

## Historical Reconstruction of Multiethnic Society in The Process of Establishing a New Autonomous Region Part of East Sulawesi

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This paper describes how the role of historical reconstruction in the process of formation of the Autonomous Region of New prospective East Sulawesi Province. In the process of formation of new autonomous regions, the needed awareness as a community identity, especially in the multiethnic society. Through history rekostruksi holistically, then indirectly have formed an acknowledgment of the existence of groups - ethnic groups in the eastern region of Sulawesi, and is expected to be a cornerstone of the power struggle of the formation of East Sulawesi province that is still ongoing. Not only as a foundation of identity, historical reconstruction will also be the foundation for the continuity of development after the province was formed.

Keyword : Historical Reconstruction, Multiethnic Society, New Autonomous Region, East Sulawesi.

### Introduction

Turbulence formation of New Autonomous Region is a phenomenon that marks the publication of a new era (reform) and the sinking of a centralized system under the authority of the new order. Almost at all levels from the village to the province moves premolar diverse spirit to gain new powers. Reality in the end - 20th century and in the early twentieth century - 21, can be regarded as zeitgeist struggle of the people represented by the - the elite at that time. Sistem pun change from centralized to decentralized. However, if viewed from a historical perspective, a decentralized system has been applied much earlier ie in Dutch colonial times as described Susanto Zuhdi that the decentralization process

has been done already since the Dutch colonial period<sup>2</sup>.

In the process of formation of new autonomous region in the peninsula east of the island Sulawesi, should be considered the cornerstone of identity. As well as the establishment of Banten Province which make many aspects of religiosity as the cornerstone of the struggle. Likewise with Gorontalo Province which uses the power of ethnicity as the basis of identity struggle. The cornerstone of identity such as the two areas are not found in the process of formation of new provinces in the eastern region of Sulawesi. Riwanto Tirtosudarmo said that the cornerstone of the most relevant in the formation of the new province is the Law - Law number 22 of 1999 on regional autonomy for the elite to tap into

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<sup>2</sup> Susanto Zuhdi. 2014. *Nasionalisme, Laut dan Sejarah*. Depok : Komunitas Bambu., pp 7

local politics in contributing to the region. Although Poso in Dutch colonial times is afdeeling with four onderafdeeling (Poso, Luwuk, Banggai, and Kolonodale), but the historical aspect is not found in any of a strong foundation in the process of establishing East Sulawesi province<sup>3</sup>.

Seeing the problems encountered in the process of forming a new province to be called East Sulawesi province, it would require a historical reconstruction as the strength of people's mentality in a surge formation. Historical reconstruction is not intended by the unity of the empire in the region as well as in Gorontalo who use ethnic and territorial empire foundation Gorontalo (Lima Pahalaa) as a power struggle<sup>4</sup>, but based on the transformation of society as the strength of the movement of history. Historical reconstruction which is based on the diversity and identity of each - each ethnic groups in the region, with a target of formation of a recognition of the existence of groups - ethnic groups. Furthermore, what is meant by Candidate East Sulawesi Province in this paper will refer to the decision of the plenary session of Parliament in Central Sulawesi on Wednesday, dated August 31, 2016 which agreed on six districts namely Banggai, Banggai Islands, Banggai Sea,

Morowali, Morowali North, and Tojo Una - Una, the Banggai as its capital<sup>5</sup>. This lineup would change because Poso district that was originally entered as part of a prospective region of East Sulawesi province, the end is not included as part of the new province.

### **Historical Reconstruction As Platform Identity**

Chris Barker identity in the language of the traits - traits found in human beings, both men - men and women<sup>6</sup>, it is if in the review of the person's physical form and not in a social group. Opinions expressed Barker can be used as a foundation leading to the formation of social groups in general, regardless of their sex or physical form. Therefore, in this paper, the identity in question is the identity that is universal and involving everyone (in the group) with specific characteristics as well.

People in Indonesia have a different identity - different from one another. Identity can be seen from various aspects that affect life patterns, suppose the most obvious is the identity in culture and history. According to Edi Sedyawati, culture is one marker of an identity, but the most common can be seen in the culture is language, traditional dresses and patterns of

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<sup>3</sup> Riwanto Tirtosudarmo. 2010. Mencari Indonesia 2 : Batas – Batas Rekayasa Sosial, Jakarta : LIPI Press., pp 224 – 225.

<sup>4</sup> About Lima Pahalaa, look B.J. Haga. 1981. *Lima Pahalaa : Susunan Masyarakat, Hukum Adat, dan Kebijakan Pemerintahan di Gorontalo*, Jakarta :

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<sup>5</sup>About rapat paripurna DPRD Sulawesi Tengah, look fajaronline.com “*Sulawesi Timur Resmi Terbentuk, Luwuk Jadi Ibu kota*”, 03 September 2016.

<sup>6</sup> Barker, Chris. 2013. *Cultural Studies: Theory & Practice*. Bantul, Penerbit: Kreasi Wacana., pp 244.

daily life - today<sup>7</sup>. Furthermore, when viewed in the perspectives of history, that the historical experience in each - each region in Indonesia is very different, although for example during the reign of the Netherlands, the same - the same controlled but different treatment and different way to their resistance and so on. Therefore, in this case, the need for a sense of history<sup>8</sup> to seek the identity or the identity of a community to integrate perception towards the integration.

Awareness of identity is needed, either ethnicity, religiosity, and many other give effect to the formation of new regions and even provinces<sup>9</sup>. Therefore, to achieve one's perception must see historical experience is not just one ethnic group identity, but see the historical experiences of ethnic identity collectively, so that the pattern of East Sulawesi community identity will be revealed with the collective experience. If there is a tendency hegemony of a particular ethnic group, then the process of integration into the target will slip into the hole disintegration.

In this position the historical reconstruction required. There are other interesting things about the history of the history as reconstruction. In reconstructing the events of the past, the necessary steps - steps

that can be used as a benchmark in order to produce scientifically credible historical reconstruction. Taufik Abdullah said that the reconstruction of history is not only possible to answer questions about what, who, when, and where, but also more fundamental question which is about how. Reconstruction not only copied the reality of the past but should also show the way to be able to understand<sup>10</sup>.

Positivistic historical reconstruction pioneered by Ranke considered irrelevant, since the writing of history based solely on what happened and recorded in the archives of course ignores the causal elements of a historical event. From this flows the analyst's history emerged as an anti thesis of positivistic style historical reconstruction that had been considered conventional. In line with that, the various approaches science - social science has been used to discover the wealth of historical study. Reconstruction of history became more colorful with a variety of themes that can be used as arable land of historical research. Kuntowijoyo describe clearly and in more detail about some of the themes that can be used as the study of history, namely social history, history of the city, the history of the

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<sup>7</sup> Edi Sedyawati. 2014. *Kebudayaan di Nusantara: Dari Keris, Tor – tor sampai Industri Budaya*. Depok : Komunitas Bambu., pp 11.

<sup>8</sup> Historical consciousness is a conscious effort to look at various periods or events that have occurred in the past. Look Ankersmit. 1987. *Refleksi Tentang Sejarah: Pendapat – pendapat Modern Tentang Filsafat Sejarah*. Jakarta : Gramedia., pp 350.

<sup>9</sup> Riwanto Tirtosudarmo. 2010. *Mencari Indonesia 2: Batas – Batas Rekayasa Sosial*. Jakarta : Lipi Press., pp 210.

<sup>10</sup> Taufik Abdullah. 1991. Pengajaran dan Penelitian Sejarah, dalam Majalah MSI, *Sejarah : Pemikiran, Rekonstruksi (1), Persepsi*, Jakarta : Gramedia Pustaka Utama., pp 57.

countryside, the history of the rural economy, the history of women, cultural history, religious history, political history, the history of thought, biographies, and history mentality<sup>11</sup>.

Related with East Sulawesi people who have ethnic diversity in each region, such as tribal Saluan, Balantak in Banggai, Banggai tribe in Banggai and Banggai Islands Sea, Tribe Bare'e in the Tojo Una - Una, and the tribe Mori in Morowali and North Morowali, and many tribes - the other tribes that spread in the eastern part of Sulawesi, it needed the foundation of identity through the formation of historical consciousness, which is nothing other than the output of the historical reconstruction itself. With the writing of the history of ethnic diversity in the region, it can overcome the lack of knowledge about the historicity of ethnic communities - ethnic divides. Thus, recognition of the ethnic one another will be achieved so as to encourage the development of a harmonious life in order to sustain the continuity of development.

### Conclusion

The spirit of the establishment of new autonomous region in the era of reform, must have a strong historical foundation to support the formation of identity so as to sustain a harmonious life in the future development of the New Autonomous Region. One concrete step in strengthening the identity is to establish

a sense of history. So it is necessary reconstruction of history through the work - the work history of the region. Sartono Kartodirdjo said that a historical work will demand a reflective attitude. This includes the effort to put yourself and the existence of life, in cultural configuration, giving rise to the awareness of the location itself in the presence of life in its entirety<sup>12</sup>. Associated with a multiethnic society in the eastern region of Sulawesi, which will be expanded into a new province, the needed sense of identity as an ethnic group, who has a unity orientation in development. So that the egalitarian attitude needs to be established through historical consciousness. Because the history of shaping the attitude wise in understanding social reality holistically.

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<sup>11</sup> Kuntowijoyo. 2003. *Metodologi Sejarah*, Yogyakarta : Tiara Wacana.

<sup>12</sup> Sartono Kartodirdjo. 2005. *Sejak Indische Sampai Indonesia*, Jakarta : Penerbit Buku Kompas., pp 93.

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