

CRITERIA OF IDEAL LEADERSHIP BY LONTARAQ A STUDY FOR LEARNING MATERIALS OF SOCIAL STUDIES DAN HISTORY LEARNING

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ABSTRACT

This study based on the researcher's concern about the nation's condition, especially in the political elites who increased the distant and have been deprived from the noble values of leadership in the past. The various noble values that were shown by the precursor are available in the local wisdom which were recorded properly in lontaraq. The problem in this study was how the leadership criteria according to lontaraq pappaseng/pappasang on Bugis people of Makassar. The aims of this study was to describe and analyze the leadership criteria according lontaraq pappaseng/pappasang perspective at Bugis Makassar people. This study used a qualitative approach with a hermeneutic method and content analysis. This research was a descriptive narrative. Data collection method was literature study of leadership values on the manuscript of lontaraq pappaseng/pappasang and documentation study. This study concluded various leadership criteria based on the local wisdom of Bugis Makassar that had actually contained in the lontaraq manuscript. In Bugis Makassar, human leadership is the center of cultural life. The content of the lontaraq pappaseng/pappasang have some pedagogical values such as the message and the criteria to be the ideal leader that can contribute potentially as a source of character value in social science learning process. The findings of this study were expected to be taught through integration of local content or value in the Core Curriculum of Social learning in school or university level.

Key words: *Ideal Leadership, Lontaraq, Social Studies Learning, history Learning*

Introduction

The wish of Indonesian is to become a big, powerful, respected nation among the nations in the world. The optimism to achieve that goal is constantly faced with numerous challenges. The spirit of the founding fathers of this nation in upholding and establish the Republic of Indonesia is as if cannot be offset because there are so many problems to be solved in this nation (Prayitno & Manullang, 2011: 1).

The problem that is faced by mankind is the problem of the role model crisis, because from its nature human often do the similar thing as that considered as the role model. A role model is very important in shaping a child's personality, in order to prepare and develop the human resources, as well as public welfare, state's progress, and the nation generally (Mulyasa, 2011: 169-170).

Role model is an effective method to build the social character. In this case, the

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role modeling should be for all levels, from national leaders, executives, legislatives, judicial, societies, business people, educational and social institutions, and families. With this role modeling, public can imitate the positive attitudes such as discipline, responsibility, courage, respect, honesty, and other attitudes. Role modeling is also a step to guide the community in order to build the nation's character (Arief, 2008: 52).

Currently, people are frantically looking for someone who can be a role model. The officials could be the one, but the behaviors of most officials are beyond proper as a leader. Parents could also be the one, but sometimes parents are not ready to be a role model for their children (Noor, 2011: 43).

The phenomenon that occurs in most of national leaders and officials is that they appear with minimum characters. This minimalist character demonstrated by their inability to appear as a person who is honest, intelligent, strong, independent, noble, sensitive to other people's problem and so on. As a result, in term of taking care of the state they are easily stuck on pragmatism and short-term interests (vested interest). This is the cause of officials corruption and misuse power (Haryati, 2010: 256).

In social life, crimes, radicalism, and social conflicts (between societies, between villages, between tribes, and so on) are increased. In Jakarta, in 2008, every 9 minutes 21 seconds a crime occurred, and the crime rate was increased (Tempo Interactive, December 30, 2008). Meanwhile, the law enforcement that is expected to be the people protector was not the same as their expectation. Corruption is done openly without shame and even performed by the "respectable" person who is never previously suspected as the culprit (Soedarsono, 2010: 69-70).

The various phenomena above can be avoided if only every citizen is willing to hold and guided by the wisdom values from those who have passed away. The wisdoms that were proposed by thinkers and scholars were relevance to today's life challenges.

The memory of our cultural inheritance (read: wisdom) is a vital requirement for a society. How simple the society is, it is a necessary condition for its survival in space and time. Education is essential as a meant for passing the cultural inheritance from one generation to another generation (Koesoema, 2010: 11).

The digging and replanting local knowledge inherently through education can be regarded as a return to the basic cultural values of a certain country as an effort to build a national identity, and as a kind of cultural filter that influences to "others." The local wisdom's values have a strategic function for the character and national identity formation. Local wisdom is basically considered as a foundation for the formation of national identity (Sariyatun, 2010: 115).

Local wisdom comes from a culture values that are used to organize a community life. Human's life order is related to their interaction with God, nature and community. This means that there are norms, rules, and ethics to be followed by human. Local wisdom was utilized by our ancestors in this archipelago since long ago to organize the life order wisely (Sibarani, 2012: 118).

The positive cultural values of Indonesia should be developed for a modern society. The education developed in Indonesia should be based on the cultural values of Indonesia. The development through the process of modernization education is not to deprive the great value that has been owned by Indonesian (Mulyana, 2006: 9-10).

The cultural values intergeneration transmission through culture is an important instrument to preserve the existence of the values. In this way, it is expected that the individuals' formation to be good members of society will be realized (Olim, et al., 2007: 254).

The various cultural values that exist in a place are not always the traditional cultural values. Local cultural values can consist of traditional cultural values, contemporary cultural values, or both. The traditional cultural values can exist in a particular place or in various places (Ahimsa-Putra, 2007: 51). A traditional cultural value that inherited by the ancestors is expected to wisely manage inter-human relationship or human and nature. Lontaraq is one of cultural value sources of Bugis Makassar which is passed from generation to generation.

Social Sciences (IPS-Ilmu Pengetahuan Sosial) is part of the school curriculum which its primary responsibility is to assist students in developing the knowledge, skills, and values that are necessary for participating in local community life, national, and global. In other words, Social Science is intended to prepare the students to be good citizens, who have the value knowledge and skills required to actively participate in society (Maftooh, 2010: 27)

This is consistent to the function of social science education which is to equip students with the social sciences knowledge that are useful for the future such as, skills in developing social and intellectual as a human resource that is responsible for realizing the goal of national education (Ahmadi & Amri, 2011: 9). Decentralization of education has given opportunities for schools to involve the community in developing school quality (Badrun, 2009: 457). These opportunities

can be exploited by integrating a variety of local values/traditional texts contained in lontaraq on education, especially in social studies education.

The messages in the lontaraq manuscripts, in Makassar (or Bugis) language, are required to be transformed to the owner of the culture, so that every individual of the supporters' community can understand and internalize it in all life activities. The messages in pappaseng/pappasang are very rich in pedagogical nuances, especially the education of human characteristics, that included the message to be a good leader, how maintain a good hearted and ethics, honesty in all aspects of life and so on (Iswary, 2012: 103). It is expected that the integration of a various educational value contained in lontaraq would be a step or a part of educational efforts that will make students to be capable of dealing with various problems of life in the globalization era.

Method

Problems, Objectives, and Research Methods

The problem in this study is: how is the leadership criteria according to the perspective of lontaraq pappaseng/ pappasang to the society of Bugis Makassar. The aim of this study is to describe and analyze leadership criteria according to the perspective of lontaraq pappaseng/pappasang on Bugis Makassar people.

This study used a qualitative approach and the hermeneutic method as well as the content analysis. This research is a descriptive narrative. Data collection used a literature research on the lontaraq pappaseng/pappasang text and documentation study.

DISCUSSION

Values in Social Studies Learning Process

According to the main learning objectives of social science, it has a close relationship to the value education. According to Al-Muchtar (tt, 29), the thinking and appreciation of the values is the core of learning. This assumption suggests that this process needs to be cultivated, so that it becomes the part of the students' social behavior. Values can be taught through the social science. In social science, value is as important as knowledge and skills. The importance of values in social science is proof when the children will make a decision or solve the problem. Decision-making is very important in the social science (Maftooh, 2009: 70).

Isjoni (2007: 40-41) cites the opinion of Fenton (1995), there are three types of values related to teaching social studies, that include: 1). behavior value or values related to students' behavior in the classroom, such as the students' right to be heard, teacher expectations, students will follow the learning process well, students must follow the classroom rules, etc.; 2). procedures values or values that correspond to the ways of scientific inquiry, such as appreciate the evidences, critical thinking, and the ability to take part in rational discussion; 3). substantive value or values owned by a person as a result of experience in the family life ethnic/national groups, religions, and cultures.

According Maftooh (2009: 71) in the standards curriculum for social studies (NCSS, 1994), the importance of value is clearly stated. The standard stated that the teaching and learning process of social science would be powerful if it is meaningful, integrated, value-based, challenging, and

active. One of the teaching and learning principles in the social studies is value-based.

The value education is an integral part of social science. This was stated by Naylor and Diem (1987: 347). They mentioned that "the approaches for dealing with the value dimension of social studies may vary, but avoidance is virtually impossible." Students need to understand their own value orientation and the values of the culture and their institutions. They need to develop the ability and have an effective contact with a conflict of values, to be aware that decisions have value as a result or consequence, and to tolerant and respect the values of others, which may be different from the value of their own (Maftooh, 2009: 71).

According to Gunawan (2011: 146) the value education can be done through small things, such as the child begins to be taught on how to behave to a friend of different ethnic, language, and even religion. The same opinion was also presented by Hamalik. According to him, (1992: 40):

Children need values to interpret the surrounding world, so they will be able to have perspective. Social values are the element in teaching social studies. Based on social values developed in the community, the social attitudes will also develop.

In the social science education each subject matter has value, but its main task is to develop a pure noble value (sacred), therefore value's configuration is exposing it. It is selected and developed as a lesson material that refers to religious values, positioned as the central value in the value systems formation through appreciation and internalization as the learning process (Al-Muchtar, tt: 37).

According Mulyana (2011: 190), the value integrated in social science learning can have intrinsic values such as objectivity, rationality, and scientific honesty, or can be the basic of moral values such as concern for others, empathy, and other good social behavior. All were considered to be important in designing social science review of priorities in life.

Social science and humanity are two potential areas of scientific study for development of learning that are rich in value. The basic of the social science education and humanity is urgent for the values and ethical awareness are as follows: a). social science and humanities does not belong only to elite group of scientists but also involve the wider community as supporters, and even the users. Therefore, social science and humanity should provide an important contribution to improve quality life, b). Social science and humanity has a significant contributed to the development of human personality. Therefore, the formation of attitudes and values are not merely through achieving the conceptual knowledge, c). social science and humanity education must focus on the freedom of ownership and disclosure of the idea. Through the social science and humanity education integrated with values, ethics, and morals, students are expected to apply the concepts and principles of these sciences to improve life quality.

Lontaraq Manuscript: Social Studies Learning Resources

The ancient manuscript is one of the important traditional past cultural resources of a region. Physically it can be seen and touched. Ancient manuscript is an object of essay in the form of handwritten or typed (Munawar & Noegraha, 1996: 7). According Massoweang, et al., (2010: 11):

Ancient manuscript is a document which is essentially a system of symbols which contains the thoughts, feelings, information, facts, knowledge, and the symbol of the historical reality of a nation in the form of texts. From the perspective of its existence, ancient manuscript is a depiction or footage of a nation or an ethnic society journey in a certain period of time, which also a depiction of the of civilization level. From the perspective of the content, ancient texts is a form of reflection of the real people life reality of the era.

As a relic of the past, the script is able to provide information regarding various aspects of community life in the past, such as politics, economics, social, and culture. The contain can be religion, history, law, customs, philosophy, politics, literature, economics, moral teachings, mantras, prayer, medicine, mysticism, language, buildings, plants, and so on (Soeratno, 1996:4).

Various classical texts contain a variety of information. Because the content is not limited to literature, but includes various other fields such as religion, history, law, customs, medicine, techniques, etc. (Chambert-Loir & Fathurrahman, 1999: 7).

Mulyana and Darmiasti (2009: 32) cite the opinion of Soebadio (1991):

Ancient manuscript is the cultural information resources of the past which is very important and has a significant meaning. It contains ideas and assorted knowledge of the universe according to the cultural perceptions, moral teachings, philosophy, religion, and other elements that contain noble values.

Similar to Gani (1986: 23), the old/ancient manuscript is the result of a long public cultural record that contains almost the entire fields and activities that once existed in the people's lives, therefore it's not surprising that the old manuscript contains a variety of issues such as: agriculture, economy, politics, government, woodworking techniques, history, philosophy, language, literature, law, customs, traditions, religion, the cult/mysticism, types of disease, as well as a wide variety of medicinal herbs, astrology, messages and testament, even issues of family planning which are written approximately 150 years before it was declared in the country.

South Sulawesi has the rich tradition of script writing. These manuscripts were written in the language of Makassar, Bugis, Arab, and Roman or sometimes the combination. Initially, Bugis and Makassar text is written in the lontaraq leaves, which has become a term used for most manuscripts of this region. Lontaraq is most notably in the I La Galigo, an epic story (Ceperkovic, 2005: 95).

The word lontaraq comes from the Bugis/Makassar language which means the lontar leaves. It is called so because the text was originally written in that leave. The lontar leave size is approximately 1 cm in width, while the length depends on the story length of written on it (Paeni (ed.), 2009: 291).

Most lontaraqs in South Sulawesi do not include the author's name. According to Abidin (1999: 1), it is deliberately done because the author does not want popularity, they are very bescheiden. The authors of lontaraq pappaseng/pappasang are often known based on the statements of lontaraq experts.

According to Pelras (2006: 33-34) lontaraq manuscript was made by the Bugis and Makassar people contains a detailed

record of the family tree aristocracy, empire, diaries, as well as a wide variety of other information. Mattulada (1985:16) explains that lontaraq are manuscripts or notes originally written on the lontaraq leaves (lontar) by using a sharp tool, which spiked with black dye on the stroke scars. Signs of sounds or letters are also used on lontaraq script.

Among experts there is no agreement about when the writing tradition started in South Sulawesi, however, some experts ensure that the tradition began long before Islam entered South Sulawesi or before the year of 1600, it has been proved through the written bricks sites in Somba Opu. It is also reinforced by observing the spatial scope contained in the ancient tale of Bugis Galigo that set in the 14th century until early 17th century which is the initial period of Islamization in South Sulawesi (Paeni, et al., 2003: vi-vii).

Rahman (2009: 9) states that the experts have agreed that the period of La Galigo is in the same era with the development of the Hindu kingdoms in this archipelago. Mattulada (1985: 402) estimates that it was circa the 7th century until the 10th century. According to Pelras (1983) it was circa the 12th century, in the same era with the period of the ceramic trade in the South Sulawesi. Enre (1983) mentioned that it was in the same era with the pre-Islamic period, circa the 14th century.

Most characters in the writings of Southeast Asia is derived from the Pallava script of South India (Abubakar, 2011: 18). This information reinforced by a Dutch lontaraq expert, Tol. According to Tol (2009: 317), the writings of South Sulawesi have the same type of the ancient India's writing, which is called Brahmi. This is obvious from the shape of the letters and the writing style, which is syllabic in nature. The lontaraq

writing of Bugis Makassar is close to the Kawi alphabet. However, Bugis writing is not derived from the Makasar writings or the other. Nevertheless, both were worn side by side for a long time, at least during the 17th century the Makassar lontaraq writings is apparently only used to write the native language of Makasar until the 18th century. Since the 18th century, all the text in South Sulawesi (in Bugis, Makassar, and Mandar languages) are written by the same writing, the Bugis writing.

Enre (1999: 33-34), cited Mills' opinion (1975), said that the script used in writing a old lontaraq (uki manuq-manuq) do have similarities with the Javanese (Kawi), while the characters of new lontaraq (uki sulapaq eppa) is more similar to the character of Sumatra (Rejang). In Lontaraq Gowa it is mentioned that the one who makes lontaraq Makassar or at least repaired it was Daeng Pamatte, the harbormaster and Mangkubumi in the era of the king of Gowa IX Daeng Matanre Karaeng Manuntungi Karaeng Tumapaqrisiqkallongna (1510-1546). Enre (1999: 38) found that there is a possibility Daeng Pamatte repaired or changed to the letter, given that none of the script is fix and without changes. This change is caused by external influences, such as Cambodian script.

Lontaraq, the heritage of Bugis Makassar people, if it isn't studied in depth in order to understand what is written and what is implied in it will have an admirable quality of philosophy or thinking of Bugis ancestors Makassar in the past (Moein, 1990: 25).

The chronicle (lontaraq) of Bugis and Makassar is praised by many west scientists as something objectives and reliable truth (Pelras, 2006: 34). Cense is one of the foreign researcher of Duchth ever live and work as the local languages employee in Makassar, South

Sulawesi, that provide the following opinion on lontaraq (Abidin, 1999b: 24):

... If we compare them with what is recorded as the history in another area of Indonesia, then we will be attracted to how simple and real the people of the South Sulawesi in the way of how they record the facts and processing the material. In fact, rational is the characteristic of the typical literature... Long before anyone can realize about the value of historical sources located in South Sulawesi, the sources had been used by European

The recognition of the lontaraq script validity shows the credibility of historical facts displayed (Tjandrasasmita, 2009: 227). Foreign writers who used lontaraq as their literature sources in their writing include:

Andaya (1981) *The Heritage of White Palakka: A History of South Sulawesi (Celebes) in the Seventeenth Century*; Caldwell (1988) *South Sulawesi A.D. 1300-1600: Ten Bugis Text*. Ph.D. thesis, The Australian National University; Cense (1951) *Enige Aantakeningen over Makassars Boeginese Geschiedschrijving*, BKI 107: 42-60; Eerdmans (tt) *Algemeene Geschiedenis van Celebes*; Friedericy (1929) *De Gowa-Federatie*, in: *Adatrechtbundels* 31; 364-427; Gervaise (1701) *An Historical Description of the Kingdom of Macassar in the East Indies*; Kern (1939) *Catalogus van de Boegineesche, tot and I La Galigocyclus Behoorende Handschriften, Bewaard in het te Leiden Lagatum Warnerjanum Alsmede In Andere Europeesche Bibliotheken*; Krucq (1941) *De Geschiedenis van Canon van het*

Heilig Makassar, TBG 81: 74-95; Ligtvoet (1880) Transcriptie van Het Dagboek van der Vorsten Gowa en Tello, meth Vertaling en Aantekeningen, BKI 28: 1-259; Macknight (1984) The Concept of a "work" in Bugis Manuscript; Macknight (1972) The Early History of South Sulawesi: Some Recent Advances; Noorduyn. (1955). Een Achttiende-eeuwse Kroniek van Wadjo': Buginese Historiografie; Noorduyn (1963) Origins of South Celebes Historical Writing. In Soejatmoko et al (ed) An Introduction to Indonesian Historiography. Ithaca: Cornell University Press; Noorduyn (1991) The Manuscripts of Makassarese Chronicle of Goa and Talloq; In Evaluation, BKI 147: 458-484; Reid (1981) A Great Seventeenth Century Indonesian Family; Matoaya and Patingalloang of Makassar; Stapel (1922) Het Bongaais Verdrag; Tol (1996) A Separate Empire, Writings of South Sulawesi.

What is mentioned above is only a small part, because there are still a lot of works of foreign researchers who use lontaraq as their study material, but we cannot mention them in this paper.

Broadly stated, according to Mattulada (1974: 53-55), there are several types of lontaraq: a). *Pappasang* (Makassar)/*Pappaseng* (Bugis); b). *Atturiolong* (Bugis)/*Patturioloang* (Makassar) is a collection of notes about the origin (family tree) of the kings and certain family c). *Pau-pau ri kadong*, folklore that contains the legends d). *Pau-pau* or *toloq* is folklore about certain figures that were really existed; e). *Pappangngajaq* is a collection of guidelines of life or the advice given by the older people to the younger; f). *Ulu* there are notes regarding the agreements antarkerajaan; g).

Sureq bicara atturiolong is a collection of rules, laws of the countries based in the *adeq atturiolong* (ancestor's indigenous); h). *Adeq Allopi-loping bicaranna paqbalue* is a special rule about shipping and commercial law; i). *Rapang ri lalempanua* (Bugis)/*Rapang ilalang paqrasangang* (Makassar) is regulations specifically about domestic events which has been collected since long time ago; j). *Pau Kotika/Kutika* is a collection of records of the good and the bad times; k). *Sureq eja is elong* (poems or prose lyrics) collections song in certain ceremonies; l). *Sureq bawang* is a collection of romance stories in all sorts of its kind.

Lontaraq *pappaseng* (Bugis)/*pappasang* (Makassar) initially is one form of oral literature passed down from generation to generation, which was later wrote down on the lontaraq script. The *pappaseng/pappasang* contained a variety of advices that can be used as guidance in dealing with various problems of life, both the worldly life and the *ukhrawi* life. The advices in *pappaseng/pappasang* included instructions on good governance, moral education, and religious moral values (Alam, et al., 2005: 1).

The various wisdom in *pappaseng/pappasang* usually came from some Bugis Makassar figures of their era, La Waniaga Arung Bila; Datu Soppeng Matinro-e ri Tanana; La Paturusi To Ma'dualeng; Arung Saotanre La Tiringeng To Taba (Wajo officials in the XV century), La Taddampare' Puang ri Ma'galatung (Arung Matoa Wajo 1490-1520), La Mungkace To Uddama (Arung Matoa Wajo 1567-1607), La Sangkuru' (Arung Matoa Wajo 1607-1610); To Menggu To Ciung (Macca-e ri Luwu) The Advisor of Datu Luwu Dewaraja (1505-1530), La Mellong Kajao Laliqdong, The Advisor of Arung Mpone (1535-1584); Sultan Abdullah

Awwalul Islam (Karaeng Tallo 1593-1638) (Pelras, 2006: 250).

Leadership and Leadership Values in Lontaraq Pappaseng / Pappasang

In history of mankind, there was a community leader who was considered as “god” by his people and received power as a gift that cannot be questioned. Any decree he conveyed, no one should deny it, whoever dares to deny it would get severe sanctions (Said, 1997: 84). People must accept whatever created and ordered by the authoritarian leaders.

This kind of leadership model is different from the one in the Bugis Makassar. Various historical facts recorded on lontaraq that were mentioned by Abdullah (1985: 20), that long time ago during Datu Soppeng La Manussa To Akkarangeng leadership, his people experienced famine caused by a long period of dry season. Investigation of the the cause of disaster was taken, the investigations result said that no royal officials who had done things considered as detrimental to the people. After a long traced, ultimately Datu Soppeng remembered that he had once picked up something from other's fields and kept it. Datu Soppeng considered that it perhaps the cause of the disaster in the country, so as a redeem on what he had done, he imposed sanctions by slaughtering a buffalo distributed the meat to the people as well as announced and admitted that he had made a mistake, while asking to the people if there is someone had lost a possession.

The lontaraq above shows that the Bugis Makassar kings' leadership model had made people as the central that determine their cultural life (Said, 1997: 85). In traditional culture of Bugis Makassar people, the terms and concepts of democracy today is understood as it is noe. However, the implementation and realization of the

everyday tradition government system had adopted the democracy values according to the conditions and the people situation on that era (Latif, 1997: 57).

At that time leader may not establish a rule unilaterally or without the consent of the people and the results of the agreement must be upheld, by both leaders and the people. Every offender, both from the official as well as ordinary people must be willing to undergo the punishment in accordance with the regulations agreed. No one occupies a special position in the eyes of the law (Said, 1997: 84). According to Rahman (2006: 40), how importance human position in the life during that era can be seen in an expression of lontaraq: rusaq anang taro, taro tenrusang adeq; rusaq taro adeq, taro tenrusaq anang; rusaq anang taro, taro tenrusaq to maega. Meaning: king's provisions are canceled, customary's provisions is not; customary provisions is cancelled, the clan provision is not; the clan provision is canceled, the people provision is not. Thus the interests of the people should be prioritized over everything.

In a brief note of de *Paiva*, a foreigner adventurer, there is information that the kings of the South Sulawesi always provide reasonable price to the owner of the goods that they took. At first time, thieves would be fined eleven times the amount of the stolen goods; the second time, his property will be seized; and he will be executed on the third time. If the thief has no treasure and not one can pay his penalties, then he will be immediately put to death (Pelras, 1983: 75).

A judge in Sidenreng La Pagala Neneq Mallomo in the XVI century imposed the death penalty against his own child who was guilty because he had stole a piece of wood to be used as a plow. When he was asked by someone else, whether a piece of wood is more valuable than his son's life, he answered:

“adeq e temmakke anaq temmakke eppo” = indigenous law does not recognize children or grandchildren (Abidin, 2005: 49).

Besides Datu Soppeng La Manussa To Akkarangeng, there was also Arung Bila, one of Soppeng well known aristocrat. He was known as a thinker that has much consideration and sharp analysis. The name “Arung Bila” is the title for the companion and adviser to the king (Datu) Soppeng. Arung Bila that is mentioned here was La Wedang real name or La Waniyaga To Tongengnge (XVI century and early XVII century). Various messages (pappaseng) of Arung Bila include:

“Apa iya gauqna nawa-nawa-e pitumpuwangengngi; seuwani, majeppuiwi adeq; maduwanna, missengnge bettuang; matelluna, magetengngi; maepaqna, metaui ri-gods-e; malimanna, naisseppi riyasengnge wariq; maennenna, majeppui riyasengnge rapang; mapitunna, naisseng majeppu piriyasengnge talk “(Punagi, 1983: 10-11).

“There are seven things of the mind’s works; first, understand and know very well of the customary (provision of life); second, know the gesture or signs of what should or should not do; Third, firm establishment; fourth, the fear of the Almighty (the Gods) greatness; Fifth, understand what differentiates the proper things); sixth, know exactly what is meant with the law (the judgment based on the past events); seventh, understand and know exactly what is meant by judicial (process that determines the right and the guilt of someone). “

The person who is appointed as a state official should be the person that: understand the customs (provisions) applied in the

society, able to distinguish the good and the bad (the proper things to do), have a firm foundation, is not easily influenced, always remember and solely belief in the Almighty, understand the order of life, understand well the applicable laws and be able to be fair in sentencing against offenders. If an officer does not have the seven criteria above it is considered that he would not be able to bear the mandate he aspires.

When Puang ri Ma’galatung become Arung Matoa in Wajo, all people are treated like his own children. It is mentioned that during his leadership, he was known for his polite speech, fair to decide a case, the rice plants had an abundant harvest, livestock, such as buffalo and others was continue to multiply, fruit trees produce a lot of fruit and crops free from pests and wild animals (Mangemba, 1956: 68-69).

In his reign the country made laws for the benefit of the people. Under his leadership Wajo kingdom was a safe, fair, prosperous and tranquil country for 30 years so that several small kingdoms merged to Wajo Kingdom such as Amali, Timurung, Pammana, Baringan, Lamuru, Larompong, Gilireng. By the voluntary merger of several small kingdoms, Wajo’s kingdom territory was expanded without having any conquest (war).

The success of Puang ri Ma’galatung during his time as Arung Matoa in Wajo was because he uphold these values mentioned on pappaseng/pappasang which is the ancestors’message. Pappasang mentioned that a leader will have a long tenure if he able to meet five terms:

“Nia lima parakara naballaki Karaeng maqgauka namajannang ri kakaraenganna. Makaseqrena, lambusuki Karaeng Seqrea ri, malambusuki riparanna Karaeng, malambusuki paqrasanganna

ri, Jaina malumbusuki tau ri, ri siagang malambusuki mange rikalenna bone ballaqa, malambusuki mange ri sikamma nacinika mata, nalangngereka toli. Makaruana; apa-apa eroq nagaukang iareka eroq nakanang, nacinippi dallekana, nakira kira bokona, appatangerappi ri paqbicaranna, nasabaq sabajiq-bajiqna gauka ia mintu gauq nipassamaturukia. Makatalluna; malompo pangngamaseangi siagang malompo pannulungi tau ri Jaina. So appaqna: jarreki rijanji namaluqmu kana-kana siagang mabajiq panggaukang risesena adaka siagang Saraka; makalimana, baranipi rigauq kontu tojeng (Saleh, 2006: 106-107).

“There are five properties that must be met by a king (leader) when he want to maintain their position. First, honest to the God Almighty, true to his fellow king (leader), honest to the country neighbors, honest to the people (the people he lead), honest to himself, true to his family, even to be honest to everything that can be seen and be heard. Secondly, anything is going to be done or spoken, a king/leader must always thinking about the consequences and must have the blessing of indigenous stakeholders/ his staff, because the best-action is the one agreed. Third, love and help all of the people they lead. Fourth, promise or pledge to uphold what that has been agreed, speaking softly and behave commendable according to customary provisions. Fifth, dare to act based on the truth principles. “

Conversely, in pappaseng is also mentioned that if a kingdom/country have signs as mentioned below, then slowly that country will gradually collapse or destroyed.

Makkedai Arumpone: “Aga Tanra cinna matena marajae tana, Kajao? Makkedai Kajao Laliddong: “Iana Tanra cinna matena tana marajae Arumpone,linga-lingae. Maduanna, nakko teani ripakaingeq arunngae. Matellunna, dee tomacca ri wanuae. Maeppana, nakko naenrekiwi waramparang tomaqbicarae. Malimanna, weqdo pada gauq-e ri lalampanua. Maenenna, tennamaseiwi atanna whitewater mangkauq-e (Enre, et al, 1985: 9)

The message above was a dialogue between the king of Bone VII La Tenrirawe Bongkanngae with Bone Kajao Laliqdong royal adviser. Kajao Laliqdong or commonly known as La MellongTosuangle, lived in the sixteenth century. The dialog mentioned that among signs of the country weaknesses is if that country have exaggerated things, beyond the reasonableness; the king (state officials) does not willing to receive any criticism from the community or inputs and suggestions from the people; disappearance wise and prudent people to be consulted; the law enforcement people are dare and had no shame of accepting bribes, and it occurs arbitrariness, state apparatus is not functioning nor running on the applied provisions so that tasks cannot be executed as it should be, the leader (king) is no longer want to nurture and protect the people. As long as the things mentioned can be avoided, then a country will stand firm and authoritative.

Kajao Laliqdong also said that the intelligence source is honesty. Therefore a leader should: a) be honest in all action, b) always thinking and pondering the welfare of the state and people; c) clever and intelligent, as well as d) telling the truth, expressing the truth, do not deny the agreement that has been agreed together (Mangemba, 1997: 2).

According to Said (1997: 85-86), during the reign of Arung Matoa Wajo He Palewo Tu Palipu (1474-1482), the terms of someone who can be a leader for the people of Bugis Makassar was set out, that include : a) honest to Dewata Seuwae (The God Almighty) and the fellow human beings, b) fear of Gods and respects people, c) able to fight for the good of the country d) able to guarantee the welfare of its people; e) bold, assertive, and not afraid to take criticism and not easily swayed by flattery; f) able to unite the people; g) authoritative; h) be honest in all decisions.

The various noble values of Bugis Makassar leadership found in the mandates of the ancestors, such as in the following pappasang:

“Punna niaq Karaeng maqqauq madongoq majekkong na na nakangoai taia amunna majekkong bicaranna na tanapappisangkaiang aqqau bawang tau jaina, iami anu na ammodoiumuruqtaqbijatanganga iami antu nammari caqdi buttaya, taqbakkaq tongangai barang baranna, tanngalle tongangai ase, tanjari tongangai sanggenna anu nikaqdoq kaqdoqna, tanjari tongangai jaia know. “(Matthes, 1985: 107).

“If there is a king or leader that stupid and cheat, always expecting someone else belonging, does not have the nature of honesty, not forbid people to do evil, then such will be the cause of someone’s short lifespan, the land becomes small (arid), wealth is not increased, fruits and other food sources will ripe, and people will not develop or have progress. “

“Punna niaq Karaeng mappilanngeri pappaingaq ri siratanga appaingaki na tamalarroa nipiingaq, iami

antu karaeng aqbakkaq pulana kalompoanna malaqbu umuruqna na na ri nipuji Paranna Karaeng “ (Matthes, 1985: 107).

Conversely, if there is a king or leader that willing to receive advice or criticism, that is the reflection of a leader that will always increase power, longevity, loved by the people and favored by fellow king or leader.

For the Bugis Makassar, when a leader tries to keep authority, then he should keep and carry out three things, namely: a) always try to do napaccingi awa saona (cleaning the under part of his house), it means to keep up his authority area, therefore it always secure peace and clean of any disputes, b) always napaumpeki tuneqbana (thicken/strengthen his seat), the point is to always try to maintain a good reputation in the eyes of his people to always trusted and supported and have sympathy from all of his people, c) always trying to do napallise-i rakeanna (fill the barn of the house), the intention is see to it that people always successful in agricultural activities/surplus every year that will lead the country to prosper. Thus these are what should be pursued constantly by a leader (Punagi, 1985: 51).

For the Bugis Makassar people, the leader (king) is the center of the community life and social order. A good king will lead his people to prosperity, while a deceitful king will destroy his people and country. In lontaraq of to Bone, a mandate was presented by the king of Bone Matinroe ri Tanana (Poelinggomang, 1986: 53-54):

... For an honest king, the country will prosper, the people will breed, the country will not be affected by disaster, and the rain will come after dry season, it is the rain that will

reproduce (Fertilize), growing rice and reproduce (Fertilize) rice, and as for Arungmangkau (king) who is deceitful, misery will be endless (on the country), an disease epidemic will occurs to the followers and his animals in country, affected by the disease, and as for the rain and the dry that happen to the country is the ones that kills the seeds (rice)

A good leader would always strive to bring the people and the country he leads toward fairness and prosperous.

The leadership values in lontaraq, particular the mandates (pappasang / pappaseng) is the spirit of Bugis Makassar kings until the abolition of the monarchy system in the government of South Sulawesi. For example, it is said that a few days before Andi Jemma (with the title of Datu Luwu, the last king who ruled in Luwu, now the Regency of Luwu) died, he asked to be taken to Tator, Masamba, and Wotu to apologize to the people he leads. He was worried for the later responsibility in front of the Al-Khalik Allah Ta'ala over the people they lead. Andi Jemma died on 23 February 1965 and buried at Taman Makam Pahlawan Panaikang Makassar (Moein, 1990: 29). What he did is something very hard to find as the model and the nature of leadership as it was once owned by the previous leader/kings of Bugis Makassar.

Conclusion

Exemplary leadership crisis in Indonesia currently may be due to the lack of appreciation and practice of the noble values or ever has been exemplified by the predecessor of the nation. Various criteria of leadership based on the local wisdom of Bugis Makassar stated in the lontaraq manuscript. The content of lontaraq pappaseng/pappasang

has a number of potential pedagogical values and can contribute as a value source in character education of social science in order to develop and enhance the students' character integrated in social studies learning in school.

In Bugis Makassar human leadership is the center who determines the life of the culture. An ideal leader according to lontaraq should have several key properties, including honesty in all actions, always think about and reflect on the state and people welfare, clever and intelligent, and always telling the truth that is expressed by the truth situation, do not betray the agreement that has been agreed.

Leadership loaded with moral and ethical values that is stated in lontaraq pappaseng/pappasang, is very relevant to the purpose of social science education, which is to develop students' character as citizens in a good society. Ideally the values of local/traditional leadership contained in lontaraq in this study could be a study for the development of social science teaching materials in school.

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