Leadership In The Kingdom Of Mandar

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Abstract

The socio-political leadership in the Kingdom of *Balanipa* strongly influenced by the history of its formation and relations with several significant kingdoms in South Sulawesi, also affected by the penetration of the colonizing nation into the land of Mandar. This study uses the concept of royal leadership with a historical approach, the time of colonization, and the inclusion of Islamic understanding in several kingdoms in South Sulawesi. By using several theories of historians, such as Ahmad Sewang, Muhammad Daud Amin, Edwar Polinggomang, and several studies of Ancient Manuscripts about the Balanipa Mandar and kingdom, such as *Lontar* to *Napo*, *Luaor* and *Balanar Mandar*. This research is a grounded research, namely in the form of historical research that seeks to recover data and historical sources both written in a number of books and classic texts such as the *Lontara* Mandar manuscript, and in speech, in the form of stories and testimonies by historical figures in the land of Mandar and know much about the history of the kingdom of *Balanipa*. The analysis shows that the discourse about the history of the kingdom in Mandar began from the formation of the kingdom of *Balanipa* in the mid-16th century, even though there was a large kingdom that was prominent before that was the Kingdom of Passokkorang (in *Mapilli, Polman*) and the Kingdom of *Baras* (in *Pasangkayu*, North *Mamuju*). The coronation of the king as the leader and appointment of the King in the kingdom of *Balanipa*, has strict requirements, one of which is to become a king, must bequeath a value of the principles of leadership that must prioritize the interests of the people, especially those relating to economic life, social, security and public order.

Keywords: *Leadership, Mandar, Islamic Social Politic*

Islamic influence on leadership in the Mandar Land

The Islamization in South Sulawesi was bop down; the proponents of Islam tried to convert the local king. This indicates that Islam in South Sulawesi since the early period is inseparable from political issues. Through the Lontara manuscript, it was obtained that

long before Islam was accepted as the official religion of the kingdoms in South Sulawesi, dozens of kingdoms had been established. (Abdullah, 2016)

The kingdoms include Balanipa in Majene, Pitu Ulunna Salu in Polewali Mamasa, Sawitto and Suppa in Pinrang, Bacukiki in Parepare, Agangnionjo or Tanete in Barru, Siang Lombassang, and Borasa in Pangkep, Laiya, and Cenrana in Maros, Tallo in Makassar, Gowa in Gowa, Galesong, Pattalassang, and Laikang in Takalar, Bangkala and Binamu in Jeneponto, Bantarng in Bantaeng, Bonto Bangun in Selayar, Tiro in Bulukumba, Lamuru and Bone in Bone, Cinno Tabi and Wajo in Wajo, Turungan, Lamatti and Bulobulo in Sinjai, Sidenreng in Sidrap, Marioriawa and Soppeng in Soppeng, Tongkonan, Kalinda, notan, and Pangala in Tanah Toraja, Luwu in Luwu and Maiwa in Enrekang. (Palallo, 1966)

After Islam was accepted as the official religion of the kingdom in South Sulawesi, told by Salihima, the map and political culture naturally changed. This change is not only limited to changes in power and relations between one kingdom and another, but also cultural ethics, structures, and royal symbols. Along with the process of Islamization in South Sulawesi, the West nationally conducted a penetration in various aspects of life, including the Christianization movement. (Salihima, 2015)

The Western effort succeeded in instilling its influence. There was a Christian king who even succeeded in breaking down the political power of the Islamic empires so that the political map changed again. Seen from the perspective of the archipelago, the arrival of religions in the islands successively began with Hindu-Buddhist religion, then Islam, then Christianity. The latter religion is distinguished between Catholic and Protestant Christians. Catholic Christianity first came to the islands than Protestant Christians. (Muhammad Abduh, 1985)

Islam came in South Sulawesi under Muslim traders, then ulama, spread by the kings who had embraced it. While the Catholic religion was brought by Portuguese traders and colonists followed by Protestant Christians under the Dutch colonialists. Furthermore, Catholicism and Protestant Christianity were spread by Zeldin and Missionaries. Its Hindu-Buddhist religion is not spreading. Therefore, it is very important and interesting to conduct research on the political map in South Sulawesi at the beginning of Islamization. (Sewang A. M., 2005)

As Gowa's strongest rival, the Bone kingdom. The latter has called on the Gowa government to hold negotiations. One of the negotiations that led to a peace deal was the Caleppa agreement. This event took place in 1565 A.D. The treaty was a renewal and reaffirmation of the first treaty made between the 9th Gowa king. Kallonna's legion was joined by the 6th Bone king of La Uli BotoE MatinroE. Thanks to the agreement in Caleppa, there has been peace between the two kingdoms, for 10 years. (Katu, 2012)

The expansionist politics of the Gowa movement led to Bone's concern and increased vigilance. To counter the expansion of the Gowa empire as the Makassar tribal kingdom, in 1582, three neighboring Bugis kingdoms, Bone, Wajo, and Soppeng, formed a federation of three kingdoms. (Depu, 1970)

The alliance was called *LamumpatuE ri Timurung* (rock planting in *Timurung*), and the three kingdoms were called *Tellumpoccoe* (three peaks). The alliance with the *Bugis*

government fostered the anger of King *Tunijallo*. In 1583 the *Gowa* king attacked *Wajo*, but to no avail, two years later 1585 the *Gowa* king again tried to attack *Wajo* by taking a yacht to Pare-Pare via *Ajangtappareng*, where he was suddenly captured by one of his followers, named *I Lolo Tammakana* until he died at that time and was called at the time of his death of the Queen of *Tunijallo* (the silent king). Until Islam was accepted as the official religion of the *Gowa* empire, hostilities between the kingdoms continued. (Hasan, 2014)

Lontara as a source of scientific information about South Sulawesi, in it recorded about the entry of Islam. It was explained that King Luwu predated King Tallo two years earlier in Islam, namely on the 13th of Ramadan 1013 H. (1603 AD), he was given the title of Sultan Muhammad, his name *Pattiarase*. (Sewang, 2006)

Information from Lontara also tells; the kingdoms that initially accepted Islam officially in South Sulawesi were *Gowa* and *Tallo*, which at that time had become the strongest kingdom in South Sulawesi. The official date of acceptance of Islam, according to the chronicles of *Gowa* and *Tallo*, was on the night of Friday 22 September 1605 to coincide 9 *Jumadil* Early 1014. The king who embraced Islam on that date was King Tallo who also served as a *mangkubumi* in the *Gowa* kingdom named *I Mallingkang Dg. Manyonri* as the king who first embraced Islam. He was dubbed the title of Sultan Abdullah *Awwalul Islam*. At that time the *Gowa* King *I Mangngarangi Daeng Manra'bia* converted to Islam and was given the title Sultan Alauddin, two years later all the people of *Gowa* and *Tallo* had already been converted to Islam, and as proof of that the first Friday prayer was held in *Tallo*, on November 9 to coincide on 19 Rajab 1016. (Katu, 2012)

Even before Islam was officially accepted by the kings of *Gowa* and *Tallo* there were indications that Islam already existed in South Sulawesi, especially in *Gowa*, through trade routes. Muslim traders from various regions and nations, especially Malays from Sumatra and Java, came to *Gowa* and settled in a Malay village. Interactions between and *Bugis* occur naturally in this period.

Leadership Style in the Kingdom of *Balanipa*

1. Autocratic (autocratic)

As the scope of this leadership style which refers to a high level of control without the freedom and participation of members in decision making. Leaders are authoritarian, not willing to delegate authority, and do not like member participation. This autocratic leadership is seen in *Tomakakak's* leadership style.

In the administrative order, *Tomakaka* is someone who is poured in the local community, but he has full sovereignty in and out of his local community. What can be used as a reference in tracing *Tomakaka's* era is also what was written in *Bestuurmemorie*, an assistant resident of Mandar, W. J. Leyds who said that before the Tidilaling era there were many small kingdoms in Mandar which were headed by a Tomakaka. As *Tomakaka* who led in *Pasokkorang* who was in *Luyo* or near *Mambu*. (Azis, 1992)

The leadership of *Tomakakak* was formed as kings or rulers at the regional district level. Voters are based on adat and genetic structures, which at that time, only those who were brave families could lead. The problem faced by the community in the work of *Balanipa*, is only the disturbance and threats from other tribes or *tomakakaka* who have

ambitions to control the area and land controlled by certain *tomakakak* or communities. *Tomakakak's* position is highly respected and obeyed by his words, so that *Tomakakak's* leadership style is more autocratic and authoritarian. This is due to the influence of leadership at that time, among the Mandar tribesmen whose characteristics were to fight, attack and defend, seize and defend the land they controlled as the main source of their lives.

2. Democratic leadership style

Referring to the definition of a democratic leadership style, describing the character and scope to a loose level of control, but leaders are very active in stimulating group discussion and group decision making, policies or decisions taken together, communication takes place reciprocally, and initiatives can originate from leaders or from members . Democratic leadership style occurred during the heyday of the kingdom of *balanipa*, during the *Tomepayung* era.

Based on the *explanation* above, it can be concluded that the Kingdom of Balanipa was established in the early sixteenth century when *I Manyumbungi* ascended the throne to become mara'dia. *I Manyumbungi's* leadership style seems democratic, because under I *Manyumbungi's* leadership, the *appe banua kaiyyang* alliance led by *Tomakaka* changed its government structure to become a kingdom ruled by the King, turned into *Nepo* and *Galeso*, *Posoyang* became *Lenggo*, and *Karombang*, *Madatte* became *Beluwa*. (Daud, 2007)

3. Transformational Leadership Style

I Manyumbungi has its own characteristics in leading the kingdom of Balanipa. During his leadership many successes obtained by the kingdom. The next success achieved was the success of uniting the Kingdoms in the mouth of the river (*pitu ba'bana binanga*) into a unity where the Kingdom of *Balanipa* initiated the formation of the alliance. Then the Kingdom of *Balanipa* became the chairman of the alliance and at the same time played an important role in the development of the kingdoms of the kings of the association. (Kila, 2003)

The *Balanipa* Kingdom began as a *tomakaka* alliance that metamorphosed into a large and respected kingdom in the Mandar region. This is due, because of the achievements he has achieved in eradicating some *tomakaka* which are arbitrary towards other tomakakas. The destruction of the *Tomakaka* government which is estimated to occur around 1500 AD marks the birth of a new era in the Mandar region, the beginning of the Kingdom era. Like the Kingdom of *Balanipa* which was established after the collapse of the *Tomakaka* government. (Asdy, 2008)

4. Agency leadership style

In this case in the formation of the kingdom of *Balanipa* which was compiled from the four territories of *Tomakaka's* power then fused to form a kingdom in the mandar called *Balanipa*. The alliance carried out by the *Tomakaka*, consisting of Napo, *Samasundu*, *Todang-todang* and Mosso, is the implementation of a system of guardianship of power into a larger era. In terms of territory and authority referred to as agency power or authority. The four regions in their development have a meerkat unity that is separated in matters and state decisions each represented by the other.

5. Situational leadership style

After *I Manyumbungi* officially became *Mara'dia*, the arrangement of the government system continued, he also intended to unite the territories contained therein to become part of the Kingdom of *Balanipa*. The leadership style of the *Limboro* was more directed towards empowering traditional elements and royal rituals. This can be seen from the efforts of the customary stakeholders on the proposal and advice from the council there is a *Kaiyyang*, then crowned a position in the position of *Limboro* as a customary holder to assist the *mara'dia* in carrying out his duties as a king in regulating the government in the lowland areas called *Limboro*. (Rahman, 1988)

At this time it was seen that *Pappuang Limboro* gave authority followed by the observation of the *Tammangalle* landfill or commonly known as the Biring Lembang pension to become the royal customary authority to assist the *mara'dia* in managing the area on the coast. This is done as an effort to give customary rights as the kingdom's owner who has cultural elements and strengths, this is called situational leadership in the kingdoms of *Balanipa*, anytime and whoever the king is if it is deemed necessary then it can be done, as efforts to involve customary councils that are highly respected and have a place in the midst of the community. The appointment of these two pensioners does not mean giving up their position as the leader of the *Banua*, but they continue to carry out their duties as the leaders of the *Banua*, besides carrying out their duties as *adat* holders. (Polinggomang)

The appointment of the pensioners became *adat* holders at the center of the Kingdom because they were instrumental in the process of forming the *Balanipa* Kingdom. The next step for the promotion is the *Sodo* people who are the *kaiyyang* speakers, who are in charge of helping them in the field of law. These three *adat* holders are called *Tallu Sokko Ada*'(three adat heads). (Polinggomang)

I Manyumbungi's wish to unite the kingdoms in Mandar had not yet been realized during his reign, because he died first. But at that time the Kingdom of *Balanipa* had become the ruling kingdom in the Mandar region. After *I Manyumbungi* died, he was succeeded by his son *Tomepayung* to become a *mara'diake* of two Kingdoms of Balanipa. Under the Tomepayung government, the Balanipa Kingdom was growing, this was evidenced by the increasing area of the Balanipa Kingdom from the Binuang Kingdom in the east to the Kingdoms in the upper reaches of the river in the north. (Daud, 2007)

Tomakaka Position

1. *Tomaka Tomabara, Todilaling or Tomayambungi*

Meanwhile the map and the history of the Mandar kingdom's travel agenda must not escape the history of the kingdom of balanipa which at that time was marked by the presence of *Todilaling* or known as *Tomayambungi* as the first *mara'dia*. After returning from Goa, he tried to unite the big countries or better known as *Appe Banua Kaiyyang* (four great kingdoms) which included, Napo, Mosso, *Samasundu* and *Todang*. Each area was also led by *Mara'dia* or the king known by *Tomayambungi*. And after he died, then was replaced by his son named *Tomepayung*.

On this *Tomepayung* leadership journey then known as *Puang Dipoyosang* or *Puang Limboro* as a figure who helped Tomepayung in leadership. Concrete assistance for the leadership of *Tomepayung* was shown by *Puang Limboro* with his ability to complete and unite several kingdoms in the *Pitu Ba'bana Binanga* region, such as *Sendana, Tappalang, Banggae, Pamboang* and *Mamuju kingdoms.* Then made a kinship (confederation) which became known as *Annang Ba'bana Binanga* (six coastal kingdoms), minus the *Binuang* kingdom known by *Tomeyung* as Second *Mara'dia Balanipa.*

2. *Imanyumbungi* was *given* a souvenir in the form of a gong called *Ta'bi lobe* or *Tobe Lawe,* as well as a Nipa sapling to be planted in Napo country. It is said that in that same time *Sombayya ri Gowa* advised:

"Punna bokomo my lamp, teako rampea kodi rampea golla nakurampeko kaluku", in Mandar: "Mua lessemo'o panai senga'a, what is that, y'all, y'all ta'lalo usenga'mu". If you go back (to Mandar), remember me like sugar in sugar and you coconut milk.

3. The Kingdom of Gowa (King of Gowa) provides heirlooms as a sign of intimacy between the two parties, including, *Gong Tabilobe, Spear Inaga, Isorai Flag,* Trident *Dowe Pakka* Trident, *Itata Rifle, Saloko* Idea *I Manyumbungi* to unite the Kingdoms in Mandar was realized during the reign of his son namely *mara'dia Tomepayung.* During this time the Balanipa Kingdom initiated a meeting of the Kingdoms on the coast so as to form a *pitu ba'bana binanga* alliance that joined the seven Kingdoms in the river estuary to become one unit under the the leader of the Kingdom of Balanipa. The meeting was held at *Tammajarra* (*Napo-Balanipa*) which resulted in the agreement of the *Tammajarra.* (Muhammad Amin Daud, 2018)

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