

Conference Paper

Transformation of Ade' Pitue Leadership Values in Government in Bone District

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Abstract.

Apart from being influenced by the leadership system, the leadership style is also influenced by the legacy of sociocultural values that were good practices of past administrations. Ade' Pitue is a system of government that was implemented when Bone was still a monarchical form of government, considered the best model of government in its time. This study aims to obtain an overview of: (1) Leadership values in Ade' Pitue, (2) Forms of leadership in modern government, and (3) Factors that influence the transformation of Ade' Pitue leadership values in government. The method used is descriptive qualitative. Data were collected through literature study and analyzed through data reduction, data display, verification, and drawing conclusions. The results of the study show: (1) Leadership values in Ade' Pitue, are *Macca* (intelligent), *Lempu* (honest), *Warani* (brave), *Getteng* (steadfast) on the truth (*tongeng*); (2) The form of leadership in modern government as a transformation for the values of Ade' Pitue leadership is the application of representation of the people's interests through the customary council (Ade' Pitue) based on the results of deliberations; (3) The factors that influence the transformation of Ade' Pitue leadership values in government are the *Siri' na Pacce* culture. In addition, according to Kajaliddong, factors for enlarging the kingdom are: (1) *Seuwani, temmatinroi matanna Arung Mangkau'E mitai munrinna gau'e*, which means that the king's eyes are not closed thinking about the consequences of all actions; (2) *Maduanna, maccapi Arung Mangkau'E duppai ada*, meaning the king must be smart in answering words, (3) *Metelunna, maccapi Arung Mangkau'E mpinru ada*, which means that the king must be good at making words or answers, and (4) *Maappa'na, tettakkalupai surona mpawa ada tongeng*, which means that the four kings don't forget to convey the correct words.

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1. Introduction

Transforming a value, thought, idea, or teaching of the past to be drawn into the present realm is a challenge that is not easy. Often these efforts are considered only as a romantic process without having to be interested and moved to be realized as an ideal concept in the existing government leadership system. This reality occurs in almost all value systems that we have. For example, in the concept of democracy, it is basically

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influenced by Western culture which developed along with changes in the monarchical government system to a modern government system.

Even though there have been many changes in leadership styles in government, in Bone Regency the influence of socio-cultural values that existed during the Ade' Pitue era can still be felt in the current leadership. In ancient manuscripts, history records that the kingdom of Bone, which was started by the ManurungE period, underwent a process of regeneration and transformation several times, until the establishment of the "Tomarung" ruler in Bone was evidenced by the formation of an Advisory Council called "Ade' Pitue" (Customary Rulers), which consisted of leaders from 7 (seven) advisory boards [1]. The royal council "Matoa Pitue" or which was changed to "Ade' Pitue" has the task of regulating all systems of manners for the kingdom of Bone [2]. These stakeholders control the government, issue orders on behalf of the king, and at the same time act as leaders of Ade' Pitue and conquered kingdoms. A king is the most powerful leader and is respected by his people. The authority of the king is undeniable and becomes a symbol of power that must be respected by all people.

In the Ade' Pitue leadership system, there are also several values that serve as guidelines in carrying out leadership. Values that are an important part of Ade' Pitue's leadership are *Macca* (smart), *Lempu* (honest), *Warani* (brave), *Lempu* (honest), and *Getteng* (steadfast). Thus, these values became the guide of the kings to maintain the honor and trust of all the people.

However, as time went on and the government system changed from a monarchy to a modern government, Ade' Pitue leadership values underwent a transformation. Modern forms of government leadership have characteristics that are more inclusive, transparent and accountable. A leader must be able to communicate and collaborate well, and be more democratic. Therefore, this study aims to obtain an overview of the leadership values in Ade' Pitue that have been applied in the past. In addition, this research also aims to find out how the form of leadership in modern government is a transformation of Ade' Pitue leadership values. Lastly, what are the factors that influence the transformation of Ade' Pitue's leadership values in modern governance.

By understanding the leadership values that existed during the Ade' Pitue era and how these values transformed into modern government leadership, it is hoped that it can provide broader and deeper insights into the socio-cultural context that influences the leadership style of Bone Regency today. In addition, it is also expected to contribute to the improvement and development of a better leadership system in the future.

2. Method

This study uses a literature review (literature review) with a descriptive qualitative approach. According to [3] and [4] Qualitative is a technique for collecting data from social or humanitarian issues which are investigated in a complete, comprehensive and holistic manner. A qualitative-descriptive approach involves compiling information obtained from several sources. To collect data, this study uses the Google Scholar database and other academic literature that is appropriate to the topic of discussion. The data analysis technique used is content analysis, which is the text analysis method used to collect information that can be communicated [4]. Meanwhile, the data analysis process is carried out through data reduction, data display, verification and drawing conclusions.

3. Result and Discussion

the author will present the results and discussion based on the search and analysis of the literature that was successfully obtained, as follows:

3.1. Leadership values in Ade' Pitue

Over the past centuries, the existence of the Bone region has witnessed history which has inherited many traditional values and traditions that are considered important and are still relevant today. These local wisdom values are instilled in the life of society, nation and state by the people of Bone. These values are the legacy of Ade' Pitue leadership which has strengthened the existence of the Bone region to this day. This leadership cannot be separated from the influence of Kajaolaliddong's thoughts and messages (*pappaseng*) to the kingdoms of Bone.

Kajaolaliddong was a king's adviser who made history in the XI or XVII centuries in South Sulawesi, which was a brilliant achievement that is still difficult to match today. A character who has the title Kajaolaliddong (a term meaning parent) who is an accomplished advisor to the king of Bone, deserves to be studied and explained his thoughts and revealed the values contained in the various messages he uttered [5].

The *pangngadereng* outlined by Kajaolaliddong can be used as values during Ade' Pitue leadership as follows: 1) *Lempu nasibawai tau* (Honesty accompanied by fear). 2) *Ada tongeng nasibawai tike'* (Speaking the truth with vigilance). 3) *Siri' nasibawai getteng* (shame or self-esteem accompanied by determination). 3) *Awaraningenge*

nasibawai cirinna (Courage accompanied by affection). 4) *Akkalengnge nasibawai nyamengininnawa* (Intelligence accompanied by pure kindness) [6]

The main contents of the pangngadereng above, an understanding is obtained that in interacting, humans need to be honest, alert, have self-respect and determination, courage accompanied by compassion, and intelligence accompanied by pure kindness. By adopting these attitudes in everyday life, humans and leaders can forge harmonious relationships in order to achieve mutual success in various lives.

Meanwhile, according to [7] regarding the message conveyed by Kajaolaliddong that these values have been passed down from generation to generation, both to the kings and people of Bone in general. The local wisdom values in question are as follows:

3.1.1. Macca (intelligent)

Macca or intelligent according to Kajaolaliddong's thinking, namely: 1) *Macca Pinru Ada*, meaning smart in choosing the right words in conversation. 2) *Macca Duppai Ada*, means smart in understanding or interpreting the intentions conveyed by the interlocutor. 4) Clever in giving orders. 5) Adjustment between words and deeds

3.1.2. Lempu (Honest)

Lempu or honest according to Kajaolaliddong's thinking as a benchmark rather than the value of *Lempu* or honest, namely: 1) People who have wronged him are forgiven. 2) Someone can be trusted and does not betray the trust given. 3) Not being greedy or not wanting what is not his right. 4) Not demanding a good when only that person enjoys it which is only for self-interest.

3.1.3. Warani (Berani)

Warani or dare referred to in Kajaolaliddong's thinking, namely: 1) Dare to admit mistakes. 2) Dare to defend something that is true even though reviled. 3) Consistent with the rules (*pengaderen*) both towards anyone and anywhere in the implementation of their respective duties and functions.

3.1.4. Getteng (Steadfast)

Getteng or steadfast is a behavior that adheres to the principles that have been made and is based on the values of truth (*tongeng*). A person has a *getteng* or firm character if: 1) Does not break promises and does not violate (betray) agreements. 2) Do not decompose finished goods. 3) Do not change the decision. 4) When adjudicating, the issuance of decisions is non-stop.

Such is the importance of *Ade'* or *pappaseng* that for the Bugis, *ade'* is used as a source of value that determines leadership in *Ade'* Pitue. According to Mattulada, *ade'* is based on behavior called "*mappasilasa'e*" which means that all human actions and actions provide fairness or harmonization in carrying themselves in the midst of their environment.

Based on the explanation above regarding the contribution of thoughts and messages, especially the values contained in the *pappaseng* Kajaolaliddong concept in the development of the Bone Kingdom, it greatly influenced the running of government. Therefore, these local wisdom values can be preserved in the government of Bone Regency, as well as used as a reference for managing people's lives today.

3.2. Forms of leadership in modern government as transformation of *Ade'* Pitue leadership values

The history of the development of modern democracy cannot be separated from developments that occurred in the 19th century in Europe and America, namely with the declaration in 1776 in America and in France in 1787 [7] These two declarations were revolutionary developments, especially in the field of human rights and equal status before the law, although this was known long before the two revolutions. From these developments emerged demands that state power was not in the hands of the king but in the hands of the people.

This revolution also gave birth to democratic modern states, including Indonesia. One of the areas in Indonesia that has experienced a transformation of government is Bone Regency. Where, the mythology of To Manurung during the royal era became one of the cultural legitimacy of the power of the Bone kingdom. The following king as heir who succeeded later referred to this myth. Although it is acknowledged that the nature of democracy has lived in the past in this kingdom, it should be noted that all kings who have reigned in Bone have always been related to the 'descendants' of the first king [8] (Abudullah, 2017). The structure of the territorial control of the Bugis Bone kingdom as

a territorial area, both the result of conquest and participation in occupations, became part of the kingdom led by small kings (noble descent). This *wanua* (village) integration relationship is loose without being bound by a number of rules, to a strong bond under kingship or custom [9]

It is in this area or *wanua* that the seven native villages which then form the 7 (seven) customary council seats are placed. The seven are Macege, Ta', Tanete ri Attang, Tanete ri Arang, Ujung Ponceng, and Tibojong [8]. Ade' Pitue, under the coordination of To Marilaleng, is the Council of Ministers for the Land of Bone, which runs the daily government. The emergence of superior figures among the people from within the gods is very dependent on how the king who is ruling agrees. Apart from To Marilaleng, the position of To Marilaleng Lolo was also held, which has the task of overseeing areas ruled by Arung Palili as regional ruler.

[10]by implementing representation of the interests of the people through a customary council representative institution called "Ade' Pitue", namely 7 (seven) officials who act as advisers to the king. Everything that happens in the kingdom is discussed by Ade' Pitue and the results of the deliberations are conveyed to the king to be realized for the common good. Similar to what was revealed by [11]that political alliances between kingdoms have been very democratic, for example Gowa and the Kingdom of Tallo placed the king of Tallo as mangkubumi of the Kingdom of Gowa Tallo (Makassar). Meanwhile, in the kingdom of Bone formed Ade' Pitue (Hadat Tujuh) council which acted as a legislative body.

Ade' Pitue at that time was the main auxiliary body of the government of the Kingdom of Bone whose task was to supervise and assist the government of the Kingdom of Bone which consisted of 7 (seven) people, namely: 1) Arung Ujung, tasked with heading information affairs for the Kingdom of Bone. 2) Arung Ponceng, in charge of heading the affairs of the Police or the Attorney General's Office. 3) Arung Ta, in charge of heading the affairs of education and civil cases. 4) Arung Tibojong, has the duty to head case matters or *landschap* (*hadat besar*) courts and oversee the affairs of district court cases. 5) Arung Tanetee Riattang, in charge of holding the royal treasury, managing taxes and overseeing finances. 6) Arung Tanetee Riawang, tasked with heading the government work (*landschap Werken-LW*) road tax supervisor for *Opzichter*. 7) Arung Macege, in charge of heading the general government and the economy [12]

In addition, in administering government, it prioritizes the principles of humanity and deliberation. This principle comes from the message of Kajaolaliddong, a Bone scholar who lived in 1507-1586 during the reign of the 7th Bone king Latenri Rawe Bongkangnge [10]Thus, according to [13]the Kingdom of Bone also shows the form

of political institutions that function to create a 'check and balance' framework in the kingdom, namely Ade' Pitue or Hadat Council. The existence of this administrative institution actually strengthened the government of the Kingdom of Bone in the 19th century. However, in the 19th century several changes in the function of these offices took place which were influenced by current political developments in the kingdom of Bone and in South Sulawesi.

3.3. Factors influencing the transformation of Ade' Pitue's leadership values

Leaders' understanding of Ade' Pitue's leadership values generally develops from the family environment, especially the work environment. While the actualization of government is influenced by several factors including, exemplary leaders, characteristics of subordinates, external environment such as family[14]. According to Bakkers [13] just like the election for a replacement for the king, the election for Tomarilaleng is also influenced by a person's national blood factor. Since the beginning of the formation of the Kingdom of Bone, the position of Tomarilaleng was held by officials who had high aristocratic blood.

Most of the Tomarilaleng in the Kingdom of Bone have blood ties with the reigning king, even many dignitaries who hold that position can also inherit the royal throne. For example, Tomarilaleng Arung Sinri is the sibling of Arunf Pugo and Besse Kajuara. Tomarilaleng is a very influential official in the Kingdom of Bone because he has knowledge in the royal administrative body and all teacher *anreguru/anring guru* are responsible for him. Meanwhile, according to [14] also stated that *Siri' na Pacce* was one of the main factors that made Bone Regency considered a civilized city. Although most people are not familiar with the term or *Siri'na Pacce* culture, especially for outsiders who live and are domiciled in Bone Regency, this has been confirmed in a survey of several public services in Bone Regency.

Apart from that, according to Kajaolaliddong [10] advised the king that there were four (4) factors that enlarged the kingdom, namely as follows:

1. "*Seuwani, temmatinroi matanna Arung Mangkau'E mitai munrinna gau'e*" which means the king's eyes do not close thinking about the consequences of all actions
2. "*Maduna, maccapi Arung Mangkau'E duppai ada*", meaning that the two kings must be smart in answering words.

3. “*Metelunna, maccapi Arung Mangkau’E mpinru ada*”, meaning that the three kings must be good at making words or answers.
4. *Maepa’na, tettakkalupai surona mpawa ada tongeng*, meaning that the four kings did not forget to convey the correct words.

This Kajaolaliddong message, among other things, can be interpreted into a deep meaning for a king, how important it is that the feelings, thoughts and will of the people are understood and addressed. Second, the lesson and wisdom from the history of the Bone or Dewa Adat Ade’ Pitue lies in the view that places cooperation with other regions, and the diplomatic approach as an important part of efforts to build a better country.

4. Conclusion

First, the leadership values in Ade’ Pitue outlined by Kajaolaliddong namely; 1) *Macca*, means a leader must be intelligent, 2) *Lempu*, which means a leader must be honest, 3) *Warani*, means a leader must be brave, 4) *Getteng*, means a leader must stand firm on the truth (*tongeng*). Second, the form of leadership in modern government as a transformation of Ade’ Pitue leadership values, namely as the application of representation of people’s interests through the customary council representative institution (Ade’ Pitue), where everything that happens in the kingdom or government is discussed by Ade’ Pitue and the results of his decisions conveyed to the king or leader so that it can be realized to the people.

Third, the factors that influence the transformation of Ade’ Pitue leadership values are adhering to the *Siri’ na Pacce* culture as one of the main factors. Meanwhile, according to Kajaolaliddong’s message (*pangngaderen*) to kings or leaders, if you want to enlarge your kingdom or government, there are at least 4 (four) influential factors, namely; 1) *Seuwani, temmatinroi matanna Arung Mangkau’E mitai munrinna gau’e* which means the king’s eyes do not close thinking about the consequences of all actions, 2) *Maduanna, maccapi Arung Mangkau’E duppai ada*, meaning the king must be smart in answering words, 3) *Metelunna , maccapi Arung Mangkau’E mpinru ada*, meaning that the king must be good at making words or answers, 4) *Maepa’na, tettakkalupai surona mpawa ada tongeng*, meaning that the four kings did not forget to convey the correct words.

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