

Bugis Migration Various Continues and Success

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Abstract

This article discusses the migration process of the Bugis people in various regions. To reach a bright spot in this study, the authors use historical, sociological, anthropological studies, and writings supporting this paper to complete the desired information. This study's results revealed that the Bugis people's desire to migrate because of the real situation that allows them to migrate. This can be seen at least in two ways, namely the sociological reality and psychological reality. Sociological Reality in the middle of Islamization's process related to the Gowa Kingdom Political movement to subdue the kingdoms that did not yet embrace Islam. Psychological reality because of the chaos that was allegedly hurting his survival. Population movements carried out by Bugis communities in various regions turned out to be able to provide a positive impact on their migration. The most scientific thing to provide evidence of the Bugis migrating community's success is to look at the highest position held in the area of migration. They can also form their ethnicity without changing or hurting the culture that already exists in each region where they migrate.

Keywords: Migration, Success, Bugis

Introduction

Regarding the nature of migration or overseas Bugis people are already widely told in various writings that always refer to the epic La Galigo. The La Galigo epic is allegedly longer than the Mahabharata, according to the Indonesian Wikipedia version, which tells of Sawerigading a hero and a migrant. It should be noted that La Galigo is not a historical text because it is full of myths and extraordinary events. However, this epic still gives historians a picture of the Buginese culture before the 14th century, and at least until the beginning of the 10th century AD

According to Asba, there are three waves of migration to see the common thread associated with Bugis migration. First, migration takes place before the Islamization process. Secondly, the process of Islamization was related to the Gowa Kingdom Political movement to subdue the kingdoms that had not yet embraced Islam. Third, it took place after the kingdoms of Gowa and Wajo were controlled by the VOC.¹ It should be noted

¹A. Rasyid Asba, *Malay Bugis and Bugis Malay: Interesting the Red Thread of the Ended History*, in *Malay and Indonesian Malay: History and Maritime, Social Political, and Economic History*. (Jakarta: Indonesian Ministry of Culture and Tourism, 2006), p. 529-530.

that the Bugis migration caused by the three waves was based on their own will, they moved and lived peacefully by forming communities that had strong ties wherever they went. Islamic education and teaching are formal and non formal they are formed and established.

The massive movement of the Bugis began in the second half of the 17th century, mainly because of the war which led to an unstable political situation. Initially this exodus was colored by the refugees leaving their village to a safe place and away from conflict. Even so, the dark story of the Bugis migrating because of political effects became a separate motivation, which eventually sweet fruit in overseas.² Among this sweet story is about the Bugis who settled on the Malay Peninsula and surrounding islands in the 17th century. They not only mingled with the local people, but they married into a royal family and even formed a dynasty in Selangor.³

The way the Buginese group gained power in the first half of the 18th century seriously split the Malaya country and sparked controversy that re-emerged in the late 19th century. The desire to bring back this controversy is driven by new interests to establish legitimate claims to power, in order to get approval from new powers in the European region. To create legitimacy, the actor must trace the origins of the dispute and report his version of the incident. The authorities of the local people were aware of the high stakes involved, and therefore in the 19th and early 20th centuries, even the most respected traditional scientists were involved in creating legitimacy to deal with colonial rulers and rival palaces.⁴

Based on this description, in order to avoid mistakes in analyzing the procession, the writing prioritizes the aspects of success in various aspects such as government / politics, economics, and migration itself.

Migration Theories

Migration is an understanding that is closely related to various things in human movement. Like a movement, migration arises and develops due to various push and pull

²The term Bugis is a generic term used by countries for the purpose of whoever comes from South Sulawesi. In the past there were no differences between Bugis, Makassar, or Mandarese who were also an important part of the Bugis migration. In Java for example, in the 17th century the term Makassar included Bugis and others because of the large influence of Makassar refugees on Java. The opposite happened in Sumatra, the Malay Peninsula, and the surrounding islands where all who came from South Sulawesi were called Bugis.

³Andi Faisal Bakti, *Bugis Diaspora in the Malay Malay Archipelago*. (Cet, I: Makassar, Innawa, 2010), p. 17

⁴To uncover the problems and flow of migration based on the passage in this paper the terms Malay-Minangkabau and Malay-Bugis are used. This was done to emphasize that in the process of migration of the Bugis there was a mixture of descendants of the ruling elite in Siak and Johor-Riau. Meanwhile in the 18th century a mixture of ethnics indicated a shift of ethnics between the two poles, and by the end of the 19th century both groups had considered themselves Malay, although they still claimed to be descendants of the Minangkabau and the Bugis. See Andi Faisal Bakti, *Bugis Diaspora in Alam Melayu Nusantara*, p. 17-18.

factors.⁵ Van Heur saw a symptom of migration in the process side. In various push and pull factors, both can be negative or positive. On the negative side, the movement is called diaspora or diffusion, while on the positive side, it is more called migration.

Kaldor said that there are two types of diaspora.⁶ First, the diaspora is carried out in connection with minorities who live with fear and local culture that is more extreme than in their original place. Examples of this diaspora are Serbia and Tutsi. Second, this diaspora is not a minority, but it moves sporadically. The struggle to get their identity is often associated with the concept of time and space boundaries. A concrete example is the assistance from Irish-American to the IRA (Irish Republican Army). In addition, William Safran mentions four main components in classifying the paradigm of the diaspora.⁷

Diaspora basically shows an individual anxiety in interacting. The disparity that develops is then closely related to the repatriation process that occurs by the diaspora actors. This is because the diaspora emphasizes the ideals of internal collective values related to the drive for a sense of security and well-being.⁸ Diaspora emphasizes the potential for conflicts that often arise and force the diaspora actors to become asylum seekers, not only as refugees.

On the other hand, migration is far more dynamic than diaspora or diffusion. Therefore, migration is difficult to formulate because it involves various human movement concepts that are willing to sacrifice to fulfill their aspirations. Migration is more likely to be voluntary and not coercive over certain conditions. This motive is much clearer, namely increasing economic prosperity. These individual motives also influence globally with the integration of various goods and service controls.

The use of the concept of migration as a discourse in anthropology is increasingly popular because the concept of migration is drawn from the difficulties that exist within the existing ethnic and racial paradigms, especially in recognizing the high transnational population movements and the existence of more hybrid forms of identity.⁹ In addition, also because of the concept of ethnicity can not see a symbiotic relationship between migrants, recipient countries, and countries of origin. This is caused by the ethnicity paradigm which tends to ignore the transnational level and only focus on the framework of the state and nation. The implication is that when advances in technology and information develop very rapidly, many experts predict waning or even the loss of ties based on ethnicity, race, and nation.¹⁰

⁵Nicholas Van Hear, *Migrants and Hosts, Transnationals and Stayers*, in *New Diasporas: the Mass Exodus, Dispersal and Regrouping of Migrant Communities*. (London: UCL Press, 1998), p. 252.

⁶Mary Kaldor, *The Politics of New Wars*, in *New & Old Wars: Organized Violence in a Global Era*. (Cambridge: Polity Press, 2006), p. 84.

⁷W Safran, *Diaspora in Modern Societies: Myths of Homeland and Return*. (1991), p. 83.

⁸R Cohen, *Global Diasporas: An Introduction*. (London: UCL Press, 1997), p. 515.

⁹Floya Anthias, *Evaluating Diaspora: Beyond Ethnicity*. (1998), h. 557-580. Floya Anthias is an anti-racism activist in Cyprus.

¹⁰Hutchinson & Smith, *Ethnicity*. (Cet. I: Oxford: Oxford University Press, 1996).

Indeed, the category of ethnicity refers to the population that is connected and connects to the similarity of different places of origin, essence, and experience. But with the increasing number of people living no longer in their home countries, the concept of ethnicity becomes a problematic thing.

Therefore, the concept of migration has the power of political and intellectual discourse through metaphors for roots, land, and kinship.¹¹ However, according to Athias, the concept of migration was not intended or replaced the concept of ethnicity.¹² Athias argues that the concept of migration depends on a conception of ethnic ties that are primary, but dynamic. Ethnic identity in its contemporary form focuses more on the search for roots and basis, but also reaches a variety of experiences, both from the country of origin and now, to form something new and more positive can be utilized for more effective cultural interventions in racial discourse.¹³ This is also to design a new identity formation, which has a more trans-ethnic and transnational character.

Then to examine the Bugis-Makassar migration in several different eras shows that there is a continuation of changes in it, both the background of the migration, and the purpose of migrating. The Bugis-Makassar migration since the Bongaya agreement was signed, June 24, 1669, at the Somba Opu fortress finally fell into the hands of the VOC (read: Dutch Company). Mallombassi Daeng Mattawang Karaeng Bontomangape alias Sultan Hasanuddin was forced to step down. The kingdom of Gowa-Tallo collapsed. Makassar is no longer a center for trafficking in domestic children in the eastern archipelago. Not only must they recognize Dutch authority, Sultan Hasanuddin and his followers were also forced to abide by the Bongaya Treaty (1667) as well as previous agreements (1660). Then, Gowa, among others, must relinquish control over a number of economic resource areas and support its power.

The points of the Bongaya agreement which were intended to end the Makassar War in 1667 to two years before Sultan Hasanuddin as ruler of Somba Opu were no longer involved in trade and shipping were genuinely bowing down after being bombarded by Cornelis Speelman's forces and their allies which was very detrimental to the bargaining position of nobles and relatives. the empire.¹⁴

The transfer of control of Gowa's power to the Company weakened the kingdom's economy. Moreover, there is a ban on the people of Gowa so that they are no longer involved in trade and shipping. These restrictions not only brought down the economic role of the kingdom, but also diminished the authority of the Bugis-Makassar aristocrats bound in the Bongaya Treaty.

However, the end of the terrible war in the history of the VOC in the Archipelago was precisely the beginning of a historical period that was very important for the dynamics

¹¹Soysal, Yasemin Nuholu. *Citizenship and Identity: Living in diasporas in Postwar Europe?* ", *Ethnic and Racial Studies*, volume 23 (1), 2000, p. 13

¹²Floya Anthias, *Evaluating Diaspora: Beyond Ethnicity*, p. 557

¹³Stuart Hall, *New Ethnicities*, in Donald J. and A. Rattansi. (eds.). *Race, Culture, Difference*, Sage. (London, 1992), p.

¹⁴Andi Faisal Bakti, *Bugis Diaspora in Alam Melayu Nusantara*, p. 101

of the Bugis-Makassar people overseas in the country. Previously, only the general population migrated throughout the archipelago, since the Bongaya Agreement the patterns and actors of migration were driven by many aristocrats. In other words, since then the social milestone of the Bugis-Makassar people has experienced a kind of shift. Bernard HM Vlekke (*Nusantara: History of Indonesia*, 2006) noted the Bongaya Agreement resulted in revolutionary changes in political organizations in the eastern part of the Indonesian archipelago. In addition to obtaining a trade monopoly at the Makassar port, the Netherlands also imposed various restrictions. Raja Gowa was even asked to encourage his people to abandon their maritime activities,

The emergence of authoritarian rule in the region caused many Bugis-Makassar people to flee because the situation at that time was even more dramatic. They (the Bugis-Makassarese) headed for their ships like Viking pirates who sought new honor, wealth and shelter.¹⁵

In the new place, the Bugis-Makassar people involved themselves in various local socio-political events. Call it in Lombok, Sumbawa, Kalimantan, Java, Sumatra, Peninsular Malaysia, even in Siam. The massive migration of the Bugis-Makassar people colored the local dynamics. Mukhlis Paeni noted, throughout the two centuries (XVII-XIX) more they not only created economic and political dynamics, but also socio-cultural acculturation through mixed marriages. This phenomenon is not an ordinary migration. He called it the Bugis-Makassar diaspora. The nobles and kings who were bound in alliance with the Kingdom of Gowa and their followers wandered and opened new regions, which then transformed into Bugis-Makassar communities in various regions of the archipelago.¹⁶

They are looking for a more flexible arena for a freer life, as well as upholding their authority in the eyes of their followers. In new places they blend into the local socio-political dynamics that take place through mutually beneficial cooperation. The involvement of the Bugis-Makassar people in local dynamics in various places in the archipelago can still be traced now. This local dynamic has a positive effect on the growth of consciousness which can then become collective consciousness.

Beginning of Bugis Migration

In 1950-1962, in the history of South Sulawesi, after the proclamation of independence, there were two important and prominent political events and effects on various aspects of social, political and economic life of the community, namely; The DI / TII Kahar Muzakkar Movement in 1950-1962,¹⁷ and the Permesta movement which was pioneered by military officers in South Sulawesi in 1957-1962.¹⁸ The striking difference of the two movements lies in their ideology and strategy of struggle. DI / TII Kahar Muzakkar expressly declared himself a movement with Islamic ideology as the foundation of his

¹⁵Ricklefs, *A History of Modern Indonesia since c. 1300*. (London: Macmillan Press, 1991), p.

¹⁶Mukhlis Paeni, *Reading Bugis-Makassarese Humans*. (Makassar: CV. Gisna Multi Mandiri Makassar in collaboration with Kurnia Kalam Semesta Yogyakarta, 2014), p. 218.

¹⁷Anhar Gonggong, *Abdul Kahar Muzakkar: From Patriots to Rebels*. (Jakarta: Grasindo, 1992), p.

¹⁸Harvey Barbara Sillars, *Permesta: Half-hearted Rebellion*. (Jakarta: Graffiti Press, 1983), p.

struggle. The DI / TII movement is focused in the interior. Whereas Permesta is a movement spearheaded by military officers offering a format of regional development and demanding autonomy. Primarily the DI / TII Movement, both of these movements influenced the structure of settlements as well as large-scale migration of people in the interior.¹⁹

The above conditions have led to the decline of the rural economy, which was caused by a famine in the 1950s, as well as an unstable security situation due to the Kahar Muzakkar DI / TII Movement. This situation led to large-scale migration from the interior of South Sulawesi. There were two waves from 1945 to 1970. The first wave of migrants between 1945 and 1950 from various regions in Eastern Indonesia, while the second wave of migrants from 1950 to the end of the 1970s and they generally came from areas in South Sulawesi towards various regions in Indonesia. The migrant also visited Makassar as a destination.²⁰

The control of certain areas by DI / TII and TNI military operations in their eradication made the areas inhabited by the population in a state of insecurity. People often move places, sometimes even have to open new settlements to find a sense of security. Therefore, besides having an effect on the wheels of government, the existence of the DI / TII Movement also influenced changes in the structure of settlements. For example, the emergence of new settlements due to massive population movements thus forming new villages. Civilians must move to avoid the negative effects of the DI / TII battle with the TNI.

Congestion in the field of government in South Sulawesi also gives an influence on the economy, especially the DI / TII territory. The main economic resources in the interior, such as copra and rice are under the control of the DI / TII Movement. This control complicates people's lives in general. Some people abandoned their ownership in search of a safe place. While those who survived had difficulty cultivating their agricultural land such as rice fields or copra because it was enjoyed by DI / TII troops both for their struggle and for personal gain. There are many examples of this, for example, residents must prepare for large numbers of DI / TII soldiers. Meanwhile the locals are sometimes terrorized by murder,²¹

The feeling of insecurity experienced by residents in the interior causes displacement of the population. Most of the rural population of South Sulawesi migrated to the city of Makassar and other areas including Malaysia.²² At the end of 1965 and early 1966 there was another drastic migration as a result of the outbreak of the September 30th Movement 1965. PKI members who were thought to be involved in the movement fled to

¹⁹Leirissa, PRRI / Permesta: Indonesia's Development Strategy Without Communism. (Jakarta: Graffiti Press, 1997), p.

²⁰Dias Pradadimara, City Residents, City Residents, and City History: The Story of Makassar, First Draft, July 2004 in Journal (The 1st International Conference on Urban History, Surabaya, August, 23rd-25th, 2004), p.8

²¹Archive of the Province of Sulawesi 196-1960 Reg. 488

²²Archives of the Ujung Pandang Municipal Government 1926-1988 Volume I Reg. 184

Malaysia. It seems that the impetus for migration in this period was due to the unstable political situation.

However, the Bugis migration tradition continues today. However, migration in this period did not merely reflect the odyssey of the nobles who refused the presence of the colonial government, but the migration carried out by marginal people economically, they were generally smallholders and fishermen in the interior. Some cases show the migration of Bugis people not because of economic motives, but personal issues related to the matter of "siri" (self-esteem), there are also cases of only making the overseas destination as a place of refuge. As a result, they also occupy the status of rural migrants who work on plantations, factory workers and fishermen. But many of them managed to improve their social status. They wander to try to achieve their goals by leaving the country of birth, with the intention of improving the quality of his life. The improvement of their quality of life covers all aspects of the field of life, including in the political and economic fields. Many of those who are economically and politically successful become leaders in their communities.

The existence of Buginese people in international relations, both on a regional (Southeast Asian) and international (global) scale has been well known for decades; especially in the allied relations among the Malays, they get a certain position because they have unique characteristics that affect the dynamics of their people's lives. One aspect that is the focus of attention is the success of Bugis entrepreneurs in developing their businesses, because in the development of the Bugis community the position of entrepreneurs is one of its supporting pillars.

To sugik which is a manifestation of entrepreneurship (entrepreneur), to acca is a manifestation of scholarship, to panrita is a manifestation of scholarship, and to mapparenta is a manifestation of power regulation in society. These four pillars are in the philosophy of 'sulapa eppa' of the Buginese as well as the orientation of the formation of a basic competition (rette) in coaching the younger generation. Thus, these four indicators also serve as benchmarks for life success in Buginese society.

Success is a starting point as well as goals to be achieved by someone in his life. Therefore, success is an indicator of progress both in individuals and in a community institution. In achieving this success, there are a number of basic values that support it in the life of a society.

In Kalimantan, Sumatra, and the Peninsular Land, the involvement of the Bugis-Makassar people in local dynamics also gave a new color. In some places they could even enter the powerhouse of the palace, both as viceroys (in the case of the Malay Sultanate, in Johor and Riau) or as kings or sultans, such as in Aceh, Selangor, Trengganu, Pahang, and Mendempawah. In the *Tuhfat Al Nafis* text clearly explained the journey of five siblings who later gave birth to a generation that had an important role in Malay dynamics. Raja Ali Haji is a direct descendant of the group The Rulling Class of the Bugis-Makassar ruler who had succeeded in dominating politics on the peninsula and the Riau Islands, as well as the surrounding areas such as Sambas, Pontianak, and Mempawa in West Kalimantan at the beginning of the 19th century.

In the field of literature, Raja Ali Haji wrote the Bugis Malay genealogical manuscripts and *Tuhfat Al Nafis* literary masterpieces and worldwide historical stories.

Tomi Halman illustrates that Raja Ali Haji is a historical actor who sees and experiences events that occur in the daily life of descendants of the Bugis community in the Riau Islands and on the mainland of the Peninsula. In the Bugis Malay genealogy it is reported that Opu Tenri Bong Daeng Rilaka is the sibling of Payung Luwu and Opu Daeng Biyasa. The three of them are referred to as sons of Lamaddusila. In addition, they are called the grandchildren of Datu Soppeng and Datu Arung Betteng Pola from Wajo. Opu Daeng Rilaka and his five sons then wandered to the Malay Land and subsequently took an important role in the dynamics of local politics.²³

Likewise, the role of Syech Yusuf in the Sultanate of Banten against the Dutch. When Syech Yusuf arrived in Banten, the king was Sultan Abu al-Mafakhir Abd al-Qadir (1596-1651). Muhammad Yusuf, who was friendly and handsome and possessed the knowledge of Islamic religion in the fields of 'aqeedah, syari'ah, morality and Arabic grammar, was welcomed happily by Sultan Abd al-Qadir. Muhammad Yusuf quickly became close and friendly with Abd al-Fatah ibn Abu al-Ma'ali ibn Abual-Mafakhir, the crown prince who would later become the king of Banten with the title Sultan Ageng Tirtayasa, this friendship would be very influential on Muhammad Yusuf's future life. For this friendship, Syech Yusuf took on a social political role and together with Sultan Ageng Tirtayasa fought against Dutch domination.

Bugis Migration Adaptation Forms

In a cultural perspective, it can be observed that cultural heterogeneity tends to be well established in a prularistic society, and cultural heterogeneity is usually mixed in a more democratic society. Or at the very least, the community is open and adaptive enough to accept cultural elements that come from outside (various ethnicities) as good friends, close neighbors and then become members of their families after going through cultural assimilation. If this cultural heterogeneity can be well maintained, mutual respect, support, and be integrated in local values, so as to produce local genius cultural products.

If local genius cultural products are empowered in a persistent manner, they can become part of an identity as well as a glue to the nation's culture. Of course, with a note, that local cultural products must be supported by the community both vertically and horizontally. In other words, people do not just feel they have a sense of belonging, but they also feel a sense of pride in these cultural products. The process of a tradition is strongly influenced by the carrying capacity of people's perceptions and responses. If most sections of the community still support the circulation of a product of tradition, the tradition will be strong and long-lasting to become a grounded local genius. Local genius is translated as elements or traditional features that have a defensive ability,²⁴

Cultural products that emerge in simple Malay Bugis social relations can be seen from the flexibility of the way the Bugis adapt to their environment. In many cases, Bugis migrants are able to occupy important positions in society. Learn new technologies in various fields of life such as agriculture and fisheries or bring technology from the area of

²³Andi Faisal Bakti, Bugis Diaspora in Alam Melayu Nusantara, p. 77.

²⁴Poespowardojo Soerjanto, Cultural Strategy. (Jakarta: Gramedia, 1989), p. 120

origin to become a provision for sustaining life. For example, Bugis fishermen on the coast of Bone Bay use a crab catching tool which they call "Malaysian bagang" and the speedboat model that they assemble themselves is adopted from the Malay boat model in Tawau, Malaysia. The Bugis are quite open and adaptable to accept cultural elements that come from outside (various ethnicities) as good friends, close neighbors,

The Bugis perspective then gradually changes and brings that change from the area of origin. This perspective can be seen from the interests of Overseas Bugis in the field of music and food. After returning to their hometown, they introduced new musical genres and then became a trend in society. The flow of Malaysian music is so easily accepted by the Bugis. Likewise in the field of food, there is a tendency that the Overseas Bugis have become accustomed to consuming products from Malaysia which are then introduced in their home regions. Various types of food are traded in the Bugis area brought by the Overseas Bugis.

In the field of fashion and beauty products show the same thing, namely the Bugis Rantau introduce the types of clothing and beauty products to be traded in the area of origin, then they bring the types of clothing and beauty products to be traded in the area Malaysia. It seems that the migration of marginalized people has led to a wider social association, although it is still simple and in relatively small numbers.

In the field of government, some Bugis who succeeded in becoming leaders in overseas areas, for example the 8th mayor of Samarinda was held by a Bugis figure named Achmad Amin. The Governor of East Kalimantan who was once held by Inche Abdul Moeis, Mukmin Faisal once served as the deputy governor of East Kalimantan. Also there is Rusman Ali, the former Regent of Kubu Raya, West Kalimantan. While outside Indonesia, the Malaysian prime minister, Najib Tun Razak, is the biological son of the second Malaysian prime minister, Tun Abdul Razak, who is also a direct descendant of the Bugis king.

In this modern day, Bugis people are still famous as nomads and are not infrequently able to become leaders in overseas areas. At the national level, for example, Bugis figures such as Muhammad Jusuf Kalla can be seen as the third vice president of Indonesia and the fifth vice president of Indonesia as well as the general chairman of the Indonesian Red Cross, besides that Muhammad Jusuf Kalla also serves as chairman of the Indonesian Mosque council. In addition to Muhammad Jusuf Kalla there are also other names such as Baharuddin Jusuf Habibie or BJ Habibie as the 3rd president of Indonesia, Abraham Samad served as chairman of the KPK, Harifin A. Tumpa who had served as chairman of the Supreme Court, Hatta Ali as chairman of the Supreme Court, and a series of other name.

If you look at the adaptation forms of the Bugis in overseas where he succeeded in building networks in various fields, of course there are values that are also taken as an alternative forum for leadership, especially in Indonesia. because the success of the Bugis in overseas is not exasperated from the style / characteristics of the Bugis who still hold the principle of Pappaseng (mandate). Paseng is a mandate that consists of five points, namely, first, there is a tongeng (telling the truth), the second is a slab (honesty), the third is getteng (firmness / firmness), the fourth is sipakatau (mutual respect), and mappantra ri puang Allah Ta 'ala Seuwae (surrender to God).

The socio-economic status of the resilience of the Bugis can be observed starting from the overseas process which is commonly called *sompe* as a socio-economic uprising. *Resopa temmangingi, matinulu, namalomo naletai pammase dewata sewwa-E*. That's the message of the Bugis elder to his grandchildren. That grace in the form of prosperity from God Almighty can only be achieved through hard work, perseverance, and perseverance. For Bugis residents, the spirit of hard work that is usually pronounced as *Makkareso* is not only manifested in the form of resilient work in the land of birth or in the village of origin. In order to survive, anywhere, that spirit is ignited. Usually, however, the message excerpt was said by the elders to young people who asked for blessing to '*massompe*' or wander.

The spirit of wandering is a form of instinct fondness for the challenges of the Bugis adrenaline to live better when he is faced with challenges. Bitter living conditions and struggling as much as possible are conditioned to drive themselves to a better life. The survival spirit of the Bugis in an overseas land, is also inseparable from the socio-cultural system which is closely attached to the hierarchy (caste), namely *Arung* (aristocrats / skipper) and *Ata* (servants / ordinary people). For most people who want to be free from the system or at least want to move up social class, going abroad is one option. Improving the standard of living of a person is directly proportional to the social strata that they carry.

For this reason, the Bugis in overseas work hard to improve their socioeconomic status. The tendency of their activities is to trade in traditional markets, fishermen on the coast, or even as farmers and some work as factory laborers or oil palm plantation workers. In the area of origin most of them are listed as successful people and improve their socioeconomic status. Subsequent people were inspired to go overseas in the hope that they could achieve success like their predecessors. Therefore, the activities of the Bugis have contributed to economic sustainability, both in the destination areas and overseas areas.

Closing

The context of migration referred to in this paper is the migration of people to migration destinations and building culture without eliminating cultural roots, traditions that have existed before. Migration emphasizes the willingness to leave the area of origin based on situational conditions, meaning that there is no compulsion to begin with. So the context of Bugis migration is that they blend into the local socio-political dynamics that take place through cooperation and mutual benefit. This local dynamic has a positive effect on the growth of consciousnesses which can then become collective consciousness.

The traces of the success of the Bugis in migrating can be seen in several aspects such as socio-cultural, economic, political where they can become leaders and build power, both at home and abroad. So, the Bugis in their migration adopted a variety of lifestyles and then introduced to the area of origin. The perspective on culture and technology of agriculture and fisheries influences the lifestyle of the Bugis people. Likewise, personal and simple relationships give birth to new forms of trade between countries. Bugis people introduce various kinds of clothing and beauty products on Bugis land, and vice versa, bringing goods out to be traded on their overseas lands. These relationships show a wide range of relationships. Likewise, the Bugis who were successful overseas were able to improve their socioeconomic status. They also generally occupy important positions in the economic field in overseas countries.

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