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Makassar War in the Perspective of the Indonesian Total War

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Abstract

The purpose of writing this article is to take a lesson from history and then make a comparison in order to find the strengths and weaknesses of a nation in implementing a defense system, and it is stipulated in a state document in the form of law if we look at events that occurred in the past, the location of the port Somba Opu is located in a very strategic area, which is located between Malacca and Maluku which makes the VOC (Verenigde Oost Indische Compagnie) or the East Indies Trade Association intending to implement monopolistic practices; therefore Makassar port must be controlled and must be under VOC control. In addition, the VOC did its best to provide spices to the European market by monopolizing the spice trade in the archipelago. While also wanting the divine government to be under VOC control, this was a threat to the interests of trade and shipping on the island of Maluku for the Makassar Sultanate since the arrival of the VOC. Because of that, there was trade competition between the Kingdom of Gowa and the VOC, and it was inevitable that there would be friction which resulted in the emergence of social conflict between the Sultanate of Makassar and the VOC, which at its peak broke out in a war between the two sides known as the Makassar War in the XVII century. The conflict continued after the Bongaya agreement on November 18, 1668, which led to major changes in the Bugis-Makassar Kingdom. The VOC obtained a trade monopoly in Makassar, and all non-Dutch Europeans were forced to leave Makassar. The conflict in Makassar resulted in an unstable security situation. The universal defense system, as stated in the Republic of Indonesia Law (RI Law) Number 3 of 2002 concerning national defense, has stipulated that the Indonesian defense system is SISHANKAMRATA, where the contribution of the people in it is an important part).

Keywords: Universal War, Pakassar War, Aru Palakka, Kingdom of Gowa.

1. Introduction

The Makassar War was a long war and included a fairly large war during the struggle for independence; this war was against the work of Gowa against the VOC (Verenigde Oost Indische Compagnie). They were supported by the Kingdom of Bone which at that time was led by Aru Palakka. This war is quite complex because it occurs on the basis of various interests, including the struggle for hegemony, the struggle for the spice route, revenge, the desire to escape colonialism, and many other motives that characterize this war (Mappasomba, 2020).

The 17th century was the peak of the greatness of South Sulawesi, the kingdoms of Gowa and Tallo, which succeeded in initiating that greatness, where at that time, the territory of Gowa covered Nusa Tenggara Maluku, Sulawesi, and even to North Kalimantan. However, the Bugis ethnic group, Bone, although only ruling limited to South Sulawesi alone, is also proud of being able to conquer the authority of Gowa's leadership (Sulistyo, 2014). Then cementing its position as an important and international port, the Kingdom of Gowa Makassar helped establish political and economic relations with Banda, Ambon, and Tidore, regions that could supply merchandise to their ports (Alwi Daud, 2020). Progress in the trade sector was also greatly felt in that era because the Kingdom of Gowa controlled the spice trade route, then it was sold to buyers from anywhere, at an agreed price for the prosperity of the people such as traders from Portugal, Denmark, China, France and England, pp. This was deemed unfavorable for the VOC (1602). Because the VOC was not able to develop and practice the system of trade monopoly or special rights (Suryanti, Ihsan Mz, 2020).

Meanwhile, the conflict between local political elites between the Kingdom of Gowa and the Kingdom of Bone during the colonial period in South Sulawesi also still colored elite competition in Sulawesi at that time. It can be divided into three historical chapters. First, the conflict between political elites in the XVII century, the conflict between Sultan Hasanuddin and Arung Palakka. Second, the conflict between political elites in the XVIII century was marked by competition between the allied forces of Bone-Soppeng led by Arung Palakka and the allies of Gowa-Wajo led by Sultan Muhammad Ali. And third is the conflict between political elites in the XIX-XX centuries, the conflict between kings as a result of Dutch colonial politics (Mappangara, 2014).

Aru Palakka, who at that time became the King of the Bone kingdom, assessed that there was the arbitrary treatment of prisoners of war who came from the Bone kingdom by the Makassar aristocrats and soldiers of the Kingdom of Gowa. As a highlight, Aru Palakka did not accept the treatment given by the soldiers of the Kingdom of Gowa to his parents, who were considered inhuman by the soldiers of the Kingdom of Gowa. This is what triggered the second Elite Conflict at that time between Aru Palakka and the Kingdom of Gowa, but with the strength that Aru Palakka has, he has not been able to put up significant resistance to the Kingdom of Gowa and its allies.

The universal defense strategy is a derivative of the universal defense system as stipulated in the Republic of Indonesia Law (RI Law) Number 3 of 2002 concerning national defense. In the context of the philosophy of science, axiologically, the RI Law is a form of defense science. In the same context, namely, epistemologically, defense science is multidisciplinary, interdisciplinary, and transdisciplinary. Whereas the ontological view, defense science is the study of why and how the existence of a country can be maintained, its sovereignty, territorial integrity, and national safety from all kinds of threats, from within and outside the country (Tippe, 2016). Based on this thought construction, defense science can be used as a philosophical basis of thought to contribute to solving various problems. The resulting output is the embedded awareness of state defense, which consists of being willing to sacrifice, never giving up, and being selfless, while the resulting outcome is the emergence of a deterrent effect or deterrence (Tippe, 2016).

It is hoped that a good historical understanding of an incident can be used as a lesson about the strengths and weaknesses of a nation in implementing a defense system and is stipulated in a state document in the form of a law. State defense is one of the functions of state government which is an effort to create a unity of national defense in order to achieve national goals. The understanding of defense as a science is not yet widely known by the public,

so that defense science can be used as a tool to find solutions to a problem. This is considered important because it connects the history of the nation's struggle with the right state defense system.

2. Method

In writing this article, using a descriptive research type in which the author describes a state defense system that is connected to history that shapes culture in society as part of a national defense system. This study uses a second data type, where data is obtained from a literature study through searches on the internet. The data collection technique used in this study was a literature review. The data analysis technique used is qualitative data analysis techniques, where the authors use secondary data, then use theory to identify events.

3. Results

In this study, there were at least two interests in the Makassar war. Namely, the interests of the VOC were to control the spice trade route and have the privilege of implementing monopolistic politics and the interests of the Kingdom of Bone in the struggle for power in the South Sulawesi area. To discuss the above matters, it is necessary to find things that are essential in this war, among others, as a result.

3.1 Pre-conflict

Since the beginning of establishing Loji in Makassar 1607, the Dutch have always persuaded local businesses to get deeper rights in trade and evicted Portuguese, Spanish, Danish, English traders from Makassar, but Sultan Alaudin and Karaeng Matoaya always said that my country was open to all nations, and whatever I did have is for you (Andaya, 1981).

The attitude of this ruler triggered a conflict with the Dutch, culminating in the incident of the Enkhuizen ship at the port of Makassar on April 28, 1615 Syahbandar from Enci Husen and a Makassar nobleman Daeng Maceta were ambushed with 11 guards when they boarded the ship, their weapons were about to be disarmed so that they became resistance as a result. Killed, two people under the ship went to Banten as compensation so that the Sultan would pay a number of Dutch Loji debts covered by his own head, Abraham Sterck,

On December 10, 1616, a Dutch ship on Eendracht From Australia via Ambon arrived in Makassar. They did not know about the incident conveyed a demand to the Sultan to prohibit Makassar people from trading in Maluku; the Sultan clearly rejected this demand By saying that it was never heard of someone being prohibited from learning to sail in the sea (Colendrander 1919) They showed Congkak behavior on land so that it aroused the anger of the hidden population after the Enkhuyzen incident, all 15 crew members were killed.

In 1623 the VOC council in Batavia decided to reopen the login in Makassar, but the Sultan did not allow it; the Makassar people continued to Trade in Maluku, the struggle for spices could not be avoided that anyone who controlled the shipping lanes would easily bring spices to his country or place of sale, between regions. contested is Buton, he was first implemented by Makassar in 1626-1626.

Meanwhile, in the XV - XVI centuries, there was a competition between countries or local kingdoms in fighting for the hegemony of power. Generally, the countries that carried out the competition were the countries of the Bugis and Makassarese people. There were conflicts between elites in the Gowa (Makassar) and Bone (Bugis) regions, both internal and external. In the XVII century (1605), the South Sulawesi region was marked by conflicts between the two main elites, namely Sultan Hasanuddin and Arung Palakka. (NAS, 2014). Various efforts were made by Aru Palakka to carry out resistance to Sultan Hasanuddin's power by inviting King Wajo, Sultan Buton, and Datu Soppeng.

In several wars, Aru Palakka suffered defeat, until finally Aru Palakka fled and hid in the Buton kingdom, in November 1663, then with the rest of his troops left Buton for Batavia (now Jakarta) to meet and discuss the

Company's assistance to the Gowa kingdom, the arrival of Aru Palakka received a very good reception by the Company, and accepted Aru Palakka as an ally for the same goal of conquering the Kingdom of Gowa.

3.2 The seizure of the Somba Opu fortress

The dispute between the two major occupational figures of Gowa and Bone was exploited by the VOC. Aru Palakka proposed cooperation against Sultan Hasanuddin. The presence of Aru Palakka in Batavia was warmly welcomed by the Company because combining the two VOC and Bugis forces would make it easier to attack Makassar from sea and land.

The decision to fight Makassar was made in the Hooge Regering van Batavia meeting on October 5, 1666. The meeting appointed Mr. Johan van Dam to lead the expedition, but Van Dam refused, and the choice fell to Cornelis Janszoon Speelman with a large fleet assisted by Aru Palakka and Jonker van Manipa. From PU! Au Manipa (Ambon), leaving the port of Batavia on November 24, 1666, and arrived at Makassar waters on December 19, 1666 (Mattulada, 1990).

To face the strength of the VOC and Aru Palakka, everything was prepared by the Kingdom of Gowa. The fortifications along the coast, starting from Galesong Fort, the southernmost part of the defense, to the northernmost Mangara'bombang (Tallo) Fortress, prepared all kinds of weapons, including cannons to spew out ammunition. Panakkukang Fortress, which protects Somba Opu Fortress in the south and Ujung Pandang Fortress in the north, is ready with all war equipment. The soldiers from the land, from Kale Gowa, Ana 'Gowa, and Bajeng were on full alert to occupy their respective places to face the attacks that were to be launched by the Company and Aru Palakka.

The situation in Makassar is tense and dangerous. The traders who settled in Makassar, both local residents and foreigners, immediately stopped their trading activities and prepared protection from the explosions of the cannons that exploded at any time.

On January 1, 1667, Speelman arrived in the waters of Buton. At that time, Buton City and its surroundings had been occupied by Gowa troops under the leadership of Admiral Karaeng Bontomarannu approximately two months earlier. With the appearance of the Dutch fleet in Buton waters, the Bontomarannu fleet was immediately greeted by the fleet which was temporarily anchored in Buton. The sea battle was fierce.

At first, the Gowa troops were able to beat Buton back and control him. But after Speelman arrived with Aru Palakka to attack, Bontomarannu's troops were beaten back. The unbalanced war resulted in a crushing defeat on the part of Bontomarannu so that the Gowa nobles were taken prisoner. After the fleet was completely destroyed by Speelman's troops, Karaeng Bontomarannu surrendered to Speelman. About 5,500 of them were sent to an island around Buton in dire conditions without foodstuffs so that many died of hunger and were stricken with deadly diseases, while 400 Makassar troops were made slaves (Vandenbosch, 2013).

After Buton, the VOC Fleet and Aru Pallaka planned to attack Gowa from land and sea. The VOC's first landing was in Bantaeng as the first step to attack Gowa from the south towards Fort Sanrobone and Galesong. In that fierce battle, on July 12, 1667, Speelman then left Bantaeng waters for Makassar to ask for help because many Company troops were stricken with the disease.

The center of VOC attack power after attacking the Bantaeng and Turatea areas was now centered in Galesong because Galesong was the main base of the royal troops and the center of the barns. On July 30, 1667, Dutch troops and their allies attacked the Gowa defense in Galesong. Laskar Aru Palakka and Poolman, with 6,000 troops from Bone, crossed the mountain and then attacked Galesong.

On August 18, 1667, Aru Palaka launched an attack on the Galesong defense. Galesong Fortress underwent an attack from the sea on August 19, 1667. Part of Speelman's troops landed and after experiencing a counter-attack

from the Galesong Laskar. The fighting in Galesong was fierce until the resistance of Galesong's troops was able to repel Aru Palakka's troops. Hearing the news that Aru Palakka was in a rush, Speelman then headed for Galesong with fully armed troops consisting of Dutch, Javanese, and Ambonese.

After holding a fierce battle, Aru Palaka managed to seize the defense. However, suddenly a large Gowa royal army arrived. Aru Palaka and his troops are in a dire state. If it is not immediately assisted, it may be destroyed by the Gowa royal troops. If this happens, the Netherlands will be doomed. Therefore, Speelman immediately sent reinforcements to save Aru Palaka. The attacks of the Gowa troops came insistently. Only because of their superior weaponry did the Netherlands and its allies survive. The Dutch troops and their allies were getting worse and worse. Many Dutch troops fell ill. Bullets and gunpowder were running low and had to be saved. Therefore, Speelman sent a letter to Batavia to immediately send reinforcements. If not, then all of Speelman's attempts are doomed to fail. VOC power and influence in eastern Indonesia would be threatened. Speelman tried to cover up his dire situation, especially against the Macedonians. Unfortunately, the condition of the Netherlands was not well known by the Gowa royal troops (Rochayati, 2010).

After reinforcements arrived to help Speelman, the combined strength of the VOC and Aru Palakka and Jonker grew. Galesong Fortress was besieged by land and sea, resulting in Galesong's defense falling into the hands of the Company and its allies. Galesong troops pushed north towards Barombong. The success of the troops of Speelman and Aru Palakka, and Jonker made the defense stronghold in Galesong controlled by the Dutch. Immediately the Fort was destroyed and burned. Galesong was then used as a concentration place for the Company troops and their allies for further attacks. The main objective of the attack of the Dutch Company and its partners was the fortress of Sombaopu, which became the capital and residence of Sultan Hasanuddin.

One of the strategies carried out by the Dutch Company to weaken the strength of the Gowa troops was to immediately burn the barns of food supplies in Galesong. In this way, the Gowa troops were sure to have difficulties with foodstuffs until finally there was starvation, and with this tactic, Aru Palakka's troops were finally able to paralyze part of Gowa's strength.

From Galesong, they attacked Barombong Fortress. Early in September 1667, Speelman's fleet besieged Barombong and showered him with continuous cannon fire. However, Barombong Fortress can be defended with the strength of 18-pound cannons, Barombong's defense can beat the Dutch troops back. Additional war troops came from Captain Pierre Dupon with five warships he was carrying, attacking the Fort with continuous cannon vomit. Finally, Barombong was taken over. Four days after going through a fierce battle, Speelman succeeded in carrying out a tight siege on the Makassar force based in Somba Opu, both from land and from the sea (Ali Tahir, Najamuddin, 2020)

The Gowa troops who were deployed to the battlefield suffered a very severe defeat. The defeats of Gowa and its allies forced him to make a peace decision, even though the enthusiasm of the Gowa soldiers persisted in continuing the war. Sultan Hasanuddin responded to this decision, that the war did not resolve the dispute between Gowa and Bone. Instead, there was bloodshed among the nations. After several negotiations between the Dutch and Sultan Hasanuddin, finally, on Friday, November 18, 1667, a peace agreement was reached in a place near Barombong, called Bungaya, and the Dutch named it "Het Bongaisch Verdrag."

According to *Corpus Diplomaticum Deel II*, Bls. 370-380, Bongaisch Vedrag, signed November 18, 1667, carried out by oath before the Qur'an by Sultan Hasanuddin and before the Bible by Speelman. Then Sultan Hasanuddin handed a gold necklace to Speelman as a sign of friendship. The peace agreement *Cappaya ri Bungaya* was in fact very detrimental to the Kingdom of Gowa, but it could not be avoided by the worsening situation. Although the Bongaya treaty had been signed, armed resistance to the Company continued. As was the case among the royal authorities and the allied kings of Gowa, many did not accept the very adverse Bongaya agreement, the working relationship between Gowa and VOC continued to taper, and on several occasions, Gowa's troops continued to fight. It was only after the Sombaopu fortress was taken over by the Company in 1669 that Makasar was completely

in the hands of the VOC. With the defeat of Makassar, many Bugis patriots went to Banten and East Java to continue their struggle against the Dutch (Mappasomba, 2020).

The end of the Makassar war marked the fall of a major civilization in South Sulawesi. The fortresses in Galesong, Sanrobone, Barombong, Pa'nakkukang, Garassi were destroyed and razed to the ground. Fort Rotterdam was taken over by the VOC, and the main fortress of the Gowa kingdom at Somba Opu was burned down all the buildings and contents in it. So that remains the ruins of the robustness of the empire that ever existed.

3.3 Migration

After the Bongaya agreement as to the end of the Makassar war, it resulted in a deep fall for the Gowa aristocrats, including their allies. The Kingdom of Gowa, which previously controlled almost the entire territory of the eastern archipelago, but after the Makassar war resulted in Gowa's defeat against the VOC, with an agreement as to the end of the war, Gowa's territory only left Gowa and Tallo and a few small kingdoms that could be defended. The prosperity that previously made the aristocrats honorable is now no longer incarnate as an authoritative ruler over his own country. This condition is a form of beating that tore the dignity of the nobles.

This situation had made Gowa difficult for years, especially since the division within the palace made it more painful for the Sultan and the aristocrats. In the end, this situation added to the pain of the Gowa officials. In such conditions, the difficult situation worsened the political conditions of the Gowa royal palace. This betrayal poisoned the atmosphere in Gowa and Tallo in the years after the war and prevented the formation of effective governments that could demonstrate the leadership the people desperately needed, as their morale was collapsing. After Sultan Hasanuddin abdicated and was replaced by his son I Mappasomba Daeng Nguruga Sultan Amir Hamzah in 13 years old. At that time, the people of Gowa continued to fight against the Dutch, such as the King of Tallo Sultan Harun al Rasyid with Karaeng Lengkese, but in that atmosphere of battle, they were defeated and surrendered. During the reign of Sultan Amir Hamzah, Gowa was controlled by the Company so much that the Sultan of Gowa was unable to do much. After the death of Sultan Amir Hamzah, I Mappaosong Daeng Mangewai had the title Sultan Muhammad Ali replacing his brother.

The Dutch troops attacked the followers of Sultan Muhammad Ali, numbering around 400 people. After two months of fighting, Sultan Muhammad Ali's troops began to weaken against the fully armed Dutch troops, unlike the Gowa troops who were supported by simple and makeshift weapons. Eventually, Gowa lost, and on July 27, 1677, Sultan Muhammad Ali was arrested and held at the Pannyua fortress until finally he was exiled to Batavia. The last insult was Aru Palakka's freedom to intervene in the internal affairs of the Goa Kingdom. After the death of Sultan Hasanuddin in 1670, many important Makassar princes and nobles considered it a deprivation of their pride. Such treatment is considered as a painful deprivation of self-respect because it is related to harassment, especially if it is related to siri', deprivation of self-respect is considered tarnishing siri.'

The leaders of Gowa and their main allies Wajo, Luwu, and Mandar, in such a difficult situation, continued to try to rebuild unity, so they agreed that in the war that was stopped due to the Bongaya agreement, there was no reason to struggle again to pinpoint their dreams of realizing an empire. Big as before. In this difficult situation, they issued a declaration stating that it was Sultan Hasanuddin who surrendered on the basis of humanitarian and brotherhood considerations. This attitude became the basis for the future between the Gowa noblemen and their allies to continue to strive to build resistance to the position of the VOC wherever they were.

In such a difficult situation, the Gowa aristocrats and their allies started a new round of displacement, and this method is the last solution to enforce their self-esteem. The main mission of this evacuation was not initially to settle in the destination country but as an effort to consolidate politics and cooperation with the destination country while strengthening troops and designing war strategies. And when their strength returned to strength, then it was just a matter of waiting for the right time for them to regain the fortress and its sovereignty which had been captured by the VOC and Aru Palakka.

And among the five people in atas, Karaeng Bontomarannu came out first Sulawesi makes a journey. In addition, there was also Sayyid Jalaluddin Al Aidid, a scholar of Arab descent who spread the religion of Islam in Cikoang, Takalar district, as well as a religious teacher I Maninrori Karaeng Galesong, who participated in the group to Sumbawa.

4. Discussion

Among the people, there are many understandings about universal war. One understanding that is developing is that universal war is a massive battle involving all Indonesian people in order to face enemy aggression. There is also a growing thought that universal war is the same as guerrilla warfare as it is during the struggle for and defending independence (Suryokusumo, 2015).

The meaning of war today is increasingly broad, war does not always use weapons, and it is a matter of the State, not only a matter of the army, such as trade wars, ideological wars, information wars, and many other wars (Prabowo, 2002).

4.1 Populist

The populist nature of Indonesia's universal defense system is manifested through the participation of all the people, in accordance with the role of professional ability and expertise as a manifestation of the rights and obligations of every citizen in defending the country, in the Makassar war the populist nature shown by the people of the Kingdom of Gowa in the pre-era, during the war, and after the Makassar war took place. This is shown in the involvement of all the people in advancing the economy of the Gowa kingdom, the people trying to fulfill their commodities from other regions, especially from Ternate, to be traded to the world community in the Kingdom of Gowa, so that economic life in the Kingdom of Gowa at that time was very rapidly developing.

The people of the Kingdom of Gowa at that time were very well known as accomplished sailors. They made voyages to other kingdoms in the eastern region of the archipelago to look for trading commodities, and this could work. Well, if there is a good governmental relationship that is built with other kingdoms, and this good relationship is not only mutually beneficial but also because of the value of the Gowa Kingdom's war, one of which is its military power.

During the war, the people fought by supporting the logistical readiness of the fighters, then the people (women, the elderly, and children) obeyed the instructions from the Kingdom to take shelter in a place that had been prepared by the Kingdom so as not to be hit by a bomb during the battle.

During the Bongaya Agreement, which caused the loss of the Kingdom, elements of the people who felt injustice carried out resistance sporadic and after being defeated, they carried out Migration to other areas to gather strength, then regained the glory of the Kingdom of Gowa

4.2 Territoriality

The territorial nature of the universal people's war is manifested by the empowerment of the entire territory of the country as a fighting space and the development of a defense strategy in order to achieve its goals. (Prabowo, 2002) To face the VOC and Aru Palakka forces, the Kingdom of Gowa carried out preparations by strengthening the fortifications along the coast, starting from Galesong Fort, the southernmost part of the defense, to the northernmost Mangara'bombang (Tallo) Fortress, not just strengthening fortresses in various ways. Territory, but the Kingdom of Gowa also equip all kinds of weapons, including cannons equipped with Panakkukang Fortress ammunition that protects Somba Opu Fortress in the south and Ujung Pandang Fortress in the north, ready with all war equipment. The soldiers from the land, from Kale Gowa, Ana 'Gowa, and Bajeng were on full alert to occupy their respective places to face the attacks that were to be launched by the Company and Aru Palakka.

In the implementation of the battle, with the strength that the Soldiers have prepared and supported by the people to defend their territory steadfastly and never give up, they are risking their whole body and soul to defend the territory and the Kingdom. It is seen that the soldiers and people defend the fortress of Galesong, Barombong, and others as a form of their love. To his homeland.

4.3 Universality

In the universal nature of the Makassar war, it was realized through the mobilization of all the strength and resources of the Kingdom to be able to be mobilized in the interests of facing threats from outside and from within the country, this was shown by the people, government and soldiers of the Kingdom of Gowa to defend the Kingdom from enemy attacks.

Both in the pre-war era, during the war, and after the war, The people and small kingdoms who were very loyal to the Kingdom of Gowa continued to carry out resistance to the unfair agreement and harm the people of the Gowa kingdom by mobilizing all their capabilities and resources by guerrilla and attacking sporadically against the forces of the Company.

After the collapse of the Gowa kingdom and being taken over by the Company, their struggle was not finished, with the initiation of five people from the small Kingdom, soldiers and supported by the people who were loyal to carry out Migration to Java to gather strength and establish good relations with the Javanese Kingdom. to help fight They in reclaiming the glory of the Kingdom of Gowa.

5. Conclusions

The Makassar War, which occurred in the XVII century, was a long war and included a considerable war during the struggle for independence. This war was fought between Gowa's work against the VOC—supported by the Kingdom of Bone which at that time was led by Aru Palakka. The 17th century was the pinnacle of the greatness of South Sulawesi, the teachings of Gowa and Tallo that successfully initiated the greatness, were at that time, Gowa's territory included Nusa Tenggara Maluku, Sulawesi, and even up to North Kalimantan. Because the VOC was unable to develop and practice the monopoly system of trade or the privileges of.

Makassar war at that time has fulfilled the elements of the universe war because the three elements that became the nature of the universe war, namely the persimmon, regional and populist, this can be seen in the involvement of the people who participated in supporting the Kingdom of Gowa both during the preparation, implementation, and purification of the Makassar war seen the people of the Kingdom strongly support the Kingdom of Gowa

5.1 Recommendation

To be able to realize a strong defense system by involving the people and all citizens, territories, and other national resources, it is necessary for government involvement in the efforts to prepare in a total, integrated, directed, and continued to uphold the sovereignty of the country, territorial integrity, and organized and the safety of all nations from all threats. Therefore we will not be separated from a history that is used as a lesson, and no less important is to make a culture that is expected to instill awareness of the defense of the country, which consists of willing sacrifice, unyielding and selfless that produces a deterrent effect or high durability. To be able to realize a strong defense system by involving the people and all citizens, territories, and other national resources, it is necessary for government involvement in the efforts to prepare in a total, integrated, directed, and continued to uphold the sovereignty of the country, territorial integrity, and organized and the safety of all nations from all threats. Therefore we will not be separated from a history that is used as a lesson, and no less important is to make a culture that is expected to instill awareness of the defense of the country, which consists of willing sacrifice, unyielding and selfless that produces a deterrent effect or high durability.

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