

## From Slavery to Sovereignty: The Transformation of Arung Palakka's Masculinity in Bugis History

Ilham

Politeknik Negeri Nunukan, Indonesia

ilhamsastra136@gmail.com

### ABSTRACT

The transformation of Arung Palakka's masculinity from a nobleman to a leader is a complex narrative shaped by his extreme experiences as an enslaved person. This research, which uses a historical-qualitative approach, analyzes how collective trauma and Bugis cultural values such as *siri* (honor/self-esteem) and *pacce* (solidarity) reshaped his concept of masculinity. Initially, Arung Palakka's masculinity was tied to status and lineage, which was shattered when the Kingdom of Gowa-Tallo enslaved him and his people. This experience did not destroy him; instead, it transformed his personal *siri'* into a collective *siri'*, motivating him to fight for the honor of his people. This shift formed a pragmatic and strategic masculinity, distinct from the *to warani* ideal that relied solely on physical bravery. His crucial, albeit controversial, decision to ally with the VOC (Dutch East India Company) is proof of this new masculinity, an action that prioritized collective liberation over traditional idealism. The victory in the Makassar War not only restored sovereignty but also the dignity of the Bugis people, making Arung Palakka a symbol of Leadership born from suffering and strengthened by solidarity. Overall, Arung Palakka is not merely a military hero but a representation of evolving masculinity. He demonstrated that true strength lies not in domination or arrogance, but in the ability to empathize, serve the people, and transform trauma into power for the common good.

**Keywords** : Masculinity, Arung Palakka, Siri' and Pacce, Slavery, Transformation

**Citation Guide** : Ilham. (2025). From slavery to sovereignty: the transformation of arung palakka's masculinity in bugis history. *Seltics Journal: Scope of English Language Teaching Literature and Linguistics*, 8(2), 184-193. <https://doi.org/10.46918/seltics.v8i2.3086>

**Article History** : Received : 11-12-2025

Revised : 14-12-2025

Accepted : 25-12-2025

### INTRODUCTION

The title, "From Slavery to Sovereignty: The Transformation of Arung Palakka's Masculinity in Bugis History," immediately signals that this is not a typical historical chronicle, but rather a research study offering a critical lens on identity and socio-cultural change. This study aims to analyze how the extreme life experiences of Arung Palakka—transitioning from noble status to the profound degradation of slavery—fundamentally reformed the traditional concept of masculinity within the Bugis cultural framework. Arung Palakka is a central, and often controversial, figure in Bugis history. The research will deeply investigate how the collective trauma and oppression experienced by both Arung Palakka and his people catalyzed a profound personal change, rooted in the core Bugis philosophical values of *siri* (honor) and *pacce* (emotional solidarity). These core values are still widely integrated into modern Bugis life as a form of social and cultural identity (Hasni et al., 2022). Ultimately, this transformation made Arung Palakka more than just a political leader who liberated his people; he became a powerful symbol of a new form of masculinity forged in the crucible of suffering and oppression.

## Theoretical Frameworks of Masculinity

To fully understand Arung Palakka's transformation, the study must first establish a robust theoretical understanding of masculinity. Masculinity is generally defined as the set of characteristics, behaviors, and roles typically associated with boys and men. Crucially, this concept is not static; it is a dynamic social construct that varies significantly across different cultures, societies, and historical periods. While it often encompasses generalized traits such as strength, courage, independence, and assertiveness, it can be viewed and analyzed from multiple perspectives, including sociological, psychological, and biological ones.

Key perspectives on understanding masculinity include:

1. **Hegemonic Masculinity:** This concept, central to the work of R.W. Connell, refers to the dominant and most respected form of masculinity within a given society at a given time. Hegemonic masculinity functions by setting the prevailing standard for other men to aspire to and is often used to assert dominance over women and over less-favored, or subordinate, forms of masculinity. While Connell is famous for this concept, his broader work emphasizes that masculinity is a dynamic and varied social construct rather than a fixed ideal. He highlighted the existence of a hierarchy and various types of masculinities that constantly interact, paving the way for scholars to understand more pragmatic and fluid forms of male identity.
2. **Toxic Masculinity:** This refers to cultural constructions that aggressively promote behaviors like dominance, aggression, and the suppression of emotions in men. Such constructions can lead to negative consequences not only for those around them but also for the men's own mental and physical Well-being. Classic examples of toxic masculinity include the damaging cultural belief that "real men don't cry" or that showing any form of vulnerability is a clear sign of weakness (Courtenay, 2000).
3. **Gender Roles:** The concept of masculinity is intricately linked to societal gender roles, which define how a man is expected to behave. These roles typically include being a breadwinner, a protector, and the head of the family. Such roles are not inherent; they are actively learned and reinforced from an early age through various agents of socialization, such as family, peers, media, and multiple institutions (Kimmel, 2017).

## The Historical and Cultural Context of the Bugis

Placing Arung Palakka in the specific historical context of 17th-century South Sulawesi is essential to understanding his eventual transformation. This era was dominated by the Kingdom of Gowa-Tallo, which, under the Leadership of Sultan Hasanuddin, had risen to become the region's overwhelmingly dominant power. Gowa's hegemony was solidified by its successful control of maritime trade routes and the successful spread of Islam (Andaya, 1981).

In contrast, the Kingdoms of Bone and Soppeng, which had once been allied in the *Tellumpoccoe* alliance, were subjugated and placed under Gowa's oppressive rule. This conquest was followed by deeply humiliating practices, including forced labor and oppression, where Bugis nobles and commoners alike were reduced to "slaves" who were forced to build Gowa's substantial defenses (Pellau, 2017). This condition was a devastating, existential blow to the identity and honor of the entire Bugis community.

In Bugis society, the concept of masculinity (*tau macca*) is fundamentally tied to protecting one's community and family, demonstrating courage, and upholding honor. These traits are deeply rooted in philosophical values. A true man, or *tau macca*, is culturally required to be able to maintain his *siri'* (honor). The Bugis cultural values, especially *siri* (honor) and *pacce* (emotional solidarity), are still

widely integrated into modern Bugis life, serving as powerful forms of social and cultural identity. Furthermore, these cultural values are pervasive, affecting all aspects of Bugis society, from organizational systems to personal ethics (Prabowo et al., 2023).

In Bugis society, the concept of masculinity is strongly tied to courage, honor, and the ability to protect family and community, rooted in core philosophical values (Fathu Rahman et al., 2022). A true man, or *tau macca*, must be able to uphold his *siri'* (Mattulada, 1985).

The specific form of oppression imposed by Gowa—forcing Bugis nobles to perform manual labor fit only for enslaved people—was considered the ultimate and most humiliating insult; a major violation of the collective *siri'*. This shared experience of suffering cultivated *pacce*, an intense, deep inner pain that became the primary emotional fuel for the spirit of liberation and the powerful drive to reclaim the *siri'* of the Bugis people.

### **The Birth of a Leader from Suffering**

Arung Palakka's origins were privileged; he was born a nobleman, a descendant of two key royal families in Bone and Soppeng. However, his fate was dramatically altered following the 1644 conquest of Bone by the Kingdom of Gowa-Tallo, leading to his exile to Gowa with his family while still a child. Although he was placed under the supervision of the wise Gowa regent, Karaeng Pattingalloang, and grew up to be an intelligent and skilled youth who was treated well, his essential status remained that of a captive nobleman (Andaya, 1981).

This experience—living as a demeaned nobleman—was the fundamental turning point that defined his character. Rather than growing up in an environment of expected luxury and power, he was raised in a state of powerlessness and humiliation. This suffering extended beyond the physical realm, creating deep psychological and emotional wounds that eroded his self-esteem. Paradoxically, this very condition became the fertile ground where the seeds of Arung Palakka's future Leadership began to germinate.

He personally witnessed the suffering of his people forced into slavery, a devastating sight that etched a deep wound and fostered an intense feeling of *pacce*. The primary, unrelenting motivation for his future actions became the desecration of the *siri'* of the Bugis nobility by the Gowa authorities. The final breaking point came with Sultan Hasanuddin's order to force all Bugis commoners and nobles to dig trenches. This order represented the absolute peak of all humiliation. In the context of Bugis culture, manual labor like digging trenches was strictly the work of enslaved people, and forcing nobles to perform it was seen as a gross violation of fundamental honor and ethics (Said, 1982). This pivotal moment drove Arung Palakka to lead a mass escape of Bugis nobles and commoners from Gowa.

### **Arung Palakka and the Emergence of a New Masculinity**

The mass escape was the crucial first step in Arung Palakka's complete transformation. He made an active choice to reject the degrading destiny imposed upon him, choosing instead to create his own future. This is where the concept of masculinity he embraced began to radically diverge from the traditional Bugis form, which was rigidly tied to status and aristocratic lineage. Arung Palakka's new masculinity was forged by his experience as a victim, not as someone who was born a winner.

He became a leader who was not just brave and effective in battle but also deeply sensitive to the suffering and pain of his people. His later decision to escape to Buton and then proceed to Batavia to ally with the VOC (Dutch East India Company) marks another critical chapter. This decision, which has often been interpreted as a betrayal in the national Indonesian historical narrative, was, in reality, the pinnacle of his determination and pragmatism to restore the *siri'* of his nation (Andaya, 1981).

Critically, Arung Palakka did not serve the VOC; instead, he strategically utilized the VOC's power to achieve his ultimate goal: the liberation of Bone and the restoration of his people's dignity.

Arung Palakka's ultimate success in the Makassar War and the subsequent return of Bone as the dominant power in South Sulawesi were far more than simple military victories. It was a cultural and psychological triumph that proved true masculinity could be born from a period of profound suffering and the resolute ability to rise from oppression. He demonstrated that genuine courage is measured not only by physical strength but, more importantly, by mental fortitude and the unyielding determination to reclaim the honor that had been violently snatched away. He fundamentally revolutionized the concept of Leadership, moving it from a leader born by aristocratic destiny to a leader forged and tested by bitter, transformative experience.

Ultimately, the story of Arung Palakka transcends mere political struggle. It is a profound case study in how severe oppression and suffering can reshape a person's entire identity and conception of masculinity. His transformation—from an enslaved nobleman to an influential and respected leader—concretely proves that the concept of masculinity is never a static ideal. Instead, it is a malleable construct that can be dramatically reshaped by intense life experiences, especially when those experiences challenge and activate deeply held noble values like *siri'* and *pacce*. Thus, Arung Palakka stands as a concrete symbol demonstrating that authentic Leadership is born not solely from inherited power or dominance, but from shared suffering and the moral ability to transform collective trauma into a powerful, liberating strength.

## METHODS

This research uses a historical-qualitative approach to gain an in-depth understanding of the transformation of masculinity in Arung Palakka. This approach was chosen because it focuses on interpreting the meaning behind events, cultural values, and individual experiences within a specific temporal context. Instead of using quantitative data, this research delves into the meaning of Arung Palakka's actions and decisions, and how that meaning relates to the Bugis cultural concepts of *siri'* (honor) and *pacce* (solidarity).

## RESEARCH STAGES

The four main stages in this historical research have different focuses:

1. **Heuristics:** This first stage involves collecting historical data from various sources, such as history books and scientific journals, as well as ancient Bugis literature, to understand cultural values.
2. **Verification (Source Criticism):** After data collection, the process continues with this stage. This stage aims to test the Authenticity (external criticism) and the validity of the source content (internal criticism) by comparing various documents to identify biases.
3. **Interpretation:** This is the core of the research where the verified data is analyzed and given meaning. At this stage, researchers conduct a narrative analysis to reconstruct Arung Palakka's life story and a conceptual analysis to understand how his masculinity was shaped by suffering and resistance rather than as an innate trait.
4. **Historiography:** The final stage is writing the research report. The analysis results are presented in a coherent narrative, aiming to create a new historiography that not only retells events but also offers a fresh interpretation of Arung Palakka's identity transformation.

## FINDINGS

The central finding of this study is the articulation of a new Bugis masculine identity, one fundamentally reshaped by suffering and resistance. Arung Palakka's life trajectory—from an aristocratic prince to an exiled, enslaved person, and finally to a sovereign ruler—provides a unique historical lens on how socio-political trauma can serve as the ultimate crucible for the reformation of personal and collective identity. His masculinity, therefore, is not an innate characteristic derived from his *Asal* (origin or lineage), but an achieved identity (*Amal*) forged in the fire of humiliation and fueled by pragmatic necessity.

### Bugis Masculinity: The Foundation of *Siri'*, *Pacce*, and *To Warani*

The traditional Bugis concept of masculinity is intricately woven into a fabric of core philosophical and ethical values, primarily *siri'* (honor), *pacce* (solidarity), and the ideal of the *to warani* (the brave person). These concepts function not merely as cultural ideals but as the operational constitution for social interaction and political motivation.

#### 1. *Siri'*: The Complex Calculus of Honor and Status

*Siri'* is arguably the single most important concept in the Bugis worldview, acting as the foundation of self-esteem, family dignity, and social status (Mattulada, 1982). It is a highly complex calculus where honor is both personal and hierarchical. For a nobleman (*Anak Mattola*), *siri'* is automatically conferred by birthright, mandating respect and demanding appropriate conduct. When this honor is challenged, it becomes *siri' masiri'* (shame-inducing honor), which, in the most extreme cases, necessitates a retaliatory response—a defense of one's dignity, often referred to as *tappu' siri'* (cutting the shame).

The historical context of Gowa's domination in the mid-17th Century represents the ultimate violation of the collective *siri'*. The loss of sovereignty was interpreted not merely as a political defeat, but as a wholesale loss of collective identity and dignity. When a free kingdom is subjected to foreign rule, the *siri'* of every person within that kingdom is implicated and degraded. For Arung Palakka, a prince of Bone, this experience was doubly traumatic: the shame of a defeated nation compounded by the personal shame of his captive status. His subsequent struggle was thus existential, not simply a contest for power, but a desperate, life-or-death mission for restoring the honor of himself and his nation that Gowa's hegemony had trampled. This internal motivation illustrates that *siri'* acts as a moral force stronger than fear, even if it demands one's life in return. The essence of traditional masculinity, therefore, was tied to the unrelenting defense of this honor, regardless of the odds.

#### 2. *Pacce*: Solidarity as the Engine of Resistance

Complementary to the principle of *siri'* is the concept of *pacce*. If *siri'* is the principle of self-worth and honor, *pacce* is the deep empathy, compassion, and inner pain that binds individuals to their community, motivating them to defend the oppressed (Andaya, 1981). It is the feeling of collective wound that spurs action.

Arung Palakka's commitment to *pacce* is what elevates his struggle from a dynastic spat to a movement for national liberation. He did not confine his fight to the restoration of Bone's power alone, but fought for all Bugis and Makassar people oppressed by Gowa's rule. This broadening of the struggle demonstrates a critical shift in his masculine lens. His Leadership was not defined by autocratic self-interest but by a deeply felt solidarity with those suffering alongside him. This principle made his Leadership both legitimate and magnetic to the thousands of Bugis who joined his cause. The ultimate success of the Makassar War, which resulted in the freeing of his people, serves as a powerful testament that *pacce* is the foundation of authentic Leadership, dictating that strategic decision-making must be fundamentally aimed at the protection and prosperity of the community.

### 3. To Warani: The Evolution of Bravery

The ideal of the *to warani*, or brave person, is the practical manifestation of *siri'* and *pacce*. Traditionally, the *to warani* epitomized boundless physical courage, often associated with a warrior ethos that valued confrontation and martial prowess above all else. Arung Palakka's initial defiance—his courage to oppose a stronger ruler—aligns perfectly with this ideal. However, his life experience necessitated a radical re-interpretation of bravery. His trajectory shows that while physical courage is necessary, it is *insufficient* for long-term political success. His eventual reliance on strategy and political maneuvering, discussed in the following sections, shows that he redefined *to warani* from mere battlefield valor to strategic resilience and political acumen.

### Humiliation and Identity Reshaping: The Catalyst of Trauma

The single most defining period in Arung Palakka's life was his experience following Gowa's conquest, where he was taken prisoner and subjected to profound humiliation (Reid, 1983). This forced degradation was the central catalyst for the formation of his new masculine identity.

#### 1. The Trauma of Social Degradation

For a nobleman, being treated as a slave was the most severe form of social degradation. It constituted a form of social death, stripping him of his *siri'* by birth and replacing it with the profoundest *masiri'* (shame). This experience, which could have been psychologically destructive, was instead transformed into a wellspring of political motivation. The humiliation of the high-born Arung Palakka was a microcosm of the entire Bone nation's suffering. The wound was not personal; it was national.

This experience led to the first major transformation in his masculinity: the critical shift from *Siri' Personal* to *Siri' Collective*.

- a. *Siri' Personal*: The initial instinct, aligned with aristocratic tradition, would have been to seek revenge for his own shame and the loss of his family's status.
- b. *Siri' Collective*: The collective suffering, intensely felt through *pacce*, forced a higher calling. Arung Palakka realized that recovering his personal honor was meaningless without recovering the honor of his entire subjugated nation. His identity was thus re-centered: his masculinity was no longer based on innate status, but on the courage to fight injustice to free his people. This is a profound ideological departure, repositioning the source of legitimate male authority from *lineage* to *liberation*.

#### 2. The Transformation from Slave to Strategic Leader

The traditional '*to warani*' ideal, focusing solely on strength and unbounded physical courage, was rendered obsolete by the reality of Gowa's military dominance. Arung Palakka's survival and eventual success required a new, pragmatic form of masculinity—one that prioritized strategic intelligence over tactical bravery.

His decision to lead the escape from Gowa and his subsequent move to ally with the VOC are concrete evidence of this paradigm shift. These actions demonstrate a new courage—the courage to:

- a. **Acknowledge Limits**: He recognized that his small, desperate Bugis forces could not defeat the powerful Gowa Kingdom alone. This acceptance of reality, rather than a prideful charge into certain defeat, shows intellectual bravery.
- b. **Embrace Strategy**: The alliance with the VOC, a foreign, powerful, and potentially predatory entity, was a high-stakes move in political chess. It was a choice born from pragmatism, signaling that he valued the outcome (freedom) over the purity of the method (unassisted self-reliance).



This strategic intelligence became the hallmark of his new masculine identity, effectively replacing the limited scope of the *to warani* ideal with a broader, results-oriented Leadership.

### **Alliance with the VOC: A Pragmatic Choice and Expression of New Masculinity**

Arung Palakka's decision to ally with the Dutch East India Company (VOC) is the most controversial and, simultaneously, the most crucial event in the evolution of his masculine identity.

#### **1. The Contradiction: Tradition vs. Necessity**

From a traditional Bugis perspective, an alliance with a foreign power like the VOC could be deemed a profound betrayal and a violation of *siri'*, which traditionally upholds fierce independence. Such a move risked trading one foreign overlord (Gowa) for another (the Dutch).

However, this research emphatically argues that this action was the highest expression of pragmatic, results-oriented masculinity. It required an extraordinary moral calculus that traded *siri' personal*—his own reputation and traditional honor—for the ultimate prize of *siri' collective*—the restoration of his nation's freedom.

Trading Personal *Siri'* for a Bigger Vision: Arung Palakka's courage was measured not by his inability to compromise, but by his courage to take an extraordinary political risk for a higher goal (Andaya, 1981). He dared to embrace the immediate, temporary stigma of being branded a 'traitor' by some, knowing that the ultimate act of saving his people from actual slavery would prove his true loyalty. This decision is the essence of masculinity shaped by *pace*; the leader is willing to accept personal moral degradation if it serves the community's existential well-being.

This pragmatism required an immense amount of emotional control—a quality often absent in the traditional, volatile *to warani*. He had to manage the risks, the internal dissent, and the shame associated with working with a foreign entity. This ability to suppress ego and act with cold, rational calculation for the collective good is the true measure of his new, pragmatic masculinity.

#### **2. Victory as Collective Restoration and Validation**

The successful defeat of Gowa in the Makassar War (1669) and the subsequent signing of the Bongaya Treaty did more than secure a military victory; it delivered the ultimate validation of Arung Palakka's radical strategic choice.

Redemption Through Results: Arung Palakka's success restored the *siri'* of the entire Bugis society. The collective glory of liberation cleansed the collective shame of subjugation. He was no longer just the leader of Bone, but a hero who liberated them from oppression (Mattulada, 1982). The undeniable political and military outcome solidified his masculinity: his choice, though unpopular with purists, was demonstrably the most *effective*. This success cemented the new masculine paradigm, where effective results trump romantic ideals.

The ultimate achievement—the freedom and dignity of his people—redefined his reputation from a controversial collaborator to a national saviour. The temporary moral stain of the VOC alliance was washed away by the monumental act of collective restoration, proving the profound truth that, in the Bugis ethical system, the defense of *siri'* is only possible through the practice of *pacce*.

### **Post-War Masculinity: Sovereignty and Legacy**

Following the Makassar War, Arung Palakka's identity evolved for the final time. The masculinity forged in resistance now transitioned into the masculinity of sovereignty—a stable, authoritative, and strategic Leadership required to maintain the peace he had violently won.

## 1. The Masculinity of Restoration and Authority

Upon returning to his ancestral land, Arung Palakka faced a new set of challenges that demanded a different kind of strength. The primary task was the reunification of the scattered Bone people and the restoration of customs and laws that Gowa's rule had long trampled.

This phase of his masculinity became a symbol of strength, authority, and restoration. His charisma and military authority were utilized to reassert the Bugis social order, placing him at the center of the new authority as the Sultan of Bone. This authority was not an exercise in *toxic masculinity*—arbitrary dominance—but an assertion of *necessary masculine Leadership* required for stability after a period of prolonged chaos and trauma. The Bugis people needed a strong hand to rebuild, and Arung Palakka's war-tested *warani* and *siri'* made him the only legitimate figure capable of enforcing the peace.

## 2. Siri' as Responsibility: The Evolution of Duty

The most significant shift in this final stage was the maturation of his *siri'*. It was no longer simply about personal honor to be defended in a fight (reactive) or collective honor to be reclaimed in a war (active). It had evolved into a responsibility to maintain the prosperity and continuity of his nation (proactive).

- a. From Battlefield Courage to Political Strategy: Arung Palakka understood that maintaining power required strategy, not just battlefield courage. A true sovereign leader must maintain stability, a task far more complex than winning a single war. This realization mandated that his masculinity be defined by political acumen, foresight, and diplomatic skill.
- b. The Pragmatism of Peace: To ensure long-term stability, he forged strategic political alliances with other kingdoms, even those that were previously his enemies. This act is the ultimate display of mature masculine authority. It shows a leader prioritizing the nation's long-term security over old grudges or personal pride. He moved from the necessary belligerence of the rebel leader to the calculated statesmanship of the sovereign ruler.

This final evolution demonstrates that Arung Palakka's masculinity was a dynamic, adaptive construct. It began as Traditional Masculinity (rooted in birthright), was shattered and reformed into Trauma-Forged Masculinity (driven by *pacce*), matured into Pragmatic Masculinity (defined by strategic risk-taking), and finally settled into Sovereign Masculinity (characterized by strategic responsibility and maintenance of collective *siri'*).

## CLOSING

### Conclusion

Overall, the findings of this research indicate that Arung Palakka's masculinity was not a static trait, but a product of profound transformation. The experience of suffering and slavery did not destroy, but rather re-formed his understanding of *siri'* and *pacce*. He successfully turned his personal humiliation into a source of motivation to restore collective honor. His masculinity shifted from idealistic physical bravery to pragmatic and strategic courage.

Thus, Arung Palakka is not only a military hero but also a symbol of masculinity shaped by suffering, strengthened by solidarity, and manifested through a daring political vision. His bitter experience as a slave under Gowa's rule gave him a deeper understanding of injustice and the importance of solidarity among the oppressed Bugis people. The suffering he endured not only honed his physical resilience but also sharpened his political vision. He realized that true independence was not just about freeing himself, but also about restoring the *siri'* (honor) and *pacce* (empathy/pain) of



his entire nation. This transformation changed him from an idealistic young nobleman into a strategic leader capable of uniting various Bugis factions to oppose Gowa's domination.

Arung Palakka's involvement with the Dutch, often viewed as a controversial step, is also a manifestation of his pragmatic masculinity. He viewed this alliance not as a betrayal but as a necessary strategic step toward his goal: liberating the Bugis from Gowa's domination. This decision shows that, for him, true courage was not just direct confrontation but the ability to adapt, negotiate, and navigate complex political situations for the sake of his people. Thus, Arung Palakka teaches that strong masculinity is the ability to see the bigger picture and make difficult choices for the common good, even if it means setting aside traditional idealism.

By shifting his concept of masculinity, Arung Palakka demonstrated that the true strength of a leader lies not in arrogance or domination, but in his ability to empathize and serve his people. He used his painful experience as a foundation for building a daring political vision, freeing his people from slavery and re-establishing a just social order. His actions, based on suffering and solidarity, prove that the strongest masculinity is that which serves a collective purpose, not personal ambition. Therefore, he is remembered not only as a military hero, but also as a symbol of resistance against oppression and injustice.

### Suggestion

To build upon this robust foundation, future research could explore several avenues. First, a deeper comparative study could analyze Arung Palakka's pragmatic masculinity against the hegemonic masculinity of his contemporary, Sultan Hasanuddin, to better understand the political and cultural consequences of their differing Leadership styles. Second, investigating the long-term social and cultural legacy of Arung Palakka's "masculinity of suffering" on the subsequent Bugis nobility would offer insight into whether this new form of Leadership—one based on *pacce* and collective honor—persisted or reverted to traditional ideals of status and physical bravery after the crisis period. Finally, incorporating oral traditions or *lontara* sources more extensively could enrich the narrative by providing indigenous interpretations of his strategic choices and the moral weight of the *siri'* vs. *pacce* dilemma.

### ACKNOWLEDGMENT

I would like to acknowledge the depth and critical perspective of this study, "From Slavery to Sovereignty: The Transformation of Arung Palakka's Masculinity in Bugis History." The research successfully uses a historical-qualitative approach to reinterpret a complex figure, moving beyond simple binary judgments of "hero or traitor" to explore the evolution of his Leadership through the lens of trauma and the cultural values of *siri'* (honor) and *pacce* (solidarity). By framing Arung Palakka's pragmatic alliance with the VOC as a manifestation of a new, strategic masculinity, the paper offers a significant contribution to the fields of Bugis history, gender studies, and political science, effectively demonstrating that true strength lies in empathy and service to the collective.

### REFERENCES

- Andaya, Leonard Y. (1981). *The Heritage of Arung Palakka: A History of South Sulawesi (Celebes) in the Seventeenth Century*. The Hague: Martinus Nijhoff.
- Connell, R.W. (1995). *Masculinities*. Berkeley: University of California Press.
- Courtenay, W. H. (2000). "Constructions of Masculinities and Their Influence on Men's Well-Being." *Social Science & Medicine*, 50(10), 1385-1401.

- Fathu Rahman, A. M. Akhmar, M. Hasyim, & M. Dalyan. (2022). The Virtue in Core Values of Buginese Culture: A Worldview from Philosophical, Religious, and Moral Perspectives. *Al-Qalam*, 28(2).
- Hasni, H., Supriatna, N., Sapriya, S., Winarti, M., & Wiyanarti, E. (2022). "Integration of Bugis-Makassar Culture Value of Siri' Na Pacce' through Social Studies Learning in The Digital Age." *AL-ISHLAH: Jurnal Pendidikan*, 14(4), 5959–5968.
- Kimmel, M.S. (2017). *Manhood in America: A Cultural History*. New York: Oxford University Press.
- Mattulada. (1982). *Lao-Lao, Jene-Jene: Suatu Analisis Budaya Bugis-Makassar*. Makassar: Hasanuddin University Press.
- Mattulada. (1985). *Sejarah, Masyarakat dan Kebudayaan Sulawesi Selatan*. Ujung Pandang: Hasanuddin University Press.
- Pelras, Christian. (1996). *The Bugis*. Malden, MA: Blackwell Publishers.
- Pellau, Syaiful. (2017). *Arung Palakka: Pahlawan atau Pengkhianat?* Jakarta: Gramedia Pustaka Utama.
- Prabowo, M. A., Meutia, Mulyasari, W., & Yulianto, A. S. (2023). "Bugis Cultural Value Construction in Strengthening Management Control System." *Proceedings of the International Conference on Sustainability in Technological, Environmental, Law, Management, Social and Economic Matters (ICOSTELM 2022)*.
- Reid, Anthony. (1983). "The 'Siri' and 'Pacce' in Bugis-Makassar Culture: A Case Study of Arung Palakka." *Journal of Asian Studies*, 42(3), 573-594.
- Said, R.M. (1982). *Bugis-Makassar: Kebudayaan dan Sejarah*. Jakarta: Balai Pustaka.
- Sutherland, Heather. (1988). *Power and Politics in Eighteenth-Century Sulawesi*. Leiden: KITLV Press.
- Syarif, H.S. (2008). *Sultan Hasanuddin dan Arung Palakka: Kontroversi Sejarah Abad ke-17*. Makassar: Pustaka Sulawesi.