



The Local Wisdom of Ammatoa Indigenous People in Forest Conservation as a Source of Historical Learning to Grow Ecological Intelligence

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Abstract: The Ammatoa Indigenous Community is a community that upholds the values of local wisdom, especially in maintaining forest conservation. This paper aimed to describe the local wisdom values of the Ammatoa Indigenous Community. The method used in this research is descriptive in the form of qualitative, following the type of data needed, namely qualitative data—the data collection techniques used open interviews, observation, and documentation. This study indicates that forest dance classes in the Ammatoa Indigenous community can be used as a source of teaching materials in history subjects, which can be linked to the historical relationship between humans and nature to increase ecological intelligence.

Keywords: Ammatoa indigenous peoples, ecological, forest conservation, history learning resources

Introduction

Culture comes from the Sanskrit language, namely *buddhayah*, which is the plural form of *buddhi*, defined as matters relating to the mind and human mind. According to Koentjaraningrat, culture is the overall knowledge of humans as social beings used to understand the environment and their experiences and guide their behaviour. Culture consists of universal elements, namely: language, technology, economic system, social organization, knowledge system, religion, and art, and has three forms, namely: ideas, activities, and objects, each of which is usually called a cultural system or customs, social systems and material culture. Koentjaraningrat also said that culture is a whole system of ideas.



One form of culture is local wisdom. Local wisdom can be defined as a local cultural wealth that contains life policies, views of life (*way of life*) that accommodate policies (wisdom), and life wisdom (Kemdikbud, 2016). Meanwhile, according to (Supriatna, 2013), local wisdom is an ancestral heritage in the values of life integrated into the form of religion, culture, and customs. In its development, the community adapts to its environment by developing wisdom in the form of knowledge or ideas, equipment combined with customary norms, cultural values, and activities to manage the environment to meet their needs.

Concerning the environment, the noble value that can be used to study an indigenous community is local wisdom in carrying out environmental management, an essential value that indigenous peoples have in activities related to natural exploitation. Cultural values in the form of human wisdom in managing nature are believed to be the most powerful way to manage nature. One form of local intelligence of indigenous peoples is shown by making the forest a sacred place. Forests are protected by various rules that function as controllers of all human activities related to nature. Obedience to the rules passed down from generation to generation keeps the forest sustainable (Effendi, 2011).

Remote indigenous communities are one of the components in the social structure of the Indonesian nation that have not been able to optimally enjoy the results of the development that has been implemented. There are many obstacles faced in achieving an adequate level of welfare for this remote indigenous community. The Ammatoa customary area is located in Tana Toa Village, Kajang District, Bulukumba Regency, South Sulawesi Province. This area is about 250 km from the city of Makassar. The wisdom of the Ammatoa indigenous peoples in managing natural resources is articulated through traditional media such as myths, rituals, and ancestral messages. The local wisdom contains ecological knowledge, namely a system of knowledge about the function of the forest as a balancer for the ecosystem. The system shows four elements of environmental wisdom, namely the value system, knowledge, technology, and traditional institutions (Putra, 2012). This proves that the indigenous Ammatoa understand the application of existing environmental theories, even though they do not understand them conceptually.

The Ammatoa indigenous people believe that if someone dares to destroy a forest area, such as cutting down a tree, the spirits of the ancestors will cast a



curse. The curse can be in the form of a disease suffered by the person concerned, or it can also result in the cessation of water flowing in the Tana Toa Kajang Village environment. One more principle of life that deserves to be exemplified is *tallasa kamase-mase* which means living simply or living as it is. It is simple in the sense that the life purpose of the Ammatoa indigenous people, according to pairs (customary rules), is solely to serve the *turiek arakna* (god). The principle of *talasse kamase-mase* means not having excessive desires in daily life, both for food and for clothing needs. In this way, the desire to get excessive results from the forest can be avoided. Based on the background described above, the purpose of writing this paper is to describe the local wisdom values of the Ammatoa indigenous people in conserving forests.

Methods

The method used in this research is descriptive in the form of qualitative, following the type of data needed, namely qualitative data; the data collection techniques used open interviews, observation, and documentation. The benefit of this paper is to provide information about the local wisdom values of the Ammatoa Indigenous people in preserving the forest.

Findings and Discussion

Living Conditions of the Ammatoa Indigenous People. The people of Tana Toa Village, Kajang District, Bulukumba Regency, South Sulawesi are indigenous groups who use the Konjo language daily and firmly hold on to their traditions. The Ammatoa community is divided into the Ammatoa Indigenous community in Tana Kamase-masea and the Ammatoa Indigenous community in Tana Powerya. The Ammatoa community who live in tana Kamase-masea still maintains the cultural value system that has been inherited by their ancestors and tends to be slow or less accepting of new things, and even some are rejected altogether. Unlike the Ammatoa Indigenous Community who live in Tana Tenagayya, they have started to open themselves up to technological developments and use them such as television, electricity, and motorized vehicles. In dress, many people in Tana Powerya use modern clothes, in contrast to the Ammatoa Indigenous people in Tana Kamase-masea who continue to wear traditional clothes, namely all black clothes. The Ammatoa Indigenous Community displays a unique and different cultural value system among the tribes in South Sulawesi. Its uniqueness lies in the ability of the Ammatoa Indigenous People to limit them from modern life. The Ammatoa

Indigenous Community is not concerned with worldly life but always devotes itself to *Turie A'ra'na* (God). Restricting themselves to modern things does not mean they are closed off, but rather careful and selective.

Ammatoa Indigenous Community is used as a term in this writing to describe the indigenous people who live in Tana Toa Village. *Amma* is the “customary leader” saying that Amma is not the owner of the community, “*Ammatoa tei patanna pa'rasangang ana', mingka paninyambunglimanai Turie' a'ra'na*”, means that Ammatoa is not the owner of this village son, but only as a liaison or representative of the Sang Most Willing. So the Ammatoa community is a group of people or communities who live in Tana Toa Village, while Amma, in her capacity as the Customary Leader/Leader, only acts as a representative of *Turie' a'ra'na*, not as the owner.

Table 1. The Post (Mandate/Rules) Ri Kajang About Preserving Ammatoa Indigenous Forest

No	Install		It means
1	<i>Take care of linoa lollongbonena kammayya tompa langika, standby, taua, standby, boronga</i>	1	Take care of the earth and its contents, as well as the sky, humans, and forests
2	<i>Nikasipalliangngi ammanra'-manrakia wholesale</i>	2	It is forbidden (<i>kasipalli</i>) to destroy the forest
3	<i>Anjo boronga yes contact bosija nasaba konre mae pangairangga iaminjo boronga nikua pangairang</i>	3	It is the forest that invites rain because there is no irrigation here, so it is the forest that functions as irrigation because it brings rain
4	<i>Punna nitabbangngi kajua riborongnga, nunipappi rangnga</i>	4	If the wood in the forest is cut down, the rain will decrease, and the springs will disappear (dry). That is the message of the past
5	<i>Anggurangi stale patane timbusu. Talking about pairs of ri tau Ma'riolo Narie' kaloro battu riborongnga, narie' timbusu battu rijakua na battu ri kalelengnga</i>	5	The existence of rivers comes from the forest, the existence of springs comes from trees and lianas
6	<i>Borongga pangallui nitallasi, erea battu ri kaloro lupayya</i>	6	Forests need to be preserved because water comes from small rivers
7	<i>Iyamintu akkiyo bosi anggenna erea nipake a'lamung pare, ba'do appa'rie' timbusia Anjo</i>	7	He (the forest) brings rain to be used to plant rice, corn and become springs.
8	<i>Taska'na Ammatoa refuses to ban annabbang kaju ri borongnga</i>	8	An Ammatoa must forbid logging in the forest



<p>9 <i>Iyaminjo nikua ada'tana Iyaminjo boronga kunne heirloom Talakullei nisambei kajua, Iyato' minjo kaju timboa</i></p>	<p>9 That is the law that applies here. The forest is our heritage</p>
<p>10 <i>Talakullei nitambai nani reduce wholesale karama, nilarangngi tauwa a'lamung-lamung riborongnga, nasaba se're battu larie' tau anggaku' bate lamunna</i></p>	<p>10 It is not allowed to change the type of wood in the customary forest; that is, all wood that grows naturally cannot be added or subtracted; it is forbidden to plant activities in the customary forest because one day there will be recognition of plant ownership rights.</p>

Source: Dassir, quoted by Istiawati (2016)

Install first, asserting that nature is divided into three continents, namely the upper continent of *boting langi'* (sky), the middle continent (were living things including humans) are called lino, and the lower continent is called paratihi (oceans), which is a unity that is bound together by one another. Other and form a system called the world. If one system element is damaged or cannot perform its function correctly, the other elements will also be disturbed and cannot function optimally. Damage to one of its constituent elements will cause damage to the system. Likewise with the world, if one of its constituent elements is damaged, the other elements will also be damaged.

Install second, third, and fourth; it can be concluded that the community does not cut down the forest because the water source will decrease every time they cut wood. They do not have a river, so their dependence is only on forests that produce springs. Continuous logging will only deprive the springs of water. This is the message passed down from generation to generation to answer why trees in the forest cannot be cut down. Therefore, their actions are very beneficial for the sustainability of the forest and make it denser. Cultural values through this pair teach the Kajang community to be disciplined and obey the rules that impact human goodness and forest sustainability.

Install fifth to seventh describes the role of forests for the availability of springs beneficial to human life and their livelihoods as farmers, their agricultural land. With a correct understanding of the role of forests for water availability, the Ammatoa community will maintain the sustainability of their forests. They are keeping forests sustainable means taking care of themselves. Breaking the rules means destroying their commitment to the rules they have agreed to.



Install The eighth and ninth emphasize the importance of forest for the Ammatoa Adat community because the forest is considered a heritage, so that the responsibility for protecting the forest is held by the Ammatoa (customary leader). From the expression of *Pasang ri Kajang* above, it appears that the power entrusted to the holder of government control is not arbitrary, but power must be devoted to realizing the community's welfare. The government control holder's attitude who is given the mandate will determine the creation of a harmonious relationship between nature and human life. Honesty that is firmly held by government officials is an absolute requirement for preserving nature and the environment. For this reason, *Pasang ri Kajang* reminds humans,

Install the last one emphasized that neither logging nor planting should be carried out in customary forests (*Borong Karama*). The trees are allowed to grow and experience natural succession. Thus, later, no one will recognize private ownership of the forest. This also means that everything the government or custom has standardized should not be disturbed because it is already a stipulation adhered to. Someone's ownership of an item or position should not be disturbed by others because it has become their right (Istiawati, 2016).

Local Wisdom of the Ammatoa Indigenous Peoples in Preserving Forests. For generations, the Ammatoa Indigenous People have maintained a social behaviour that is full of ethical values and norms called *Pasang Ri Kajang*. The ability of the Ammatoa Indigenous community to maintain and preserve cultural heritage, especially saving the environment/forest, is due to the togetherness in maintaining and practicing *Pasang*. People living in the Ammatoa Customary Area firmly adhere to the *Pasang Ri Kajang* principle, especially regarding forest conservation, these principles are (a) *Borong appariyeki katallasang* (forest brings sources of life); (b) *Borong akkatuboi timbusu* (forest maintains the availability of springs); (c) *Borong appambani-I bosi* (forest brings rain); (d) *Borong appadingingi pa'rasangang* (forest soothing the environment). In the Ammatoa Adat area, the "Amma" customary leader divides the forest into three parts, namely:

1. *Wholesale Karamaka (Sacred Forest)*

A sacred forest is a forest area prohibited from all types of activities, except for ritual activities or events. There shall be no felling, tree planting, or visits, including the prohibition of disturbing flora and fauna contained in it. The belief that this forest is the residence of the



ancestors (*Pammantanganna singkamma Tau Riolonta*) makes this forest so protected by the community.

2. *Wholesale of Batasayya (Border Forest)*

A border forest is a forest where timber is allowed to be harvested as long as there is still a wood supply and with permission from Ammatoa (customary leader). The final decision of whether or not the community can take wood in this forest depends on Amato. The wood in this forest is only allowed to build public facilities. In addition, it can be used by people who cannot afford to build houses.

3. *Wholesale Laura' (People's Forest)*

Community forests are forests that can be managed by the people. Although most of this type of forest is controlled by the people, customary forest management rules still apply. It is not allowed to use this community forest arbitrarily. Those who violate will receive sanctions in the form of light sanctions (*Cappa' Ba'-bala'*) imposed for minor violations, such as negligence that causes wood in the forest area to be damaged/fallen (Sukmawati, 2015).

The ecopedagogical approach is one of the effective ways that can be used in the learning process in schools to increase ecological intelligence, namely connecting history and understanding the environment. As seen in Green History, humans are placed as part of nature or parallel to nature. Learning history can be seen from human civilization cannot be separated from nature as a place of life and a source of life. Thus, humans can preserve nature so that it remains a source of life for future generations. So it can be seen from. The local wisdom of the Ammatoa Indigenous people in forest conservation is beneficial as a source of learning history, especially regarding local history courses, where students, in addition to gaining knowledge about the history of the Ammatoa Indigenous people, can also understand and instil the values of local wisdom as an effort to make students love and care more to the surrounding environment.

Conclusion

For generations, the Ammatoa Indigenous People in the Bulukumba Regency, South Sulawesi, have maintained a social behavior full of ethical values and norms, called *Pasang ri Kajang*. *Pasang ri Kajang* is a life philosophy of the life of the Kajang Indigenous people that cannot be changed. *Pasang ri Kajang*



regulates local wisdom about how to interact daily throughout life is behaving and speaking. Advice, advice, and prohibitions (*kasipalli*) regulate human relations with nature and other living things, whereas the ecopedagogical approach is one of the effective ways that can be used in the learning process to improve ecological intelligence.

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