CULTURAL DIMENSIONS ANALYSIS OF THE PHILOSOPHY SARA PATA ANGUNA IN BAUBAU CITY SOUTHEAST SULAWESI PROVINCE

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ABSTRACT

This study aimed to analyze the cultural dimensions Sara PataAnguna as a philosophy of life in Buton, Baubau City, Southeast Sulawesi Province. The approach used in this study is a qualitative descriptive-analytic method. Data was collected through observation, interviews and documentation. The results showed that there are four dimensions of culture in philosophy Sara PataAnguna namely: 1) the culture of shame expressed through maekapomae term, 2) a culture of mutual nurturing expressed through foster popia term; 3) culture love each other expressed through masiakapomaa term; and 4) a culture of mutual respect expressed through angkataakapoangka. These four dimensions of culture in philosophy Sara PataAnguna gives legitimacy to the way of life, beliefs, institutions and rules of the community in the Baubau City.

KEYWORDS: Dimensions, Culture, Philosophy, Sara Pata Anguna.

A. Preliminary

Local culture has many variations, but almost the same in terms of meaning. Local culture is often referred as local genius, local wisdom, and in the context of people's lives is often referred to as the spirit of the community. As a nation who rich in culture, Indonesia has the advantage of local culture compared with other nations. Local culture is born along with birth of the tribes that inhabit each region. At the same time, the culture was born, grow, thrive, and not a few were used as a philosophy of life by kingdom or sultanate in past.

In general, local culture tend to have a transitory nature, but lived long enough. It is developing, adapting, and affect the lives of the people in a particular area. The uniqueness and main essence are a long historical continuity. Local culture also be dynamic, rise and fall, united and separated from each other, and sometimes drowned and buried by time and the strong influence of external flows.

Local culture is often associated with history, because the empirical phenomenon of nature and character can be expressed in patterns of mindset of acts and deeds of individuals and social groups are growing in line with human life. Local culture also gives legitimacy to the way of life, beliefs, institutions and rules that already exist. One source of legitimacy is the reality that certain actions will be carried out only because other people do the same thing in the past or a particular belief is accepted solely because they receive it.

One of the local culture of Indonesia, particularly in Southeast Sulawesi Province Buton is Sara PataAnguna. This philosophy departs from the pattern of leadership-bhincikibhincikuli internally applied to the Sultanate of Buton, where one leader must have a sense of shame, fear, shy, affectionate, preserver, and repentent. This philosophy is the legal basis used as the basis of values, ways of thinking, and also as a source of law Sultanate of Buton. The philosophy of later born Sara Pataanguna.
Sara PataAnguna as a philosophy of life, the local knowledge as a collective identity to ensure and strengthen the primordial loyalty to the nation and community groups on Buton. Local knowledge is what many acts as a binder citizens or members of the public in certain areas of life, among others, are the areas of leadership and governance.

Along with the birth of regional autonomy in the governance of Indonesia, then reappears awareness of the importance of local culture in the context of national life, especially with regard to the pattern of leadership. The rise of interest in the principles and procedures of leadership and democratic governance as well as the root of people's lives can be seen as a step to the basic essentials and the theory and practice of democracy itself. Direct participation of the people in fact is the basis for maintaining a healthy social life, conducive, and dynamic in the era of regional autonomy, and it can be driven by the philosophy of the local culture, which exist in certain areas.

Various issues are related the need to dig up the local culture Sara PataAnguna in Baubau city, especially in governance, can be identified as follows: firstly, the noble values contained in the local wisdom has been widely abandoned in managing government organizations, secondly, pillars Sara PataAnguna not much understood in managing government organizations. Related to that, it seems necessary exhumed local cultural values, either in the form of poems, advice, proverbs, Seloka and so forth, to rediscover local knowledge that can be used as a reference in building civilization. In this context, the research on the ‘Analysis of the Cultural Dimensions of Philosophy Sara PataAnguna in Southeast Sulawesi Province Baubau City’s is very important. Objectives to be gained from this research is to analyze the dimensions that is contained in the philosophy of Sara PataAnguna, and how that term affect in build Baubau City, Southeast Sulawesi Province.

Some studies, theories, and concepts can be expressed in this research include:

1. Concept of Culture

Sociologists such as Durkheim and Mauss (1971) defines culture as a mode of moral region surrounding a nation. Braudel (1984) defines culture as a cultural region, a set of characteristics, and cultural phenomenon, while Wallestein (1992) defines it as a set of views, habits of social structures and specific cultural patterns in create various welfare and be there with the presence of a variety of phenomena.

In Sanskrit, meaning buddhayah culture. This word is the plural of mind or intellect. As such cultures can be interpreted as the character of a human mind. In English, term of culture comes from the Latin Colere. Understanding the broader of culture revealed by Tylor (1832-1917) that"culture or civilization, taken in is wide ethnographic sense, is that complex whole the which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society ". According to him, culture is very complex. In this culture are contained various knowledge, belief, art, morals, law, customs and other abilities from any person as a member of society. BaguSoemardjan and Soemardi said culture is a means of the results of work, feel, and the copyright society.

Level of culture, including the local culture, revealed Ndraha (1997: 44-45) that the level of culture can be defined according to the quality and quantity of sharing which value in society. First, more people are embracing to obey a value, what means is the higher level of culture. Seen from this angle, there is a global culture, regional culture, national culture, and the local culture. Second, more basic arrangement of value, more stronger culture they have. Seen from this angle, culture can be grouped into a strong culture, medium culture, and weak culture.

The process of birth the local culture through consensus and agreement together in a distinctive ethnic and community. Esteem (1999: 114) states that the process of cultural formation through two things. Firstly, through conflicts, a value likely to be rejected and replaced with a new one. Secondly, through the consensus of excellence values that typical or special. The birth process is an agreement which becomes common property, so the local culture should be kept together in order to
stay alive and give color to the public although at a different time and place.

In general, the function of culture is to give the image of individual and the group. Ndrah (1997: 45) detailing the culture functions as follows: (1) as the identity and image of a society; (2) as a binder of a society; (3) as a source of inspiration, pride and resources; (4) as the driving forces; (5) as the ability to create added value; (6) as a pattern of behavior; (7) as an inheritance; (8) as a formalization; (9) as a mechanism of adaptation to change; and (10) as a process that makes the nation congruent with countries that formed the nation-state.

To understanding that opinion, it appears that culture is an identity formed by various factors such as history, conditions and terms of geography, social systems, political, economic, and values change in society. Dynamics culture is formed through a process of learning, the culture also contains norms of behavior which outlines the limits of social tolerance, cultural as well as a pattern of behavior that without orders, people will do its job.

2. Local Culture and Autonomy

Autonomy is associated with the local culture is a tool that allows people to have control over a variety of matters they deem important and the creation of the best state to develop local culture. Autonomy also as a vehicle for expressing the culture in a society, education and ethnic languages, including their diverse life orientation. Essential idea of local culture in autonomy is that the people in that region should get the right and responsibility to make decisions on issues that directly affect in their lives. In this position, the process of maturation as a citizen greatly influenced by sociocultural that has been attached to the community.

Public participation in the context of real autonomy is foundation of the modernization citizenship, because the institutions of society who will be with all the decision-making process allows the creation of a more direct democratic practice, in which individual voices can be heard more easily. Cases in countries that embrace the district system, a typical federal and local dominated region. Regional autonomy can’t be separated from the flow of information and communications that directly affect the way of thought and often threaten the socio-cultural tradition that has lasted a long time. Thus, the local government structures need to be staged on community values and determine options to the public, but needs to be adjusted to the latest developments and global demands occur.

On the other hand, the development of regional autonomy was also followed by ethnocentrism. In the context of regional autonomy study, ethnocentrism or ideology centered on the community, is actually a normal phenomenon. Byrne (1981: 22) reveals that local government would be efficient because officials from the local community, so has the local knowledge and commitment to the local area and local people. According Surbakti (2000: 8-9) authority granted to regional autonomy is to maintain and develop the local cultural identity. Without broad autonomy, the areas will lose the local cultural identity. Autonomy is also likely to result in deterioration of the national integrity and encourage the strengthening of sentiment and local identity, which in the context of Indonesia is often known sons of the soil in filling positions at the local level. Meanwhile, Cheema and Rondonelli (1983: 312), states that some account must also be taken of the potential obstacles to decentralization arising from the existing political structure and styles, traditional cultural or behavioral characteristic.

Birth of ‘local loyalty’ partly due to factors related by blood, race, language, region, religion, and tradition. It is rather difficult to eliminate primordial sentiments, so that needs to be done is to facilitate the local loyalties within the national framework. As expressed by Weiner (1993), one way to create national integration that “the establishment of national loyalties subordinate culture without eliminating the policy of” unity in diversity “politically characterized by ‘ethnic arithmetic’. It remains to be seen whether the ideal of unity and diversity, that is political unity and cultural diversity can be the foundation for the modern states. Perhaps the most promising prospects are Reviews those in which no single ethic group dominates”.

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The function of the local culture in autonomy faced with two things: first, ordered local culture and secondly, local culture that ruled (bureaucracy). Local culture for the ruled whose functions include: (1) give the color and feel of the value contained in the programs of local government; (2) into the power and potential of preserving unity and (3) strengthen the identity formation process of a society, nation and even the nation-state.

Local culture have a minimum of three dimensions, namely first, dimensions of society (ruled), the second dimension rule (the government), and the third dimension of development programs. These dimensions in a chain of interrelated and mutually give meaning. In the first dimension (ruled), demanding quality and satisfaction in the public service and civil service. The second dimension (the government) to formulate the success of development programs based on performance in maintaining the stability of Banga. The third dimension is a program of development that suggests the potential dedication, characteristic, communities, ideals and purpose of life can be guided towards prosperity, justice, and peace are based on the local culture (Effendy, 2009). Based on the local cultural phenomenon, needs to be managed well because it is possible, if left to the ethnocentrism turns into a new legitimacy in the government apparatus, which in turn will be able to tarnish the national unity.

3. Philosophy Sara PataAnguna

Around the year 1332 until 1611, Buton kings ruled alternately hereditary, and ended after Buton accept Islam. Since then, the initial constitutional form (kingdom) is converted into a constitutional Islamic sultanate called Dignity Seven (Zuhdi, 1996). Since becoming a sultanate, Buton start adjusting the provisions of Islamic law in the control of government, where such provisions are contained in Dignity Seven is used as the constitution in Kingdom of Buton at that time. Seven Dignity is the result of deep contemplation of Sultan Buton fourth namely DayanulHsamuddin aided by Islamic thinkers who come from outside Buton like Muhammad Sharif, whose content is set on the basics of governance and power sharing in the kingdom of Buton.

In Dignity Seven as the basis of the kingdom of Buton Constitution are Sara PataAnguna or four basic rules applied in the organization in Kingdom of Buton environment, which indicates that a person as a leader of human race must have a sense of shame, fear, shy, have the nature of love, maintainer, and has a conviction.

Sara pataanguna are four basic rules in Buton community development patterns, which consist of:

a. Pomae-maeaka

Pomae-maeaka means fear or respect each other, can also be interpreted as an embarrassment to others. Fear or shame that the purpose is respect for fellow human beings, not as large and high person, rank and position, or because of his position, but because both hold the mandate, and especially fear God above all things. In the context of Islam, fear means violating prohibitions of Allah and His Messenger.

Pomae-maeaka also means shame on all of misconduct. This expression implies that one or other parties related to know yourself, know embarrassed and self-conscious when the related misconduct that affects the scorn of people. Shame is, not only felt by the person, but also the entire family relatives, organizations, communities and even where that person is.

b. Popia-piara

Popia-piara means care for one another, to love and serve one another. This expression implies that one must be mutual care for each other, love each other and our fellow human beings over it all is the love of Almighty God above all things because there is no partner for Him, but Him solely upon everything with confidence and behavior solely because of God. Intended to serve each other is at the expense of the interests of both worldly interests, or for the hereafter, whether consciously or unconsciously for the common interest above the interests of individuals or groups (Turi, 2007).
In the imperial period, the translation of that phrase means is that the Sultan seated apparatus beneath as younger, opposite the Sultan by the apparatus underneath is placed as older. From the pattern of this relationship, it gives birth to preserve or protect each other (popia-piara). In case of dispute, they do not have to cut ties of brotherhood, but ended on a voluntary reconciliation driven by a sense of conviction that all are brothers as a nation.

c. Pomaa-masiaka

Pomaa-masiaka means to love each other or love each other. Meaning pomaa-masiaka is affection between fellow human beings. Example implementations of this expression as a teacher affection toward their students, love of parents towards their children, superiors to subordinates, love the older to the younger crowd, a strong affection for the weak and so on. Moreover, compassion not only for human beings but also his fellow creatures like animals and plants.

d. Poangka-angkataaka

Poangka-angkataaka mean mutual respect and mutual priority. Poangkaword is derived from the number that means lifting, andangkataaka which means lift up higher than the position of the lift.

This expression also implies that in the framework of implementation of the leadership, leaders can apply the values poangka-angkataaka in carrying out their duties. Poangka-angkataaka meant is mutual respect for each other among the personnel of the organization and those of other interested parties. A form of respect and the respect shown in the behavior of each personnel, that is, when each of the personnel, administrative personnel and members of the organization are generally not present in the task, whether due to illness or unable to attend due to other important matters, they always save their information or news beforehand, either verbally or in writing to the party leadership. For example, all teachers in a school, when they were about to leave the task (do not enter teaching) whether due to illness, there is a need family or other matters before they have to deliver it in advance (ask permission) to the principal whether by letter, by orally or by phone (Turi, 2007).

According to Turi (2007) Sara PataAnguna divided into two parts or stages. Sara Pata second Anguna known as "the law of jihad in the path of Allah (FII sabillillah)" or in connection with divinity (rabbahu). Jihad is meant how we behave to fight personality for Allah, stated that the jihad with their wealth and lives, Sara PataAnguna second phase contained in the Book of Seven Dignity are in the chapter VII of the cover are listed on the legal system of jihad in Allah's way as the peak of practice sara and implementation with the following sequences:

a. Yinda-yindamoorata'sOlanakaro (willing to sacrifice for the sake of personal safety property).

b. Yinda-yindamokaro s Olana l IPU (willing to sacrifice themselves for the sake of survival / interests of the country / region).

c. "Inda-yindamo 1 IPU’s Olanasara (willing to sacrifice for the sake of survival of the state government).

d. Yindayindamo s-ara'sOlana a gamma (as long as the government was willing to sacrifice religion erect perennial).

Sara pataanguna as a philosophy of life is integrated in Bhinci-bhincikikuli which literally means pinching the skin. This expression means that a person will feel pain when the skin is pinched, thus it will be sick anyway if it is done to others. The meaning of this expression is fundamental is that every human being as a member of society when pinching the skin itself is definitely going to hurt. Therefore, do not try to pinch the skin of other people, because he also will feel pain as his own where we feel the pain if you want to be pinched by others. This philosophy comes from the belief that humans universally have the same feeling. All mankind is born into the world have the same feelings and rights are the same as well as the gift of God that must be respected and should not be violated by anyone. In short it can be said that the philosophy of "Bhinci-bhincikikuli" synonymous with "humanity and fairness" (Turi, 2007).

**B. Research Methods**

This study used a qualitative approach with descriptive methods. A qualitative approach is used
based on several considerations, among others, the researchers intend to develop the concept of thought, understanding of the patterns contained in the theme of the research and the overall look and describe an inductive process. To obtain valid and invalid data, conducted observations and interviews and examination of data through triangulation and adequate reference.

Key informants in this study are public figures in ButonBaubau city which is considered to have a deep understanding of the theme of research, among others, the descendants of Sultan Buton, traditional leaders, religious leaders, cultural, and leaders in government bodies and agencies Baubau City Southeast Sulawesi Province. Other supporting data source is the Book of Dignity Seven were once used as the Constitution at the time of the kingdom of Buton.

Data analysis was carried out constantly and continuously, from the beginning to the end of the research activities through data reduction, organizing data, examination of all the data, interpretation and verification of data. All the activities of data analysis as described above, are carried out continuously, and relate to each other from the beginning to the end of the research activities.

C. Discussion

Local culture in society locus of BaubauButon Southeast Sulawesi province is still maintained since the first is the philosophy of Sara PataAnguna. The philosophy contains payload values, norms, and rules of a noble life for the community. Sara PataAnguna is a set of values that contains the weights and values oriented in relation to God, with fellow humans, and the environment. The values contained in it can educate, teach, train, and develop communities that need to be introduced and transformed.

From interviews with informants and in-depth review of the various sources, researchers can propose four cultural dimensions of sarapataanguna, which is as follows:

First, the cultural dimension of shame contained in pomae-maeaka expression. Culture of shame is one of the values instilled by the philosophy of life sarapataanguna. As we know that the progress and success of a nation is very determined how strong culture of shame affect people's behavior. The more advanced a nation, the stronger the culture of shame them. The more civilized a nation, a culture of shame becomes increasingly strong foothold in their daily lives. Picture like that is explicitly indicated developed countries. Instead today, the culture of shame became increasingly scarce goods. Shame culture is not only increasingly eroded, almost exhausted even nothing left in the lives of all levels of society.

Shame and fear when breaking the rules is still very expensive in all strata. The elite and the common people do not feel embarrassed to even small things such as littering, indiscriminate parking and so on. At the elite level, they have no shame when a suspect in a corruption case. Never plead guilty, even strenuously defended their seat of power by taking refuge behind the lack of legislation that only requires officials off position after no binding legal force.

To unearth the culture of shame as implementation of maeakapomae expression, the role of leader is very important. This nation is in desperate need statesmen souls, the souls who dwell therein shame, souls who provide exemplary for the community. Shame also be planted in everyone. In the family, the mother as the primary educators can play a role in instilling a sense of shame. Shame that has grown from the family environment and polished back in the school environment.

Dilution of the culture of shame is not only happening in Indonesia. In Australia, the middle of the busy discussed about the difficulty to build an ideal human character. The formation of good character it may be based on religion, philosophy, and ideology. However, religion must be the main handle.

Shame is essentially a form of human emotion that is experienced by the human condition as a result of an act done in which such action is contrary to the rules or norms prevailing in society that he wanted to cover it up. Persons with shame naturally want to hide away from others as feeling uncomfortable if his
actions are known by others. From the above culture of shame is a very important in human life in society because shame is the control of human nature to avoid actions that violate the law, rules or norms prevailing in society.

Shame culture is closely related to the progress of civilization, the high culture of shame in a society will improve the quality of public civility. Shame culture makes life more organized so that positive energy will make aspects of life will go well and in the end will create a prosperous and peaceful life.

Shame culture in pomae-maeaka if it is associated with the teachings of Islam is one of the most important aspects, as in an authentic tradition that is spoken by the Prophet "If you do not have a sense of shame, did according as you please" (Bukhari). This hadith gives a very important lesson that shame is the limiting of misconduct as opposed to religious norms. Islamic faith and shame are something inseparable because when shame is missing then it is no faith. Shame in Islam has a broader meaning, because the religious views of shame not only seen from other human aspects that have restrictions but also from the aspect of God as God is Aware, so a faithful slave will have a stronger barrier of deeds reprehensible as his Lord certainly knows whatever he was doing though all men do not know.

Second, the dimensions culture of mutual nurturing through popia-piaka expression. This expression teaches the importance of maintaining a sense of unity between the nation and build prosperity live together all citizens and religious communities. Barriers are severe enough to realize that goal is a matter of national harmony, including the relationship between religion and religious harmony.

Lately, the values of harmony are maintained by the public began to be eroded, degraded, culturally diverse slogan has begun to fade in the understanding and practice of the community. This can be seen to conflicts in various regions. The tendency of disintegration that emerged recently due to factors that are very complex. Sarapopia-piaka expression in pataanguna teach leaders and people to obey the law and statute, play a role in maintaining the integrity of national and state, maintaining social harmony and lives, wherever and whenever.

Popia-piakais a cultural slogan shows the typical character of religious culture Buton as a consequence of its religious world view. Popia-piaka is a form of communication and social interaction-religious promote compassion for fellow human beings. In other words, popia-piaka the quality of interaction that uphold the values of divinity and human values. The spirit of divinity and humanity who later gave birth equality in the community. In the tradition of community popia piaka, nurture one another human being, no human being is seen as superior or inferior. Culture popia-piaka is a manifestation of character of God Almighty and All-Keeping Supervisor.

Third, the dimension love each other cultures through masiakapomaa expression. In this expression interaction between human relations or community should be based on love, although there are differences in status of the society.

This expression can be seen in the implementation of various examples, including the implementation of leadership, a leader in carrying out its duties and responsibilities always guide and help the subordinates and other staff through direct warning that the mistakes made by his subordinates not to drag. In addition, the presence of the teacher's affection towards students, subordinates are always salute and obey his superior advice. Affection is not limited to only our fellow human beings only, but also all his creatures such as animals and plants. In this regard, pomaa-maasiaka be understood that any behavior that is done every day should be based on mutual love between the one with the other. Meanwhile, the implementation in the fields of politics, pomaa-maasiaka "that is in the process of policy making in the system of government should be based on compassion, where there are no losses accepted by both parties, either the people or the government.

Fourth, the dimensions of a culture of mutual respect through the expression poangkaangkataaka. The substance of this expression is an element of humanistic, with human values, namely mutual respect so as to give birth to good cooperation among
themselves or with other parties; have an attitude of tolerance and not arbitrarily to the other party; treat subordinates with equality, rights and obligations; uphold human values.

Expression of poangkaangkataaka also contain the value of democracy that put the interests of the state and society over the interests of individuals and groups, not to impose the will of others and their deliberation and consensus in decision making. Expression of poangkaangkataaka can’t be separated from the element of cooperation and unity, elements common goals and elements of communication. Personnel within an organization does not mean anything if they do not have the will and good faith to work together. The cooperation will enable the achievement of an organization. Government of the Sultanate of Buton in carrying values of togetherness (gotongroyong) does not discriminate skin color, ethnicity, religion, and culture. The application value is unity, balance and equality.

D. Conclusion

Sara PataAnguna as a philosophy of life ButonBaubau city is seen as a way to do in terms of running the principles and philosophy of life for the leaders and the people. Sara pataanguna contains four dimensions of culture that consists of: first, Pomae-maeaka that the culture of shame if it did misconduct. Shame is, not only felt by the person, but also the entire family relatives, organizations, communities and even where that person is. Second, Popia-piaka that culture of nurturing, love and serve one another. Culture of mutual nurturing and serving the purpose is to sacrifice the interests of both worldly interests, or for the hereafter, whether consciously or unconsciously for the common interest above the interests of individuals or third class, Pomaa-masiaka is loved or loving culture. Meaning pomaa-masiaka is affection between fellow human beings. Moreover, compassion not only for human beings but also his fellow creatures like animals and plants. Fourth, Poangka-angkataaka is a culture of mutual respect and mutual respect for each other. A form of respect and the respect shown in the behavior of each individual.

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