



Obstacles in Applying Local Wisdom to the Government of the Sultanate of Buton in Realizing a Democratic Baubau City Government

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ABSTRACT

This research was conducted to know the cultural influence of the Sultanate of Buton in realizing a democratic Baubau City. This research uses normative research that uses library data or legal materials that are primary and secondary legal materials and tertiary legal materials. Obstacles in applying local wisdom of the government of the Sultanate of Buton in realizing a democratic Baubau City government, namely the tendency of materialism, individualism, elitism and secularism. It is recommended that the cultural values of the people contained in the Binci-binciki Kuli Philosophy (pinch each other will feel the same pain), which includes the principles of equality, equality and justice must be understood, internalized, and applied by all communities who support these values to realize the democratic autonomous regional government of Baubau.

Keywords: Sultanate of Buton; Baubau City; Government; Democratic

1. Introduction

Value is the quality of something that is useful for human life, both physically and mentally. In human life, values are used as the basis, reasons, guidelines, motivation in behaving and behaving, whether consciously or not. Values are different from facts, where facts can be observed through empirical evidence while values are abstract which can only be understood, thought about, understood, and lived by humans. Values are also related to hopes, ideals, desires and all internal (inner) human considerations. Thus, values are not concrete, that is, the human senses and values cannot capture them can be subjective or objective. Subjective if the value is given by the subject (in this case humans as the main supporter of value) and objective if the value is attached to something other than human judgment. For these values to guide human attitudes and behavior, they need to be re-emerged and formulated more objectively so that it is easier for humans to describe their behavior. Concretely, the more concrete form of this value is the norm. There are various kinds of norms, and from these various norms legal norms have the strongest validity, because they can be imposed by external forces such as rulers or law enforcement. Furthermore, values and norms are always related to morals and ethics. The term moral contains the integrity and dignity of the human person.

His morality largely determines the degree of a person's personality. The moral meaning contained in a person's personality is reflected in his attitudes and behavior. In this sense, we enter the realm of norms as a guide to human attitudes and behavior. The relationship between morals and ethics is indeed very close and sometimes it is just equated, when in fact the two things have differences. Moral is a teaching or advice, standards, and a collection of oral and written rules about how humans must live and act to become good human beings. While ethics is a branch of philosophy that is a critical and fundamental thinking about the teachings and moral views. Kaelan (2010) said that ethics can be defined as the science of morality. As for what is meant by decency, it is identical with the notion of morals, so that ethics is essentially a science that discusses the principles of morality.

Everyone has their own morality but not so with ethics. Not everyone needs to think critically about ethics. There is a possibility that someone simply follows the patterns of morality that exist in a society without reflecting on them critically. Ethics has no authority to determine what a person can or cannot do. This authority is considered

to be in the hands of those who provide moral teachings. This is the lack of ethics, when compared to moral teachings. However, in ethics one can understand why and on what basis humans must live according to certain norms. This last point is the advantage of ethics when compared to morals. This can be analogous to moral teachings as a guide on how we treat a car properly, while ethics gives us an understanding of the structure and technology of the car itself. Such is the systematic relationship between values, norms, and morals which in turn these three aspects are manifested in a practical behavior in human life and livelihood. In connection with the value problem in this study, it is necessary to pay attention to various value boundaries, especially regarding cultural values. Cultural values in this case are understood as values that refer to various things with an understanding of all human behavior as a result of being cultured, including values that can refer to interests, preferences, choices, duties, religious obligations, needs, security, desires, aversions, attractiveness, and other things related to feelings, which involve humans in their relationship with humans, humans with life, humans with work, humans with time and human relationships with nature.

Value itself can be understood through the opinions of experts, among others, Kluchon (1951) said that the definition of value that is accepted as a desired concept in social science is the result of the influence of behavioral selection. This view can be compared with the notion which states that humans are no different in this world, all cannot stop only with an objective view of the overall experience. The results of the selection effect revealed by Kluchon show that the human being said by Kohler never stops with the experience that applies to selection that is embraced through the values that apply to his community as social beings.

Another view that supports that values are included in the selection of human behavior regarding excellent and bad is Pepper's (1958) view, which states that matters are all about good and evil. The broad formulation is the entire development and possible value element, and the narrow value formulation is obtained from a particular field. This opinion states that in the inferred value of good and evil. The benefits of this theory for this research are in terms of sorting good and bad, while the data of this research is in terms of sorting out good and bad, and this research data can also involve neutral or generic (general) values that apply to culture (results of behavior).

The opinion of values concerning humans themselves as subjects state that value is everything that is of interest to humans as subjects. This opinion states that humans themselves determine values, and humans as actors (appraisers) of the prevailing culture in their time. Through the value formulation expressed by these experts, it can be understood that value is something that is important to humans as a subject, concerning everything good and bad as an abstraction, view, or purpose from various experiences with strict behavioral selection, through the so-called influence of implementing the wisdom of the cultural values of sarapatanguna (norms or rules) and government leadership on development in Baubau City, Southeast Sulawesi Province. So the theory can be applied to data on language elements that have cultural content (information) prevailing at the time, then some are guided, not guided, and neutral (as a picture of universal behavior).

The formulation of this value can be understood universally, regarding this value it can be understood that the quality of values varies, namely: 1) values that have a deep conception, not just emotions/sensations or needs, in this case values are considered as abstractions drawn from one's experience, 2) values that involve understanding that has an emotional element (which is actually expressed as potential), 3) values that are not concrete goals of action, but have a relationship with goals, because that value serves as a criterion in achieving goals (a person will try to achieve his goals according to his goals). his view has a purpose, 4) value is an important element, and cannot be underestimated by the person concerned, value is in fact related to choice as a prerequisite for action.

The concept of value used in understanding this dissertation research concerns the good-bad and neutral values that apply to cultural life, on the basis of consideration of the implementation of the values of the Binci-binciki Kuli Philosophy (pinch each other will feel pain), which contains cultural content both at time and now. Thus, the current values are good values to be guided and negative values to be avoided by the next generation. The picture of neutral values (general) applies to humans through neutral or generally accepted events, for example, POLIMA which has become the motto and guideline for the people of the Buton Islands until today.

The cultural value orientation in this study will be followed by a value orientation related to basic problems in human life. The five main issues of human life relate to the orientation of cultural values, which are also related to the cultural value system in society. The cultural value system is the core value of society. Each individual or group follows this core value. That value is usually upheld to become one of the determining factors in behavior.

The value system is not spread arbitrarily but has a reciprocal relationship that explains the existence of order in a society. In the value system, there are usually various conceptions that live in the minds of most people in community about things that are considered valuable in life. Therefore, a method of cultural values serves as the highest guideline for human behavior.

The cultural value system is so strong, pervasive, and rooted in the soul of the cultural community that it is difficult to replace and change in a short time. This also underlies the research activities of this dissertation. This understanding can be observed through the language element in the influence of implementing the wisdom of cultural values of sarapatanguna (norms or rules) and government leadership on development in Baubau City, Southeast Sulawesi Province. The orientation of cultural values is universally related to society's cultural value system, which is the five main problems of human life. According to Koentjaraningrat (1985), namely 1) the nature of human life, 2) the nature of human work, 3) the nature of human time, 4) the nature of human nature, 5) the nature of human relationships. In this dissertation research, the five main issues will be considered by understanding cultural values that are not guided, and which are neutral (generally applicable) in human life.

2. Methodology

This research uses normative research that uses library data or legal materials that are primary and secondary legal materials and tertiary legal materials. Primary legal materials are legal materials in the form of statutory regulations and relevant legal rules. Secondary legal materials are legal materials in the form of explanations of primary legal materials such as literature books, journals, other scientific works. Finally, tertiary legal materials are legal materials that provide explanations for primary legal materials and secondary legal materials such as legal dictionaries and encyclopedias (Sampara & Husen, 2013).

3. Result and Discussion

The values and norms of life that grow in society are useful for finding balance in the order of life. These values and norms are formed according to the local community's needs, which in turn become customs. Traditions are manifested in the form of ceremonies. Each region has its own customs according to its geographical location. The order of life that develops and forms customs is a value system that experts have calculated so that it is closer to the truth. If there are deviations, it is not big and this is normal. The value system with all its calculations is based on the state of nature, astrology, religion, and philosophy of life. The various kinds of traditional ceremonies found in society in general and the Buton (Wolio) community in particular are a reflection that noble values have regulated all plans, actions and deeds. These noble values are passed down from generation to generation. Changes in the value system towards improvement following the demands of the times. What is clear is that the values emitted through traditional ceremonies are a manifestation of the life of the Buton Wolio people who are very careful so that in carrying out their work they get safety both physically and mentally (Munafi, 2011).

Each traditional ceremony has its own meaning and is still carried out by the Buton Wolio community, living in Baubau City and villages in the Buton Islands. In addition to the customs and proper procedures, there is also character education, knowledge of character, types of humans and their rules. All of these are the legacy of the nobility of our ancestors that we need to protect and preserve. By fostering and preserving this culture, it will ensure the survival of the national culture so that it is able to stem the flow of foreign cultures that are not necessarily following the national culture. If we hold fast to the customs values, then surely we will be safe and blessed by God Almighty (Huda, 2012).

Based on the cultural values of society, as long as humans live, no one can avoid philosophizing. Because in life a person always philosophizes, so based on the fact that if people think that in life it is matter that is essential and absolute, then that person is materialism. If someone believes that in this life the most important thing is enjoyment, pleasure, and outward satisfaction, then this understanding is called hedonism. If someone believes that in social and state life, the most important thing is individual freedom or humans are free individual beings, then that person holds individualism and liberalism views.

Based on the influence of community cultural values, there are obstacles in the application of local wisdom of the Government of the Sultanate of Buton in realizing a democratic Baubau City Government, namely the tendency of materialism, hedonism, individualism and liberalism which are contrary to the philosophical values of Binci-binciki Kuli (mutually pinching will both feel pain) Sultanate of Buton.

3.1 The attitude of materialism

The attitude of materialism which means a view that prioritizes material and property, rather than oneself. A perspective that considers material to be everything is very much against one of the Philosophy of the Sultanate of Buton, *yinda yindamo arata somanamo karo* (to destroy property as long as you are safe) (Addin, 2011). The attitude of materialism is a capitalist culture that does not follow Buton's cultural values, which prioritizes balance, harmony, and harmony between material and spiritual. The nature of materialism can encourage a person's mentality to be greedy, behave arbitrarily towards others and the natural environment. If the nature of materialism is in the government, it cannot create a democratic government.

The philosophy of *Yinda yindamo arata somanamo karo*: let your property be destroyed as long as you are safe (wealth is willing to be sacrificed for the sake of personal safety), this is not relevant to the attitude of materialism, which prioritizes wealth over oneself.

Religious teachings that making a living must be lawful and not justify any means. In spiritual teachings regarding the results of business or material wealth, it is obligatory to fulfill all the rules because wealth is a mandate from God to humans who are temporarily entrusted. Allah may take it back at any time without prior notice. Therefore, as the temporary owner of the property, you must understand what, for what and what to do with the property, because the obligation to own the property is to issue all zakat, infaq and so on. Because excessive possessions are not a guarantee of happiness and pleasure.

Every human being, especially for leaders implementing wisdom, that in carrying out their duties as government officials, so as not to look for opportunities to accumulate wealth, because if officials do so, both physically and mentally, it will be morally miserable for all the people they lead because it is clear that there will be coercion. in all respects against the people and destroy the country as a whole .

3.2 The attitude of Hedonism

The attitude of Hedonism, which means that nature only cares about itself, has a meaning contrary to one of the Buton Philosophy *Yinda sidamo karo somanamo lipu* (let yourself be destroyed as long as the area is safe). The public and government officials must be aware and always in a conducive atmosphere for security, unity and national unity. For the sake of realizing a democratic government, which respects opinions, achievements, openness, justice, tolerance and togetherness (Baja, 2012).

Yinda yindamo karo somanamo lipu's philosophy: let yourself be destroyed as long as the area is safe (yourself is willing to be sacrificed for the sake of the country's safety), is a success that prioritizes the public interest rather than personal interests.

Leaders and prospective leaders as implementers of government wisdom must also understand the meaning of the wisdom of *pomaa-maasiaka* (mutual love), *pomae-maeka* (mutual respect), *popia-piara* (joint care), *poangka-angkataka* (mutual respect). Because all the meanings of wisdom become guidelines for government rules in maintaining security, peace in unity and integrity.

3.3 The attitude of individualism

The attitude of Individualism which means the thoughts and views of someone who feels he is a person or group of people who are respected, honorable, have a higher degree, so that others are considered lower. Contrary to Buton's Philosophy *Yinda yindamo lipu somanamo sara* (let the country be destroyed as long as the government). The attitude of elitism is also still present in the government of Baubau City, thus affecting the realization of a democratic government (Munafi, 2014).

Yinda yindamo lipu somanamo sara philosophy: let the region be destroyed as long as the government (the country is willing to be sacrificed for the sake of the government's safety). A good, honest, courageous and moral government with a high moral responsibility is a guarantee to achieve the goals in the country's administration (lipu).

Sara (government) must be maintained, because if the government is good, then the government will remain in a strong position with the support of all the people, meaning that even though the country faces all kinds of internal and external challenges, *sara* (government) must be maintained.

The application of the Yinda yindamo philosophy of lipu somanamo sara (let the region be destroyed as long as the government) must not be separated from the first and second philosophical sentences, because there is sara (government) because there is lipu (the country), there is lipu (the country) because there are peaceful and happy people. At the same time, there is happiness and peace because social life is supported by freedom to seek life (moral wealth).

3.4 The attitude of Liberalisme

The attitude of Liberalism which means an understanding that teaches the separation of state affairs (world) and religious affairs (hereafter). Has a different meaning from one of the Buton Philosophy Yinda sidamo sara somanamo religion (let the government be destroyed as long as it is religion). This trait arises as a result of the development of materialism, where the priority is only material and worldly nature, while spiritual matters are only personal and do not need to be managed together.

Yinda yindamo sara somanamo religion philosophy: let the government be destroyed as long as religion (government is willing to be sacrificed for the sake of religious salvation). Which means that sara (government) is the same as lipu (country), the same as karo (self) and the same as arata (wealth) which is alternating and alternating in nature, but not for religion.

The last religion but the earlier religion because religion is in sara (government), sara is in lipu (country), lipu is in karo (humans), and karo must have property. So religion is contained in the three meanings of the essence of philosophy.

Yinda yindamo sara somanamo religion philosophy (so that the government will be destroyed as long as it is religion). Religion occupies the last position, because religion is a regulation that is better than all regulations covering two lives, the life of the world and the life of the hereafter as absolute power (divine) that cannot be rivaled or defeated by any regulatory power from humans.

4. Conclusion

The tendency to influence community cultural values, then there are obstacles in the application of local wisdom of the government of the Sultanate of Buton in realizing a democratic Baubau City government, namely the tendency of materialism, hedonism and individualism and liberalism which are contrary to the values of the Binci-binciki Kuli (mutually pinching will both feel pain) Sultanate of Buton.

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