



## Existence of the Indigenous Community Ammatoa Kajang

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### ABSTRACT

The aim of this research is to determine the existence of the Ammatoa indigenous community within the Kajang society and to identify the factors influencing the existence of the Ammatoa indigenous community within Kajang. The method employed in this research is descriptive method involving observation, interviews, and documentation. The results of this research indicate that in the life of the Ammatoa indigenous community in Tana Toa Village, there are several aspects demonstrating the existence of the Ammatoa indigenous community, namely economic, legal, educational, and cultural aspects within the community. Furthermore, the factors influencing the existence of the Ammatoa indigenous community within Kajang include adaptation factors, goal achievement factors, integration factors, and norm/value factors. The presence of the Ammatoa indigenous community is inseparable from their beliefs, as evidenced by the principle of tallasa kamase-masea (simple living) embodied in the pasang ri kajang. The Ammatoa indigenous community upholds all forms of tradition that have existed since ancient times.

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## INTRODUCTION

Currently, the influx of Western culture increasingly influences the behavior of Indonesian society [1]. This phenomenon enhances children's understanding of the heritage, culture, and local wisdom of the Kajang community in Bulukumba, South Sulawesi, which is preserved by the Kajang community [2]. Local culture is a product of past culture that should be used as a guideline in daily life. Despite having local value, its values are considered universal [3]. One of them is the Kajang indigenous community, which exists as a traditional institution in a society that still lives independently, traditionally, and uniquely. The uniqueness of this indigenous community lies in its ability to preserve strong customary ties [4]. Although the Kajang indigenous community generally follows the development movements promoted by the government, they pay less attention to existing developments. The government does not neglect it; on the contrary, they insist on upholding customs and social order determined by Pasang norms [5].

According to Disnawati, Pasang is a traditional knowledge system of the Ammatoa community whose teachings are believed to originate from Turi'e A'rana (God) and have been passed down from generation to generation since the first generation of Ammatoa [6]. (Tau Mariolo) and must be practiced by all members of the Ammatoa community [7]. Ammatoa is a philosophy of life passed down orally to future generations. The sign of obedience to the content of Pasang is living in a simple condition known as the "Kamase-masea"

lifestyle in the local language. The essence and core of Pasang are living simply and surrendering to simplicity. Furthermore, Usop adds that Pasang is knowledge and experience about various aspects and intricacies of life passed down by their ancestors, which are then orally transmitted from generation to generation. Therefore, Pasang can be said to be dynamic knowledge, although in some of its messages, there is still a static impression [8]. Pasang is an oral message passed down from generation to generation from ancestors containing messages, mandates, guidance, demands, and warnings. Pasang represents a way of life of the Kajang indigenous community that must be obeyed and practiced [9].

In daily activities, the attributes worn such as clothes, trousers that almost touch the knees, sarong, robes, headbands worn by men (Passapu), all of which are "black" in color, using horses as a means of transportation, social interaction protocols, environmental treatment protocols, and religious actions, are all distinctive. [10]. The Kajang tribe community mostly works as farmers, with some also engaging in gardening, as the Kajang dalam area has several fields and gardens, making it very possible for the Kajang Ammatoa community to choose these occupations for their daily livelihood. In terms of education, some of the Kajang dalam community have received education, but due to the lack of educational institutions or school buildings in Tana Toa Village, they have to leave the customary area to continue their education. The limitations of facilities and infrastructure also hinder them from continuing their education. This is an indirect result of self-isolation from the outside. Therefore, the value system they adhere to includes a number of prohibitions or taboos, which if not followed, can lead to disasters or unwanted occurrences. The deliberate attitude of isolating oneself in order to avoid actions that are not in line with ancestral messages, in the Konjo language, is stated as: "Ako Kaitte-itte ri sahacinde tappanging, ri caula ta'timbarimba", meaning "to avoid actions or deeds that are not paired". The Ammatoa community prioritizes a humble life in this world to obtain wealth from God in the future, which is called the principle of "Kamase-masea" [11]. The life of the Ammatoa community can be seen from various aspects such as economic, legal, educational, and cultural aspects, which still remain sustainable amidst the increasingly modern era.

There is a community group that still firmly holds onto its traditions, maintaining patterns born from the cultural heritage values of their ancestors and showing a tendency to resist, or even reject, changes that have dimensions of modernization [11]. The Ammatoa community is one such group, where they are less receptive to new things from outside that they have never heard of or known from previous generations. Their attitude and mindset in facing life are oriented towards submission and accepting their fate as it is [12]. The Kajang community (Ammatoa) still lives with the beliefs based on the teachings of their ancestors. The Kajang community deeply adheres to the culture and traditions of their ancestors. Amidst rapid globalization, such as: not using footwear, not using two-wheeled and four-wheeled vehicles, and still using oil lamps for lighting. The Kajang dalam tribe includes all communities living within the Kajang dalam area, while the outer Kajang community consists of those who have assimilated with globalization and have felt its impact.

## METHODOLOGY

This research utilizes a qualitative approach, which focuses on understanding social phenomena from the participants perspective in a descriptive manner. In other words, this method emphasizes research that provides a clear and factually accurate portrayal of the field. Qualitative research aims to obtain a comprehensive understanding of a subject according to the perspectives of the individuals being studied [13].

## RESULTS AND DISCUSSION

### **The existence of the Ammatoa custom in the Kajang Dalam community**

The existence of the Ammatoa Indigenous Community within the Kajang dalam community in Tana Toa Village, Kajang District, Bulukumba Regency. The Life of the Ammatoa Indigenous Community The Kajang community is known as the Ammatoa indigenous community. The Ammatoa community is a group that is less receptive to new things that have never been heard or done before. The Ammatoa community is easily recognizable because it shows characteristics that differentiate it from other community groups, such as clothing, house design, and so on, which are used as attributes easily recognized by others. The Kajang community (Ammatoa) is divided into two regions: the Kajang dalam region (ilalang embaya) and the Kajang luar region (ipantarang embaya). This division is based on the regulations that apply within the Kajang community. The Ilalang embaya region is an indigenous area that cannot accept new things with a modernization flavor. People in the indigenous area live their lives based on what their ancestors did in the past. They believe that what their ancestors believed is good and will continue to be inherited from generation to generation. That is why the Kajang dalam community (ilalang embaya) limits themselves from new things.

The Ammatoa community's self-restriction from external influences is also evident in the attributes they use, as clarified by "Amma," the traditional leader within the Ammatoa community. He emphasizes that anything modern is not allowed to be brought into the Ammatoa customary area. For instance, in terms of lighting, they still use oil lamps, and for transportation, they rely on their own physical energy by walking or sometimes using horses. They also do not wear footwear and only wear black and white clothing, believing

that these two colors symbolize purity. The customary area maintains its firmness according to the regulations outlined in the pasang ri kajang, adhering to a simple way of life because they believe that simplicity leads to a less complicated life, and life in this world is temporary [14].

### **Economic Aspects**

The Ammatoa community fulfills their daily life needs by relying on nature, working as farmers both in the fields and rice paddies. They rely on nature for their sustenance, using human and animal labor to meet their needs. This reliance on nature is why they highly value the environment. Furthermore, the Ammatoa community still employs traditional methods in farming both in the fields and gardens (farms). They use water buffalo or cows for plowing the fields and horses for transporting their harvest. Traditional farming tools like the hoe are still utilized. In rice farming, they are only allowed to plant rice once a year, in accordance with the rules set in the customary area outlined in the Pasang. The agricultural system within the Ammatoa area is governed by Galla Pantama. The persistence of farming as a livelihood demonstrates that the community upholds the rules and prohibitions within the Ammatoa customary area.

### **Legal aspects**

In the life of the Ammatoa community, there are regulations that govern their society, namely state law, religious law, and customary law, which are upheld and trusted by the local community, all of which adhere to the principle of pasang ri kajang. The religious law referred to is "patuntung," which is generally a belief inseparable from pasang, where its essence guides humans to do good, uphold honesty, and live simply, as taught in pasang. "Patuntung manuntungi, manuntungi kalambusanna na kamase-maseanna, lambusu', gattang, sa'bara nappiso'na" [15]. It means: "demanding honesty, patience, firmness, simplicity, and submission in living one's life".

Similarly, with Regional Regulation (PERDA) of Bulukumba Regency No. 9 of 2015 concerning the affirmation, recognition of rights, and protection of customary rights of the Ammatoa Kajang community. Similarly, with Regional Regulation (PERDA) of Bulukumba Regency No. 9 of 2015 concerning the affirmation, recognition of rights, and protection of customary rights of the Ammatoa Kajang community. Furthermore, there is customary law that applies within the Kajang community. For generations, the Ammatoa community has been deeply committed to environmental preservation, and one of the provisions in the Kajang customary law related to environmental preservation is "appai passala talakkulle niganggu ilalang borong," which includes: (1) prohibition of logging, (2) prohibition of hunting, (3) prohibition of fishing, and (4) prohibition of burning. These are the four activities prohibited within the customary forest area: (1) logging of any kind of timber is prohibited, (2) harvesting rattan is prohibited, (3) burning beehives is prohibited, and (4) catching shrimp in rivers within the customary forest area is prohibited. If any community members violate these rules, they are fined Rp. 12,000,000 rupiah for each violation. This illustrates how strong and stringent the forest protection is in the Ammatoa customary area.

In addition to the customary law mentioned above, customary law also applies to uphold justice within the community, such as in cases of theft, unauthorized logging by the Ammatoa, adultery, and others. Within the Ammatoa customary area, there are several customary laws used to prove the perpetrators of theft through traditional rituals, namely: Attunu Passau is a form of ritual to curse the perpetrators for offenses like theft, or for not admitting their guilt. However, conducting this ritual involves a lengthy process as it requires at least three rounds of deliberation (abborong) to spread news of the incident, and if there are no confessions, then the ritual is reluctantly carried out. Possible outcomes for the perpetrators include curses such as leprosy, swollen abdomen, insanity, or even death [12].

Patunra (oath) is performed when there is someone suspected of wrongdoing. The person suspected is summoned by the Ammatoa to be questioned, and the Ammatoa, in this case, has the ability to discern if someone is lying. The Ammatoa asks questions while observing the behavior of the person being questioned. If the Ammatoa detects deception and the person refuses to confess, then the person will be subjected to the oath. [16].

Attunu panroli (burning of the crowbar) is a tool and process to reveal the truth directly. It is done when a wrongdoing occurs in a certain place and there is a clear suspicion but no one admits to it. In this case, all residents around the incident, including the suspected individual, are gathered, and the burning of the crowbar ceremony takes place.

### **Educational aspect**

The Ammatoa community, renowned for all its local wisdom, is certainly not exempt from education, although it is widely known that their access to education is still very limited. However, over time, education has become less foreign to them as long as it complies with the prevailing rules. For instance, the elementary school located near the entrance gate of their customary area is slightly different from typical schools, as evident in their attire. They wear black and white school uniforms, whereas elementary school uniforms are typically white and red. Those who have received education strive to maintain the prevailing customs rather

than bringing influences that might shift the existing values within the community. Those who choose to pursue higher education, even with the considerable distance, may reside outside the customary area. This principle remains the guiding principle for the community, as their existence continues to be recognized. Regardless of their achievements, the community continues to respect the rules within the Ammatoa customary area and uphold the principles of pasang ri kajang.

### Cultural aspects

The Kajang dalam community (Ammatoa) has its own unique culture that has existed since ancient times and still persists to this day. This culture can be seen in terms of language, beliefs, clothing, house architecture, funeral rites, marriage practices, and penalties for violating Kajang tribe customs.

The enduring culture can still be observed in terms of language, as the local community uses the konjo language as their means of communication. In their way of life, they have distinctive attire, characterized by wearing solely black clothing from head to toe, including the headband (passapu'), shirt, and sarong, which are distinctive features of the Ammatoa community. Additionally, their traditional houses, known as "rumah panggung" (stilt houses), consist of 16-20 posts, with the house posts buried in the ground as a symbol of simplicity to maintain a direct connection between humans and the earth. The Kajang (Ammatoa) community's houses face west, unlike typical houses, and the kitchen is located at the front left side of the house. This placement is a gesture of hospitality towards guests.

Then, in the belief system they adhere to, they follow the religion of "Sallang" or Islam. Their beliefs are slightly different from mainstream Islam, particularly in terms of worship practices (salat). The shariah observed by the Ammatoa customary community is "je'ne temmatappu sambayang tellara" (performing ablution that is never nullified and praying without interruption). This is also reflected in the pasang [6], which states: "Pakabaji ateka'nuIyamintu Agama Iyantu sambayanga jamaan-jamaanji Paka bajiki gau'nu Sara'sara makana'nu Nanulilian labatayya." It means: "Repair your heart because that is religion; all worship is just a duty, improve your behavior, manners, and words to stay away from all reprehensible behavior."

In the aspect of marriage, the Kajang community is given the freedom to choose their life partners, as stated by the Ammatoa that the issue of marriage is a divine matter that cannot be altered. The Kajang community is not obliged to marry within the Kajang community itself but can marry outside the area. They still adhere to the marriage rules within the customary area.

In terms of death, there are several mourning ceremonies (a'dangang) in the Ammatoa customary community [12], namely: A'dampo. A' dampo ceremony is conducted after the completion of the one hundred days mourning period for the deceased within the Ammatoa area. It is typically organized by affluent families who are required to sacrifice at least two buffaloes and provide a large supply of rice, as they must summon the Amma Toa along with all customary leaders.

A'lajo-lajo, the a'lajo-lajo ceremony is conducted after the completion of the one hundred days mourning period for the deceased within the Ammatoa area, typically organized by affluent families. During this ceremony, they are required to sacrifice one buffalo and provide a larger supply of rice as they need to summon 28 customary leaders, including the Ammatoa.

Rahe-rahe, the rahe-rahe ceremony is conducted after the completion of the one hundred days mourning period for the deceased within the Ammatoa area, typically organized by families of modest means or those who are less affluent. During this ceremony, they usually sacrifice a goat or chicken and provide a smaller supply of rice as they only need to summon the Amma Toa, Galla' Lombo, Galla' Puto', and the village head.

The basing tradition in the Kajang community is a funeral ceremony conducted within the area. The Kajang dalam Indigenous Community recognizes an oral tradition that describes the journey of human life from the womb to the afterlife, known as basing. The verses sung during the basing tradition are an expression of the grief felt by the family left behind when someone passes away. This tradition involves four individuals, consisting of two adult women who sing mournful songs and two ordinary men who blow bamboo flutes with a length of one meter, called basing. The four individuals performing basing are positioned in one corner of the room, not far from where the deceased is placed. This tradition aims to comfort the grieving family by recalling the goodness of the deceased during their lifetime and imagining the life they lead after entering the realm of death, believed to be in a good place. The traditions and beliefs upheld by the Kajang community are still deeply ingrained. There are several prohibitions for the family of the deceased, such as not bringing chili into the house as it may cause the deceased to feel the spiciness in the grave, not sweeping the floor, and not using clothes to clean the house as it may cause the body of the deceased to swell. When mourning in Kajang, they are only allowed to wear black sarongs (wrapped around the body and tied at the chest). If they leave the house, they will appear with A'bohong (wrapping the sarong around the head, resembling someone wearing a headscarf).

## **Factors that influence the existence of the Ammatoa custom in the Kajang dalam community**

### **Adaptation factors**

As social beings, the Ammatoa community lives their lives by maintaining interactions with their environment. Despite being known as a highly traditional community living in remote areas, they still uphold the value of togetherness in their lives. This interaction can be observed in their relationship with their Creator, with fellow human beings, and with their surroundings. The form of interaction between the Ammatoa community and Allah SWT is through their steadfast belief in His presence in their hearts, in accordance with the teachings of patuntung or, in other words, the Islam they adhere to. The Ammatoa community believes that when they wholeheartedly believe in the teachings of the Creator, what is considered good by the heart is indeed the best way to live life. However, despite their form of worship, the Ammatoa community communicates with God by holding certain rituals led by the Ammatoa themselves at specific times. The rituals mentioned are Pa'nganro and Andingingi. Pa'nganro is the highest customary ritual, serving as a demand and protection for the existence of both the worldly (lino) and the hereafter (ahera'), hoping always to be under God's protection (Turie A'ra'na), as well as a process of forming leadership within the Ammatoa community. Andingingi is an annual ritual of the Ammatoa community, expressing gratitude for all the blessings received, hoping to continue to receive sustenance in a state of safety, peace, and free from all disasters.

In the Ammatoa community's daily life, a tangible manifestation of their interaction with other communities is their openness and lack of boundaries as long as it does not violate the rules that govern their lives. For instance, when someone is in need, they come forward to help alleviate the burden of others. It cannot be denied that they highly value the principle of mutual cooperation and helping one another.

For the Kajang community, preserving and conserving the forest is a duty as stated in the pasang ri kajang, which outlines four prohibited actions in the forest area: Tabbang kaju (cutting trees), Tatta uhe (cutting rattan), Tunu bani (burning beehives), and Rawo doang (catching shrimp in the rivers within the customary forest area). Those who violate these rules will be fined 12 million rupiahs. This serves as a benchmark for the continued existence of the Indigenous community amidst advancing technology and transformations because they maintain good communication.

### **Goal achievement factors**

The Kajang dalam community (Ammatoa), in living their lives, which can be considered different from the general population, also have their own goals. The Ammatoa people choose to live in simplicity, as discussed earlier, due to their beliefs and faith in the pasang ri kajang. They opt to maintain the same way of life as in the past because of their belief in Tu Rie' A'ra'na (God), viewing their current territory as the oldest land on earth. They choose to live as they currently do because they believe that happiness does not lie in material possessions but in being grateful for every achievement. Hence, they continue to choose a simple life.

### **Integration factors**

In the life of the Kajang community, the principle of "tallasa kamase-masea" (living simply) is known, as previously discussed. "Tallasa kamase-masea" means living life with simplicity, as intended by the Pasang. "Anre kalumannyang kalupepeang nurie'a kamase-maseaji, angganre na rie', care-care na rie', pammalli juku na rie', balla situju-tuju" translates to "There is no eternal wealth, only simplicity, eating just enough, clothing just enough, buying fish just enough, and having a modest home. "Ammentengko nu kamase-mase, accidomhko nukamase-mase, a'dakkako nu kamase-mase, a'miako nu kamase-mase" translates to "Stand modestly, sit modestly, walk modestly, and speak modestly. "Jaga linoa lollong bonena, kammayya tompa langi'ka, rupa tau a, siagang boronga" means Take care of the earth and its contents, as well as the sky, humans, and forests.

The presence of the Kajang Dalam community still exists today because they firmly uphold the principle of "Tallasa kamase-masea" (living simply). They have openness towards the developments of the times and the outside world, yet they do not allow it to erase the traditions and customs within their community because everything has been regulated by the longstanding rules. Living a life slightly different from the general population does not isolate them; instead, it is living within these differences that continues to acknowledge their existence to this day.

### **Norm and Value Factors**

Living according to the norms and values within the Kajang community is not a new concept, as we know the Ammatoa society as a traditional community that still adheres to the "pasang ri kajang". Pasang is the guiding principle of the Ammatoa community containing ancestral mandates. The values contained in pasang are considered sacred and obligatory to be followed, obeyed, and implemented. Pasang ri kajang binds its community regarding what is permitted and what is not, and failure to comply is believed to result in undesirable consequences, such as the disruption of social and ecological balance. Pasang serves as a

guideline for the Kajang community in various aspects such as social, religious, economic, cultural, environmental, and leadership systems. Pasang ri kajang preserves ancestral messages and urges the entire Kajang community to consistently adhere to the rules and implement all of them. There are several contents of pasang ri kajang that depict the established rules in the Ammatoa customary area, namely:

A'lemo sibatu (round and intact oranges), this pair carries the meaning of a commitment to complete togetherness and mutual dependence. It emphasizes the necessity of mutual cooperation and brotherhood.

A' bulo sipappa' (a bamboo tree), this pair signifies that every being should possess qualities akin to a bamboo tree, strong and resilient even when facing adversity and the higher it grows, the more it bows down. It implies that humans are encouraged to have humility and honesty.

Tallang si pahua' (sinking and resurfacing together), this pair signifies that when someone is struck by calamity, we should contribute to helping each other and participate in giving encouragement to rise again, so that a peaceful and tranquil life can be created.

Mali' siparampe (being carried away or lulled and reminding each other), this pair conveys the meaning that when we are lulled into a life and environment that do not conform to the prevailing rules, we should remind each other to introspect and return to the right path.

The existence of the Kajang society until today is influenced by customary factors and rules within the society that they believe in and are obligated to follow. Living within a customary legal framework undoubtedly involves adhering to various rules that govern it. Similarly, for the Ammatoa community, they believe that by believing in and following all the rules, their lives will be happy; conversely, any violations will have an impact on their lives. In discussing the concept of Agil proposed by Parsons [17], the organismic behavior is a system of actions that performs adaptive functions by adjusting to and changing its external environment. In relation to the Ammatoa indigenous community, the local community communicates and interacts well, both with their creator, with each other, and even with their environment; all interactions proceed smoothly.

Then, the personality system fulfills the function of goal achievement by setting system goals and mobilizing available resources to achieve them. In the context of the Ammatoa indigenous community, they aim to maintain their traditions and rules because they believe these have been in place since ancient times and adhering to them brings happiness. It is this belief of the community that still acknowledges its existence today. The social system addresses the function of integration by controlling its component parts. In this case, the Ammatoa indigenous community lives based on the principle of tallasa kamase-masea (living simply).

Lastly, the cultural system performs the function of maintaining patterns by providing actors with a set of norms and values that motivate them to act. In the context of the Ammatoa indigenous community, they live according to the rules outlined in pasang ri kajang, where violations are met with punishment and sanctions according to the applicable rules.

## CONCLUSION

The existence of the Ammatoa indigenous community within the Kajang community in Tana Toa Village, Kajang District, Bulukumba Regency, can be concluded that the presence of the Ammatoa indigenous community still persists in the modern era today, as evidenced by the life of the Ammatoa indigenous community and the factors influencing this existence. Looking at the life of the Ammatoa indigenous community, there are four aspects: economic, legal, educational, and cultural.

Based on research, the economic aspect shows the livelihood system of the Ammatoa community in agriculture, which still employs traditional methods to this day. The legal aspect indicates the existence of national law, religious law, and customary law within the community. The educational aspect demonstrates that education is no longer uncommon in the community, and there are no longer restrictions on pursuing education even if it involves considerable distances. The cultural aspect shows aspects such as language, beliefs, clothing, housing, funeral customs, marriage, and penalties for violating Kajang tribal customs.

Factors influencing the existence of the Ammatoa indigenous community can be seen in the Kajang community, consisting of adaptation factors, goal achievement factors, integration factors, and norms/values factors. Adaptation factors show the community's interaction with their creator, interactions among humans, and interactions with their environment. In terms of goal achievement, the community believes in gratitude for what they have, leading to a life goal of simplicity. Integration factors demonstrate that the community adheres to the principle of living simply. Finally, in terms of norms/values factors, the community abides by the principles of tallasa kamase-mase (simple living), as seen in the latent factors of the community.

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