Acculturation among Local Wisdom, Law and Sufism in Forming Martabat Tujuh Enactment of Buton Sultanate

Dr. Muhammad Roy Purwanto

Abstract—This paper explores the acculturation of Local Wisdom, Law and Sufism in forming Martabat Tujuh enactment of Buton Sultanate in Southeast Sulawesi. Buton as kingdom lasted for over two centuries (1327-1541) and then continued with a sultanate era for more than four centuries (1541-1960). During the era of sultanate, Buton was acquainted with the script and literary tradition. Buton in the past was a region filled with intellectual activity and spiritual exploration passion. There were hundreds manuscripts in Buton. The most popular of them, is called by Martabat Tujuh. It is the Constitution of Buton people regulating social, religion, custom and government activities. It is very interesting because Martabat Tujuh as Sultanate’s constitution was result of interrelation and acculturation of Local Wisdom, Law and Sufism. The Method used in this paper is descriptive method, which describe an event or system of thought to describe phenomena that exist, both of wich occurred in the past and at the present time. In this case described are the facts or state of Buton, the process of acculturation, and Martabat Tujuh. The paper explains the correlation among Local Wisdom, Law and Sufism in forming Martabat Tujuh as an enactment of Buton.

Keywords—Martabat Tujuh, Buton, Acculturation, Local Wisdom, Law and Sufism.

I. INTRODUCTION

The Kingdom of Buton officially became an Islamic Kingdom during the reign of King Buton IV, i.e., Timbang Timbangan or Lakilaponto or Halu Oleo or better known as the Sultan Murhum Kaimuddin Khalifatul. The King was actually islamized by Sheikh Abdul Wahid bin Sharif Sulaiman-al-Fathani who came from Johor. After that, the Kingdom of Buton transformed into the Sultanate of Buton.

At the time of Sultanate Buton I ruled by Murhum, it was the early introduction of the Islamization of the bureaucratic structure of the Sultanate of Buton. He tried to place the religion (Islam) as a value that should be prioritized in life or politics. This philosophy has then been enduring to this day as one slogan of cultural heritage of Buton, which is:

1 Yinda-yindamo arataa somanamo karo
2 Yinda-yindamo sara karo somanamo lipu
3 Yinda-yindamo somanamo agama

That means:

Let the country be destroyed as long as the self is safe
Let the self be destroyed as long as the country survives
Let the country be devastated as long as the religion survives

It seems that philosophy proclaimed by Sultan Murhum above, in the next period, was used by the following sultans as the basis for binding the entire social systems and political cultures in Buton. This was evidenced by the inclusion of philosophy in the Constitution of Martabat Tujuh (Seven Dignity or Seven Values).

The Kingdom of Buton was established in 1332 AD, with its early administration headed by a woman holding a title of Queen Wa Kaa Kaa. The second king was also a woman entitled Queen Bulawambona. After two female monarchs, the kingdom was subsequently ruled by a king, namely King Bataraguru, King Tuarade, King Rajamulae, and King Murhum. When Buton embraced Islam, King Murhum was then entitled Sultan Murhum Kaimuddin Khalifatul.¹

¹ The Kingdom of Buton was founded upon the agreement of the three groups or parties that came in waves. The first wave came from the kingdom of Srivijaya. The next group was from the Chinese Empire and settled in Buton. The third group was from the Majapahit Kingdom. The power system in Buton was arguably interesting because the concept of power was similar to the concept of power in the other kingdoms in the archipelago. The structure of the imperial power was supported by two aristocrats: Kaomu and Walaka groups. The selection authority and appointment of the Sultan was in the hands of the Walaka group, but who became the sultan hatod be from the Kaomu group. So, it could be said that a king was chosen not by heredity but by choice among the best. See. Laode Abu bakar, “Pemahaman Tentang Sejarah yang Bernama Woliyo Butuni”, in Woliyo Molagi, Volume 1, (Kendari: Yayasan Woliyo Molagi, 1999), 24-26.

² According to some reports, Sheikh Abdul Wahid bin Syarif Sulaiman-al-Fathani before arriving in Buton once stayed in Johor. Furthermore, with his wife he moved to Adonara (East Nusa Tenggara). Then, his family emigrated to Pulau Batu Atas (Upper Rock Island) that was included in the government on Buton. There, he met Imam Pasai who returned from the Moluccas towards Pasai (Aceh). Imam Pasai advocated him to go to the island of Buton, overlooking the King Buton. Sheikh Abdul Wahid agreed with the suggestion. After King Buton embraced Islam, the king was immediately confirmed as Sultan Buton by Sheikh Abdul Wahid in the year 948 AH/1538 AD. See. Nourdyn, “Sejarah Agama Islam di Sulawesi Selatan”, in W.J. Sijabat (ed), Pemahaman Tentang Sejarah yang Bernama Woliyo Butuni”, in Woliyo Molagi, Volume 1, (Kendari: Yayasan Woliyo Molagi, 1999), 24-26.

³ According to some reports, Sheikh Abdul Wahid bin Syarif Sulaiman-al-Fathani before arriving in Buton once stayed in Johor. Furthermore, with his wife he moved to Adonara (East Nusa Tenggara). Then, his family emigrated to Pulau Batu Atas (Upper Rock Island) that was included in the government on Buton. There, he met Imam Pasai who returned from the Moluccas towards Pasai (Aceh). Imam Pasai advocated him to go to the island of Buton, overlooking the King Buton. Sheikh Abdul Wahid agreed with the suggestion. After King Buton embraced Islam, the king was immediately confirmed as Sultan Buton by Sheikh Abdul Wahid in the year 948 AH/1538 AD. See. Nourdyn, “Sejarah Agama Islam di Sulawesi Selatan”, in W.J. Sijabat (ed), Pemahaman Tentang Sejarah yang Bernama Woliyo Butuni”, in Woliyo Molagi, Volume 1, (Kendari: Yayasan Woliyo Molagi, 1999), 24-26.

Post-Sultan in power, until some next sultans, there was no significant progress in the system and the structure of the state administration in Buton. Only in the era of Sultan IV, i.e., LaElangi (1597-1631) very drastic change occurred in cultural traditions and social systems of Buton society marked by the birth of Martabat Tujuh of the Sultanate of Buton. The making of Martabat Tujuh could be expressed as efforts towards the establishment of a state order of social life tradition organized and guided by the values of the rule of Constitution. The contents of Martabat Tujuh as the Constitution of the sultanate of Buton showed not only the influence of Islam on Buton society, but also the dynamic interaction between the two elements. This was evidenced by the inclusion of the philosophy of binci-binciku kuli sourced from pre-Islamic local values in the body of the Constitution.

At the end, Martabat Tujuh became the most monumental work of the Sultanate of Buton inherited until today. This Martabat Tujuh became monumental because it managed to organize the life of society, the sultanate family, officers and employees in Buton. The success and acceptance of Martabat Tujuh by this society were because it was made and enacted by combining the teachings of Sufism, fiqh, and local culture of Buton.

II. THE CONTENT OF MARTABAT TUJUH

Martabat Tujuh was prepared by Sultan Dayanu Ikhsanuddin as an umbrella of Constitution for social life, state and politics. The term Martabat Tujuh refers to a mystical concept that developed in the Islamic world. Thus, the preparation of Martabat Tujuh from the historical side means as an attempt by Sultan Ihsanuddin to create a harmoniously social and political life order. Martabat Tujuh consisted of eleven chapters, 21 articles with detailed into 46 articles. Martabat Tujuh began with the Prophet's hadith “Whoever knows himself, so will know God” and continued with sub-chapter on philosophy of Binci Binciku Kuli, the philosophy of the sultanate of Buton, four cases against the philosophy of Binci-Binciku Kuli, officials and employees of the sultanate, the governance structure of sara, ogena/lipu/woliyo, the duty of the Sultan, the complete rights of the Sultan, the rights and duties and responsibilities of the prime minister (Sapati), the rights and obligations of Kenepulu, the rights and obligations of lakina Sorowoliyo, the rights and obligations of Kapitalao, the responsibilities of Bonto ogena, the monitoring function of Bonto ogena, Bonto ogena as a council, the position of Sio Limbona as Assembly of Syara (Parliament), the work relationship between Sio Limbona and Bonto Ogena, the hierarchy of Law in governance system, court procedures, the order of deliberation, order of seating, the governance structure of religion, the judiciary, the stages of settling disputes, legal sources in settling cases, the division of power between central and local government, obligations of central and local government, defense and security systems, the division of taxes and the determination of salaries, the division of employee income, people's rights, state emblem, language and flag.

It seems clear that Martabat Tujuh contained rules of the Buton Sultanate which included governance, social life, legislation, public administration, state apparatus and the relationship between the people and the government. In the case of government officials, Martabat Tujuh erased some previously existing positions in Buton, such as tax collectors (tunggu weti) because they were not effective in carrying out the functions of the kingdom, and the position was often abused. But instead, there was a new position, namely, a high official in tax (Bonto Ogena).

5 Sultan Buton Ke-1 Murhum (1538-1584), Sultan Buton ke-2 La Tumparasi (1584-1591), and Sultan Buton III La Sangaji (1591-1597).
6 In the 17th century, the sultan assisted by Islamic scholars instituted Islam into the social and political institutions of the government by creating a Constitution under the atmosphere of Islam. The Constitution was then referred to as the Dignity Seven versions of Buton. See. M. Ali-fudin, Islam Buton, 118.
7 A mix of local values with Islamic practices and religious life by the Butonese still has clearly visible pattern and color, especially in the daily life of this ethnic. As a cultural treasure that is inherited, they have a close relationship with the roots and the culture and history of Buton in the past, so that what appears on the phenomenon of religiosity of Butonese is part of the result of a dialectical process that follows the history of this community. The implications of the interaction process in question (in certain aspects) have produced a distinctive tradition which is a blend of two cultures interacting. This phenomenon is not only apparent in the social system, but can also be seen in a variety of belief systems and rites system of the Butonese. See. Abdul Rahim Yunus, Posisi Tawaw dalam Sistem Kekuasaan di Kesultanan Buton, (Jakarta : INIS, 1995), 55.
8 In the community of the Butonese (Wolio), the term Dignity Seven, besides known as the name of a doctrine in the world of Sufism, was also known as the Constitution of the kingdom of Buton so that the Dignity Seven became a real guideline for the Sultan and his subjects. The Sultan Buton IV named La Elangi (1597-1631) was known as the maker of the Dignity Seven influenced by Sufism. See. Joseph Roucek and Waren Ronald (ed.), Sociology : An Introduction, (Iowa Little field : Adams Co Ames, 1957), p. 41-44.
9 In his reign, Sultan La Elangi Dayanu Ikhsanuddin (1578-1615 AD) was successfully making the Constitution of the Buton Sultanate namely Martabat Tujuh along with government regulations such as Istiadatul-Azali, Mahafuni and Farait, at the same time managed to bring the country to the more advanced level of political, social and cultural era.
In the legal field, Martabat Tujuh contained a number of provisions which ensured the enforcement of legislation fairest to every citizen. In the history of Buton post-promulgation of Martabat Tujuh, there were a number of important officials that were sentenced to death for breaking the rules, one of whom was the Sultan Maradan Ali. The principles of state system in Martabat Tujuh adopted the system of power separation consisting of the executive (the sultan), legislative (siolimbona), and judiciary (kinepulu). The sultan’s political rights were directly supervised by siolimbona, so the sultan in the act and taking decisions had to go through the approval mechanism of sultanate board (pangka) or legislative (siolimbona).

In terms of leadership recruitment, the pattern was done through a system of representation, where the public voiced their aspirations on siolimbona board as representatives of the people (legislative). Besides, the appointment of an official had to be eligible for chapters 3, 5 and 6 of Martabat Tujuh. Martabat Tujuh also provided changes to the system of bureaucratic structure of the sultanate of Buton. Leadership could be divided into several things, namely the Sultan as the head of government, saptai as prime minister, kinepulu as a secretary and at any time as a judge, kapitalao as minister of defense, bonito ogena as high state officials who had multiple functions, and siolimbona as legislative.

Martabat Tujuh also discussed positions related to religious affairs (sara kidina). Sara Kidina consisted of several positions, first, lakina agama as the religious leaders one degree below the sultan. Lakina agama was in charge for entire religious officials in the sultanate and charged with providing religious guidance and religious advice to the sultan. Second, it was imam, who was in charge of worship and spiritual problems. Third, it was Khatib, consisting of four people. They had a duty as an interpreter of religious luminaries, especially when Friday and in the month of Ramadan. Fourth, it was Modim that consisted of ten or twelve people. Their main job was as a bilal (one who recites the prayer invitation) and khatib’s companion. Fifth, it was mokimu consisting of forty people. They were prepared as permanent congregation in compulsory congregational or Friday prayers. Sixth, it was double tunggana, consisting of four people who served as a staff officer of religious affairs.

Those are some significant things of the contents of the Martabat Tujuh. This Act further found its place in the hearts of the people of Buton in that era, and managed to bring the community and the sultanate of Buton to the golden age.

III. THE ACCULTURATION AMONG LOCAL WISDOM, ISLAM AND SUFISM IN BUTON

The interactions between the people of Buton with other nations led to the presence of cultural contact or acculturation which produced new cultural forms that ultimately became the characteristics of the Butonese. This acculturation was supported by the Buton’s culture known as the nation’s seafarers.

The processing and adjustment to the conditions of the lives of Butonese without losing their original elements were due to two things. The first thing was the strong cultural basics so that the penetration of foreign culture to Buton increased the treasury of Buton’s culture. The second thing was special skills possessed by Butonese or a local genius, that is, skills of a nation to accept the elements of foreign culture and process these elements in accordance with the national identity of Buton.

The results of the acculturation appeared on several things. Firstly, there was an acculturation of language in which Butonese had various languages. Until recently, there have been more than thirty languages with various dialects in Buton. In the next development, in line with the first encounter of Islam into Buton in the 15th century, many Arabic words were used in Buton language vocabularies, for instance, sembah (Sanskrit) to be Somba (Buton), Sembah Hyang (Sanskrit) to be Sambahya (Buton) which means Sholat (Arabic).

Secondly, there was an acculturation of beliefs. Before Hindu influences came to Buton by the Majapahit Kingdom in the 13th century and Islam in the 15th century, Butonese had known and had beliefs, namely the worship of ancestral spirits (animism and dynamism). The first encounter of Hinduism and Islam encouraged Butonese to begin to embrace Hinduism and Islam, although they did not leave their original beliefs, such as the worship of the ancestral spirits and the gods of nature. Hinduism and Islam developing in Buton had undergone a fusion with animism and dynamism, or syncretism which is part of the process of acculturation or a combination of two different beliefs into one. As the arrival of Islam in Buton, Hindu’s culture began to shift into Islamic culture. However, many rituals and custom feasts held by Butonese until now have certainly contained elements of syncretism.

Thirdly, there was an acculturation to the system of governance and social organization. A form of acculturation...
in the field of social organization could be seen in the political organization, i.e., the governmental system that developed in Buton after the influences of Chinese, Malay, and Javanese in Buton. With those cultural influences, the governmental system developing in Buton changed from originally indigenous settlements or traditional villages (limbo), or based on ethnicity, to a kingdom ruled by a king with the succession system to the king’s heirs. In the era of the Sultanate, hereinafter, there was an emerging requirement to be a king in Buton taken from Islamic tenets, i.e., that a sultan had to possess some traits, such as tabligh (being able to deliver sermons), amanah (trustworthy), shiddiq (honest), and fathonah (intelligent).

Fourthly, there was an acculturation of Art-Culture and knowledge. The first encounter of Islamic Culture in Buton greatly influenced its culture. The Islamic influences in the Buton’s arts and culture were clearly seen in some areas. The first area was the art of building, such as forts, the mosques as well as the palace of the Sultanate of Buton.  

The second area was literacy and literature, such as the use of Wolio literacy (Buri Wolio) as an assimilation of Arabic literacy adjusted with the Buton’s language. This Wolio literacy has been used since the arrival of Islam in Buton and began to change with the Latin letters in the beginning of 20th century. In the literature, the influences appeared on the high value of Buton’s literary works, e.g., a historical story that contains a lineage of the kings of an Islamic kingdom (Assajaru Huligqa Daarul Bathnay wa Daarul Munajat). The third area was the art of dance (tari). In addition to the literary arts, Butonese also knew a lot of dance, such as tari galangi, tari lumense, tari merere, and tari honari. The last area was art music. Gambus is a Buton’s traditional musical instrument. The musical instrument played like the guitar is usually used to accompany dances or poems of kabanthi (Butonese typical poem).

Fifthly, there was an acculturation of life philosophy. In Buton’s community, there was a principle of life as a reference for each person. This life principle was an acculturation between local traditions and Islam. The life principle included Yinda Yindamo Arataa Somanamo Karo (Let the treasure be destroyed as long as the self is safe), Yinda Yindamo Karo Somanamo Lipu (Let the self be destroyed as long as the country survives), Yinda Yindamo Somanamo Sara (Let the country be gone as long as the government exists), and Yinda Sara Yindamo Somanamo Agama (Let the government be devastated as long as the religion survives).

Sixthly, there was a calendar system. The calendar system of the Buton’s people was adopted from the (Hijra) Arabic calendar system. This could be seen in warkah-warkah and manuscripts of the Sultanate of Buton in making the use of the Hijri calendar. However, there is a uniqueness on the Buton’s calendar, since they use the combination of the Hijri year and hari pasaran (market days) as used by the Javanese people.

IV. THE ACCULTURATION IN MARTABAT TUJUH

The acculturation of Islamic Sufism with the local culture appeared in articles and regulations, teachings and values contained in Martabat Tujuh. In Article 5 of Martabat Tujuh, there was the importance of social behavior called ‘Amanat yang Tujuh’ (Seven Mandates). Further, in chapter 6, it was said that seven mandates of servants to God covers (1) charity, i.e., the very important and main gift of God that must be kept and maintained, (2) a tool used to determine the state of human beings and God. (3) Qudrah or power, i.e., a power that is used to do physical and inner worship; physical worship is worship to the nation and homeland, while the inner worship is devoted to God. (4) iradah or will, i.e., the attitude and the will that desire works that bring shared benefits or goodness, either in this world and hereafter, (5) hearing (sama’), i.e., hearing used to listen to the commands of Allah and the Messenger and to get away from the prohibition, (6) sight (basarah), i.e., vision used for seeing something that brings benefit to self or others, and (7) speech (kalam), i.e., saying the words that are beneficial to humans.  

The seven mandates including within Martabat Tujih were a form of teaching acculturation of the concept of the seven attributes of God in Sufism. Obviously, Martabat Tujih was influenced by Islamic Sufism. Even, the name of Martabat Tujih was an acculturation of sufism teachings of Ibn Arabi. In the teachings of pantheism, Ibn Arabi divided human natures into seven levels, i.e., alam ahadiyah, alam wahidiyah, alam wahidiyah, alam arwah, alam mitsal, alam ijsam, and alam insan. In the subsequent developments, La Elangi made the concept of Martabat Tujih of Ibn Arabi as the name of the Constitution in Buton. He also made seven human natures as a metaphor of Buton’s governance. In Martabat Tujih, it was said as follows (1) Martabat Ahadiyah to be likened to the Tanailandu’s people, (2) Martabat Wahda to be likened to the Tapi-tapi’s people, (3) Martabat Wahidiyah to be likened to the Kumbewaha’s people, (4) Martabat Arwah to be likened to Sultan, (5) Martabat Mitsal to be likened to Sapat, (6) Martabat Ajsam to be likened to...
Martabat Tujuh

Sufism with local culture of Buton in the formation of governance are evidence of the acculturation of Islamic division of the sultanate’s power and the levels of Buton’s governmental system, concepts and terms of sultan, the kuli as the name of the Constitution, the concept contained in appears in the article, regulations, teachings and values of Sufism, because it was made and enacted by combining the teachings spiritual experiences of Butonese people. In the religious-spiritual perspective, the concept was used as the underlying foundation of all understandings and centuri. In the religious-spiritual perspective, the concept was manifested in Sufism. Binci-binciku kuli was also a manifestation of the concept of the perfect man (insan kamil) in Sufism. Binci-binciku kuli was also a manifestation of the content of the teachings of the Messenger about Sufism, which was taken from the hadith ‘Whoever knows himself, will know the God.’

The concept of Martabat Tujuh in the life of Butonese people could be viewed from two perspectives, i.e., socio-cultural and religious-spiritual. In the first perspective, the concept of Martabat Tujuh was brazed as systems that regulated the social life of Butonese people, in this case as the Lau imposed formally on the 17th century until the late 19th century. In the religious-spiritual perspective, the concept was used as the underlying foundation of all understandings and spiritual experiences of Butonese people.

V. CONCLUSION

Martabat Tujuh is the most monumental work of the Sultanate of Buton inherited until today. This Constitution managed to organize the life of society, the family of the kingdom, the officers and the employees in Buton and bring Buton to the golden age. The success of Martabat Tujuh was because it was made and enacted by combining the teachings of Sufism, fiqh and local culture of Butonese people.

The acculturation of Islamic Sufism with local culture appears in the article, regulations, teachings and values contained in Martabat Tujuh. The naming of Martabat Tujuh as the name of the Constitution, the concept of binci-binciku kuli, the existence of the articles of religious judge, governmental system, concepts and terms of sultan, the division of the sultanate’s power and the levels of Buton’s governance are evidence of the acculturation of Islamic Sufism with local culture of Buton in the formation of Martabat Tujuh.

REFERENCES


25 To confirm this value as the outlook of the nation in the context of Buton, Sultan Iksanuddin made binci-binciku kuli principle as the first chapter of the Constitution of Martabat Tujuh.
26 The Constitution of Martabat Tujuh