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Exploration of The Preservation of Kamali Baadia Museum and The Philosophical Value of The Dignity of The Seven Buton Sultanes

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Abstract

The Kamali Baadia Museum in Bau-Bau City serves as a key institution in the preservation of cultural heritage and public education. This study aims to analyze the physical preservation of the museum's buildings and collections and highlight the philosophical values contained in its history. Data collection methods used in this study include interviews with museum managers, direct observation of collections and buildings, and review of related documentation. The study results indicate that this museum serves as a place to store artifacts and as an educational vehicle that encourages public awareness of the importance of cultural and historical identity. The concept of Martabat Tujuh reflects the harmony between Islamic teachings and the local culture of the Buton community. Martabat Tujuh emphasizes universal values such as justice, humanity, and local wisdom, which are the basis for social and cultural interactions in the region. Community involvement in the process of preserving cultural heritage is the key to success in maintaining the authenticity of local culture. Through the promotion of the values of Martabat Tujuh, the Kamali Baadia Museum strengthens the community's sense of ownership of their cultural heritage and supports the balance between worldly and afterlife needs. This study provides important insights into the role of museums in educating the public and internalizing cultural values as part of a broader national identity.

Keywords: Culture, Buton Kamali Baadia, Dignity, Museum, Sultan

Abstrak

Museum Kamali Baadia di Kota Bau-Bau berfungsi sebagai lembaga kunci dalam pelestarian warisan budaya dan pendidikan masyarakat. Penelitian ini bertujuan untuk menganalisis pelestarian fisik bangunan dan koleksi museum serta menyoroti nilai-nilai filosofis yang terkandung dalam sejarahnya. Metode pengumpulan data yang digunakan dalam penelitian ini meliputi wawancara dengan pengelola museum, observasi langsung terhadap koleksi dan bangunan, serta kajian dokumentasi terkait. Hasil penelitian menunjukkan bahwa museum ini tidak hanya berperan sebagai tempat penyimpanan artefak, tetapi juga sebagai wahana edukasi yang mendorong kesadaran masyarakat tentang pentingnya identitas budaya dan sejarah. Konsep Martabat Tujuh, yang

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mencerminkan harmoni antara ajaran Islam dan budaya lokal masyarakat Buton. Martabat Tujuh menekankan nilai-nilai universal seperti keadilan, kemanusiaan, dan kearifan lokal, yang menjadi landasan bagi interaksi sosial dan budaya di wilayah tersebut. Keterlibatan masyarakat dalam proses pelestarian warisan budaya menjadi kunci keberhasilan dalam mempertahankan keaslian budaya lokal. Melalui promosi nilai-nilai Martabat Tujuh, Museum Kamali Baadia memperkuat rasa memiliki masyarakat terhadap warisan budaya mereka dan mendukung keseimbangan antara kebutuhan duniawi dan ukhrawi. Penelitian ini memberikan wawasan penting tentang peran museum dalam mengedukasi masyarakat dan menginternalisasi nilai-nilai budaya sebagai bagian dari identitas nasional yang lebih luas.

Kata Kunci: Budaya, Buton Kamali Baadia, Martabat, Museum, Sultan

Introduction

Kamali Baadia Museum, located in the center of the Buton Sultanate, is an important symbol of local history and culture. The museum houses historical artifacts and documents and presents the meaning of cultural and philosophical values, especially the concept of the Seven Dignities. Draft The Seven *Dignities* itself is a unique cosmological value system in Buton, depicting a harmonious relationship between humans, God, and nature. These values play a role in shaping the identity and social patterns of the Buton community, as well as being the core of local traditions rooted in spiritual principles (Wareath, 2022; Mansyur.A., 2023).

In the face of modernization and globalization, cultural preservation at the Kamali Baadia Museum is crucial, especially in terms of maintaining and reviving the meaning of cultural values. The Seven Dignities for the younger generation. The existence of this museum is not just to preserve physical artifacts, but also as an educational space to internalize cultural and spiritual values. However, research that highlights the integration of philosophical values of The Seven Dignities in museum preservation strategies is still limited. Many museums in Indonesia only focus on the physical conservation aspect, while the philosophical aspect of local culture is often less prioritized (Nafelo, 2017; Markert, 2021).

The urgency of this research lies in the importance of developing a comprehensive preservation strategy, which not only focuses on physical conservation but also on revitalizing the philosophical values contained in the concept. The Seven Dignities. Integrating the values of The Seven Dignities into the educational function of the museum is expected to increase public understanding of the importance of local values as part of cultural identity. This study also responds to the lack of research that examines the

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relationship between museum preservation and the meaning of philosophical values. The Seven Dignities, so that it can bridge the gap in the literature and practice of cultural preservation in Indonesia (Akbar, 2010; Smith, 2023) In addition, this study also highlights the challenges in preserving the Kamali Baadia Museum. Several studies have shown that successful cultural preservation requires a participatory approach and collective support from various parties (A.Sofyan, Sofianto, M.Sutirman, & D.Suganda, 2021; Pratiwi, 2023).

This research focuses on exploring the preservation strategy of the Kamali Baadia Museum which prioritizes the meaning of philosophical values. The Seven Dignities. By considering these philosophical aspects, the museum can play a more significant role as an educational medium that connects visitors to the spiritual and socio-cultural values inherent in Buton society. The integration of local philosophical concepts is also expected to increase public awareness of the importance of preserving local culture as an identity that must be maintained and inherited.

Thus, this study offers a new perspective on the preservation of cultural heritage that does not only focus on the physical aspects but also the philosophical meaning of local culture. This study is expected to contribute to the development of local cultural preservation policies in Indonesia and provide a reference for cultural heritage preservation strategies in other regions.

Method

This study uses a qualitative approach with an exploratory method and case study design. The qualitative approach was chosen to explore in depth the philosophical meaning of the Martabat Tujuh values and understand the preservation strategy at the Kamali Baadia Museum. The exploratory method allows researchers to comprehensively understand the social, cultural, and philosophical contexts inherent in this museum, through direct interaction with research subjects and in-depth field data analysis. As stated by (Dovel Pirmanto, 2018), exploratory research is a research approach that aims to find information about a topic/problem that is not yet fully understood by a researcher.

The case study design was applied to specifically explore the unique conditions that exist in the Kamali Baadia Museum as a representation of the culture and history of the Buton Sultanate. This museum was chosen because it has a different specialty from other museums in Indonesia, especially in terms of the meaning of local culture that is still

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alive and preserved through the concept of Martabat Tujuh. In addition, this museum functions not only as a place to store artifacts but also as a center for education and the meaning of the philosophical values of the Buton community. Thus, the Kamali Baadia Museum is considered relevant as an object of study to understand how philosophical values can be integrated into cultural preservation strategies, making it a unique and representative case.

Data were collected through three main methods in-depth interviews, participant observation, and document analysis. In-depth interviews were conducted to obtain perspectives from stakeholders who had direct involvement or in-depth knowledge of the Kamali Baadia Museum. The stakeholders interviewed included museum managers, traditional leaders, and visitors who were actively involved in museum activities. Museum managers were selected because of their role in designing and implementing preservation strategies. Traditional leaders were interviewed to gain a deep understanding of the values of the Seven Martabat and their significance in local culture. Meanwhile, visitors were selected based on the criteria of active participation in museum activities, especially educational and cultural activities, to gain perspectives on their acceptance and understanding of the values transmitted by the museum.

Participatory observation was conducted by directly observing activities at the Kamali Baadia Museum, both daily activities and special events related to Buton culture and traditions. This observation aims to understand the pattern of interaction between visitors and the cultural elements presented in the museum, as well as to see how the values of Martabat Tujuh are integrated into the visitor experience.

Document analysis includes the study of historical archives, ancient manuscripts, and records related to the Martabat Tujuh and the history of the Buton Sultanate. These documents are analyzed to enrich the understanding of the background and depth of the philosophical meaning of the values that the museum seeks to preserve. Through this approach and method, the research is expected to be able to provide a significant contribution to understanding cultural preservation strategies that not only focus on physical aspects but also on deep philosophical meanings, especially in the context of preserving Buton culture at the Kamali Baadia Museum.

Result

1. Museum Kamali Baadia

Kamali Baadia Museum houses various historical relics that represent the life and culture of the Buton Sultanate. Each artifact described in the interview results has significant historical and philosophical value for the Buton people. For example:

a) Sultan's Living Room



Figure 1. The Living Room of the 40th Sultan of Buton

The sultan's living room is an interior design concept that is an inspiration for a luxurious and elegant lifestyle, often associated with the luxury owned by the sultans or rulers. This room is a symbol of the luxury and dignity of the Buton Sultanate. The chairs and tables in this room are specially designed to entertain important guests, showing traditional elegance and manners. Its maintenance, such as cleaning and prohibiting visitors from sitting on the chairs, signifies a commitment to maintaining the authenticity and integrity of these symbols (Adrian, 2024)

b) Chair Wood



Figure 2. Wooden chairs in the house of the 40th Sultan of Buton

A wooden chair is a type of furniture made from wood material, designed to be used as a seat. This artifact has extraordinary historical value because it is almost 200 years old, showing the continuity of cultural heritage through good maintenance by the local community. Its maintenance, such as cleaning and prohibiting visitors from sitting on the chairs, signifies a commitment to maintaining the authenticity and integrity of these symbols, daily cleaning is an ongoing conservation effort (Adrian, 2024).

C) Wolio Kanturu



Figure 3. Wolio Kanturu

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Wolio Kanturu is a term that refers to traditional incandescent lamps made of brass or copper metal, which are used in various traditional ceremonies in the Wolio community, especially on Buton Island, Southeast Sulawesi. Kanturu Wolio, or brass lamps, show the social hierarchy during the Buton Sultanate through different lamp models according to status. This historical value is maintained through cleaning with tamarind to maintain the shine of brass as a symbol of the elegance of the past (Adrian, 2024)

D) Clothes Custom



Figure 4. The first traditional clothing of Buton

Buton traditional clothing made from brass, known as Buton traditional vehicles or Buton traditional clothing. This clothing has the distinctive characteristics of the cultural richness and traditions of the Buton people located in Southeast Sulawesi, Indonesia. Clothing made from brass shows the skills and cultural richness of the Buton people. Storage in a glass cabinet protects this clothing from dust and dirt, showing the preservation efforts made by the museum.

Each artifact in the museum has a deep meaning and serves as a reminder of Buton's cultural and historical identity. The museum not only serves as a place of storage, but also as an educational medium for the younger generation about their ancestral culture (Adrian, 2024)

E) Philosophical Values of the Seven Dignities

This study reveals the depth of the concept of the Seven Dignities in the spirituality and cultural values of the Butonese people. The Seven Dignities, a concept originating from the Sufism tradition that represents the seven levels of spiritual awareness that a person goes through in getting closer to God. In the understanding of the Butonese people, the Seven Dignities are not only a spiritual guide but also a moral and social foundation for society and a reference in government. Several in-depth interviews were conducted with religious and community leaders in Butonese aimed to enrich the understanding of this concept in the context of local culture. The levels of dignity from the lowest to the highest can be explained as follows:

1. **Ahadiyah Dignity:** This earliest stage describes the condition of humans who have not yet realized the existence of God. Respondents said that at this stage, humans are still bound by worldliness and have not yet found awareness of God.
2. **Dignity of the State:** At this level, humans begin to realize the existence of God as a higher entity, but still feel separated. A Butonese community leader explained that this level of awareness is the starting point for individuals to live a more meaningful life, as an effort to approach God through a new awareness.
3. **The Dignity of Wahidiyah:** Here, humans begin to experience a union in consciousness with God, even if only to a certain degree. This stage, according to an interview with a religious figure, is an achievement of deeper consciousness, where humans begin to see their lives to approach God.
4. **Dignity of the Spirit:** At this level, humans are united with the spirit of God, feeling the presence of God in their souls. Some informants said that at this stage, a person becomes more empathetic and has a high sense of justice because they realize the presence of God in life.
5. **Dignity of Mitsal:** Humans see everything in the world as a manifestation of God. One respondent stated that in the lives of the Buton people, this concept is reflected in respect for nature and the awareness that nature reflects God.
6. **Dignity of Ajsam:** Humans achieve a perfect union with the universe. A traditional figure said that this stage shows the integrity of the relationship between humans and the surrounding environment, where the Buton people understand that protecting nature is the same as protecting God's creation.

- 7. Dignity of the Perfect Human Being:** At this peak, humans achieve spiritual perfection and act as God's representatives on earth. A cleric explains that *Insan Kamil* has a moral responsibility to implement the values of justice, wisdom, and truth in his life. In Buton, *Insan Kamil* is ideal for leaders and is expected to inspire society.

The research was conducted using the document analysis method, namely by reviewing and evaluating written documents obtained from sources, especially traditional figures at the Buton Palace, Baubau City (Adrian, 2024).

Based on this, *Martabat Tujuh* is one of the spiritual heritages that shapes the character and perspective of the Buton community. One of the traditional figures said that *Martabat Tujuh* is not only a Sufism teaching but also a spiritual identity that reminds us of our origins and purpose in life. *Martabat Tujuh* not only has a spiritual dimension but also strengthens the cultural identity of the Butonese people. Several informants stated that the understanding and practice of *Martabat Tujuh* function as a collective identity, which distinguishes the Butonese people from other communities in the archipelago. This concept also strengthens the sense of togetherness and becomes a source of inspiration in facing the challenges of modernity.

The values contained in the Seven Dignities are also applied in the governance and social order of the Buton community. Based on an interview with a former official of the Buton Sultanate, he revealed this concept and provided a strong moral framework for leaders in making decisions and leading fairly. He emphasized that deliberation, cooperation, and equality are the principles that are the foundation of the Buton government, which are rooted in the values of the Seven Dignities.

Furthermore, this concept is considered a moral guide for society in everyday life. The Seven Dignities help society understand the importance of living in harmony with others and with nature. Awareness of each dignity directs everyone to maintain good relationships, both horizontally with fellow human beings and vertically with God.

Discussion

Museums play a central role in producing and maintaining modernity over time. As educational institutions, museums offer access to a wide range of audiences and provide valuable learning meanings for every visitor (Suci, 2016). The basic functions of a museum

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include research, conservation, and communication, acting as a bridge between the existing collections and the public (Chatulistiwa, 2024).

Kamali Baadia Museum, located on Jl. La Buke, Baadia Village, Murhum District, Bau-Bau City, not only functions as a place to store historical collections but also as an institution that educates and inspires the public about cultural heritage and the philosophical values contained therein. The existence of this museum is very important because it reflects public awareness of cultural and national identity. The public's enthusiasm for the development of this museum shows a symbol of the preservation of various historical artifacts, both tangible and intangible (Zulaikha, 2018) Thus, museums play a role in maintaining the authenticity of historical relics, which contributes to the understanding of future knowledge about events that occurred in the past.

The term Kamali is better known by the Buton people as Malige or palace, which is the residence of the king or sultan and his family. Malige House is a traditional house of the Buton tribe in Southeast Sulawesi which is shaped like a stilt house. Also called Kamali, where this house was built without ropes or nails but still stands strong and majestic. The name Malige comes from the word malige which means palace. Initially, the Malige house was built as a residence for the sultans and their families who came from the Buton Kingdom. The construction is made of teak and wola wood with pegs that are also made of wood without using nails. The Malige house has four floors with different functions on each floor. The first floor is used as a place to receive guests, for a courtroom for guest bedrooms, and a guest dining room; the second floor has seven sections or rooms with different functions, where the second floor is used for the family living room, warehouse, sultan, and sultan's family room; the third-floor functions as a place to relax for the family; and the fourth floor is a place to dry clothes (Welianto, 2021).

Malige Palace is one of the traditional architectural heritages of Buton which is the result of the richness of the cultural process. In this case, Kamali is a cultural heritage whose existence can reveal various life systems of the supporting community, both regarding social systems, traditional (profane) technology, and beliefs (religion) which still survive to this day (Muhammad, 2011)

Based on the results of the study, it shows that the function and symbolic meaning of the building are influenced by the overall understanding of society about the concept of Sufism which considers that the owner of the Kamali in this case the Sultan of Buton is a replication of the face of God whose form is analogous to the architectural form of his

house (palace) both constructive and decorative. The shape of the floor and roof which are stacked show the greatness and majesty of the Sultan. This form also describes the function of the Sultan as a religious leader, leader of the sultanate and protector and protector of the people (Ikhsanuddin, 1999)

Physical Aspects of Museum Preservation

Kamali Baadia Museum, which was once the residence of the 38th Sultan of Buton, Sultan Muhammad Falihi Kaimuddin, now functions as a place to store and preserve cultural heritage. After the end of his reign, the building was converted into a museum. Physical preservation efforts in the museum involve careful cleaning and maintenance of the building and its collections. Interior arrangements that reflect the luxury and elegance of the Sultan's lifestyle during his time were also carried out. For example, the Sultan's living room decorated with chairs and tables of various sizes and ornate vases shows attention to detail in preservation, which is very important to maintain the authenticity and integrity of the building as part of history and culture.

However, physical preservation is not just about maintaining the physical form of the building. It is important to integrate the underlying philosophical values into the preservation strategy. Preservation efforts must include an understanding of the meaning and value contained in the objects. In this context, the value of The Seven Martabat contained in the museum collection should be the focus. The Seven Martabat are not just laws drafted during the time of Sultan Dayanu Ikhsanuddin, but also reflect the social, political, and spiritual philosophy of the Buton people that are still relevant today.

Architectural preservation must integrate functional values with physical preservation efforts. This is important to maintain the authenticity and meaning inherent in the building and museum collections. At the Kamali Museum Baadia, historical and cultural significance is preserved along with the physical integrity of the building (Maria, 2019). In addition, it is important to integrate sustainability considerations into historical preservation. Preservation strategies should not only focus on the physical form but also on maintaining cultural and historical values. This approach is in line with the philosophy applied at the Kamali Baadia Museum, where physical preservation is carried out simultaneously with efforts to maintain the meaning and cultural values contained therein.

In terms of heritage preservation efforts, local community involvement is a key factor. Involving communities in the preservation process can foster a sense of ownership and responsibility for the existing cultural heritage. Such initiatives can serve as models for ex-situ conservation, showcasing vernacular architecture and promoting the cultural identity of communities (Yusran, 2018). However, this preservation is not free from challenges, such as the effects of globalization that can threaten traditional practices and artifacts. Rapid urbanization and cultural commodification pose significant threats to the sustainability of cultural heritage (Hiswara, 2023). Resource limitations also often hamper effective management and preservation, despite community interest in preserving their heritage (Yusran, 2018)

Philosophical Aspects of Museum Preservation: The Dignity of the Seven

The Seven Dignities is a concept that reflects a legal system with deep philosophical values, combining local elements with the influence of Islamic teachings. The purpose of establishing this system is to create a harmonious social order, based on the principle of the supremacy of law. According to Niampe (Niampe, 2011). The Seven Martabat not only reflects the influence of Islam in Butonese society but also depicts the dynamic interaction between local pre-Islamic values and Islamic teachings. This synergy forms the unique characteristics of Butonese society, where the harmony between local traditions and religious norms is the key to realizing cultural diversity that coexists in a harmonious social order.

Analysis of The Seven Laws can be done from two perspectives: structural and functional. From a structural point of view, this legal system builds a clear social and political hierarchy, with the sultan as the highest leader, followed by the nobility and the people. This is in line with the explanation (Rameshwor, 2023), which shows that every element in society has a specific role and function in maintaining social stability. In a functional perspective, the Seven Dignities act as a guideline for society in living social life, regulating interactions between groups, and creating fair governance.

The philosophical values contained in the Seven Dignities are

1. Understanding the spiritual journey of man and his relationship with God. Each stage in the Seven Dignities has a deep meaning that reflects the human quest to get closer to God. First, the Dignity of Iahtat affirms the nature of God that cannot be reached by human reason, encouraging individuals to reflect on the limitations of human

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understanding of the essence of God. This view shows the existence of a spiritual dimension that goes beyond human logic and rationality.

2. Justice and Equality. The Seven Martabat emphasizes the principle of justice that prioritizes the equality of all citizens before the law, regardless of social strata. The rules that apply to both the sultan and the common people show that the law functions as a universal instrument of justice. This is in line with what was said by (Tristan, 2023). Law is not only implemented to maintain a stable social order but also as an essential means to achieve justice. Equality before the law is a fundamental principle in common law and is very important in the context of administrative law (Foran, 2022). This principle underlines the relationship between judicial review and the rule of law, which allows every individual, without exception, to enjoy equal protection under the law.
3. Humanity. The philosophical values contained in Martabat Tujuh emphasize the importance of mutual respect and empathy and prohibit actions that can hurt others. These values play an important role in supporting harmony in the social life of the Buton community, which is oriented towards cooperation and mutual assistance, and creating a harmonious social environment. Martabat Tujuh reflects the values of mutual respect and empathy that are crucial for fostering social harmony in the Buton community. This is in line with the findings of Zulfian (2019) which states that Mutual respect involves recognizing the values held by others, which is key to maintaining positive interactions and relationships. On the other hand, empathy, defined as the ability to understand and share the feelings of others, can promote cooperation, and reduce conflict, in line with the principles of the Seven Dignities. Zoe (2016) Furthermore, the principle of reciprocity reinforces these values by emphasizing the importance of mutual respect and empathy in creating a harmonious social environment (Fakhri, 2018). Overall, these attitudes contribute to social harmony.
4. Local wisdom. The Seven Martabats reflect the adjustment between Islamic teachings and the local culture of the Butonese people. This constitution not only serves to maintain but also to integrate Islamic values with Butonese customs, making it a guideline for the community in living a balanced life between religion and tradition. The Seven Martabats serve as an example of the harmonious integration between Islamic teachings and the cultural practices of the Butonese people, which is important for balancing spiritual beliefs with local customs.

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Previous research findings suggest that these cultural adaptations allow for unique expressions of faith, which are in line with the community's identity, as well as ensuring that Islamic values are preserved while respecting traditional practices (Fitria, 2020). The concept of cultural syncretism is visible here, where the Martabat Tujuh illustrates how Islamic principles and Butonese customs can coexist and enrich each other, resulting in a rich and distinct cultural identity. (Nor, 2022)

By embodying these values, Martabat Tujuh not only preserves the cultural heritage of the Butonese people, but also strengthens their sense of belonging in a religious context, and promotes a balanced lifestyle that respects faith and tradition. This emphasizes the importance of dialogue between tradition and modernity, which can contribute to social harmony and sustainable cultural development.

The physical preservation of the museum should be linked to the philosophical values contained in the Martabat Tujuh. Through educating visitors about the Martabat Tujuh, the museum can strengthen public awareness of cultural heritage and the spiritual values contained therein. This education can be done through exhibitions, workshops, and interactive activities that educate the public about the importance of preserving cultural heritage as part of the nation's identity (Fitriansyah, 2022).

Research by Adliyah Purnamasari (2019) regarding the Balla Lompoa Museum shows that the museum does not only function as a showroom but also as a place to introduce cultural values to the community. This finding is in line with the results of research at the Kamali Baadia Museum, where the function of the museum is not only limited to physical preservation but also includes educating visitors about philosophical values. In addition, a study by Simanjunta (2021) emphasizes the importance of the role of museums to strengthen the cultural identity of the community. The Kamali Baadia Museum, with its emphasis on the Seven Dignities, also serves to strengthen the identity of the Butonese people through a deeper understanding of history and existing values. By understanding the philosophical aspects of the Seven Dignities, the community can better appreciate the values contained in the museum as a vehicle for preserving culture and history. This will encourage collective awareness to maintain and care for cultural heritage, as well as strengthen the cultural identity of the Butonese people in a broader context.

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Conclusion

The conclusion of this study confirms the important role of the Kamali Baadia Museum in preserving culture and educating the community, especially through the interpretation of philosophical concepts. The Seven *Dignities* represent the spiritual and social identity of the Buton community. This study shows that the physical preservation of the museum does not only include artifacts and buildings but also includes philosophical values inherited through The Seven *Dignities*, which is the core of local culture. The museum has successfully integrated education on spiritual and social values into its function as a cultural institution.

The implication of this study is the need for a holistic approach to cultural preservation, which does not only focus on physical conservation but also on the understanding and internalization of local values by the community. This is important to ensure the sustainability of cultural heritage amidst the challenges of modernization. This study also makes a significant contribution to bridging the gap between the theory and practice of cultural preservation in Indonesia and offers guidance for cultural preservation in other regions. In the future, further research can focus on a broader community participation model in cultural preservation efforts, to increase the effectiveness of preservation and community involvement.

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