

The Planting Season Circulation Calculation System of *Bilang Allo* to the Traditional Beliefs of the Kajang Indigenous People in Indonesia

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ABSTRACT

The Kajang Indigenous People are one of the traditional community groups in Indonesia who still maintain the values of their beliefs in daily life, especially forest conservation and maintaining the sustainability of natural ecosystems. They identify themselves as Tu' Kajang or Kajang people whose cultural knowledge, cultural behavior, and cultural artifacts are totally governed by local wisdom institutions, namely Pasang ri Kajang or the messages of the Kajang people's ancestors. They are proficient and able to predict natural circulation in a form of belief called Bilang Allo, which is a form of calculating the time and day that is good for activities. The basis for their calculations consists of counting months or nahasae' bulanga, counting days or nahasae' allo, counting time or nahasae' hetu, the behavior of certain animals, and certain natural phenomena. This study aims to explore the phenomenon of calculating time or Bilang Allo to the Kajang Indigenous People in determining the circulation period of the planting season and nature conservation. The research method used is descriptive-qualitative which describes the research results based on social facts obtained from the Kajang Indigenous People. Data collection techniques were carried out in the form of interviews, observations, focus group discussions, recording, documentation, elicitation, and others. The primary research data was taken from 30 Kajang indigenous people informants with variations in age, gender, status, and level of education. The entire research data obtained was processed systematically in seven steps of analysis. The results of research related to the planting season circulation system of Bilang Allo to the belief system adopted by the Kajang Indigenous People in Indonesia consists of seven parts, namely (1) determining good and bad days; (2) animal behavior; (3) natural phenomena; (4) types and rainfall; (5) location and position of the moon; (6) changes in weather temperature; and (7) changes in plant morphology. Based on the expertise and ability of the Kajang Indigenous People to predict natural circulation as stated in the form of a belief in calculating time called Bilang Allo, they can arrange the right planting season. This has a positive impact on the concept of nature conservation and the pattern of maintaining environmental balance.

Keywords: Bilang Allo; Planting Season Circulation; Kajang Indigenous People.

1 INTRODUCTION

The Kajang Indigenous People is a traditional society that still has a distinctive entity in terms of beliefs, philosophical thoughts, rituals, values, norms and cultural products. They live in a separate area in Kajang District, Bulukumba Regency, South Sulawesi Province in Republic of Indonesia. They identify themselves as *Tu' Kajang* or Kajang people whose cultural knowledge, cultural behavior, and cultural artifacts are totally governed by local wisdom institutions, namely *Pasang ri Kajang* or the messages of the Kajang people's ancestors. *Pasang ri Kajang* forms an order in the form of thoughts and behavior which is institutionalized as a social institution of local wisdom. According to Gising (2005: 13), local wisdom is a pattern and way of thinking in every action based on consideration of several values and interests that have implications for justice and the search for human identity. One part of the local wisdom of *Pasang ri Kajang* which greatly influences people's farming behavior and various other activities is *Bilang Allo*.



Figure 1. The Kajang Indigenous People in Indonesia are synonymous with all-black clothing which means honesty, courage, and enthusiasm for work
(Source: <https://www.google.com/search?q=gambar+suku+kajang&oq=foto+suku+kajang&aqs=chrome.1.69i57j0i22i30.11084j0j7>. Accessed on May 5, 2023 at 8.45 p.m.)

Bilang Allo is a form of calculating time and days to determine a good period for managing rice fields in the form of starting to clear fields, plowing fields, planting rice, harvesting rice, carrying out daily activities, trading, traveling, and so on. The basis for calculating their time consists of several parts, namely the month count or *nahasae' bulanga* according to certain months, the day count or *nahasae' allo* according to the months of the day, the time count or *nahasae' hetu* according to the times, according to the behavior of the animals such as birds, and according to certain natural phenomena. The uniqueness of this calculation is that it is often more accurate than weather forecasts by national government agencies such as the Meteorology, Climatology and Geophysics Agency or *Badan Meteorologi, Klimatologi, dan Geofisika* (BMKG). The accuracy of time calculations by the Kajang Indigenous People is also supported by natural conditions such as forests, namely *borong tattakkang*, *borong ada'a*, and *borong karama'a*.

This research is part of a qualitative study that describes research results based on natural phenomena and social wisdom of the Kajang Indigenous People. The entire phenomenon of research data is processed within the scope of the field of Cultural Anthropology which is associated with customary law with environmental nuances in the articles of Kajang customary law or *Pasang ri Kajang*. Data collection and management techniques use scientific principles at all stages of research, namely research design, interviews, interviews, recording, documentation, elicitation, and data analysis. The purpose of this study is to explore the phenomenon of counting time or *bilang allo* to the Kajang Indigenous People in determining the planting circulation period and the customary law enforcement system of the Kajang Indigenous People in order to preserve the forest and maintain ecosystem sustainability.

The researcher collected data based on the narrative of Kajang customary law or *Pasang ri Kajang* and the behavior of indigenous peoples in the form of cultural behavior and cultural artifacts. These two forms of culture are then interpreted through an analysis of cultural theories, particularly the analysis of cultural meanings and symbols. The primary research data was taken from 30 Kajang indigenous people informants with variations in age, gender, status, and level of education. The key informant is the Head of the Kajang Customary Tribe called *Ammatowa ri Kajang*. Data collection techniques were carried out in the form of interviews, observation, and focus group discussions. Materials for the interview included gathering information about time circulation, hydrology, kymatology, environmental spatial planning, the role of traditional institutions, and the participation of the Kajang people in managing their natural environment. Then the observation was carried out in the form of full participation observation, directly involved in various forms of indigenous peoples' activities. Furthermore, the data collected through interviews and observations were discussed with groups of informants in the form of focus group discussions related to forest and nature management systems, the role of customary stakeholders, community participation, and potential conflicts.

All data is analyzed in several data processing steps as explained by Spradley (1980: 85) that analysis in the context of social research is systematically synergizing cultural pattern data, cultural knowledge, cultural behavior, and cultural artifacts. The entire cultural data is processed systematically in the following seven steps of analysis:

1. Simultaneous data analysis was carried out from the time the research was conducted until the entire series of data collection processes was completed by prioritizing emic and ethical principles.
2. Data analysis then begins by re-examining the validity of the data that has been collected from various sources through interviews, observation, focus group discussions, recording, documentation, elicitation, and others.
3. Data analysis is then carried out in a tiered circular principle, meaning that each data is examined in one session at least five times before proceeding to the next stage so that inductive data is obtained.
4. Data analysis by interpreting the meanings and cultural symbols and beliefs adopted by the Kajang people through the use of the immediate constituent, surface structure, transformational generative grammar, and inner structure methods.
5. Data analysis is processed in the form of manual recording and mechanical recording so that all data can be corrected through cross-checking in the field and clarification of informants.
6. All data is re-examined through data reduction to obtain an integrated hypothesis to produce a final conclusion or substantive concept of the entire data.

7. The final step in data analysis is validating the results of data interpretation and data accuracy, including using comparative data.

Bilang Allo as part of the formal guidelines for the customary law of the Kajang people or Pasang ri Kajang is a form of local wisdom and customary environmental law that is oriented towards the concept of nature conservation and a pattern of maintaining environmental balance. The ethnological approach is appropriate to use in researching the *Bilang Allo* planting season circulation system for the Kajang indigenous people in Indonesia. Ahimsah (1994: 7) explains that the ethnological approach uses ethnological conceptions to describe cultural development according to the views of certain people through the interpretation of people's activities related to their environment. The cultural system is codified into language, then described into taxonomy and classified into local terms which consist of a number of community statements and ideas about their environment. Capra (1991:57) says that indigenous peoples, especially those who still maintain their traditional culture, tend to place the relationship between humans and nature in three holistic dimensions, namely cognition, physicality, and environment natural. This traditional culture is different from the perspective of the world of Western science which separates humans from the environment according to empirical principles, structures, and so on. Mead (1970: 1) divides three levels of culture to understand the environment, namely postigative, configurative, and prefigurative. Postigative is that children learn from their ancestors from generation to generation, configurative is that children and adults learn from their peers, and prefigurative is that adults learn from their children. In ethnological studies, postigative is commonly used in researching the local wisdom of ethno-indigenous people.



Figure 2. The Kajang Indigenous People after the harvest season will hold a ritual as a form of their gratitude to the Creator

(Source: <https://www.google.com/search?q=foto+sawah+masyarakat+kajang+bulukumba&sxsrf=APwXEddZfT1vWy0arJePvMEQNOymX-bNIQ%3A1683292357420> . Accessed on May 5, 2023 at 9.19 p.m.)

Local wisdom is a pattern and way of thinking in every action that is based on considerations of values and interests in creating justice and the existence of humanity. Local wisdom in a broad sense is a cultural element that contains values, norms, rules, especially an environmental management system called ecological wisdom. Salle (1999: 91) says that community wisdom in environmental management policies is a collection of knowledge and ways of thinking that are rooted in the culture of human groups as a result of observations over a long period of time. Hamid (2006: 5) views that indigenous peoples have wisdom as a form of policy and local knowledge in managing nature so that it remains sustainable and sustainable in order to sustain human life. Local knowledge in carrying out the life of indigenous people is hereditary from generation to generation, includes adaptive mechanisms in social order, is a decision-making mechanism in the type of social solidarity, a form of local intelligence to build local self-reliance, to obtain soul and cultural values collectively from strength individuals in society. Arzaki (2001: 16) emphasizes that local wisdom in local culture includes all the skills and knowledge possessed by traditional communities to utilize natural resources in realizing the harmonization of life between humans and fellow humans, between humans and nature. Cultural wisdom is a term given to all values and systems of ancestral life in the past. This wisdom can still be applied today if people are able to see culture holistically, believe in cultural values, idealize the truth of cultural values, are serious about implementing cultural values, and community solidarity is still high. Based on these various expert opinions, researchers understand that ecological wisdom is part of local wisdom which contains a number of environmental management policies. Ecological wisdom comes from local knowledge in the form of environmental and natural resource management systems around humans.

The local wisdom in this study is the implementation of the Kajang Community Customary Law which is called *Pasang ri Kajang*. Customary law in a general sense is the original law of traditional society which is not written down and guides people's daily life. Until now, Indonesia still has a number of customary laws that are adhered to by certain indigenous peoples such as the Kajang people, Bedouin people, Sasak people, Batak people, and others. The use of customary law in Indonesia was first published by a Western orientalist researcher named Snouchk Hugronje in 1893 in his book entitled *De Atjehers* which described the Acehese as still adhering to the Islamic legal system, even though they were under Dutch East Indies colonial legal arrangements. Soekanto (2005) considers customary law as customary law adopted by certain communities in regulating their actions according to their own patterns. Researchers understand that customary law in principle has a relationship with religious law, although the influence of religious law does not have a significant effect on customary law. Sanctions in customary law are maintained in order to find justice in social interaction. This law tends to be enforced amicably based on decisions of traditional leaders in the form of deliberations to reach a consensus.

The characteristics of customary law are traditional, spiritual, communal, explicit, open, adaptive, not codified, deliberation and consensus. Customary law traditionally means that the law is passed down from generation to generation as a cultural heritage that is maintained. Customary law is spiritual in nature, meaning that the behavior or rules of customary law are related to the system of public belief which has a function of supernatural powers in the form of animism and dynamism. Communal customary law is the accumulation of various values that prioritize public interests rather than individual interests. Customary law is explicit meaning clear, real, straightforward, and unambiguous. Customary law is open, meaning that it can accept outside elements that are in line with its principles and can be understood pragmatically. Customary law is adaptive, meaning that the legal system

experiences developments and adjustments to keep up with changing situations and conditions continuously. Customary law is non-codified meaning that it is not written so that it is easy to adapt to developments and changes in society because the agreement on legal rules is passed down orally from generation to generation. Customary law is deliberative and consensus in nature, in which legal issues are resolved prioritizing deliberation starting within the scope of the family, neighbors, to the customary community.

2. RESULTS

The results of research related to the planting season circulation system based on time calculation or *bilang allo* to the belief system adopted by the Kajang Indigenous People in Indonesia consist of seven parts, namely (1) determining good and bad days; (2) animal behavior; (3) natural phenomena; (4) types and rainfall; (5) location and position of the moon; (6) changes in weather temperature; and (7) changes in plant morphology.

2.1 Determination of Good and Bad Days

Kajang people count good and bad days through the *Pasang ri Kajang* which they have learned from generation to generation as stated in a number of traditional documents such as *lontaraq bilang* and *lontaraq kotika'*. Understanding of these two traditional documents requires special skills and knowledge such as astronomy or *pabbilang*, namely calculating and determining certain days. Good days or *allo haji'* are the right time to carry out various activities in order to produce something as expected, while bad days or *allo kodi* are bad times to carry out activities so that the risk of failure is very large for the expected results. Determination of good and bad days refers to the rising of the moon with space and time dimensions such as Friday and the month of Muharram as the beginning of the year counting or *poko' pattaugang*. Good and bad days are also used to carry out work such as activities of daily living, planting plants such as trees, growing rice and horticulture, buying and selling transactions, traveling long distances for certain purposes, and so on. Determination of good and bad days in various forms of calculation is based on daily, monthly, and certain times.

They termed daily calculations with *Nahhasa' Allo* for every month by counting the days of *Bilangang Kaddarora*, *Bilangang Lima-Limaya*, and *Bilangang Sagantujua*. *Bilangang Kaddarora* is a calculation based on the current month. If the moon rises on Monday or *bulang loloa*, then Monday is considered good, but if the moon sets or *bulang kale'leng*, then Monday is considered bad. *Bilangang Lima-Limaya* is five days after the rising of the current month which is considered bad for farming in the forest because it is considered odd. *Bilangang Sagantujua* is the counting of eight days after the rising of the moon is considered good for planting because the count is even so the plants will produce abundant fruit.

The Kajang people termed the monthly calculation as *Nahhasa' Allo*, namely knowing a certain month for activities such as the month of *Muharram* used to buy household goods, but this month is not suitable for building a house. The month of *Zulqaidah* is not good for holding weddings because this month is sandwiched between two holidays, namely Eid al-Fitr in Shawwal and Eid al-Adha in Zulhijjah. Then calculating the good times which are termed *Nahhasa' Hettu* is mapping out five times to carry out activities, namely morning, midday, late afternoon, evening, and evening. The mapping of the five times synergizes with the five consequences of life, namely content or *abbonei*, empty or *aklobbangi*, corpse or *hujukki*, living at home or *amminro ri bolai*, and bleeding or *acceraki*. The Kajang people use this calculation to determine the right time to look for tubers and taro in the forest, tapping

palm trees, taking beehives, collecting debts, and so on.

2.2 Animal Behavior

The Kajang people do not purify certain animals, but they like to keep two types of animals, namely the cat as an incarnation of the supernatural being Sang Hyang Seri and the buffalo as a symbol of strength. Some animals are considered to have certain instincts and behaviors in detecting changes in natural conditions, including birds, insects, rats, frogs, earthworms, cobras, monkeys, cats, goats, and wild animals. For example, the sound of an owl has a special sign of a certain event that will occur. If the sound of *kullu-kullu-kullu* is repeated many times, it is a sign that the village is in a state of danger. If the sound is squeaky *pippi-pippi-pippi* and flies a little high, it is a sign that there will be a forest fire. If the sound is flat and flies a little low, it is a sign that it will rain or fishermen will get lots of fish in the sea. If the voice screams *seraaak-seraaak-seraaak* shrill and flies to and fro is a sign that there will be an unnatural death, if the voice is flat and only occasionally is a sign that the dry season is approaching. If the sound is *rruil-rruil-rruil*, it is a sign that the candlenut has fallen from the tree. Other birds that are also often used as season markers are the behavior of eagles, swallows, sparrows, and others.

2.3 Natural Symptoms

The Kajang Indigenous People have knowledge and experience in predicting the circulation of seasons and weather based on signs of natural events. The results of their predictions are sometimes more accurate than those of the state weather agency, namely the Meteorology, Climatology and Geophysics Agency or *Badan Meterologi, Klimatologi, dan Geofisika* (BMKG). They mark changes in nature based on lunar phases, star constellations, cloud patterns, animal behavior, and so on. For example, various phenomena in stars indicate a number of natural changes or occurrence of certain events. The appearance of a single star or in their terms *bintoeng sulo paklampa bangngia* which is very bright indicates a change in the weather to warm. This bright light causes the evaporation of particles in the soil so that the weather becomes hot at night and during the day due to rising earth temperatures. This event also indicates that forest animals such as wild boar will roam around looking for food in the fields of farmers. Another star phenomenon is the rising of three luminous stars or *bintoeng tanrayya* indicating the occurrence of extreme weather such as strong winds, very high sea waves, the atmosphere of the forest becomes rowdy, the arrival of the transition season, and so on. This situation resulted in people being prohibited from traveling far, prohibited from going to sea, and prohibited from entering the forest. Another star phenomenon is the appearance of six luminous stars or *bintoeng pattampayya* which form the formation of a chicken indicating the dry season is coming soon. Another star phenomenon is the appearance of seven clustered stars or *bintoeng borrong-borong* in the west indicating the rainy season is coming soon. Another star phenomenon is the appearance in the east of six stars forming the formation of a stingray or *bintoeng lambbaruwa* indicating the rainy season has arrived and when it appears on the western horizon it indicates the dry season has arrived. Another star phenomenon is the rising of three luminous stars that form a straight line from north to south to become a compass for traveling at sea or in the forest. Other star formations that are often used as directions of travelling are the direction of star formations that form the human body or *bintoeng kale tau* and *bintoeng tanrayya*.

2.4 Types of Rainfall

The types of rainfall predicted by the Kajang people are based on the upper natural phenomena or *tanra irateyya* and the lower natural phenomena or *tanra irawayya* as

documented in a traditional book called *lontaraq pabbilang*. *Tanra irateyya* is the counting and position of the stars in the sky, while *Tanra irawayya* is paying attention to natural phenomena on earth. They know ten types of rain based on the calculation of the two natural phenomena, namely *hosi caleppanga*, *hosi limbung-limbunga*, *hosi borrong-borronga*, *hosi hara-harayya*, *hosi tanrayya*, *hosi patampayya*, *hosi pittoknai*, *hosi panninaik*, *hosi bangkenna*, and *hosi ikkonaik*.

Hosi caleppanga and *hosi limbung-limbunga* are rain calculations based on an annual calendar, namely when the rains usually come from September to January each year as a natural cycle. *Hosi borrong-borronga* and *hosi hara-harayya* are the appearance of seven stars in the sky or *bintoeng borrong-borronga* which indicates continuous rain for fifteen days from mid-February to early March. *Hosi tanrayya*, which is marked by the appearance of six stars in the sky resembling a replica of a chicken or *bintoeng pattampayya*, is an indication of rain for thirty days from mid-June to July. *Hosi pittoknai* is rain that falls when the sun is hot and sounds like a chicken pecking grain indicating the arrival of an epidemic that will attack humans, animals and plants. *Hosi panninaik* is heavy rain that sounds like the flapping of a flying chicken's wings indicating that the rain will be accompanied by a storm within twenty-four hours or overnight which will cause the fall of plant flowers such as candlenut, rambutan, pangi, and others. *Hosi bangkenna* is heavy, wavy rain that sounds like the swinging of a rooster's legs that are stepping indicating that heavy rain will be accompanied by lightning which has the potential to fall trees and fall fruit from the tree. *Hosi ikkonaik* is drizzling rain that sounds like the footsteps of a rooster walking or running, indicating that plant pests will come, such as rats, caterpillars, insects, leafhoppers and others.

2.5 Location and Position of the Moon

Cosmos mythology of the Kajang people believes that celestial bodies such as the moon are containers for storing water which from time to time spills over to the earth in the form of rain. The amount of water that spills onto the earth is called rainfall which is determined by the four positions and locations of the moon in the sky, namely *aklembarak diattang*, *aklembarak diahang*, *aklembarak timo*, and *aklingo bulanga*. The position of the moon at the time the *aklembarak diattang* was tilted to the south which indicated that there would be high rainfall because water on the moon would spill profusely due to its southern tilt. The position of the moon at the time *aklembarak diahang* is tilted to the north which indicates high rainfall because water on the moon will spill profusely due to its tilt to the north. The position of the moon at the time of *aklembarak timo* is that the position of the moon in the sky is balanced or flat, indicating that rainfall will be low, even potentially a dry season for six months. The position of the moon during *aklingo bulanga* is parallel to the earth or the scientific term is called a lunar eclipse indicating evil supernatural beings in the sky such as demons, jinns, giants, and others will disturb humans, animals, plants and other ecosystems on earth because the moon is a source the earth creature's life water was temporarily swallowed by the dragon. The Kajang Indigenous People often perform rituals to release the moon from the dragon's mouth, such as pounding a mortar with a pestle, climbing coconut trees, screaming, and so on. They believe that after the moon has passed its critical period, it is a sign that the production of horticultural crops and consumptive trees in the forest will increase or *abballoi tinananga*, such as candlenut, olive, rambutan, pangi, palm, and others.

2.6 Changes in Weather Temperature

The Kajang people are able to predict the temperature or weather through the phenomena of natural changes around them. Their ability is the result of cultural synergy

with ecology based on life experiences that have been passed on from previous generations to the present. This synergy also marks the arrival of two seasons for farming, namely the dry season and the rainy season. They have five markers, the first is the volume of water in a traditional well called *ere' hatu*. The decrease in the volume of water in the well indicates that the temperature will rise and the dry season is coming soon which is associated with the earth breathing so that it is exhaled into the sky or the scientific term is evaporation. Second, the appearance of dew clumps on the trees in the forest indicates the dry season has arrived which is marked by a decrease in temperature at night. Third, clumps of dew on trees and on dry ground quickly in the morning indicate that there will be a long dry season. Fourth is the movement of clouds moving from the west in the Makassar Strait to the east in Bone Bay indicating the dry season or *hattu timo'* is coming soon. The fifth is a cloud moving from the east in Bone Bay to the west in the Makassar Strait as a sign that the rainy season or *hattu bara'* is coming soon.

2.7 Changes in Plant Morphology

The Kajang people use animal behavior and changes in plant morphology as season markers. They marked seven changes in plant morphology to identify seasonal changes, namely *alumpang*, *kaju kebo'* or *lonrang*, *saengon*, *sapiri*, *dadap*, *kedao*, *selebes*, others. First, the flowers of the *alumpang* tree turn into fruit shoots indicating that the dry season will end soon and the rainy season will arrive. Second, the fall of the leaves of the *kaju kebo'* or *lonrang* tree, known as the paper tree, indicates that the dry season has arrived. Third, the *saengon* tree which begins to flower and the leaves fall indicate the dry season has arrived. Fourth, when the tops of the leaves of the *sapiri* tree appear fine white hairs indicating the dry season has arrived. Fifth, the growth of red flowers and the fall of the leaves of the *dadap* tree indicate the dry season is coming soon. Sixth, *kedao* trees that start to flower red indicate the dry season. Seventh, the *selebes* trees that shoot new leaves indicate that the dry season will end soon and the rainy season will arrive.

3 CONCLUSION

The Kajang people are a traditional indigenous people group in Indonesia who has a wide range of knowledge about nature based on experience and observations on changes in animal behavior, plant morphology, moon positions, star formations, and so on. They are adept at determining good and bad days in various forms of calculation, namely daily, monthly, and certain times. This calculation is used as a guide for carrying out work such as daily life activities, planting crops such as trees and rice, buying and selling transactions, and traveling long distances for certain purposes. They are also able to predict the arrival of the rainy season and dry season, weather conditions, earth temperature, planting season, and so on based on natural phenomena above or *tanra irateyya* and natural phenomena below or *tanra irawayya*. *Tanra irateyya* is the counting and position of the stars in the sky, while *tanra irawayya* is paying attention to natural phenomena on earth. The results of their predictions are sometimes more accurate than the forecasts of the state weather agency, namely the national meteorological, climatological and geophysical agency called the Meteorological, Climatological and Geophysical Agency or *Badan Meterologi, Klimatologi, dan Geofisika* (BMKG). Their skills and ability to predict natural circulations have been passed down from generation to generation for hundreds of years in the form of a belief called *Bilang Allo*. This belief is a form of calculating time to determine a good day to manage rice fields in the form of starting clearing fields, plowing fields, planting crops, harvesting, doing daily activities, trading, traveling, and so on. This belief is part of the local wisdom that is implemented from

the Customary Law of the Kajang Community which is called *Pasang ri Kajang*. The traditional law of *Pasang ri Kajang* forms an order in the form of thoughts and behavior which is institutionalized as a social institution of local wisdom.

The traditional belief system and mythology adopted by the Kajang Indigenous People in Indonesia regarding time counting or *Bilang Allo* includes determining good and bad days, animal behavior, natural phenomena, types and rainfall, location and position of the moon, changes in weather temperature, and changes plant morphology. In addition, they still have a variety of other local wisdom that deserves to be examined by researchers, academics, practitioners, and organizations observing traditional communities. Therefore, I, Basrah Gising, as the researcher of this article, suggest that various interested parties conduct further research on the Kajang Indigenous People regarding their belief systems, economic and livelihood systems, community institutional systems, their local knowledge systems, and so on.

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LIST OF INFORMANTS

No.	Name	Sex	Age	Occupation	Status	Role
1	Puto Palasa	Male	63	Traditional Leader	Ammatowa ri Kajang	Informant
2	Abd. Kahar Andi Baso	Male	48	Village Head	Galla Lombo	Informant
3	Puto Mangga	Male	104	Farmer	Pu'totuwa Sangkala	Informant
4	Puto Nambang	Male	84	Farmer	Lombo Karaeng	Informant
5	Puto Beceng	Female	104	Farmer	Galla Puto	Informant
6	Puto Nimbang	Male	86	Farmer	Lombo Karaeng	Informant
7	Puto Tajang	Male	76	Farmer	Galla Puto	Informant
8	Ir. Ahmad Rasyid	Male	52	Officer	Indigenous People	Informant
9	Ahmad Baharuddin	Male	70	Officer	Indigenous People	Informant
10	Ir. M. Sain	Male	32	Officer	Indigenous People	Informant
11	Butong	Male	57	Farmer	Indigenous People	Informant
12	Camidu	Male	72	Farmer	Indigenous People	Informant
13	Bombo	Female	53	Farmer	Wife of Ammatowa	Informant
14	Sampara	Male	37	Farmer	Indigenous People	Informant
15	Hamido	Male	46	Farmer	Indigenous People	Informant
16	Sangkala	Male	52	Farmer	Indigenous People	Informant
17	Langge	Male	60	Farmer	Indigenous People	Informant
18	Abd. Razak	Male	71	Farmer	Indigenous People	Informant
19	Sanggau	Male	45	Farmer	Indigenous People	Informant
20	Sonneng	Female	40	Officer	Indigenous People	Informant

Note: Informants data obtained in 2017/2018