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1 Reconstruction of Historical Literature of Bugis-Makassar (Stemma Model Philological Studies)

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Abstract

This research was conducted to reconstruct literary works that contain the history of the life journey of the Makassar Bugis people in South Sulawesi. Information about the history of the journey of the Bugis Makassar community through literary works is interesting to reconstruct as an effort to understand the various facts of the life of the Bugis Makassar community. The problem discussed in this paper is what is the form of reconstruction of Bugis Makassar historical literature? The aim to be achieved is to find the results of the reconstruction of Bugis-Makassar historical literature. The method used is descriptive qualitative with a stemma model philological study approach. The results of data analysis show the results of the reconstruction of Bugis-Makassar historical literature. which has six stages of events that mark the development and phases of the life of the Bugis Makassar community. Each period is marked by the works and literary figures of its era. The first period is the structuring of social life, the second period is the sianrebale era / the era of destruction, the third period is the era of resurrection, the fourth period is the golden age of the kingdom, the fifth period is the Dutch colonial era, and the sixth period is the era of independence. Every period there are phenomenal works that mark the times and historical figures who became legends in the Bugis Makassar community. The life phase of the Bugis Makassar community contained in historical literary works can be an important lesson in dealing with various phenomena of a better social life.

Keywords

historical literature; Bugis-Makassar tribe; reconstruction and philological studies



I. Introduction

Bugis tribe Makassar³ is one of the four indigenous tribes in South Sulawesi that has a unique historical literary work. The various types of literary works in the form of oral and written stories are different from literary works belonging to other ethnic groups in Indonesia. The literary works of the Makassar Bugis cultural heritage that have become legends are Lagaligo, Manuscripts of Iontarak, La Mellong, Epos of the kings of Gowa, sinrilik, Bugis and Malay saga, Bongayya Agreement, Diary of the King of Bone, Kappalak Tallumbatua, Maipa Deapati and many other works. . The literary works that characterize the Bugis Makassar culture do not only belong to the people in the Bugis Makassar tribal area, but become the legacy of the entire Bugis Makassar community in various regions in Indonesia, even the Bugis ethnic communities in other countries, which store Bugis literary works.

This is related to¹¹ Government Regulation of the Republic of Indonesia No. 57 of 2014 concerning the development and protection of language and literature as well as the

improvement of the function of the Indonesian language. Article 1 paragraph (8) regional literature is a creative work that contains thoughts, experiences and appreciation of life expressed aesthetically in regional languages, critical reviews of literary works in regional languages. Chapter IV article 13 paragraph (1) the development of Indonesian literature is carried out to (a) strengthen its position as the nation's cultural wealth and as an expression of regional culture in the frame of Indonesia. (b) improve its function as a reinforcement of national identity and humanitarian solidarity and, (c) improve the position of Indonesian literature as part of world literature.

The data obtained about the historical literature of Bugis Makassar shows the characteristics it has, such as the form of storytelling, epics, language and lontarak letters it has. These two tribes have similarities in the ownership of literary works, the only difference is the expression of their respective literary works through different languages, but the content and content in historical literary works have many similarities. The characters in the story are related to the storyline so that they cannot be separated.

Historical literature is not only a fact of life at certain times but also as entertainment. History revealed through retelling is more likely to be entertainment. It can be found in old stories and manuscripts such as the story of To Manurung, paseng toriolo, paseng ugik, Sure ugik sakkerupa, sinrilik, and pau-pau rikadong, Pappasengna Arung Bila, Lontarak Attoriolong which is actually not only for entertainment but also as a history of the life of the Bugis people. Makassar. The legend tells about the character formation of the Bugis people. The story contains many messages to build courageous, honest, loyal, independent, hardworking, and fair characters (The Ideology Bugis, F. Amin Kasma: 2015).

Historical literature as a form of human cultural civilization in the form of the habit of expressing ideas and creativity through oral stories with the theme of social life. The form of the oral story is as entertainment by laughing at oneself in success in facing the struggle of life in a war situation to defend the community. The history of the development of the Bugis Makassar tribe is widely reflected in the various kinds of storytelling that are contained in the epics of the kings of Gowa and Bone. Epos Raja-rja tells about the events of war, life around the palace and the lifestyle of the people. These literary works can inform developments in his era. Information about way of life, customs, and social relations can be understood through stories of the past. Even through classical literature, it can be known about certain ethnic ideologies,

Several studies related to this article have been conducted by Andini Perdana, (2019) The La Galigo Manuscript of South Sulawesi Cultural Identity at the La Galigo Museum. Trie Utari Dewi, 2018 about learning philology as an effort to reveal and build the nation's character. Nur Fahrul Khakim, (2016) A study of the writing of historical literary works as a reflection of historical learning. The research describes historical literature on cultural identity, character building, and historical learning. This research is different from previous research because this research seeks to reconstruct the historical journey of the Bugis Makassar tribe which is still in the form of oral and written stories to produce a complete form of historical journey phases.

Dwi Susanto and Rianna Wati, 2019 examine the discourse of romance in Indonesian historical literature in the Dutch colonial period 1900-1945. The results obtained are that the aesthetic discourse of romanticism and the history of Indonesian literature was formed and used by the power of Dutch colonialism. This is intended to shape the colonized society according to its self-image.

As a consequence, another aesthetic discourse removed and considered not as literature so that it does not enter the history of literature. This continued into the aftermath and the New Order which used methods and strategies similar to the colonial period. Various studies that have been carried out have not touched on efforts to reconstruct historical literature.

Some of these studies have not revealed historical literature in South Sulawesi. This research is the result of the reconstruction of the historical literature of the Bugis Makassar by revealing the heroic events in every phase of the life of the Bugis Makassar people which are marked by works and historical figures and literary figures in South Sulawesi.

II. Review of Literatures

2.1 Historical Literature

Historical literature is one of the creative works in the form of oral or written that contains information about historical facts that have occurred in a certain decade. As creative works which are stories passed down from generation to generation, many are anonymous. Historical literature in oral form belongs to certain communities and is then developed into written literature and becomes private property. Apart from being an inculcation of ideology and character for its adherents, it also provides information about the civilization of a tribe. Through the stories contained in several works of Bugis literature, it is possible to know several stages of events in society. Such as social institutions, belief systems, laws that regulate people's lives and government.

Literary issues, especially old Indonesian literature, including oral literature are elements of national culture that need to be dealt with seriously and planned. Old literary works are the cultural heritage of the ancestors of the Indonesian people which store high cultural values (Sikki; 2005:3). Old Indonesian literature or also called classical archipelago literature which is summarized recently is the result of several islands in Sumatra and Java, namely classical Malay literature and classical Javanese literature. There are still many classical literatures of the archipelago that have not been summarized, such as the Bugis-Makassar, Lombok, Ambon/Moluccan and other ethnic groups in the archipelago (Liaw Yock Fang: 2003:1)

Classical Bugis literature summarizes various oral literature that is classified as classical literature by examining the times, characteristics, and forms of literary works. This is to find periodization in classical Bugis literature. In maintaining ethnicity relation in Central Kalimantan, local wisdom is needed that the values used at the level of praxis (Suprayitno, 2019). Indonesia is a country that is rich in tribes so that it gives birth to many diverse traditions / customs (Faishal, 2019).

Before Islam entered South Sulawesi, Bugis literary works were still colored by an understanding of mystical sciences. Belief in toriolo (ancestors) is reflected in daily customs such as the birth of children, death, marriage, treatment of disease, entering the forest, harvesting rice fields, going down to the sea, going down to the river, entering a new house, going abroad and heading to the battlefield. Dances accompanied by music and mantras sung to rhythms that follow old belief patterns indicate an understanding of mystical knowledge. The mantra is the result of reflection and imagination which is composed of words and sentences in the form of poetry and is believed to have mystical powers. Mantra in the modern era is classified as a form of classical literature. (Pelras; 2009).

2.2 Makassar Bugis Literature

Limitation of literary works Bugis and Makassar history only refers to the language used in various features and expressions. Types of literary works that contain historical value referred to here are myths, legends, fairy tales, spells, customary agreements, laws, letters of agreement and texts about culture and religion that exist in the Makassar Bugis community that have a related background and character in the events depicted. Some scripts tell the role of the characters in the events that build the story, which are antagonists and protagonists. As in the story 'Musu Selleng' which tells about the efforts of the King of Gowa to invade the Kingdom of Bone in order to accept Islam. The strength of the story lies in the characters who have different opinions, causing a terrible war. The King of Gowa succeeded in attracting tens of thousands of political prisoners to Makassar.

Another story that cannot be separated from the character set in the Bugis and Makassar tribes is the Hikayat Opu Daeng Parani of five brothers which tells the story of the son of the King of Bugis Luwuk who visited the Kingdom of Bone and was then invited to the Kingdom of Tallo to play, but a problem occurred, resulting in the murder of the King's son. The Opu Daeng Parani brothers then fled to Malay land. In the Malay lands, he became famous because of his brave character. The ending of the story of Opu Daeng Parani's five brothers helped the success of the kingdoms in Riau, Johor, Siak and Malacca so that for his victory, he was appointed Yang Dipertuang Muda (F. Amin, 2016).

III. Research Methods

¹⁵ This research is a type of qualitative research that uses a philological approach with a stemma model. The object of research focuses on literary works containing the history of the Bugis Makassar tribe. Philological studies are used as an approach in analyzing old literary works that contain information on the history, culture and civilization of the Bugis Makassar tribe. The stemma model is a method used by sorting oral or written stories from various sources to produce a more perfect form of historical story linkage. The purpose of this method is to establish linkages and an origin of the text, which is called stemma. The texts used are in one genealogical series. The way the stemma method works is basically showing the kinship between the texts. and therefore, there is closer to the object being searched for, the original reading with less error. A manuscript, if it can be shown that its origin is derived from the text above it, can be removed from consideration. In this way we can try to simplify the evidence that complicates and gradually guide us to arrive at a text that is close to the text written by the author, (Tedi Permadi, 2019).

Data collection techniques are sorting primary data and secondary data with the literature review method. The data are in the form of literary works in the form of oral stories and written manuscripts containing the themes of history and civilization of the Bugis Makassar tribe. The source of the data is Bugis Makassar literary works which are sorted based on certain eras and periods.

IV. Discussion

The results of the reconstruction of the historical literature of Bugis Makassar show that there are six stages of the development of historical literary works in South Sulawesi. Themes in historical literary works mark with the characteristics inherent in the period of the work. It can also be marked by the heroic events that occurred at that time. The image attached to each person's memory associated with that event can be referred to as an era.

Based on the data collected, the period in Bugis Makassar historical literature is classified into six phases, namely the La Galigo era, the sianrebale/zero culture era, the To

Manurung era, the royal era, the Dutch colonial era, and the independence era. The six phases are depicted in the following chart:

Table 1. The Six Phases of Makassar Historical

No	Period approx. year	Age/phase	Characters and oral stories	Events/themes
1.	300 M	Organizing social life	<i>Sawerigading and Lagaligo</i>	The formation of the ancient Bugis kingdom
2.	300-1200 M	Destruction/Sianrebbale	<i>None/zero culture</i>	In this era humans prey on each other / there is no control of society
3.	1300-1400 M	Kingdom Formation	<i>Tomanurung and Matoa</i>	The formation of a new kingdom in several areas in South-Sulawesi
4.	1500-1700 M	Royal Gold	<i>Kings in the Kingdom of Sulawesi and Sheikh Yusuf.</i>	The golden age of the Gowa Tallo kingdom and the conquest of a small kingdom by Gowa
5.	1700-1945M	Dutch Colonial	<i>Whitewater Palakka, Sultan Hasanuddin, Maipa Deapati and Datumuseng,</i>	Conquest of the Kingdom of Bone by Gowa and colonization of the Dutch Convention for 300 years
6.	1945	Independence era	<i>People and government</i>	Genocide of humanity

4.1 Makassar Bugis Historical Literature in the 3rd century AD

The first historical literary work found as the oldest literary work is estimated to have taken place in the 3rd century AD. This period is marked by the mention of figures who interacted with several prophets mentioned in Islam. In oral stories it is revealed that after Lagaligo made a long journey from China, various challenges and struggles were experienced to conquer the enemy and none of them could match his supernatural powers. So, by the royal adviser, he was recommended to meet someone who has the ability to fight that no one has been able to defeat him. In the story after they met the Prophet, then La Galigo admits that someone has defeated his prowess so that he recommends his descendants if one day his teachings have arrived in Bugis land then that is the most correct teaching. The determination of the period is based on the stemma method, namely linking or sorting one story to another based on the events and characters of the story. The oral story above supports the determination of the time and phase of the story.

The first period of Makassar Bugis historical literature is marked by the La Galigo era. Naming La Galigo for various reasons. First, as the most heroic central figure of his time; second, is the title of the longest classical literary work in the world; third, La Galigo is a holy book for the Bugis before converting to Islam in Sulawesi.

La Galigo is a reference for the Bugis, Makassar, Mandar, and Toraja tribes in South Sulawesi to feel the unity between them (Mattulada in Andini Perdana: 2019).

4.2 The Sianrebbale Age (zero culture)

The sianrebbale era or the period of destruction in South Sulawesi was marked by a cultural vacuum (zero culture). The Makassar Bugis people have left no trace of human civilization in South Sulawesi. It is estimated to last a thousand years. People prey on each other (cyanrebbale).

4.3 13th Century Historical Literary Works

The story of To Manurung is a new chapter in the emergence of royal history in South Sulawesi. The oral story is very popular in the Bugis Makassar community until now. Although there is no year that marks the history of the emergence of To Manurung in this third period, there is already a basis for drawing a century calculation. Estimates of the events of To Manurung are in the 1300s AD. This estimate is based on the reigning kingdoms that were recorded in the 1500s AD by sorting the previous kings by length of reign.

The kings who ruled in Sulawesi are thought to be the seventh descendant of To Manurung. Based on calculations from the descendants of the reigning king, the estimated year of the To Manurung period is 1300, (Abu Hamid; 2005).

To Manurung is a folk tale that has been passed down from generation to generation in the literary legend of the Bugis Makassar historical genre. Tomanurung's story provides information about the beginning of the establishment of a kingdom in South Sulawesi, (Pelras; 2006). It is said that when the Bugis people no longer have a king because it is difficult to get an agreement to determine a leader, then there is constant chaos in society. People suspect each other, kill each other, hunt each other between community groups, so there is no peace and security for everyone (it has been explained in the century of cultural vacuum).

The zero-culture period is estimated to last since the La Galigo period ended and ended with the emergence of to manurung. The Makassar Bugis oral story about Tujua Karebosi is a story about the beginning of the formation of peace in the Tallo community based in Makassar. Tomanurung came to reconcile the people so that the sianrebale period ended. Several kingdoms were formed starting with to manurung who ruled. Several decades later, leadership regeneration was transferred to To Manurung's children and grandchildren. Until it entered the 15th century AD (the genealogy of the Gowa Tallo kingdom, (Abu Hamid, 2005).

The period begins with the legend of the descent of a beautiful and intelligent woman called To Manurung. The story of To Manurung has many variations in various regions in the Bugis and Makassar kingdoms. Tomanurung in Matajang, Tomanurung in Tanatoraja, Tomanurung in Pallatikanng, tomanurung in Mandar, to manurung in Enrekang. The arrival of Tomanurung became a new chapter in the formation of a small kingdom spread across Sulawesi.

Based on Bugis mythology, the origin of the Bugis society is believed to come from To Manurung, this concept can be seen from the historical facts that almost all kingdoms or government systems in Bugis Makassar were built based on political agreements between groups to appoint Tomanurung as leader.

In the kingdom of Gowa, To Manurung is said to have descended on Pallankan Hill in the form of a white cloud that transformed into a beautiful and very charming girl. The people at that time accepted To Manurung who was considered capable of leading them after a long time without a trusted leader. Once upon a time, To Manurung married Matoa who gave birth to the forerunners of the ruling kings of the Gowa kingdom. Based on the calculations of the government of the kings of Gowa and their genealogies recorded from 1300-1700, (Hamid; 2005).

4.4 The 15th century was the Golden Age of the Kingdom in Sulawesi

The fourth period which took place around 1500-1600 AD was a period that marked the prosperous life of the kingdom. The story is oral and supported by the manuscripts of the lontarak kings. The story of the King of Gowa, Sultan Alauddin with the title Tunipallangga Ulaweng (the king who sits on the golden throne) and Sultan Awwalul Islam who is also known as the Karaeng Pattingalloang is the King of Gowa who led the kingdom for approximately 40 years, without ever experiencing a war defeat. He ascended the throne at

the age of nine. Up to 72 kingdoms are under his control. It is even narrated in the Lontarak of the Kings of Gowa, that the Dutch Convention suffered heavy losses several times when trying to enter Gowa's work to establish a trading lodge.

The events of the life of the palace and its kings were introduced in lontarak script by the spokesman for the palace of the King of Gowa, Daeng Pamatte. Historical literature is marked by starting to recognize writing after the reign of King Gowa I Manrabbia Sultan Alauddin the 15th king of Gowa and the King of Bone, namely Petta Bone. The 15th century was marked by the entry of Islam in South Sulawesi. Stories about mystical things began to be influenced by the teachings of Islam. People began to learn to read the Koran and began to learn to write with the Lontarak script. Stories about palace life began to be written (Ambo Enre, 1993).

Stories of legends and life in the palace such as war, romance and marriage and births began to be recorded. The palace began to give responsibility to the trusted people by recording all events in the palace. The person who first introduced the letters of the lontarak script was Daeng Pamatte. A person who is known to be intelligent and becomes a royal advisor. He was in charge of recording all important events in the kingdom during the reign of I Manrabbia Sultan Alauddin. Important figures in historical literature in the 15th century were Karang Pattingalloang Raja Tallo, Raja Gowa or Tunisombayya ri Gowa.

Historical literary works of the royal era such as Sinrilik Syekh Yusuf Tuanta Salamaka Ri Gowa contain the life history of Sheikh Yusuf and his letters containing Islamic teachings and his thoughts in spreading Islam. The Diary of the King of Bone written by La Temmassonge To appawaling Matinroe Ri Mallimongang tells of the development of the 16th century government of the Bone Kingdom. In his notes he slickly writes about the activities of visiting graves, giving alms, building dams, making visits and visits to several kingdoms, but there are also records of mystical rituals of his time. He is the son-in-law of Yekh Yusuf Tuanta Salamaka Ri Gowa, (PA Jamaluddin; 2006: 70)

The period of development of Bugis thought from myth to Islamic thought was marked by the entry of Islamic teachings. Syekh Yusuf's writings on the rizalah of Islam brought new changes in the minds of people who believed in legends and myths as well as mantras, (Abu Hamid. 2005). Oral literature has begun to develop from legends and myths and then developed into historical literature. Although historical literature is still influenced by legends and myths. This can be seen from the history of Sheikh Yusuf which contains many stories of legends and myths.

4.5 The 17-19 Centuries are Literary Works with the Theme of Colonialism

The 5th period is estimated to take place in 1700-1945 AD. The historical literature of Bugis Makassar is marked by the entry of outside influences through European traders until the defeat of the King of Gowa from the Dutch Colonial. Historical literature tells a lot about the Dutch colonial period against various kingdoms at that time. The historical literature of Bugis Makassar talks about the collapse of the kingdom of Bone and the kingdom of Gowa with the help of the Dutch Convention. A historical literary story that tells about the beginning of the collapse of the Gowa kingdom until the Dutch entered control of the kingdom in South Sulawesi (Hamid: 2005: 37)

The period of Gowa's defeat after the reign was taken over by his son because he had died. His adopted son, La terintatta, was taken from the Kingdom of Bone since Arungpone suffered a war defeat. He is the crown prince of the king of Bone who was made an adopted son by the King of Gowa. La Tenritata who holds the title Arung Palakka after escaping from the life of the Gowa kingdom by escaping with the political prisoners of Bone. Arung Palakka then asked for political asylum from the kings of Sulawesi, but all refused. The last

attempt by Arung Palakka was to ask for help from the Dutch Convention to repatriate himself to the Land of Gowa.

Arung Palakka encountered obstacles in entering the kingdom of Gowa when his adoptive father, Karaeng Pattingalloang and Sombayya Ri Goastill holds the royal throne in Tallo and Gowa. After the transfer of power to the Crown Prince was an opportunity for Arung Palakka to deceive his adopted brother. He understood the strength of his adopted brother, so with the help of the Dutch, Arung Palakka was free to enter Makassar. The defeat of the King of Gowa from the Dutch invasion led by Sultan Hasanuddin resulted in a political bid in the form of the Bongayya agreement. The text of the Bongaya agreement contains an offense that is more detrimental to the Sinrilik Kappala Tallumbatua Kingdom which tells the story of the son of the King of Gowa who is of Bugis Bone noble blood and then fights against his father. Then took the Dutch into the Land of Gowa. However, their ship was successfully sunk by a Makassar fisherman, Sinrilik Kappala Tallumbatua, (Arif, Aburaerah: 1993).

4.6 The 19th Century was the Theme of the Genocide of Humanity

The theme of historical literature has had a modern characteristic in the 19th century, marked by written literature that is mostly done by Indonesian novelists with the themes of romanticism, western cultural influences, and development revolution. However, in South Sulawesi, it is still dominated by oral stories or folk tales with the theme of riots due to the instability of the ruling government.

In 1946 there was a brutal shooting by Westerling that killed approximately 40,000 people. The victims are the Makassar Bugis people who are generally male. There were not many supporting writings at that time because of the pressure from the authorities on the publication of writings, so they were only told through oral stories. But artifacts about the occurrence of mass shootings support the strength of oral history.

Another story about the mass murder of supporters of the Indonesian Communist Party (PKI) in 1965, is told in the oral story 'Tanah Merah.' Tens of thousands of people were massacred in several areas in South Sulawesi on charges of being sympathizers of the Indonesian Communist Party. The genocide of humanity occurred but was not exposed due to the suppression of the ideals of society by the ruling government. Only oral stories that have been passed down from generation to generation have become a historical force in society. Oral stories about heroic figures and legends dominate historical literary works in South Sulawesi. The theme of the genocide of humanity marked the oral stories of the 19th century such as 'Westerling', 'Tanah Merah' the 1965 refugee camp for political prisoners in Moncongloe, Maros.

Victims 40. Thousands of people scattered artifacts in several districts in South Sulawesi. The oral story is a dark history of the people of South Sulawesi because it causes tens of thousands of victims in each tragedy. Society is more inclined to raise mystical stories in a historical theme. Storytelling from generation to generation is seasoned with events that are added to mystical stories. There are not many written works that support the facts of events in his day because of the intimidation factor in the writers of his time when revealing the real facts. Therefore, oral stories are passed down from generation to generation and works of art become supporting material about the history that has ever happened. Oral stories about history in South-Sulawesi are supported by artifacts such as statues at the scene.

V. Conclusion

Historical literature is a form of oral and written work that implicitly expresses the historical journey of people's lives at that time. The development of Bugis Makassar literature is divided into six phases of life, namely the first phase is estimated to take place in 300 AD with the theme of the story about the structuring of social life, the second phase is a period of destruction marked by a cultural vacuum/zero culture. The third phase is the formation of a new kingdom with the central figure, To Manurung, the fourth phase is the golden age of the kingdom with the central figure being the King of Gowa and the King of Bone, Sheikh Yusuf Almakassary. The sixth phase is the era of the Independence Phase with the theme of the genocide of humanity.

The hallmark of Bugis Makassar historical literature is the storytelling of facts wrapped in a fictional storytelling style in the form of legends, epics of kings, mystical stories, saga and lontarak scripts.

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