone Regency arbitrarily against their joa. The presence of akkarungeng values such as getteng, lempu, there tongeng, sipakatau and temmapasilaingeng owned by a nobleman made him still chosen by the community to be a leader.

For this reason, it is necessary for these nobles to carry out a strategy to continue their leadership line by internalizing the values of akkarungeng such as getteng, lempu, there tongeng, sipakatau and temmappasilaingeng in the children of noble descent. In addition, support for access to education is also one of the supporters to get the intelligence and advice of their ancestors that makes them have the character of courage. So that children of noble descent who have these traits and characters are able to take the sympathy of the community to become leaders in the community.

As according to Djanalis Djanaid, there are three theories about the birth of a leader, namely as follows; (1) The hereditary theory is that the leader arises because of the traits he is born with. This means that a person will become a leader because he has been born with his leadership talent; (2) The theory of environmental influence is this theory states that leaders are formed because of their environment not because of heredity. This means that one is capable of becoming a leader if given the opportunity; (3) The mixed group theory is that the leader has

talent from birth then develops through education and experience, especially in interacting with others.

Then as explained by Gramsci, hegemony is defined as something complex, which is at the same time economic and political ethical. Hegemony connects class with other social forces. Hegemonic class (leading class) according to Gramsci is a class that gets approval from other social classes and forces by creating and maintaining a system of alliances through political and ideological struggles (Simon, 2010). Gramsci illustrates that there is domination in a class that occurs because of political ideology.

The political hegemony obtained by the nobility in the past, then wanted to be maintained by educating their generation to engage in politics, as a means to obtain a leadership position. The doctrine that developed in society that has more or less influenced people to choose leaders from among the nobility because of the family's reputation, character possessed and the stigma that has developed that nobility is *wija mapparenta*, *wija abbatireng* and nobility have *joa* who are still fanatical.

CONCLUSIONS

Akkarungeng values such as *getteng*, *lempu*, *ada tongeng*, *sipakatau* and *temmapasilaingeng* owned by a nobleman made them still chosen by the community to become a leader. The tendency of the nobility to then carry out a strategy to continue the line of leadership by internalizing the values of akkarungeng in the children of noble descent. In addition, support for access to education is also one of the supporters to get intelligence and advice from their ancestors that makes them have the character of courage. So that children of noble descent who have these traits and characters are able to take the sympathy of the community to become leaders in the community, besides that they have capital and must be trustworthy. The political power obtained by the nobility in the past, then wanted to be maintained by educating generations to enter the world of politics, as a means to obtain a leadership position. The doctrine that has developed in society has more or less influenced people to choose leaders from among the nobility because of the family's reputation, character and the growing stigma that nobility is *wija mapparenta*.

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