

“Pasang”, Knowledge and Implementation of Local Wisdom in The Kajang Traditional Forest Area, South Sulawesi

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ABSTRACT

The Kajang tribe as a cultural and environmental tourism destination is a community of indigenous people who live in harmony with nature by having the life principle of “*Kamase mase*” (unpretentious) and are firm on the “*Pasang*” (message) of the ancestors. “*Pasang*” is a way of life for indigenous peoples originating from *Turiek A'ra'na* (the creator) which was passed down to *Tu Mariolo* (the first person). The core of “*pasang*”, is to maintain and preserve the forest for a better life and more prosperous. The purpose of this research is to analyze the type of “*pasang*” as local knowledge and implementation of forest conservation in the Customary Areas. Data was collected through field observations and in-depth interviews with participants and key informants consisting of; 1) Customary Leaders, *Ammatoa*, 2) Customary Stakeholders, 3) Village Heads, 4) Non-Governmental Organizations, 5) indigenous peoples. The results showed that knowledge of local wisdom for forest conservation and management contained several “*pasang*”. “*Pasang*” as Knowledge of local wisdom is implemented in the form of forest management zoning. The customary forest is divided into three zones; 1) core zone or sacred forest (*borong karamaka* or *borong lompoa*); 2) buffer zone, limited production forest (*borong battasayya*), and 3) utilization zone (*borong Luarayya*). The three forest zones have different functions and uses in *Ammatoa* supervision.

KEY WORDS: Kajang Indigenous Peoples, Local Wisdom, Forest Conservation, Pasang, Zoning

INTRODUCTION

The Kajang Customary Law Community is one of the indigenous communities who live in the customary forest area in Tana Toa Village, Kajang District which is 40 km from the capital of Bulukumba Regency. Indigenous peoples of Kajang have obtained autonomous rights to

manage forests in a customary manner based on a Decree from the Ministry of Forestry and Environment of the Republic of Indonesia regarding the Designation of the Ammatoa Kajang Indigenous Forest in South Sulawesi Province (Regional Regulation of Bulukumba District number 9 Year 2015, 2015).

The handover of forest management to the Kajang customary community because in managing the customary forest area they still maintain forest resources in a sustainable manner. The preservation of the Kajang customary forest is the impact of the indigenous people's obedience to “*Pasang ri Kajang*”. The teaching of “*Pasang ri Kajang*” as a customary rule that regulates the entire social order in the life of indigenous peoples, including managing customary forests (Imran et al., 2020). Customary forests are inherited from generation to generation by their ancestors. For the Kajang customary law community, forests have an important role in maintaining the balance of the environmental system.

The Kajang customary law community is led by a traditional leader who is chosen by custom, called “*Ammatoa*”. Ammatoa has the main task of maintaining the teaching of “*Pasang ri Kajang*” with the life principle of “*Tallasa Kamase-mase*”. “*Tallasa Kamase-mase*” means to live in simplicity or modesty, to be grateful for what you have. “*Tallasa Kamase-mase* and *Pasang ri kajang*” have an impact on the ability of indigenous communities to maintain the sustainability of forests and their environment (Anugrah et al., 2020; Nasir, 2014) “*Pasang ri kajang*” is a message conveyed orally from generation to generation about the nature and meaning of life. “*Pasang*” contains things that regulate the way they live in society and culture, contains advice, guidance,

warnings and sanctions for the Kajang customary law community. Local wisdom and knowledge in “Pasang ri Kajang” is the basis for the relationship between indigenous peoples and nature so that the forest remains sustainable.

The traditional values and norms contained in the "Pasang" teaching are highly respected, therefore the lives of indigenous peoples are in synergy with their natural environment (Disnawati, 2013; Fitriana, 2017; Hijjang, 2014). It is different from the research conducted by Azri Jejen (2018) on the indigenous people of Kasepuhan Banten Kidul in Sukabumi Regency which experienced cultural changes which resulted ancestral traditions began to be abandoned. This study aims to answer the problem of how the type of “Pasang” relates to customary forest management, and the implementation of Pasang in customary forest management.

RESEARCH METHODS

The research was carried out from September to December 2020 in the Kajang customary area, Bulukumba Regency. The location determination was chosen purposively with the consideration that the customary forest area had been removed from the state forest area based on the Constitutional Court Decision Number 35/PUU-X/2012 until published Decree of the Minister of Environment and Forestry of the Republic of Indonesia concerning the Designation of the Ammatoa Kajang Customary Forest in December 2016.

This research design is a qualitative approach (Creswell, 2018) with primary and secondary data. To make a factual and systematic description of the relationship between the observed phenomena. The data were analyzed inductively by compiling existing data in the field and then classifying them in various categories in order to be interpreted.

Participants and key informants consist of; 1) Customary Leaders, Ammatoa, 2) Customary Stakeholders, 3) Village Heads, 4) Non-Governmental Organizations, 5) Indigenous peoples. Data collection was carried out simultaneously and arranged in a cycle (Miles et al., 2014) at the end the data was analyzed using three activity processes, namely: 1) Data screening, 2) Data presentation, and 3) Conclusion drawing/verification.

DISCUSSION

Ammatoa Kajang Indigenous Community

The Kajang indigenous community or the Kajang Tribe as a cultural and environmental tourism destination is a community of indigenous peoples who live in harmony, which is one of the tribes that inhabit the southern peninsula, several villages which are the "autonomous" areas of the Ammatoa custom, in the jurisdiction of Bulukumba Regency, South Sulawesi Province. In their daily life, indigenous peoples have a very unique character, always get along and build harmony with nature.

They do not use technology in life that has the potential to destroy harmony. The uniqueness of this indigenous people can be seen from various aspects of life such as; the story of the origin of the Ammatoa Kajang tribe, cultural system, social system and institutional system. Harmony between nature and humans cannot be separated from the firmness in holding tightly to and practicing the "Pasang" of their ancestors.

In the belief of the Kajang Tribe, 'Turiek akrakna' as the first figure descends from the sky and treads in the middle of the forest carrying 'Pasang'. "Pasang" is a message that contains rules, guidelines and sanctions originating from “Tu Riek A'ra'na” (the Almighty) which was revealed to Tu Mariolo (the first human). 'Pasang' is always conveyed and introduced to the next generation orally. This gives a good and harmonious view of life.

The Kajang traditional community has its own peculiarities in clothing, such as an all-black style of clothing and for adult men to wear “Passapu” (stitched cloth wrapped around the head). The way to dress for grieving women only uses a black sarong tied to the left shoulder. They are very friendly to guests, visitors, even with the natural environment is very concerned. This is implemented in treating the forest environment well.

Various cultural activities that are still sustainable today, such as *A'nganro*, *Andingingi*. *A'nganro* is a ceremony held by custom and led by Ammatoa. *A'nganro* offerings to get help and guidance from the almighty owner of the universe. In contrast to *A'nganro*, *Andingingi* is an offering ceremony to the owner of nature in order to continue to get protection from natural disasters and wrath.

“Pasang ri Kajang” as Knowledge in Forest Management

The Kajang Indigenous Peoples in their efforts to conserve and manage the forest always adhere to the message of their ancestors, which is called Pasang ri Kajang. This Pasang is believed to be a view and a way of life that has sacred values so it must be carried out as a tribute to the ancestors. Disobedience to Pasang will bring disaster to yourself, your family and including their descendants.

According to Ammatoa, the forest is a source of human life, not only for communities around the forest but also for coastal estuaries. Ammatoa gave an example; For lowland rice farming activities, it is very dependent on springs sourced from the forest. In Ammatoa's view, it implies the importance of maintaining forests because they have an impact on various environmental services resulting from the existence of sustainable forests, fulfilling family food, from rice sown in the fields to the lives of creatures that inhabit water as their habitat. Conservation efforts are intended to maintain natural resources in maintaining and preserving various types of flora and fauna (Ningsih, 2021). Thus, it is important to maintain an integrated ecosystem from upstream to downstream.

The indigenous people of Kajang really care about the forest and its environment because the source of inspiration and the channeling of their spiritual instincts is always integrated with the forest ecosystem. The various spiritual activities that are held always choose the forest as the venue, such as A'nganro, Andingingi, the election and inauguration of ammatoa, Anrongta baku' aloola, Anrongta baku' atoaya. Some forms of Pasang that provide support for forest conservation and the surrounding natural environment are listed in table 1.

Table 1. Forms of Kajang Indigenous "Pasang" Regarding Forest Preservation

NO	'PASANG' SHAPE	TRANSLATE
1	<i>Jagai linoa lollong bonena kammayya tompa langika siayang rupa taua siayang boronga</i>	Take care of the earth and its contents, as well as humans, the forests and the sky.
2	<i>Borongta parallui nitallassi, erea battu ri kaloro lupayya</i>	Forests need to be preserved because the water comes from small rivers

3	<i>Narie kaloro battu ri boronga, na rie timbusu battu ri kajua na battu ti kalelengga</i>	The river empties into the forest, and there are springs that come from trees and come from their roots
4	<i>Appai rupanna anrek nakulle nigaukang ilalang borongna Ammatoa</i> <ul style="list-style-type: none"> • <i>Tabbang Kaju</i> • <i>Tattakang Uhe</i> • <i>Tunuang Bani</i> • <i>Rao Doang</i> 	Four types of prohibitions in the Ammatoa customary forest area ; <ul style="list-style-type: none"> • Logging • Cutting rattan • Burning beehives • Catching shrimp/fish
5	<i>Iya minjo ni kua ada' tana, iya minjo boronga kunne pusaka</i>	That's what is called customary land, that's the forest, as an heirloom here
6	<i>Anjo borong a'ngonta' bosiya nasaba konre mae pangairangnga iaminjo boronga nikua pangairang</i>	The forest invites rain, which is used for irrigation
7	<i>Nikasipalliangngi ammanra'-manrakia borong</i>	It is strictly forbidden to destroy the forest
8	<i>Punna ni tabbaangngi kajua ri boronga, nu nipappirangga, angngurangngi bosi, patanre timbusu, ni bicara pasang ri tau mariolo</i>	If a tree is cut down in the forest, it will reduce the rain, remove the springs, this is a message from the ancestors
9	<i>Punna erokko anna'bang sipoko 'kayu ri boronga, a'lamunko rolo ruang poko' anggenna timbo</i>	If you want to cut down trees in the forest, first plant 2 (two) trees until they grow well
10	<i>Talakullei nisambeij kajua, iyato' minjo kaju timboa, talakullei nitambai nanikurangngi borong karama, nilarangngi tauwa a,lamung-lamung riborongta,</i>	Trees cannot be replaced, only from trees that grow, cannot be added or subtracted from sacred forests, prohibited from planting in the forest, because one day someone will recognize the results

<p><i>nasaba se're hattu larie' tau angngakui bate lamunna</i></p>	<p>of their planting.</p>
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In "Pasang" states that nature is separated into three parts (continents) they are the upper continent, namely boting langi' (sky), the middle continent (where all living things, including humans) is called lino and the lower continent is called paratihi (ocean). So that if the system is damaged or cannot perform its function properly, the other elements will also be disturbed and cannot function optimally (Dassir, 2008; Mustolehudin & Da'wah, 2020). Then in the next pair, provide understanding, views and threats including sanctions for any violations in forest management in the Kajang customary area.

Implementation of "Pasang" for Customary Forest Sustainability

For the Kajang Indigenous People, natural wealth, especially forests, is not only something that can provide benefits for life, but it is also the only inheritance passed down to their descendants by *Tutowa Mariolo* (ancestors). Expressed in the Ammatoa phrase: "iyaminjo borongnga kinne pusakayya" (the forest is our heritage).

Before the government issued various regulations on forest management, the Kajang customary law community had already practiced natural and environmental procedures and governance, especially forest conservation based on Pasang. In the context of forest management and conservation, the Kajang customary community implements forest management by applying land zoning by dividing the area designated as Rabbang Seppang (narrow boundary) and Rabbang Luara (broad boundary). Rabbang Seppang is designated as a specific area, meaning that in Rabbang Seppang there is a customary area with certain boundaries.

Rabbang Seppang is plotted as a special area, because in it there is a heritage forest (custom) with all its contents that cannot be disturbed to maintain its sustainability, both as a need for "Pasang" and for the sake of preserving the hydrological system so that access to it is very limited. Therefore, rabbang seppang is classified as a protected area, meanwhile, the outer rabbang is an area that is used for various needs, in agriculture and as grazing fields. This area includes all areas outside the territory of Rabbang Seppang. In terms of natural resource management systems, this land zoning shows ecological wisdom that

seems relevant to the ideal land zoning system for forest resource management.

In the same way, forest management by the Kajang indigenous people has practiced modern management models. This can be seen in the pattern of forest use and the status of the forest in the area, including the full use of the forest with the rules and patterns of forest use. Although the Kajang indigenous people do not call it a core zone, buffer zone, and utilization zone.

In determining the Kajang customary forest zone, it is in line with government regulations regarding Protected Forest (Borong Karama') Limited Production Forest (Borong Batasayya), Permanent Production Forest (Borong Luarayya), which differs in the writings of Mulyana et al, (2014) in (Wiratraman et al. ., 2018) divides into sacred forest (Borong karama), small forest where traditional rituals are performed (Borong caddia or Saukang), and production forest (Pangalengan wooda) while customary forest area (Borongna i bohe) is divided into three zones..

'Borong Karama' as Core Zone Forest

For the Kajang indigenous people, the forest is a "spirit/source of life" that must be preserved in order to support the lives of humans and the next generation of children. This forest is what the Kajang indigenous people call Borong lompoa or Borong karama'.

Borong Lompoa includes all natural resources and cultural resources in which there are plants, wildlife, lakes, springs, and saukang. Saukang is a sacred place to carry out traditional rituals, in the form of tombs and/or other places of special value.

Borong lompoa or Borong karama', is the core zone of customary forest which according to tides, is forbidden/taboo (kasipalli) to enter, or disturbs the vegetation and animals in it, only Ammatoa may enter borong karama' and customary members if there is a ceremony Traditional customs such as (the inauguration ceremony of Ammatoa or Pa'nganroang. Borong Karama' is further separated into eight regions, namely: Borong Pa'rasangeng Irajaja, Borong Pa, rasangeng Ilau', Borong Tappalang, Borong Kunci, Borong Karanjang, Borong Tunikeke, Tuju Erasaya and Borong Pandiang.

According to the belief of the Kajang indigenous people, if someone is not allowed to enter this core zone, then that

person will get lost in the forest, and/or if he has time to leave, his life will be short.

Determination of the Karama forest area is an effort of local wisdom of the Kajang indigenous people in maintaining biodiversity and ecological balance with the surrounding environment. This behavior strongly reflects the spirit of protection, so that water sources, oxygen, preservation of animal habitats, and everything that can threaten ecological damage can be avoided.

Borong Batasayya as a Forest Buffer Zone

Borong Battasayya (Border Forest), is a buffer zone of 'Borong Karama'. The territory of *Borong battasayya* is in the *Pa'rasangeng Iraja* Forest. The path used by Ammatoa and other customary members as a way to enter the *borong karama* for community ritual ceremonies is the barrier between *borong karama* and *borong battasayya*. *Palleko'na boronga* can be found in ten locations, namely; *borong karenglohe*, *borong kalimbuara*, *borong barombong*, *borong pu'dondo*, *borong buki' honey*, *borong buki'a*, *borong sangkala lombo'*, *borong pokkolo*, *borong tamaddohong* and *borong bongki*. *Borong battasayya* is the customary community forest in *Tana Kamase-masea* and in *Tana Kuasayya* which is allowed to take wood under certain conditions.

Ammatoa has the authority to issue permits for the use of forest products. For example, if there is a young family who does not yet have a house, and the material for the pillars of the house is only one or two lacking, he can take wood that can be used. The requirements that must be met are; he is required to first plant twice as many similar trees as he took.

The wood in this forest is only permitted to be taken for the purpose of building public facilities and for indigenous peoples who are not yet able to build houses. There are only a few types of wood that can be taken in this forest, namely *asa wood*, *nyatoh*, and *pangi*, the amount must be in accordance with the needs, then the size of the wood is determined by Ammatoa. Apart from this purpose, it will not be allowed to take wood in this forest.

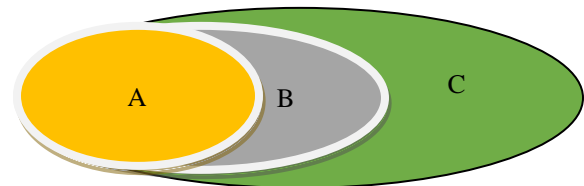
The main requirement when you want to cut down a tree, you must plant a tree as a substitute. If the tree has grown well, you can cut down the tree. If one type of felling is carried out, it must be replaced by planting two trees of the same kind in a location that has been determined by Ammatoa. Cutting down trees is only allowed to use traditional tools such as axes or machetes. In addition,

wood that has been cut is removed from the forest by carrying it on a shoulder, and it cannot be pulled out because it will damage the surrounding plants.

Borong Luarayya as Forest Utilization Zone

Borong Luarayya is an area of utilization of the customary law of the Kajang community and it is a community forest that has not been encumbered with property rights. This forest is located around the customary community garden with an area of ± 100 Ha. From this forest, the community fulfills their needs for wood with the same requirements as when taking wood in Borong Battasayya. The forest area including the Sacred Forest (Borong Karama) and Border Forest (Borong Battasayya) in the customary area is 331 hectares of customary forest and about 60 hectares is community forest area.

Based on the territorial concept of the Ammatoa community, the responsibility for conservating the forest is effectively coordinated by the Ammatoa authorities and fully supported by the community. This eliminates the potential for disturbance forest ecosystems due to management conflicts.



- A. Core Zone (*Borong Karama*')
- B. Buffer Zone (*Borong Battasayya*)
- C. Utilization Zone (*Borong luaraya*)

Figure 1. Zoning System in Kajang Customary Forest

In the implementation of 'Pasang', especially those related to forest management, it is very easy to find in the midst of the Kajang customary community. The Kajang indigenous people believe that whoever violates the "Pasang" (*kasipalli*) will get badness, disease, and even curses to the death of the person concerned.

The community is not allowed to cut down the trees in the forest without permission from the customary leader, among others: Prohibition of taking forest products such as cutting wood, taking rattan, burning bees, catching shrimp and fish, picking leaves, flowers twigs, because if they violate these rules, the community will be charged.

sanctions in the form of; Violations in the community forest, subject to sanctions in the form of whips (Cappa' Babbala'), Cutting tree trunks without permission will be fined Rp. 6,000,000, and cut the middle Rp. 8,000,000, and the tree is Rp. 12,000,000, and the strictest sanction is removing the community from customary lands.

This is the same as Husain B. Sarkawi (2010); Maarif (2012) who state that ecological intelligence is a form of empathy and deep concern for the surrounding environment, as well as a critical way of thinking about what is happening in the environment due to human treatment. Ecological intelligence is formed from public awareness to be wise to the environment. The wise attitude possessed by the community is obtained through a process of continuous interaction and adaptation with the environment and natural resources.

According to their understanding and belief, animals in the forest must be preserved, there are some animals that are prohibited from being taken, namely, shrimp and bees. Especially for bees, because of the indigenous people's belief that bees are expected to be able to protect the forest from human disturbance and bees are considered brothers because their existence in the world coincided with the existence of the first humans, and became an example for humans about the bees' perseverance in trying and being honest in carrying out their duties and only attacking if they are disturbed.

According to Patajai in an interview, 2020, regarding prohibitions (kasipalli) in the forest; *"Injo ri borong karama na borong battasayya tampa' pangadakkang a'nganro, andingingi, passauang. Inni appa'a passala sangging ni gaukan ri lalang borongnga. Angngura na ni kasippalli tabbang kaju, rao doang, tatta uhe, tunu bani? Memang rie Pasang, kaju ilalang tala kulle sulu', kaju pantarang tala kulle antama'. Jari, appa'a passala ni gaukan ri lalang borongnga, nu ni paralluangnga kasangkakanna ni alle ri lalang borong ji. Ibara'na, juku/doang ng ani pake anggada', galampang ni haju jari kaju ilalang ni tabbang, anyikko kaju/parring, uhe ni pake, appasua ki, kantisi bani ni pake. Jari, inni tujuanna, passangalinna ni jaga I borong nga"*

It means; It's the *Karama' Forest* and *Battasaya Forest*, where the rituals of *A'nganro*, *Andingingi*, *Passauang* are held. These four things are always done in the forest. Why is it forbidden to cut trees, catch shrimp, cut rattan, and burn bees? Indeed, there is a "Pasang", that wood in the area may not come out, wood from outside the area may not enter. So, these four things are done in

the forest, all that needs are taken in the forest. For example, fish/shrimp are used for serving *Pangngadakkang*, halls are made of wood cut down in the forest, rattan is used to tie wood or bamboo, and the ritual of *Passauang kantisi* (propolis) is used. So this is the goal, apart from protecting the forest itself.

In another view, protecting the forest is not only in the interest of environmental sustainability, but also to fulfill the needs of traditional rituals, because it is limited by the "Pasang" that wood and traditional ritual needs must be prepared from within the area and they are not allowed from outside the customary area. Local wisdom is a shared view and experience that has become a guide for behavior and practice to meet the needs and challenges of people's lives from generation to generation, so that local wisdom has a more important function in preserving natural and human resources.

Sustainable forests are able to prevent flooding, erosion and support the need for clean water sources, irrigation for rice fields and the maintenance of the microclimate in the Kajang customary area. Although the community does not understand the rules and regulations for the conservation of forest biological resources, in fact the Kajang indigenous people have implemented forest conservation and conservation efforts as "Pasang ri Kajang".

Customary Forests as Tourist Destinations Area

Forest preservation in the Kajang customary area provides the potential for the development of natural and cultural tourism (ethnotourism). The strong influence of the culture and customs of Kajang ammatoa in the form of 'Pasang', has a positive impact on forest sustainability. The 'Pasang' in conservation efforts can be a source of learning that inspires forest management in other areas on a community-based basis. Suansri (2003:14) in Renold (2019) defines community based tourism as tourism that attention to aspects of environmental, social and cultural sustainability.

In the forest area, various types of flora and fauna are allowed to grow naturally. The prohibition of logging and clearing forests provides education for visitors, especially for environmental conservatives. The Kajang customary forest area has the potential to develop environmental education because there is a display of flora and fauna that grows naturally.

Access to the Kajang customary area is relatively good and easy. Vehicles are only allowed to enter the customary

area. Visitors can get to the traditional area by walking barefoot, this impression invites visitors to return and be at one with nature. In the “Pasang” the earth is the motherland, with which we must unite, embodied by walking barefoot.

Indigenous people are very friendly with visitors, sometimes even saying hello in Konjo language when they meet. If they visit his house, they will serve him warmly and unpretentiously. They hold the principle that guests provide sustenance.

CONCLUSION

In the Ammatoa Kajang customary law community, there are ten “Pasang” as local knowledge related to forest management, and it can be divided into three main forms of Pasang, the first is statements and news, the second is recommended, the third is prohibition and sanctions. The following are the types of “Pasang” in forest management, such as taking care of the earth and its contents, as well as humans, the forest and the sky, rivers that originate in the forest, and the existence of water springs originating from trees and originating from their roots, if trees are cut down, it will reduce rain, eliminating the springs, this is a message from the ancestors, four types of prohibitions in the Kajang customary forest area 1). Cutting wood, 2) Cutting rattan, 3) Burning bee nests, 4) Catching shrimp/fish.

The implementation of forest conservation management by the Kajang customary law community can be seen in the forest zoning pattern formed based on the “Pasang”, which includes the core zone “borong karama”, the buffer zone “borong batasayya”, and the use zone “borong luarayya” as a conservation effort of forest.

Forests within the Kajang customary area have the potential for ethno-ecotourism development. In addition to the unique cultural elements of the Kajang customary area, forest management based on community customs is also very unique, so it is very supportive for natural and cultural tourism destinations.

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