

Social Messages of 'Kajaolaliddong' in Living Harmony: A Historical Perspective

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ABSTRACT: This study discusses a study related to a figure of Kajaolaliddong as a local philosopher of Buginese people. He, was a spokesman during the reign of the seventh King of Bone. As a philosopher, he has bequeathed many social messages, called paseng, a form of local wisdom that is widely mentioned in many Buginese literatures. Most of the messages were written in lontaraq script in the book of Buginese Christomathie. This study aimed to analyze how the existence of the message of Kajao Laliddong in the past, and to see the present context, to analyze the extent of the paseng can be reliable to the life of Bugis people in modern age. This research was descriptive qualitative by applying sociological and historical approach. The data collection procedure was taken through observation, interview, documentation and library study.

KEYWORDS: Messages, Social, Kajao Laliddong, Buginese, and Historical Perspective.

I. INTRODUCTION

Local wisdom is a term embedded in an emerging culture through the adoption of particular principles, advice, order, norms and behavior of the ancestors in the past. Local wisdom is very urgent to be applied especially in organizing various phenomena emerged in the modern age [1]. Rahman [2] stated that, the practice of local wisdom in the modern age, especially in south Sulawesi has been maintained and it became convention and that convention is a cultural absolute. Local wisdom is a part of the cultural construction [3]. According to Abdullah, local wisdom is a set of values which refers to a variety of cultural richness growth and developed in a society and has to be known, trusted, and recognized as important elements that enable to strengthen social cohesion.

Local wisdom of Buginese culture, especially in pre-Islamic times, has been clearly recorded in the literary works called *Lontarak*. The *Lontarak* script describes the richness of the Buginese culture which contains many philosophical teachings related to the various aspects of life from the ancestors. Historically, Bugis is a tribe that has preserved the script for long-long time ago, therefore every social and cultural aspects such as the stored values of behavioral and governmental practice of Buginese culture in the past is maintaining recorded in the *Lontarak* script. One of social wisdoms that is still maintained in life of Bugis people in South Sulawesi, is known as *Pappaseng*. It is something like moral message which contains advice; willing, political system, and societal norm. These counsels were directed not only to the king but also to the people which illustrated explicitly thorough the dialogue between Arung (king or traditional leader) and Kajao (one who is wiseman, religious, and socialist). The dialogue between Arung and Kajao in the *Paseng* contains advices which related to the customs and rules. In addition, Kajao tries to instill the values that must be owned by the king and his people, namely: *Lempu* (honesty), *Acca* (intelligence), *Asitinajang* (fairness), *Getteng* (firmness), *Reso* (effort, hard work), and *Siri'* (pride).

The *Paseng* was written in *Lontarak* script. The manuscript is rewritten and compiled by B.F. Matthes in his book *Boeginese Chrestomathie* containing 447 pages. "*Pappaseng*" is found in one of the sub-titles of this book, "*Bicaranna Latoa*" (the messages of Latoa) from pages 1 to 181. From this book there are so many things that can be found in accordance with the values of democracy and human rights, as well as the norms (*panngaddereng*). These messages include:

"Nia' lima tanra matena pa'rasangan malompoa iyamintu: Makase'rena punna taenamo naero nipakainge' karaeng manggauka; Makaruanna, punna taenamo tumannngasseng ri lalang pa'rasanganga; Matellunna; punna majai' gau' lombo ri lalang pa'rasanganga; Makaappa'na, punna angngalle ngasemmi soso' pabbicarayya; Makalimanna, punna taenamo nakamaseangngi atanna karaeng manggauka"

(There are five signs of death of a great country, namely: first, if the king in power will not be reminded again; Secondly, if there are no more intelligent people in the country; Third: if there are too many big problems in the country; Fourth, if all law enforcers take bribes; Fifth, if the king no longer loves his people ")

In spite of that, all the legacy of the local wisdom from these predecessors should not be debatable. However the advantage should be taken and applied to the contemporary context [4]. A wise king will humble himself at the advice of his counselor. Honest counselor (Kajao Laliddong) will say honestly for the good of the country and his king.

La Mellong Kajaolaliddong was a typical of an intelligent and honest adviser. What he said was for the Bone's (Bugis Kingdom) success. He was not an ambitious person in pursuing every way to get a strong position. But Arumpone's (the king of Bone) ability to see La Mellong's hidden talent made him occupy a respectable position. The following is a quote from La Mellong (Kajao Laliddong) dialogue with Arumpone La Tenrirawe Bongkangge about the sign of the destruction of the state

Arumpone : *E Aga tanra cinna matena tana marajaE* (apa tanda akan hancurnya negeri yang besar, Kajao ?) Kajao: . *Iyana tanra cinna matena tana marajae, Arumpone. Linga' Linga'E, maduanna, narekko teai ripakainge' arung mangkauE, matellunna, de'e tomacca ri wanuaE, maeppana, narekko naenreki warangparang tomabbicaraE, malimanna, weddo' pada gau'e ri lalempanua, maennenna, tenamaseiwi atanna arung mangkau'E.* [5]

(O Arumpone, the signs of the devastation of the great country are indifference, the second, if the king does not want to be remembered, the third, there is no wise man in the land, the fourth, if the judge accepts the bribe, the fifth the are many destruction in the country, the sixth, the king does not love his people)

Pappaseng Kajao Laliddong (Kajao Lalidong message) as a product of local cultural literature was built based on lingual units and the unity of meaning conveyed symbolically. At the beginning of the 21st century the *Pappaseng* of Kajao Laliddong's eccentricity is degraded so that it is needed to be studied focusing to reconstruct the messages contained within it especially as a legacy of cultural treasures that are priceless. Therefore, this study aimed to analyze how the existence of Pappaseng Kajao Laliddong that developed in Bugis society in the Modern Century?

I. RESEARCH METHODS

This research was a qualitative descriptive research conducted in Kajao Laliddong village, in *Barebbo* the sub-district of Bone. The informants were determined based on the representation of the community groups presented in the village. The research approach was sociological and historical approach. The data collection technique was observation, interview and documentation. Instruments of the research were deep interview and questionnaire. Method and data analysis were a series of activities of reviewing, grouping, interpreting and verification of data especially for a social phenomenon, academic and scientific value [6].

II. DISCUSSION

2.1 *Kajao Laliddong in a historical perspective*

It is estimated that La Mellong Kajaolaliddong was born in 1507 during the reign of the seventh King of Bone We Benrigau Makkaleppie (1496 -1516) and died in 1586 in the reign of eight King of Bone La Inca Matinroe ri Addenenna (1584 -1595). When he was a child, La Mellong had received a special talent to become a brilliant thinker. The talents were increasingly clear when he growth up. He lived in the midst of a turbulent political climate. At that time the Gowa (Makassarese kingdom) grew as a powerful kingdom by conquering small kingdoms in South Sulawesi. Bone (Buginese Kingdom) was the only kingdom which defended itself from the political offensive of the Gowa kingdom. But Sooner after that, the Bone kingdom had become besieged, causing the government and Bone people had fallen in an emergency situation.

Based on the *Lontarak* script, during the reign of the seventh King of Bone La Tenri Rawe Bongkange, La Mellong was appointed as the advisor and ambassador of the Bone Kingdom. La Mellong or Tosuwalle or Kajao is widely mentioned in many Bugis and Makassar literature as a great thinker, statesman and master diplomat of the Country. In the *Caleppa* agreement (Ulu kanayya ri Caleppa) between Gowa and Bone (1565). Kajao had been playing an important role in a partnership agreement between Bone, Wajo and Soppeng in La Mumpatue Timurung agreement (1582).

When he was a child, Kajao was called La Mellong. The Little La Mellong grew up to become a teenager during the reign of the fifth King of Bone La Tenri Sukki Mappajungge (1516 - 1543) in a small village called Wanuwu Cina.[7]

In various historical records, there were two referred names of La Mellong, there were Kajao and Kajao La Liddong which presented in various versions. Regarding to the correct one between the two names was not a problem. The names Kajao and Kajao La Liddong were both freely used. In various records, Lontarak mentioned that Kajao had become a role model who has the nature of honest, intelligent and courageous. He never tells a lie, firm in action but humble. His attitude began to be appeared since he was a child, so his peers consider La Mellong as an idol fun to play with. La Mellong passed a childhood on a simple family scope. La Mellong's father and mother came from the middle class, not from the high-class nobility, but among the Chinese Wanuwa people, the La Mellong family belonged to a distinguished family, for honesty, courage, and defending the rights of the people.

The names of La Mellong's parents were not found in Lontarak's script or other scripts, nor in the folklore of Kajao Village. However, in various stories mentioned that his father La Mellong was the Head of Wanuwa (Matowa) China. In his reign, La Mellong's father was known to be very wise, he saw every people as equality. Based on the folklore, it is mentioned that during his reign, the life of Wanuwa Chinese society was very prosperous. Fruit plants thrive, livestock breed and security situation were guaranteed. Therefore, La Mellong's father became a figure of a leader who was loved by his people and to him was given the title as Tau Tongeng ri Gau'na (The righteous man in his deeds).

In addition, being the leader of the village (matowa) in Wanuwa China, the father of La Mellong did not hesitate to cultivate farmland and kept the buffalo to plow rice fields. The buffalo was catered for itself by his son - La Mellong, so it was no wonder that La Mellong's day was spent in the grasslands, on the slopes, or in the middle of the rice fields. As a buffalo, La Mellong showed high discipline. He never let his buffalo be scattered, let alone disturb the plants of others. La Mellong was always located not far from the pasture. When evening arrived, he bathed his buffalo at the riverfront, before moving home. Every time he returned after heading the buffalo, La Mellong always brings his mother a firewood or a snail that had been collected from the rice fields. Similarly, when the fruit season arrives, he never forgets to bring the fruits back home. From these traits, he made his parents loved him very much.

Besides being a shepherd, La Mellong also pet a dog. It is said that wherever La Mellong goes the dog was always with him. His dog was used to search and dispel buffaloes separated from his gang. He was also as a pointer of the road when lost in the middle of the bush.

The topography of *Wanuwa Cina* consists of paddy fields and hills. There La Mellong formed his personality and grew into a teenager who had various skills. His speech and thoughts, made the people of this village was very impressed. Especially with his intelligence to answer all questions addressed to him. It made his name more and more known in China and around Wanuwa.

For La Mellong, there was no unanswered question. All questions addressed to him were answered with full of symbols and metaphors, so the refreshing person became amazed. It is said that his utterances were often judged as a commonly spoken by a child at his age. His insight was vast and his knowledge far beyond his age.

Like other kids in general, in his spare time, La Mellong used his time to play with his friends. When playing, La Mellong always showed the nature of honesty, when there was a dispute among his playmates, La Mellong always appeared as an advisor. He always found a way of solving in a fair way. Thus among his friends, La Mellong was considered a wise counselor.

La Mellong's experiences in solving that problem make the figure of La Mellong immature, intelligent and skillful for various things. Nevertheless, La Mellong never exposes his arrogant attributes. He always appeared simple, understated and respectful to anyone and obedient and obedient to both his parents.

As the age of La Mellong grows up, the more visible signs of brilliance, especially in terms of words that always amaze people. At the same time, his name as a man of extraordinary intelligence is emerging, not only famous in La Mellong's village, but extends within the Wanuwa region of China where his father serves as Matowa.

Kajao is the elderly man. During the reign of the 7th Bone King (Latenri Rawe BongkangE), known to a royal staff of politics and government, he was La Mellong. Because of his ability, the king crowned him with the title "Kajao". Because he came from a village called Liddo or Lalliddong (one of the hamlets from the village that enters the administrative area of Barebbo district of Bone district today) is better known as "Kajao Lalliddong". In his time he was addressed as "Panre Ada" (spokesman). Therefore, if there is a problem between the kingdom of Bone and other kingdoms then it is he who represents the king of Bone. And for his cleverness

to speak and his acceptable policies against his diplomacy, Kajao Lalliddong is often also called "the great diplomat from Bugis Land." Besides, Kajaolalliddong is also known as a government strategist and war.

In 1560, during the reign of the 7th Bone King, La Tenri Rawe BongkangE, was appointed La Mellong To Sualle, Alias Kajao Laliddong became an advisor and ambassador of the kingdom of Bone [8]. In this position To Sualle Kajao Laliddong perform many diplomatic activities that favor the position of the kingdom of Bone. The most important of them is the delivery of Pitumpanua with the method of purchasing from the kingdom of Luwu to the kingdom of Bone. In addition, his diplomatic negotiations also spawned a Caepa peace agreement between Bone and Gowa in 1565 which strongly bolstered the Bone and other Bugis kingdoms, such as Wajo', Soppeng, Lamatti and Bulo-Bulo. Thanks to this agreement there was a peace climate between Bone and Gowa as two equally friendly kingdoms, for about 10 years duration. Especially since Arungpone Latenritatta Malampe'E Gemme'na (1667-1697). This achievement is due to the effort fulfilled and implemented by Kajao Laliddong [9].

3.2 Social Message in Pappaseng Kajaolaliddong

In the village of Kajao the practice of *gotong royong* (working together) is still maintained especially when build the construction of the mosque, the residents together raise funds for the construction of the mosque. When in the middle of the road there are people who experienced the disaster such as tires leak then other residents will help.

The contribution given by Kajao to Bone was so great, as a Bone royal diplomat and advisor. Kajao took part in various agreements and decisions taken by the king. One was when the king of Wajo gave some of his territory to the kingdom of Bone.

The era of globalization was an era where there were no more national and cultural boundaries in the world, so that cultural values can be interconnected into a nation's space, even affecting it to lose its identity. Indonesia is a nation that has a noble personality, one of the noble values inherited is the value of *gotong royong*. However, in its implementation in everyday life today, the value is being embraced by the holders of the heritage itself with new cultural values coming from outside as the impact of the globalization era. Government involvement in maintaining historic sites is very important, the government in this case can do the restoration or issuing the cultural heritage law so that historical sites can be sustainable. Conservation efforts of cultural heritage objects require the involvement of many parties and the most important is the involvement of the community, especially the cultural heritage objects that are still used (living monument). Preservation of a living monument is sometimes more difficult, due to a lack of understanding of the owner of the importance of preserving her cultural heritage objects.

Based on the interview with a qualified informant, as government officials, we took the initiative to do the restoration of historical sites, so that our grandchildren will still be able to enjoy and practice the teachings of kajao. Beyond that, the increasingly swift stream of globalization which then erode the love of the younger generation of traditional culture. So it is considered very important when local governments play an active role in civilizing the culture of reading and the introduction of local figures so that local wisdom is maintained.

Another narrative is also given by an informant who reinforces the above statement, according to the teachings of La Mellong still done until now even only by parents only. While young people interpret it as a form of social relationships.

Myths and folklore and fairy tales passed down from generation to generation store many life values such as honesty and mutual cooperation. Honesty is a fundamental foundation in relationships with fellow human beings and is one of the most fundamental factors in human life. Honesty should not be considered normal, even underestimated in social life. Honesty should always be preserved and applied in everyday life. One of the causes of the imbalance in society is the unappliedness of the values of honesty. The values are then used as a concept of identity for each individual in interacting with other individuals so as to create an independent person and social soul. The concept of *gotong royong* that was planted by the former people then took root and became a common thing to do. Similarly with the village of Kajao where almost all work is done in a way together so that the job becomes easier.

Expectations for the value are sustainable and run by the people of Bone district, especially in one of the informants who say that;

harapan saya masyarakat kembali memaknai tradisi La Mellong bukan memaknai tentang islam dan tradisi itu. Intinya disini tentang bagaimana menjalin silaturahmi antara sesama manusia dengan manusia, manusia dengan Tuhan. Menjaga kearifan khususnya kalau masyarakat petani ini tentang penggunaan pupuk, bagaimana kita mengajarkan petani untuk kembali ke alam. Inikan semua yang sudah diajarkan oleh la mellong. Bagaimana kita menghargai alam, tidak ada yang membentuk hama selain kita sendiri. Pada dasarnya semua itu ciptaan Tuhan. Dan memiliki makna ada hikmah dibalik itu dimana kita diajarkan untuk memberi sedekah bukan kepada manusianya saja tapi juga kepada alam. Termasuk tikus bukan hama karena sama-sama butuh makan. Inikah semua binatang yang memb antu proses mengurai tanah. Jadi tidak ada istilah menanam sendiri-sendiri. Harus bersamaan jadi karakter gotong royong tercermin disitu. Jadi ajaran La Mellong tentang gotong royong selalalu dilakukan oleh masyarakat karena dalam agama hal ini juga dianjurkan. La Mellong dalam hal ini pembawa paseng (wawancara; kepala museum kab Bone).

[I hope the community are eager to re-interpret the tradition of La Mellong as like they interpret the Islamic tradition. The point here is about how to build relationships between human beings with humans, people with God. Maintaining wisdom, especially if this farming community about the use of fertilizer, how we teach farmers to return to nature. How do we appreciate nature, no one forms pests other than our own. Basically it's all God's creation. And it has the meaning there is a wisdom behind it where we are taught to give alms not only to human beings but also to nature. Including mice not pests because both need to eat. Here are all the animals that help the process of decomposing the soil. So there is no term planting independently. Must be simultaneous so the character gotong royong reflected there. So the teachings of La Mellong about mutual cooperation always done by the community because in religion this is also recommended. La Mellong in this case the carrier of the paseng (interview, head of Bone's museum).]

According to the above statement he expects that mutual cooperation values continue to be done and preserved. In addition, this gotong royong practice can basically be done on all lines of life including agriculture. In eradicating rat pest, the peasants should unite to eradicate rats by way of planting rice together and noticing signs of the nature. In addition to sticking to the teachings of the religion of Islam by giving alms to help the other distress.

The informant once said that a king should not sleep he must pay attention and must be fair to his people. A good king is a king who always cares about the fate of his people.

III. CONCLUSION

The dialogue between Arung and Kajao in the message of 'papasseng' contains advice relating to the customs and life rules of the community. This text is written in Buginese *lontarak* as stated in the Boeginesche Chrestomathie book, authored by B.F. Matthes especially in the sub-titles of the "Bicaranna Latoa". In the Lontarak manuscript many things are found that are similar to the modern values of democracy and human rights, and norm (panngaddereng). The result of this study showed that the moral messages advocated by Kajaolaliddong are still relevant to the needs of the Bugis community. This is evidenced by the moral messages written in *lontarak* is still used as a reference by the community.

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