

3_Costumary_Forest.pdf

by

Submission date: 11-Nov-2022 02:04PM (UTC+0700)

Submission ID: 1950962698

File name: 3_Costumary_Forest.pdf (524.02K)

Word count: 3730

Character count: 20068

PAPER · OPEN ACCESS

Customary Forest Conservation through Informal Knowledge System of Ammatowa Community

To cite ¹this article: H Sahib ⁶et al 2019 *IOP Conf. Ser.: Earth Environ. Sci.* **270** 012042

⁸View the [article online](#) for updates and enhancements.

You may also like

- ³ - [Contributions of scale: what we stand to gain from Indigenous and local inclusion in climate and health monitoring and surveillance systems](#)
Bianca van Bavel, Lea Berrang Ford, Sherilee L Harper et al.
- [The role of local knowledge system in enhancing Peranakan Etawa goat farm](#)
D Padmaningrum and N Widyas
- ⁵ - [A global assessment of Indigenous community engagement in climate research](#)
Dominique M David-Chavez and Michael C Gavin



The Electrochemical Society
Advancing solid state & electrochemical science & technology

242nd ECS Meeting

Oct 9 – 13, 2022 • Atlanta, GA, US

Presenting more than 2,400 technical abstracts in 50 symposia



ECS Plenary Lecture featuring
M. Stanley Whittingham,
Binghamton University
Nobel Laureate –
2019 Nobel Prize in Chemistry

 Register now!



Customary Forest Conservation through Informal Knowledge System of Ammatowa Community

H Sahib¹, F Rahman¹, A Duli¹ and A R Asba¹

¹Faculty of Cultural Science, Hasanuddin University, Indonesia

E-mail: harlina.sahib@unhas.ac.id

Abstract. This research is entitled Customary Forest Conservation through Informal Knowledge System of *Ammatowa* community. The objectives of this research are 1). To disclose *Ammatowa* and his community's strategies in conserving its customary forest. 2). To reveal the sanctions given to the customary forest destroyers. 3). What kinds of informal knowledge systems are usually expressed in customary forest matters? Qualitative method is used in obtaining the data whereas the researcher herself had a role as a key instrument which has to master the field being researched and the preparation to come to the object of the research. The data of informal knowledge of customary forest were obtained through observation, recording, interview, and note-taking. Meanwhile, the result of the research indicates that the preservation or everlasting of the customary forest of *Ammatowa* community is caused by the strength of oral tradition. In this case, Informal Knowledge System expressed continuously from one generation to the next in the form *Pasang Ri Kajang*.

1. Introduction

The discussion of forest destruction has become a serious issue for the decades. The Issues about forest harmful is debated everywhere in almost the entire hemispheres for a long time. This damage is not only seen through everyday searching, but it is also informed in scientific writing such as journals, books, and articles.

The desire and effort to improve forestry has not shown a delightful or wonderful result. In South-Sulawesi province, as an example, the destruction of forest happened in every regency which is mainly caused by too many people do the deforestation, and farmers are moving from one place the another [1]. As seen about the illegal logging and farmers movement is the main factors affect the reasons of forest destruction and shows that illegal logging accusation historically, and farming movers are always addressed to people live at the edge of the forest.

Surprisingly, those kinds of assumptions do not exist in *Ammatowa* community. People or community life around the customary land (Tanah adat) which also occupy at the edge, or even in the middle of forest situated in Kajang district Bulukumba Regency, the community can maintain or preserve customary forest which totals are about more than 331,17 hectares [2]. This conservation is carried out and herited locally or traditionally hereditarily. This traditional method in maintaining natural heredity shows what strength the culture or tradition implemented since their ancestors until now. This can be seen towards the dedication of *Ammatowa* customary community to maintain their predecessor's messages in this case customary forest called *borong karama ' and borong*



tattakkang. *Borong tattakkang* a forest that can be cut and *borong karama* is a forest that may not be taken [3].

In line with the forest conservation *Ammatowa*, the head of community is very firm in undertaking his responsibilities assisted by customary apparatus called *para galla'* in conducting all things that related to customary matters, including forest conservation by the ways of implementing informal knowledge system which is usually called *Pasang at Kajang*.

Through the informal knowledge system in the form of traditional messages or oral tradition [4], especially forest expressions can be revealed and obeyed strongly by the followers of *Ammatowa*.

2. Some Strategies of Conserving Forest for *Ammatowa* Community

Forest is one of the natural resources that have to be strongly maintained by all nations whenever and wherever. The useful impact of the forest is a very amount that can prevent a flood. It can also bring in the rain to grow and fertilize plants. Besides, forest in some places of Indonesia including many regencies in South- Sulawesi province has to be watched by forest keepers called police hutan. Forest for *Ammatowa* community, however, does not need a special keeper since all community is responsible for keeping this natural wealth. What makes this forest is so safe from irresponsible hands? It results from the so-called informal knowledge instructed by ancestor's heredity from *Turie' A'ra'na* (a creature); therefore, *Ammatowa* community feel responsible for maintaining it strongly [5]. This kind of ancestor's messages is instructed or conveyed through one generation to the next which is collected in one informal knowledge called *pasang ri Kajang*. This traditional message conveys a lot of messages in *Ammatowa* community, and one of the messages is related to forest conservation system. As Puto Palasa asserts it, the head of community *jagailalo linoa lollong boronga ka boronganjo angkonta i bosiya naappattimbo lamung-lamung* "keep the earth and forest since forest absorbed the rain and fertilize the plants."

3. Pasang Ri Kajang

Several researchers have defined the term of Pasang ri Kajang. Among them are; [6] generalizes that *Pasang ri Kajang* as the highest way of life of *Ammatowa* community which functions to arrange, provide direction, forms as well as the actual meaning of human lives. [7] Katu, on the other hand, suggests that *Pasang ri Kajang* message which conveys some traditions, beliefs, spiritual norms, oral traditions, taboo, as it is usually called *kasipalli*. [8] stated that *Pasang* is a traditional message which has to be implemented by *Ammatowa* community, and it will result in an unpleasant effect when the community does not conduct it. It has meaning messages, advice, guidance, and testimony. Based on the definition of the *Pasang* above, it can be inferred that *Pasang ri Kajang* is a wise saying which contains offers and prohibition. In short, *Pasang ri Kajang* contains all about knowledge or experience which is messaged orally from one generation to the next. Principally, oral tradition must be preserved; otherwise, it will disappear [4].

3.1. *Ammatowa*; a Charismatic Leader of Customary Community

Ammatowa is a charismatic leader of *Ammatowa* community. He is also a central figure of customary position, especially for *Ammatowa* community. He is believed as advice's handler from God (*Tu Rie' A'ra'na*) *Ammatowa* as a head of community unite all aspects in community supporters. *Ammatowa* implements some of leading types is humble life principle; people are not arbitrarily cut the trees. Humble life principles as has been suggested by *Ammatowa accidongko nukamase-mase, ammentengko nukamase-mase, a'dakkako nu kamase-mase na appauko nu kamase-mase* "you are humble when sitting, you are humble when standing, you are humble when walking, and you are also humble in speaking: Also, [9] suggested that this type of leader is a good one, as in Bahasa Konjo said *injo tugasa'na Ammatowa nalarangi anna'bang kaju taua ri boronga. Iyaminjo nikua ada' tana*. "Ammatowa's job is to forbid people to cut wood in the forest, and it is called adat Tanah".

3.2. Sanctions for Community Violating the Pasang Ri Kajang

Pasang ri Kajang or traditional messages contains offers and also prohibitions. Offers is in line with to do positive things which is suitable with the instruction of the *Pasang* such as to live plainly (*akkamase-mase*) *paccare-care narie'*, *pammalli juku' narie'*, *bola situju-tuju in minjo nikua ganna'mi tallasayya*. "clothes are enough, money is enough, a house to live is enough, including to conserve the forest. Furthermore, *Pasang* instructs the community of *Ammatowa* to keep or to conserve the customary forest as it is said again boronga siurang bonena ka iyamintu gitte kunni mae pusakayya "keep or conserve the forest and all things are within the forest as the forest is our heredity here in Kajang."

In addition to the positive thing, negative thing is also stressed by the head of the community and its customary apparatus such as cutting trees, cutting rattan, firing bees, and seizing shrimps. Some phrases or sentences relating to trees cutting *jako allingkai kaju* "don't step woods or don't take woods" or "it can also mean they don't disturb a woman who has got married (husband)." *Jako ngallei kaju tassanjeng* "don't take a leaned wood. Or it can also mean you don't disturb a proposed young woman".

Furthermore, if one of the customary communities do negative things or fault they will get punishment such as *poko' ba'bala tahana* (heavy cemetery) by fine them Rp3.000.000, *tangnga ba'bala* (middle cemetery) Rp2.400.000 and *cappa' ba'bala* (light cemetery) Rp1.800.000. This kind of punishment is expressed in the *Pasang nail'-Nikko nu turn Maung-naungko nulampa banggi* "if you go up you will become a monkey, and if you go down you will become a pig. The real meaning of this expression is that there is no way or apologize will be given to someone who makes trespassing or fault. If one of the communities does not want to acknowledge their fault, they will be asked to do *Passau* or to handle a burning crowbar and to chase away from *Tanatowa* land. This sanction is addressed to everyone live in this customary area without considering a person's racial. This kind of sanction can cause forest conservation is stronger. Also, tradition or culture that has been constructed firmly also create a positive effect on the sustainability of the forest in *Ammatowa* community.

From the fourth points of punishment (cutting wood, cutting rating, burning bees, and catching shrimps), all these prohibition are generally containing or directing to the system of sacred forest management (*borong karama'*), limited forest production (*borong ada'*), and (*borong tatakkang*) a forest that can be taken for feast needs.

3.3. Forest Conservation Management

The term of preservation is derived from conserve or everlasting. Conservation may mean people who keep animals, forest, and the environment. [10], suggested that conserved principles in forest management cover proper conservation and wise use. This is because of the more increase in people's need in forest yield. Preserved principles also contain meaning that natural resource is extremely needed to preserve so that it is not damaged. Forest, on the other hand, is a community of plants which is controlled by trees, and it has different environment circumstance from the one out of forest [10].

4. Informal Knowledge System

About how the society of *Kajang* spread the information orally and conserving the forest at the same time, there is a system invented. There are three key features may be characterized the indigenous resource management [11]; (1) The indigenous social organization that controls access to natural resources within the community, (2) The customary norms and procedure for control, acquisition, maintenance and transfer for natural resources, (3) The indigenous utilization techniques for conserving and preserving resources. This paper deeply investigated on the norms.

System invented by the *Kajang* Society through the norms in conserving nature. In a cultural context, Indonesia hosts some 300 ethnic groups, >700 languages and dialects, and six official religions (Islam, Catholicism, Protestantism, Buddhism, Hinduism, and Confucianism), in addition to various mystic beliefs with animistic roots that influence the practices of the main faiths in the region up to today [12]. *Kajang* implements some of their belief in conserving nature through the informal

knowledge system in the form of oral tradition. Oral traditions may serve to warn about natural hazards and to report on successful mastery of a difficult situation by a previous community [13], in this context, the oral tradition that formed as the informal knowledge system in *Kajang*, prevent the society from harming the nature.

4.1. Some Traditional Messages as Guidance of Forest Conservation

The [14] and [8] suggested that *Pasang ri Kajang* (traditional messages) can be classified into 85 chapters as related to general rules, 22 chapters related to arts, 19 are related to the customary forest. Although *Pasang ri Kajang* is only a traditional message, it is considered guidance of life for *Ammatowa* community. All deeds are based on the *Pasang* their ways of life. This traditional message has 120 chapters, and it is memorized by *Ammatowa* community and especially *Ammatowa* and his customary apparatus.

Based upon the result of an interview conducted with *Ammatowa* [5], *injo pasang talakkullei nitambai, talakkulle to'i nikuranggi* "the content of pasang may not be added and reduced. It can be predicted or interpreted based on someone's knowledge or experience that can be conveyed or sent to some else. Some symbolic words and sentences, as well as phrases that are related to environment or forest conservation system, can be seen as follows: (*pasang*) *rie' she's hattu ballo bolanu mingka hambangi kalennu* "One day your house is beautiful, but your physical body will be very hot. (*pasang*) *Katutui linoa siurang boronga kamuayya toppa pole boronga* "maintain the earth as well as the forest" (*pasang*) *iyango borong ri ada'a sabuttulu'na ta'bage ruai, borong tattakkang akkullei ni era nita'bang punna rie' parallu lompo.*" forest in the customary community is divided into two parts. Forest which can be cut if customary community have a feast celebration" (*pasang*) *Na borong karama'a talanikellangi ni ta'bbang and borong karama'*, a sacred forest is a forest is forbidden to cut." (*pasang*) *tugasa'na Ammatowa, appa' passala iyamintu ta'bang kaju, tatta' the rao doang, tunu bani* "Ammatowa has four chapters in relating to forestry; cutting wood, cutting rattan, catching shrimp, and burning bees"[15,16].

5. Research Method

5.1 Location of the Research

Data of customary forest conservation is obtained in *Kajang* district Bulukumba regency South-Sulawesi Province. This place is well known with one of its informal knowledge systems which are based on the *Pasang ri Kajang* and within the *Pasang* is instructed how the environment especially forests is conserved or preserved by the community so that this natural resource is not damaged. As mentioned before that there are two kinds of forest in *Kajang* district; *borong karama* "forest which cannot be cut at all." and *borong tattakkang*" forest which can be cut if the community needs the wood. *Borong karama'* is in the west and *borong tattakkang* is in the east of *Kajang* district.

5.2 Kinds of Research

This research uses a qualitative method which explores issues, understand and answer the questions making sense about the unstructured data. The data of informal knowledge system contained customary forest from the original text. As can be seen in the form of words as opposed to numbers.

5.3 Techniques of Data Collection

1. Observation

Visiting *Ammatowa* as the head of community is a very important thing to do by the researcher's first activity about data collection. Next, visiting the customary apparatus or *Ammatowa*'s assistants is the second activity. The customary apparatus are *galla'Puto'*, *galla' Lombo'*, *galla' Panama*, *galla' Kajang*, and *galla' Malleleng*. The purpose of observing these customary apparatus is to see their daily activities or physical acts. *Galla' Puto'* as *Ammatowa*'s interpreter, *galla' Lombo'* assists *Ammatowa* in government affairs, *galla' Pantama* as the head of sub-district of *Possittana* (the center of the earth), *galla' Kajang* assists *Ammatowa* in law matters.

2. Interview

In addition to observation, the interview is also addressed to *Ammatowa* and his assistants who have main responsibilities in preserving the customary forest in Kajang district. Well, the known person who has known much information or knowledge about *Pasang ri Kajang* is also interviewed or asked by the researcher.

3. Recording

Collecting the data in the area of *Ammatowa* community has personal difficulty. It is caused by prohibited to use modern instruments such as cameras, and mobiles. Hidden camera and recorder are used to get the data.

4. Note Taking

It is a natural matter that all data given by the informants can be well understood; therefore, note taking technique is also used in the data collection.

5.4 Techniques of Data Analysis

The data of forest conservation are obtained from *Ammatowa* and his assistants, and well-known person. The data about ways of conserving customary forest are taken from informal knowledge called *Pasang ri Kajang* and data about forest destruction are from books and journal as well as from forestry office. The research explores the theory of the knowledge system as usually called traditional wisdom. Traditional wisdom is a way of thinking and behaving which is based on some various values aspects and interests. Therefore, the effect of thought and behavior contain justice and benefit. The data of informal knowledge system about the customary forest in *Ammatowa* community are analyzed based on literal meaning such as *jako allingkai kaju* don't step the tree' but the real meaning "don't disturb a woman who has got married." Another expression which is related to the forest is *tanrai kaju matea* "sign the dead wood" literal meaning," and the real meaning is don't take a living wood because it is dangerous for yourself. It can also mean you don't disturb a young woman who has been offered by a young man.

6. Finding and Discussions

Ammatowa is a charismatic leader of *Ammatowa* community. He is also a central figure in customary position especially for *Ammatowa* community, and He is believed as advice's handler from God (*Tu Rie' A'ra'na*). *Ammatowa* as a head of community unite all aspects in community supporters. Some of the leading types implemented by *Ammatowa* is humble life principle; people are not arbitrarily cut the trees. This type of leader is suggested in Bahasa Konjo *injo tugasa'na Ammatowa nalarangi anna'bang kaju taua ri boronga. Iyaminjo nikua adda' tana.* ' *Ammatowa's* responsibility is to forbid people to cut wood in the forest". There are three sanctions addressed to those who violate the rules about the environment. The sanctions are called *cappa' ba'bala, tangnga ba'bala and poko' ba'bala* "light cemetery, semi cemetery, and heavy cemetery These sanctions are firmly conducted by *Ammatowa* and his community until now. *Ta'bang kaju, tatta uhe, rao doang, and tunu bani.* *Ta'bang kaju* is done under *Ammatowa's* permission and if there will be a big feast. If someone cuts one tree he/she has to replant the same trees in double number. *Tatta uhe* is done in a special place called *pa'lengkerang uheyya*. This rattan is used to string a house for a wedding. *Rao doang* is allowed by *Ammatowa* if the shrimps will be used in a traditional feast called *appa'nganro*. Lastly, *tunu bani* may not do arbitrarily, unless in the ritual of *tunu passaung* "burning a crowbar if someone does not want to acknowledge his fault.

4 Conclusion

Customary forest of *Ammatowa* community can be conserved and maintained is caused by the strength of tradition or oral tradition, in this case, informal knowledge system expressed from one generation to the next called *Pasang ri Kajang*. This kind of informal knowledge causes *Ammatowa* community to

obey the rules which are instructed orally through the Pasang ri Kajang. Furthermore, sanctions are given to the violators do not select or consider a person's racial traits.

References

- [1] Kanwil Departemen Kehutanan Propinsi Sulawesi Selatan, 1991 Pengendalian Perladangan Berpindah di Propinsi Sulawesi Selatan (Ujung Pandang :Balai RLKT Wilayah IX) p 67
- [2] Balai Inventarisasi dan Perpetaan Hutan Wilayah dan Perpetaan Hutan Wilayah VII, 2000 *Inventarisasi Sosial Budaya Masyarakat di dalam dan di Sekitar Hutan* (Suku Kajang) (Makassar : BIPHUT Wilayah VII) p 67
- [3] Galla' Puto' Bolong 2016 *Ammatowa's* interpreter
- [4] Rahman, Fathu 2018 Literature of the Minority in South Sulawesi *Endangered Medwell Journals Medwell Publications* **13** 820-825
- [5] Puto Palasa the head of *Ammatowa* 2016
- [6] Akib, Y 2000 *Ammatowa Komunitas Berbaju Hitam* (Makassar: Pustaka Refleksi) p 56-60
- [7] Katu, Mas Alim 2005 Tasawuf Kajang (Makassar: Pustaka Refleksi) 78-89
- [8] Usop, KMA. M 1978 Pasang ri Kajang Kajian Sistim Nilai Masyarakat Ammatowa dalam Mukhlis dan Kathryn Robinson 1985 (Ujung Pandang: Lembaga Penerbitan Unhas) p 23
- [9] Nasrum, Muhammad 1994 Persepsi Masyarakat Kajang Terhadap Pelestarian Nilai-Nilai Budaya Kaitannya dengan Lingkungan Hidup Skripsi (Ujung Pandang : Fakultas Pertanian Unhas) p 40
- [10] Soerianegara & Indrawan 1978 *Ekologi Hutan Indonesia* (Bogor : Fakultas Kehutanan IPB) p 56
- [11] Kajambe, G 2009 The role of traditional institutions in the conservation of forest resources in East *The International Journal of Sustainable Development and World Ecology* **5** 37-41
- [12] Troll, V. R., Deegan, F. M., Jolis, E. M., Budd, D. A., Dahren, B., & Schwarzkopf, L. M 2015 Ancient oral tradition describes volcano-earthquake interaction at merapi volcano Indonesia *Geografiska Annaler Series A Physical Geography* **97** 137-166
- [13] Ort, M 2008 Effects of scoria-cone eruptions upon nearby human communities *Geological Society of America Bulletin* **120** 476-486
- [14] Rasyid, Ahmad 2002 Studi Manajemen elestarian Hutan Adat Ammatowa Kajang Melalui Pendidikan Kearifan Tradisional Tesis Universitas Negeri Makassar p 56-8
- [15] Yusran, Ali M S S, Dahliana B, Salman D, Rahmadanih, Dirpan A and Viantika I M 2019 Community resilience in dealing with Tempe lake disaster *IOP Conf. Ser. Earth Environ. Sci.* **235** 012108
- [16] Ali M S S, Arsyad M, Kamaluddin A, Busthanul N and Dirpan A 2019 Community based disaster management Indonesian experience *IOP Conf. Ser. Earth Environ. Sci.* **235** 012012

3_Costumary_Forest.pdf

ORIGINALITY REPORT

9%

SIMILARITY INDEX

8%

INTERNET SOURCES

7%

PUBLICATIONS

6%

STUDENT PAPERS

PRIMARY SOURCES

1	Submitted to Universitas Hasanuddin Student Paper	4%
2	repository.unhas.ac.id Internet Source	1%
3	H Palippui, S Ramadhan. "Lifting analysis of Mooring Support Structure (MSS) in offshore tower yoke by top panel stacking structure method", IOP Conference Series: Earth and Environmental Science, 2020 Publication	1%
4	journal.unhas.ac.id Internet Source	1%
5	S Stürwald, F Mohamed, W Schmidt, J Reitz, D Maboeba. "Critical Indigenism as Approach for Sustainable Urbanization", IOP Conference Series: Earth and Environmental Science, 2022 Publication	1%
6	D Padmaningrum, N Widya. "The role of local knowledge system in enhancing Peranakan	1%

Etawa goat farm", IOP Conference Series: Earth and Environmental Science, 2021

Publication

7

Submitted to East Carolina University

Student Paper

<1 %

8

fahutan.unmul.ac.id

Internet Source

<1 %

Exclude quotes On

Exclude matches < 5 words

Exclude bibliography On