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A Cross-Cultural Reference of the 17th Century Bugis Community in the 22nd King of Bone's Diary (Study of Historical Literature)

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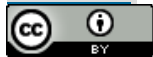
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ABSTRACT

This study aims to explore 'historical literary archives related to local culture' of Indonesia so that certain knowledge about cross-cultural activities, attitude structures, and cultural references that have influenced historical culture can be used as cultural references that are valued as the values of today's society. One of the old texts that contains various cross-cultural events in the past in South Sulawesi is the 22nd Diary of the King of Bone, namely La Tommassongek To appawelling Matinroe in Mallimongan. The works which are classified as historical literature contain experiences, expressions, and cross-cultural understandings of their time. The object of research is the Diary of the King of Bone in the 17th Century AD. The research method used is descriptive qualitative with a cross-cultural psychological approach. The results of the research show that cross-cultural representation in the form of strong individualism-collective values. This is based on four aspects of indicators, namely: a) Harmony in socializing is represented in the relationship between the King of Bone and other powerful kings, as well as foreigners such as the Dutch (Tomarajae); b) Cooperate in social groups that are represented in the culture of building houses, irrigation facilities, places of worship, and cultural celebrations, and; c) Self-control in relation to social groups is represented in an attitude of mutual assistance and protection in defending oneself, family and country; d) Give recognition or appreciation that is represented by mappacella and massolo culture

INTRODUCTION

Historical literature is a record of the past that describes aspects of the culture of society at that time. As a record of past records, history is the object of literature and language in describing cross-cultural events and aspects of humanity.

History is generally written in the form of scientific books that are difficult to understand. Along with the development of technology, history is also revealed in the form of books into other forms of reading such as historical literary works, both in the form of poetry, short stories, and novels. It's nothing new when history becomes a source of ideas for literary works. Actually there is something interesting in observing the rise of literary works with historical backgrounds. Because literary works with historical backgrounds must use in-depth research to strengthen the historical atmosphere in the story. It is also important to strengthen historical facts so that the historical setting used in the literary work is valid and not based on the author's imagination alone, NF Hakim: 2016:

In the context of literature, locality moves dynamically, smoothly and flexibly, although it is often assumed that locality cannot be separated from the cultural community that inhabits it, including issues of culture and ethnicity. Metaphorically, it is an area whose people independently and arbitrarily act as actors and supporters of a particular culture. Or that community claims to be citizens who live in a certain area, feel as owners - supporters of a certain culture, and move in a community with a number of sentiments, emotions, hopes, and views on life that are represented through the similarity of language and behavior in everyday life (Mahayana , 2015: 243).

Historical literature is a creative work that combines historical facts and creative works in the form of entertainment for readers. Historical literature cannot be separated from the depiction of human behavior at that time which was processed into creative works. An overview of human intercultural behavior and behavior or what is called cross-cultural psychology is a science that studies human behavior and its spread while simultaneously taking into account the way that behavior is shaped and influenced by social and cultural forces (Ristianti, 2018). Cross-cultural psychology can draw a substantial amount of information. This

information can be developed to establish the general context of psychological developments, individual functioning, and understanding of the variations in individual behavior that occur in culturally diverse populations.

Through historical literature, culture and human behavior can be understood in the past. Writers and creators of literature can record the cultural representation of society in their time through observations and experiences expressed in the form of literary works or diaries. In the interaction between cultures in several historical literary works, it is certain that there will be differences that represent various cultures and across cultures. An example of historical literature that tells the cross-cultural story of the Bugis, Makassar and the Netherlands, is in the story of Maipa Deapati and Datu Museng, A. Rasyid (2017). Kappala Tallumbatua, Awati Asri (2020), and Syekh Yusuf Almakassary's Oral Stories

There is a cross-cultural story described in the historical literary story above about the interaction of story characters with foreign immigrants, namely the Dutch Convention. Governor General of the Netherlands who fell in love with Maipa Deapati. Culture and ideology of power are the reasons for coercion to seize Maipa Deapati, A. Rasyid (2017). This is where the big conflict arises because it psychologically affects local people's self-references about the hegemony of power and cross-cultural influence. Kappala Tallumbatua is a type of oral literature telling about the history of three Dutch warships that were sunk by Makassar fishermen. There is a story that tells about cross-cultural interactions between the Bugis, Makassar and Dutch people.

Research on cross-cultural literature is a meaning of language. The meaning of a cultural and literary research phenomenon is radically plural, open and sometimes political (Bruner, 1993:1).

This paper attempts to explore Indonesia's 'local cultural archives' as described in Gloria Wekker in her book *White Innocence; The Paradox of Colonialism and Race* (2016), and Edward Said (*Culture and Imperialism*, 1993): that it is certain knowledge and structures of attitudes and references' that 'have influenced historical cultural configurations and self-representations and presently dominant and valued cultures'. Such as the stigma and behavior of the Indonesian people towards the

Dutch at this time, psychologically it is still strongly embedded in the behavior of the Dutch during the colonial era.

In the diaries of the 17th century king of Bone there is a lot of information about the relationship between the attitude of the king of Bone and the Netherlands (Tomarajae in Bugis language) which shows the cultural representation of society at that time. Representation of the culture of the people who are harmonious and very different from the attitude and understanding of the Indonesian people towards the Netherlands today. Even the docile and obedient attitude of the autonomous kings under the control of the 22nd Bone King's power.

The selection of research material is based on cross-cultural representations in local historical literature with problems that are still often associated with the historical culture of society and the current cultural attitudes of society. Like the cultural history of today's society, stereotypes of the Netherlands are often found.

Therefore, by examining the 22nd King of Bone Diary, it is hoped that it can uncover historical fact factors that exist across cultures in society and at the same time combine them with elements of imagination as the embodiment of literature that creates a world of possibilities.

METHODS

This study uses a cross-cultural psychological approach. The object of research is the book "The data used in this paper are historical literature from the Bugis-Makassar area which has been translated into Indonesian. The manuscript is entitled Diary of the King of Bone 22nd century k-17th century La Temmassongek To Appawelling" which belongs to historical literary works. This manuscript was translated by Asmat Riadi Lamalleng. documented by the Makassar Regional Library and the Language Research Institute, Makassar Department of Education and Culture.

Based on cross-cultural representations that occurred in the 17th century AD, the dimension of individualism-collectivism cultural values became a measuring tool. Hofstede's theory suggests that universally the dimensions of cultural values are individualism-electiveism (IC), power distance (PD), uncertainty avoidance (UA), and masculinity (MA). The measurement tool used is the Individualis

Collectivism Assessment Inventory (ICAI) which consists of several items described in terms of more general cultural values (eg obedience to authority, social responsibility, sacrifice and loyalty). Based on these aspects, a number of data items are then compiled which are presented in relation to the four social groups of the interacting parties, namely: 1) family, 2) close friends, 3) colleagues, and 4) strangers (strangers).

RESULTS AND DISCUSSION

The cross-cultural representation in the diary of the 22nd Bone king refers to the theory of cross-cultural psychology. Hofstede's theory suggests that universally the dimensions of cultural values are individualism-electiveism (IC), power distance (PD), uncertainty avoidance (UA), and masculinity (MA). The value dimension of individualism supports its members to be autonomous, emphasizing their personal responsibilities and rights. The value dimension of collectivism supports its members to align their goals and interests with the group, and even if it is necessary to sacrifice themselves to maintain group harmony. The power distance dimension is the degree of inequality in power (power) between individuals who have high and low status or power. Matsumoto called it the difference in status among its members. Uncertainty avoidance is the degree to which culture develops institutions and rituals to deal with anxiety due to uncertainty and ambiguity. Masculinity is the degree to which a culture supports gender differences among its members.

Affective individualism includes aspects of exciting life, varied life, pleasure, and enjoying life. While intellectual individualism includes aspects of a peaceful world, social justice, helping, being responsible, honest, forgiving, equality, loyalty, wisdom, freedom and accepting one's share. It is based on four aspects (indicators), namely: a. Harmony in socializing (social harmony) b. Cooperate in social groups (cooperation in social-group) c. Self-control in relation to social groups (self-control) d. Sharing recognition or awards (social sharing of recognition).

The representation of Bugis culture in Raja Bone's Diary contains the values of individualism and collectivism represented in the form of: a) directing social activities (social concern), b) joy of life (harmony), c) community cohesiveness, d) social hierarchy, e) intellectual individualism, f) affective individualism, and g) mastery.

1. Individualism-Collectivism in Cross Culture of the 17th century

Cross-cultural representations in the forms of individualism and collectivism in the Diary of the King of Bone are shown in the forms of individualism and collectivism. The value dimension of individualism is to support members of the community to have responsibility and be independent and have personal rights, while the dimension of value of collectivism is to support community members to align their goals and interests with the group, and even if necessary sacrifice themselves to maintain group harmony.

The dimension of individualism value is shown in the mappacella and massolo traditions. This culture is carried out as recognition,

appreciation and invitation to the king, family, relatives, colleagues and foreigners who are in royal activities. For example, in the king's inauguration ceremony, family, relatives, colleagues and foreigners come mappacella. A ritual of offering betel leaf as a symbol of recognition and acceptance as a ruler. The mappacella culture is accompanied by the massolo culture, namely sending gifts or gifts. Passolo forms based on social strata of family, close relatives, colleagues and strangers.

Passolo is a form of gift made by family, relatives, colleagues, and foreigners to the king and his family at thanksgiving events, weddings, births, moving houses, commemorations of the day of death, giving forgiveness or freeing slaves.

The mappacella ritual culture can only be carried out by vertical relations between individuals and close relatives of the king. No cultural rituals were found to be carried out by community groups. This shows that mappacella represents the value of respect from individuals to individuals with higher social strata.

Table 1. Forms of Cross-Cultural Activity in the Diary of the King of Bone

<i>Cross culture</i>	<i>Family</i>	<i>Best friend</i>	<i>Kolega</i>	<i>Foreigners</i>
<i>individualisme</i>	<i>Mappaota, mappacella</i>	<i>Passolo, Mappaacella</i>	<i>Passolo, Mappacella</i>	<i>Passolo</i>
<i>kolektivisme</i>	<i>Passolo</i>	<i>Passolo</i>	<i>passolo</i>	<i>Passolo</i>

The Passolo culture is a culture that is heavily mentioned in the King's diaries. The tradition of giving passolo from the king to the family is usually in the form of slaves (people to be employed in the family). The number of passolo according to the degree of closeness in the royal family.

Mappacella culture is a culture of individualism in the form of respect for kings, family and relatives which is represented in the tradition of giving betel leaves accompanied by giving passolo (money or other objects). Mappacella culture is often represented in welcoming the arrival of the king to an area or another kingdom.

The form of passolo from the king to relatives is in the form of money and other objects, while the form of passolo from relatives and colleagues to the king is in the form of horses, buffaloes and money as a value of appreciation, helping others, being responsible, togetherness and acceptance.

The form of Passolo from foreigners (Tomarajae, Holland) is in the form of ship equipment, cloth, spun yarn, rose water, and spices. There is also a form of passolo from the king and his wife to his relatives in the form of a small ship (tope). A slave freed by the king then the slave performs the mappacella tradition to the king as an expression of gratitude. The value of individualism contained in it

is re-acceptance as a person who is given a free or liberated life.

The values represented in individualism collectivity culture include aspects of the world in the form of respect, living in peace, social justice, helping, being responsible, honest, forgiving, togetherness, loyalty, wisdom, and accepting one's share. Can be seen in the following king's diary:

September 1752 AD (Shawwal 1162 AH)

2 22 : Wajo's envoy returns

3 23 : Interpreter I Pici is coming, ordered by TomarajaE to bring a letter.

5 25 : A messenger from the Ware people came to convey the death of my brother Arung Pattojo.

6 26 : TomarajaE's congratulations came from Ujungpandang, in the form of ; boat tope 4 kaju – gauze 2 cinde threads 5 sheets – appakkoingeng 1 pontu – jenne Mawara 4 pontu – 1 pack of spices. Ancajikku KadhiE brought Tobina's legacy. I fully surrender to my ancajik, seeing how good it is, but he still acts according to the will of syara'. Only the children of Tobiba's Ajinya inherit it. As for the inheritance, they are: one person named Toangku - one alameng - one keris - one badik - one silver belt and one Al'Quran.

7 27 : Going to Su (Makassar), Datu Baringeng meets TomarajaE, brings one person.

I received I Baralla's dowry, one kati-one tai'. I gave I Laena 44 September 1752 M, (Zulkaidah 1165 H):

11-(2): I took it to Palakka Daengna I Seno to take a bath, I passed the dam. I was stymied by people working the dam. Daengna I Seno promised two buffaloes, ketupat and palm wine. I left Palakka and arrived at Majang. I was paid one tai' Daengna I Seno 4 real.

12-(3): I left Majang and arrived at Bone. I was paid Tomarilaleng MatowaE 100

13-(4): Arung Manajeng's son, I Sitti, passed away. Daengna I Seno went solo on a kaju tope ship.

14-(5):La sale received money from me 384 real. I asked to present Puatta MatinroE ri TipuluE. Feed the people working the dam.

15-(6): Year 1165 month of Zulkaidah began laying the bricks (laying the first stone) of the Bone mosque

No activity of the mappacella tradition was found from foreigners (Dutch) to the king and his family, but very much was found in the king's records about massolo cultural activities from Tomarajae (Netherlands) to the King of Bone. The activity of giving passolo to Tomarajae from the King was also found in the form of one person (slave). Slaves in the king's record as gifts for people to work with decent living rights.

This shows that the mappacella tradition was not carried out by the Tomarajae, but the Massolo culture was followed by the Tomarajae. There is a difference in the custom of giving passolo, namely if it is carried out by local people then it is preceded by the mappacella tradition, but if the people are cross-cultural like foreigners then the mappacella culture is not preceded by the mappacella tradition. The mappacella culture also applies to the subordinate kingdoms of the Bone kingdom when they want to hand over Passolo

1. Inequality of Power across Cultures in the 17th Century AD.

The power distance dimension is the degree of inequality in power (power) between individuals who have high and low status or power. Matsumoto called it the difference in status among its members. There is a difference Data showing the degree of inequality (power distance) shown in cross-cultural activities in the diary of the king of Bone in the 17th century AD, such as giving passolo in the form of slaves and freeing slaves and the obligation of small kingdoms to deposit agricultural and livestock products to the king of Bone.

Power inequality is also shown in massolo culture in the sphere of family, relatives, colleagues and strangers. Giving passolo from the king to family, relatives, colleagues and foreigners based on social strata. Passolo in the form of slaves shows social strata as indicated by the number of slaves as passolo. The mappacella

tradition is a tradition carried out as a tribute to individuals with a higher social stratum.

Passolo in the form of a slave given by the king to close family, relatives, colleagues, and foreigners is usually carried out in events such as weddings, births in the family, circumcision in the family, moving family members' houses, and

freeing slaves. Giving passolo in the form of slaves is not done for ordinary community groups and foreigners who have no influence in society. Passolo in the form of slaves was also carried out by the king according to the number of strata in the royal family.

Table 2. Passolo in the Form of a Slave Given by the Following Kin

Passolo	Family	relatives	colleague	foreigners (Dutch)
Wedding	2-5 People	1 People	-	-
Born	2-3 People	1	-	-
circumcision	1 People	-	-	-
Moving house	1 People	-	-	-
Slave liberation	1 People	1 Family	1 People	1 People

The liberation of slaves was carried out by the king by buying people or families who were used as slaves by the community and then handing them over to family, relatives, colleagues, or foreign immigrants as passolo.

The data above shows the degree of inequality in society which is shown by the culture of buying and selling slaves and the form of passolo that was carried out in the royal family. Cross-cultural activities between the King of Bone and the minor kings are represented in the form of attending royal activities, parties and thanksgiving events, as well as invitations to mutual cooperation activities. Even though the small rajas have regional autonomy rights, there is a lot of data found regarding annual activities in the form of being obliged to deposit crops and livestock every season to the king of Bone. The obligations of the autonomous kings around the kingdom of Bone show an inequality of power. Historically, the small king was controlled by the king of Bone, so he had to deposit crops and animal husbandry every harvest season to the king of Bone. This can be seen in the data on the amount of rice stored from other kingdoms:

September 1752 (Ramadhan 1165 M)

131 : Mulai puasa.

Tomarilaleng loloE pergi ke su (Ujung Pandang) menemui TomarajaE (Penguasa Belanda di Makassar).

153: Saya suruh tanam jagung dekat rumahku

164: Saya beli I Raba, I Sapia dengan anak-anaknya (hanya bicara). Tamarilaleng MatowaE yang bernama I Rucina yang menerima pembayaranku empat real.

197: Mulai diukur arasenna (balok panjang yang menusuk tiang) SalassaE.

208: Didirikan Tenrotenrona (balok penyanggah atap) SalasaE,

21 9 : Lubang untuk tiang SalassaE mulai digali. Pada Tanah yang akan ditempati SalassaE, dijaga oleh Bissu dan dibunyikan genrang Tellu (jenis pukulan gendang)

24 12 : Saya bowai (acara selamatan) SalassaE.

Satu orang dijadikan jalapang (semacam tumbal)

Saya (Arumpone) pakai sigara dan permaisuri pakai tope

Tomarilaleng MatowaE naik massabong.

27 15 : Saya mengadakan pengajian untuk Puatta MatinroE ri TippuluE, 43 real sedekah.

30 18 : Acara potong rambut (tradisi untuk pertama kalinya memotong rambut bagi anak kecil). Saya dan Daengnya I Seno menghadirinya. Daengna I Seno memberinya satu orang dan saya memberinya dua orang.

Tomarajae (Netherlands) is often mentioned in royal records in cultural representations of visiting one another. For example, the Netherlands complied with the king's invitation to review the construction of the Bantimurung dam, attended the royal family's wedding, and resolved legal issues committed by citizens of the kingdoms of Bone and Tallo. The legal settlement was carried out based on the king's prerogative by informing the Netherlands of considerations when it comes to cross-cultural issues such as citizens stealing from Dutch territory.

CONCLUSION

According to many previous studies, garlic has a substance called Allicin which can inhibit the growth of gram-negative bacteria by inhibiting RNA production and lipid synthesis. In theory, the Allicin substance contained in garlic can be used as an anti-diarrhea drug. After conducting various studies using garlic extract on various types of bacteria that cause diarrhea, it was found that the effectiveness of garlic is relatively high due to the nature of garlic which has a digestive system. better resistance of the ability of bacteria. Garlic extract has the highest effectiveness against E. coli bacteria based on in vitro studies conducted, compared to Salmonella, Shigella, V. cholerae bacteria according to the characteristics of these bacteria.

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