

Social Contracts: Relationship Balances between Aristocratic and People in South Sulawesi

Najamuddin^{1(*)}, M. Rasyid Ridha², and Amiruddin³

¹ Department of Sociology, Faculty of Social Science, Universitas Negeri Makassar, Makassar, Indonesia

² Department of History, Faculty of Social Science, Universitas Negeri Makassar, Makassar, Indonesia

³ Department of Anthropology, Faculty of Social Science, Universitas Negeri Makassar, Makassar, Indonesia

(*)✉ (e-mail) najamuddin@unm.ac.id

Abstract

This research aimed to; analyzing patterns of aristocratic relations with the people, and social contracts between nobles and people in South Sulawesi. This type of research was qualitative research with a historical sociological approach to describe patterns of relations and social contracts that occur between nobles and people in South Sulawesi, accompanied by critical analysis through the theory of social contracts from Jean Jacques Rousseau and John Locke. The main data collection technique in this study was observation and analyzing various documents that are considered relevant to this study. The results of the study show that, the *Tomanurung* concept that places noble elites in strategic positions, both in social structures, and in political positions in South Sulawesi, does not neglect the position of the social structure of ordinary people. Conventionally, there has been agreed upon a social contract between elite groups of nobles or rulers with the people, which reflects a balanced pattern of relationships between aristocratic elites or rulers with people under power.

Keywords: social contracts, relationship patterns, and the people of South Sulawesi.

Introduction

One of the interesting things is the fact that state power is presented by community agreements (Borsekova, Vanova, & Vitalisova, 2016; Donkersloot, 2016; Fuller, 2016; Klein & Fischhendler, 2015). This agreement became known as a social contract, where the state followed the will of the people, and the people gave their power to the king, and the king was not allowed to apply arbitrarily to his people (Adisusilo, 2013, p. 327). Such social contracts have actually been practiced in the social system and the Bugis-Makassar human leadership system for about 300 years in the concept of *tumanurung* before the Social Contract theory was introduced by 18th-century European scholars, such as: Hubert Languet, Thomas Hobbes, and John Locke.

Tomanurung's conception in the Bugis-Makassar community has regulated the relationship between the king and the people he governs in a social contract that means the king is not to exploit his people, but rather to improve the welfare of his people (Sulistyo, 2014, p. 12). The *Tumanurung* conception has influenced most of the kingdoms in South Sulawesi, and is a symbol of the kingdom, and the forerunner to the emergence of the reigning kings, even giving a privileged position to the nobility as a strategic elite from other community groups in social structures, and as top leaders in political structures or power structures. This study focuses on analyzing contradictory phenomena in the elite social system of nobility, by asking questions; why can the elite of nobility follow the will of the people or vice versa why do people believe in the king or nobility in South Sulawesi? To answer this question, this study aims to analyze; patterns of aristocratic relations with the people, and social contracts between nobles and the people. This study is expected to be able to contribute to the social system and governance system, especially in building a democratic, clean and authoritative governance system in 4.0.

Method

This type of research is qualitative research with a historical sociological approach to get a picture of social reality towards social phenomena that occur in the pattern of relations and ongoing social contracts between nobles and people in South Sulawesi. This study uses the theory of social contracts from Jean Jacques Rousseau (Ruslan, 2013) and John Locke (Wijaya, 2016b) to analyze how the process and implementation of social contracts in relation to harmonization and the pattern of relations that occur between the nobility or braja as the ruler of the people and the people who are controlled. The main data collection technique in this study is observation and analyzing various documents that are considered relevant to this study.

Results and Discussion

Pattern of Nobility Relationship with the People

Associated with the placement of nobles in social stratification, in the Bugis-Makassar society there is a very complex relationship between one individual and another individual. In the past the most close relations were the relationship between nobles and their followers. For example in one war, a nobleman along with his followers was a *siri'* group which jointly defended his *siri'* against the other *siri'* groups, which also consisted of nobles and followers. In this connection, it never happened at all that people from the lower layers of several *siri'* groups' united to fight their nobles (Errington, 2014).

The relationship pattern that reflects the existence of patron-client relationships between those who lead and those who are led or protected by those protected in the Bugis-Makassar as above, is manifested in the relationship between *Ajjoareng* and *Joa* or *Tunipinawang* (leader) with *Tumminawang* (followers) or between *KaraEng* (king) and *Taunna* (people) (Najamuddin, 2015). The concept of *Ajjoareng* and *Joa* has various meanings, depending on the role played by the culprit. An *Ajjoareng* is usually from a noble social group, but also can be from most people who excel or have certain advantages, for example those who succeed in becoming rich, brave and clever.

The relationship between the protector and the protected is voluntary but not easily separated. Between both of them having individual rights and obligations, they have a mutually beneficial relationship between the protect and the protected in the view of John Locke, this is where the government then has the duty to protect the lives of freedom, and people's ownership (Locke, 2014).

In a more narrow relationship, namely the relationship between certain nobles as leaders (*ajjoareng*) and their followers (*joa*), the obligation of nobility to help and pay attention to the welfare of their followers is even more prominent. In general terms according to Rousseau, the state tasked with organizing people's welfare includes creating conditions, facilities and infrastructure that are conducive so that people can live in peace, prosperity and prosperity. Then the state is as far as possible and consistent must strive so that the rights of its citizens are guaranteed and protected by various violations (Locke, 2014).

The obligation in social contracts reflects a sense of solidarity, a friendship between leaders and followers. This obligation is also a reward for the right of nobles to accept loyalty and loyalty of their followers. The relationship between the nobleman and his followers shows how the two of them have united loyalty, so that the expression appears that; *mauni matellang lopinna ajjoarekku, sawi tellesammua, tellengi tellenga* (let me go down my protective boat, I remain as a follower who will not move, even if he drowns I will drown, he will be lifted up, I will not move to another guard (Mayer-Schönberger & Cukier, 2013).

The pattern of relations on the basis of social classification as above, has placed nobility in a highly respected elite group in South Sulawesi. So that in everyday relations between the aristocratic class and the majority of the people have rules that must be obeyed by the Bugis-Makassar community. Procedures that have become customary for a long time to show different attitudes and treatments for the nobility are arranged in *wari'*. *Wari'* is a provision, a part of *ade'* that governs' (boundaries) of the rights and obligations of each person in living in a community. *Wari'* is a guideline for behavior in social relations between nobles and not nobles and relations between fellow nobles (A. Mattulada, 2014). One example in the rules of *wari'* is the procedure for facing the king "*makkasuwiayang*", which

has a deeper meaning than just facing the king. Because *makkasuwiayang*, the king reflected his attitude of submission, surrender. This kind of attitude is manifested also in behavior such as: taking orders without selfishness, prioritizing the interests of the king above his own interests, obeying unconditionally. *Makkasuwiayang* which basically materializes in various actions; worshiping, carrying goods delivered, doing certain work for the benefit of the party who is entrusted with it and so on (H. A. Mattulada, 2014).

The rules above are considered so important, because they are closely related to the problem of self-esteem, the problem of social position, the issue of prestige, a very important problem in the view of life and life of the Bugis-Makassar people, especially for nobles in the past. So that the treatment deemed inappropriate in carrying out the procedures for relations between nobles and the people is generally regarded as insult. For violators the rules are threatened with various sanctions, ranging from the lightest by way of reprimanded, to the most severe *ri-rapang gajang* (stabbed in tatters) by the indigenous supporters of the community.

Social Contracts Between Nobles and People

Although there are strict procedures governing the relationship between nobles and their feudal people, the relationship between them is colored by democratic attitudes. This fact is reinforced by the binding of kings and groups of nobles in a Governmental Contract (A. Mattulada, 2014) or government agreements with the people or the people they lead. The agreement shows that the king's power is not absolute. But the King is a unifying symbol, hope for salvation, and physical and spiritual well-being for his people. This social contract is also like that which has been sparked by Rousseau, Locke and Hobbes, although it is different because of the natural conditions (Mangoting, Sukoharsono, Rosidi, & Nurkholis, 2015; Nbeta, 2012; Silvestrini, 2010).

Then in the social system created a kind of social contract between the rulers who generally consisted of nobles and the community. This agreement was subsequently used as a guideline on the rights and obligations of the king towards its people, as well as the Basic Guidelines (initial constitution) of one kingdom (Merryman & Pérez-Perdomo, 2018).

In the agreement, it has been regulated and stipulated about the limits of the power of the ruling group in the community or against the people they lead. Such as the right of the king or the ruler to provide protection for the rights of his people, protect his people from acts that are arbitrary, apply justice to the people he leads, do not distinguish groups that live and are under his authority, respect the voting rights of their people. Kings and rulers also submit and obey and protect the customs that live in the community, as well as various obligations of the king and nobility towards their people.

The social contract between the people and the king is contained in *lontara*, which means, among other things, it is stated:

"We will not be pierced by your weapon, and you will not be pierced by our weapons. Ask you, and we submit obediently. If we respect it, we will not carry it. If we carry, we will not uphold. That we are asking you, only your personal self requires you, not our property. You will not take chickens from our cages, not take even one coconut and not take any betel nuts from us. If you want our possessions, you buy them that are worth buying, if you replace them that are worthy of being replaced, you ask for them that deserve to be asked and we will give them to you" (Ahmad, Bachora, & Awang, 2016).

A social contract that places a "balanced" relationship between a king or nobleman and his people is implemented through legal sanctions for those who violate the agreement. If it turns out that in the future there is a king or ruler who commits fraud or has violated a conventional agreement that has become a law in society, then the people have the right to protest or react to the king and his rulers.

The social contract that was initiated and has been practiced in the reality of the world of the Bugis Makassar community and became their principle of life since the 15th century is in line with Locke's thinking that social contracts between kings to hold government are a trust with the people as trustors and at the same time beneficiary. The trustee can be revoked by the trustor if it turns out that

the trustee ignores his obligations. This was stated by J Locke in his essay entitled *Two Treatises of Government* (Ruslan, 2013, p. 26). Whereas Rousseau emphasizes the theory of social contracts on; first, social contracts are only carried out between fellow citizens or community members, secondly, through social contracts each delegates all of his individual rights to the community as a whole, of which Rousseau is basically in line with the social contract contained in the Bugis Makassar people who want the authority to represent someone who is considered capable to represent them to lead him like a king (Wijaya, 2016a, pp. 188–189).

As a consequence and responsibility of a social contract, it is not uncommon for a king to be fired, as experienced by the 13th Gowa king of the *Tepu Karaeng Daeng Parambung, Karaeng ri Bontolangkasa Tunipasulu* (1590-1593). This king was revealed from his position because he considered many of his actions to be arbitrary, such as: killing people without justice, replacing royal officials although not in accordance with the principles and provisions of the kingdom (A. Mattulada, 2014).

Vice versa, if there is a people or group of people who are proven insulting, defiant, and disobedient to the orders of their king or nobility in a measure that does not come out of agreement, the king can punish his people according to the rights granted to him (Najamuddin, 2015). Thus, even though kings or aristocratic groups have a position as strategic elites in society in social structures and as top leaders in political or power structures, this group does not have absolute power because it is controlled by norms and social contracts agreed upon with the people beforehand.

The ties of historical relations above continue to be woven by the nobles and people of South Sulawesi in general. Both as kings, and people - nobles have never subsided to protect their people. This position of nobility which remained consistent made him the leading elite in the Bugis-Makassar society.

When the South Sulawesi region was officially controlled by the Dutch in the twentieth century, the first part, and the Dutch colonial government then introduced and implemented a new political system, namely the Western bureaucratic and administrative system, the customary life did not change. The king even though he has lost his political power officially with his people. Because his power has been controlled by the Resident and Controller, but his social behavior and policies in the community remain in the cycle of adat which is still alive and rooted in society, as well as people's attitudes towards the king (Najamuddin, 2018).

The fact above has been shown by *Sultan Hasanuddin* 1666-1669 who tried to maintain the hegemony of the Kingdom of Gowa from the influence of the Dutch colonial government. As is the case with *Arung Palakka* who can culturally uphold his *siri'* a personally and the Bugis people under his leadership. The same thing can also be seen from the resistance of the people under the leadership of kings and nobles in various kingdoms such as; *Luwu, Mandar, Wajo, Soppeng, Tanete, Barru, Suppa and Sidenreng*, and other kingdoms in South Sulawesi.

During the revolution, the involvement of kings and nobles such as; *Andi Mappanyukki, Andi Abdullah Bau Massepe, Datu Toa Suppa, Datu Luwu Andi Jemma, Maraddia 'Campalagian, Maradia' Balangnipa, I Depu Arung Gilireng, Karaeng Polongbangkeng, Karaeng Gantarang Andi Sultan Daeng Raja, and Andi Burhanuddin* to stand behind the Republic Dutch colonialism proved how loyal the nobility protected their people from the influence of Dutch colonial rule. Likewise, the people of South Sulawesi always faithfully accompanied the nobles against the Dutch.

The fact mentioned above, proves that nobles never menginkari norms and social contracts that have been agreed upon with the people, he still stands as a protector of the people who need protection. Herein lies the reason why the position of kings and nobles never faded in the eyes of the people of South Sulawesi, so that it still gained a place in the hearts of the people during the Revolution. Good relations between the king, nobility and the people continued until the end of the revolution until entering a new system of government under the Unitary State of the Republic of Indonesia (NKRI) in South Sulawesi. So that the harmonization of relations between the people and the government that governs them is well maintained. The people obey and obey his government. Wheres the government still maintains its authority because it always adheres to social contracts that have been agreed upon by the government of its predecessor in the royal period.

This reasearch is very limited in scope, because it still require in-depth analysis of various documents and data that are still wedely left behind in various kingdoms that have existed in South Sulawesi. Nevertheless, this research is very useful to continue because the results can be used as recommendations for the creation of clean, authoritative and democratic governance as during the administration period under the Social Contract.

Conclusions

The *Tomanurung* concept places noble elites in a strategic position, both in social structure, and in political positions in South Sulawesi. The concept of Tomanurung also regulates the position between the nobility or the king and the people, regulates the rights and obligations, and the responsibilities of both parties as Bugis-Makassar people so that the position of nobles or kings does not neglect the position of the social structure of the people. The social reality is a product of social contracts which reflects a balanced pattern of relationships between noble or ruling elites and people under power.

Social Contractst that have been implemented in various kingdoms in South Sulawesi around the 15th century are very suitable to be implemented into the current government system to create clean and dignified governance, while maintaining good relations between the government and the people so that harmonization occurs in the life of the nations.

Acknowledgments

Thank you very much to the Chancellor of the Universitas Negeri Makassar and the Dean of the UNM Faculty of Social Sciences who have provided funding and opportunities for us to conduct research, so that the writing from the results of this study can be completed.

References

- Adisusilo, S. (2013). Sejarah Pemikiran Barat: Dari yang Klasik Sampai Moderen. *Jakarta: Rajawali Pers*.
- Ahmad, A. R., Bachora, N., & Awang, M. M. (2016). An Investigation of Early Socialization and Socio-Interactions in Higher Teacher Education Institutions. *Creative Education, 7*(01), 198.
- Borsekova, K., Vanova, A., & Vitalisova, K. (2016). The Power of Communities in Smart Urban Development. *Procedia - Social and Behavioral Sciences, 223*, 51–57.
<https://doi.org/https://doi.org/10.1016/j.sbspro.2016.05.289>
- Donkersloot, R. (2016). Considering community allocations: Power and the politics of enclosure in the Gulf of Alaska. *Marine Policy, 74*, 300–308.
<https://doi.org/https://doi.org/10.1016/j.marpol.2016.04.029>
- Errington, S. (2014). *Meaning and power in a Southeast Asian realm* (Vol. 975). Princeton University Press.
- Fuller, C. (2016). Communities, abandonment and ‘recognition’: The case of post-state funding community bodies. *Geoforum, 76*, 118–129.
<https://doi.org/https://doi.org/10.1016/j.geoforum.2016.09.007>
- Klein, I., & Fischhendler, I. (2015). The pitfalls of implementing Host Community Compensation: A power balance perspective. *Land Use Policy, 49*, 499–510.
<https://doi.org/https://doi.org/10.1016/j.landusepol.2015.07.012>
- Locke, J. (2014). *Second Treatise of Government: An essay concerning the true original, extent and end of civil government*. John Wiley & Sons.
- Mangoting, Y., Sukoharsono, E. G., Rosidi, & Nurkholis. (2015). Developing a Model of Tax Compliance from Social Contract Perspective: Mitigating the Tax Evasion. *Procedia - Social and Behavioral Sciences, 211*, 966–971. <https://doi.org/https://doi.org/10.1016/j.sbspro.2015.11.128>
- Mattulada, A. (2014). Manusia dan Kebudayaan Bugis-Makassar dan Kaili di Sulawesi. *Antropologi Indonesia*.
- Mattulada, H. A. (2014). Kesukubangsaan dan Negara Kebangsaan di Indonesia: Prospek Budaya Politik Abad ke-21. *Antropologi Indonesia*.
- Mayer-Schönberger, V., & Cukier, K. (2013). *Big data: A revolution that will transform how we live, work,*

- and think*. Houghton Mifflin Harcourt.
- Merryman, J. H., & Pérez-Perdomo, R. (2018). *The civil law tradition: an introduction to the legal systems of Europe and Latin America*. Stanford University Press.
- Najamuddin. (2018). Reorganization of Government Structure and Local Officers Shift: Dutch Colonial Bureaucracy against South Sulawesi Region. *Journal of Physics: Conference Series*, 1028(1). <https://doi.org/10.1088/1742-6596/1028/1/012185>
- Najamuddin, N. (2015). Persaingan Elit Bangsawan dengan Kelompok Terdidik pada Masa Revolusi di Sulawesi Selatan. *ISTORIA: Jurnal Pendidikan dan Ilmu Sejarah*, 11(1), 1–11.
- Nbete, A. D. (2012). The social contract theory: A model for reconstructing a true Nigerian nation-State. *International Journal of Humanities and Social Science*, 2(15), 267–278.
- Ruslan, I. (2013). Pemikiran “Kontrak Sosial” Jean Jacques Rousseau Dan Masa Depan Umat Beragama. *Al-Adyan*, 8(2), 17–36.
- Silvestrini, G. (2010). Rousseau, Pufendorf and the eighteenth-century natural law tradition. *History of European Ideas*, 36(3), 280–301. <https://doi.org/https://doi.org/10.1016/j.histeuroideas.2010.02.003>
- Sulistyo, B. (2014). Konflik, Kontrak Sosial, dan Pertumbuhan Kerajaan-kerajaan Islam di Sulawesi Selatan. *SOSIOHUMANIKA*, 7(1).
- Wijaya, D. N. (2016a). Jean-Jaques Rousseau dalam Demokrasi. *Politik Indonesia: Indonesian Political Science Review*, 1(1), 14–29.
- Wijaya, D. N. (2016b). Kontrak Sosial Menurut Thomas Hobbes dan John Locke. *Jurnal Sosiologi Pendidikan Humanis*, 1(2), 183–193.