

The Dynamics of Modernization Against the Tradition of Kalomba in Tana Toa Village, Kajang District, Bulukumba Regency

Megawaty, Ika Andriani

Communication Sciences Study Program, Faculty of Social and Political Sciences
Makassar Islamic University

ABSTRACT

This study aims to determine (1) the effect of modernization on the traditional traditions of Kalomba in the village of Tana Toa (2) what is the meaning of the tool in the favorite tradition of Kalomba in Tana Toa village. This research was carried out in Tana Toa Village, Kajang District, Bulukumba District. The method used in this study is qualitative with a detailed approach and data collection used is interviews and observations.

The results showed that there was no influence of modernization or changes to the traditional traditions of Kalomba in Desa Tana Toa, Kajang Subdistrict, in the common tradition of Kalomba, each contained a definite meaning or led to good things. In general, culture and customs have not changed at all, but socially, some Kajang tribal communities have changed due to the influence of the surrounding environment.

Keywords: modernization, tradition, custom, Kalomba, Kajang

BACKGROUND

Indonesia is a Unitary State that is full of diversity. This diversity is found in culture, regional language, race, ethnicity, religion, and belief, which is spread from the west to the east of Indonesia. However, Indonesia can unite these various variations under the Indonesian motto "Bhinneka Tunggal Ika," which means different but still one.

Cultural diversity in Indonesia is something that cannot be denied. In the context of understanding pluralistic societies, ethnic groups, the Indonesian people also consist of various regional cultures that are territorial in nature which is from different ethnic groups in the region. With less population more than 250 million people at the end of 2016 where they live scattered on islands in Indonesia. They also inhabit in areas with varying geographical conditions starting from mountains, forest edges, coastal areas, lowlands, rural areas, to urban areas. Relating to the level of civilization of different ethnic groups and communities in Indonesia. Meetings with foreign cultures also influence the process of cultural assimilation to increase the variety of cultures in Indonesia. Modernization and globalization are inevitable, technology and information are developing very rapidly, as if there are no boundaries between countries in Indonesia, both in the fields of economics, technology and information Computers, television, internet, communication satellites, and other sophisticated equipment are also real results of modernization.

It is not surprising that the influence of modernization has now been able to influence the culture little by little that exists in every corner of the Indonesian region. Religion has a comprehensive system, between one element and another element that is interconnected. Therefore, if there is a change in one of the cultural aspects, then other cultural factors will change.

In Indonesia, many forms of modernization have been encountered in various aspects of community life, both concerning agriculture, industry, trade and social culture. An example of socio-cultural modernization in the Kajang tribe, at present there is a clear difference in the lives of the outside Kajang tribe and the inside of Kajang Tribe. Changes in the status of the community have occurred in the lives of the Kajang Tribe. Kajang outside is now far from what we expected.

The Kajang tribe is one of the traditional tribes, located in the Tana Toa Village, Kajang District, Bulukumba Regency, South Sulawesi, precisely around 200 km east of the city of Makassar. The Kajang area is divided into eight villages and six hamlets. But keep in mind that Kajang is split into two geographically, namely Kajang Dalam (Kajang tribe, they are called "tau Kajang) and Kajang Dalam (people who live around Kajang tribes are relatively modern, they are called "people who live around the Kajang tribe who are relatively modern, they are called" tau lembang ").

The outer Kajang area is an area that has been able to accept technological civilizations such as electricity and other equipment related to technology, unlike the case with deep Kajang who cannot take culture, which is why in the Kajang area there is no electricity and other equipment related to technology and not only that if we want to enter the area of the Ammatoa area (inside Kajang) we cannot wear sandals this is

because sandals are made of technology. Not only that, the shape of the Kajang house inside and outside Kajang is very different. In Kajang outside the kitchen and the toilet is located in the back of the house as well as homes in general, unlike Kajang in (Ammatoa area) which places the kitchen and urination in front.

Kajang area is also famous for its customary laws which are very thick and still valid today. They keep away from everything that is related to things that are modernization, economic activities, and government of Bulukumba Regency. Rely on the views of indigenous life that believe.

Administratively Village Tana Toa is located in the Kajang Subdistrict, Bulukumba District, South Sulawesi. About 56 kilometers from the center of Bulukumba city. The area of Tana Toa Village, 331.17 hectares and is divided into two tribes, namely the outer Kajang Tribe and the Inner Kajang Tribe. The Kajang tribe is one of the tribes who live in the interior of Bulukumba Regency. The area is called Tana Toa which means the oldest land. The community is better known as the Ammatoa Kajang community. Ammatoa is a term for their traditional leaders who have been handed down from generation to generation (Heryati: 2013).

The Kajang tribe is still maintaining and preserving the traditions of their ancestors until now is the Kajang Tribe. No wonder when the Kajang Tribal custom area (Tana Toa) in Kajang District is used as a cultural tourist attraction for Bulukumba Regency, which is passed down from generation to generation. So the Kajang Tribe (Tana Toa) is so obedient to their customs that they reject modern life. However, with the rapid development of modernization, it is not impossible that modernization began to touch the Kajang Tribe community (Tanah Toa). No matter how small the changes occur, both changes in the natural/physical environment and social change requires an adaptation of the Kajang Tribe community (Tanah Toa) to the new environment. This also affects the Kalomba tradition in the Kajang Tribe community.

Kalomba traditional tradition for the Kajang tribe is one of the traditional processions which is intended for the children of the Kajang tribe with the aim of eliminating bad luck and hereditary diseases from their ancestors (According to the Descendants of Ammatoa). The Kalomba traditional procession has rules and stages that have existed and been followed by the Kajang Tribe for hundreds of years ago, that is carried out by the family of the child's father or paternal grandparents. The father must plan, providing all the details that will be used during the Kalomba traditional procession, so the traditional ceremony or ritual of the Kalomba is not just done.

From the description above, the author is interested in researching "The Dynamics of modernization on the traditional traditions of Kalomba in the Tana Toa Village, Kajang District, Bulukumba Regency."

RESEARCH METHODS

Types of research

This research is a qualitative descriptive study that describes the "Dynamics of Modernization of Indigenous Traditions of Kalomba in Tana Toa Village, Kajang Subdistrict, Bulukumba District" with the data as they are and explains the data or events with explanatory explanatory sentences.

Place and time

The study was conducted in Tanah toa (Ammatoa) Kajang Subdistrict Bulukumba District. As for the time of this study was three months, namely February-April 2017.

Data source

Primary data

Primary Data is data obtained directly from the respondent (object of research), or primary data can be achieved through questionnaire or observation.

Secondary data

Secondary data is data obtained through data that has been researched and collected by other parties related to the problem of the object of research, and secondary data can be achieved through literature study.

Research Focus and Description

Research focus

The focus of this research is Adat Kalomba in Tana Toa, Kajang Subdistrict, Bulukumba District.

Research Description

The Kalomba custom is one of the traditional traditions that is often carried out by descendants (Ammatoa) or the family of the child's father or paternal grandparents. The Kalomba tribe is carried out with the aim of preventing the child from being afflicted in the future, guarding the customs of the hereditary diseases and keep the child from crying often because it is disturbed by spirits. Until now the Kalomba Adat is still being carried out, as a traditional tradition for generations. Departing from this, the researcher has explored more in-depth information, whether there is an influence of modernization on the Kalomba classical tradition.

Research Informant

Chieftain (Ammatoa): 1 Person

Indigenous Stakeholder (Ammatoa): 2 People

Village Head: 1 Person

Hamlet Head: 1 Person

Kajang community in 5 people

Outside Kajang Community: 5 people

Data collection technique

Interview

The interview is collecting data by giving questions to respondents in the hope of responding to the list of items. In this study, the purpose of the discussion is to find out more deeply about the influence of modernization on the traditional traditions of Kalomba.

Observation

Observation is a process of observing, understanding the patterns, norms and behavioral meanings of a particular object.

Document

The researcher collects data through searching written materials related to research focus in the form of policies, regulations, and others.

Data Analysis Techniques

Data Collection

By collecting data that already existed before and then used as reference material to conduct further research.

Data reduction

That is, the data obtained from the field is quite a lot, so it needs to be recorded in detail. As stated earlier, the longer the researcher goes to the ground, the more significant the amount of data obtained, complex and complicated. For this reason, it is necessary to immediately analyze the data through data reduction.

Conclusion

The initial conclusions raised are still temporary, and will experience change if not addressed at the initial stage supported by valid and consistent evidence when the researcher returns to gathering data, the conclusions expressed are credible conclusions.

RESEARCH RESULTS AND DISCUSSION

Research result

Indigenous Kalomba

Adat Kalomba is a traditional procession that was first carried out from a descendant (Ammatoa) named Bohe Padulu, then carried out by the family of the father of the child or the father's grandparents. The party must plan, provide all the bad things that will be used when the Kalomba traditional procession is carried out, so the Kalomba traditional program has rules and stages and is not just done. Indigenous Kalomba can be done when the child is 40 days after his birth and is not married. According to the belief of the Kajang community, children who have not been in Kalomba usually refuse grandmother's house from the father's side of the child, to the extent that the father of the child comes to the "star" place (for the Kajang star community is a smart person) to find out something or answer. When it is known that the child wants to be tended to mean (food must be provided such as dunpi eja, glutinous sticky rice, roko-roko tikjo, toli-toli, songkolo, cooked chicken). Only the grandmother from the father's side and the procession is over the child wants his grandmother's house from the father of the child. (Ampeng: 2016) The message is from "Akomo sangging angarran-angarrangi kamaen mako ri tangu ri bohe nuh."

The purpose of Kalomba is:

Prevent the child from being poorly hit someday

Take care of the child from hereditary hereditary diseases

Keeping the child does not cry often because of interference by spirits

Not stupid.

The tools used in the implementation of the Kalomba custom:

Incense

The Kajang Tribe community uses it as a tool to deliver prayer to the divine.



Figure 1 Dupa

Coro

The Kajang Tribe community uses it as a base to occupy Kalomba traditional food.



Figure 2 Coro.

Barassa or Ju'ju.

As a tool used to hit a child in the Kalomba.



Figure 3

Barassa or Ju'ju.

Tala

As a tool used for the lattice near the mouth of the child in the Kalomba.



Gambar 5 Tala.

Sulo Sapiri

Used in the Kalomba traditional procession made of candlenut and cotton and then attached to a small



bamboo.

Figure 5 Sulo Sapiri.

Kalomba Traditional Process Implementation

As it is known that the process of implementing the Kalomba Adat was commanded by the Ammatoa Chief or people who understood the implementation of Adat Kalomba technically, for example, Sanro, the Ammatoa Chief then had responsibility for the division of labor carried out by servants or workers who carried out the Kalomba Traditional tradition. Besides, the Ammatoa Tribe Chief is also required to be able to provide guidance and knowledge to the Kajang Tribe as technically implementing the Kalomba Tribe. The Ammatoa tribe chief himself is particularly difficult to know about the ability other than his involvement as the executor in the Kalomba Customary process to complete.

Photo of the Kalomba Traditional Procession

Executing Sauai to Kalomba children who



Figure 6 Sauai

Process of pasompoi kampalo lombo ri bahunna ana-ana ri Kalomba ya.



Figure 7 Pasompoi Kampalo Lombo'

In addition to some of the tools above, as for essential things that need to be considered, especially concerning preparation of ingredients such as cakes and others. The need for utensils must also be utterly complete because the implementation of the Kalomba Customs requires a high concentration value. This was conveyed by the Kajang Tribe community who specifically provided information on how to implement it, starting from the tools and materials used until the process was completed.

The Effect of Modernization on the Traditional Tradition of Kalomba in Tana Toa Village, Kajang District, Bulukumba Regency

The author conducted interviews related to the above material with several parties, namely Ammatoa Tribal Chief, Galla Puto, Ammatoa Customary Transporter, Hamlet Head, Village Chief and Kajang Tribe community in the outer Kajang Tribe community.

The results of the interview with the Ammatoa Tribe Chief explained that the Kajang Tribe community still practiced the Kalomba tradition. The following is the explanation of the Ammatoa Chief regarding this matter:

"It is evident what we see now, that the Kalomba traditional tradition is still practiced by the Kajang tribal community until now as seen, both inside and outside that does not reside in the Ammatoa area because it is one of the very important tradition processions for children. children of the Kajang tribe to eliminate bad luck and diseases from our ancestors. "

(Interview 02 July 2017)

The result of the interview with Mr. Galla Puto about the Kalomba traditional tradition, along with Mr. Galla Puto's explanation of this:

"Kalomba traditional traditions that can do it are two strata, namely the descendants of the Kajang and Karaeng tribes. Kalomba traditional tradition has certain characteristics and goals, and cannot be done just like that, the one who can do the Kalomba traditional tradition is Sanro because sanro who can understand all the procession of the implementation. Because the Kalomba tradition has been around for a long time, and is very obeyed and adhered to by the Kajang tribe community and upholds its customs. Besides the traditional Kalomba tradition performed by the Ammatoa Tribe Chief and the Kajang tribe community, the mahdingin-dingin (ritual salvation) means to have something that has been harvested or used. This tradition is still often done by the Kajang tribe community for generations until now. "

(Interview, 02 July 2017)

As for the results of the interview with the Kalomb Customary Transporters about the Kalomba traditional tradition, here is the explanation of the Ammatoa Customary Transporters regarding this matter:

"Kalomba classical tradition is an indigenous procession that must be done indeed descended from the Kajang tribe, in the Kalomba traditional procession has rules and is not as sick as someone's; the Kalomba tradition must be carried out or obeyed since a long time ago. All aspects of the implementation of the Kalomba tradition are carried out by the descendants of the Kajang tribe in cooperation that has been handed down from generation to generation.

(Interview 02 July 2017)

As for the results of the interview with Mr. Salam and the Head of the Tana Toa Village about whether the Kalomba Traditional tradition is still being carried out in the Tana Toa Village, the following is explained by the Tana Toa Village Chief regarding this matter:

"Kalomba traditional tradition is still carried out until now, the traditional tradition of Kalomba is a ri Kajang pairs that must be carried out from generation to generation, the Kajang tribal people are so obedient and know the meaning of the responsibilities given by our ancestors without being violated at all."

(Interview, 02 July 2017)

As for the results of an interview with Mr. Suharto at the same time the Head of the Tana Toa Hamlet, the tools and materials used in the process of implementing the traditional Kalomba tradition are still conventional or not, along with Mr. Suharto's explanation on this:

"When the Kalomba usual tradition is carried out, the tools and materials prepared are, Coro, sulo sapiri, incense, tala, barassa, and brown sugar and glutinous rice, all are still traditional without any mixture of modern things, tools can be found around the place living in the Kajang tribe, while the material can be obtained in the market with the minimum necessities needed in the Kalomba traditional tradition. The Kajang tribe community has a life of cooperation, compactness, modesty, and simplicity so that the customs that are kept remain the same and there is no difference at all."

(interview, 02 July 2017)

As for the results of meetings with the Kajang Dalam Tribe Society, about whether there has been a modification effect on the Kalomba Indigenous tradition carried out in the Tana Toa Village, the following is an explanation of the Kajang Dalam Tribe Society regarding this:

"Kalomba traditional tradition is a tradition that is still thick with its customs and is still often carried out by the Kajang tribe community, both in the Ammatoa area or outside the Ammatoa area, because of the traditional traditions of Kalomba that have been passed down from their ancestors, in plain the eyes of the process of implementing the Kalomba traditional tradition from the beginning until now are still the same without the influence of modernity, although the influence of modernity from time to time continues to grow as it is now, but with the cooperation of the Ammatoa Tribe Chief and the Kajang Tribe people keep the old tradition, not the slightest touch."

(Interview, July 03, 2017)

As for the results of interviews with the Kajang Tribe community in the area, about the negative impacts and positive impacts that can be taken when performing the Kalomba Traditional tradition, here is an explanation of the Kajang Tribe Society in this regard:

"What can be learned from the Kalomba traditional ritual when done and not done by the Kajang Tribe community, namely.

The negative impact is like sick people, puru ulung naw (head bumps), the positive result is gassing, smooth thinking. "

(Interview, July 03, 2017)

The results of interviews with the outside Kajang Tribe community explained that there were already supporting and inhibiting factors of modernization of the Kalomba traditional tradition, along with an explanation of the outer Kajang Tribe community regarding this:

"As for the supporting elements, namely:

There is contact with other cultures, Shows how to implement the Kalomba traditional tradition with other regions, an open system with an outside area, an attitude of mutual respect for the customs of each region

The inhibiting factors are:

The strong opinion of the community towards the traditional possessed tends to reject new things that will have an impact on the customs that are owned, the slow development of technology, the feeling of being afraid of the outside culture.

(Interview July 3, 2017)

In Tana Toa Village, Kajang Subdistrict, there are two strata of the Kalomba Customary ritual, namely the descendants of the Kajang Tribe and karaeng, who are the original descendants of the Kajang Tribe. The preparations for the implementation were carried out in an interactive way and the way the process was still the same from the past until now. Kalomba traditional traditions have been around for hundreds of years, which were carried out by their ancestors, in the Tana Toa Village, the common tradition of Kalomba is a Pasang Ri Kajang which has to be carried out from generation to generation because they uphold the customs they have.

The equipment and materials used are still traditional without any mix of modern things, tools and materials can yet be found in the Bulukumba region, as for the positive impacts and negative impacts that can be learned when the Kajang Tribe community performs the Kalomba traditional tradition, namely:

The negative impact is like a fool; the puruang is good naw (bumps on his head), the positive result is gassing, thinking fluently.

What is the Meaning of the Tool in the Traditional Tradition of Kalomba in Tana Toa Village?

This is what is used in the Kalomba Indigenous procession as follows:

In the first stage, when the Kalomba traditional procession is carried out the child must cleanse himself ie, ablution. The intentions are carried out, namely "allengereko, allengereko amma nu, father nu, allengere bija-bija nun, ako paka siri ii bijia battu a ri amma nu and ri battu Sir, sir.

Meaning: hear, listen to your parents, your father, your family, and never embarrass your mother and your father.

Coro is as a base for placing Kalomba Indigenous food, and incense rotated three times, namely left and right with the intention to expel evil spirits in the child in the Race. Barrasa is used in the traditional Kalomba procession by hitting the head of a dikalomba three times with the intention to open its mind with good things and to hear. The tunes in the palatto are started with the plan that their way of speaking is polite and kind. Sulo Sapiri (a lamp made from candlenut mixed with cotton and then stuck to the bed) with the intention of being a source of vision and a bright future. After the Kalomba traditional procession was carried out, the food that had been prepared beforehand would be distributed to the Kajang tribe who were present in the Kalomba traditional procession or none, and they believed that the Kalomba traditional tool used had a very sacred meaning and could not change and also had a significant influence on children. Kajang tribe children. Because they are very confident in the Kajang ri pairs and uphold the customs, they have.

Discussion

Similarly, the results of observations and interviews of data obtained from several informants in the Tana Toa Village, Kecamatan Kajang, Bulukumba Regency, about the traditional traditions of Kalomba. Which is an custom that has been adopted by the Kajang Ammatoa Tribe as a form of values and beliefs held by the

Kajang Tribe community. and upholds their traditions. In the adat system implemented, there are no real changes or differences even though many come from outside the area to visit the Kajang Ammatoa Tribe in Tana Toa Village. In the procession of the implementation of the Kalomba Indigenous tradition owned by the Kajang Tribe community, the term siri is coupled with good character and character, although over time many influences or developments in modernity enter every area including the Kajang Tribe in Tana Toa Village. It has been adopted so far by the Kajang Tribe community. However, in the statement of every community in the Kajang tribe, there is little difference between Kajang Dalam and Kajang Luar. According to them, Kajang Dalam in plain view until now still adheres to the teachings of ancestors what they believe.

Although in general the culture of the Kajang tribe in the implementation of the Kalomba traditional tradition does not experience modernization or change in Kajang District, but there are several inhibiting factors or changes in this region. For example transportation facilities and infrastructure and "cultural" barriers. Rooted ideology by some people in the village of Tana Toa less accepting "new things." Whereas every development effort carried out will lead to "new things" as a logical consequence that cannot be avoided. These rejections are closely related to the system of cultural values of their rules.

Nonetheless, in the process of growing the Tana Village, Kajang Sub-district as a whole, from year to year shows an ascending graph. The urge of modernization and the awareness of the moderate community to improve their standard of living and quality of life, gradually bring change. Slowly but surely, cultural barriers in a certain extent begin to soften, in contrast to the picture of the community of Tana Toa Village, Kajang District, half a century ago. The most explicit indication of the existence of the evolutionary movement against the old cultural values will improve the income per capita of the population. If in the past they rejected extremes of everything that was foreign, now that it has diminished. They started to vary the types of livelihoods (in certain seasons) there were those who came out of their area to become laborers, traders or even some of them became members of the abri, entered college or become a teacher. Also, finally leads to the softening of the "cultural" barrier.

Some of the Kajang tribal people have several reasons. Except for the idea of helping in the fields or fields/gardens, looking for firewood, herding / choosing animals. The other cause for concern is the "change in attitude" of the Kajang tribe due to "influence" around their environment. Especially for the Ammatoa community, the "change of attitude" that can occur can "tarnish" obedience to the tide and cause the entry of "things that are not true" as indicated in the tide. Fur tansing. The tansing is "skin not skin. Sound is not sound".

So the tide warns the security community not to accept/incorporate into their territory anything that never existed before. It can also be interpreted as a message not to take something without careful consideration (ako kaitte-itte ri saha cinde tappanging, ri caula ta jungle). (Yusuf Akib 2003)

That is a little explanation about change or modernization in Tana Toa Village, Kajang District, which is happening now. However, we cannot state in detail that the culture or customs in the Tana Toa Village in Kajang Subdistrict will not change, but we can see from now onwards whether there will be a change later. However, in general, we can say that the Kajang tribe community has little change or modernization from before.

So customs in people's lives can be interpreted as follows:

A group of people who live with certain traditions and cultures, pre-existing customs, which are not affected by the changing times, because they feel enough with the life and livelihood, they live as fast as any cultural evolution on it.

People whose lives still adhere to the old customs they have, what is meant by traditions here is the existence of a rule that includes all cultural concepts in which there are rules for human behavior and actions in living life.

The role of the Ammatoa Chief is needed to maintain and penetrate a tradition as a valuable asset for the State and Nation so that it can become a custom on a larger scale so that later it can be preserved and passed on to our children and grandchildren then as the generation from the previous. Ammatoa Tribe Chief and Tana Toa Village Chief, Kajang Tribe agencies and ranks are expected to cooperate so that the customs adopted are not easily copied or even taken by other Regions or Countries that are always eyeing these precious cultural assets as inheritance from their ancestors.

As for dealing with common issues:

Preventing extinction of customs

Maintaining noble values and supporting the establishment of order, harmony, peace, solidarity, and social welfare

Supports (not anti) customs processes in society.

The Kalomba traditional tradition commonly practiced by the Kajang tribe is a habit that is continually being carried out, so that the habits that are made into the principle of living in a community are compact, humble, and have a simple life. The pattern of life that belongs to the Kajang tribe which is used as a principle is finally as values that are mutually agreed upon and believed to be right in regulating the lives of its people.

According to Hadikusuma, Hilman 1992: 23. The sources of customary law are as follows:

Customs or habits are a tradition of the people

Traditional community culture

Original Indonesian rules and culture

Feelings of justice that live in society

The Kajang Tribe community has a good relationship between the community and the others or migrants, the solidarity that is owned or can be seen from the ability to collect the indigenous population of the Kajang

Tribe community in Tana Toa Village or the migrants of Tana Toa Village who have Kajang Tribe descent, even though they are outside the area. Every event held in the village they will return to their hometown to gather with their families also if they travel a great distance to arrive at Tana Toa Village. Kalomba Indigenous Tradition is very strong and close in the Kajang Tribe community to be carried out.

CONCLUSION

Conclusion

The results showed that there was no change or modernization of the implementation of the Kalomba traditional tradition in Tana Toa Village, Kajang Subdistrict, Bulukumba Regency. Although the development of modernisation continued to develop over time. Kuku Kajang is a tribe that still adheres to its traditional rituals. There have been many tribes in the interior who abandoned the ceremony. Kuu Kajang is also a tribe that is very unable to accept change even though only a little. They consider change to violate customary law made by their grandmother. However, generally about culture or customs can be said to have changed completely, but some social changes in the Kajang tribe have occurred even though there were no changes due to the influence of the surrounding environment.

Suggestion

As citizens of the South Sulawesi community, the Kalomba traditional tradition should be maintained, because there are many positive things in the culture. Among them is opening the mind with good ideas and listening, making the child way of speaking politely and well. The government of Bulukumba should participate in preserving the culture of the Kajang Tribe (Kalomba traditional tradition). The Kajang Tribe community must keep everything that God has provided in nature. By knowing the very simple habits of the Kajang Tribe, we also cannot be greedy in nature. As well as introducing the Kajang tribal tradition to the general public to be a tourist attraction.

LITERATURE

Books

- Al-Kamis, 2013. *Al-Quran Darus Sunnah*. Makassar
- Abdullah, Taufik, (ed) 1983. *Agama dan Perubahan Sosial*. Rajawali, Jakarta.
- Badan Pusat Statistik Indonesia 2016. *Indonesia Dalam Angka 2016 (Indonesia)*. Indonesia. BPS Indonesia
- Bewa Ragawino, S.H., M.Si., 2009. *Pengantar Dan Asas-Asas Hukum Adat Indonesia*. Fakultas Ilmu Sosial Dan Ilmu Politik.: Padjadjaran, Universitas.
- Fauzi, M.Latif. 2007. *"Hukum Adat dan Perubahan Sosial"*.:Jakarta, Universitas
- Garna Y. 1993. *Masyarakat Baduy di Banten, dalam Masyarakat Terasing di Indonesia*. Jakarta [ID]: Departemen Sosial dan Dewan Nasional Indonesia untuk Kesejahteraan Sosial dengan Gramedia Pustaka Utama.
- Hadikusuma, Hilman, Prof., S, H., 1992. *Pengantar Ilmu Hukum Adat Indonesia*, Bandung, Mandar Maju.

- Herdiansyah, Haris. 2010. *Metodologi Penelitian Kualitatif untuk Ilmu-Ilmu Sosial*. Jakarta: Salemba Humanika.
- Lubis, Lysna dkk. 2010. *Bahan Ajar Ilmu Sosial Dan Budaya*. Jakarta : Universitas Negeri Jakarta.
- Nurdiansah. 2014. *Pemilihan Dan Peranan Kepala Adat (Ammatoa) Dalam Masyarakat Hukum Adat Kajang Dalam*. Bagian Hukum Perdataan Fakultas Hukum.: Makassar, Universitas Hasanuddin.
- Mulyana, Deddy, 2008. *Ilmu Komunikasi*. Suatu pengantar. Cet ke-8 Bandung: PT. Remaja Rosda Karya.
- N n. 2015. *Pedoman Penulisan Skripsi*. Fakultas Ilmu Sosial Dan Ilmu Politik.: Makassar, Universitas Islam Makassar
- Rezky Eka Fauzi. 2014. *Pengaruh Modernisasi Terhadap Kehidupan Sosial-Budaya Suku Baduy*. Fakultas Ekologi manusia.: Bogor, Institut Pertanian.
- Setiadi, Elly M. dkk. 2005. *Ilmu Sosial Dan Budaya Dasar*. Jakarta: Prenada Media Group.
- Stewart, L. 2010. *Konsep Komunikasi Antar Budaya*. Yogyakarta: UGM-Press.
- Sunarti. 2014. *Kompilasi Hukum Adat Di Desa Tangkulu Kecamatan Bontoramba Kabupaten Jeneponto*. Fakultas Ilmu Sosial Dan Ilmu Politik.: Makassar, Universitas Islam Makassar
- Sugiono. 2011. *Motodo Penelitian Kuantatif, Kualitatif dan R&d*. Bandung: Alfabeta
- Soepomo, R, 1966. *Bab-Bab Tentang Hukum Adat*. Jakarta, Universitas.
- Yusuf, Akib. 2003. *Ammatoa Komunitas Berbaju Hitam*. Makassar

Internet Searching

- Heryati, 2013 (Online), (<http://www.ssbelajar.net/2013/suku-Kajang.html>).
- <http://www.lusa.web.id/komunikasi-antar-pribadi-interpersonal-communication/>
- Aziz, 2008 (Online). (<http://www.ssbelajar.net/2013/suku-Kajang.html>).
- Widyasmoro, 2006. (<http://www.ssbelajar.net/2013/suku-Kajang.html>).