

## REVITALIZATION OF SOUTH SULAWESI SOCIO-CULTURAL VALUES RELATING TO DEMOCRACY IN THE ERA OF REGIONAL AUTONOMY

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### Abstract

This research aims to understand the principles of democracy enforcement in the implementation of regional autonomy, to promote and to revitalize the South Sulawesi socio-cultural values relating to the issue of democracy in the era of regional autonomy, the development of the region potency and the diversity of community to achieve regional and national progress. South Sulawesi since the empire era has possessed socio-cultural values that are closely related to the principles of democracy enforcement. The Socio-cultural values are potential for the regional development, especially in the era of regional autonomy. Social values, one of them are embedded in the democracy principles and foundations in South Sulawesi as the legal basis for organizing the kingdom in South Sulawesi: "rusa' taro datu, ten rusa' taro ade', rusa' taro ade' ten rusa' taro anang, rusa' anang ten rusa' taro tomaegae". means that the decision of datu / king can be canceled by ade' (council) but the decision of ade' can not be canceled by the king / datu, the decision of ade' can be canceled by public figures, but the willingness of public figures can not be canceled by public figures, the willingness of public figures can be canceled by the society, but the willingness of the society can not be canceled by public figures. This means the highest decision belongs to the society.

**Keywords: Socio-Cultural Values and Democracy in the era of regional Autonomy.**

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## Introduction

The research related to the socio-cultural values and local democracy in this era of regional autonomy is the development of some previous research results. The first research, recommends the enforcement of regional freedom authority in policy-making, decision-making and governance. The principle of centralization in budget-planning and decision-making is still very strong compared to the bottom-up principle. Consequently, the level of regional dependence on the central area is still very large (Nur Rifai; 2007). Then the second study, emphasizes the need for equality enforcement of all local communities, socio-cultural life as well as governance, prioritizing the preservation of equality. As a result, in the implementation of regional autonomy, a negative impact occurs namely the development of primordialism principle based on ethnic and religion (Nur Rifai; 1999).

Local democracy in the autonomous regional government is a prerequisite to reach the progress. People in the region were placed on the importance position (putting people first) in decision-making. At the level of society, the democracy talks about the freedom of individuals and groups in society; whereas the level of center-region relations, democracy requires the regional freedom to regulate itself. The existence of individual and group freedom is necessary, so that the individual progress can be achieved as beside as a way to guard against possible violations of the public rights and interests by the State. Later in the level of center-region relations, autonomy is desirable to develop independence and leads to the progress in all areas suitable with the

views or based on the socio-cultural values and community needs.

## Problems

Based on the background of the research problem, the problems in this research are:

1. How are the principles of democracy enforcement in the implementation of regional autonomy ?.
2. How to promote and revitalize the socio-cultural values of South Sulawesi local culture relating to the issue of democracy in the era of regional autonomy ?.
3. How to encourage the development of region potency and the community diversity to achieve regional and national progress ?.

## Research Urgency

Research on extracting socio-cultural values in relation to the democracy in the era of regional autonomy is important to be developed in the areas which implement an autonomous government, beside it is intended to promote the progress of the region as well as to prevent the negative impact of the implementation of regional autonomy. This research is expected to provide benefits in theoretical contribution for the social sciences, especially the studies of democratization, increasing the sense of responsibility from the local society for regional and national progress in the areas of: social and cultural, and the contribution and input to local governments in decision-making related to the the principles of local democracy based on socio-cultural values of the area.

Meanwhile, the expected outcomes are the existence of values for local democracy

enforcement in the era of regional autonomy. The existence of values that can support the enforcement of local democracy as a system in order to encourage regional and national progress, the existence of socio-cultural revitalization mechanism in order to promote regional and national progress.

### **Discussion of The Research Result**

#### a. The Principles of Democracy and The Development of Democracy in Indonesia

Various opinions about democracy both classical and modern such as Socrates (469-399 BC) which is considered as the prototype of the democracy hero, especially in the freedom of speech and freedom of inquiry. Although Socrates did not leave any writings, what is known about Socrates comes from his student Plato (427-347 BC). The other Prominent of classisal democracy is Aristotle (384-322 BC), his works on politics are so well known among scientists. Aristotle's political composition is a starting point for a systematic discussion of the political life in western world, comprehensively about the form of government, virtues that support it, the meaning of citizenship and the role of education in political life (Nur Rifai, 2007)

Aristotle argued that the form of the state can be perceived to be good if it is directed to the public interest namely the interests of each individual, his contribution in providing a view of democracy also seen from his thought about; personal freedom, the government based on the Basic Law (constitution), and the importance of a large middle class.

The democratic process in third world countries began in 1974, which was marked by the advent of the 25 April coup in Lisbon, Portugal. Although it is hard to believe from a

movement to democracy across the world because the coup is more often dropped than delivers a democratic regime, but it still was placed as the beginning of the third wave of democratization. The coup on April 25, 1974, was the beginning of an unintentional, for the enforcement of democracy, if democracy movement triggers a global scale, far from the minds of the leaders of the coup. This expression is spoken by Anhar Gonggong in his book "Indonesia; Democracy and the Future "(Anhar Gonggong, 2002).

The rapid development of the democratic process which had begun in 1974, which was marked by the emergence of a spirit of togetherness and openness in a democratic frame. This spirit can be seen in view of Gorbachev, the concept of perestroika. Perestroika with the spirit of openness and democracy movement has had an impact not only on the state of the Soviet Union but also extends and gets into other countries in Europe. Communist ideology of power that has been going on for around 70 years, eventually collapsed and the wave of democratization grows in the region. Two historical events with very broad impact have happened and changed the order as well as the political power in mondial scale.

Although the two incidents are merely mondial symptoms at the beginning of the democratic process, the will of the community to create a more democratic way of life is a universal and common symptom. This review, at least encourages people to understand the early history of the democratic process. Then it is translated by experts in accordance with their scientific view. Huntington (1995), considers that democracy as a form of government, its use starts in the modern age. Since the revolutionary upheaval in Western

society, namely at the end of the 18th century. In the mid 20th century in the debate about the meaning of democracy, three general approaches occur.

Various notions of democracy are adapted to the procedure. One of them stated that the main procedure of democracy is the election of the leaders on a competitive basis by the people they govern, this view is related to the democratic procedures to form a government. People of this view is among Joseph Schumpeter (1942) in his book "Capitalism, Socialism, and Democracy cited by (Rifai Nur; 2007), explains that democratic methods are institutional procedures to achieve political decisions in which individuals acquire the power to make decisions through competitive struggle in order to obtain the most votes.

Whatever the perceptions of democracy which are accepted, there are some things in a democracy that needs to be understood fully by the community of these countries, as proposed by Ryllis and Omar Ghosihni in (Nur Rifai, 2007) that: 1) independence; 2) self-government; 3) responsibility acceptance; 4) differences of opinion; 5) tolerance; 6) patience, and 7) a chance. If so the perceptions of democracy, then surely democracy is a democracy which will not be realized without freedom, and independence will only thrive with a self-government. Hence, democracy can only thrive well, if accompanied by a sense of responsibility for adhering to the rules (laws) agreed by the citizens. Democracy also means that there is a toleration for dissent and on the side is an important function of criticism. But a willingness to dissent will only tangible best if all are willing to build a tolerance that is sustained by patience. In addition, in a democratic society, all citizens must obtain a

reasonable place and therefore open opportunities is one of the main elements in a democracy.

Enterprises realization of democracy must undergo various struggles. Seen from the history of how Hammurabi, King of Babylon in the 18th century BC, with his law, which is the will to live by the rules of democratic life based on rules "agreed upon". History is also familiar with the birth of "Magna Charta Libertum" which is the great charter of liberty institution marked a victory for the United Kingdom is considered as a basic freedom for the British people, also showed the people's participation in governance and power in a democratic spirit. Likewise with the outbreak of the French Revolution, marking the urge to organize a more democratic and prosperous.

Indonesia has conducted a long dialogue about democracy and how it is applied, and in the end they agreed with the conclusion that there is a definite and obvious difference between democracy developed in the West from Indonesia. Hatta, associated with democracy in Indonesia, explained that the principle of democracy implies that sovereignty is in the people. All laws must be based on a sense of justice and truth that lives in the hearts of many, and the rules of life should be perfect and joyful for the people if reasoned for the sovereignty of the people. The principle of sovereignty is jointed by any kind of civilized men, that every nation has the right for self-determination.

The differences between Western democracy and Indonesian democracy in the view of Hatta, as follows; that Western democracy is carried out by the French Revolution, which brought no freedom of real people, but raised the power of capitalism. Therefore, political democracy is not enough

to achieve real democracy, the sovereignty of the people. There must be some economic democracy, which holds the reason that all the earnings on the livelihoods of many people must apply under the crowds as well.

This view is in line with what is proposed by Sukarno, who does not accept the Western democratic system. The views of Soekarno state that political democracy itself unable to save the people. Even in countries, such as Britain, the Netherlands, France, America and so on, where 'democracy' has been run, rampant capitalism and the miserable Marhennya people. Democracy which is suitable with the Indonesian community in view of Soekarno is what is called the Socio-democratic democracy.

Entering the 21st century starts with the advent of two (2) large power poles which are different in terms of ideology. America and its allies are within the Western bloc dealing with capitalist ideology, Eastern bloc is led by the Soviet Union and its allies with the communist ideology. The fight and feud from the two blocks in order to have influence in the world are so prominent, until the birth of a neutral view of the non-aligned movement which sought to ease tensions between the two blocks in order to create a more peaceful world and democratic.

A fact that entering the 21st century, people are faced with the reality of the demands for the creation of a more open state. This fact is supported by at least three (3) factors, namely; first; the increasing number of residents or citizens educated who have been taking instruction in a variety of higher education; second; the demands of the embryonic group of 'middle class which is called by Marz as class struggle 'or the group of middle-class struggle to change his life, and

the third; the appearance of labour group or workers as oppressive power, the background level of demand for the improvement of their welfare, not only that this group consists of laborers but also other workers who feel pressured by the organization they are employed.

What is expected from this three conditions, is the desire for finding a formula that is more beneficial to all parties for their demands to obtain a more open atmosphere. Institutions of the constitutional state is expected to find its function more accurately and correctly. Likewise, of course, political organizations and mass are also expected to further empower themselves by adhering to the rules of the organization which are created and agreed. All of these mean that the process of empowerment component of government, private and political organizations and the masses will be realized simultaneously with the motion-viable for maturation itself as politically democratic.

Indonesia on its way at least, has entered the fourth occasion in an attempt to organize themselves as an independent nation based on democratic constitutional order or system. The first opportunity of Indonesia can be seen in a transition period to maintain the independence war 1945-1949 as a period of liberal democracy (parliamentary). The Constitution was applied in 1949 (federal state) and replaced by a Provisional Constitution 1950 (a unitary state). It seems that the understanding of liberal democracy can not be relied upon. The frequent change of cabinet, based on freedom and opposition occurs without regard to the stability of the state government, and eventually this period expires.

The second period, with the so-called guided democracy as a substitute for liberal democracy is considered unreliable in guarding democratization in Indonesia. Enforcement of guided democracy marked by the re-enactment of the 1945 Constitution as the Constitution which is regarded as the order of life. Not much different from liberal democracy, guided democracy also finally fell after ruling about 6 (six) years. Some rebellions and other movements lead to the collapse of guided democracy.

The fall of guided democracy, which also marked the collapse of the charismatic-authoritarian as expressed by Anhar Gonggong in his book: *Indonesia, Democracy and the Future*; marking the emergence of new powers which aspire to restore the rule in accordance with the order of society, then the terms of constitutional democracy was back which indeed is one manifestation of the independence mandate.

Indonesian society is better known by the name of multicultural communities. How is democracy in multicultural society?. Founders (foundation father) have created a series of words that are so memorable for the people of Indonesia, *Unity in Diversity*. Since the beginning, the Founding Fathers are determined to develop and create a democratic social order. Surely it is the opposition to the nature of the social order which is more authoritarian, centralized and discriminatory. A democratic society order is a promising hope, but at the same time beautiful shadows that can be lost.

In the relation to democracy, the embodiment of the democratic order is the creation of spaces that can be used by all citizens of an independent nation, so that true democracy is more than just a set of rules or constitutional

procedures. This is the situation faced by the Indonesian state, multi-ethnic society who build a multicultural society at large, certainly not an easy job to build a multicultural society because it will also deal with issues that are also multi-complex. This fact applies in Indonesian multicultural society, so not easy to create democratic spaces. But with the spirit of unity in diversity, it is gradually revealing itself that even though Indonesia is a multicultural nation, they still look for the future as a nation who want to live together and be more democratic.

The ideals of the struggle for independence of the nation was to establish democracy in the independence of Indonesian nation, in addition to democracy, as well as social justice in the independence of Indonesian nation, the country's independence, democracy and social justice are the three (3) major milestone that supports the existence of the independence of Indonesian nation. By itself, the democratic values contain human rights (HAM), because democracy and human rights are an integral unity. A country that claims to be democratic must be necessarily consistent in the practice of respect to human rights, because democracy without respect for the rights of every society is not democratic, but it was fascism or totalitarian state (Muchtari Lubis, 2005).

A democratic state also covers other rights such as the right of freedom of the press, the right of expression and thought, the right to elect the representative members of the people in free and secret, the right of religious freedom, the right to artistic freedom, the right of association, equality of women with men and so on. It is clear that democracy is based on the value of the rights of human

freedom. The freedom that underlies democracy should be a positive freedom and not a freedom of anarchy. Freedom or independence in a democracy must sustain and protect democracy with all human rights contained therein. Independence in favor of democracy should have the power to protect democracy from threats that can destroy democracy itself.

Furthermore, today's era, the Indonesian nation, besides they are willing to live in a society that is more democratic in the frame of the unitary Republic of Indonesia with the spirit of regional autonomy. One thing that is so important in the context of the struggle to be independent Indonesia, democracy is nucleated on the sovereignty and the power is in the people. This fundamental change in today's era of reform is the change in the order of life together and government. Regional autonomy was born, based on Law No. 22 and 25 in 1999. The importance of the Act, how the implementation or application.

Further in the research, Held (1996) states that democracy is "the realization of the principle of autonomy would require the creation of a system of decision-making which allowed extensive involvement of citizens in the diverse forms of political affairs that Significantly Affect Them. Furthermore, democracy has five (5) criteria as stated by Dahl (1989), quoted by Held, namely: effective participation, enlightened understanding, voting equality at the decisive stage, control of the agenda, and inclusiveness ". Held stresses the principle of autonomy in the creative freedom and the participation of local resident in making decisions.

Then, Maswadi Rauf (2005) stated that regional autonomy is one of the real form of

democratic practices. Regional autonomy must begin with open space for the development of freedom as a condition of progress and independence. According to Maswadi Rauf "freedom must be interpreted as freedom which is restricted by the applicable legislation. So it is not an absolute freedom as absolute freedom gave birth to anarchy.

Freedom rooted in the legislation can be productive and bring the initiative and creativity which are essential to the development and advancement of the human. According to Rauf "democracy of the view that progress must start private. Coercion by the political authorities (state) of what is good and what is not good for society members will only turn off the self-reliance that impede the progress of individuals and society "(Maswadi Rauf, 2005).

Rauf democratic theory can help to understand the implementation of the principle of democracy in local governance in South Sulawesi. The phenomenon was discovered in the kingdoms that later became the autonomous regional government in organizing government. The foundation of democracy can be found starting from the beginning of the establishment of the kingdom to the kingdom completeness tools / swapraja and procedures for running the government.

### **Approach and Potential Development of South Sulawesi Socio-Cultural Values in Relation to Democracy and Autonomy**

Approach to socio-cultural values is used to observe the symptoms of local government with broaden autonomy. Autonomy provides space and opportunity for the region to try to develop cultural potential in accordance with the culture and interests of local communities. Parson quoting Geertz

views culture as a system of symbols. Through this system, people give meaning to their own experience.

Kingdoms in South Sulawesi established the kingdom through an agreement. It begins with the arrival of To Manurung which is told so dramatically in the 'lontara' contribute to this "coincidence" condition. People's lives are portrayed by La Galigo as the anre bale Taue ended when Bate Salapang (Gowa), Matoa / Ulu Anang (Wajo), Miapatamiana (Buton) leaders of the country made a political contract with To Manurung to jointly build and organize a kingdom with a legal or pangadakkang (Makassar), and pangngadereng (Bugis) in certain territorial areas.

The principle of democracy appears also in the basic law of kingdom implementation in South Sulawesi, such as: Deer 'taro Datu, ten deer' taro ade 'deer' taro ade 'ten deer' taro anang, deer 'anang ten deer' taro tomaegae (Sanusi D. Mattata, 1967). That is, the decision of king / datu can be canceled by ade '(council) but the decision of ade' can not be canceled by the king / datu. The decision of Ade' can be canceled by public figures, but the willingness of public figures cannot be canceled by public figures. The willingness of community leaders can be canceled by the people, but the willingness of the people cannot be canceled by public figures. In other words, the highest decision belongs to the people.

Patuppui ri adee, ri pasanrei sara'e, muatangnga ri rapangnge, mupatarettei ri warie, mualai pepegau ripobiasange (Sanusi Dg. Mattata, 1967). The meanings are namely, joint on customs, lean to sara' (Islam), note the state of society, organize it according to the rules and compare the habit. Each

decision-making and implementation should advance based on customs, Islamic teaching, community life, regulations and customs of the community.

South Sulawesi, as well as other regions have their own customs which are so thick in the order of society. South Sulawesi people are familiar with the principle of life 'siri na pesse', which became a lifeline in a set of social institutions that they have received from generation to generation and through such a long time proses. The values of a society based on Ade '/ ada' who have lived a long time in society life have shaped people's lives in South Sulawesi. The principle of life is what leads to the community's way of life in South Sulawesi, an ordinary person (to sama), independent person, and nobility interact to each other. The perpetrators can be changed; leaders of tradition, village leaders, other leaders may change, but Ade and ada' stay intact and eventually became the sustainable capital and order of community living in favor of supporting community life.

South Sulawesi's population is strongly tied to a system, norms and rules of customary. They have what is called Pangngadereng or pangngadakkang. This term, according to Mattulada (1974), is the overall norm that includes how a person should behave towards his fellow human beings and the social institutions on a reciprocal basis, and that led to their movement or dynamics of the community. An essential element in pangngadereng or pangngadakkang, which regulates the life of the Bugis-Makassar, known within five (5) basic elements: 1) Ade '/ ada'; 2) bicara; 3) Rapang; 4) Wari, and 5) Sara '

Ada' or Ade', covers all businesses of the Bugis-Makassar people in living together.

Every aspect of human activity contains elements Ade 'or ada' in the customary learning process or pangngadakkang / pangngadereng. For example in the case of marriage, also set in Ade 'or ada', about the norm which may or may not get marry. Ade' or ada' serves as an aspect of geneology and social status in marriage. The norms governing the rights and obligations in the household life are better known by the term legal aspects of marriage, even in the ideal aspects of marriage patterns, as well as ethics and education are also managed in Ade 'or ada'.

All cultural aspects of marriage that has been arranged in Ade 'or ada' are maintained as well as ordered and maintained, if not, it will come into contact with aspects of siri' which is an aspect of stabilizers in the marriage relationship to the household and their integration outside the household itself. It is simply illustrated that the very large role of Ade' or ada' in maintaining the integrity of South Sulawesi people, especially in holding to the existing habit to set the order of the community social life. Not only in the aspect of marriage Ade' or ada' function in the government and state affairs; they can also be intangible in state law, the legal relations between countries as well as the ethical and political guidance.

Ade 'or ada' entry in the governance and the state, regarding the norms that govern the lives of citizens and familial status or regulate relations between countries, set the terms of state descent holders. This involves aspects of constitutional law, governs how states and citizens related reciprocity in implementing their rights and obligations. For the norms that govern the pattern of state life, how the country should treat itself and its

citizens as expected by the ideal patterns of the country. Likewise the ethics and education of political human. For these norms to be applied, the norms governing typical self and personality of the country and its citizens are necessary, they know the norms of Siri Tana, which regulates aspects of stabilizers and dynamistsor in all national and international activities of the country (Anhar Gonggong, 2004).

To preserve and maintain all the norms mentioned above, we need a form of supervision and guidance, which is in the Bugis-Makassar, usually carried out by some customs officials, as Pakkateni ada', Tumangngala ada'' meaning customary holders. In addition, it is also known Puang Ade' and Karaeng ada' which means seigniorial customs.

Further aspects of community living arrangements in South Sulawesi is Bicara, which is an essential element in the customs system of Bugis-Makassar. That element, concerning all activities and concepts that have to do with justice less the same as procedural law. Determining the procedure and the rights and obligations of a person who told some cases. About this Bicara element position in relation to Pangngadereng or Pangngadakkang, Mattulada states that: bicara, as one of the principal elements of Pangangadereng or Pangngadakkang, it can not escape from the entire system of psychiatric grounding. Therefore, the boundaries aspect of the activity cannot be clearly separated from other aspects, without offending the other aspects that will remain logged in the integral activities of social life. But any aspects as already stated in a speech symbol of bicara, from the beginning has highlighted the typical facets and take a

stronger role of other aspects contained in that rounded system.

Aspects of bicara, has a position that is typical in the search for justice and truth in South Sulawesi community, thereby aspect of bicara was transformed into an important aspect in the survival of South Sulawesi people, so that in the implementation it must also strive to approach justice based on truth, must be objective. Bicara in the implementation as well as repressive actions, grounded in objective circumstances. Therefore, it compares equal lightweight to both sides of a dispute about the sanctions and the establishment of both parties. Bicara is repressive because it aims to re-establish or restore the correct (tongeng). The justice will only be realized if there is an oversight in the implementation. In the implementation of bicara in the community, there are regulatory agencies such as Pambicarae / Pambirayya.

The third aspect of Pangngadereng or Pangngadakkang is Rapang, which is interpreted as an example, analogy, metaphor, equality, or figurative. However, in some views it is commonly referred to as the regulation. Only difference is that the regulation is fully written rules or laws, whereas Rapang contains a broader sense, including the so-called unwritten conventions. Rapang serves as a stabilizer because it contains properties of the regulations to keep the statutes, uniformity and continuity of some action from time to time even until now. Rapang also serves as a comparison in the absence or no norms or a regulation to regulate something, so this Rapang is more called as comparison over some provision in the past that ever happened. In addition, it also serves as a protector, giving strict regulations in the form of pemali-pemali or

Paseng ' that serve to protect public property from the encroachments of the individual. Similarly, serves to protect a person from a dangerous situation, so therefore, Rapang, is a parable or allegory for the conduct-ideal behavior and ethics in the field of life, such as in the field of politics and government.

Pangngadereng or Pangngadakkang, the fourth aspect is Wari, which is a classification of all objects, events and activities in society, for example to maintain the placement and the arrangement of certain things in society. These arrangements are to maintain the lineage of social strata. It also has preserved the arrangement of kinship between people and even between regions / countries. Wari also connotes a system of law that determines regulations or law which are applicable or void or according to the standpoint of the type of material and formal powers.

Furthermore, aspects pangngadereng or pangngadakkang called Sara ', which is a sign of the entry of Islamic law into the livelihood of South Sulawesi people. This element becomes a spirit or soul than Pangngadereng or Pangngadakkang, due to be core elements that are crucial in the life of society. Sara' in the element of Pangngadereng or Pangngadakkang, marks the integration of all aspects than Pangngadereng or pangngadakkang, to be the crucial core as a result of various beliefs and behavior patterns that have long been part of people's lives, such as; worship, meditation, offerings later called attoriolong, maintaining sacred places, change after adjusted with the concepts and teachings of Islam.

In the development, the system of life in South Sulawesi, the implementation of Sara' was organized by the organization of Ade or

Ada'. Marking that it has devided jobs. Sara' sets religious life and Ade' sets temporal and political life of the country. For example, in the days of empire in South Sulawesi precisely in Wajo Kingdom, the role of Sara' and Ade' is so important in the life of the country, it can be observed, such as in the activities of deliberation kingdom, where Arung Matoa Wajo sitting in the midst among officials Ade 'and Sara' , officials Ade' sitting on the left and officials Sara sitting on the right.

So important, the living arrangements of individuals, groups of citizens, and the state have been set in Pangngadereng aspect in South Sulawesi community. The elements have rules that cover all aspects of Bugis-Makassar human life. In South Sulawesi public life, in addition to Pangngadereng, there is also that by Mattulada named Azas, which includes four (4) sections, First, Mappasilasa'e principle, embodied in the manifestation of ade' occurred the harmony in attitudes and behavior of human beings in treating himself in Pangngadereng. In the actions, it serves as a deterrent or preventive and rescue measures; Second Principle Mappasisaue, embodied in the manifestation of ade' to impose flogging to each violation of ade' which is expressed in bicara. This principle states the legal guidelines and refressive which runs very consistently. Also implemented in terms of teaching good and bad things; Third principle Mappasenrupae, to maintain the continuity of the patterns that already exist in advance, to the developments that will arise, this is implemented on the terms Rapang; and Fourth, Mappalaiseng principle, embodied in the manifestation of ade ' to provide a clear delineation of the relationship between human and social institutions, so that people can live orderly (Mahmud Tang, 1995).

## **Conclusion**

The principle of democracy in Indonesia has grown along with the development of democracy in the world. Indonesia has undergone various phases of the democratic development of liberal democracy, guided democracy, to enter a period of constitutional democracy. The journey of democracy in Indonesia is influenced by factors of diversity in Indonesia. As in South Sulawesi region since the days of empire has had socio-cultural values that are closely related to the rule of democracy. As in one of the tenets and principles of democracy in the legal basis for organizing the kingdom in South Sulawesi, such as: rusa 'taro Datu, ten rusa' taro ade ' rusa' taro ade 'ten rusa' taro anang, rusa 'anang ten rusa' taro tomaegae, That is, Decision of datu / king can be canceled by ade' (council) but the decision of ade' cannot be canceled by the king / datu. The decision of ade' can be canceled by public figures, but the willingness of public figures can not be canceled by public figures.

The willingness of community leaders can be canceled by the people, but the willingness of the people cannot be canceled by public figures. In other words, the highest decision belongs to the people. Likewise the term customary in South Sulawesi 'Patuppui ri Adee, pasanrei ri sara'e, muattangnga ri rapangnge, mupatarettei ri warie, mualai pepegau ripobiasange. That is, joint on customs, lean to sara' (Islam), note the state of society, regulate according to the rules and compare to customs rules. Each decision-making and implementation should advance based on customs, Islamic teaching, community life, regulations and customs of the community. Principles of the rule of democracy in South Sulawesi community have

a value to the potential development of the region and nation, especially in the era of regional autonomy.

South Sulawesi since the kingdom until today has been committed to the principle *siri na pacce*, contained in a system, norms and rules of customary. In restructuring the system of social culture, the people of South Sulawesi hold what is termed *Pangngadereng* or *pangngadakkang*, which are a whole norm that includes how a person should behave towards his fellow human beings and the social institutions on a reciprocal basis, and that led to their movement or dynamics of the community. Somehow, constituents of *pangngadereng* or *pangngadakkang* regulate the life of the Bugis-Makassar, Ade '/ ada'; bicara; rapang; Wari, and Sara '.

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