

Political Ethics Of The Sultanate Of Buton: Integration Of Sharia And Customary Law In The Leadership System Of Modern Buton Society

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Abstract

This study aims to examine political ethics within the governmental system of the Buton Sultanate, particularly regarding the integration of Islamic law (*syara*) and customary law (*adat*) in the leadership system of modern Buton society. This research is motivated by various issues emerging in contemporary political and governmental life, such as the decline of political ethics, the increasing practice of corruption, abuse of power, and the growth of pragmatic politics that prioritize political interests over public welfare. These conditions highlight the importance of revitalizing local wisdom values as a moral foundation for building leadership that is just, ethical, and oriented toward social welfare. This study employs a qualitative method with a library research approach. The research data were obtained from various literary sources, including books, academic journals, historical documents, cultural archives, and previous studies related to the Buton Sultanate, customary law, Islamic law, and the political culture of the Buton community. Data analysis was conducted descriptively and analytically through the stages of data reduction, data presentation, and conclusion drawing. The findings reveal that the governmental system of the Buton Sultanate possessed a strong foundation of political ethics through the integration of religious values, Islamic law, customary law, and social morality in the administration of governance. This integration is reflected in the philosophy of *Sarapatanguna*, which consists of the elements of religion (*agama*), Islamic law (*syara*), deliberation (*bicara*), and customary law (*sara*) as the basis of the socio-political life of the Buton community. Furthermore, the concept of leadership in the Buton political tradition emphasizes morality, spirituality, integrity, and social responsibility, as reflected in the leadership philosophy “Inda-inda mo lipu somanamu syara, inda-inda mo syara somanamu agama,” which places religion and law as the primary foundations of political and governmental life. This study confirms that the political ethical values of the Buton Sultanate remain relevant in modern society and can serve as a source of local wisdom in strengthening political morality, governance, and the development of humane and just leadership in Indonesia, particularly in Southeast Sulawesi.

Keywords: Political Ethics, Buton Sultanate, Islamic Law, Customary Law, Leadership Of Modern Buton Society.

Abstrak

Penelitian ini bertujuan untuk mengkaji etika politik dalam sistem pemerintahan Kesultanan Buton, khususnya mengenai integrasi hukum syara dan hukum adat dalam sistem kepemimpinan masyarakat Buton modern. Penelitian ini dilatarbelakangi oleh berbagai persoalan dalam kehidupan politik dan pemerintahan kontemporer, seperti melemahnya etika politik, meningkatnya praktik korupsi, penyalahgunaan kewenangan, serta berkembangnya politik pragmatis yang lebih berorientasi pada kepentingan kekuasaan dibandingkan kepentingan masyarakat. Kondisi tersebut menunjukkan pentingnya revitalisasi nilai-nilai kearifan lokal sebagai landasan moral dalam membangun kepemimpinan yang adil, berintegritas, dan berorientasi pada kesejahteraan masyarakat. Penelitian ini menggunakan metode kualitatif dengan pendekatan kajian pustaka (*library research*). Data penelitian diperoleh dari berbagai sumber literatur, seperti buku, jurnal ilmiah, dokumen sejarah, arsip budaya, serta hasil penelitian terdahulu yang berkaitan dengan Kesultanan Buton, hukum adat, hukum syara, dan budaya politik masyarakat Buton. Teknik analisis data dilakukan secara deskriptif-analitis melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa sistem pemerintahan Kesultanan Buton memiliki fondasi etika politik yang kuat melalui integrasi antara nilai-nilai agama, hukum syara, hukum adat, dan moralitas sosial dalam penyelenggaraan pemerintahan. Integrasi tersebut tercermin dalam falsafah *Sarapatanguna* yang meliputi unsur agama, syara, bicara, dan sara sebagai dasar kehidupan sosial-politik masyarakat Buton. Selain itu, konsep kepemimpinan dalam tradisi politik Buton menekankan pentingnya moralitas, spiritualitas, integritas, serta tanggung jawab sosial yang tercermin dalam falsafah “Inda-inda mo lipu somanamu syara, inda-inda mo syara somanamu agama” yang menempatkan agama dan hukum sebagai landasan utama dalam kehidupan politik dan pemerintahan. Penelitian ini menegaskan bahwa nilai-nilai etika politik Kesultanan Buton masih relevan dalam kehidupan modern dan dapat dijadikan sebagai sumber kearifan lokal dalam memperkuat moralitas politik, tata kelola pemerintahan, serta pembangunan kepemimpinan yang humanis dan berkeadilan di Indonesia, khususnya di Sulawesi Tenggara.

Kata Kunci: Etika Politik, Kesultanan Buton, Hukum Syara, Hukum Adat, Kepemimpinan Masyarakat Buton Modern.

INTRODUCTION

Leadership in today's modern government system faces increasingly complex challenges, particularly those related to the decline of political ethics, the weakening moral integrity of leaders, the abuse of power, and the growth of pragmatic political practices that prioritize the interests of power over the interests of the people. This phenomenon indirectly impacts the quality of governance and reduces public trust in state institutions and government officials. In such conditions, ideal leadership is not solely determined by administrative and political skills but must also be built on moral values, justice, social responsibility, and an orientation toward the welfare of the community (Ritaudin, 2021).

Therefore, reinforcing local wisdom values is crucial as a source of ethics and normative guidelines in building a leadership system with integrity, humanity, and civility.

As a country with cultural diversity and a long history of civilization, Indonesia possesses a rich local intellectual heritage containing noble principles of political ethics and governance. One such legacy can be found in the constitutional system of the Buton Sultanate in Southeast Sulawesi. The Buton Sultanate is known as one of the Islamic kingdoms in the Indonesian archipelago, capable of establishing a government system that harmoniously blended Islamic teachings and local customs (Razaq, 2022; Suwandi dkk., 2024)

The integration of Islamic law and customary law is the process of blending Islamic sharia values with local customary norms in community life. In Nusantara society, the relationship between religion and custom generally operates harmoniously, forming a socio-political system with distinctive characteristics in keeping with the local culture of each region. This fusion of Islamic sharia and custom constitutes a form of local wisdom capable of maintaining social stability, societal order, and harmonious social relations in community and state life (Fauzi dkk., 2023; Rafi dkk., 2024).

In the Buton Sultanate's system of government, this integration is reflected in the Sarapatanguna philosophy, which comprises elements of religion, sharia, speech, and sara. Religion is understood as a source of spiritual values and moral guidance in community life. Sharia functions as Islamic law that regulates social life and government based on the principles of Islamic sharia. Speaking is interpreted as a mechanism of deliberation and rational consideration in the decision-making process, while SARA is a customary law that lives and develops in the lives of the Buton people as a social rule that regulates the customary life order and social relations of the community (Rasyidi, 2019).

This integration is reflected in the Sara Ogena system of government, which serves as the foundation for the implementation of political power and the social life of the Buton people. In the Buton Sultanate's system of government, power is not understood merely as a political tool to maintain dominance, but is viewed as a moral and religious mandate that must be exercised fairly, wisely, and responsibly. This concept demonstrates that leadership in the Buton political tradition is closely linked to spiritual values and social ethics (Nurhayati dkk., 2023). A leader is not only required to possess the ability to manage government but also must demonstrate exemplary morality, spiritual depth, integrity, and responsibility for the welfare of the community.

In addition to being influenced by Islamic Sufism, the Buton Sultanate's political system is also based on the Sarapatanguna philosophy, which consists of four main elements: religion, sharia, speech, and sara. These four elements serve as the primary foundation for shaping the social and political order of Buton society. Religion is understood as a source of spiritual and moral values, sharia (Islamic law) as Islamic law governing community life, speech as a mechanism for deliberation and rational consideration in the decision-making process, and sara (Islamic law) as customary law that thrives in the social fabric of the community (Rafi dkk., 2024; Rasyidi, 2019). The integration of these four elements demonstrates that the Buton Sultanate's system of government places a balance between religion, law, custom, and deliberation as a primary principle in governance.

The political ethics of the Buton Sultanate are also reflected in its leadership philosophy, which states, "Inda-inda mo karo somanamo lipu, inda-indamo lipu somanamu syara, inda-inda mo syara somanamu agama," implying that the interests of the state are more important than personal interests, and that religious and legal interests must be placed above political and power interests. This philosophy demonstrates that religion and law are positioned as the highest values in the political system of the Buton Sultanate, thus ensuring that the exercise of power must be subject to moral principles, justice, and religious teachings (Razaq, 2022). Thus, the political system of the Buton Sultanate not only emphasizes the legality of power but also prioritizes ethical and spiritual dimensions in political and governmental life.

In the context of this research, the term "modern Buton leadership" is not interpreted as a formal continuation of the Buton Sultanate's monarchical system, but rather as the actualization of traditional Buton leadership values in the social and political life of contemporary society. This concept encompasses regional governance practices, the behavior of local political elites, modern bureaucracy, and the social leadership patterns of contemporary Buton society. Values such as religiosity, deliberation, respect for customary and Islamic law, moral integrity, and social responsibility still influence the political culture of modern Buton society (Munafi dkk., 2020; Tahara, 2023).

Amidst increasing corruption, transactional politics, abuse of authority, and weakening bureaucratic ethics in the modern government system, the political ethical values of the Buton Sultanate are relevant for reexamination. The reactualization of these values is not intended to formally revive the traditional government system, but rather to utilize its moral and philosophical substance as ethical guidelines for building modern leadership with integrity, justice, and a focus on the public good (Ritaudin, 2022; Suryatwan & Imam Munandar, 2020). So, in this case, the integration of Islamic law and customary law is the process of blending Islamic sharia values with local customary norms in community life. In Nusantara society, the relationship between religion and custom generally operates harmoniously, forming a socio-political system with distinctive characteristics in keeping with the local culture of each region. This fusion of Islamic sharia and custom constitutes a form of local wisdom capable of maintaining social stability, societal order, and harmonious social relations in community and state life (Fauzi dkk., 2023; Rafi dkk., 2024).

In the Buton Sultanate's system of government, this integration is reflected in the Sarapatanguna philosophy, which comprises elements of religion, sharia, speech, and sara. Religion is understood as a source of spiritual values and moral guidance in community life. Sharia functions as Islamic law that regulates social life and government based on the principles of Islamic sharia. Speaking is interpreted as a mechanism of deliberation and rational consideration in the decision-making process. In this study, the theory of local wisdom is used to understand the sustainability of the political ethical values of the Buton Sultanate in the life of modern society. In addition, this theory is also used to see how these traditional values can be used as moral guidelines in building a more humanistic, just, democratic, and moral governance in the modern era. Thus, local wisdom is not only understood as a cultural heritage alone, but also as a source of values that have an important contribution in strengthening political culture and leadership systems in Indonesia

(Basir & Dassir, 2020; Munafi & Nasrun Saafi, 2025). so in this case the decision, while sara is a customary law that lives and develops in the life of the Buton community as a social rule that regulates the order of customary life and social relations of the community (Rasyidi, 2019).

Based on this description, this study aims to examine in-depth the political ethics of the Buton Sultanate, particularly regarding the integration of Islamic law and customary law into the leadership system of modern Buton society.

METHOD

This research uses a qualitative method with a library research approach. The qualitative approach was chosen because this research aims to understand, interpret, and analyze in-depth the political ethics within the Buton Sultanate's government system, particularly as it relates to the integration of Islamic law and customary law into the leadership practices of modern Buton society. A qualitative approach emphasizes understanding social phenomena, cultural values, symbolic meanings, and the socio-political realities that develop in community life. Therefore, this method is deemed relevant for examining the political ethics system of the Buton Sultanate, which is imbued with religiosity, morality, customs, and various forms of local wisdom that exist and thrive within Buton society.

The library research approach was used because this research focuses more on collecting and analyzing data sourced from various scientific literature and written documents related to the research object. The literature review was conducted through a process of reading, reviewing, interpreting, and critically analyzing various sources discussing the history of the Buton Sultanate, Buton's political culture, the traditional government system, Islamic law, customary law, leadership concepts, and theories of political ethics in governance. Through this approach, researchers can gain a broader and more comprehensive understanding of the concepts, values, and practices of political ethics within the Buton Sultanate's system of government. Furthermore, the literature review method allows researchers to identify relationships between theories, concepts, and historical facts related to the research object, thus yielding a more in-depth, systematic, and academic analysis.

This research focuses on the political ethics system of the Buton Sultanate, the integration of Islamic law and customary law in governance, and its relevance to the leadership practices of modern Buton society. This research also focuses on the values of morality, spirituality, deliberation, social responsibility, integrity, and orientation toward the interests of the community that developed within the political tradition of the Buton Sultanate. This focus was chosen because local political ethics values still have a significant influence on the social life and political culture of Buton society to the present day. Therefore, this research not only examines the traditional system of government from a historical perspective but also discusses the actualization of Buton leadership values within the context of modern governance and contemporary social life.

The data sources in this study are secondary data obtained from various scientific references, such as books, academic journals, scientific articles, historical documents,

cultural archives, previous research results, and various other written sources relevant to the research theme. This data was selected based on its relevance, validity, and relevance to the research focus of political ethics, leadership, customary law, Islamic law, and the governmental system of the Buton Sultanate. The use of secondary data aims to obtain broader, more in-depth, and objective information regarding the research object. Furthermore, utilizing various literature sources is also intended to strengthen the theoretical foundation and enrich the analysis of the problems examined in this study.

Data collection techniques were carried out through documentation studies by reading, reviewing, recording, identifying, and classifying various library sources related to the research. The data collection process was conducted systematically and structured so that the information obtained could support the overall research analysis process. During this process, the researcher grouped the data based on specific themes, such as political ethics, the governmental system of the Buton Sultanate, the integration of Islamic law and customary law, traditional leadership values, and the relevance of Buton political culture in modern society. Through this documentation technique, researchers can obtain conceptual, historical, and theoretical data, thereby providing a more comprehensive picture of the research object.

The data analysis technique in this study was conducted descriptively and analytically through several stages: data reduction, data presentation, and conclusion drawing. The data reduction stage involves selecting, simplifying, and focusing data deemed relevant to the research objectives. Next, the data is presented systematically in the form of descriptive descriptions to facilitate interpretation and analysis. The final stage, drawing conclusions, is conducted by connecting various theories, concepts, and literature review results to produce

RESULTS AND DISCUSSION

A. Political Ethics System in the Buton Sultanate

Based on the results of the literature review, the Buton Sultanate's governmental system demonstrates a political ethical structure built through a combination of religious values, customary law, social morality, and leadership principles oriented toward the interests of the community. In the political tradition of the Buton Sultanate, power is not only understood as an instrument for maintaining political power and dominance, but also as a mandate that carries moral, social, and spiritual responsibilities. This view demonstrates that governance in the Buton Sultanate has a very strong ethical and religious dimension, requiring the exercise of power to be based on principles of justice, wisdom, and responsibility for the welfare of the community (Rahman & Selviyanti, 2018; Ritaudin, 2022).

The concept of political ethics in the Buton Sultanate is reflected in the Sara Ogena system, which serves as the primary foundation for governance and the socio-political life of the Buton people. Sara Ogena functions not only as an administrative system but also as a social mechanism that regulates the relationship between leaders, the community, customary law, and Islamic law. In this system, a leader is not positioned as an absolute ruler free to wield unlimited power, but rather as a figure obliged to submit to customary norms, Islamic law, and the moral values prevalent within the community. Therefore, the legitimacy of leadership in Buton's political tradition is not solely based on political power or noble lineage,

but is also determined by moral quality, personal integrity, and the leader's ability to maintain social balance and harmony within the community (Razaq, 2022).

Philosophically, the political ethical system of the Buton Sultanate is based on the Sarapatanguna philosophy, which comprises elements of religion, Islamic law, speech, and the principles of sara (social order). These four elements serve as the primary foundation for shaping the social and political life of Buton society. Religion is understood as a source of spiritual values and moral guidance, Islamic law serves as Islamic law governing social life, speech is interpreted as a mechanism for deliberation and rational consideration in the decision-making process, while sara (common law) represents customary law that has grown and developed within Buton society. The integration of these four elements demonstrates that the Buton Sultanate's system of government places a balance between religion, law, custom, and deliberation as a primary principle in the exercise of power and governance (Rasyidi, 2019).

Furthermore, the Buton Sultanate's political ethical system is also influenced by Islamic Sufism, particularly the concept of the Seven Dignities, which developed within the Malay-Nusantara Islamic intellectual tradition. The influence of these teachings shapes the Buton people's views on the relationship between humans, power, and God. From this perspective, power is understood as a divine mandate that must be exercised with full moral and spiritual responsibility. Therefore, a leader in the Buton political tradition is required not only to possess political and administrative skills, but also to possess spiritual depth, good morals, and the ability to maintain stability and social harmony within the community (Razaq, 2022; Ritaudin, 2022).

The political ethical values of the Buton Sultanate are also reflected in its leadership philosophy, which states, "Inda-inda mo lipu somanamu syara, inda-inda mo syara somanamu agama." This philosophy implies that religious and legal interests must be placed above political and power interests. Substantively, this principle demonstrates that political power must be subject to moral norms, law, and religious teachings, so that a leader is not permitted to exercise power arbitrarily or contrary to the principles of social justice. In this context, the political ethics of the Buton Sultanate can be understood as a form of traditional governance that makes morality, religiosity, and humanitarian values the primary foundations in exercising power and maintaining the stability of social life (La Ode Rabani, 2021; Nurhayati dkk., 2023).

B. Integration of Sharia Law and Customary Law in the Buton Government System

Based on the results of a literature review, one of the main characteristics of the Buton Sultanate's government system lies in its successful integration of Sharia law and customary law harmoniously into the social and political life of the community. This integration demonstrates that the Buton Sultanate's state system was not solely built on political power and formal power structures, but was also based on religious values, customary norms, and moral principles that existed within the community. The combination of Islamic law and local customs became an important identity in the Buton Sultanate's government system because it was able to create a balance between religious teachings and

local culture in the implementation of government and the social life of the community (Rafidkk., 2024; Rasyidi, 2019).

This integration of Sharia law and customary law is reflected in the Sarapatanguna philosophy, which consists of elements of religion, sharia, speech, and sara as the primary foundation of the socio-political life of the Buton people. Religion is understood as a source of spiritual values and moral guidance in community life. Sharia serves as Islamic law that regulates various aspects of social, political, and governmental life based on the principles of Islamic law. Bicara (speech) is defined as a mechanism for deliberation, rational consideration, and a process of dialogue in political decision-making, while Sara (sala) is customary law that exists and develops within society as a social code governing the way of life and relationships among Buton people. These four elements are interrelated and form a system of government that places a balance between religion, law, custom, and deliberation as the fundamental principles in the exercise of power (Munafi dkk., 2020; Razaq, 2022).

In the governance practices of the Buton Sultanate, customary law is not viewed as contradictory to Islamic law but rather as a social instrument that supports the implementation of Islamic values in community life. The harmonious relationship between Sharia and customary law demonstrates the Buton people's ability to adapt to culture without abandoning their Islamic identity, which serves as the moral foundation of socio-political life. Thus, the integration of sharia and adat is a form of cultural accommodation that demonstrates the Buton people's ability to build a stable, adaptive, and civilized government system (Rahman & Selviyanti, 2018).

Furthermore, the fusion of sharia and adat law in the Buton Sultanate also demonstrates a governmental orientation that emphasizes the public welfare. Sharia law serves to uphold religious values and social morality, while adat law plays a role in maintaining social order, harmonious social relations, and political stability. Therefore, the Buton Sultanate's governmental system emphasizes not only legality and formal power but also considers the dimensions of ethics, spirituality, and social responsibility in governance. Power in Buton political tradition is understood as a trust that must be exercised fairly, wisely, and responsibly to ensure the well-being of the community (Ritaudin, 2022).

Furthermore, the integration of sharia and adat law within the Buton Sultanate's governmental system demonstrates that local cultural values can coexist harmoniously with religious teachings. This condition is a form of local wisdom of the archipelago, demonstrating that local culture and Islam are not always in conflict, but can complement each other in forming a stable, humanistic, and moral socio-political system. In this context, the Buton Sultanate's government system can be understood as a traditional government model that makes religion, custom, deliberation, and morality the primary foundations for exercising power and maintaining order and harmony in community life. In addition to its social and cultural functions, the integration of Islamic law and customary law is also an important instrument in maintaining the legitimacy of power and strengthening the relationship between leaders and the community. Thus, the Buton Sultanate's government system demonstrates that the combination of religious values and local culture can be a strong foundation for building a just, moral, and community-oriented governance (Suryatwan & Imam Munandar, 2020).

C. Leadership Values in the Political Tradition of the Buton Sultanate

Based on the results of a literature review, the concept of leadership in the political tradition of the Buton Sultanate places morality, spirituality, integrity, and social responsibility as key elements in the exercise of power. In the Buton Sultanate's system of government, leadership is not understood solely as a political position or an instrument for maintaining power, but is viewed as a mandate with ethical and religious dimensions. A leader is positioned as a figure responsible for maintaining balance in community life, upholding justice, and running a government based on the religious and customary values prevailing in Buton society. Therefore, the legitimacy of leadership is not solely determined by political power or noble lineage, but also by the quality of a leader's morals, intellectual ability, and spiritual depth (Nurhayati dkk., 2023; Rasyidi, 2019).

In the political tradition of the Buton Sultanate, the ideal leader is someone who can serve as a role model for the community through attitudes, behavior, and policies that reflect the values of honesty, justice, wisdom, and social concern. Leadership is viewed as a form of community service, requiring a leader to prioritize the public interest over personal or group interests. This perspective demonstrates that power in the Buton political tradition has a strong ethical orientation, as governance is always linked to moral responsibility to society and God. Therefore, a leader is not only obligated to maintain government stability but also to foster a harmonious and just social life (La Ode Rabani, 2021; Rahman & Selviyanti, 2018).

Leadership values within the Buton Sultanate are also influenced by the teachings of Islamic Sufism, which developed within the Malay-Nusantara Islamic intellectual tradition, particularly the concept of the Seven Dignities. These teachings shape the Buton people's perspective on the relationship between humans, power, and God. From this perspective, power is understood as a divine mandate that must be exercised fairly, wisely, and with moral responsibility. Therefore, a leader in the Buton political tradition is required not only to possess administrative and political skills but also to possess spiritual depth, good morals, and the ability to maintain social stability and harmony. The influence of Sufism shows that leadership in the Buton Sultanate had a very strong spiritual dimension, making morality a crucial element in the exercise of power (Razaq, 2022; Ritaudin, 2022).

The political ethical values of the Buton Sultanate are also reflected in the leadership philosophy, which states, "Inda-inda mo lipu somanamu syara, inda-inda mo syara somanamu agama." This philosophy implies that religious and legal interests must be placed above political interests and power. Philosophically, this principle demonstrates that political power must be subject to moral norms, law, and religious teachings, so that a leader is not permitted to exercise power arbitrarily or contrary to the principles of social justice. In this context, religion and law are positioned as the highest values in the political life of the Buton people because they serve as the primary guidelines for regulating the behavior of both leaders and the community (Dr. Agus Salim, 2001).

Furthermore, the leadership values within the Buton Sultanate's political tradition also place the principle of deliberation as a crucial part of the decision-making process. A leader does not act in an authoritarian manner, but rather must consider the opinions of traditional leaders, religious leaders, and the community when determining government policy. This

principle of deliberation reflects respect for democratic values and social participation in the traditional Buton government system. Therefore, leadership in the political tradition of the Buton Sultanate can be understood as a leadership model that integrates morality, religiosity, tradition, and social responsibility as the primary foundation for exercising power and maintaining the welfare and harmony of community life (Munafi dkk., 2020; Tahara, 2020).

D. The Relevance of the Political Ethics of the Buton Sultanate to Modern Butonese Leadership

Based on the results of a literature review, the ethical political values that developed within the Buton Sultanate's system of government still have strong relevance to the dynamics of Butonese social and political life in the modern era. Although the sultanate system of government is no longer formally implemented within the Indonesian state structure, the substance of the ethical values that lived within the Buton Sultanate's political tradition persists and influences leadership patterns, political culture, and social relations to this day. Values such as religiosity, deliberation, respect for customary and Islamic law, moral integrity, and orientation toward the interests of the community remain important elements of the socio-political life of modern Butonese society (Rafi et al., 2024).

In contemporary political practice, Butonese society still places morality and integrity as the primary criteria for assessing the quality of a leader. Leadership is not solely understood based on administrative ability, political power, or bureaucratic capacity, but is also assessed through attitudes, behavior, exemplary behavior, social closeness with the community, and the leader's commitment to upholding justice and the public interest. This situation demonstrates that the political culture of the Buton people is still influenced by traditional leadership values that emphasize the importance of morality, social responsibility, and ethics in the use of power. Thus, a leader's social legitimacy stems not only from formal political procedures but also from the community's moral recognition of their personal qualities and leadership integrity (La Ode Rabani, 2021; Nurhayati dkk., 2023).

Furthermore, the principle of deliberation, a crucial element of the political tradition of the Buton Sultanate, remains evident in modern society. In various social processes, conflict resolution, and decision-making at the community and regional government levels, a dialogic and deliberative approach is still considered an effective means of maintaining social harmony and strengthening community solidarity. This tradition of deliberation reflects respect for the values of collectivity, social participation, and community involvement in collective decision-making. These values also demonstrate that modern Buton political culture still maintains democratic principles rooted in the traditional government system of the Buton Sultanate (Suryatwan & Imam Munandar, 2020).

The relevance of the Buton Sultanate's political ethics can also be seen in the community's continued strong respect for customary law and religious values in modern social life. Although Buton society has been established under a democratic and modern national government system, the existence of customs and religious law (shari'a) continues to influence the regulation of social life. Customary law and religious values are understood not only as a cultural heritage but also as moral guidelines that serve to maintain social order, strengthen community solidarity, and build harmonious relationships between leaders and the community. In this context, customs and religious law remain an important part of

shaping the social identity and political culture of contemporary Buton society (Rasyidi, 2019).

Amidst the growing problems of the modern government system, such as corruption, abuse of power, transactional politics, declining bureaucratic ethics, and weakening public trust in political institutions, the ethical political values of the Buton Sultanate can be understood as a moral alternative for building better governance. Values such as honesty, responsibility, justice, religiosity, and a focus on public welfare are strongly relevant in strengthening political morality and the quality of modern leadership. Therefore, the re-actualization of the ethical political values of the Buton Sultanate is not intended to formally revive the traditional monarchy, but rather to utilize its moral and philosophical substance as an ethical foundation for the implementation of a modern government with greater integrity and civility (Rahman & Selviyanti, 2018; Ritaudin, 2022).

Furthermore, the ethical political ethics of the Buton Sultanate can be viewed as a form of local wisdom from the Indonesian archipelago that has made a significant contribution to the development of a democratic and humanistic political culture. The values developed within the Buton political tradition demonstrate that the combination of morality, religiosity, custom, and deliberation can serve as a foundation for building leadership oriented toward the public good. In the context of democratic development in Indonesia, these values are relevant as learning resources for strengthening a more ethical, just, participatory, and moral political culture. Thus, the political ethics of the Buton Sultanate possess not only historical and cultural value but also significant socio-political significance in addressing the challenges of leadership and governance in the modern era (Munafi dkk., 2020).

CONCLUSION

Based on the results of research conducted through a literature review approach, it is understood that the Buton Sultanate's governmental system possesses a strong ethical political structure through a combination of Islamic law, customary law, religious values, and social morality in its implementation. This system of government demonstrates that power is not merely interpreted as a political instrument to maintain power or the interests of a particular group, but rather is viewed as a mandate that carries moral, social, and spiritual responsibilities. Therefore, the exercise of power in the political tradition of the Buton Sultanate must be carried out based on the principles of justice, wisdom, social responsibility, and adherence to the religious and customary values entrenched in the community.

The research also shows that the relationship between Islamic law and customary law within the Buton Sultanate's governmental system is harmonious and complementary. This integration is reflected in the Sarapatanguna philosophy, which comprises elements of religion, Islamic law, speech, and the principles of religious and social justice. These four elements form the primary foundation of Buton society's social and political life. Religion is understood as a source of spiritual values and moral guidance. Sharia serves as Islamic law governing community life. Speech serves as a mechanism for deliberation and rational consideration in the decision-making process. The combination of these elements

demonstrates that the Buton Sultanate's government system was able to create a balance between Islamic teachings, customs, and the social needs of the community in administering government.

Furthermore, this research demonstrates that the concept of leadership in the Buton Sultanate's political tradition places a strong emphasis on morality, spirituality, integrity, and social responsibility. A leader is not only required to possess administrative and political skills, but also must possess good morals, spiritual depth, and the ability to maintain social harmony. These values are reflected in the Buton leadership philosophy, which places religion and law as the primary foundations for the exercise of political power. Thus, leadership in the Buton Sultanate's political tradition can be understood as a form of ethical leadership oriented toward the interests of the community and the common good.

In modern life, the ethical political values of the Buton Sultanate still retain strong relevance for the social life and political culture of contemporary Buton society. Values such as religiosity, deliberation, respect for customary and Islamic law, moral integrity, justice, and social responsibility remain essential components of modern society. Amidst the growing problems of modern governance, such as corruption, abuse of power, transactional politics, and declining bureaucratic integrity, the ethical political values of the Buton Sultanate can serve as a source of moral learning in building a more integrated, humanistic, and civilized government system.

Thus, the ethical political ethics of the Buton Sultanate not only possess historical and cultural value but also make a significant contribution to the development of political culture and a modern leadership system in Indonesia. The values developed within the political tradition of the Buton Sultanate demonstrate that the integration of religion, custom, morality, and deliberation can form the foundation for building a just, stable, and welfare-oriented government system.

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