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The Practice of Local Wisdom of Kajang People to Save Forests and Biodiversity: A Cultural-Based Analysis

F Rahman¹, A M Akhmar¹, M Amir¹, and Tammase¹

¹English Department, Hasanuddin University, Indonesia

E-mail: apriheri@yahoo.com

Abstract. This article review focuses on Kajang Ethnic, a local wisdom-based strategy, to study the practice of local wisdom to save the forest and its biodiversity. The perspective of the study is to discuss the object in a cultural-based analysis. All about the discussion is to see how to Kajang people to maintain their socio-environment that is Forest. For Kajang People, the forest is like a 'mother' must be respected and protected. The objectives of discussion are: 1) to explain the relationship between world view and the nature of community commitment to social norms, 2) to find out the Kajang people strategy to treat forests, and 3) to reveal the fundamental reasons for Kajang people in protecting their forest. The approach used in this study is a cultural-based study that relies on two sources, namely mythical and library sources (an anthropolinguistics studies). The results of the discussion show that Kajang people are very obedient to their social norms, and that one is part of the social norm is the problem of forest protection. The rules of forest management are contained in the Install Ri Kajang. The implication of this study is the growth of new awareness for readers to adopt relevant aspects that can be applied in their own environment, and readers' understanding of the Ethnic Kajang's perspective on forest management.

1. Introduction

There are three communities in South Sulawesi who treat their natural life wisely and make the maintenance of their environment as a part of their culture, namely the Bajo ethnic, they take care of the marine and coastal environment, Dentong people, protecting the mountainous areas where they garden [1], and Kajang ethnic guard their forest for a lasting preservation

Kajang ethnic (from now on referred to as Kajang people) is one of the ethics that live privately in South Sulawesi, precisely in Bulukumba Regency. It is about 139 km away northern from Makassar. Makassar is the Capital City of South Sulawesi. The population of Bulukumba Regency is generally Bugis Ethnic with the language used is called Bugis Language. Following Makassar Ethnic that supposed to be a part of this ethnic is Kajang people. The Kajang people live in Tana Toa (the Old Land) that is located about 60 km from the central administrative government of Bulukumba. The Kajang people claim themselves as the oldest community in South Sulawesi.





Figure 1. Map where Kajang People Located

In fact, in addition to the majority of the population of the Bugis tribe, the other part is the tribe of Makassar and the other part is the Kajang tribe. This tribe is known as a minority group that lives isolated in a forest area which is approximately 729 hectares [2] or more than half (55%) of the village area.

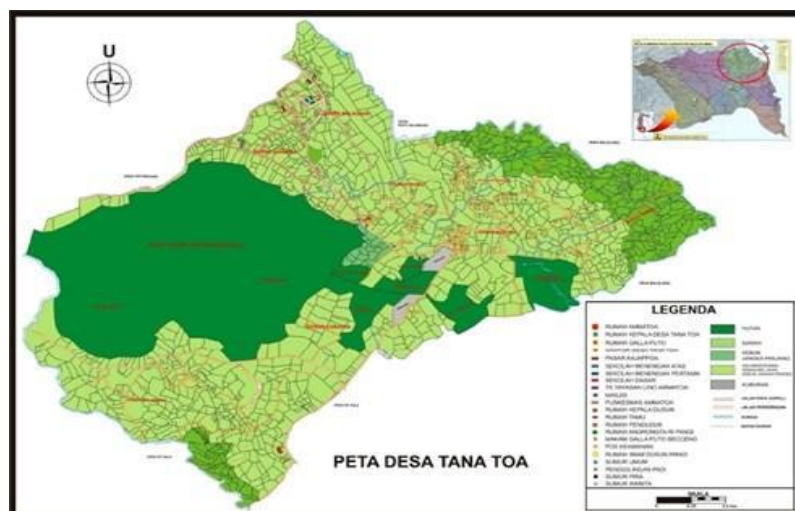


Figure 2. Map of Kajang Forest

The area of Tana Toa Village is 1,820 ha, consisting of 9 sub-villages. They are 1. Balagana, 2. Jannayya, 3. Bantalang, 4. Pangi, 5. Sobbu, 6. Balambina, 7. Benteng, 8. Lurayya, and 9. Tombolo''. This area was bordered by four villages, as the result of Tana Toa Village extension in 1995, namely: Batunilamung Village in the north, Bonto Baji in the south, Pattiroang in the west, and Malleleng in the east.

The nine sub-villages mentioned above, seven of them are situated inside the (customary area), where the others are located outside the area, namely the Dusun Benteng and Dusun Jannayya. There is no documented evidence was found when this ethnic group began to occupy the forest area. The area (region), of which the local community is called it Tana Toa (the Old Land). This region is headed by a local leader named Ammatoa.

Aside from being a respected traditional leader by his people, Ammatoa is also the holder of the highest customary law in its territory. Everyday Ammatoa leads his people by carrying out the customary law contained in the Pasang Ri Kajang (The unwritten law of Kajang). Kajang people's adherence to

forest preservation, for example, is a strong proof of how strong Kajang people maintain their social norms reflecting in their daily life activities.

2. People and Their Environment

Kajang People in their cultural view, the forest is the life, a forest is a place of refuge, the forest is a place to make a living, the forest is a place to build a family, forest is a place to grow their children, so the forest is everything. They inherit a cultural expression that is fundamental to forest conservation, namely *Anjoboronga Angkotai Bosia* (literally means jungle calls rain). The expression means that the forest calls for rain. No forest indicates there is no water. The Kajang customary community maintains and protects the ecosystem of the forest area until it is maintained in relatively stable and sustainable conditions.



Figure 3. Kajang Forest and Biodiversity [3]

The Kajang community believes that the forest as an earth organ functions to balance the rainy and dry seasons. Without this balance, biodiversity is disrupted. The biodiversity is also very important in supporting the entire ecosystem; air quality, climate, carbon dioxide uptake, water purification, pollination, and erosion prevention. If the forest is poorly maintained, the rain will decrease, the springs will dry up, and so on, that is the local knowledge for Kajang people. In *Pasang, Ri Kajang* implies that “*Punna nitabbangi kajua ri boronga Ang’ngurangi bosi, appatanrei tumbusu*” means that if the wood is cut down in a forest area, it will reduce rain, and eliminate springs. This logic maintained by Kajang people inherited from generation to generation.

The Kajang customary community has a customary rule called Patuntung in managing and maintaining the functions and territory of the forest. This is inseparable from the belief of the Kajang customary community that the forest is an inseparable part of human survival. The Kajang custom in daily life maintains the pattern of life by saving natural resources, carrying out a simple lifestyle, which he calls kamase-mase (unpretentious), and always maintains environmental balance. In *Pasang Ri Kajang* stated “*Katutui ririe’na, rigentenganna tala tabbua palaraya*, which means maintaining [something] well as long as there is still, before the arrival of the crisis or famine hit.”



Figure 4. The Forest of Kajang [4]

In carrying out daily life, indigenous people hold tightly to the teachings of their ancestors called "Pasang Ri Kajang" which means a message of Kajang. The teachings of the '*pasang*' proved to be very effective and strategic in preserving forests. As the customary leader, Ammatoa divides the forest into three parts, namely, 1) "hutan karama'ka" (the sacred forest), 2) "hutan batasayya" (border forest), and 3) "hutan laura" (public forest). *Karama'ka* forest is a heritage forest and belongs to a customary government. Except for the activity ritual, all activities are prohibited in this area, especially cutting down trees. This forest is very highly protected. Furthermore, *Batasayya* forest is a forest where several types of trees can be felled under Ammatoa's permission and wood taken from the area is only for building public facilities, and for houses the have not people, and finally, Laura forest is a controlled forest. And managed by the people but customary law still applies. All three have functioned as forest control and become a part of local wisdom in managing forests.

3. Objectives of the study

The objectives of discussion are formulated as follows: 1) to explain the relationship between world view and the nature of community commitment to social norms, 2) to find out the Kajang people strategy to treat forests, and 3) to reveal the fundamental reasons for Kajang people in protecting their forest. These three goals will be answered by tracing the Kajang people's cosmological views based on library resources that are reachable and reliable

4. Challenge of Forest Conservation for the Kajang People

For Kajang people, the development that does not consider forest safety is futile and useless. Forests are a source of life and livelihood. The challenge of forest preservation for the Kajang people, it likely comes from external factors, such as government policies on forest function diversion, economic plantation grabbing, and some government policies that harm them.

Internal challenges are hardly found, except for incidental cases carried out by residents accidentally. Kajang people strongly obey the law. They are more obedient and believe in social sanctions than formal ones. One example of social sanctions is that they are isolated in their daily lives.

Violations of unwritten rules contained in the *Pasang Ri Kajang* by the customary council has been determined in the form of fines, for example, those who are caught cutting down trees without Ammatoa's permission will be fined. But this sanction almost never materialized because Kajang people were very law-abiding, and respected to Ammatoa's leadership. Forests for Kajang people have their meaning about their spiritual life. Forests cannot be damaged, and there are severe sanctions for anyone who violates.

Table 1. Cultural statements of Kajang People for Jungle Preservation

No	Forest Classification	Prohibition/Ban	Remarks
1	hutan karama'ka (the sacred forest),	No one allows to cut down trees and do any activities	Ritual activities is the exception according to Ammatoa's rule
2	hutan batasayya (border forest)	It is forbidden to cut down trees except with Ammatoa's permission	Wood taken from the area, with Ammatoa's permission, only is for public facilities, as well as to build house for the haven't
3	Hutan lura (public forest)	It is forbidden to cut down trees and wood for any purpose unless there is agreement from Ammatoa	Fines for violations in this region are similar to <i>hutan batasayya</i> fines

Violations of the lura forest (No.1) are the same as the border forest sanction (No.2), however, in addition to fines, the person who committed the violation (No.3) is also subject to customary law in the form of exclusion that applies to all his family until the seventh generation [4].

Ammatoa's policy for felling trees as referred to in Forest classification No. 2 and 3, so that everyone who cuts trees, must plant trees at least a number of trees that are allowed to be cut down. This is one of the practices of local wisdom of Kajang people to save their unique forests and biodiversity and uniques for forest preservation.

5. Local Wisdom of Kajang People

The Kajang people are one of the ethnic groups living in the countryside of Bulukumba Regency named *Tana Toa* which means the oldest land. Named Tana Toa because people believed the area was the oldest and was first created by God on this earth. For Kajang people, the Tana Toa is considered an ancestral land.

As ancestral land, forests as their home may not be damaged, and severe sanctions are available for anyone who violates. Formal sanctions may be relatively countable, but moral sanctions are far more frightening. According to [5], sanctions for violations of the forest have been agreed orally. [6] mentions the importance of forests for the Ammatoa Kajang indigenous people can be seen from 83 items of chapter related to the importance of protecting the forest. *Pasang Ri Kajang* itself is an ancestral message that has been passed down from generation to generation as an unwritten law, which is known and conveyed by Ammatoa as the highest spiritual leader in this indigenous community.

The Kajang people have an informal institutional structure in which all individuals who have a position in the structure are obliged to carry out the mandate honestly, firmly and consistently. Their leader is called Ammatoa. Ammatoa is obliged to safeguard the whole life of Kajang people based on what is contained in *Pasang Ri Kajang*. In order to show how the Kajang people postulated their rule implemented in daily life, this study raises some cultural statements of Kajang people for forest preservation. Some examples of cultural statements are presented below

Table 2. Some Cultural statements of Kajang People for Jungle Preservation

No	Cultural statements	Conceptual Meaning
1	<i>Jagai linoa lolloboneanna nasaba injo boronga pallekona linoa</i> ',	We must save the forest since it is the blanket [soul] of the world.
2	<i>Punna nitabbangi kajua ri boronga Ang'ngurangi bosi, appatanrei tumbusu</i>	If the trees are cut in the forest, they will decrease the rainfall and loses the spring

3	<i>Katutui ririe'na, rigentengang tabattuna palaraya</i>	Keep the sustainability of the forest before drought comes
4	<i>Anjoboronga Angkotai Bosia</i>	The forest observes the rain
5	<i>Anjo borongna iya kontaki bosiya, Nasaba konre mae anre' pangairang, iyaminjo borongna selaku pangairang, nasaba iya nakabattui bosi.</i>	Forest is the one that contacts the rain because here there is no irrigation, then the forest functions as irrigation because the forest causes the rain to fall.
6	<i>Iaminjo boronga topena Linoa</i>	Forests are the lungs of the world
7	<i>Jagailalo linoa lollong boronga ka boronganjo angkonta i bosiya naappattimbo lamung-lamung “</i>	Keep the earth and forest since forest absorbed the rain and fertilize the plants.

As it should be, Kajang people maintain a balance of all aspects of life on this earth, including forest management. Forests for Kajang people are everything. Where they were born, where they were raised by families, where they sought livelihood, and there they also died and were buried. The Kajang people adhere to customary law as a guideline and order in their lives. They arrange and organize the forest as a space of life. The context of spatial planning in question is not only related to the physical (structuring of the pattern of villages and housing) but also the human aspect which is certainly very influential on spatial planning. To make the moral messages of *Pasang Ri Kajang* become the ideology for Kajang people, all cultural expressions are embodied in the practice of everyday life. The expressions are full of meaningful symbols. The symbols are always related to local wisdom to manage the environment, especially forests. In *Pasang Ri Kajang*, Kajang people align themselves with the environment and nature, as implied in their cultural perspective. "Whoever destroys the forest means he destroys himself" and all aspects of his life.

6. Conclusion

Overall, *Pasang Ri Kajang* contains 83 postulated teachings related to the importance of protecting the forest. The moral teaching of the *Pasang Ri Kajang* related forest preservation is a form of local wisdom inherited from generation to generation by Kajang ancestor's people. The ancestor had established unwritten laws. The Ammatoa, as the highest spiritual leader in this indigenous community, adheres to this principle and is applied indiscriminately from generation to generation.

Throughout their lives, Kajang people practice local wisdom to save their forest and it has its biodiversity. The Kajang people are a community that loves nature, especially forest and its biodiversity. The love of the Kajang people for the natural environment always keep in their mind because they consider the forest is like a mother that must be respected and protected. Their fundamental principle, if humans protect the forest, the forest will protect humans.

Last but not least, there are three important points have been answered in this study, namely the relationship of the world view and the nature of Kajang's obedience to social norms. This is reflected in their belief that the forest is like a mother that must be protected and protected. The existence of social sanctions against violations, such as isolating someone from social interaction is a powerful strategy that applies to Kajang people in caring for the forest. This is supported by the nature of Kajang people who are more afraid of moral sanctions than formal sanctions so that they jointly protect the forest and its biodiversity. The presence of Ammatoa as a charismatic leader who is respected and respected by all citizens. This is the fundamental reason for Kajang people to maintain their forest sustainability.

The implication of this study is the growth of new awareness for readers to adopt relevant aspects that can be applied in their environment, and readers' understanding of the Ethnic Kajang's perspective on forest management. To maintain the cultural message in *Pasang Ri Kajang*, Kajang people must pass on the spirit of it from generation to generation. All of this can be done since they believe that to save forest is to save life.

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