

# Acculturation among Local Wisdom, Law and Sufism in Forming Martabat Tujuh Enactment of Buton Sultanate

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**Abstract**—This paper explores the acculturation of Local Wisdom, Law and Sufism in Forming Martabat Tujuh Enactment of Buton Sultanate in Southeast Sulawesi. Buton as kingdom lasted for over two centuries (1327-1541) and then continued with a sultanate era for more than four centuries (1541-1960). During the era of sultanate, Buton was acquainted with the script and literary tradition. Buton in the past was a region filled with intellectual activity and spiritual exploration passion. There were hundreds manuscripts in Buton. The most popular of them, is called by Martabat Tujuh. It is the Constitution of Buton people regulating social, religion, custom and government activities. It is very interesting because Martabat Tujuh as Sultanate's constitution was result of interrelation and acculturation of Local Wisdom, Law and Sufism. The Method used in this paper is descriptive method, which describe an event or system of thought to describe phenomena that exist, both of which occurred in the past and at the present time. In this case described are the facts or state of Buton, the process of acculturation, and Martabat Tujuh. The paper explains the correlation among Local Wisdom, Law and Sufism in Forming Martabat Tujuh as an Enactment of Buton.

**Keywords**—Martabat Tujuh, Buton, Acculturation, Local Wisdom, Law and Sufism.

## I. INTRODUCTION

THE Kingdom of Buton was established in 1332 AD, with its early administration headed by a woman holding a title of Queen Wa Kaa Kaa. The second king was also a woman entitled Queen Bulawambona. After two female monarchs, the kingdom was subsequently ruled by a king, namely King Bataraguru, King Tuarade, King Rajamulac, and King Murhum. When Buton embraced Islam, King Murhum was then entitled Sultan Murhum Kaimuddin Khalifa.<sup>1</sup>

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<sup>1</sup> The Kingdom of Buton was founded upon the agreement of the three groups or parties that came in waves. The first wave came from the kingdom of Srivijaya. The next group was from the Chinese Empire and settled in Buton. The third group was from the Majapahit Kingdom. The power system in Buton was arguably interesting because the concept of power was similar to the concept of power in the other kingdoms in the archipelago. The structure of the imperial power was supported by two aristocrats: Kaomu and Walaka groups. The selection authority and appointment of the Sultan was in the hands of the Walaka group, but who became the sultan had to be from the Kaomu group. So, it could be said that a king was chosen not by heredity but

The Kingdom of Buton officially became an Islamic Kingdom during the reign of King Buton IV, i.e., Timbang Timbangan or Lakilaponto or Halu Oleo or better known as the Sultan Murhum Kaimuddin Khalifatul. The King was actually Islamized by Sheikh Abdul Wahid bin Sharif Sulaiman al-Fathani who came from Johor.<sup>2</sup> After that, the Kingdom of Buton transformed into the Sultanate of Buton.

At the time of Sultanate Buton I ruled by Murhum, it was the early introduction of the Islamization of the bureaucratic structure of the Sultanate of Buton. He tried to place the religion (Islam) as a value that should be prioritized in life or politics. This philosophy has then been enduring to this day as one slogan of cultural heritage of Buton, which is:<sup>3</sup>

*Yinda-yindamo arataa somanamo karo*  
*Yinda-yindamo sara karo somanamo lipu*  
*Yinda-yindamo somanamo agama*

That means:

Let the treasure be destroyed as long as the self is safe  
Let the self be destroyed as long as the country survives  
Let the country be devastated as long as the religion survives

It seems that philosophy proclaimed by Sultan Murhum above, in the next period, was used by the following sultans as the basis for binding the entire social systems and political cultures in Buton. This was evidenced by the inclusion of philosophy in the Constitution of *Martabat Tujuh* (Seven Dignity or Seven Values).<sup>4</sup>

by choice among the best. See. Laode Abu bakar, "Pemahaman Tentang Sejarah yang Bernama Woliyo Butuni", in *Wolio Molagi*, Volume 1, (Kendari: Yayasan Wolio Molagi, 1999), 24-26.

<sup>2</sup> According to some reports, Sheikh Abdul Wahid bin Syarif Sulaiman al-Fathani before arriving in Buton once stayed in Johor. Furthermore, with his wife he moved to Adonara (East Nusa Tenggara). Then, his family emigrated to Pulau Batu Atas (Upper Rock Island) that was included in the government on Buton. There, he met Imam Pasai who returned from the Moluccas towards Pasai (Aceh). Imam Pasai advocated him to go to the island of Buton, overlooking the King Buton. Sheikh Abdul Wahid agreed with the suggestion. After King Buton embraced Islam, the king was immediately confirmed as Sultan Buton by Sheikh Abdul Wahid in the year 948 AH/1538 AD. See. Nourdyn, "Sejarah Agama Islam di Sulawesi Selatan", in W.J. Sijabat (ed), *Panggilan Kita di Indonesia Dewasa ini* (Jakarta: Barata, 1964), 87; Nourdyn, *Islamisasi Makasar* (Jakarta: Bharata, 1972), 9.

<sup>3</sup> Zahari, *Sejarah dan Adat fi Darul Butuni, I dan II*. (Jakarta: Proyek Pengembangan Media Kebudayaan, 1977), 54.

<sup>4</sup> M. Alifudin, *Islam Buton: Interaksi Islam dengan Budaya Lokal* (Jakarta: Badan Litbang dan Diklat Departemen Agama RI.2007), 118.

Post-Sultan in power, until some next sultans,<sup>5</sup> there was no significant progress in the system and the structure of the state administration in Buton. Only in the era of Sultan IV, i.e., LaElangi (1597-1631) very drastic change occurred in cultural traditions and social systems of Buton society marked by the birth of *Martabat Tujuh* of the Sultanate of Buton.<sup>6</sup>

The making of *Martabat Tujuh* could be expressed as efforts towards the establishment of a state order of social life tradition organized and guided by the values of the rule of Constitution. The contents of *Martabat Tujuh* as the Constitution of the sultanate of Buton showed not only the influence of Islam on Buton society, but also the dynamic interaction between the two elements. This was evidenced by the inclusion of the philosophy of *binci-binciku kuli* sourced from pre-Islamic local values in the body of the Constitution.<sup>7</sup>

At the end, *Martabat Tujuh* became the most monumental work of the Sultanate of Buton inherited until today. This *Martabat Tujuh* became monumental because it managed to organize the life of society, the sultanate family, officers and employees in Buton. The success and acceptance of *Martabat Tujuh* by this society were because it was made and enacted by combining the teachings of Sufism, *fiqh*, and local culture of Buton.<sup>8</sup>

## II. THE CONTENT OF *MARTABAT TUJUH*

*Martabat Tujuh* was prepared by Sultan Dayanu Ikhsanuddin as an umbrella of Constitution for social life, state and politics.<sup>9</sup> The term *Martabat Tujuh* refers to a mystical concept that developed in the Islamic world. Thus, the preparation of *Martabat Tujuh* from the historical side

means as an attempt by Sultan Ihsanuddin to create a harmoniously social and political life order.<sup>10</sup>

*Martabat Tujuh* consisted of eleven chapters, 21 articles with detailed into 46 articles. *Martabat Tujuh* began with the Prophet's hadith "Whoever knows himself, so will know God" and continued with sub-chapter on philosophy of *Binci Binciki Kuli*, the philosophy of the sultanate of Buton, four cases against the philosophy of *Binci-Binciki Kuli*, officials and employees of the sultanate, the governance structure of sara, ogena/lipu/woliyo, the duty of the Sultan, the complete rights of the Sultan, the rights and duties and responsibilities of the prime minister (Sapati), the rights and obligations of Kenepulu, the rights and obligations of Iakina Sorowoliyo, the rights and obligations of Kapitalao, the responsibilities of Bonto ogena, the monitoring function of Bonto ogena, Bonto ogena as a council, the position of Sio Limbona as Assembly of Syara (Parliament), the work relationship between Sio Limbona and Bonto Ogena, the hierarchy of Law in governance system, court procedures, the order of deliberation, order of seating, the governance structure of religion, the judiciary, the stages of settling disputes, legal sources in settling cases, the division of power between central and local government, obligations of central and local government, defense and security systems, the division of taxes and the determination of salaries, the division of employee income, people's rights, state emblem, language and flag.<sup>11</sup>

It seems clear that *Martabat Tujuh* contained rules of the Buton Sultanate which included governance, social life, legislation, public administration, state apparatus and the relationship between the people and the government. In the case of government officials, *Martabat Tujuh* erased some previously existing positions in Buton, such as tax collectors (*tunggu weti*) because they were not effective in carrying out the functions of the kingdom, and the position was often abused. But instead, there was a new position, namely, a high official in tax (*Bonto Ogena*).<sup>12</sup>

<sup>5</sup> Sultan Buton Ke-1 Murhum (1538-1584), Sultan Buton ke-2 La Tumparasi (1584-1591), and Sultan Buton III La Sangaji (1591-1597).

<sup>6</sup> In the 17<sup>th</sup> century, the sultan assisted by Islamic scholars instituted Islam into the social and political institutions of the government by creating a Constitution under the atmosphere of Islam. The Constitution was then referred to as the Dignity Seven versions of Buton. See. M. Alifudin, *Islam Buton*, 118.

<sup>7</sup> A mix of local values with Islamic practices and religious life by the Butonese still has clearly visible pattern and color, especially in the daily life of this ethnic. As a cultural treasure that is inherited, they have a close relationship with the roots and the culture and history of Buton in the past, so that what appears on the phenomenon of religiosity of Butonese is part of the result of a dialectical process that follows the history of this community. The implications of the interaction process in question (in certain aspects) have produced a distinctive tradition which is a blend of two cultures interacting. This phenomenon is not only apparent in the social system, but can also be seen in a variety of belief systems and rites system of the Butonese. See. Abdul Rahim Yunus, *Posisi Tasawuf dalam Sistem Kekuasaan di Kesultanan Buton*, (Jakarta : INIS, 1995), 55.

<sup>8</sup> In the community of the Butonese (Wolio), the term Dignity Seven, besides known as the name of a doctrine in the world of Sufism, was also known as the Constitution of the kingdom of Buton so that the Dignity Seven became a real guideline for the Sultan and his subjects. The Sultan Buton IV named La Elangi (15,971,633) was known as the maker of the Dignity Seven influenced by Sufism. See. Joseph Roucek and Waren Ronald (ed.). *Sociology ; An Introduction*, (Iowa Little field : Adams Co Ames, 1957), p. 41-44

<sup>9</sup> In his reign, Sultan La Elangi Dayanu Ikhsanuddin (1578-1615 AD) was successfully making the Constitution of the Buton Sultanate namely *Martabat Tujuh* along with government regulations such as Istiadatul-Azali, Mahafani and Farait, at the same time managed to bring the country to the more advanced level of political, social and cultural era.

<sup>10</sup> The concept of Seven Dignity in Sufism was originated from the thought of Pantheisme Ibn Arabi. In his book entitled *Fusus al-hikam* written in 627 AH or 1229 AD it was expressed clearly the description of pantheism (the whole cosmos is God), the universe creation and keinsankamilan. This ideology emerged and was developed by contemplation of indigent philosophy and Sufism *zawd* (feeling). This school was then developed outside the Arab world, especially the developing countries to India pioneered by Muhammad Ibn Fadillah, a Gujarat-born Sufi leader (-1629M). In his essay, the book *Tuhfah*, he proposed the concept of Seven Dignity as a means of study of the human relationship with God. According to Muhammad Ibn Fadillah, supernatural God can be known after doing *tajjali* through seven dignity or seven levels, so as to create the universe and everything in it. *Tajjali* means truth of God shown through enlightenment or revelation -where this concept was born from a teaching in philosophy called monism, that is an ideology which holds that the universe and human beings are the born aspects of a single One: Allah Ta'ala. The items of *Martabat Tujuh* are (1) *Martabat Ahadiyah*, (2) *Martabat Wahidiyah*, (3) *Martabat Wahdah*, (4) *Martabat Arwah*, (5) *Martabat Misal*, (6) *Martabat Ajsam*, (7) *Martabat Insan*. See. A. H. John, "Sufism as a Category in Indonesia Literature and History", *JSEH*, 2, II, 1961, 11-15.

<sup>11</sup> See. L.A Muchiru, "Berkenalan dengan Masjid Agung", in *Wolio Molagi*, edition IV, 1 September 1999, 8.

<sup>12</sup> See. The Constitution of *Martabat Tujuh*.

In the legal field, *Martabat Tujuh* contained a number of provisions which ensured the enforcement of legislation fairest to every citizen. In the history of Buton post-promulgation of *Martabat Tujuh*, there were a number of important officials that were sentenced to death for breaking the rules, one of whom was the Sultan Maradan Ali.<sup>13</sup>

The principles of state system in *Martabat Tujuh* adopted the system of power separation consisting of the executive (the sultan), legislative (*siolimbona*), and judiciary (*kinepulu*). The sultan's political rights were directly supervised by *siolimbona*, so the sultan in the act and taking decisions had to go through the approval mechanism of sultanate board (*pangka*) or legislative (*siolimbona*).<sup>14</sup>

In terms of leadership recruitment, the pattern was done through a system of representation, where the public voiced their aspirations on *siolimbona* board as representatives of the people (legislative). Besides, the appointment of an official had to be eligible for chapters 3,5 and 6 of *Martabat Tujuh*.

*Martabat Tujuh* also provided changes to the system of bureaucratic structure of the sultanate of Buton. Leadership could be divided into several things, namely the Sultan as the head of government, *sapati* as prime minister, *kinepulu* as a secretary and at any time as a judge, *kapitalao* as minister of defense, *bonto ogena* as high state officials who had multiple functions, and *siolimbona* as legislative.<sup>15</sup>

*Martabat Tujuh* also discussed positions related to religious affairs (*sara kidina*). *Sara Kidina* consisted of several positions, first, *lakina agama* as the religious leaders one degree below the sultan. *Lakina agama* was in charge for entire religious officials in the sultanate and charged with providing religious guidance and religious advice to the sultan. Second, it was *imam*, who was in charge of worship and spiritual problems. Third, it was *Khatib*, consisting of four people. They had a duty as an interpreter of religious luminaries, especially when Friday and in the month of Ramadan. Fourth, it was *Modim* that consisted of ten or twelve people. Their main job was as a *bilal* (one who recites the prayer invitation) and *khatib's* companion. Fifth, it was *mokimu* consisting of forty people. They were prepared as permanent congregation in compulsory congregational or Friday prayers. Sixth, it was double *tunggana*, consisting of four people who served as a staff officer of religious affairs.<sup>16</sup>

Those are some significant things of the contents of the *Martabat Tujuh*. This Act further found its place in the hearts of the people of Buton in that era, and managed to bring the community and the sultanate of Buton to the golden age.

### III. THE ACCULTURATION AMONG LOCAL WISDOM, ISLAM AND SUFISM IN BUTON

The interactions between the people of Buton with other nations led to the presence of cultural contact or acculturation which produced new cultural forms that ultimately became

the characteristics of the Butonese. This acculturation was supported by the Buton's culture known as the nation's seafarers.

The processing and adjustment to the conditions of the lives of Butonese without losing their original elements were due to two things. The first thing was the strong cultural basics so that the penetration of foreign culture to Buton increased the treasury of Buton's culture. The second thing was special skills possessed by Butonese or a local genius, that is, skills of a nation to accept the elements of foreign culture and process these elements in accordance with the national identity of Buton.

The results of the acculturation appeared on several things.<sup>17</sup> Firstly, there was an acculturation of language in which Butonese had various languages. Until recently, there have been more than thirty languages with various dialects in Buton.<sup>18</sup> In the next development, in line with the first encounter of Islam into Buton in the 15<sup>th</sup> century, many Arabic words were used in Buton language vocabularies, for instance, *sembah* (Sanskrit) to be *Somba* (Buton), *Sembah Hyang* (Sanskrit) to be *Sambahya* (Buton) which means *Sholat* (Arabic).

Secondly, there was an acculturation of beliefs. Before Hindu influences came to Buton by the Majapahit Kingdom in the 13<sup>th</sup> century and Islam in the 15<sup>th</sup> century, Butonese had known and had beliefs, namely the worship of ancestral spirits (animism and dynamism). The first encounter of Hinduism and Islam encouraged Butonese to begin to embrace Hinduism and Islam, although they did not leave their original beliefs, such as the worship of the ancestral spirits and the gods of nature. Hinduism and Islam developing in Buton had undergone a fusion with animism and dynamism, or syncretism which is part of the process of acculturation or a combination of two different beliefs into one. As the arrival of Islam in Buton, Hindu's culture began to shift into Islamic culture. However, many rituals and custom feasts held by Butonese until now have certainly contained elements of syncretism.<sup>19</sup>

Thirdly, there was an acculturation to the system of governance and social organization. A form of acculturation

<sup>17</sup> A. Mulku Zahari, *Sejarah dan Adat fi Darul Buthuny II*, (Jakarta: Proyek Pengembangan Kebudayaan Depdikbud, 1977), 89.

<sup>18</sup> A form of acculturation in the field of language can be seen from the use of Sanskrit which we can find until today where Sanskrit enriches the vocabulary of Buton. The use of Sanskrit is found in terms of naming in the kingdom of Buton in the 13<sup>th</sup> century AD, for example *sangia* phrase. *Sangia* allegedly came from *Sanghyang* (Sanskrit means He consecrated). *Sangia* (Buton) has the meaning exalted, sacred/holy. This meaning is attached to a Sakti / King / Sultan in Buton or shows the place / area that is considered sacred or holy, for example, King Buton V Rajamulae *Sangia yi Gola* (showing the nickname of Sultan) and *Sangia Galampa* (addressing a place).

<sup>19</sup> The rituals and the traditional feast are, among others, 1) *Goraana Oputa / Maludju Wolio*, that is, Buton community ritual to welcome the birth of Prophet Muhammad held every midnight on 12 early Rabiul; 2) *Qunua*, i.e., religious rituals performed in Buton on the 16<sup>th</sup> night of Ramada; 3) *Tuturiangana Andaala* as a ritual of gratitude from the Butonese people on the island of Makasar (liwuto) to Allah SWT, for the breadth of fortune in the marine sector; 4) *Mataa*, that is, traditional rituals held by Buton ethnic *cia-cia* in the village of Laporo as a form of gratitude to God for the harvest obtained; and 5) *Pekande-kandea*, ie, Buton thanksgiving feast to Allah SWT for the overflow of grace given

<sup>13</sup> Zahari, *Adat II*, 18.

<sup>14</sup> The Constitution of *Martabat Tujuh*, Chapter 1,3 and 4.

<sup>15</sup> See. M. Alifuddin, *Islam Buton*, 131-132.

<sup>16</sup> The Constitution of *Martabat Tujuh*.

in the field of social organization could be seen in the political organization, i.e., the governmental system that developed in Buton after the influences of Chinese, Malay, and Javanese in Buton. With those cultural influences, the governmental system developing in Buton changed from originally indigenous settlements or traditional villages (*limbo*), or based on ethnicity, to a kingdom ruled by a king with the succession system to the king's heirs. In the era of the Sultanate, hereinafter, there was an emerging requirement to be a king in Buton taken from Islamic tenets, i.e., that a sultan had to possess some traits, such as *tabligh* (being able to deliver sermons), *amanah* (trustworthy), *shiddiq* (honest), and *fathonah* (intelligent).

Fourthly, there was an acculturation of Art-Culture and knowledge. The first encounter of Islamic Culture in Buton greatly influenced its culture. The Islamic influences in the Buton's arts and culture were clearly seen in some areas. The first area was the art of building, such as forts,<sup>20</sup> the mosques as well as the palace of the Sultanate of Buton.<sup>21</sup> The second area was literacy and literature, such as the use of *Wolio* literacy (*Buri Wolio*) as an assimilation of Arabic literacy adjusted with the Buton's language. This *Wolio* literacy has been used since the arrival of Islam in Buton and began to change with the Latin letters in the beginning of 20<sup>th</sup> century. In the literature, the influences appeared on the high value of Buton's literary works, e.g., a historical story that contains a lineage of the kings of an Islamic kingdom (*Assajaru Huliqa Daarul Bathniy wa Daarul Munajat*). The third area was the art of dance (*tari*). In addition to the literary arts, Butonese also knew a lot of dance, such as *tari galangi*, *tari lumense*, *tari merere*, and *tari honari*. The last area was art music. Gambus is a Buton's traditional musical instrument. The musical instrument played like the guitar is usually used to accompany dances or poems of *kabanthi* (Butonese typical poem).

Fifthly, there was an acculturation of life philosophy. In Buton's community, there was a principle of life as a reference for each person. This life principle was an acculturation between local traditions and Islam. The life principle included *Yinda Yindamo Arataa Somanamo Karo* (Let the treasure be destroyed as long as the self is safe), *Yinda Yindamo Karo Somanamo Lipu* (Let the self be destroyed as long as the country survives), *Yinda Yindamo*

*Lipu Somanamo Sara* (Let the country be gone as long as the government exists), and *Yinda Sara Yindamo Somanamo Agama* (Let the government be devastated as long as the religion survives).

Sixthly, there was a calendar system. The calendar system of the Buton's people was adopted from the (Hijra) Arabic calendar system. This could be seen in *warkah-warkah* and manuscripts of the Sultanate of Buton in making the use of the Hijri calendar. However, there is a uniqueness on the Buton's calendar, since they use the combination of the Hijri year and *hari pasaran* (market days) as used by the Javanese people.

#### IV. THE ACCULTURATION IN *MARTABAT TUJUH*

The acculturation of Islamic Sufism with the local culture appeared in articles and regulations, teachings and values contained in *Martabat Tujuh*. In Article 5 of *Martabat Tujuh*, there was the importance of social behavior called '*Amanat yang Tujuh*' (Seven Mandates). Further, in chapter 6, it was said that seven mandates of servants to God covers (1) charity, i.e., the very important and main gift of God that must be kept and maintained, (2) a tool used to determine the state of human beings and God. (3) *Qudrah* or power, i.e., a power that is used to do physical and inner worship; physical worship is worship to the nation and homeland, while the inner worship is devoted to God, (4) *iradah* or will, i.e., the attitude and the will that desire works that bring shared benefits or goodness, either in this world and hereafter, (5) hearing (*sama*'), i.e., hearing used to listen to the commands of Allah and the Messenger and to get away from the prohibition, (6) sight (*basarah*), i.e., vision used for seeing something that brings benefit to self or others, and (7) speech (*kalam*), i.e., saying the words that are beneficial to humans.<sup>22</sup>

The seven mandates including within *Martabat Tujuh* were a form of teaching acculturation of the concept of the seven attributes of God in Sufism. Obviously, *Martabat Tujuh* was influenced by Islamic Sufism. Even, the name of *Martabat Tujuh* was an acculturation of sufism teachings of Ibn Arabi.<sup>23</sup> In the teachings of pantheism, Ibn Arabi divided human natures into seven levels, i.e., *alam ahadiyah*, *alam wahdiyah*, *alam wahidiyah*, *alam arwah*, *alam mitsal*, *alam ijsam*, and *alam insan*. In the subsequent developments, La Elangi made the concept of *Martabat Tujuh* of Ibn Arabi as the name of the Constitution in Buton. He also made seven human natures as a metaphor of Buton's governance. In *Martabat Tujuh*, it was said as follows (1) *Martabat Ahadiyah* to be likened to the Tanailandu's people, (2) *Martabat Wahda* to be likened to the Tapi-tapi's people, (3) *Martabat Wahidiyah* to be likened to the Kumbewaha's people, (4) *Martabat Arwah* to be likened to Sultan, (5) *Martabat Mitsal* to be likened to Sapati, (6) *Martabat Ajsam* to be likened to

<sup>20</sup> Buton palace fortress built by the Buton in the 16<sup>th</sup> century was full of Islamic symbols and in some point European-style. Buton palace fortress shaped the letter "*dal*" which is the last letter of the word of the Prophet Muhammad. In addition, Sorawolio fortress shaped "*alif*" which is the initial letter of the word Allah. and many others. European style in the Sultanate of Buton fort can be found with some of the Bastion on the forts of the Sultanate of Buton similar to the pawn on chess. See. Istiriadi, "Unsur Estetika dan Simbolik pada Bangunan Islam", in Abay Subarna, *Diskusi Ilmiah Arkeologi II: Estetika dalam Arkeologi Islam*, (Jakarta: Depdikbud, 1987), 96.

<sup>21</sup> Meanings and symbols of Islam are also present in the form of Buton Sultanate Palace. Buton Palace was created stratified so that from the front it looks like someone who is Praying at the position *Takbirahur Ihram*. Uniquely, the front rooms in the palace have a position lower than the position of the back rooms in which it is symbolized as if in a prostrate position. At the Palace there are also pineapple and dragon carvings that become a symbol of the Sultanate of Buton, where Pineapple and Dragon are an acculturation between Buton and Chinese culture. *Ibid*.

<sup>22</sup> The Constitution of *Martabat Tujuh* article 5 and 6. Also see M. Alifuddin, *Islam Buton*, 134.

<sup>23</sup> Ibn Arabi, *Fushush al-Hikam* (Beirut: Dar al-Fikr, tt).

kinepulu, and (7) *Martabat Insan Kamil* to be likened to kapitalao and society.<sup>24</sup>

One of the basic principles in the *Martabat Tujuh* was the principle of ‘camaraderie’ (*binci-binciku kuli*). This principle expressed the desire and aspiration of Buton’s people to live in the shade of a nation named Buton peacefully and serenely.<sup>25</sup> Furthermore, *binci-binciku kuli* as a humanitarian basic of Buton’s people was upheld by four pillars, i.e., being reluctant or afraid of hurting each other (*pamae-maeka*), upholding the honor of each other (*paongka angkata*), loving each other (*pomaasi maasika*), and supporting each other (*popia pira*).<sup>26</sup>

The principle of *binci-binciku kuli* was actually a form of acculturation of Buton’s tradition with Islamic Sufism. *Binci-binciku kuli* was a manifestation of the concept of the perfect man (*insan kamil*) in Sufism. *Binci-binciku kuli* was also a manifestation of the content of the teachings of the Messenger about Sufism, which was taken from the hadith ‘Whoever knows himself, will know the God.’<sup>27</sup>

The concept of *Martabat Tujuh* in the life of Butonese people could be viewed from two perspectives, i.e., socio-cultural and religious-spiritual. In the first perspective, the concept of *Martabat Tujuh* was brazed as systems that regulated the social life of Butonese people, in this case as the Lau imposed formally on the 17<sup>th</sup> century until the late 19<sup>th</sup> century. In the religious-spiritual perspective, the concept was used as the underlying foundation of all understandings and spiritual experiences of Butonese people.<sup>28</sup>

## V.CONCLUSION

*Martabat Tujuh* is the most monumental work of the Sultanate of Buton inherited until today. This Constitution managed to organize the life of society, the family of the kingdom, the officers and the employees in Buton and bring Buton to the golden age. The success of *Martabat Tujuh* was because it was made and enacted by combining the teachings of Sufism, *fiqh* and local culture of Butonese people.

The acculturation of Islamic Sufism with local culture appears in the article, regulations, teachings and values contained in *Martabat Tujuh*. The naming of *Martabat Tujuh* as the name of the Constitution, the concept of *binci-binciku kuli*, the existence of the articles of religious judge, governmental system, concepts and terms of sultan, the division of the sultanate’s power and the levels of Buton’s governance are evidence of the acculturation of Islamic Sufism with local culture of Buton in the formation of *Martabat Tujuh*.

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- [11] Nurhayati, “ Sistem Pemerintahan Kesultanan Buton pada Masa Kepemimpinan Dayanu Ikhsanuddin”, in *Tesis* (Yogyakarta: UGM, 2003)..
- [12] Zahari, *Sejarah dan Adat fi Darul Butuni, I dan II*. (Jakarta: Proyek Pengembangan Media Kebudayaan, 1977).

<sup>24</sup> *Ibid*, 138.

<sup>25</sup> To confirm this value as the outlook of the nation in the context of Buton, Sultan Iksanuddin made *binci-binciku kuli* principle as the first chapter of the Constitution of *Martabat Tujuh*.

<sup>26</sup> The Constitution of *Martabat Tujuh*

<sup>27</sup> See. M. Alifuddin, *Islam Buton*, 148.

<sup>28</sup> Nurhayati, “ Sistem Pemerintahan Kesultanan Buton pada Masa Kepemimpinan Dayanu Ikhsanuddin”, in *Tesis* (Yogyakarta: UGM, 2003), 195.