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# The Heroic History of Prince Makassar Maintaining Self-Esteem and Honor: Daeng Mangalle son of Sultan Hasanuddin

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## Abstract

This study aim to identify, analyze, and examine the interest of historical content of Heroit Daeng Mangalle. Daeng Mangalle is son of Sultan Hasanuddin and Prince Makassar. The method of this study is use study historical sources. This story begins in the 17th century until 1664 as many as 250 Makassar men and women sailed from the land of Gowa. Three years living in Java, Daeng Mangalle aeng Mangalle, who was the son of Sultan Hasanuddin and his entourage then moved to Siam (Thailand). The result of this courage is also an action for other residents who previously did not have the courage. Apart from European troops, Thai troops also took part in the rebellion of Daeng Mangalle and his followers. This heroic act was designed in such a way, one of the rebellion plans carried out by Daeng's followers where several of his followers disguised themselves as Thai troops and joined the group of British soldiers on his ship. Through this action, 5 British captains and several French companies were eliminated. The interesting things from the heroic story of Daeng Mangalle with his follower is where the rebel groups used tombak and badik to the soldiers as well as tools that killed many soldiers. So it can be said that this rebellion was an act of resistance between traditional tools and sophisticated weapons. The King of Siam's pardon for Daeng Mangalle's two children is also interesting. Not just forgiveness, Daeng Mangalle's two sons also taken to France to study and live.

Keywords: Heroic Action; History; Makassar; Siam Kingdom; Daeng Mangalle

## Abstrak

Penelitian ini bertujuan untuk mengidentifikasi, menganalisis, dan mengkaji ketertarikan terhadap muatan sejarah Heroit Daeng Mangalle. Daeng Mangalle adalah putra Sultan Hasanuddin dan Pangeran Makassar. Metode penelitian ini adalah dengan menggunakan studi sumber-sumber sejarah. Kisah ini dimulai pada abad ke-17 hingga tahun 1664 sebanyak 250 orang laki-laki dan perempuan Makassar berlayar dari tanah Gowa. Tiga tahun tinggal di Jawa, Daeng Mangalle aeng Mangalle yang merupakan putra Sultan Hasanuddin dan rombongan kemudian pindah ke Siam (Thailand). Hasil dari keberanian ini juga menjadi aksi bagi warga lain yang sebelumnya tidak berani. Selain pasukan Eropa, pasukan Thailand juga turut andil dalam pemberontakan Daeng Mangalle dan pengikutnya. Aksi heroik tersebut dirancang sedemikian rupa, salah satu rencana pemberontakan yang dilakukan oleh pengikut Daeng dimana beberapa pengikutnya menyamar menjadi pasukan Thailand dan bergabung dengan rombongan tentara Inggris di kapalnya. Melalui aksi ini, 5 kapten Inggris dan beberapa kompi Perancis tersingkir. Hal yang menarik dari kisah kepahlawanan Daeng Mangalle bersama pengikutnya adalah dimana kelompok pemberontak menggunakan tombak dan badik kepada para prajurit serta alat-alat yang membunuh banyak prajurit. Jadi bisa dikatakan pemberontakan ini merupakan aksi perlawanan antara alat tradisional dengan senjata canggih. Pengampunan Raja Siam terhadap kedua anak Daeng Mangalle juga menarik. Tak hanya sekedar pengampunan, kedua putra Daeng Mangalle juga dibawa ke Prancis untuk belajar dan tinggal.

Kata Kunci: Aksi Heroik; Sejarah; Makasar; Kerajaan Siam; Daeng Mangalle

## 1. Introduction

This story began in the 17th century, in 1664, as many as 250 Makassarese men and women sailed from the land of Gowa. Three years living in Java, Daeng Mangalle and his entourage then moved to Siam (Thailand). His request for asylum from the King of Ayutia at that time Somet Pra Narai (Ramothibodi 3) was granted. A brief history of Daeng Mangalle and his family and 250 followers consisting of men, women and children set foot in the Ayutia kingdom in 1664 AD and were given the right to build settlements next to the Malay community, which had already settled in a state of peace and harmony. Peace in Siam (Thailand) at that time did not last long (Iontarak said King Gowa and Tallo).

The situation in the kingdom of Siam at that time was chaotic, the legitimacy of Raja Pranarai was being threatened by a coup and rebellion, including rumors circulating about the conspiracy of the Muslim Malay immigrants with the opposition who wanted to coup the king. At that time the Malays and Campa were planning a rebellion against King Narai. The prince of Makassar, Daeng Mangalle, knew about the plan for the rebellion, while Malays, Campa and Makassarese had gathered around the village of Makassar.

But among those gathered that night, 300 Malays at that time did not agree with the rebellion, they influenced other Malays to leave the plot, then news arrived that the Thai troops were on alert. The rebellion plan failed. Although the rumors of Makassarese involvement in the rebellion were not proven, Raja Narai ordered the three tribes, namely the Malays, Campa and Makassans, that within four days they come before them to admit guilt and report the names of their conspirators. If they do not come they will receive a terrible punishment. At first the leader of the Malays and the prince of Campa refused.

But after being persuaded and promised forgiveness, they gave up and reported what they knew about the plot to King Narai. Depicilo then most of them were pardoned and some were later punished, only Daeng Mangablele refused to go to the King. Daeng Mangable said I never wanted to rebel, my only mistake was not reporting the rebellion that was planned by the Malays and Campa, but as a prince, I could not betray a friend by disclosing an entrusted secret, because that's why I shouldn't humble myself. By coming to ask forgiveness from the King (lontarak said king Gowa and Tallo).

#### War to Defend Self-respect

After seeing that the river was closed with a chain, the captain of the pinisi went ashore with 7 crew members of the boat to meet with the fort's fort, Kaften Forbin received and greeted them with respect in the dining room with the officers while checking their passage. Captain Forbin accepted the pinisi captain's request to continue to carry their weapons with the consideration that the troops around him were quite a lot and all were armed with fire. Then the captain sent two of his friends to call the pinisi crew ashore. Forbin then ordered a Portuguese aide to wait outside for the other pinisi crew, their weapons were confiscated and then arrested by accident the officer assigned by captain Forbin happened to be born in Asia.

He explained to captain Forbin that the order could be carried out because according to his experience the Makassar people could not be controlled unless they were killed. But captain Forbin didn't believe it, so his orders had to continue to carry out. People who were only armed with daggers and spears couldn't possibly be able to hold back soldiers armed with corps, Forbin said. Meanwhile, inside the fort, Captain Forbin then ordered 20 Thai soldiers to surround and arrest the captain and his friends who were waiting inside.

With Rama, the captain then met the captain and his friend, the captain then informed him that he had been ordered to detain them. Hearing these words, the six Makassar people simultaneously drew their swords and then went berserk. 6 Thai officers who were in the room were killed. Captain Forbin was shocked from the incident. almost killed if he was not saved by soldiers who rushed into the room and shot dead 4 Makassarese. The captain and a friend, although injured, managed to escape by jumping down from the fort wall.

Captain Forbin finally realized the truth of the Portuguese adjutant's opinion. Youth immediately sent 2 companies of Portuguese led by captain Hu and captain Minchi to ambush them. Captain Forbin himself led a battalion of Thai troops, more than 50 steps from the group of pinisi boat crew, who were waiting and did not know what had just happened in the fort. Captain Forbin ordered them to return to the boat immediately with the consideration that it would be easier for them to control if they were on board because they did not have firearms.

Seeing their attitude, Captain Hu ordered his company to force, but as soon as they moved, the Makassarese who had been sitting waiting immediately stood up and drew their weapons which were rolled up as shields. Captain Hu with 6 other men was killed. After penetrating Captain Hu's company, the pinisi crew headed towards the Thai battalion, although it consisted of over 1,000 Thai paratroopers moving there.

Another group of pinisi crew stormed a monastery and killed its inhabitants. Another group returned to the pinisi, took spears and shields, then burned their pinisi as a sign that they were ready to die. After that they went to burn the village and attacked the Thai army and killed everyone they encountered so that the local people ran or jumped into the river to save themselves. Captain Forbin with a small troop then fired on them but they retreated into the forest which was too dense to follow meanwhile a group of pinisi crew hid inside the monastery and ran out when the monastery was set on fire by captain Forbin and the Thai army they were forced to get out and run to hide in the bushes -bushes around the monastery. With fierce resistance they finally killed one by one [1].

In the battle that day 17 pinisi crew were killed. They killed 300 Thais including British and Portuguese. It has not been counted how many civilian victims were killed. Until three weeks later the Makassar people continued to survive in the forest and only occasionally came out looking for food in the gardens around the forest. They could no longer reach the village, all roads were heavily guarded by Thai troops. Gradually their number decreased, some of them died in small battles and others died of hunger [2].

The texts contained in the various lontara' actually contain almost all matters relating to human life, both individuals and groups (families and communities), that is, they are closely related to each other.

Based on the statement above, the problem of this study is formulated as follows:

1. There is more socio-cultural content in the history of the Daeng Mangalle hero and his followers than the historical elements.
2. The heroic spirit of Daeng Mangalle and his followers today is decreasing.
3. Heroic Daeng Mangalle and his followers from the past until now there has been no change in the inheritance of his son Daeng Tulolo with Daeng Rurun.

## **2. Methods**

This study is an analytical study of historical sources. It is used to analyze and make explanations about an aspect of historical studies. In this study, the focus will be given to the analysis of the struggle of Daeng Mangalle and his followers as a historical text relating to Islamic teachings. The data in this investigation is Heroik Daeng Mangalle and his followers studying groups as the main data. The way to quote this data is with the heroic history of Daeng Mangalle and his followers. Apart from that, there are also information related to Daeng Mangalle and his followers as historical material. This information is used by group researchers as supporting data. This includes the place of origin of Daeng Mangalle; genealogy of person/family.

## **3. Result and Discussion**

### *3.1. Texas Roundness Faces Death*

Finally, Captain Forbin decided to finish the battle by deploying two battalions around the forest by walking in knee-deep water. Captain Forbin led a company into a flooded forest, the 17 crew members of the pinisi boat who were found to be still alive were holding on to a small hill surrounded by water. Captain Forbin then ordered them to surrender with a promise to be forgiven by the King of Siam, but the Makassarese considered the offer an insult even though they were very tired they still threw spears at the Thai troops and then they jumped into the water with kerises drawn for the last attack until finally they were all killed.

In Ayutia, the village of Makassar that was besieged by 3,000–4,000 Thai soldiers, the fighting in Bangkok did not lessen the tenseness. The King of Thailand was however prepared to pardon Daeng Mangalle provided that he recognized his error and gave the names of the Thai citizens implicated after returning to Ayutia from Pachilo. The King of Thailand instructed Opra Cula, a Thai official in charge of the region of the capital where the village of Makassar was situated, to bring Daeng Mangalle before the King. The gathering was held at Opra Cula's home, which is close to Makassar village. Daeng Mangalle first balked before going before the King. I was under suspicion by His Majesty due to Prime Minister Phaulcon's.

### *3.2. The Willingness to Protect Daeng Mangalle's Pride and His Adherents*

"Let us leave this country if Your Majesty no longer likes us and wishes to assist us. We shall prove to everyone that we are Makassar men, not Thai ladies, if your Majesty is determined to destroy us, then let us await our fate at home, stated Daeng Mangalle. Daeng Mangalle finally surrendered when Opra Cula persuaded him for a while, and 30 of his supporters, all armed with badiks and spears, showed up in front of the palace. Daeng Mangalle delivered a message to face each other and make amends at the gate. King Narai nodded nervously in agreement. It was necessary for Daeng Mangalle and his group to surrender their firearms.

I vehemently refused the command before facing Daeng Mangalle. If I had to put up with such abuse, I wouldn't acquiesce. I resembled a big, wooden tree that was in danger from an approaching windstorm. If I was not allowed to confront it, the small trees all around me would be cut down along with me, even if it eventually collapsed. Armed, let's head home; if you want to deal with me, let him come meet me in person; you know where I reside.

It was clear that the Makassar people did not want to submit to King Narai. There was no other way but violence. That night, quite a lot of Thai troops were stationed around Makassar village. On the river that borders the village, 2 warships, 22 galleys and 60 small boats were stationed to see the preparations. Makassar people understood that an attack was imminent and then apologized to each other.

In order to be calm in facing death, from the Dutch trade office, which was less than 1 and a half miles away, people heard the screams of angngaru, a procession declaring their determination when they were about to go to war. In the middle of the night, Prime Minister Constance Faulcon as the leader of the operation arrived with the Siamese royal warship under the command of a British officer, Captain Coast, accompanied by 60 Europeans. They carried out the final inspection in preparation for the attack.

Kampung Makassar is to the south of the city, occupying a triangular plot of land extending to the south, to the east it is bordered by the large Menam river, to the north it is bordered by a small river known as the Melayu river because Kampung Melayu is located across from it and to the west there is a swamp that extends across The river rises approximately 10 fathoms

from the Malay River, so this area is almost an island. The village there is not too dense, there are still lots of open fields, gardens and bamboo groves. Prime Minister Contens Faulken's operational plan was for 1500 troops to be stationed along the Menam river opposite Makassar village, 1000 troops, again to the north of the Melayu river led by Opra Cula. The attack will begin in the early hours of the morning, starting with cannon fire to destroy the village, then the boats will land the invading troops. Okluam Mahamanteri, commander of Faulken's personal guard, will place 1,000 troops behind the swamp. It's like a power and closes the road between the swamp and the Malay river with a bamboo fence to prevent Makassar people from escaping. The time came for Okluam Mahamantri to approach the Melayu river to meet Opra Cula, but at that moment he was ambushed by Makassar people and died along with 7 other Thai people.

At the specified time the cannon fire started and the fire was blazing in the village of Makassar. Many on the Thai side thought that most of the people of Makassar had been destroyed without waiting for Captain Coats' orders. The British officer landed at the southern end of Makassar village with several British officers and a French officer. It turned out that the shooting was not as heavy as expected because the Makassar people had previously dug a foxhole.

As soon as Captain Coats and his troops landed, they were attacked by Makassarese, an Englishman named Alpet died instantly, the others then ran to return to the boat, while Captain Coast jumped into the river and drowned. Seeing this condition, cannon fire was forced to continue for three hours before it could be seen that most of the Makassar people had gathered on the banks of the Malay River to launch a counter attack towards the Portuguese village. Seeing this condition, Faulken immediately attacked, followed by two boats that had just arrived containing 20 French people below. leader M. Veret and 15 Thai boats.

### 3.3. *Siri Napacce's Determination to Live A Noble Life Or Die As A Martyr*

After they landed they immediately shot because the Makassar people did not have firearms. They then retreated and split into two groups which took cover behind bamboo groves to prepare a counter attack. One group consisting of 60 people immediately attacked from the front and the second group of 40 people attacked from the front. On the side, the Thai troops were surrounded and forced to save themselves by jumping into the river to return to their boat, but it turned out that their boat had been swept away from the river bank. Several people disguised as Thais on a boat attacked them and killed 5 people, namely the British captain Udal, 2 French company employees and two other French company employees. In that incident, Faulken was almost killed, while N. Veret was forced to take cover behind a boat before being rescued with great difficulty by his crew.

A new attack was then launched again from the Thai side so that the Makassar people were forced to retreat. Before noon, new aid soon arrived. A total of 400 people led by Opra Kumbara were sent to the north to prevent the Makassar people from crossing the Malay River while Faulken led 3000 people to advance from the east to the middle ground. the flood was knee-high, so the Makassar people were surrounded and forced to take shelter again in the bamboo forest behind the house which was still standing, they were then chased and shot continuously by 800 infantry soldiers while 2200 other people surrounded them from behind until finally the Makassar people were forced to take shelter in the house. who were then set on fire one by one by Thai soldiers after the house was almost burnt down, they immediately came out while wielding badiks to fight to the death. Daeng Mangalle himself attacked directly at Faulken and tried to spear him but he was then blocked by his guards. Faulken Daeng Mangalle eventually died with seven wounds, 5 spear wounds and two rifle shots in the shoulder and head.

His eldest son Daeng Rurun, who was only 14 years old, tried to kill Faulken but failed and was caught. The fighting continued until the afternoon when Makassar people were still alive and were captured. The corpses of Makassar people were strewn about and many had been swept away in the river, women and small children who were victims and burned in their houses or because they had been killed by the head of their own family so that they would not fall into the hands of the enemy appeared to be lying around. For two or three days, combined Siamese, British and French troops hunted down those who were still alive. The Siamese people showed no mercy to their captives, most of them were tortured cruelly, stakes were driven straight through, their hands were burned, their temples were clamped with two boards before being tied to poles to be eaten by tigers, people even held weapons in their hands. beheaded and their heads displayed in front of the common people, some of them were buried up to their necks, then died after being ridiculed and insulted by merciless spectators, while the children and women who were not killed in the attacks were made into slaves [3][4].

This incident in Siam really amazed the local people at the courage and determination of the Makassar people to face an army numbering thousands with more complete weapons. The Makassar people only armed with spears and badiks, during the battle a thousand Siamese and seventeen foreigners died horribly. Tacap then immortalized the death of Daeng Mangalle along with the Makassar soldiers in a note by the priest. The courage of the Makassar soldiers was almost beyond reason. The priest wrote, in his entire life, this was the first time he had witnessed the courage of a man known as a Makassar soldier, at that time a Makassar soldier who had killed seven French soldiers who were finally neutralized by repeated gunfire and bayonet stabs.

A French soldier kicked the head of a Makassar soldier who was facing death. Suddenly the Makassar soldier got up and killed the soldier who was kicking his head, then he breathed his last breath. There is no other reason for a soldier to regain his strength than to maintain his self-respect and courage. Makassar people's motto written by a priest. The King of Siam's admiration for Daeng Mangalle's courage resulted in his two sons, namely Adik Tulolo and Daeng Rurun, being pardoned by the King of Siam and taken by the captain of the French army to the King and settled in France.

Because the French trade representative office in Siam gave Princeg Malam a second chance to study in France. At that time, military education for boys had become a proud tradition of the kingdoms of the archipelago according to Bernas Dorlians, in the books of the Indonesians and the French from the 17th to the 20th centuries, it was the two relatives of Sultan Hasanuddin who then introduced the French to the rooster. exactly the same as Sultan Hasanuddin's rooster [5].

#### 4. Discussion

Through the data that has been explained, Daeng Mangalle, who was the son of Sultan Hasanuddin became an early rebel against the King of Siam's decision to collaborate with Europeans. Daeng Mangalle and his followers succeeded in fighting and defeating various European armies such as the French army and also the Portuguese army using *tombak* while the soldiers had complete weapons. This courage is also an action for other residents who previously did not have the courage. Apart from European troops, Thai troops also took part in the rebellion of Daeng Mangalle and his followers. This heroic act was designed in such a way, one of the rebellion plans carried out by Daeng's followers where several of his followers disguised themselves as Thai troops and joined the group of British soldiers on his ship. Through this action, 5 British captains and several French companies were eliminated. Daeng Mangalle's various heroic actions led to a siege by the Thai army with thousands of troops. This siege was carried out until Daeng Mangalle cornered a house and then the Thai army set fire to the house. As a result of this action, Daeng Mangalle and his followers chose to come out and face the Thai army using *badik*. Daeng Mangalle immediately hunted Faulken but in the end he died with seven wounds.

Apart from the residents who appreciated Daeng Mangalle's brave actions, one of the priests was also someone who acknowledged Daeng Mangalle's bravery. The priest then immortalized the story of Daeng Mangalle's bravery in his writing as a Makassar soldier who almost senselessly killed seven French soldiers. As well as Daeng Mangalle's steadfast attitude in maintaining his self-respect and courage, *Siri Napacce*, which was later considered a symbol of the Makassar people. Apart from that, Daeng Mangalle's brave actions also led to his two children receiving forgiveness from the King of Siam so that his two children were taken by an army captain from France to live and receive an education in France.

The interesting things from the heroic story of Daeng Mangalle with his follower is where the rebel groups used *tombak* and *badik* to the soldiers as well as tools that killed many soldiers. So it can be said that this rebellion was an act of resistance between traditional tools and sophisticated weapons. Apart from that, the number of rebels which is not comparable to the soldiers is also an interesting thing. This was because Daeng and his 6 followers succeeded in killing many European soldiers using *tombak* and *badik*. The King of Siam's pardon for Daeng Mangalle's two children is also interesting. Not just forgiveness, Daeng Mangalle's two sons were also taken to France to study and live.

#### 5. Conclusion

This story begins in the 17th century until 1664 as many as 250 Makassar men and women sailed from the land of Gowa. Three years living in Java, Daeng Mangalle aeng Mangalle, who was the son of Sultan Hasanuddin and his entourage then moved to Siam (Thailand). His request for asylum from the then King of Ayutia Somet Pra Narai (Ramothibodi 3) was granted the fighting in Bangkok did not ease the tension in Ayutia, the village of Makassar, which was surrounded by 3,000-4,000 Thai troops. Even so, the King of Thailand was still willing to forgive Daeng Mangalle as long as he admitted he was wrong and reported the names of the Thai people involved after returning from Pachilo to Ayutia but he rejected. So that as well as Daeng Mangalle's steadfast attitude in maintaining his self-respect and courage, *Siri Napacce*, which was later considered a symbol of the Makassar people. The interesting things from the heroic story of Daeng Mangalle with his follower is where the rebel groups used *tombak* and *badik* to the soldiers as well as tools that killed many soldiers. So it can be said that this rebellion was an act of resistance between traditional tools and sophisticated weapons. Apart from that, the number of rebels which is not comparable to the soldiers is also an interesting thing. This was because Daeng and his 6 followers succeeded in killing many European soldiers using *tombak* and *badik*. The King of Siam's pardon for Daeng Mangalle's two children is also interesting. Not just forgiveness, Daeng Mangalle's two sons were also taken to France to study and live.

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