

The Kingdom of Banggai and The Reorganization of Administrative Regions: A Perspective In Maritime History

SUSANTO ZUHDI^{1*}, HALIADI SADI², DIDIK PRADJOKO¹

¹Universitas Indonesia, Depok, West Java 16424, Indonesia

²Universitas Tadulako, Jl. Soekarno Hatta No.KM. 9, Tondo, Kec. Mantikulore,
Kota Palu, Central Sulawesi 94148, Indonesia

Corresponding author: susanto_zuhdi@yahoo.com

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Abstract

This article analyzed the historical dynamic found in the Kingdom of Banggai, Central Sulawesi, following the issue regarding the reorganization of administrative regions, from the perspective of maritime history. According to the traditional sailing routes in Maluku Sea, as mentioned in *Nagarakartagama* (1365), Banggai was one of the main ports that played significant role in port-to-port interconnectivity in Eastern Sulawesi. However, the administrative reorganization in 1998's *Reformasi* had disrupted the kingdom's territorial unit into various New Autonomous Regions (*Daerah Otonomi Baru/DOB*). Three DOBs were being established, reintroducing the territorial unit as separated units with distinct characteristics. Banggai District was the parent unit in 1960s, with Luwuk chosen as its capital city in the mainland Sulawesi, with an active port that linked local, regional, and international trading routes. Banggai Kepulauan District was established later in 2004, along with its own port, Salakan Port, which served as its capital city as well. In 2013, Banggai Laut District was established, with administrative its area covering the original territory of the kingdom in the 14th century. The kingdom was stellarly noted for its port, serving routes to Gorontalo, Ternate, Buton, and Sula Islands. Within the framework of nation-state formation, such maritime linkage should be noticed in the infrastructural discussion on the nation-state building of Indonesia. The diaspora of the Bugis-Makassar, Buton, Mandar, Bajau, and others arriving from the Eastern Nusantara Archipelago were bound to the development of Banggai people. The kingdom's tradition and values of life continued to exist and should be further seen as a cohesion within Banggai people, both in social and cultural domains. Therefore, the reorganization of the administrative region in Banggai should not necessarily impair the existing maritime linkage.

Keywords: Banggai Kingdom; Regional Reorganization; Daerah Otonomi Baru; Maritime History

Introduction

According to Benedetto Croce, history is always contemporary. The word contemporary refers to the concept that written history is always produced in the contemporary domain, brought upon by historians who conduct historical studies about present or recent times. Thus, how could we perceive history, the event of the past, in regard to present or contemporary occurrences? Croce's definition of contemporary in history is that the past should remain relevant to the present. Within such sense, history is a piece of our deep past that we could still feel today, made possible by a constant desire of humanity to interpret, and re-interpret the past. Therefore, it is obvious how the past is always there to be interpreted within our contemporary or current perspectives. According to Collingwood only historians could and would have the ability to re-enact the past. Thus, it is acceptable to be assertive with the

popular opinion that “history (always) repeats itself”. What is repeatable, though, should not simply be based on events, but more on the values or spirit within the events. To that end, we shall move to the discussion about the implementation of Regional Autonomy Program (*Otonomi Daerah*) in Indonesia.

A tendency that came along with the implementation of the Regional Autonomy Program in 1998, after *Reformasi* took place in Indonesia, was the urge to reorganize administrative region to introduce regional sovereignty in the shape of New Autonomous Region (*Daerah Otonomi Baru/DOB*).¹The formation of DOB has implications for the local elites, allowing them to further their influences over various provinces, districts, and regencies established after the reorganization. At least eight additional provinces were established, such as Banten, Bangka Belitung, Riau Islands, West Sulawesi, Gorontalo, North Maluku, West Papua, and North Kalimantan. The addition of districts and regencies under these eight provinces was way larger than expected, since the numbers had grown to hundreds of districts and regencies. Moreover, it is also our utmost interest to examine how the establishment of DOBs led to a peculiar competition between regional political elites who were in for the positions of governor, regent, or mayor. This competition was later followed by historical claims, showing who might had gone that far in utilizing their narrative of origins, line of descents, or territorial claims regarding the prior existence of the kingdom’s palace (usually called and known as *keraton* or *kedaton*). Territorial claims were the most often to be put forward, as this kind of claim was perhaps the only reasoning point on which these elites could argue their importance or urgency. The cornerstone of their bargaining position was to determine where the capital city should be located. If so, the formation of DOBs had delivered significant impact on the efforts towards determining administrative boundaries, but failed to consider traditional aspects, which were deemed to be just as meaningful for the society. There was a shift in how the people of Banggai perceived their history.

This article tries to put the above issue within the concept of historical contemporaneity, since the reorganization started around the year 1999. It is an issue requiring urgent discussion, for it served great historical relevance to the future of the reorganization of administrative regions. Hundreds of proposals were filed to reorganizing a huge number of new regencies and districts, years after the moratorium of the Regional Autonomy Program. The moratorium had completely paused the Local Government Law No. 22 of 1999 (amended by Law No. 34 of 2004). Hence, we would have a look at how the DOBs are appertaining to the past existence of the kingdom. The existence of the Kingdom of Banggai was completely nullified after the Republic of Indonesia was established. A president and a vice president led the country, as well as the nation-state building, while the political right of the previous establishment, both kingdoms and sultanates, were made inactive or remained a mere symbollic existence. From hundreds of kingdoms and sultanates, only Yogyakarta was granted a prerogative act to continue Mataram’s establishment to lead the local government. Such prerogative act was given as a reward for the sultanate’s loyalty during the struggle for independence. The Sultan became the governor of the province.

Though these kingdoms and sultanates were stripped off their political rights or as political entities, they were still growing within the cultural domain. This means that the traditional values belonging to the prior establishment were still parts of the society. The people who lived and who were eyewitness to the growth of these kingdoms, or the sultanates developed strong yet diverse interpretations and understandings.²The descendants of the kings or sultans should have the obligation, as well as the responsibility, to preserve such traditional values, interpretations, and understanding because they possessed or belonged to

the narrative of origins and the line of descents mentioned above.

A Contemporary Perspective

Changes create and shape history. They are general inevitability of history as knowledge, but we should also learn how history has the elements of continuity, especially for meanings or interpretations that are considered relevant to today's life. Interpretations become a relevant element in generating historical facts. Therefore, history lies between the present and the past. As an example, the existence of the Kingdom of Banggai in the past is not debatable, but its existence in present days or in the future is debatable as it has gone beyond tangibility.

Collective memory also plays a role in the re-enactment process, both utilized to remember the past and as a medium to amplify certain purposes or objectives. The historical significance of the Kingdom of Banggai reflected a strong connection with the growing phenomenon, where local elites utilized people's collective memory as background for proposing the reorganization of the administrative region.

The dynamics within the local history of Indonesia has become more and more appealing ever since *Reformasi*, which took place in 1998, as well as the introduction of the Regional Autonomy Program. As to what happened in the former territory of the Kingdom of Banggai, everyone agrees that there was an immense change in the government administration between 1999 and 2013. Banggai District was once a representation of the kingdom, but later faced challenges due to the regional area expansion that divided the district into three districts, which were Banggai (parent unit), Banggai Kepulauan, and Banggai Laut. The past memory of the kingdom, as a large socio-political unit in the eastern part of Sulawesi, remained as an indication that the past still exists within those three districts, waiting to be further interpreted in order to gain more relevance in the past and the present.

Hasdin Mondika, a young activist from Banggai, shared his thoughts on this matter in his book, titled *Banggai Darussalam: Fajar Baru di Laut Banda*. Mondika saw the development and challenges faced by the kingdom of the 11th century. During the 11th century the kingdom was known as Ping-Yai among Chinese travellers', but then was also known as Benggawi in the 14th century, and Tano Bolukan in the 15th century. The kingdom had undergone a very fluctuative development before it finally became a part of Banggai Districts, which later became autonomous upon the inauguration of Banggai Kepulauan District, but constantly encountering multiple degeneration, humiliation, exploitation, and oppression.³

As a historiography, Mondika's writing should be positioned in the public history domain. The purpose of his writing lay upon the willingness of certain individual to provide both ideological and practical meanings for the society. History within the public domain could no longer serve as writings about what had happened in the past. Mondika did not utilize the principle that put history as a science with theoretical methods or methodology of which writing is constructed within a conceptual framework. As an example, Mondika used the name Banda Sea as opposed to Maluku Sea; or the term "Darussalam" which never existed on any of the list of kingdom names. Other than that, the term "*fajar baru*" (a new dawn) in its present-day concept could be made more relevant if its meaning is contextualized to refer to "new hope in welcoming the future". The most important thing regarding public history is that we could understand what and how people appreciate their history, in the form of emerging aspirations, ideals, and so on.

Looking upon the demographic situation of Banggai, the population of the region reached 76,633 in 1920. Ten years forward, in 1930, Banggai's population increased to

95,515. By the year of 1961, Banggai's population had gone up to 144,879.⁴ We could see that in approximately 40 years, the number of Banggai's population had doubled. Population growth in the following decades is recorded as follows: 181,698 in 1970s, 268,203 in 1980s, and 347,335 in 1990s.

This situation shows that the level of mobility of the population is very high, and thus, changes would have to be punctuated by policies that are pro to high mobility. Thus, local history could explore the local dynamics whole-heartedly, especially regarding the production of corresponding historical writings, based on oral history that through historical analyses and credible methodology.

Throughout the Dutch Colonial Government, and continuing to the period of the Japanese Occupation, there had been an effort to divide the kingdom's territorial unit, and therefore made the reorganization program in 2000s look like a recurrence, rather than an initiative. However, the reorganization program was seen as a framework for post-New Order Indonesia to implement the principle of decentralization, which later gave local or regional government more opportunities to carry out their own government administration. By the time this program was implemented, many developing countries in the world had practiced decentralization as a tool to bring about improvement to the government: towards an effective, responsive, and stable government. In some countries, the implementation of decentralization brought substantial impact, such as to prevent the disintegration of nation-states amidst political crises. Observers had predicted that the disintegration that occurred in Yugoslavia could also occur in Indonesia in that East Timor independence could trigger the propensity of abnegate from the republic.⁵

In that context, the idea to establish the Province of Banggai Darussalam emerged. The latest idea is to establish a new province that goes by the name East Sulawesi Province, with Luwuk as the capital city. The reorganization of Poso Districts into three regencies then included in the Banggai District is one of the communal efforts of the people to realize that idea. However, the question was how could the historical and cultural values of the Kingdom of Banggai be included as a prominent factor in the formation of the DOBs? Or what would be the social, economic (macro), and cultural implications for the maritime tradition of the people living in the eastern part of Indonesia?

The phenomenon of administrative regional reorganization is included in subnational studies or historical studies, in regards studying the dynamics of local sociopolitical history. The subnational sociopolitical process has implications in the shape of diametrical impacts, as seen in the emergence of central and regional interests. Local characteristics, such as the diversity in the society, could accommodate public's interest as well as could trigger an even bigger intolerance amongst people. The common good in the process could be observed through better government services, wider infrastructure provision, and more solid health services. In addition to that, people get to choose their own district head directly in a regional election. In the case of the Kingdom of Banggai, the locals were becoming a part of the process to reach fairer distribution of power between central and regional government and budgeting.⁶

The local splendour of the descendants of the Kingdom of Banggai had an influence on the reorganization process of the three districts in Poso District. The reorganization process is described and elaborated further in this article, to eventually see the development of maritime history in the eastern part of the republic. This means we could assume that the main idea of Indonesia's nation-state building could come from the outmost area of the country. This paper explains several things; first, the background of the Kingdom of Banggai

before politically getting merged into the Republic of Indonesia; second, the reorganization process of the three Banggai districts in eastern Sulawesi; third, the implications this have for maritime, social, economic, and cultural lives of the Banggai people.

The Kingdom of Banggai

The establishment of the local kingdoms in central Sulawesi was based on the genealogical sources obtained from the locals known as *stamboel*, as well as various archives from the Dutch East Indies Company (*Vereenigde Oostindische Compagnie/VOC*). The process of establishment was divided into two stages: First, kingdoms established between the 15th and 16th century. Second, kingdoms established between 17th and 19th century. The first establishment consisted of kingdoms such as Buol, Banawa, Parigi, Tavaeli, Banggai, and Mori, while the second establishment focused on the rise of local kingdoms, such as Bungku, Tojo, Tatanga, Moutong, and Tolitoli. Maulana Prins Mandapar first established the Kingdom of Banggai itself in 1571, which he ruled from 1571 to 1601. There were at least twenty-one kings of the kingdom, known by the appellation *Adi*, *Tomundo*, or *Tuutu*. The last king of the kingdom was Sukuran Amir, who ruled from 1941 to 1957.⁷ He was the uncle of the reigning king. He became the designated king since his nephew was still an underage. However, the throne had never been returned to the young king, who was the son of King Awaluddin. This was the main issue that explained how a hidden conflict also played a significant role in the development of the kingdom.

The development of the kingdom from the 15th to the end of the 20th century still adhered to the royal structure, especially by the descendants of its holders. The royal structure is the manifestation of the structure of the Banggai people, consisting of *Basalo Sangkap* (*Kokini*, *Singgolok*, *Babolau*, and *Katapean*), *Tomundo/Mian Tuu*, *Kalle*, *Komisi Ampat* (*Djogugu*, *Hukum Tua*, *Major Ngofa*, and *Kapitan Laut*), *Mian Tuu* (*Basan*, *Liang*, *Palabatu*, and *Lipuadino*), *Imam Baginsa* (Chief Priest), *Gimalaha*, *Babasal* (Indigenous territories), *Basalo* (*Tanangkung*, *Bulagi*, *Totikum*, *Labobo/Mansalean*, *Buko*, *Liang*, and *Banggai*), *Bosano* (*Balantak*, *Lamala*, and *Masama*), and *Bosanyo* (*Luwuk*, *Kintom*, *Batui*, *Bunta*, *Pagimana*). All the areas mentioned above are areas that were still related to the kingdom's customs and territory.

In 1948, there was a meeting of several kings in Parigi to discuss the transfer or merger of all territories in central Sulawesi, including the kingdom's territory. The meeting took place in 27-30 November 1948, commonly known as the "Congress of the Kings of Central Sulawesi". The meeting was attended by King of Poso (W.L. Talasa), King of Tojo (Muslaini), King of Una-Una (Lasahido), King of Bungku (Abd Rabbie), King of Tavaeli (Lamakampali), King of Moutong (Tombolotutu), King of Parigi (Tagunu), King of Mori (Ruampako), King of Sigi-Dolo (Lamakarate), King of Banggai (H.S.A. Amir), King of Palu (Tjatjo Ijazah), King of Lore (S. Kabo), King of Banawa (L. Lamarauna), King of Kulawi (W. Djiloi), and *Vorzitter Zelfbestuurscommissie Tolitoli* of Tolitoli (R.M. Pusadan). The meeting concluded with the arrangement of central Sulawesi Constitution that would be enacted properly on 2 December 1948. The Resident of Manado then ratified the arrangement on 25 January 1949 (No. R.21/1/4). All parties attending the meeting agreed to dismiss the State of East Indonesia (*Negara Indonesia Timur/NIT*) and unite themselves with the Republic of Indonesia. Other decisions included the establishment of the Level II Regional Government in Central Sulawesi, and the appointment of R.M. Pusadan as the first Regional Government Head of Central Sulawesi (Governor). H.A.S. Amir also had a role in determining Banggai

transfer to Luwuk.

H.A.S. Amir's role was a prominent one based on his significant status as the last King of Banggai. He was once an aristocratic elite who administered Dutch Colonial bureaucracy in Banggai. He was appointed as a colonial bureaucrat in 1916 by the Dutch Colonial Government and served as *Gezaghebber Hofd van Plaastlijk Bestuur Banggai*. In 1927, Amir was appointed as *Bestuur Assistant* or Assistant to the Indigenous Affairs in Tataba, Banggai. At the end of the Dutch government in 1940-1941, he was appointed as a regional employee in Tangkian Bunta, as well as the Head of the Subordinate Region in Lambangan. At the same time, on 1st September 1940, he became the Head of Hadat in Lambangan, and concurrently a subordinate regional employee in Bualemo. On 1 March 1941, he was sworn in as the King of Banggai to replace the young King Nurdin Daud, who also became the Indigenous Government (*Bestuur Assistant*). Furthermore, during the establishment of NIT by the Dutch Colonial Government, Amir also played a role because on 8 June 1949 he was inaugurated as a Member of NIT's Senate in Makassar. Amir's achievements were written in a detailed personal archive of Jaruddin Abdullah, owned by Intje Mawar Lasi. Hence, Amir became a determinant factor in the development of the kingdom until the *Reformasi* era.

The Administrative Reorganization Of Three Districts In Central Sulawesi

The historical background of regional reorganization of the kingdom of Banggai could be traced back to the Dutch Colonial era, as well as the Old and New Order era of the independent Indonesia. The reorganization during the colonial period began in the early 20th century, around 1908, when the Dutch East Indies was divided into two main parts: *Rechtsreeksbestuursgebied* or *Gouvernementslanden*, as the directly governed areas, and *Zelfbestuurslandschappen* or *Vorstelanden*, as the non-directly governed areas. The first part was later subdivided into several *afdeelingen* and *onderafdeelingen*. As an example, Banggai Kepulauan was a part of Central Sulawesi, but included under the territory of the Governor of Makassar, which consisted of *Afdeling Oost-Celebes* and *Afdeling of Midden Celebes*, covering several *onderafdelings*, such as Kolonodale. Another example is Banggai, which was included in *Afdeling Oost-Celebes*, with the capital city located in Baubau, Buton.

In 1919, Central Sulawesi was divided into two districts: Donggala District (Onderafdeling Donggala, Tolitoli, and Palu) and Poso District (Onderafdeling Poso, Parigi, Kolonodale, and Banggai). In 1926, Banggai *Landschaap* was divided into Banggai Darat in Luwuk and Banggai Laut in Banggai, whereby both were included under the Residency of Manado. The Residency of Manado in Central Sulawesi consisted of Onderafdeling Donggala (Banawa and Tawaeli), Palu (Palu, Sigi Biromaru, Dolo, and Kulawi), Poso (Tojo Una-Una, Poso, and Lore), Parigi (Parigi and Moutong), Kolonodale (Mori and Bungku), Banggai (Banggai Darat in Luwuk and Banggai Laut in Banggai), Tolitoli, and Buol. This division was arguably the source of inspiration for the reorganization of Banggai District to become Banggai Kepulauan District in 1999. In 1938, Central Sulawesi consisted of Onderafdeling Donggala (Banawa and Tawaeli), Palu (Palu, Sigi, Biromaru, Dolo, and Kulawi), Poso (Tojo, Poso, Lore, and Una-Una), Parigi (Parigi and Moutong), Luwuk (the Kingdom of Banggai Laut in Banggai and Banggai Darat in Luwuk), and Tolitoli (the Kingdom of Tolitoli).

During the Japanese occupation between 1942-1945, the term district was changed to *gun*, the head of the district was changed to *gunco*, king was changed to *shuco*, and the capital city of Banggai was displaced by Luwuk. H.S.A. Amir was behind these changes, as he was pursuing political legitimacy from the Japanese personnels in Luwuk. This act of pursuing

political legitimacy could be further seen in his preference for the name of his son. His son's name, Hideo Amir, was given by a Japanese official who served in Luwuk.⁸

Thereafter, the regional reorganization of Banggai was carried out more during the Old and New Order. Through Law No. 29 of 1959 and the Decree of the Governor of North and Central Sulawesi on 4 February 1961 No. 01/Pem/1961, Banggai was divided into Kewedanan Banggai Darat and Banggai Kepulauan. Banggai Darat consisted of Luwuk District (Luwuk, Batui, Kintom, Bonebabakal, and Balantak) and Teluk Tomini District (Bunta and Pagimana). Banggai Kepulauan was further divided into Banggai District (Banggai, Labobo Bangkurung, and Totikum) and Tinangkung District (Salakan, Buko-Tataba, Bulagi, and Liang). Luwuk was chosen as the capital city.⁹ Then, Law No. 18 of 1965 and the Decree of the Governor of KDH pertaining to the Level I Regional Government of Central Sulawesi in 15 January 1964 No. 25/1964, stated that Banggai District covered the following areas, such as Labobo Bangkurung sub-district, the capital city in Mansalean, Banggai District in Banggai, Totikum in Sambut, Tinangkung in Salakan, Bulagi in Bulagi, Liang in Liang, Buko-Tataba in Buko, Batui in Batui, Bunta in Bunta, Kintom in Kintom, Pagimana in Pagimana, Luwuk in Luwuk, Lamala in Bonebabakal, and Balantak in Balantak. This time, the reorganization followed the territorial division applied to Banggai during its kingdom era, representing seven Banggai Laut territorial units and seven Banggai Darat territorial units.

Banggai people, both in Banggai Laut and Banggai Darat were familiar with two main cities, which are Banggai and Luwuk. Luwuk is the capital city of Banggai District. Since 1964, the Autonomous Regional Prosecution Agency (*Badan Penuntut Daerah Otonom*) for Banggai Islands community, including the Hadat Council, has been struggling with their idea to reorganize Banggai again, in order to establish Banggai Kepulauan District. In 1999, the agency achieved their goals, by the release of Law No. 51 of 1999 (Article 11), mentioning that the capital city should be moved from Banggai to Salakan. The relocation of the capital city socioculturally was a challenge to the region and sparked revolutionary movement in the shape of an incident that took place on 28 February 2007, claiming four victims from Banggai Kepulauan.

Indonesia found it hard to manage communal conflicts, due to a collective violence generated regionally. The case of Banggai Kepulauan incident became proof of such incapability. The conflict was initially preceded by the emergence of Article 11 in the Law No. 51 of 1999, as a regulation to establish Buol, Morowali, and Banggai Kepulauan District. Article 11 articulated that the capital city shall be moved to Salakan, no later than five years from the inauguration of the Banggai Kepulauan. According to the prominent figures of the city of Banggai, the emergence of Article 11 was considered as a "stealth article" that was deliberately made by Banggai elites who were not born and raised in Banggai, and therefore had no sociocultural adjacency to the reality in Banggai. They just happened to have access to the House of Representative Members but did not conduct enough consideration while including Article 11 in the Law. Thus, it became an instant trigger for conflict.

Those Banggai elites mentioned in Irwan Zaman's testimony were the Malingong brothers. They were Irianto Malingong, Suleman Malingong, Israfil Malingong, Harman Pandipa, Darman Pandipa, Zainuddin Soti, Hasmoro Lampajoa, and Abdi Sahido. Some of them managed to become local political elites in Banggai Kepulauan in 2007. They held positions in executive and legislative regional institutions, becoming regents, deputy chairperson of the local council, chairman of the Honorary Board of the local council, as well as chairman of the Joint Faction in Banggai Kepulauan Local Council.¹⁰ This was a mistake that had happened before - in regard to the displacement of Banggai's capital city by the

Dutch Colonial Government between 1908 and 1938, which then divided the kingdom into Banggai Darat and Banggai Laut. This occurrence was further interpreted as an act to reduce Banggai's authority as the initial capital city.

During the Japanese Occupation, the capital city of Banggai was arbitrarily moved to Luwuk. Later in the 1960s, Banggai District was formed with Luwuk as capital city, and Banggai City's position as the former capital of the Kingdom of Banggai became more and more forgotten, including its customary rights.¹¹ After the autonomy program was created, Banggai Kepulauan was formed as an autonomous district during the *Reformasi era*, and the capital city was transferred again from Banggai to Salakan.¹² This is, perhaps, what Mondika meant in his writing that the people of Banggai were constantly crying in a sorrowful manner, their souls weakened by the state who had once usurped their rights and pride.

The transfer of the capital city from Banggai to Salakan, based on Article 11 of Law No. 51 of 1999, was proposed further to the Constitutional Court but was denied Iskandar Zaman, a descendant of King Awaludin, tried to support the reorganization of Banggai Kepulauan by forming Banggai Laut District. His movement was successful, and Banggai Laut District was formed according to the Law No. 5 of 2013, with Banggai as its capital city. However, Zaman died before he could witness the formation of Banggai Laut District he had been struggling for.

The Social and Cultural Aspects of The People of Banggai

An important authentic and legitimate source that analyzes conflicts and collective violence at the local level is local historiography published at the time during which the conflict occurred. An interesting historiography of Banggai (both Banggai and Banggai Kepulauan District) was published in Jakarta in mid-2008.¹³ It is a book titled "Banggai Darussalam, Solusi di tengah Krisis", written by a Banggai youth leader in Jakarta.¹⁴ This book tells the cries of a young boy named Hasdin Mondika, as is reflected in the introduction:

"This book was written in a state of concern. In a very "dirty and polluted" atmosphere, where sincerity of the heart, solemnity of prayer, and beauty of a smile have been stained with the heat of swearing, blood, anger, and curses to the bitterness of the cries of weak souls whose rights have been taken away."

Interestingly, this book is a revised edition of the Banggai history book titled "Banggai Darussalam: Fajar Baru di Laut Banda", which was published in 2007, a year before the Banggai Darussalam book.¹⁵ One sub-chapter titled "*Terjajah Setelah Meng-Indonesia*" shows Mondika's views regarding the development of Banggai people, including Banggai civilization. The title of the sub-chapter itself means that after Banggai became a part of Indonesia, it was being colonized and continually reorganized again.

The negative implication of the reorganization of Banggai Kepulauan and Banggai Laut District is that fishermen looking for fish in the marine areas of the two districts began to feel restricted. This had never happened before the reorganization. According to a statement from a fish entrepreneur in Bajo Bonggan Village, Salakan, Bajo fishermen who were fishing in the Banggai Laut area should be prohibited. The reorganization was difficult for their conventional fishing practices, which had been their main livelihood. The reefs in Banggai Laut provided a lot of fish, especially in Babakal, Sabang, and Merpati. Other than that, Banggai people were accustomed to share their catch, and even went fishing together.

The sea was considered a common property for all, but the political considerations within the reorganization had disrupted this practice.¹⁶

The Characteristic of Banggai As Both Mainland and Archipelago

There is a longing feeling to bring the Kingdom of Banggai back to life, as it could restore public awareness of their traditional identity, as well as an awareness of the DOBs in Banggai, especially Banggai, Banggai Kepulauan, and Banggai Laut District. The reorganization of Banggai Laut, which was expanded by Law No. 5 of 2013, was the impact of moving the capital of Banggai Kepulauan according to the Article 11 of Law No. 51 of 1999. The reorganization of Banggai Kepulauan was a manifestation of the struggle to restore pride and original identity, which had been passed on when Banggai Laut was moved to Luwuk during the Japanese Occupation by H.S.A. Amir in 1942.

The transfer was based on a notion that having a capital in the mainland should be better and accessible rather than having a capital on the island, which would require people to sail across the sea to reach. However, this notion negated the ultimate fact that the Kingdom of Banggai was a maritime kingdom, and therefore the reorganization was believed to follow the spatial division of the Dutch Colonial Government in 1919, where Banggai was divided into Banggai Darat and Banggai Laut. Both Banggai Darat and Banggai Laut were parts of the Residency of Manado, and no longer parts of Afdeling Oost-Celebes, the capital city of which was in Baubau, Buton.

The subnational sociopolitical process in Banggai, by choosing the identity of the Kingdom of Banggai as the root of thinking, would have implications for the common good of the community. The reorganization of the three Banggai (Banggai, Banggai Kepulauan, and Banggai Laut) from Poso District would result in maximum power sharing. However, local political figures, who gain legitimacy from the kingdom, were constantly altering Banggai's position which disappointed various parties. This practice saw the beginning of the disruption of sociopolitical dynamics of this area involving the sociocultural identity of the kingdom. The submission of legal standing from the Banggai Customary Council (*Dewan Adat Banggai*) to the Constitutional Court regarding the relocation of the capital city of Banggai Kepulauan to Banggai, the center of the old Kingdom of Banggai, was rejected by the Constitutional Court due to Hideo Amir's decision to withdraw the submission. His decision received major protest from Iskandar Zaman, a descendant of the 20th King of Banggai, Awaludin.

Iskandar Zaman's group, on behalf of the rightful descendant of the kingdom, tried to restore the glory of the kingdom to Banggai Laut District. However, Iskandar Zaman passed away due to illness before he could see the success of his movement. Before his passing, he had been appointed as Tomundo and joined the Nusantara Palace Forum, even acting as Forum Coordinator for Central Sulawesi Province. After his passing, he was replaced by his son and his younger brother, Irwan Zaman. But unfortunately, Irwan Zaman's movement could not do as much as Iskandar Zaman's. Hence, the position of Tomundo (King of Banggai) was still controlled from Luwuk by Hideo Amir who still considered that he owned the right to the Kingdom of Banggai.

The above autonomy brought conflicts between elites and the larger society in Banggai, in correlation with the establishment of three new districts. This event should be interpreted as an effort to recover the character and identity of "Banggai Pride" that had been lost for quite a long time. By the end of the New Order government, the 1998 *Reformasi* gave local government an opportunity to strengthen their identity, including Banggai. Were

the elites' stronger orientation towards political interests held in order to gain positions in the government, or were they also exploring the values and spirit of "Banggai Pride" important in order to strengthen the "archipelagic" and "maritime" characters of the Banggai people? If these two questions hold true, then the concept of "Banggai Pride" could be transformative towards the development of a strong Indonesian maritime nation.

Conclusion

As a historiography, Mondika's writing is qualified to be positioned within public history domain, as it provides both ideological and practical meanings for the society. A good example is his usage of terms that is often contextualized within present-day concepts and meanings so as to be more relevant and practical. His writing regarding the establishment of the local kingdoms in central Sulawesi was based on genealogical sources obtained from the locals known as stamboel. The original kingdom, Banggai, was separated into district system known as Banggai, Banggai Kepulauan, and Banggai Laut. However, the autonomy given to the three new districts brought conflicts between the elites and the larger society of Banggai. Local political figures were constantly altering Banggai's position which disrupted the sociopolitical dynamics involving the sociocultural identity of the kingdom. The need to recover the "Banggai Pride" identity seemed strong that by the end of the New Order government, the 1998 Reformasi was established which provided an avenue for the local government to strengthen this identity; particularly one would argue, an identity which could reflect the "archipelagic" and "maritime" characters of the Banggai people.

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Notes

¹ Aragon, L.V, "Persaingan Elite di Sulawesi Tengah" in H.S. Nordholt & G. van Klinken (eds.) *Politik Lokal di Indonesia*, Jakarta: Buku Obor, 2007, p. 49.

² Samsudin, M., Pahang Sekitar Abad ke-19 Menurut Pandangan Pegawai-Pegawai British, *Jebat* 37, 2010, p. 106-107.

³ Mondika, H, *Banggai Darussalam: Fajar Baru di Laut Banda*, Jakarta: LP2M, 2007, p. 61.

⁴ Singarimbun, M.m et al, *Sensus Penduduk 1961 Penduduk Desa Sulawesi dan Maluku*, Yogyakarta: PPSK UGM dan BPS, 1980, p. 229, *Volkstelling 1920* (Archive) and *Volkstelling 1930* (Archive).

⁵ Hill, H. (ed.), *Regional Dynamics in a Decentralized Indonesia*, Singapore: Institute of Southeast Asian Studies, 2014, p.85.

⁶ Haliadi, Reformasi di Tingkat Lokal Sulawesi Tengah (Kasus Banggai dan Parigi Moutong). Working Paper, unpublished, 2016, p.1.

⁷ Broch, H.B., Yellow Crocodiles and Bush Spirits: Timpaus Islanders', Conceptualization of Ethereal, *ETHOS*, 28(1), 2000, p.3-19.

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⁸ Interview with Hideo Amir, 23 July 2017 in Luwuk, Banggai District.

⁹ Machmud, H.K., *Babad Banggai Sepintas Kilas*, Jakarta: Publisher Unknown, 1986.

¹⁰ Zaman, I. ND, Kesaksian Atas Nama “Menjalankan” Undang-Undang, Terjadi Kekacauan dan Disharmonisasi dalam Kehidupan Sesama Warga Masyarakat/Komunitas Masyarakat Adat Banggai, Unpublished.

¹¹ Haliadi, Sejarah Lokal Banggai: Sebuah Ide Penguatan Metodologi, Paper presented in *Seminar Lokal Banggai* by the Department of Culture and Tourism of Central Sulawesi Province in Don Mery Hotel, Banggai Kepulauan District, 1 December 2007.

¹² *Ibid.*

¹³ Machmud, H.K., *Babad Banggai Sepintas Kilas*, Jakarta: Publisher Unknown, 1986, Dormier, J.J., Hukum Adat Banggai (trans.), *Dissertation* in Rijks Universiteit, The Netherlands, 1945 and Masyhuda, M., *Etnik dan Logat di Sulawesi Tengah*. Palu: Yayasan Kebudayaan Sulawesi Tengah, 1991.

¹⁴ Mondika, H., *Banggai Darussalam Solusi di Tengah Krisis*, Jakarta: LP2M, 2008, p. vii.

¹⁵ Mondika, H., *Banggai Darussalam: Fajar Baru di Laut Banda*, Jakarta: LP2M, 2007.

¹⁶ Interview with Haji Ahmad Sombali, 21 July 2017 in Bongganan Salakan, Banggai Kepulauan District.

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