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TRACKING THE HISTORICAL DEVELOPMENT OF *KEDATUAN SAWITTO* IN SOUTH SULAWESI IN THE XVI-XVII CENTURY

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Abstract

This paper aims to understand the existence of *Kedatuan Sawitto* particularly its historical development and its social and political role in the XVI-XVII Century. To discuss this problem, the writer uses historical research methods that are based on data collection which include: heuristics, criticism, interpretation, and historiography. The results showed that the XVI century AD was the heyday of *Kedatuan Sawitto*. At the beginning of the sixteenth century the *Kedatuan Sawitto* succeeded in establishing a strong and influential maritime force on the western coast of Sulawesi Island. *Kedatuan Sawitto* succeeded in conquering a number of areas on the west coast of the Sulawesi and several areas in the inland Sulawesi. Among the conquered territories were Bonto-Bonto, Bantaeng, Segeri, Lemo-Lemo, Passokkoreng, Baroko, Toraja, Mamuju, Kaili and Toli-Toli. The control of the area is of course for economic interests, namely to control shipping and trade along the western coast of the Sulawesi. The glory of *Kedatuan Sawitto* ended when the *Kedatuan Sawitto* was conquered by the Gowa kingdom which replaced the position of the *Kedatuan Sawitto* as the controller of shipping and trade on the west coast of Sulawesi.

Keywords: History; *Kedatuan Sawitto*; XVI-XVII Century

المخلص

تهدف هذه الورقة إلى تحديد وجود *Kedatuan Sawitto* في القرنين السادس عشر والسابع عشر، لا سيما التنمية والدور الاجتماعي والسياسي لكيداتوان ساويتو. لمناقشة هذا الأمر، يستخدم المؤلفون أساليب البحث التاريخية التي تستند إلى جمع البيانات بما في ذلك: الاستدلال والنقد والتفسير والتأريخ. أظهرت النتائج أن القرن السادس عشر الميلادي كان ذروة مملكة ساويتو. في بداية القرن السادس عشر، نجحت مملكة ساويتو في تأسيس قوة بحرية قوية

ومؤثرة على الساحل الغربي لجزيرة سولاويزي. تمكنت *Kedatuan Sawitto* من احتلال عدد من المناطق على الساحل الغربي لجزيرة سولاويزي والعديد من المناطق في الداخل. من بين الأراضي المحتلة كانت بونتو بونتو ، وبانتاينج ، وسيجيرى ، وليمو ليمو ، وباسوكورينج ، وباروكو ، وتوراجا ، وماموجو ، وكايلى ، وتولى تولى. السيطرة على المنطقة لأغراض اقتصادية ، وهي السيطرة على الشحن والتجارة على طول الساحل الغربي لجزيرة سولاويزي. انتهت ذروة مجد مملكة ساويتو عندما غزاها مملكة غوا التي حلت محل مملكة ساويتو بصفتها المتحكم في الشحن والتجارة على الساحل الغربي لسولاويزي.

كلمات مفتاحية: التاريخ؛ كيداتوان ساويتو؛ القرنين السادس عشر والسابع عشر.

Abstrak

Tulisan ini bertujuan untuk mengetahui eksistensi *Kedatuan Sawitto* Abad XVI-XVII khususnya perkembangan dan peran sosial dan politik *Kedatuan Sawitto*. Untuk membahas hal tersebut, maka penulis menggunakan metode penelitian sejarah yang mendasarkan diri pada pengumpulan data, meliputi: heuristik, kritik, interpretasi, dan historiografi. Hasil penelitian menunjukkan bahwa abad XVI Masehi menjadi periode kejayaan *Kedatuan Sawitto*. Pada permulaan abad XVI *Kedatuan Sawitto* berhasil membentuk kekuatan maritim yang kuat dan berpengaruh di pesisir barat Pulau Sulawesi. *Kedatuan Sawitto* berhasil menaklukkan sejumlah wilayah di pesisir barat Pulau Sulawesi dan beberapa wilayah di pedalaman. Di antara wilayah taklukkan tersebut adalah Bonto-Bonto, Bantaeng, Segeri, Lemo-Lemo, Passokkoreng, Baroko, Toraja, Mamuju, Kaili dan Toli-Toli. Penguasaan wilayah tersebut untuk kepentingan ekonomi yakni mengontrol pelayaran dan perdagangan di sepanjang pesisir barat Pulau Sulawesi. Puncak kejayaan *Kedatuan Sawitto* tersebut berakhir ketika ditaklukkan oleh Kerajaan Gowa yang menggantikan posisi *Kedatuan Sawitto* sebagai pengontrol pelayaran dan perdagangan di pesisir barat Sulawesi.

Kata Kunci: Sejarah; *Kedatuan Sawitto*; Abad XVI-XVII.

A. Introduction

“At the time of Suppa and Sawitto's greatness, he was the one who took Léworeng's tribute. When La Sigalung was victorious, the tributaries of Bonto-Bonto, Bantaéng, Sigéri, Passokkoreng were taken. When La Skunk weakened his rule, he left everything behind. As for the Mandar people, they are the builders of houses and boat builders”.

(Translated from *Lontarak* Rol 60 No. 7, p. 40. Collection of the Regional Archives and Libraries of South Sulawesi Province)

The *lontarak* translation above provides clues about the existence, especially about political supremacy of *Kedatuan Sawitto* and Suppa in the southern peninsula of Sulawesi in the past. *Kedatuan Sawitto* had experienced glorious moment, holding political supremacy on the west coast of the island of Sulawesi in the XVI century before Gowa became the strongest kingdom in Sulawesi. The glory of *Kedatuan Sawitto* is still recorded in the *lontarak* texts as quoted in the description above.

Related to the importance role of *Kedatuan Sawitto*, in the history of Christianity in South Sulawesi, the Suppa and Sawitto areas became the initial destination for Portuguese to spread Christianity to Makassar (Tallo) and other areas in the South Sulawesi region.¹ This experience indicated that for Portuguese the local area had important role compare to other areas.

However, many researches on local kingdoms in Indonesia, especially in South Sulawesi have a tendency to research kingdoms which have great reputation particularly those having wide area and playing political and trade relations with other major kingdoms. So, in general, speaking about local kingdoms in South Sulawesi people will immediately focus on the big kingdoms such as Luwu, Gowa, Bone or Wajo. This is understandable because historical writings so far have revolved around these great kingdoms. In fact, according to information in *lontarak*, Sawitto had become an influential kingdom in the west coast of Sulawesi which had relationships with other ethnicities and kingdoms.

Lontarak provides information that Sawitto's sphere of influence together with Suppa, namely from Bonto-Bonto and Segeri in the south to the north to Mandar and to the far north to Toli-Toli in central Sulawesi and bringing Mandar people to the area to build boats and houses to ensure the existence of its territory and establish Toli-Toli (Central Sulawesi) as the border area of Luwu.²

During this period, Sawitto's reign (*Kedatuan*) had forged close relations with other ethnicities and kingdoms on the west coast of Sulawesi, from Bonto-Bonto and Segeri in the south to Mandar in the³ north; from Toraja to Toli-Toli in the far north.

¹ (Abbas, n.d. p. 63-64).

² (Anonim, n.d. p.40).

³

In fact, Sawitto became one of the groups that initiated the alliance of five Bugis kingdoms west of Tempe and Sidenreng lakes known as Limae Ajatappareng.⁴

The attainments and relationships that have been assembled and fostered by *Kedatuan Sawitto* are interesting facts of past events to write about to strengthen emotional relationships between ethnic groups as the building blocks of this nation and strengthen identity. If history is not written down, future generations will lose their identity, so that when historians are silent, the greatness of the nation's generation will disappear!

In addition, early generations of local historians in South Sulawesi have paid attention to studies of the local history of South Sulawesi. For example: Mattulada, Abu Hamid, Abd. Razzak Daeng Patunru and Andi Zainal Abidin. The object of their study focused on the main kingdoms in South Sulawesi after the XVI-XVII centuries in South Sulawesi, Gowa, Bone, Wajo. However, what about kingdoms outside the main kingdom? Its existence and role have not received much attention in research.

Among the local kingdoms that have received less attention in historical studies is the Sawitto union, which is located on the west coast of the peninsula of South Sulawesi. Even though the existence and greatness of Sawitto's unity are still recorded in local texts called lontarak as primary sources.

B. The Birth of *Kedatuan Sawitto*

In general, it is understood that the story behind the defeat of the kingdoms in South Sulawesi was mythological. In lontarak manuscripts, historical sources of the Bugis-Makassar people, mythical stories are found. It is told that local kingdoms were founded by a prince or princess whose origins and names are unknown. It presents two conceptions. On one hand, when the person appears from sky (heaven), he is called *To Manurung*. On the other hand when the person appears from below (the seabed), he is called *To Tompo'*. The arrival of *To Manurung* or *To Tompo'* before the establishment of the kingdom was generally preceded by conflicts between wanuwa (Bugis) or bori' (Makassar) which were difficult to reconcile and creates a chaos. Such conditions in lontarak called *sianre baleni tauwe* (preying on one another like fish). Thus, *To Manurung* is considered the foundation of governance in South Sulawesi after experiencing a life crisis or chaos.

In the history of Gowa, it is stated that prior to *To Manurung's* arrival in Gowa there had been conflicts between nine regional communities (*bori'*). The nine communities are Buttono, Lakiung, Saumata, Parangparang, Data', Agangje'ne', Bisei, Kalling, and Sero'. Initially, the nine communities of the region were joined in a federation chaired by an official. However, the joint government did not last long

⁴(Yani, 2019, 2020, p. 64); (Paewa, n.d. p. 35-36).

because they did not have a king. They did not like to choose one of them to be made a king. In this way, a conflict arose between them resulted more chaos.⁵

After the war between them, Paccalayya (judge) together with the leaders of the nine communities held a deliberation to find someone with strong authority to become king in Gowa.

In the process of looking for a king, Paccalayya and the leaders of the nine communities heard the news that in a place called Takabbassia a princess had come down from heaven. Immediately Paccalayya and the nine community leaders were invited by people to go to that place. Finally they found a woman who was sitting under a mango tree. Paccalayya comes forward to make conversation with To Manurung as follows:

“We have made you our queen and we have become your servants. That the lady is the sampiran on which we depend and we are the pumpkins (water containers) that depend on you. If the sampir is broken and the pumpkin is broken, then we will betray you. We were not stabbed by your keris, nor were we stabbed by our kris. Only Gods can kill us and only Gods can kill you. Puan ordered and we obeyed. However, if we have carried it we cannot carry it. Puan is the wind and we are wooden leaves, but only dry leaves can shed. Puan is water and we logs are washed away, but only a flood can wash us away. Our children and wives who are not liked by the state, we will not like them either. Our lady made king over us, but our property was not her master. Puan never took our chickens from her baskets. If you want our property, you buy it that you should buy, you need to exchange what you need to exchange, you want what you need to ask for, don't lose your belongings. The king cannot decide a matter without the *gallarang* and the *gallarang* cannot decide war without the king”.⁶

The conditions faced by the people of Bone are not much different from the conditions faced by the people of Gowa before the arrival of To Manurung, namely being plagued by long-lasting conflicts between one *Wanuwa* (community) and another *Wanuwa*. The seven *wanuwa* are *Wanuwa* Ponceng, Macege, Tibojong, Ta', Tanete ri Awang, and Tanete ri Attang. The conflict lasted a long time, until finally a natural phenomenon occurred.

Lontarak said, suddenly it rained with a whirlwind, lightning connected with each other, thunder and lightning took turns and an earthquake occurred which lasted seven days and seven nights. After subsiding, a man was found dressed all in white, the people thought him to be To Manurung and asked to be king. However, the person declared himself as not a king, but if people wanted a king, he had a king and he was

⁵(Patunru, 1993, p.1-2).

⁶ (Latif, 2014, p.4-6).

ready to take them to their king's place in Matajang.⁷ After lightning kept silence then they arrived at Matajang. They saw a man in all yellow dress sitting on a flat stone. He was agreed that the people made him the king of Bone along with his rights and obligations which were formulated in the dialogue as follows:

“aiyn maiea kilaoa. nkieEK aike siliseE pua. mealokE kiamesai. tmrde ritnt. ajn tlj. tudni mai. naidi kipopua. ealomu ealo rikE. psuromu kua. nmau anmE. nptromE. muetaai. kietai toai. erkuw tud muni mai. naikon powtkE”.⁸

Transliteration:

“Iyana maié kilaoang\ nakiengaka ikkeng silise’ puang\ maélokkeng kiamaséi\ tamaradde’ ri tanata\ aja’na tallajang\ tudanni’ mai\ naidi’ kipopuang\ élo’mu élo’ rikkeng\ passuromu kua\ namau anammeng\ na pattarommeng\ mutéai\ kitéai toi\ rékkuwa tudang muni’ mai\ na ikona powatakkeng”

The meaning:

“This is the only purpose of our coming to you, sir, may it be pleasing to extend compassion to stay in this country (Bone), do not go, sir, you are our leader and as our king, your will is done, your orders are obeyed, even if you are a child. us, our wives if you are not pleased, then we are not pleased with him, stay and you will be the king”.

To Manurung ri Matajang answered with a firm and sincere answer accepting the request of the public as it is represented by one of them, stating:

Ujujunggi upari botto-botto ulu, upaté ri pakka-pakka ulaweng ada-adammu tau maéga siwettu mabbulo sipeppe’mu maélo’ mupancajika arung, (I respect and uphold and save in the golden stretcher your request to make me a king)

After the agreement, the crowd built a palace for their king. The first King of Bone had a special feature, his eyesight was very sharp. It is said that once he saw a group of people, he immediately knew how many there were and how much strength they had. The Bone people often witness this privilege, so they hold their king with the designation *Mata Silompo'e* (Big Eyes).

According to Abd Latif, there are two reasons why the oral and written historical sources of Gowa and Bone present mythological figures.⁹ Firstly, this mythological figure tries to reconcile the *bori'* or *wanuwa* community which has long been involved in disputes between them. Secondly, this mythological figure illustrates that from the very beginning the kingdom of Gowa and Bone had a democratic government system compared to other kingdoms in the Land of Bugis and Makassar.

Written and oral sources state that the origin of the Sawitto Union was the arrival of To Manurung in the Cakukiki area called La Bangenge. La Bangenge made

⁷ (Hadrawi, n.d. p. 2-3).

⁸ (Hadrawi, n.d. p. 3).

⁹ (Latif, 2014, p. 35).

a series of trips from the Bacukiki kingdom (Pare-Pare now) to the north. He found the region to find potential areas for its nutritional life. In the northern region, La Bangege found many people doing their daily activities, so he stated in Bugis language that: *sawéto tau rini*' (there are also many people here). This was the birth of the term "Sawitto" from the word *sawéto tau*.¹⁰ The La Bangege was appointed as king (*addatuang*) of the area he visited.

It is said by H. Mukaddas that the naming of Sawitto was not only related to the arrival of *To Manurung* but also related to the fertility of the local area. Any type of plant that is planted will also provide abundant yields (*sawé to agi-agi ritaneng*).¹¹ Thus, it can be understood that the history of the birth of *Sawitto* did not have *To Manurung* in the local area, but it was *To Manurung* from another kingdom that was made king in the local area. Therefore, different from other kingdoms in South Sulawesi which have *Tomanurung* as the incarnation of a god sent in the local area to lead, such as *Manurungge ri Matajang* (Bone), *Tumanurung ri Takabassia* (Gowa), *Manurungge ri Bulu 'Lowa* (Sidenreng), *Manurungge ri Sekkanyili* '(Soppeng), and others. This is in line with the news in *Lontarak Akkarungeng Sawitto* as follows:

“nyi atoriaoloeG swito siretret muni lotr amnurugEeG ri ajtprE ap yi riswito ed amnuruGEn arjeG. tomnirueGmi lao mkru. koritu. mkoniae apoGEn lotr atoriaoloeG riswito. aj kumbusu. aj kumwEdwEd. ap autRi esKn esasEmuea. aj kuplkElkEai puat mnurueG ri cEP bcukiki. aj kumbusu tEputEpuai rikw yinritu riysEeG. lbeGeG. yinwa lbeGeG riysE mul adtua riswito”.¹²

Transliteration:

“*Naiya lontara' attoriolongné Sawitto siratté-ratté muni lontara' amanurungrnngé ri Ajatappareng afa' iya ri Sawitto dé amanurunggenna arajangngé\ Tomanurungngémi lao makkarungi\ koritu\ Makkonié appongenna lontara' attoriolongné ri Sawitto\ aja' kumabusung\ aja' kumawedda-wedda\ apa' utanri aju séngkana seng asemmué\ aja kupallakkelakkei Puatta Manurungngé ri Cempa Bacukiki\ aja' kumabusung teppu-teppui ri kawa iyanaritu riyasengngé\ La Bangéngé\ iyanaé La Bangéngé riyaseng mula addatuang ri Sawitto*”.

The meaning:

“The history of the beginnings in Sawitto is contemporary with the history of the beginnings of *To Manurung* in the *Ajatappareng* kingdoms because in Sawitto he did not have *To Manurung*, *To Manurung* came to Sawitto and was then appointed king. This is the beginning of the lineage *lontarak* in Sawitto,

¹⁰ Datu Sawerigading (*Addatuang Sawitto XVIII*), Interview in Pinrang on February 29, 2020; (Paewa, n.d. p. 9).

¹¹ Haji Mukaddas, (*Pemangku Adat Kedatuan Sawitto*), Interview in Pinrang on February 22, 2020.

¹² (Paewa, n.d. p.9).

hopefully it's not qualified, hopefully I'm not sick, because I mentioned his name, explaining what was asked by Manurungge ri Cempa Bacukiki, I hope I won't be able to mention his name on earth, La Bangenge. He was the first Addatuang (king) in Sawitto”.

C. Development of Kedatuan Sawitto

Kedatuan Sawitto was formed from four governmental regions (*eppa'é baté-baté*) which were governed by *arung*.¹³ The four regions (batés) are: Tiroang, Loloang, Sekka and Langnga. During its development, these four regions became the core areas of the Sawitto union (*to rilaleng bata*), each of which had its own government structure. Meanwhile, at the top of the government, a king was appointed by *Addatuang Sawitto*.

Lontarak Akkarungeng Sawitto provided information that in Sawitto, Tomanurung from another kingdom came to the local area and was made king without the conquest process.¹⁴ However, in the history of the development of *Kedatuan Sawitto*, he had experienced a heyday before the emergence of the Gowa kingdom as the holder of political hegemony in Sulawesi during the Islamization period and the emergence of the Bone kingdom as the holder of local political hegemony after the Makassar war.

Lontarak Akkarungeng Sawitto provided information that Addatuang Sawitto who first led the Sawitto unit was *Tomanurung* from Cempa Bacukiki (Pare-Pare) named La Bangenge. La Bangenge is married to the first Datu Suppa named We Tepulinge. The marriage gave birth to two sons and a girl. His first child was named La Teddung Lompo who later succeeded his father as Addatuang Sawitto and Datu Suppa. His second child named La Botillangi 'who inherited the Tanete kingdom and went to Mario ri Wawao Soppeng then married Datu Mario ri Wawo and gave birth to a son named We Tappatana who inherited the Mario ri Wawo Soppeng kingdom. His third child was named We Pawawoi who inherited the Bacukiki kingdom and married his son Sukku 'Pulawengge, the son of *Manurungge ri Bulu' Lowa Addaoang Sidenreng* first and his descendants became Sidenreng addaoang.¹⁵

From the explanation above, it can be understood that since the La Bangenge era, the first Sawitto Addatuang, there has been an effort to develop Sawitto unity into a large unity. This was implemented with the politics of marriage by marrying their sons and daughters to rulers from other kingdoms to give a positive influence on the development of *Kedatuan Sawitto*.

Further developments showed that *Kedatuan Sawitto* forged closer relations with other kingdoms. This relationship was manifested in the formation of a

¹³ *Bate-bate* literally means flag also means a group of Wanuwa who originally founded the kingdom, (Latif, 2014, xiii)

¹⁴ (Paewa, n.d. p.9).

¹⁵ (Paewa, n.d. p.9-10).

confederation of five Bugis kingdoms west of Lake Tempe and Sidenreng which is known as Ajatappareng. According to some sources, the Ajatappareng confederation was founded in 1540 AD, consisting of five kingdoms, each represented by:

1. Datu Suppa to IV La Makkarawi (1519-1564 AD) from *Kedatuan Suppa*,
2. Addatuang Sawitto to IV La Paletayang (1519-1549 AD) from *Kedatuan Sawitto*,
3. Addatuang Sidenreng to V La Pateddungi (1523-1582 AD) from the kingdom of Sidenreng,
4. The Arung Rappeng named La Pakollongi from the kingdom of Rappeng dan
5. Arung Alitta named La Pakollongi (he reigns in Rappeng dan Alitta) from the kingdom of Alitta.¹⁶

Meanwhile, according to Burhanuddin Pabbitjara in Muhammad Amir, the Ajatappareng confederation took place in 1523 AD. *Lontarak Bacukiki* stated that: twelve years after the fall of Malacca, the start of the pledge was called the Limaé Ajatappareng.¹⁷ Their pledge was recorded in *Lontarak Akkarungeng Sawitto* as follows:

“silel bol lim lte. lim bilin. lim lte. lim lotn. ekgekg npojì ann yini nautmai. ttiP tGEN limea nsu ann. yitop jCikE aikE riajtprE. tERi sok rietyn ann. tERi lw rimealon. yitop jCiki aikE riajtprE. sijElokEki joritn tesijElorE pktet. mrum siliwEki. mkj silloke. mbol siaEIEki siprikusE. yitop jCiki aikE riajtprE. mlilu sipkaiGE. siyl pkaiGEki. nedec pgKn. siykolikoliGEke. ncpuri edec. mrEb siptoko. mli siprpEke. tEsijElokEke roporopo. tEsiaklEke limea esyji. tEsieaeRkeke ribulubulu tEsinonorEke riloPoloPo. edec tauruai. j tduwai. tEnsEGi edec erko sidimi poedecGi. yip nmedec yidilimea. npd poadEai adEki. npd pobicrai bicrki. tpd tutuGi eptauki. mkEd siatEpErEGi ritoGEEG. tEsipbEelai. mlsai esdi mburai aEp mlsai duw mburai tElu. mlsai tElu mburai duw. mlsai aEp mburai esdi. tsitudGE mesaji aikE limea. tspai pbuGn. gKn tloloGEN riyjtprE”.¹⁸

Transliteration:

“Silellang bola lima llatte”\ lima bilina\ lima latte\ lima lontanna\ kéga-kéga napoji ana’na\ iyani nauttamai\ tattimpa tange’na limaé nauttama ana’na\ natimpa’to tange’na limaé nassu’ ana’na\ iyatopa jancikkeng ikkeng ri Ajatappareng\ tenri sokka ri téyana ana’na\ tenri lawa ri maélo’na\ iyatopa jancikki ikkeng ri Ajatappareng\ sijellokekki jori tana tessitarowang pakkatétténg\ maruma siliwekki\ makkaja silalokkeng\ mabbola sielle’ki siparukkuseng\ iyatopa janjikki ikkeng ri Ajatappareng\ malilu sipakainge\ siyala pakaingeki\ nadécéng paggangkanna\ siyakkoling kolinekkeng\

¹⁶ (Yani, 2020, p.61-62).

¹⁷ (Amir, 2013, p.85).

¹⁸ (Paewa, n.d. p. 35-36).

*nacappuri décéng\ marebba sipatokkong\ mali siparappekkeng\
tessijellokekkeng roppo-roppo\ tessiyakkalekkeng limaé séyajing\
tessiénrékekkeng ri bulu-bulu tessinonnorekkeng ri lompo-lompo\
décéng taurui\ ja taduwaiwi\ tennasengngi décéng rékko séddimi podecéngi\
iyapa namadécéngeng iyaddilimaé\
napada poade'i ade'ki\
napada pobicarai bicarakki\
tapada tuttungngi pétauuki\
makkeda siyatepperengi ri tongengngé\
tessi pabelléi\
malasai séddi mabburai eppa malasai duwa mabburai tellu\
malasai tellu mabburai duwa\
malasai eppa mabburai séddi\
tasitudangeng masséyajing ikkeng limaé\
tasappai pabbunganna\
gangka talolongenna ri yajatappareng\”*

The meaning:

“One house with five plots, five rooms, five plots, five stories, wherever he likes that is where he enters, open five doors his son enters open also five doors exit his son. Also our promise at Ajatappareng is not to force his will not to be hindered by his will. Also our promise at Ajatappareng shows each other the path of goodness not obstructing each other, rice fields close together, together catching fish, we are in a house. Also our promise at Ajatappareng erred to remind each other, remind each other so that in the end, repeat each other without getting bored, then goodness in the end, which collapses is rebuilt, drifting to save each other does not interfere with each other, not outsmarting five brothers, not raising each other on the mountain. lowering each other in the valley, together in goodness in evil. It is not considered good if we are alone, only good if we are together. We are customary according to our customs, have justice according to our judiciary, cultivate each other's bunds, trust each other in goodness, do not lie to one another. Sick one treats four, sick two treats three, sick three treats two, sick four treats one, we sit five together to find a solution until we find goodness in Ajatappareng”.

The *Limaé Ajatappareng* confederation was based on a deep and solid unity. It is stated in the agreement above: *silelleng bola na lima bili'na* (one house with five rooms). This means that the *Limaé Ajatappareng* alliance is an entity based on five parts with the aim of streamlining government organization for the kingdoms that are members of the fellowship.

In addition, this alliance also supports the creation of open-heartedness and greatness of soul in accordance with the conditions and minds of the times in solving all problems that threaten the integrity of the kingdoms. This is implied in the pledge; *malasai séddi mabburai eppa, malasai duwa mabburai tellu, malasai tellu mabburai duwa, malasai eppa mabburai séddi, tasitudangeng masséyajing ikkeng limaé tasappai pabbunganna gangka talolongenna ri yajatappareng* (Pain one treats four, sick two treats three, sick three treats two, pain four treats one, we sit five together to find a solution until we find goodness in Ajatappareng).

Apart from politics, the Sawitto union was also involved in the economic sector. Geographically, the Sawitto area has coastal/sea, plains and mountain areas. This geographic condition provides a number of economic potentials: agriculture, livestock, forestry and mining. Meanwhile, marine resources provide the potential for fisheries, aquaculture and shipping or maritime trade.

In the trade sector, Ajatappareng in general and Sawitto in particular are areas that are visited by many traders, both local and foreign. According to the map made by the Portuguese in the XVI century AD, there were several ports on the west side of the island of Sulawesi. The Ajatappareng area is known for Supa (Suppa), Lynta (Alitta), Macho quique (Bacukiki), Agaci (Garessi).¹⁹

Meanwhile, the dominant agriculture in the local area is rice. This rice is an abundant mainstay product and is a trading commodity which is exported to other regions. According to H. Th. Chabot there is apparently no concern about food shortages in the Bugis-Makassarese, if rice fails, there is corn as a substitute.²⁰

The natural condition of Sawitto, which contains a large river (Saddang River), allows local people to plant rice, making it the main rice producing area. Agricultural products, especially rice, are not only for the South Sulawesi region, but the archipelago in general. In fact, until now the local area (Pinrang Regency) is still dubbed as one of the areas of food storage (rice). In this regard, Tome Pires states that rice is a mainstay commodity for the people of the Makassar Islands (*Ilha dos Macazar*).

“They brought lots of foodstuffs: very white rice, gold, *bretangi*, and cloth from Bengal (Cambai), some Bengal and rivet cloth, lots of black incense and incense. This island (Makassar) has a large population and large amount of meat, and the country is rich. They all wore kris. They are people who are growing up healthily. They go out to explore the world and are feared by everyone because there is no doubt that all pirates are afraid of them for obvious reasons”.²¹

The local people plant rice because it is their staple food. In general, rice is a staple food for Southeast Asian people, including in South Sulawesi. According to Anthony Reid, rice is a favorite crop in general in Southeast Asia since the XV century AD.²²

A farming culture encouraged agrarian empires in the Bugis Land in general and Sawitto in particular to do trading, because rice is a natural product that is the mainstay of South Sulawesi. They do barter in other areas that have been mentioned

¹⁹ (Dkk, 2005, p. 53).

²⁰ (H. Th, 1950, p. 245); (Yani, 2018, p.70).

²¹ (Cortêsão, 2018, p. 313).

²² (Anthony Reid, 1992, p. 23).

by Tome Pires previously. Thus, rice became one of the supporting factors for Sawitto to become an influential unity before the emergence of Gowa hegemony in Sulawesi.

D. The glory of *Kedatuan Sawitto*

The glory of *Kedatuan Sawitto* can be seen in the unity of its *Kedatuan*. Here, we will understand two achievements, namely in the political and economic fields.

In the political sphere, *Kedatuan Sawitto* established good relationship with other kingdoms in South Sulawesi. This relationship can be seen in the formation of the Limaé Ajatappareng alliance consisted of the five kings, namely: La Paletayang from *Kedatuan Sawitto*; La Makkarawi from *Kedatuan Suppa*; La Pateddungi from the Kingdom of Sidenreng, La Pakollongi representing the Rappeng Kingdom and the Alitta Kingdom. In addition, Sawitto's unity also formed political relations with the Enrekang kingdom which was part of the Massenrempulu alliance. This relationship was created during the Addatuang Sawitto La Temmanruli and Arung Enrekang La Mappesangka. The cooperation pledge made by Arung Enrekang La Mappesangka is as follows:

“Naiya tanra appadaoroanéngenna Énré kang sibawa Sawitto, narékko nakennas élé' é sussa Énré kang turung arawéngngi Sawitto. Narékko nakenna arewéngngi sussa Sawitto, turung élé' i Énré kang”.²³

The meaning:

“Indeed, the evidence of Enrekang's brotherhood with Sawitto, if Enrekang is threatened in the morning, Sawitto comes to help in the afternoon. If Sawitto is threatened in the afternoon, Enrekang comes to help in the morning”.

Hearing Arung Enrekang La Mappesangka's statement, the Sawitto customary council said as follows:

“Naré kko nakennai sussa Énré kang mapettu oli'-koli' i naola to Sawitto' é ménré' ri Énré kang turungi silessurena. Naré kko nakennai sussa Sawitto maddarumpui labbu' é mareppa' i bacu-bacué naola to Énré kangngé no' ri Sawitto sibawa Énré kang”.²⁴

The meaning:

“When Enrekang is in danger, Sawitto's people rush to Enrekang to help their brothers. If Sawitto is in danger, then the Enrekang people will immediately go to Sawitto to defend Sawitto”.

In the economic field, in general the Ajatappareng and Sawitto people specifically color the maritime axis trade. This involvement in trading has been

²³ (Penyusun, 1988, p. 24).

²⁴ (Penyusun, 1988, p.25).

disclosed in several sources of lontarak. In lontarak information it is known that the Sawitto unity along with its allies namely the Suppameng unity controlled most of the western coast of Sulawesi, from Segeri in the south to Toli-toli in the north. Sawitto Sawitto used the skills of the people of Mandar to make boats that would be used for trade or defense purposes. The following quote lontarak:

“nyi. wEtu ri. mrjn mutops. sup swito. yin mlai. sEbu ktin elworE. soroni. tEmaueln. lsiglu. yintu mlai. sEBuktin elmoelmo. bulukp. sorosEgi. tEmrueln. lsiglu. yiton mlai. sEbukti. botoboto. btea. siegri. psokorE. sorosE lsiglu tEmrueln. pertn nslai mnE tnea. nyi drEea. yin peRboln. peRlopin yin piRuai soeangdi risup. lopin ailepwjo riprEKi asEn. lpiniki ri lowasEn lopia. yiton piRuai IKnea risup. lmpai riswito. asEn slsn. wEn riyiGi pbit pGGn lmpai silao IKnea risup. nrielel wEneG gKn elmoelmo llo mnai ribulu kp gKn elworE. llo mutm gKn broko. llo mutm buluea ritorj. gKn mmuju llo mno. n mEREean musuai kaili. toli. ag naidin potnai mkesesn luwu gKn toli. Toli”²⁵

Transliteration:

“Naiyya\ wettu ri\ marajana mutopasa\ Suppa Sawitto\ iyana mmalai\ sebbu katinna Léworeng\ soro'ni\ temmarulléna\ La Sigalung\ iyanatu mmalai\ sebbu katinna Lémo-Lémo\ Bulu'kupa\ soroseggi\ temmarulléna\ La Sigalung\ iyatona mmalai\ sebbu kati\ Bonto-Bonto\ Bantaéng\ Sigéri\ Passokkoreng\ soroseng La Sigalung temmarulléna\ paréntana nasalai maneng tanaé\ naiyya Danre'é\ iyyana panré bolana\ panré lopinna iyana ppinru'i Soénagading\ ri Suppa\ lopinna I Lapéwajo ri Parengki asenna\ La Piniki ri Lolowang asenna lopié\ iyatona ppinru'i langkana'é ri Suppa\ La Mancapai' ri Sawitto\ asenna salassa'é\ wennang riyalangngi pabbintang panganganna La Mancapai' silaong langkana'é ri Suppa\ narilélé wennangngé gangkanna Lémo-Lémo lalo manai' ri Bulu'kapa gangkanna Léworeng\ lalo muttama gangkanna Baroko\ lalo muttama bulu'é ri Toraja\ gangkanna Mamuju lalo mano\ na Menre'éna musu'i Kaili\ Toli\ aga naidi'na ppotanai makkasesenna Luwu gangkanna Toli\ Toli\”

The meaning:

“During the greatness of Suppa-Sawitto, tributes were taken in the Léworeng region when La Sigalung returned, the Bonto-Bonto, Bantaéng, Sigéri, Passokkoreng tributes were taken. When La Skunk returned, he ordered to leave everything. The Danre'é (Mandar) is the house maker, the boat builder. They were the ones who built Soénagading's boat in Suppa, I Lapéwajo in Parengki, La Piniki in Loloang. They also built the Langkana'é palace in Suppa, La Mancapai 'in Sawitto. The yarn is La Mancapai 'with Langkana'é in Suppa. It took the areas of Lémo-Lémo, Bulu 'kapa to Léworeng, to Baroko,

²⁵ (Selatan, n.d. p. 40); (Anonim, n.d. p.167).

entering the mountains in Toraja to Mamuju at the bottom. It was Mandar people who fought Kaili, Toli, and we (Ajatappareng) who bordered the land from Luwu to Toli-Toli".²⁶

The explanation on the *lontarak* above provides information that *Kedatuan Sawitto* together with his allies in the Suppa unit succeeded in forming a strong and influential maritime force on the west coast of the Sulawesi peninsula in the early XVI century AD. *Kedatuan Sawitto* with *Kedatuan Suppa* succeeded in conquering a number of countries and taking sebbukati (tribute) against Bonto-Bonto, Bantaéng, Segéri, Lemo-Lemo, Passokkoreng, Baroko, Toraja, Mamuju, Kaili and Toli-Toli.

The *lontarak* above also provides information that *Kedatuan Sawitto* and *Suppa* ordered the Mandar region to build a magnificent boat and palace in the Ajatappareng area. Thus, the conquest of the western coastal region of the Sulawesi peninsula and several inland areas of Sulawesi by the Sawitto and Suppa unity could not be separated for economic interests, namely to control trade along the western coast of the Sulawesi peninsula.

E. Conclusion

Kedatuan Sawitto's birth was preceded by the arrival of *To Manurung* from *Bacukiki* to the local area. Prior to *To Manurung's* arrival, several local governments had been established, called *wanuwa* or *bate-bate*, led by a leader who held arung. The four *wanuwa* or *bate-bate* are: Tiroang, Sekka, Langnga, and Loloang.

The development of the *Kedatuan Sawitto* has been going on since the first Addattuung Sawitto era, namely La Bangenge. The development was carried out by marrying off their offspring with sons and daughters from neighboring kingdoms.

The next development of Sawitto's unity was to collaborate with the kingdoms around him. This collaboration was realized with the formation of the Limaé Ajatappareng alliance and with the Enrekang kingdom from the Massenrempulu alliance. With the support of his allies, the Sawitto unity was able to form a strong and influential maritime force on the west coast of the Sulawesi peninsula at the beginning of the XVI century AD, so it was recorded in the *lontarak* that Sawitto's area of influence at that time was from Bonto-bonto and Segeri in the south. to Toli-toli in the north. The peak of this triumph ended when Sawitto's unity suffered the defeat of the Gowa kingdom which conquered the local area during the Karaeng Tunipallangga Ulaweng era.

²⁶ *Soénagading*, *I Lapéwajo* and *La Piniki* are the names of the royal boats in Ajatappareng. Mancapai is the name of the royal palace of Sawitto and Langkana'é is the name of the royal palace of Suppa, while Baté Lompo is the holder of the royal banner (warlord), (Stivens, 2012).

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INFORMANTS

- Datu Sawerigading (*Addatuang Sawitto XVIII*), Interview in Pinrang on February 29, 2020.
- Haji Mukaddas, (Traditional Stakeholder of *Kedatuan Sawitto*), Interview in Pinrang on February 22, 2020.

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Example in footnotes:

¹Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

²Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

³Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.

⁴Syeikh Ja'far Subhānī, *Maḥāhim Al-Qur'ān*, h. 8-9.

Example in bibliography:

Subhānī, Syeikh Ja'far. *Maḥāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

Eliade, Mircea (ed.). *The Encyclopedia of Religion*, vol. 8. New York: Simon and Schuster, 1995.

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Shihab, Muhammad Quraish. *Sunnah-Syiah Bergandengan Tangan: Mungkinkah? Kajian Atas Konsep Ajaran Dan Pemikiran*. Cet. III. Jakarta: Lentera Hati, 2007.

Detail informations of the footnotes:

1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

2. Qur'anic translation

¹Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

3. Book

¹Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalahuh* (Beirut: Dār al-Fikr, 1989), h. 57.

4. Translation Books

¹Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

5. Voluminous book

¹Muḥammad al-Ṭāhīr b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dār al-Suḥūn, 2009), h. 76.

¹Muḥammad b. Ismā'īl al-Bukharī, *al-Jam' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

6. Article in book

¹Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

7. Article in encyclopaedia

¹M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

8. Article in journal

¹Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika* 8, no. 3 (2001): h. 9.

9. Article in mass media

¹Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

¹Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam <http://www.shahrou.org/25> Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

¹Syahrudin Usman, “*Kinerja* Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

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