

# The Kingdom of Baebunta, North Luwu, South Sulawesi, Indonesia in the XIV-XVI Centuries

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**Abstract:** This study aims to determine the obedience of students to the norms that apply at the Junior High School 5 Tanete and also to find out the efforts made by Civics teachers in increasing student obedience to the norms that apply in schools. This research is a type of qualitative research. The informants consisted of the principal, Civics teacher and several students. This research is located in Sapan Village, Pana' sub-district, Mamasa Regency, West Sulawesi, to be precise at the Tanete 5 Junior High School. Data collection techniques using documentation, observation and interviews. Data analysis begins with data reduction, presentation of verification data, and concluding. The results showed that the description of students' obedience to the norms that apply at Junior High School 5 Tanete is quite good, it can be seen from the record of violations that are still quite small and there are no fatal violations of norms, the interaction between students looks friendly and disciplined, this is enough to explain that students in these schools generally obey the prevailing norms. Meanwhile, the efforts made by Civics teachers to increase students' obedience to the norms that apply in schools are by acting as coaches, motivators, trying to be good role models and giving sanctions to students of Tanete 5 Junior High School.

**Keywords:** The Role of Civics Teachers, Student Obedience, Norms, School Environment

## I. INTRODUCTION

Most people in South Sulawesi, including the Luwu people, believe that Tanah Luwu is the oldest kingdom and the origin of all major forms of civilization in the Bugis Land [1]. This is illustrated in Epos I Lagaligo which consists of 37 episodes with the central character Sawerigading.

From the point of view of folklore, the story about Sawerigading is classified into the Myth category which contains stories about humans and other motifs (Creation of man and other motifs) related to the cultural carriers (Demigods and culture heroes) [2].

Luwu Regency is now part of the former territory of the Luwu Kingdom which stretches from the northern part of Bone Bay extending from the Tana Toraja area, north to Central Sulawesi, east to Matano (part of Southeast Sulawesi). In 1999 Luwu Regency had become two regencies, namely North Luwu Regency with Masamba as the capital and South Luwu Regency with Palopo as the capital [3]. Even though this has happened, the residents of these two regencies still exist calling themselves *To Luwu* (Luwu people) which is confirmed by the

similarity of taste in a culture which they call Luwu Culture. Likewise, they call it *dua watakale, seddi innawa* two bodies one conscience.

Due to consideration of the size of its territory, the Luwu Kingdom during the reign of Batara Lattu considered it necessary to be assisted by several personnel to run the government. This is where the term *Anak TelluE* appears, which in the system of government of the Kingdom of Luwu consists of the areas of Bua, Ponrang and Baebunta [4]. The three regions are led by those with the title for the Baebunta area with the title Makale, while the Ponrang and Bua areas have the title Maddika [5].

In the XIV century, the Kingdom of Luwu began to emerge as a centre of political and economic power, it can be seen in the diversity of archaeological remains since the prehistoric period between the Neolithic era and the Proto-Historical era have been found in the Rongkong, Sabbang Loang Pinanto, Wotu, Matana and Ussu plains and even their influence to the west coast of Southeast Sulawesi.

The richness of material culture found in Baebunta testifies that the cultural activities of the past and thus can fill the void of the historical period of Luwu in general and Baebunta in particular which is often absent from the observations of our historians.

In this study, Baebunta examined several archaeological remains of the XIV-XVI centuries, in the form of material cultural relics such as pre-Islamic burial systems, ancient residential locations and others. Some of the problems from this research that will be studied are the formation of Baebunta into the *Anak TelluE* Kingdom and why Baebunta chose a settlement base around the mouth of the river, as well as how the shape of the distribution of Baebunta's archaeological remains in the XIV-XVI centuries.

The objectives to be achieved are to provide an overview of the process of the formation of Baebunta as the *Anak TelluE* Kingdom as the domain of the Luwu Kingdom and to reveal, document various types of archaeological remains in Baebunta in the XIV-XVI centuries, and explain the development of economic, social and political activities.

## II. METHOD

This research is historical and archaeological research that seeks to provide a more in-depth picture of the formation of the Baebunta Kingdom as the Son of *TelluE*, as well as analyse archaeological findings in the XIV-XVI centuries.

The implementation of this research carried out four main activities. The first is Heuristics, namely collecting sources in the form of archives, research results and articles, which are related to research problems [6]. The second activity is critique, in this case a critique of documents is carried out, especially to find historical and archaeological factors. Criticism is used from various documents, both from the Luwu Regional Government, the South Sulawesi National Archives and the Jakarta Central Archives, the Makassar Archaeological Center Office and the Jakarta National Archaeological Research Center, as well as the South and Southeast Sulawesi Historical and Archaeological Asylum Offices. The third activity is to interpret the historical and archaeological factors found. The fourth activity is to present the history of the Baebunta Kingdom in the XIV-XVI centuries and archaeological findings.

The research was conducted in Baebunta District, North Luwu Regency, especially at Baebunta settlement sites such as Tinoe Sassa, Sabbang Loang, Pinanto Site, Tirosoe Site and Baebunta Fort Site. The approach used is a textual approach that uses archives as the main source and historical analysis [7]-[8]. Since this is a historical archaeological study, another approach is an artifactual approach to the findings, as well as archaeological analysis. The types of data collected are 1) Research reports; 2) Archives at the Luwu Regional Government Level II; 3) Letters and; 4) Archaeological objects found by excavations, as well as illegal relics or illegal excavations.

## III. RESULTS AND DISCUSSION

Important Archaeological Sites in the Baebunta District area, there are at least two large site complexes, each located in the Rongkong and Tanutu Watersheds. In the Rongkong River Basin, the site is divided into two locations, namely Sabbang Loang I and Sabbang Loang II, while the Tanutu Watershed contains TMoc, Pinato, Tirosoe and Fort Baebunta sites. By paying attention to the distribution of archaeological remains at several sites in Baebunta, it can be grouped into three types of findings that dominate, including glass beads, pottery fragments or local ceramics (pottery), and foreign ceramics.

The use of beads as a universal cultural element can be proven from the findings of archaeological sites, as well as their usefulness to date in several ethnic groups [9]. One of the uses of beads related to religious elements is found at graves or worship sites [10]. Other cultural elements that can be associated with beads are elements of living equipment and supplies, namely clothing and jewellery [11]. Clothing and jewellery in the broadest sense are important cultural objects found in almost all nations in the world [12].

Some of the beads found in Baebunta were found at Sabbang Loang and Pinanto sites, but only plain beads were found along with other finds such as kereweng, iron, bone and foreign ceramics. Pottery materials from the Sabbang Loang and Pinanto sites consist of two types, namely coarse and fine, rough pottery is generally made of soil material that contains a lot of sand. This type of shard shows a coarse texture and large pores. Meanwhile, fine pottery is made of pure clay without a mixture of sand with small pores.

These findings were mostly concentrated in plain earthenware, and very few were ornate. This can be seen in the excavation of a jar (*gumbang*) in front of the Baebunta Sub-District Office which found pottery in its intact form, but after being lifted to the surface of the pottery it broke. Thus, it can be said that the pottery at the Sabbang Loang site serves as a container as well as a provision for graves in the primary burial system, as well as the secondary burial system. The findings of special pottery at the Sabbang Loang site are very prominent, even in some of the findings that still appear to be pre-Islamic burials. Besides the findings, other pottery distributions were used as household utensils or necessities of daily life and some were also ritual tools or offerings.

Most of the findings at the Baebunta site are foreign ceramics. Foreign ceramics as an object of study about one aspect of past culture. War ceramics as a means of revealing past cultural problems and are important data that can provide a lot of material for research on issues of past Indonesian culture. Ceramics is one of the historical pieces of evidence that strengthens the opinion that in the past, since around the beginning of the Christian era, there have been cultural contacts and trade relations between Indonesia and abroad, especially in India, China, and Arabia (Suantika in Bagus 2017) [13].

Ceramic is one of the archaeological objects that are not easily destroyed by age, even though they have been stored for hundreds of years in the ground [14]. This characteristic is beneficial for the interests of archaeological research because South Sulawesi does not have cultural heritage such as the temples in Java which are relics of Hinduism. But rich with ceramics and cultural relics stored in prehistoric caves, enough reason for pride in the field of archaeology. From the data collected, it is evident that in all areas of South Sulawesi, without exception, ceramics have been found, including all kinds that have been found in Indonesia (Report on collecting historical and archaeological data).

The emergence of Baebunta as a kingdom is of course supported by several aspects, including the existence of economic resources and the existence of relations with the outside world such as a trade network, so that in turn it will form a state or kingdom that exists. Adequate natural and environmental resources in the Baebunta area have an important position, especially for the growth of complex social life. David Bulbeck and Lan Caldwell mention that Luwu had an important phase around the XIV-XVI centuries, a phase where there was a change in the form of concentration of settlements from residential enclaves in the area. the coast of

Bone Bay to Pattimang [15]. Malangke The central location of this focus provides advantages, among others, because of its strategic location at the mouth of the Baebunta river and the potential for sago plantations to supply a large population [16]. In addition, from here sources of production such as iron ore, gold and resin are transported from Limbong. While Seko and Rongkong a sources of iron minerals.

The Seka iron industry area has been recorded by Van Heekeren, which is one of several places where iron was processed in the past [17]. As it is known that the scope of one of the main potential supporters of the growth of Baebunta culture, especially the economic sector. One of the disciplines of archaeology is also aimed at knowing the state of geography, a clear idea of the economic basis, how to use the environment, the power of thought and the progress of the community in a place of residence [18].

Luwu may have started to grow around Bone bay between Ussu, Cerekang, Rongkong, Limbong and Malangke in the XII-XIII centuries when Bugis immigrants occupied a lowland to take part in the trade of iron-nickel and other products from around Lake Matano and the mouth of the Baebunta river. Another assumption is that an iron-nickel ore smelting industry and exporting it for the manufacture of kris with the prestige of Luwu in Java had started in the XIII century [16].

Many factors can support the growth and development of civilization in geographical space. These factors can be in the form of position, a potential source of materials, soil fertility, distribution of resources and so on. Baebunta is generally a mountainous area covered with dense forests and plains to the east of the sea of Bone Bay. Commodities of sago, rattan, resin, and wood seem to never run out. From the illegal excavations and excavations carried out, evidence was obtained in the form of lumps of resin as fact indicating the existence of ancient pre-Islamic trade interactions. Without ruling out other findings in the form of foreign ceramic containers, pottery, metal fragments of iron, glass beads, bones and others. What is clear is that the archaeological material can provide an overview of the context of the findings as support.

The exploitation of production resources is inseparable from how to utilize the environment, thinking power and progress of the community as an economic basis to support the continuity of an own economic government. With this kind of trade description, it will give us an idea that one day we will achieve an increase in the economic life of the royal community, and will give birth to a system of political power because the king or local ruler is in control or ruler in a kingdom area. Meanwhile, Baebunta in determining and placing the royal settlement bases, starting from the Tinoe Sassa, Pinanto, Tirosoe and Baebunta Sites, is because, in addition to functioning as a fulfilment of the needs of people's lives, it also functions as a transit port.

In fulfilling the needs of people's lives as in prehistoric (Neolithic) times, it appears that they are dependent on nature and their environment as natural resources [19]. One aspect of life that is very important is the human effort to meet their

needs, especially food, land can determine the supply of plants for humans or the Baebunta community, but there are still possibilities for other options due to knowledge and development of the use of nature. Changes in habitat can be the cause of the progress or decline of a community, according to the resulting process [18]. And one of the natural resources that play a very important role in understanding life is the river. The river is a source of fresh water to drink and can be used to irrigate rice fields and more importantly as a transit port, for Batara Lauu, both kingdoms are led by the human nation, starting with the third Datu, namely the King Simpanusiang.

Because the Luwu Kingdom is large and has a very wide area, it is of course not easy to carry out the government without the help of several regional rulers. So during the reign of King Luwu II Batara Latu, three regions were formed, namely: 1) Maddika Bua; 2) Maddika Ponrang and; 3) Makole Baebunta [20]. Each region is led by a regional head, who is likened to the current governor [21].

By observing the remains of Baebunta's archaeological material, it is known that in the early days of the emergence of the Luwu kingdom, Baebunta had carried out his royal activities. So long before the reign of Sultan Patipasaung *Anak TelluE* had functioned as the Kingdom of the Triplets. This is evidenced that when there was a change of government, Patipasaung was appointed as the 16th King, his brother Pariaraja with the title Somba Opu did not accept this fact, and finally a civil war broke out.

The upheaval in the Luwu Kingdom to fight for the throne caused a dispute between Crown Prince Pattiaraja and his younger brother named Pattipasaung [22]. Maddika Bua became the initiator and head of peace and finally, the civil war ended with the handover of power to the rightful king Pattipasaung by his brother Pantiaraja. Meanwhile, the three supporting kingdoms of Luwu, namely Bua, Ponrang, and Baebunta were raised to the status of *Anak TelluE* or the Three Main Kingdoms in Luwu. At that time the Luwu Kingdom began to develop to organize itself by compiling traditional instruments so that the sense of Adele, Lempu Tongngeng Sibawa Getteng continued to exist in Luwu for all time [20]. If we look at the position or status of the anak tellu'e: Maddika Bua, Maddika Ponrang and Makole Baebunta in the organizational structure of the Luwu Kingdom government are in a very important position, namely *Ade' Asera* and *Ade' Seppulo Dua* [4].

Because of their great service, the three twin kingdoms were awarded the Star of Honor by His Majesty Raja Pattipasaung, not gold and silver, but they were appointed as the "beloved children" of the kingdom as triplets as "Anak Tellu'e". The honorary star has a very high value because it was also determined by Datu, that whoever will be appointed as Makole Baebunta, Maddika Bua or Maddika Ponrang then they are entitled to the title [21].

#### IV. CONCLUSION

From the results and discussion of the research described earlier, it can be concluded that:

1. The Kingdom of Baebunta is a residential development that has experienced displacement over a long period from upstream to downstream of the Tanutu Baebunta river. Starting from the Tinoe Sassa site, then to Pinanto, Tirosoe and then to Baebunta.
2. Material culture remains in Baebunta, in the form of various findings, namely bones, earthenware fragments, foreign ceramics and iron fragments and glass beads which are estimated to have lasted from the XIV to the XVI centuries which show the existence of a concentration and distribution of political-economic entities. which is very likely, was occupied by the Kingdom of Luwu between the XII-XIV centuries AD.
3. The Tamutu Baebunta River and the Rongkong River are navigable rivers to Pattimang and then to Bone Bay. They have played an important role as a road network for transporting forest products such as sago, rattan, resin and timber. And one of the important commodities at that time was the source of iron material as one of the main factors supporting the development of the Luwu Kingdom's political economy.
4. During the reign of King II Batara Lattu, the Luwu Kingdom divided its territory into three parts, namely the Bua Region, the Ponrang Region and the Baebunta Region. This was because the Luwu Kingdom was very wide in the territory, starting from Pitumpanua Siwa, to the east covering the Gulf of Bone, part of Mekongga, Kendari border, Southeast Sulawesi and reaching Pendolo, Tentena and Poso, Central Sulawesi.
5. The formation of the *Anak TelluE* Kingdom in Luwu was during the reign of King Luwu XV Patipasaung, the second son of King Luwu XIV La-Patiware (the first King of Luwu to accept Islam in 1603 AD) in South Sulawesi.
6. Baebunta with his status as the Son of *Anak TelluE*, revealed the kingdom with the largest area of the others. Likewise, it is the main supplier of economic resources, in the context of the continuity of an existing country or kingdom, and much archaeological material remains.

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