Sara (The Buton Sultanate Government Institution), Sarana Kadie, Cultural Capital, and Tax Income in the Sultanate of Buton

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Abstract: This study describes the history of the Sultanate of Buton as a sovereign country that has cultural capital, namely, its sovereignty as a country. This sovereignty gives the Sultanate of Buton the authority to collect taxes for ships that stop by and pass through the port of Buton, which is in the transit area for ships coming from the west to the east and for those sailing from the east to the west. The research’s goal is to describe how the Sultanate of Buton uses its cultural capital for economic gain. Data were obtained from the historical archives; primary data were obtained from relevant literature. This research is ethnographic research with an anthropological perspective and is presented in a qualitative descriptive manner. The conclusion and novelty of this research concern the fact that, with the existence of cultural capital in the form of an attribute of authority, the Sultanate of Buton issued a tax income rule to ships that stopped at the port of Buton Harbor so that it would become a source of financial income and gain recognition for its government. Thus, we can conclude that the Buton government uses its cultural capital for economic gain.

Keywords: Sara, cultural capital, tax.

1. Introduction

Geographically, the territory of the former Sultanate of Buton is located between the 4° south and 6° south latitudes and between the 122° east and 125° east longitudes. The total area it covers is 11,300 km squared.

The reign of the Sultanate of Buton began in 1541 CE and ended in 1960 CE with the unification of the Sultanate of Buton with the Republic of Indonesia.

The first Sultan of Buton was named Murhum, and the last Sultan of Buton was named La Ode Muhammad Falihi Qaimuddin. During the 399 years of the sultanate, the total number of Buton's sultans was 38.

Before the sultanate's formation, Buton's government system was in the form of a kingdom with
the first king, Wa Khaa Khaa, also known as Ko Ka Chin.

Buton did not have adequate agricultural and natural resources at the time of the sultanate, nor did it have plantation commodities to trade. However, the Sultanate of Buton, with its seat of state, the Sultan, and the government institution, namely Sara, has cultural capital and applies taxes as a consequence of the sovereignty of the Sultanate of Buton as a country. Through this research, the authors describe the characteristics of the Sultanate of Buton and its government manifested by Sara (the Sultanate of Buton's government institution) so that the attributes of its sovereignty can be known.

2. Research Method

This research method is normative research with a historical approach, presented in a qualitative descriptive manner [1]. The data were obtained from historical archives and primary data from relevant literature. The study was conducted in Baubau City, Buton Island, Southeast Sulawesi Province Buton as the center of Sultanate of Buton during the Sultanate era before Indonesian independence.

3. Findings and Discussion

The government system of the Sultanate of Buton is a Theocratic Democracy [2]. Each government certainly has its government structure, from the central government structure to the smallest government structure, namely the village [3]. In this case, the village is referred to as "Kadie," and its government structure is referred to as "Sarana Kadie" [2].

3.1. Sara (The Buton Sultanate Government Institution)

Anceaux [5] defines Sara as law, legal provision, rule, regulation, custom, ceremony, decree, court of justice, council, board/condition, statute, law, syarai, regulation, custom, ceremony, decree, government, council, assembly.

Sara etymologically can mean value rules (values), laws, and government structures, also interpreted as government institutions [5].

From the understanding given by J.C Anceaux above, we can see that the term "Sara" in the Butonese language has many meanings. From these various meanings, we can see three broad lines, namely:

1. Sarana Wolio as the central government consists of sultan, sapatii, kepenulu, kapitalau, lakina sorawolio, laina baadia, bobato dan bonto, lakina siolipuna, siolimbona, bonto yinunca, bonto yisara, sabandara;
2. Sara Barata (Autonomous Regional Government);
3. Sara Kadie (Village Administration);
4. Sara Agama/Sara Kidi;
5. Hukumu.

Sara in the Definition of Laws and Statutory Regulations (Tutura/written rules) consists of:
1. Undang-Undang Martabat Tujuh (Sara Wolio) is the constitution of the Sultanate of Buton, which is the reference for all rules and the umbrella for all statutory regulations;
2. Sara Barata;
3. Sara Kadie.

Sara in terms of rules and values consists of:
1. Sara Pataanguna;
2. Kabanti-kabanti, kabanti bula malino, ajongan yinda malusa, and others.

3.2. Wolio as the Center of Power of the Sultan of Buton

The transformation of the Buton Kingdom into the Sultanate of Buton was in 1541, marked by the inauguration of the first Sultan, Sultan Murhum [6].

3.3. Sara Barata as the Sultancy Territory and Part of the Defense System

The defense system of the Sultanate of Buton consists of [7]:
1. Barata Patapalena (four defensive areas in the four cardinal directions which have defensive armies; Barata Wuna to the west of the island of Buton, Barata Kahedupa to the south of the island of Buton, Barata Tiworo to the east of the island of Buton, and Batara Kulisu to the north of the island of Buton);
2. Matana Sorumba;

Barata consists of four regions as conquered areas that were formed to become defenses in the four cardinal directions [8]:
1. Barata Kulisu to the north of the island of Buton;
2. Barata Kahedupa to the south of the island of Buton;
3. Barata Tiworo to the east of the island of Buton;
4. Barata Wuna to the west of the island of Buton.

The difference between the Barata and Kadie is in the status of the area and its function. Status Barata is a conquered area with a government structure called the position of Lakina or Kolaki (king of the region) [9].

Barata was given full autonomy in his government, defense, and cooperation with other kingdoms. Barata can now be compared to Great Britain, with an incomplete government structure like the Sultanate of Buton. Selecting a leader is left fully autonomous to each western region, as well as the structure of the government. Barata is the outer ring of the empire [10].

Barata is the territory of the Sultanate of Buton, which is part of the outermost defense system of the Buton Sultanate, consisting of four Barata (Wuna,
Tiworo, Kulisu, and Kaledupe. After Barata, the next defense is Matana Sorumba which consists of Matana Sorumba Wabula, Matana Sorumba Lapandelwa, Matana Sorumba Watumotobe and Matana Sorumba Mawasangka. The next defense system of the Sultanate of Buton, namely Bhisa Patamiana, is a supernatural defense of four people who are at the center of the Sultanate of Buton.

3.4. Sara Kadie

Kadie is the smallest legal area in the constitutional legal system of the Sultanate of Buton and has management autonomy.

According to Anceaux [5], Kadie is defined as a municipality, a small administrative unit in the traditional state organization, region, and a small area of law in a traditional state system.

Sarana Kadie, according to Anceaux [5], translates as the local council or local government.

The Sultanate of Buton consists of a center of power and an area of power. The center of power is Wolio, and the area of power consists of kadie and Barata. Kadie is an autonomous region, and in the west are the sub-kingdoms. Kadie is a kind of territory and government area in the Buton sultanate where the leadership and customary apparatus are determined by the sultan through sara; however, in the west the government of the Buton sultanate does not interfere.

Kadie consists of 70 physical regions (kadie yisambali) and two symbolic kadie (kadie yinunca), which denote the kaomu and walaka clans who control power in the Buton sultanate. Based on mapping, Kadie is further divided [11] into the Pale Matanaeyo, which are several kadie located in the direction of sunrise (east), and the Pale Sukanaeyo, which are several kadie located in the direction of sunset (west). At every kadie facility there is a representative from the central government. If the official is from the Kaomu circle, they are called Bobato or Lakina. If the official is from the Walaka group, they are called Bonto. Kadie Yinunca is led by Bobato. Both Kadie Yinunca and Kadie Yisambali were led by Bonto and Bobato. The implementation of local governance in each kadie is carried out by an institution called means kadie, which consists of local elites.

Kadie Wabula is one of the kadie located in Pale Matanaeyo. The administration of local government in Kadie Wabula is organized by an institution called Sara Kadie Wabula.

The following denote the structure of Sara Kadie:
1. Parabela: the highest leader;
2. Kayaro: former parabelas;
3. Basarapu: the intermediary between high officials and the public;
4. Waci controls people's lives;
5. Waci popano: four citizens and four waci pocunosalaa—these eight waci are officials who accommodate all complaints and aspirations of the community and are in charge of resolving conflicts within the community.

In general, the sara kadie structure is as mentioned above, but the sara kadie structure can also differ from one kadie to another according to the characteristics of the adat and the region as well as the special functions required in the kadie area and its relation to the sultanate. During the sultanate, kadie has to pay an annual tax (weti) to the center of the sultanate, which varies by kadie. For example, one of the tax contribution systems is calculated according to the expenditure of the sultanate.

Sara Kadie is also a tool that regulates the kadie community. Sara is a governmental apparatus of the constitution in the Sultanate of Buton. Further, appending “na” to sara indicates the place where sara serves. For example, Sarana Kadie represents the sultanate apparatus and the sultan in the kadie area. There is also Sara Kidina which means the apparatus of the sultanate mosque, which also holds a judicial function in the sara council; Sara Ogena indicates the apparatus of the sultanate government.

3.5. State Law

Albert Venn Dicey [12] provides three categories of the rule of law:
1. The absolute predominance of law;
2. Equality before the law;
3. The concept according to which the constitution is the result of the recognition of individual rights by judges.

Equality before the law is a tenet of the constitution of the Sultanate of Buton, referred to as martabat tujuh. Historically, 12 of the 38 Sultans of Buton were tried for violating the oath of office, and one of them (Sultan Mardan Ali, the 8th Sultan, who later became known as Oputa yi gogoli) was even sentenced to death and hanging for committing serious violations.

Dicey explains that “the absolute supremacy or predominance of regular law as opposed to the influence of the arbitrary power excludes arbitrariness of prerogative or even wide discretionary authority on the part of the government” [12].

3.6. The Flag, Fort, and Their Relationship with the Capital of the State of the Sultan of Buton

The flag of the Sultanate of Buton is named the Longa-Longa and is situated at the center of the sultanate in the fort of the Buton palace, adjacent to the Sultan's mosque. This flag is visible from the port of Buton, which is a transit port for sailors travelling east and west. The Longa-Longa flag indicates that the Buton region has a sovereign government, and those who pass through must obtain permission from and pay taxes to the Buton Sultanate government. This tax, the weti, has become a major source of income for the region. It has a good function of showing sovereignty
3.6.1. Government System of the Sultanate of Buton

The government system of the Sultanate of Buton adheres to a democratic government system, characterized by the sultanate’s apparatus holding executive, legislative, and judicial functions. The highest leadership (executive) in the Sultanate of Buton is the Sultan, who is chosen from the pangka (executive) group, and only through the pangka group does the Sultan have the persona standi in judicio (legal capacity) to occupy the elected position of Sultan [4].

1. Sara Pangka (executive): consists of Pangka, Lakina, and Bobato;
2. Sara Gau (legislative): consists of Siolimbona;

In the theory of the state, there are three theories of state functions (Die Funktionen des Staates) [13, 14]:

a. Trias Politica (Montesquieu), which divides the functions of the state into legislative functions, executive functions, and judicial functions;

b. Catur Praja (Van Vollenhoven), which divides the functions of the state into legislative functions, government functions, judicial functions, and police functions;

c. Dwipraja (dichotomy), which includes the function of forming the state’s direction and its implementation function.

From the three theories of state functions listed above, the Sultanate of Buton is following the concept of the Trias Politica state functions theory, as well as the Montesquieu concept. This can be seen from the Sara Council of the Sultanate of Buton, which consists of three parts, with each holding a function, namely:

1. A legislative function consisting of 30 Bonto plus two Bontoogena, which, among other things, is in charge of selecting;
2. Executive Functions, consisting of Pangka, Bobato, and Lakina. These three elements are entitled to occupy the position of the Sultan through elections;
3. Judicial function, consisting of sarakidina/Sarana Hukumu in the great mosque of the Sultanate of Buton.

3.7. Currency in Buton

The currency of the Buton Sultanate is called kampa, which is made of traditional woven cloth with certain characteristics. In addition, Buton recognizes the currency unit "bhoka," where one bhoka is equivalent to a gram of gold and then converted to the current gold price with the currency value [15].

3.8. The Basic Law (Sara/Tutura) of the Sultan of Buton, Which Indicates That the Ex-Sultancy of Buton is a State of Law

The Sultanate of Buton has a constitution or basic law, drawn up during the Sultanate of Laelangi Dayanu Ikhsanuddin, called the Seven Dignity Law, and containing arrangements for administering the sultanate state, the sultanate/government apparatus, the duties and functions of the government apparatus (the sultanate).

The division of groups in the assembly as regulated in the law called Tutura is as follows:

1. Executive = Sara Pangka;
2. Legislative = Sara Gau;

In addition, this constitution also regulates matters regarding the general system of government administration, including the division of 72 Kadie regions (smallest government units) in the Sultanate of Buton.

4. Conclusion

The scientific novelty of this research is the discovery that the Buton Sultanate has cultural capital, the attribute of authority as a state: the power territory, capital, government institution ‘Sara,’ state written constitution ‘Martabat Tujuh,’ a defense and security system (Barata, Matana Sorumba, and Bisa Patamiana), fort palace, state flag, recognition from other countries, and a currency.

The Sultanate of Buton knows that it cannot depend on its natural resources. The land and the climate do
not support the Butonese to do farming and plantation. The Butonese people also do not do sailing in a large number of sea resources and do not do trading business.

With the cultural capital in the form of the authority attribute, the Buton Sultanate issued a tax income rule to ships stopping at the port of Buton Harbor so that it became a financial income and recognition for its government. Therefore, we can conclude that the Buton government uses its cultural capital for economic gain.

The limitation of this research is focusing on the cultural capital of the Sultanate of Buton, and the research perspective is using the anthropological perspective to elaborate on the economic benefit of Buton gained from its cultural capital.

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