Kekaraengan Rumbia: Study of the Traditional Turatea Government System In Jeneponto

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Abstract: Rumbia is one of the regions of the Turatea Kingdom in Jeneponto which has a traditional government system called kekaraengan. This research was conducted to find out how the traditional government system “kekaraengan” of Rumbia and why karaengan is no longer common in Turatea. This study uses historical methodology through four main steps of the historical method, namely: heuristics, source criticism, interpretation, and historiography. The results showed that (1) Rumbia’s karaengan was formed through the concept of tumanurung which is a symbol of the life of its supporting community, (2) Rumbia has a Customary Council from a unitary of four villages called Bakuq Appaka or Pangngadakkan, (3) Rumbia’s karaengan underwent changes when the Dutch succeeded in controlling the area in 1863.

INTRODUCTION

Rumbia is one of 11 sub-districts in Jeneponto Regency which is inhabited by Makassarese people who are called “turatea”. The Makassar people in South Sulawesi have actually attracted the attention of social scientists for a long time, be it history, anthropology, sociology, or politics. The description of the Makassar people developed after the Dutch took control of the South Sulawesi region. Initially most of the writings were in the form of travel reports and cursory observations, experiences gained during several years of living in South Sulawesi. Subsequent writings are the results of research by several anthropologists highlighting the Makassar people in their studies. Chabot (tt), in his writings, refers to this society as a “prestige society”, namely a society whose citizens compete with each other to increase the prestige of themselves, their families or groups through various strategies and symbolic behavior. Meanwhile Errington (tt), saw the Makassar people as a society with a cone shape, the leader as the peak as well as the binder for the formation of social or kinship groups. This is different from Friedericy (1933) who views Makassarese as a society that has layers, and the position in each layer is determined on the basis of heredity. The top layer is occupied by the...
nobility or relatives and descendants of the *karaeng*, the middle layer is the free people, while the bottom layer is the slave class. Studies of the late Makassarese describe this society as a key element of social stratification.

Kooreman (a Dutch controller) at the end of the XIX century, describes that *karaeng* as a ruler has followers or subordinates called *minawang* (to participate). *Karaeng* is someone who comes from the nobility, while his followers are ordinary people or a lower level of nobility (Kooreman, 1883). This shows the existence of a government system called "kekaraengan", namely the relationship between the government (*karaeng*) and those who are governed (*minawang*). This kind of relationship Chabot (1950) discovered in his research at Bontoramba following Kooreman's writings.

who met in the Rumbia area, Jeneponto Regency, said that indeed in the past there were many connections between *karaeng* and *ata*, but now such a relationship no longer exists. Even the *karaeng* who were known as the affluent class did not have *ata* (followers) anymore. Given that rulers in Rumbia (Jeneponto) used to come mostly from the nobility (*karaeng*), the question how is the traditional system of government “kekaraengan” of Rumbia and why is *karaeng* no longer common in Turatea, especially in Rumbia?

This article will attempt to answer this question by outlining the process of the decline of the Rumbia bumi Turatea *karaengan* and the withdrawal of the role of the nobility, namely the *karaeng* from various political activities, both at the village/kelurahan, sub-district and district levels in the area. From this description the author hopes to gain an understanding of why and how the nobility or *karaeng* in Rumbia the earth of Turatea lost their power, influence and special position in society.

In this paper, the author will explain the formation of Rumbian aristocracy to the causes of the decline or decline of the Turatea nobility in Jeneponto in government from a historical perspective. Through a historical angle it is expected to provide an overview of how the cultural systems and social systems contained therein interact with each other from time to time. This is then used as the main object of discussion. Meanwhile, from a cultural (cultural) point of view, the view of life of the Rumbia or Turatea people in Jeneponto can be expressed which is relevant in this discussion, and can provide information about relations in the social system of Rumbia or Turatea in Jeneponto which are considered related to this research.

**RESEARCH METHODS**

**Approaches and Types of Research**

The method used in this research follows the work procedures in historical research presented by Louis Gottschalk (1986), namely collecting the necessary information from various sources, testing the authenticity of the sources obtained (external criticism) and determining the credibility of the sources found (criticism internally).

This research uses primary and secondary sources. Primary sources are maps of *De Seut Zee van Celebes* 1693, *Kaart van een deel van de zuidkust van Celebes* 1752, and *Kaart van Celebes en Onderhoorigheden* 1858. Secondary sources such as books and journals are used as a support (comparison) from primary sources, especially those related with the richness of Rumbia.

**RESULTS OF RESEARCH AND DISCUSSION**

In the 1961 population census, Jeneponto consisted of six (6) districts, namely: Arungkeke, Binamu I, Binamu II, Binamu III Tamalatea, Tarowang, and Bangkala. The six sub-districts consist of sixty-one (61) villages, with a total population of 183,443 people, with details of 89,611 men and 93,832 women. This is broken down by District and Village, respectively: Arungkeke...
District consists of 5 Villages, namely: Tamanroya, Petang/Tunrunngawang, Arungkeke, Bungeng, and Pao with a population of 8,012, consisting of 3,765 men, and women as many as 4,247 souls. Binamu I sub-district consists of 21 villages, including: Balang, Bulo-Bulo, Bontojai, Jeneponto, Jombe, Empoang, Embo, Kalumpang, Karampangpajja, Lembang Loe, Mannyambang, Ujung Loe, Patrontongang, Pattalassang, Parrapa, Palajau, Sapanang, Sapiri, Sidenre, Tanrusmpe, and Togo-Togo with a population of 51,414 people, consisting of 25,075 men and 26,339 women. Binamu II sub-district consists of 7 villages, including: Tolo, Pangi, Paitana, Rumbia, Kassi, Pattiro, and Bontorappo with a population of 44,170 people consisting of 21,444 men and 22,726 women. as many as 22,726 souls. Binamu III Tamalatea sub-district consists of 8 villages, including: Bonto Tangnga, Bonto Ramba, Tonrokassi, Bangkala Loe, Balumbungan, Layu, Lentu, Manjang Loe with a population of 32,524 people consisting of 16,320 men. and women as many as 16,196 souls. Taro Wang sub-district consists of 6 villages, including: Allu, Bontowa, Balang Loe, Ujung, Bontokatangka, and Tino with a population of 9,354 people consisting of 4,679 men and 4,675 women. Bangkala sub-district consists of 14 villages, including: Allu, Pallengu, Garassikang, Batusbait, Nasara, Malasoro, Tanatoa, Bulu-Bulo, Pyanggoa, Pattiro, Tuju, Karampuang, Barana, Berowanging with a population of 37,969 consisting of of males as many as 18,320 souls and women as many as 19,649 souls. For more details, see the following table.

**Table 1.**

<table>
<thead>
<tr>
<th>No</th>
<th>Subdistrict</th>
<th>Man</th>
<th>Woman</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Arungkeke</td>
<td>3,765</td>
<td>4,247</td>
<td>8012</td>
</tr>
<tr>
<td>2</td>
<td>Binamu I</td>
<td>25,075</td>
<td>26,339</td>
<td>51,414</td>
</tr>
<tr>
<td>3</td>
<td>Binamu II</td>
<td>21,444</td>
<td>22,726</td>
<td>44,170</td>
</tr>
<tr>
<td>4</td>
<td>Binamu III</td>
<td>16,320</td>
<td>16,196</td>
<td>32,524</td>
</tr>
<tr>
<td>5</td>
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<td>16,196</td>
<td>32,524</td>
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<tr>
<td>6</td>
<td>Taro Wang</td>
<td>18,320</td>
<td>19,649</td>
<td>37,969</td>
</tr>
</tbody>
</table>

**Amount** 8961 93,833 183,443


The data above shows that the population in Jeneponto Regency has reached hundreds of thousands with a total of 183,443 people. Then in 1977-1980, Jeneponto experienced an increase in population, namely: 117,722 men and 123,905 women. So that the total population of Jeneponto in that year increased to 241,627 people (Central Bureau of Statistics, 1981).

In 1933, Rumbia had a population of 2,410 (Adatrechtbundels, 1933). The 1961 population census recorded 6,693 inhabitants (Singarimbun, 1980). The time gap between the first and second sources has a difference of approximately 28 years. During these 28 years, the population of Rumbia has doubled from its previous number. Subsequent developments, namely in 2004-2013, the population of Rumbia increased to 23,193 people. For approximately 52 years, the population has increased or increased by 16,500 people from the 1961 census. Then in 2014-2021, the population totaled 25,472 people (BPS, 2011, 2012, 2021, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020). Thus, it can be concluded that the population of Rumbia District has increased significantly. This is indicated by the large number of people who inhabit the area to this day.

**Tumanurung:**

The concept of ke-karaengan Rumbia

The Rumbia indigenous people form the northwestern part of the present Bonthain (Bantaeng) Regency or district. The Makassar-speaking Rumbia population with the Turatea dialect is called "basa Turate", as well as the Tino Pacinongan indigenous people who are part of Bantaeng, and the Tarowang district in Bonthain onderafdeeling, Binamu and Arungkeke districts (Djeneponto onderafdeeling), Bangkala and Laikang (onderafdeeling Takalar). These seven regions are called the "country of Turatea" (butta Turate). Butta means land, turate=people from above; according to popular tradition, all the ancient settlements in the region were founded by people who came down from heaven (tau butta rate rianglingka ampareki parasangang), literally people who came from heaven made the settlements.

Initially, the people of Rumbia lived a nomadic life (moving places), one of which was called "Rumbia". After Rumbia died, he was buried in Limpangang (a village in Tanetea), and near the cemetery a Rumbia (sago) tree was planted so that later his name would still be remembered by his descendants. This place was later called "Buttana Rumbia" (the land of Rumbia). One day, a stranger appeared and claimed to be La Djokko who had descended from heaven with his brothers, six men and one woman in Allu (Tarowang). The people of Rumbia believed this and asked La Djokko to stay as head of Rumbia. This request was approved by La Djokko, so that its existence was declared as part of Rumbia. Rumbia and four other villages then formed a hadat with the name "baku appaka ri Rumbia" (four raw in Rumbia) with four members. These four people are from the villages of Paborongang, Sampeyang, Campagaja and Rangning-Rangning. These villages are headed by a person with the title of Tumalompowa ri Rumbia (big man in Rumbia). In order to maintain the dignity of the dampong, with the Bakuq Appaka agreement, a tumalompowa was appointed as the successor from the selected and appointed Dampang family (nilanti).

Dampang La Djokko proposed to the daughter of the karaeng Turungang (Sinjai area), karaeng Turungang rejected La Djokko because he was not considered to be from the karaeng circle. La Djokko was sad and disappointed at the rejection, but Tumalompowa and Bakuq Appaka said that La Djokko was the karaeng of Rumbia, so the marriage continued with the daughter of karaeng Turungang. The marriage then forged a friendly alliance under the prince of Gowa, and taking part in an expedition undertaken against the Tambora landscape on the island of Sumbawa, La Djokko died after returning from the expedition. He was later replaced by his son named Tamalili who was chosen as karaeng of Rumbia by tumalompo and bakuq appaka.

Karaeng Tamalili had no children or heirs until he died and was buried in Rumbia. After Tamalili's death, karaeng Rumbia
temporarily became vacant, meaning that the karaeng who was chosen and appointed according to custom did not exist at that time. However, one day the people and the head of Rumbia saw a boy whose origins were unknown sitting on the "Batu Palantikang" (a stone where the inauguration of) karaeng Rumbia was held. The head of Rumbia and the local community considered the boy as tumanurung, so that the tumanurung was made karaeng of Rumbia. Tumanurung Rumbia had two brothers, one became karaeng Tarowang, and one became karaeng Tino Pacinongang. The head of the tribe and the people thought that the two Tumanurung Rumbia brothers also came down from heaven. These three brothers later became the ancestors of the karaeng Rumbia, Tino Pacinongang and Tarowang. Karaeng Rumbia has five bells (the type of bell used by karaeng Rumbia in traditional rituals) that mysteriously appeared from the founder of Rumbia. These objects later formed the gaukang or Rumbia ornament and became "karaeng loweya ri Rumbia" (grand prince in Rumbia).

The narrative above shows that the Rumbia karaengan was originally formed from five settlements, namely: Paborongang, Sampeyang, Rumbia, Campagaya and Rangnging-Rangnging. These five villages were ruled by a damang, then a karaeng who was assisted by a tumalompow and a bakuq appaka. All orders from the karaeng were conveyed to the residents through the bakuq, because no particular village head had subordinates, and the population at that time were spread over the five villages. As the population increases, the number of villages also increases. Some of the residents in the new settlement also followed orders from the karaeng and some others followed orders from the bakuq. The structure of the Rumbia karaengan can be described as follows.

Pangngadakkang has a slightly different structure from the kekaraengan above. One of the pangngadakkang is customs in the form of royal ceremonies (kekaraengan), such as parties annual ceremony, the inauguration ceremony of the king, the king’s funeral, the king’s marriage and others. Pangngadakkang structure can be described as follows.

The pangadakkang kekaraengan organization of Rumbia is a customary unit that is centered on tumalompow war ri Rumbia (Great People in Rumbia) in the form of kalompoang (greatness) of Rumbia karaengan. In this indigenous community there are smaller parts, namely the worship of the gaukang which is owned by the gallarrang or jannang. In holding ceremonies at the kekaraengan level, hadat members are assisted by the bakuq appaka. Pangngadakkang is led by a karaeng that comes from Pangngadakkang. Therefore, karaeng is a symbol of the people of Rumbia, as well as a symbol of unifying the community gaukang.

Rumbia: Palili Karaeng Binamu

Talking about the karaeng in the Binamu Kingdom, there are several versions, one of which is the story about the alliance
After defeating Gowa, the Binamu Kingdom was formed based on the agreement of Sombayya ri Gowa (king of Gowa). At that time there was no candidate for the king, kare Layu as head of the agency assigned Boto Cabiri and Boto Jombe to find a candidate for the king according to the terms and conditions. The two envoys were ordered to visit four figures in four areas, namely Boyong, Balang, Toloq, Rumbia, and lastly to Mannyumbeng (Ichsan, 2016). None of the four areas visited first can become kings in Binamu. This is because the way they welcome guests is not wise, so Gaukang Dg. Riolo is elected king. Gaukang Dg. Riolo is a character who comes from Mannyumbeng. He is known to have a noble character, generous, big-hearted, a little quiet, and patient in dealing with every problem he faces. Gaukang Dg. Riolo descended from Pari’ba Dg. Nyento (one of his grandchildren) among several of his grandchildren spread across four regions, namely Boyong, Balang, Toloq, and Rumbia. Therefore, in terms of Turatea’s social status, Gaukan Dg. Riolo deserves to be king in the Binamu Kingdom.

After Gaukang Daeng Riolo was installed as the King of Binamu, the form of government of kare Turatea changed to the Kingdom of Binamu. Gaukang Daeng Riolo as the first king had the title “karaeng lompoa ri Binamu” (Maharaja at Binamu). Karaeng Lompoa ri Binamu then formed his government structure with five institutions, namely (1) daenta Bonto Tangnga as the royal defense institution (warlord); (2) daenta Balumbungan as a food procurement agency (economy); (3) gallarrang Embo as a welfare/social institution; (4) Boto Cabiri as advisory board (religion); and (5) Boto Jombe as the panel of judges (Ichsan, 2016). In addition, Gaukang Dg. Riolo made several changes to his title terms, such as from Daenta and gallarrang to karaeng, but the duties and positions remained the same. For example, daenta Bonto Tangnga was changed to karaeng Bonto Tangnga, daenta Bontoramba became karaeng Bontoramba, gallarrang Paitana became karaeng Paitana, and others.

Initially, Karaeng Binamu only supervised several areas and conquered areas, namely: Gallarrang in Balang, karenge in Bontoramba, karaeng in Balumbungan, karaeng Bontotangnga (Ichsan, 2016). Meanwhile, some other areas, such as karaeng Tarowang, Rumbia and Tino Pacinongan were autonomous kingdoms, parallel to the Binamu Kingdom in Butta Turatea. These four kingdoms do not supervise each other, but are interconnected with each other because they have the same language, culture, traditions and customs (Adatrechtbundels, 1933). According to Sapardi in (Arkanudin & Rupita, 2021) that indigenous peoples have customary laws that regulate living together, which are customary rules that regulate customary violations. Rumbia has the same thing, which already has a customary council that manages its own household.

The orders of Karaeng Binamu were conveyed by Karaeng Paitana to Karaengs under the Binamu Kingdom. For example, when Karaeng Tarowang “followed” (minawang) Karaeng Binamu, or acknowledged his authority, Rumbia still maintained its autonomy. After Karaeng Rumbia became palili Binamu, then he was obliged to assist the prince of that country with additional troops during war; the appointment of the karaeng to be the prince of Binamu; the karaeng had to pay tribute to the prince at the appointed time. However, the karaeng of Rumbia consulted this matter with his hadat which regulated his government independently.

Subsequent developments, the Kingdom of Binamu conquered several areas and controlled several areas. These areas include: Sidenre, Balang, Jeneponto, Sapanang, Ciqnong, and Tonrokassiq areas. Meanwhile, there are 16 directly controlled areas, such as: Ujung Loe, Kalumpang, Palajau, Bulobulo, Pattalassang, Jombe, Paitana, Arungkeke, Togotogo, Bontorapo, Pao, Taroang, Tino,
Tonra, Rumbia and Toloq (Ian Caldwell dan Wayne A. Bougas, 2016). There is a slight difference with Bouman who stated that the Paitana region close to the core country of the Binamu Kingdom. Paitana emerged in the Binamu Kingdom as the oldest colony. Paitana comes from 8 alliances of brothers who become palili Binamu. Palili Those, among others: Paitana, Toloq, Gantarang, Tarowang, Tonrang, Tino, Pao, and Bontorappo. So as with the area directly controlled by the Binamu kingdom (Bouman, 1928). However, there are several areas that are not mentioned in the study by Ian Caldwell and Wayne A. Bougas, such as Mandjangloe, Bontodjae, Karangpoangepdaja, Patontongan, Tanroesampe, Taroesang, Limbangloe, Parappa, and Sapiri. Even though these areas were part of Binamu as the core kingdom. These nine regions are headed by Jannang who is appointed directly by karaeng Binamu. As well as, Gantarang and Empoang were not mentioned, both as controlled areas and as conquered areas from the Binamu Kingdom. In fact, the eight landscapes became vassal areas (minawang) of Binamu which then formed bates such as: Balang, Djene, Tonrokassi, Tjinong, Sapanang, Empoang, Sidenreng and Togotogo. All these bate were ruled directly by karaeng or gallarrang.

from Karaeng to Karaeng: Changes in the Government System

In the second half of the nineteenth century, changes occurred in the government system in the Turatea region, namely Rumbia, Tino Pacinongang, and Tarowang. The first change, taking place in October 1863, the Dutch sent an expeditionary force to Binamu and Bangkala (now Jeneponto), assisted by Karaeng Bantaeng. Troops sent overland together Karaeng Bantaeng managed to enter the Rumbia area and made the people flee, some to the mountains, and some to the mountains fled to the Gowa region. After the resistance ended and Rumbia was declared subject to the Dutch, in 1880 Regent van Bontahain was given the task of governing the Rumbia region. Since then it was Rumbia who was originally the palili of Binamu included in the territory of Bantaeng. In addition, Hadat Rumbia was abolished and Karaeng Rumbia was replaced gallarrang by the Netherlands.

Here it is clear that the changes in the political system made by the Dutch towards the region and society Rumbia. The position of the Rumbia gallarrang in this new political system was subject to Karaeng Bantaeng. However, the people never used this gallarrang. The people still use the title karaeng, not only because of its origin, but and perhaps above all, because the Rumbia gaukang is still preserved. It was the gaukang that became the link between the different parts of the karaeng, because the Dutch had divided this area into four parts under separate heads and direct regents.

The four heads respectively supervised a village, such as: karaeng Rumbia supervised 14 villages, 13 of which were called taoetowa, although they were nothing more than sariang; all of them were appointed and dismissed by karaeng Rumbia. The villages are Paborongang, Sampeyang, Campagaja, Ranging-Ranging, Ramba, Rallabonto, Balangerasa, Manggun turu, Balebalang, Boro, Porong, Lompodepa, Kulang and Tanetea with a population of 965 people. Galarang Kassi oversees 7 villages, namely Kassi, Baba, Kambutatowa, Kambutaberu, Kompasa, Lodo and Parangtalasa with a population of 1,081 people. Meanwhile Galarang Patiro governs 1 village, namely Patiro with a population of 203 people. Jannang Pangi oversees 2 villages, namely Sariang Pangi and Jangang-Jading with a population of 161 people. Sariang on duty are appointed and dismissed by the gallarrang or jannang without the intervention of the population. In contrast to the Maiware people in Kambutta (Kassi) who have their own courtiers.

Second change occurred in the Tino Pacinongang area which was also the
beginning palili from Binamu. After the Dutch carried out expeditions to Binamu and Bangkala, Tino Pacinongang was separated from Binamu and made into a separate group which was included in the Bantaeng onderafdeeling. Tino Pacinongang is one of the traditional Binamu communities located in the south of Rumbia. This village used to be called Tino Beru (new Tino), different from Bantaeng’s Tino Towa. This village or community emerged after the Rumbia karaeng. The first karaeng to rule in this village was called karaeng manurunga ri bungung riolowa (a prince descended from heaven who emerged from an old well), the third twin brother of the karaeng of Rumbia, the fourth (karaeng Manurunga ri Batu Pallantikanga), and the sixth karaeng Tarowang (karaeng Labbuna ri Boyong).

was then made part of the Bantaeng regentschap which was under the rule of the regent from Bonthain, while karaeng Tino was made ga al arrang by the Dutch. But this did not last long, the title karaeng was returned by the Dutch. Tino Pacinongang was taken over, Hadat Ti was removed by the Dutch. In running the government, karaeng Tino was assisted by three Sariang men who were appointed and dismissed without interference from the people. The three sariang Each of them served one person for Tino’s village, one person in Pacinongang village and one person in Kassi-Kassi and Para-Para villages.

The third change occurred in Tarowang. Before the Dutch came, this community was also the pavilion of Binamu. When the two kekaraengans (Rumbia and Tino Pacinongang) were conquered, the same was true for Tarowang separated from Binamu and added to the Bontakain onderafdeeling as a special Regentschap. This situation was again changed at the beginning of the XX century. Tarowang added to Regentschap Bantaeng without status special. Actually the head of the Tarowang area did not approve of this, and even Karaeng Bantaeng himself felt the burden of having to supervise Rumbia and Tino Pacinongang. During this period, Hadat Tarowang was also removed and replaced by four Jannang, so that Tarowang was under the command of a karaeng, and was accompanied by a fourth selected jannang. Karaeng and jannang were appointed by Dutch government officials, but those who appointed jannang had a lower position in the government than the officials who appointed the karaeng.

The three cases above show that some nobles or regional heads had their power removed by the Dutch, and some others were strengthened and received support from the Netherlands. There are regional heads whose powers have become wider, there are also those who have shrunk and even disappeared altogether, there are those whose position has become weaker in the political structure, and there are also those whose political system elements have been abolished, as happened to Hadat in three previous elections.

The emergence of new rulers and powers, namely the Dutch controllers and Assistant Residents in Bantaeng, changed the map of existing power and power relations. This condition caused Pangngadakkang or Hadat Kabakqang in Binamu to also begin to lose some of its power. In addition, the Dutch government has taken shift efforts to improve people’s lives, investigate various kinds of violations, issue new regulations and control their implementation. The persistence of some of the old regional heads in their positions, the Netherlands gained two advantages.

First, the political system and structure of the local people has been changed or removed and replaced with a new one, but the people do not see that. They only saw that the karaeng-karaeng or village heads still had their positions each and carry out tasks that are not much different from their previous roles and positions. This is what somewhat dampened the people’s desire to carry out a rebellion or resistance against the Dutch government. Apart from that, the nobles also
felt that their power or influence had not been abolished at all, in fact some of them felt fortunate that they had been strengthened by the support of the Dutch police or military.

Second, the Dutch power was hard to match and the fact that the Dutch government did not absolve local rulers of power just like that, had created divisions among the traditional elite (nobility) who might have had high and easy positions in the political structure. The most desired position is the regent position, because this position is the highest and can only be occupied by local elites or nobles. Many nobles wanted the position of regent. “De betrekking van regent wordt door de anakaraeng zeer gezocht om den title, de inkomsten en de static, die zij voeren...” (Kooreman, 1883).

CONCLUSION

Turatea is one of the Makassar kingdoms which was formed with the tumanurung concept. Tumanurung is the idea of legitimizing the position of a ruler. Based on the oral tradition that developed in society regarding the formation of a community. This is indicated by the presence of gaukan which plays an important role in the Turatea region. Gaukan is an object that is seen as an incarnation, as well as a symbol of legitimizing the position of the inventor called their leader. This community then referred to as karaeng. Even though in life and the life of karaeng, often disputes, disputes and even war. However, these conditions prompted them to form an alliance by presenting a Customary Council consisting of each karaeng leader. as members, and one of them was elected as the leader of the Customary Council. The alliance then developed into a unified whole (government), called kekaraengan after tumanurung appeared. The formation of “unity” with the concept of tumanurung is centered on the authority and power of the king who is generally chosen from the initial figure, who is seen as the descendant of the Gods who rule the world.

Kekaraengan “form or system of government in Rumbia underwent a change when the Dutch succeeded in controlling it and included part of the Binamu palili area into the Bantaeng territory in 1863. These areas included, among others: Rumbia, Tino Pacinongang, and Tarowang. These three regions underwent the same changes, such as (1) the abolition of Hadat Rumbia and the replacement of the Rumbia karaeng into galarang by the Dutch. (2) The Dutch replaced Tino’s karaeng with galarang and delete Hadat Tino Pacinongang. Karaeng Tino ruled assisted by three sariang people and in each village assigned one person. Of the three sariangs, one of them served in the village of Tino, one person in the village of Pacinongang and another person in the villages of Kassi-Kassi and Para-Para. (3) Hadat Tarowang was also removed and replaced with four Jannang, so that Tarowang is under the command of a karaeng and was accompanied by the fourth the chosen one by Dutch government officials. These three changes caused the loss of Panggadakkang or Hadat Kabakuqan in Rumbia, including parts of Binamu's territory.

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