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ISLAMO SOCIALINĖS IR POLITINĖS LYDERYSTĖS ATSITIKTINUMAS BALANIPOS KARALYSTĖJE

The Contingency of Islamic Socio-Political Leadership in the *Balanipa* Kingdom

Andi Nurkidam

IAIN Parepare, South Sulawesi, Indonesia

ABSTRACT

Socio-political leadership in the Balanipa Kingdom of West Sulawesi was strongly influenced by relations with several major kingdoms in South Sulawesi and the invasion of the intruders to the land of Mandar. This research aims to describe the pattern of leadership in the Balanipa kingdom that mirrors the concept of Islamic socio-political leadership. The research uses the grounded research method, which seeks to explore data and historical sources provided in several books and classic manuscripts, such as the Mandar Lontarak manuscript, and data in a verbal form i.e., stories and testimonies given by historical figures in Mandar. Heuristic techniques are used to find and collect historical sources and classify them according to their type, which consists of the Lontarak classic manuscript, books, interviews, and historical speeches obtained from several community leaders and descendants of historical actors. The results show that discourse on the history of the kingdom in Mandar began with the formation of The Balanipa Kingdom in the mid-16th century. The coronation of the king as a leader and the appointment of the king in The Balanipa Kingdom is the condition in the form of an obligation to pass on the values and principles of Islamic leadership, that prioritize people's interests in the areas of economy, security and public order.

SANTRAUKA

Santykiai su keliomis pagrindinėmis Pietų Sulavesio karalystėmis bei įsibrovėlių invazija į Mandaro žemę stipriai paveikė socialinę ir politinę lyderystę Vakarų Sulavesio Balanipos karalystėje. Šiuo tyrimu siekiama apibūdinti Balanipos karalystės lyderystės modelį, kuris taiko islamo socialinės ir politinės lyderystės sampratą. Taikomas tyrimo metodas leidžia ištirti rašytinius duomenis, randamus istoriniuose šaltiniuose, knygose ir klasikiniuose rankraščiuose, pvz., Mandaro Lontarako rankraštyje. Taip pat ir žodinius pasakojimus bei istorinius Mandaro asmenybių liudijimus. Euristinės technikos naudojamos istoriniams šaltiniams išsiaiškinti, rinkti ir klasifikuoti pagal jų tipą, kurį sudaro klasikinis Lontarak rankraštis, knygos, interviu ir istorinės kalbos, gautos iš bendruomenių lyderių ir istorinių veikėjų palikuonių. Gauti rezultatai rodo, kad diskursas apie karalystės istoriją Mandare prasidėjo nuo Balanipos karalystės susiformavimo XVI amžiaus viduryje. Karaliaus karūnavimas lyderiu ir karaliaus paskyrimas Balanipos karalystėje buvo viena iš sąlygų – įsipareigojimas perduoti islamo lyderystės vertybes ir principus, teikiant pirmenybę žmonių interesams ekonomikos, visuomenės saugumo ir viešosios tvarkos srityse.

RAKTAŽODŽIAI: Balanipos karalystė, socialinė ir politinė lyderystė, islamas

KEYWORDS: Balanipa Kingdom, Socio-political leadership, Islam

Introduction

Leadership is often studied in reference to the organizations, both small- and large-scale ones. It can also be related to politics (Kartono, 2010). Besides, leadership is usually identified with management and administration (Sondang, 2009). The concept of leadership is a fundamental

component in analysing the processes and dynamics within organizations which can be classified into three major groups, namely as attributes or completeness of a position, a person's characteristics, and behavioural categories (Meyer et al., 2016). A leader, as an attribute or completeness, is described as the pinnacle of a structure within an institution. Characteristics of a person mean that the leader has the right to make a decision while the behavioural category shows that the leader is the implementation of attitudes in acting, especially in influencing others.

Leadership is the study of individuals who have physical, mental, and positional characteristics that are seen as a superior to other individuals in a group so that the individual concerned can influence other individuals in the group to act towards achieving a goal. In the process of achieving goals, a leader in general also indirectly reflects the behaviour or actions of the leadership in influencing and moving his followers to achieve a goal and become the hallmark and personal identity of a leader (Thoyib, 2005). In social institutions, a leader is not only a tool in carrying out the system and governance of the institution but also the highest symbol that can be cult and serve as a role model that every behaviour and action of a leader is mandatory to be imitated and implemented by all members in the social institution. One form of cult leader can be found in religious institutions.

Leaders in religious institutions are interpreted as figures who have dominance, high self-confidence, which can influence others and display high morality, and are personally charisma (Van Engen et al., 2001). In general, the standard of attitude and behaviour of the leader who is used as a role model is given to the person who first brings and introduces the religion to the community. In addition, to convey religious teachings, they will also directly implement these teachings in their attitudes and behaviour while the personal charisma that these religious leaders have is believed to be a gift obtained because of their duties as God's messengers in the world which is in Abrahamic religions, these religions are known as prophets.

Islam, as one of the Abrahamic religions has several prophets who represent the ideal form of leadership under the social conditions of the people in their respective times. In Islam, there are several terms which are used by the Qur'an in discussing leadership, namely, *al-Khilafah, al-Imam, Ulil Amri*, and *al-Malik* (Nasution, 2002). These terms are often used in articulating leadership in the socio-political life of Islam. The term of *al-Khilafah* is a form of leadership that deals with religious matters, religion, and government, while the term of *Ulil Amri* is a form of leadership in the government of the nation, state, and society.

The principles of leadership in Islam are practiced by the prophets, especially those which are taught by the Prophet Muhammad. They include: *amanah* which is defined as an attitude of honesty and trust (Haris, 2010), fair which means sincerity in carrying out their duties and behaving in balance (Rangkuti, 2017), *syura* (deliberation) which means expressing opinions and consulting with other people (Rifa'i, 2015), and *amr bi al-ma'ruf wa nahy 'an al-munkar* which means always calling and inviting others to do good and reminding them not to do bad and despicable things (Syam et al., 2018). Historically, the concept of ideal leadership in Islam was exemplified directly by the Prophet Muhammad with the leadership contingency model.

The leadership contingency model is a leadership model that takes an approach by matching the attitude taken by a leader based on the situation (Ghufron, 2020). The contingency model shows that leadership is a process, the effect of which is closely related to the state of the dimensions of the task carried out by a group. Effective and successful leadership competence is determined by the existence of a pleasant situation from the readiness of the followers and being able to complete the tasks they are responsible for properly (Arfandi & Ihwan, 2020). The form

of application of the leadership contingency model can be found in the form of leadership that has been carried out personally by the prophets (personally prophetic leadership).

The process of forming a personal prophetic leadership begins with the maturity of one's religious beliefs that come from faith in Allah (Quran) and His Messenger (Hadith) as a source of religious teachings. The conscious and consistent practices of religious teachings have an impact on the formation of divine character (*hablumminallah*) and human character (*hablumminannas*), and religious maturity as a spiritual potential that is born in the form of the individual and social characteristics of piety (Mansyur, 2013).

The concept of personal prophetic leadership that has been applied in the leadership system of the Prophet Muhammad reflects a form of leadership contingency that always adapts to the situation and conditions being faced by the community, both as religious leaders and state leaders. The contingency leadership model that uses a personal prophetic leadership concept is also adapted to the form of leadership in Islamic kingdoms in Indonesia, one of which is the Balanipa Kingdom, West Sulawesi.

The Balanipa Kingdom started from the alliance of the *tomakakas* which transformed into a large kingdom in Mandar. It is because of the achievements that were achieved in crushing some arbitrary *tomakaka* against other *tomakaka*. The destruction of the *Tomakaka* government which is estimated to have occurred around 1500 AD marked the birth of a new era in Mandar, namely the start of the kingdom era. As was the case with the Balanipa Kingdom which was established after the collapse of the *Tomakaka* government (Karim, 2019). The influence of Islam in the Balanipa Kingdom is estimated in the XVII century. This was marked by the embracing of Islam, the fourth King (mara'dia) of the Balanipa Kingdoms, namely *Kanna Ippattang* who came to power around the beginning of the XVII century AD (Amir & Sahajuddin, 2011).

Islam entered the Balanipa Kingdom during the era of *Kanna Ipattang* (*daengta tommuane*) who ruled in the XVII century AD or around 1607 AD. Several kingdoms were visited by the envoys from the Kingdom of Gowa that welcomed them peacefully, such as Sawitto, Balanipa in Mandar, Bantaeng, and Selayar (Sewang, 2005). The person who brought Islam to the Balanipa Kingdom was Abdurrahim Kamaluddin or known as *Tosalama* in Binuang who came to the coastal area and landed in one of the ports of the Balanipa Kingdom. The first individual to embrace Islam at that time was Mara'dia Pallis, then *Kanna Ipattang*. After converting to Islam, the king legitimated Islam as the official religion of the Kingdom. So, all rulers and nobles and the people of Balanipa Kingdom had to embrace Islam.

To accelerate the process of spreading Islam in Mandar, the Balanipa Kingdom implemented a government system that was under the system of government in Islam. The system of government is fully implemented based on the policies established by Mara'dia (king) Balanipa as the highest head of government in the Kingdom of Balanipa. The leadership styles which are applied in the Balanipa Kingdom include autocratic, democratic, transformational, agency, situational, and genetic patriotic leadership.

Autocratic leadership describes a form of leadership that tends to concentrate power on itself, dictates how tasks should be completed, makes decisions unilaterally, and minimizes participation from subordinates (Prianih & Yusnita, 2018; Mukminin et al., 2019). Democratic leadership is the ability to influence other people to be willing to work together to achieve the goals that have been set using various activities to be carried out jointly determined by the leader and subordinates (Tabrani, 2018). The agency is defined as a leadership pattern based on a reciprocal relationship between leaders and managers who are morally responsible for optimizing profits for the leadership (Moniaga, 2018). Situational leadership is a style that

depends on the level of readiness of the followers and relies on the two fundamental concepts, namely the level of readiness/maturity of individuals or groups as followers and leadership style (Mattayang, 2019) while patriotic genetic leadership shows that leadership traits are genetically formed and can be sourced from parents (Ibda, 2015).

The leadership associated with the Balanipa Kingdom system creates the image of a dictatorial-authoritarian form of leadership and wise-democratic leadership. Therefore, this research examined the concept of leadership in the Balanipa Kingdom to the socio-political dynamics of Islam that was developed in Mandar and its relation to the development of the democratic political system in Indonesia.

This research used a qualitative research method and focused on the historical case studies that sought to reveal the leadership in the Balanipa Kingdom which aimed to study intensively the supporting and inhibiting factors for the implementation of Islamic leadership in the Balanipa Kingdom through managerial and leadership techniques and styles, patterns and principles. The historical research method was to reconstruct historical events through heuristics, source criticism, interpretation, and historiography (Amin et al., 2021; Narbuko & Achmadi, 2011; Karim, 2019).

The research site is in Polewali Mandar Regency, West Sulawesi Province as the location of Balanipa Kingdom in the past. The data were obtained by using observation, interview, and documents with several respondents who knew Islamization in Balanipa Kingdom in the 16th-17th centuries. In addition, other data were obtained from searching books, journals, and other literature sources relevant to this research.

The data obtained had been processed and analyzed by using the data reduction to obtain conclusions or abstractions in maintaining the authenticity of the data (Moleong, 2019; Muazza et al., 2018; Muazza et al., 2019; Mukminin et al., 2018). The next stage was the data synthesis by looking for links between one category and others. After finding the relationship, it was continued by giving a label or name to each category in the data that describe the existence of a form of Islamization in the Balanipa Kingdom in the XVI-XVII centuries.

The Leadership Style of the Balanipa Kingdom

The existence of Islam in Mandar had become a new phase in the journey of government in the Kingdom of Balanipa. Belief, animism, dynamism, and other ancestral beliefs were slowly disappearing. The spreader of Islamic teachings from the Gowa Kingdom, Abd. Rahim Kamaluddin had succeeded in converting King IV of the Balanipa Kingdom, *Tandibella Kakanna Ipattang* (*Daetta Tommuane*) to Islam, who after embraced Islam received the title *Pangullunna Sallang Di Mandar* which means the first person to embrace Islam in Mandar (Asdy, 2015). The shift in status and form of trust in the Balanipa Kingdom was indirectly also influenced by the leadership style that has been applied in the Balanipa Kingdo

Autocratic, this leadership style refers to a high level of control without freedom and participation of members in decision-making. The leader is authoritarian who is unwilling to delegate authority, and dislikes member participation. This autocratic leadership is seen in *Tomakaka's* leadership style. In the administrative order, *Tomakaka* was a person who was poured into the local community, but he had a full sovereignty in and outside his local community. What can be used as a reference in tracing the Tomakaka era is also what was written in Bestuurmemorie, an assistant Resident of Mandar, W. J. Leyds which stated that

before the Tidilaling era, there had been many small kingdoms in Mandar which were headed by *Tomakaka* (Karim, 2018).

Tomakaka's leadership was formed as a minor king or ruler at the regional district level. The election was based on the customary and hereditary structures, which at that time, only the descendants of brave families could lead. The problems faced by the people in the Balanipa Kingdom were only disturbances and threats from other tribes or *tomakaka* who had ambitions to manage areas and land that were controlled by tomakaka or certain communities (Kila, 2003). *Tomakaka* position was highly respected, and his words were obeyed, so *Tomaka's* leadership style was more autocratic. It was due to the influence of leadership at that time, among the Mandar Tribe, whose characteristics were fighting, attacking, seizing, and defending the land that they controlled as the main source of their life.

Democratic, the democratic leadership style occurred during the heyday of the Balanipa Kingdom by King Tomepayung. One of the interviewees stated:

> During the change in leadership, previously, several children of Pattola (the future crown prince) had to be selected to teach about state, leadership, social and religious issues. Because not all crown princes can directly inherit the throne or become kings to replace the previous king, but efforts are still being made to choose between *Pattola's* children, who deserves to be king or inherit the throne. This election was carried out democratically by the Balanipa adat council. (Ahmad Asydi, Mandar community leader, interview on November 12, 2019)

The election efforts made by the customary council illustrate the existence of a democratic system of leadership in the Balanipa Kingdom, known as *assituruang* (consensus), as one of the characteristics of democracy. Furthermore, the democratic leadership style was also explained by one of the informants:

> The customary council conducts deliberation in determining the leader of the Balanipa kingdom by deliberation and consensus, with the provisions that in the course of the government the elected king violates the established rules, the adat council holds a meeting and decides the existence of the king in the Balanipa Kingdom, is terminated or continued (Sewang, community leader and academics, interview on November, 14 2019)

The effort to stop the reign of the king was carried out in a very polite and ethical manner, respecting the customary values of polite and moral mandar. The council asked the king and delivered a sentence, *"addapangana nameita tamamitau puangnngu"*, which means asking the king if it was time to step down from the throne. In Balanipa, the term of the royal palace was not known, because the democratic principles adopted by the Balanipa people were very strong and deeply rooted. If the king was elected, his private house would become the royal palace, provided that it did not violate the Balanipa traditional house model. The heyday of the Balanipa Kingdom was seen during the leadership of *Maradia Tomepayung* who ruled around 1580. The expansion of the Balanipa Kingdom under the leadership of *Tomepayung* made the Balanipa Kingdom stronger and more respected both in the Mandar areas and outside the Mandar areas. The leadership style in the *Tomepayung* era was more loose, open, and accommodating.

Transformational, it had its own characteristics in leading the Kingdom of Balanipa. Its success in uniting the kingdoms at the mouth of the river (*pitu ba'bana binanga*) into a single entity under the authority of the Balanipa Kingdom which automatically gave birth to an alliance in the form of a kingdom (Kila, 2003). A cooperative relationship was also established between the coastal kingdoms (*pitu ba'bana binanga*) and the upstream kingdoms (*pitu ulunna salu*)

initiated by *Maradia Tomepayung* focusing on regional defense and security, particularly in XVI-XVII centuries AD. One of the interviewees stated:

> The Mandar people strongly adheres to the principle of *raba sipatokkong, manus siparappe, malilu sipaingarang*, which means falling supporting each other, drifting to help pull over, if you neglect to remind each other. It is in accordance with the principles of Islamic teachings, *wa tawanu alal birri wa taqwa, wala tawanu alal ismi wal udwan*, (helping each other in good and preventing from evil) (Nasmawi, Mandar community leader in Mamuju, interview, November, 9 2019)

His success in resolving the dispute that occurred, caused him to be elected and appointed as the first holder of control of power in the Balanipa kingdom which was formed from the alliance of the Four Great Kingdoms (*Appe Banua Kaiyyang*), namely, *Napo*, *Samasundu*, *Todang-Todang*, and *Mosso*, in 1520. The seat of the kingdom government was established in *Napo* as a commercial port area. When the king of Manyambungi 1 died, he was replaced by his son Tomepayung (Asdy, 2008). The Balanipa Kingdom originated from the alliance of the *Tomakaka* which metamorphosed into a large and respected kingdom in Mandar.

Agency, the formation of the Balanipa Kingdom was the implementation of a system of guardianship of power into one territory and royal authority called agency. In the agency implementation process, each region had its head of government who was the local customary holder and had the title of *pappuangan*, while at the helm of the kingdom that was formed, it is represented by a king with the title of *Maradia* (Asdy, 2009). The first king to lead the alliance of the Balanipa Kingdom was Mayumbungi 1 who was sworn in by *Puang Diposo* who also served as the chairman of the highest council of *Appe Banua Kaiyyang*. The presence of *Maradia* in the Balanipa Kingdom had made changes to the government order that had a positive impact on the community.

Situational style, *Pappuangan Limboro's* leadership style as the chairman of the traditional council, was more directed to the empowerment of traditional elements and royal rituals as a result of the proposals and suggestions of the traditional stakeholders who were on the *Ada' Kaiyyang* council to *crown Puang Dipoyosang* as *Pappuangan Limboro* and had the task of accompanying *Mara'dia* in carrying out his duties as a king in regulating the government in the lowlands (Poelinggomang, 2012). Besides that, *Puang Tammangalle* was also appointed as *Pappuangan Biring Lembang*, a traditional ruler of the kingdom to assist *Mara'dia* in managing the area on the coast. It was done as an effort to give customary rights to the kingdom holders who situationally had cultural elements and strengths in every territory of the Balanipa Kingdom. The appointment of the two *pappuangan* (a customary council) who respectively served as a chairman and deputy chairman of the board of *ada' kaiyyang* of the Balanipa Kingdom did not directly relinquish his position as a leader of the *banua* (village district). Both continued to carry out their rights and responsibilities in carrying out their duties as *banua* leaders (Poelinggomang, 2012).

Patriotic Genetics. Tomepayung continued to expand his territory through the process of conquest, representing the patriotic genetic leadership style inherited from his father, the First King of the Balanipa Kingdom. During his leadership, several areas were successfully conquered including *Baro-baro, Malumba, Banato, Andau*, and *Alapang* which became the territory of *Pappuangan Tenggelang* and *Luyo*. While the rest were autonomous regions which included the *Mapili, Campalagian, Tapango, Mongoi, Karoke, Sattako,* Salunase, *Puttapi*, *Sayoang* became the territory of *Pappuangan Tenggelang* and *Luyo*. The restswere autonomous regions

which included the *Mapili, Campanagian, Tapango, Mongoi, Karoke, Sattako, Salunase*, *Puttapi*, *Sayoang*, *Salarri*, and *Pussui* areas (Asdy, 2018).

In addition to carrying out conquests, the expansion of the territory of the Balanipa Kingdom was also pursued through peaceful means. For example, a friendship agreement was made with the Kingdom of Allu and Taramanu to become part of the territory of the Balanipa Kingdom. In addition, some kingdoms voluntarily expressed their willingness to join the territory of the Balanipa Kingdom, one of which was the Tubi Kingdom. This kingdom later became an autonomous region within the territory of the Balanipa Kingdom (Mappangara & Abbas, 2003). The style of leadership in the kingdom of Balanipa can be seen in the following diagram.

Figure 1. *Representation of the Balanipa kingdom's leadership style*
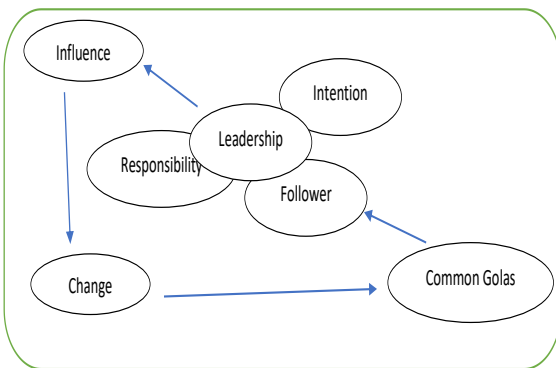
The Leadership of the Balanipa Kingdom in the Development of Socio-Political Life

The success achieved by the Balanipa Kingdom could not be separated from good relations with other major kingdoms. It was proven when the Balanpa Kingdom was still led by the Tomakaka, the Balanipa Kingdom continued to be attacked by other kingds who wanted to rule. Therefore, the Balanipa Kingdom sent an envoy to pick up the king of I Manyumbungi who at that time was in the Gowa Kingdom (Kila, 2013). In the genealogy of the Balanipa Kingdom, it was explained that the Balanipa Kingdom and the Gowa Kingdom had a kinship relationship. That relationship existed before the Balanipa Kingdom was founded. This relationship began when the 7th King of Gowa, Batara Guru, named I Pakkeretau married I Rerasi who came from Mandar of noble descent.

The relationship between the two kingdoms was strengthened by the existence of a kinship which was continued by the king of I Manyummbungi, by marrying one of the noble daughters of the Gowa Kingdom, Karaeng Suriah. It was contained in the following Mandar *Lontarak*,

> *"...Todilaling da'mi di Ma'asar, mmappadiammi ana' mesa tommuane tatallu. Towaine, mesa memmuane naung di Todang-todang, mesa memmuane tama Di Allu, mesa memmuane naung di Banggae iyamo naman to Tande....O... Tommuane, iamo Tomepayung* (She went to Makassar, gave birth to a son and three girls. One has husband from Todang-todang, one married with Ali people, one has husband from Banggae as the forerunner of the Tande people, the male name was Tomepayung (Sinrang, 1994)

Kati, Ikeke's flute, *Gong Idato, Genrang (*drum*), Utte Shield*, and a kind of musical instruments called *Jalappa*, interceded for the King of Gowa Kingdom in pledging in front of the delegates of the *appe banua kaiyang* alliance and the traditional rulers of the Gowa Kingdom, which reads as follows,

> *Madondong duambongi anna kadae Gowa pessaileo nasangadinna Rukka dilalang banua tanna leleiyo bila'bilang nasangdinna elo dialabemu iddao tia nauwangnga, tettotia Mandar kadaeo di malimang Mandar pessaileo mai diarawiang, kadaeo diarawian pessaileo mai Mandar dimalimang… madondong duambongi anna diang mauwang sisalai Gowa-Mandar pamengi anna mupatei, Gowa mauwang, Mandar mappate, Mandar mauwang Gowa mappatei tanna iddana nasisala Mandar-Gowa*

> (Tomorrow or the day after tomorrow, when Gowa is in danger, you should come to help, unless the danger is only domestic, I don't expect you, except for your own will. Likewise, if a Mandar is in danger in the morning, you should inform him as soon as possible in the afternoon. The day after tomorrow if someone says Gowa and Mandar are in conflict, find and kill them. If it is Gowa people who say so, then Mandar must kill him. If it is Mandar people who say so, then Gowa people must kill him. Such is the proof that Mandar and Gowa will not be at odds) (Daud, Descendants of Papuangan Limboro Tinambung, interview June, 12 2018)

In addition, the Balanipa Kingdom also established relations with the kingdoms in Mandar. The *Assitalliang Tammajarra* agreement which was carried out in *Tammajarra* (*Napo*) became the beginning of the formation of the *Pitu Babana Binanga* alliance. The first agreement involved six kingdoms located at the mouth of the river, namely *Balanipa, Sendana, Banggae, Pamboang, Tappalang,* and *Mamuju*. In the second agreement, the Binuang Kingdom was present at the meeting. The agreement was established not only because the seven kingdoms came from the same generation line, but also aimed to help each other and work together to advance the welfare and security of the people in each kingdom (Poelinggomang, 2012).

The *Allamungan Batu* Treaty in Luyo was attended by fourteen Kingdoms in Mandar. Each was represented by the leader of the fellowship. The *Pitu Ba'bana Binaga Guild* was represented by the Kingdom of Balanipa and the Pitu Ulunna Salu Alliance was represented by *Londong Dahata or Tomampu*. This agreement united the kingdoms in the upper reaches of the river and at the mouth of the river. Based on the contents of this agreement, it appeared that the main content of the agreement was a mutual agreement to ensure peace between the two partnerships. It can be seen from the tasks carried out by each partnership (Kila, 2013).

In addition to the expansion of the territory of the Kingdom of *Balanipa*, the development of the Kingdom of Balanipa was also seen in the economic field. In the XVI and XVII centuries, the Balanipa Kingdom also coloured the maritime axis trade. Even before the Gowa Kingdom became the most important international transit port in the Java Sea, it was sailors and traders from Mandar who became the primary supporters in the maritime axis trade of the Gowa Kingdom. The involvement of the Balanipa Kingdom in the world of trade, especially in the maritime sector was supported by several ports, including *Tetoli* (Toli toli), *Mamallo* atau *Mamoio* (Mamuju), *Mandar* (Balanipa), *Supa* (Suppa), *Lynta* (Alitta), *Macho Quique* (Bacukiki), *Tello* (Tallo) *Goa* (Goa), *Agaci* (Garessi) and the others (Poelinggomang, 2012).

The ports functioned to support the smooth maritime trade of the Balanipa Kingdom with the kingdoms in the highlands (*Pitu Ulunna Salu*) which produced agricultural and forestry

commodities and maintain relations with outside regions through sea routes to get involved in inter-regional trade. The increase in trade was further enlarged when the inclusion of *Parak* and *Bakbarura* ports as Balanipa ports carried out by *Maradia* IV, *Daetta Kakanna Ipattang*, around 1615 so that ships from abroad were attracted to stop in the territory of the Balanipa Kingdom (Hasan , Head of Mandar Museum Majene Regency, Interview June, 11 2018).

Islamic Socio-Political Leadership System in the Balanipa Kingdom

When Islam became the official religion in the Balanipa Kingdom, the behaviors of the Islamic king had changed some of the royal rules under the Islamic law. In addition, the king's attention also focused on the process of broadcasting Islam. It was proven by establishing *muking* (cottage) in *Tangnga-Tangnga, Balanipa* to accommodate the students who were undergoing education as future Islamic broadcasters (Pababbari, 2011). Within the government structure, an institution that dealt with religious matters was formed, namely *kadhi*. *Kadhi* is an institution that dealt with zakat, religious education, and other religious matters. The king gave a full authority to the *puang kali* (*kadhi*), as in the sentence,

> *Anna' ia inggannana nangaanan ada' Daenta, ingganna toitia nangaanan sara I Tuang di Benuang. Inggannana nabibicara Daenta inggannana toitia nabicara to mepasallang. Anna inggannana andong guru o mesa banua, iamo matanna, talinganna kali di Balanipa* (The extent to which Daenta is controlled to that extent is also controlled by Sarak Pour di Binuang. As far as Daenta is ruled, that's how far it's controlled by people who are Muslim. All the carriages of teachers from every village, he is the eyes, the ears are from Kadhi Balanipa)(Syah, 1993).

In addition, in choosing a leader, strict requirements were imposed to get a strong leader who could bring the kingdom prosperity, glory, and security. A leader must have a good character or moral because he would be an example to the community. This can be seen in one expression;

> *Bismillah akkeq letteqna, Alepu pilliq ana, Turang loana Laa ilaha illallah* (Bismillah when he lifts his feet, Al Fatihah in every swing of his steps, and his greeting is there is no god but Allah) (Mandra, 1997).

In this expression, it can be interpreted that a leader in starting something, began with an intention to depend on Allah in every step. This holy intention was with the hope of getting blessings from God. Every word and remembrance signified that the Mandar people had never seen any power other than the power of God. Meanwhile, the requirements for a leader in the Kingdom of Balanipa are illustrated in the following statement:

> *Iq-o diting bunga kodaq. Dao meloq disullu. Moa Tania tomamea gambana. Tomameapa gambana. Tammaq topa mangaji. Marete topa. Pano pindang dadadzanna. Pano pindangpa dadzanna. Paindo mesa-mesa. Naindo naung. Kuqbur mengara-ngara. Kuqbur mengara-ngara. Lebong memonge-monge. Labuang pioq. Maccapuq-I nyawa* (O... orchid flower, don't let it pass if it's not a red belt, it must be a red belt and you have finished reading the Koran. There must be a creaking magic arrow in his chest, his chest must have a magical glow that shines the only way. Shining shines on the disquieting tomb. O...tomb that is troubling, O...waves that give pain and sorrow and threaten to separate lives) (Mandra, 1997).

Indigenous people based on existing criteria appointed leaders who could protect the people according to predetermined conditions. It was an institution that no one should interfere with. The criteria and conditions for becoming a leader were that people had strong beliefs in Islam and morals so that a sense of optimism was always present in them. Another requirement that had to be possessed by a leader or king was to have the skills and expertise to lead, had the knowledge, especially adequate religious knowledge, and at least had completed the Qur'an.

In addition, what needed to be considered when appointing a leader was that the prospective leader had to have ideas and ideals for the welfare of the people that they would lead and could solve problems in society. Thus, the elected leader could bring the people to goodness and prevent acts that violate religion (amar maa'ruf and nahi munkar) with the principles of faith, knowledge, and charity (Pababbari, 2011). The transformation of Islam as a royal religion had given birth to a blend of Islamic law and local culture, especially in the concept of humans that focus on the problem of human nature.

The leadership pattern of the Balanipa Kingdom which had been influenced by the style of leadership in Islam described the attitude of piety to God Almighty which was known in terms of leadership in Mandar as *marake lao di puange* (closer to God). *Amanah*, in Mandar terms *nipokannyang* (trusted). *Fathanah*, in Mandar terms is called *manarang* (having intelligence). *Shiddiq* in Mandar terms is called *totongan loana or to maassei paunna* (honest people). Last, *tabligh* in Mandar terms is called *pappamarandang ate / mappaingarang* (able to advise in the context of heart energy).

CONCLUSION

The leadership style applied in the Balanipa Kingdom was not only authoritarian but also democratic which was shown in an attitude of openness in accepting opinions and suggestions from traditional stakeholders, representatives of the king in each region. Additionally, the transformational leadership style was also applied in the Balanipa Kingdom. Additionally, the development of socio-political life in the Balanipa Kingdom was carried out by making agreements with other kingdoms, both with large kingdoms such as the Gowa Kingdom, and with smaller kingdoms in the Mandar. The purpose was to maintain economic stability, security, and territorial expansion of the Balanipa Kingdom. The economic concentration of the Balanipa Kingdom through maritime trade, also played a role in distributing agricultural and forestry commodity products and maintaining relations with outside regions through sea routes in inter-regional trade.

Also, in the Balanipa Kingdom, the rules and requirements to become a leader should conform with the Islamic rules because the king's attention should focus on the process of broadcasting Islam. The Kingdom of Balanipa created an institution called *kadhi* which was in charge of dealing with Islamic issues, religious education, and other religious matters. The prospective leaders in the Balanipa Kingdom were required to have an attitude of *taqwa (marakke lao di puang)* as closer to God, amanah (*nipokannyang*) as trusted, *fathanah* (*manarang*) as intelligence, *shiddiq* (*totongan loana or to maasse'i paunna*) as honest person and *tabligh* (*pappamarandang ate/ mappaingarang*) as able to advise in the context of the strength of heart.

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