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PASANG RI KAJANG IN DEVELOPING YOUTH CHARACTER OF ENVIRONMENTAL LOVE IN TANA TOA KAJANG

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Abstract

The study aims to determine the values of *Pasang ri Kajang* in building the youth character of environmental love in Tana Toa Village, Kajang District, Bulukumba Regency. This type of research is a qualitative descriptive study with intercultural communication as the approach of study. The data are obtained from *Ammatoa* with its traditional stakeholders, the *Ammatoa* youth community as well as community leaders who have concerned with *Ammatoa* community members. Data are analyzed using semiotics analysis. The results of the *Pasang* believed to be the will of *Turiek Akrakna*, which is handed down to *Ammatoa* I, and passed onto his successor, *Ammatoa*, is a source of values that govern the world life in its journey towards a life in the days to come. The noble values that can be implemented into conservation character education from the local wisdom of the *Ammatoa* indigenous people are about 1) Love to Almighty God and His universe; 2) Be responsibility, discipline, and independence; 3) Be honest, 4) Be scrupulous; 5) Work hard in preserving nature; 6) Do justice; 7) Be Modesty; and 8) Love for peace and unity. These values are very suitable to be implemented in building the character of children to love the environment, especially the forest environment.

Keywords: Pasang ri Kajang; youth character; environmental love; Tana Toa

المخلص

كان الغرض من هذه الدراسة هو تحديد قيم Pasang ri Kajang في بناء شخصية الشباب في الحب البيئي في قرية Tana Toa، منطقة Kajang، محافظة Bulukumba هذا النوع من البحث هو دراسة وصفية نوعية مع نهج تواصل بين الثقافات. تم الحصول على مصادر البيانات من Ammatoa مع أصحاب المصلحة التقليديين وأفراد المجتمع (الشباب)، وكذلك قادة المجتمع الذين لديهم قلق لأفراد مجتمع Keammatoaan. تم تحليل البيانات باستخدام تحليل السيميائية. كانت نتائج الأزواج، التي يعتقد أنها إرادة Turiek Akrakna، والتي تم تسليمها إلى Ammatoa I، وتم نقلها إلى Ammatoa، خليفة، مصدرًا للقيم التي حكمت حياة العالم في رحلته إلى الحياة في الأيام القادمة. القيم النبيلة

التي يمكن تنفيذها في الحفاظ على تعليم الشخصية من الحكمة المحلية لسكان أماتوا الأصليين هي (1 حب الله والكون ومحتوياته، 2) المسؤولية والانضباط والاستقلالية، (3 صادق، 4 شامل، 5 العمل الشاق في الحفاظ على الطبيعة، 6 العدل، 7 البساطة، 8 حب السلام والوحدة. هذه القيم مناسبة جدا ليتم تنفيذها في بناء شخصية الأطفال الذين يحبون البيئة، وخاصة بيئة الغابات. الكلمات الرئيسية: تثبيت ري كاجانغ؛ شخصية الشباب؛ المحارب البيئي؛ تانا توا.

Abstrak

Tujuan penelitian ini untuk mengetahui nilai-nilai *Pasang ri Kajang* dalam membangun karakter pemuda cinta lingkungan di Desa Tana Toa Kecamatan Kajang Kabupaten Bulukumba. Jenis penelitian ini adalah penelitian deskriptif kualitatif dengan pendekatan komunikasi antarbudaya. Sumber data diperoleh dari *Ammatoa* dengan para pemangku adatnya, Warga masyarakat (pemuda), serta tokoh masyarakat yang mempunyai kepedulian terhadap warga masyarakat Keammatoaan. Data dianalisis dengan menggunakan analisis semiotika. Hasil penelitian *Pasang* yang diyakini sebagai kehendak dari *Turiek Akrakna* yang diturunkan kepada *Ammatoa I*, dan diteruskan kepada Ammatoa penerusnya, merupakan sumber nilai-nilai yang mengatur kehidupan dunia dalam perjalanannya menuju kehidupan di hari kemudian. Nilai-nilai luhur yang dapat diimplementasikan ke dalam pendidikan karakter konservasi dari kearifan lokal masyarakat adat *Ammatoa* adalah: 1) cinta kepada Tuhan dan alam semesta beserta isinya, 2) tanggung jawab, disiplin, dan mandiri, 3) jujur, 4) teliti, 5) kerja keras dalam pelestarian alam, 6) keadilan, 7) Kesederhanaan, 8) cinta damai dan persatuan. Nilai-nilai tersebut sangat cocok diimplementasikan dalam membangun karakter anak akan cinta lingkungan terutama lingkungan hutan.

Kata kunci: Pasang Ri Kajang; karakter pemuda; cinta lingkungan; Tana Toa.

A. Introduction

All youth are not only individuals but also social ones who are always related to and interact with others. The social life of youth are about families, schools, and communities. Asep Sumardi stated that there are three roles of youth in social life: 1)

As family members, they play a role as a child; 2) As school members, they play a role as a student; 3) As community members, they play a role as a youth in city or village.¹

Concerning their position as community members, youth play an active role in maintaining order and environmental security, maintaining environmental cleanliness, participating in developing villages/cities where they live by developing creativity to advance the village, not to become the youth who are lazy and indifferent into the environment. The role of them in the community is to realize the creation of environmental awareness for society in general and themselves in particular.

The problems of youth are often diverse. One of them is issued by Suryadi in Pramudyasari Nur Bintari what is called by the declining spirit of idealism, patriotism, and nationalism as well as the uncertainty of the young generation about the future, the unequal number of the young generation with educational resources, opportunities and employment opportunities, nutritional problems, intelligence development, and body growth, number of underage marriages, young people suffering from physical, mental and social, and relationships including narcotics and illegal drugs as well as a low level of environmental stewardship.²

The damage to the environment and the earth and the extinction of various species are the result of human activities, as well as climate change, deforestation, loss of habitat, land trade, and use of pesticides. To reduce and overcome these problems the younger generation should be presented. According to the law, number 40 of 2019, one of the roles of youth is an agent of change which is realized by concerning with the environment. On that basis, the participation of youth to create harmony in the environment is desirable. It comes out that youth in the technology era may play a role and responsibility for environmental problems that are not only limited to short-term problems, but also long-term problems.

Putting up a young generation that is sensitive to the environment has done a lot. The activity has carried out both in the form of education and training that get involved many parties which pay attention to them, including the environmental organization. The aim is that young people continue to love the environment and manage the environment properly. However, these activities have presented unexpected results. This can be calculated from the concern with the young generation to the environment that is still minimal and characterized by a lack of awareness to avoid environmental pollution activity such as littering which shows scepticism about one's health.³ These actions indicate that the level of awareness of them in the environment is very low as well as the character of youth on environmental awareness.

¹Asep Sumardi, 2012. Peranan Pemuda dalam Kehidupan Sosial Masyarakat Pedesaan Tesis, UIN Sunan Gunung Djati, h. 7.

²Pramudyasari Nur Bintari, Peran pemuda sebagai penerus Tradisi Sambatan dalam Rangka Pembentukan karakter Gotongroyong. *Jurnal Pendidikan Ilmu Sosial*, Vol. 25, No. 1, Edisi Juni 2016, hlm. 2.

³Mukrimin, Kesadaran Lingkungan Generasi Muda. Makalah. Sekolah Pascasarjana Universitas Hasanuddin. 2016, h. 1.

Therefore, some efforts are needed to build up the character of youth to take care and be responsive to their surrounding environment. There is a slogan presented that "*Think globally, act locally*" leads us to choose a global way but it is done based on faith of locality actions. One of the actions is to put into cultural values that are held by a certain community. It is hand in hand with Arifin Sallatan's thought quoted by Danial which uttered that the values that are applied by a community become guidelines for the education and development of community's insights.⁴

One of the local pearls of wisdom that is held by the community is "*Pasang ri Kajang*" in *Ammatoa* region of *Kajang* District of *Bulukumba* regency. The values become the guidelines of the community in utilizing the environment wisely. The inherent values, of course, will be very useful in increasing awareness of the function and use of nature properly, particularly forests. This is increasingly useful when applied to youth, especially in fostering character towards environmental awareness.

Based on the explanation above, the purpose of this study is to find out the ideal values of *Pasang ri Kajang* in building youth character in *Tana Toa* Village, *Kajang* District, *Bulukumba* Regency as a perspective of ecological awareness on the environment which is a reflection of the main problem in the form of the benevolence of local wisdom's value (*Pasang ri Kajang*) informing characters who love taking care of the environment.

B. Literature Review

1. Ammatoa and Pasang ri Kajang

Etymologically, *Ammatoa* consists of two words that are *Amma* (father) and *Toa* (old). Understanding *Ammatoa* is not only an old man literally but also someone who is an elder due to he has extensive knowledge and conducts well and wisely. *Ammatoa* term starts since the arrival of '*Tomanurung*' (according to the local beliefs, *Tomanurung* is the forerunner of the community in South Sulawesi). The first *Ammatoa* was *Datuk Moyang* and until now it has been the 22nd *Ammatoa* since the first *Ammatoa*. *Ammatoa* is the highest leader in the *Kajang* Customary community with a lifetime which means that the person who has been appointed as *Ammatoa* up to die.⁵

The appointment of *Ammatoa* is neither based on popular choice, inherited from her parents, nor appointment from the government. The community understands and believes that *Ammatoa* is appointed directly by *Turiek Akrakna* (God Almighty) through a ritual process in a sacred forest called the *Tombolo* forest. The most important thing is that the *Ammatoa* must be an honest person, never hurt somebody else, keep

⁴Danial Rustan, Kearifan lokal masyarakat suku terasing. Makalah. Fakultas Sastra dan Budaya Universitas Hasanuddin, 2017. h.7.

⁵Gobyah, I. Ketut, 'Berpijak Pada Kearifan lokal', 2003. www.balipos.co.id

himself from a bad thing, never destroy nature and always draw closer to *Turiek Akrakna* (the Almighty God).⁶

The *Pasang*, a vocabulary in Makassar language (which is also used by the *Ammatoa* community) which in daily use means a message. In certain usage, according to Arifin Sallatang, it is synonymous with the word of a mandate.⁷ In Indonesian society, the message in the sense of mandate as a synonym is generally associated with the desire of someone who feels that his death is about to come in very soon, about something that needs to be carried out in the future by others, especially by his heirs. In the traditional community, *pappasang* is the desire of a person in his lifetime for the regulation of property after his death.

Laica Marzuki⁸, stated that *pappaseng* or *pappasang* is wise expressions expressed by the ancestors through oral advice. This opinion is in line with Zainal Abidin Farid who argued that the *Pasang* was usually spoken by the king when he was near death, or in a state of illness so that the kings of other kingdoms came to him to listen to some advice concerning with some aspects of state and community life.⁹

Arifin Sallatang believes that the actual *pasang* of texts in the form of myths, etiology, legends, as well as themes and contents is something that is found in any society in Indonesia. It is just that for the *Kajang* community, where the *Ammatoa* people live in, the *pasang* is a habit that follows them from birth, when they start talking, before and after they grow up till death. Habits, beliefs, prohibitions related to their environment become their costumes. In its unwritten form, it allows *pasang* to eradicate wildly, so someone needs to maintain it. The *pasang* keeper is *Ammatoa* as the village leader, representative of the ancestors, assisted by other traditional leaders.

Ahmad Kadir argued that the *pasang* was an absolute element in the belief system of the *Ammatoa* community, which was interpreted as a message, *fatwa*, advice, guidance that has been preserving from generation to generation since the first man until now through oral tradition.¹⁰ The *pasang* abstinence has written because it can be overlooked over time. They (members of the *Ammatoa* community) believe that the *pasang* is sourced from *Turiek Akrakna*, which was first recorded by *Ammatoa* and preserved through *Ammatoa*'s escort on an ongoing basis.

On the other hand, *Pasang* is a kind of knowledge that must be demanded and controlled by every social community. The *pasang* includes a history of the origins of *Ammatoa*, the development of the community, the composition of its customs, the rules of decency and the law governing social relations and the environment of *Ammatoa*, as

⁶Hijang, 2005. Pasang dan Kepemimpinan Ammatoa:Memahami Kembali Sistem Kepemimpinan Tradisional Masyarakat Adat dalam Pengelolaan Sumberdaya Hutan di Kajang Sulawesi Selatan. Universitas Hasanuddin. ANTROPOLOGI INDONESIA Vol. 29, No. 3, 2005.

⁷Arifin Sallatang. Pendjasdan Pasang Dalam Masyarakat Ammatoa. Hal 42

⁸Laica Marzuki, hal 215.

⁹Zainal Abidin Farid.Sejarah Hukum Adat Wajo 1972. Hal 2.

¹⁰Ahmad, H. A. K. 1999. Komunitas Ammatoa di Kajang Bulukumba, Studi tentang Kepercayaan dan Pelestarian Lingkungan. h 42.

well as predictions of something that will occur in the future. The *pasang* is historical sources of *Ammatoa* which also contain the principles of life that govern their relationship with *Turiek Akrakna*, relations between humans and their environment.

Therefore, the matters revealed above, apparently include the entire contents that embody culture as stated by Koentjaraningrat, then it can be said that the *pasang* is a cultural product of *Ammatoa* community. This cultural product is implemented in the life of *Ammatoa* community, from the beginning of its existence to the end of its existence in the world. This *pasang* is also considered as a life guide that will determine life after his death. That is why the *pasang* is obeyed with full sincerity and awareness.

If there is a violation of the provisions of the *pasang*, then the task of *Ammatoa* together with its community to enforce under the provisions and procedures that also come from the *pasang*. The enforcement of the principles included in the rule of law that is also contained in the *pasang* as a cultural product, the verdict, and the imposition of sanctions by *Ammatoa* is then a customary law.

However, the sanctions for violations of the *pasang* is not only limited to it. The conviction of all members of the community that the *pasang* is a source from *Turiek Akrakna* which causes great sanctions from Him as well. It can be implemented in the form of natural disasters, crop failures, disease outbreaks, and other curses.

The *Ammatoa* community, as followers of the *Patuntung's* faith, maintain the sustainability of their forest ecosystem, because the forest ecosystem is believed to be an inseparable part of their belief structure. Thus, *Patuntung* plays a key role in efforts to preserve the forests in the *Ammatoa* customary area. The *Patuntung's* value sees the function of the forest ecosystem in line with modern views, namely as a source of rain and spring (*timbusu*). In other words, forests are the lungs of the world. Therefore, the treatment of the *Ammatoa* community towards the forest does not only aim to preserve its ritual function but also aims to preserve its ecological function. The nature of the *Patuntung* contained in *Pasang ri Kajang* focuses more on forest preservation.

Beyond all these explanations, *Ammatoa* said that the *Pasang* is unwritten knowledge. It has never been documented in a particular media, like an inscription in ancient times which for example was carved in stone or written on palm leaves. However, besides knowledge, it also contains history, future predictions, and various kinds of things that have been tested. For example: "*Pasang* to the Almighty God", contains *Pasang* to deliver dead people to the cemetery, *Pasang* to ease the ceremony of marrying for poor people, *Pasang* for togetherness, *Pasang* for helping each other, and cooperation.

2. Youth Character of Environmental Love

Character is a system that embeds values. The implanted character contains a component of knowledge, individual awareness, determination, and the existence of the will and actions to carry out good values related to Almighty God, human relations, the environment, and the nation to manifest on a human being.¹¹ A person is considered to

¹¹Nurla Isna Aunillah, Pendidikan Karakter di Sekolah (Cet. I; Yogyakarta: Laksana, 2011), h. 18-19.

have a noble character if he has deep knowledge about his potential and can realize that potential and practice it in the attitudes and behaviors of daily life.¹²

As for characteristics that can be observed in someone who can exploit his potential is praiseworthy attitudes, such as full of confidence, rational, creative, independent innovation, willing to sacrifice, brave, fair, honest, responsibility, discipline, visionary, caring, cooperation, enthusiasm, saving, appreciating time, being able to control themselves, productive, friendly, loving beauty, sportsmanship, open, steadfast, orderly, and various other noble attitudes. Tri Emawaty cited the opinion of Lickona (2013) that stated the character consists of operative values, values in action. Humans proceed in their character, along with a value that becomes goodness and an inner disposition that can be relied upon to respond morally to the situation in a good way.¹³ Thus, someone who has a noble character can also be seen from the awareness to be loyal to do the best according to their potential or abilities.

Lickona further revealed characters that feel that way have three interrelated parts: moral knowledge, moral feelings, and moral action. Moral knowledge includes moral awareness, knowledge of moral values, determination of perspectives, moral thinking, decision making, and personal knowledge. Moral feelings concern with conscience, self-esteem, empathy, loving the good, self-control, and humility. Moral action has three aspects of character such as competence, desire, and habit. These three things are needed to direct a moral life and form moral maturity. It needs to think about the type of character that teenagers want it. It is clear everyone wants his/her children to be able to judge what is right, care deeply about what is right, and then do what they believe to be right even if they have to deal with temptations from the inside and outside pressure.¹⁴

Characters are distinctive values, good character, character, or personality of a person that is formed from the internalization of various policies that are believed and used as a way of looking, thinking, saying and behaving in everyday life. From the humans' characters that there are character values based on culture and nation such as religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendship or communicative, love of peace, love of reading, environmental care, social care, and responsibility.

According to psychology and sociology perspective, humans have several elements related to the formation of character. This element will later show how one's character. The elements of character are: 1) The attitude of a person is part of the character. Even the attitude is considered as a reflection of the character of the person.

¹²Abuddin Nata, *Prespektif islam tentang Strategi pembelajaran* (Cet. I; Jakarta:Kencana Prenada Media,209), h. 1920.

¹³Tri Ermayani, *pembentukan Karakter Remaja Melalui Keterampilan Hidup*.Jurnal Pendidikan karakter, Tahun V, Oktober 2015, h. 131.

¹⁴Tri Ermayani, *pembentukan Karakter Remaja Melalui Keterampilan Hidup*.Jurnal Pendidikan karakter, Tahun V, Oktober 2015, h. 132.

The attitude of a person shows how the character of that person in the environment. So, if the person has a good character, then the environment will reflect that person has a good character likewise. 2) Emotions are dynamic symptoms in situations that are felt by humans which are accompanied by effects on consciousness, behaviors, and this is also a physiological process. These emotions are iconic with strong feelings. 3) Trust itself is a human cognitive component of socio-psychological factors. Believe in something whether true or not must be based on evidence, the suggestion of authority, experience, and intuition are very important in building human character. So, the trust strengthens the existence of self and relationships with others; 4) Habits are the aspects of human behaviors that persist, take place automatically over long periods, are not planned and repeated repeatedly. While the will is a condition that reflects a person's character because the will is closely related to actions that reflect the person's behavior; 5) Self-conception is a process of totality, both conscious and unconscious about how a person's character and self are formed. So, self-conception is how we have to build ourselves, what we want, and how we put ourselves in life.

Youth with noble and superior character are those who always try to do the best things to Almighty God, itself, fellow human beings, the environment, the country and the international world in general and the country of Indonesia in particular by optimizing all the potential and knowledge it has accompanied by awareness, emotions, and motivation both from internal and external from himself.

Concerning environmental preservation, the desired character of youth is those who have a sensitivity to the issues that cause environmental damage. It means that young people must know that environmental damage occurs as a result of human carelessness in carrying out their activities. The *Wahana Lingkungan Foundation* (WAHLI) pointed out that youth are agents in reducing and preventing forest fires, deforestation, and massive forest destruction. Realizing the intention, of course, guidance and direction from all components of society are needed especially the existing institutions.

Realizing all of these are very much needed by the character of the youth who always think ahead (think in the future). It means young people who always think about the rights of society and the next generation. What enjoyed today must be preserved because it is entrusted from the next generation. Indeed, the expected youth figure are those who always understand the function of the environment, above all the forest environment. The function of the forest for the survival of life must always be engraved from a youth figure, the functions of the forest are about 1) preventing floods, 2) regulating the circulation of seasons; and 3) being a source of water.

On the other hand, the character of youth associated with environmental awareness is always encouraging enthusiasm to prevent environmental pollution such as littering, excessive use of pesticides, and disposal of industrial waste without the recycling process. They must have a moral attitude that is always: 1) Love to Almighty God and the universe and its contents, 2) Do responsibility, discipline, and independence, 3) Be honest, 4) Comply with applicable rules and courtesy, 5) Take care for the environment, 6) Work hard in nature conservation, 7) Do justice, 8) Be humble,

9) Love peace and unity. These values are very suitable to be implemented in building the character of children to love the environment, especially the forest environment.

With those bases, the character of environmental awareness is not only manifested in the form of knowledge and attitudes but must be seen in the manifestation of the real behavior of the youth concerned. It needs more support to realize those bases such as 1) Developing core ethical values and performance values of good youth supporters. 2) Using a comprehensive, deliberate, and proactive approach. 3) Creating a community. 4) Allowing taking moral action. 5) Creating a meaningful and respectful atmosphere for all young people, develop character, and help to succeed. 6) Trying to encourage self-motivation. 7) Growing up togetherness in leadership that gave rise to the initiative. 8) Getting involved in family and community members as partners. 9) Doing an evaluation.¹⁵

Based on the character of youth in love for the environment is interpreted as personality traits that are relatively fixed, distinctive lifestyles, ways of thinking, and behaving by noble values that originate from the Indonesian nation's culture imbued with Pancasila values and the 1945 Constitution. The spirit and form of environmental love is a behavior that is shown in the effort to love and use the natural environment wisely.

C. Research Method

1. Type and Approach of Research

Regarding the formulation of the issues that have been raised, then this research is a qualitative descriptive with the approach of intercultural communication study. Furthermore, the data collected is analyzed by using semiotics analysis.

2. Place and Period of Research

This research is conducted in the public area of *Ammatoa* which covers an area incorporated in the *ilalang embayya* region and areas beyond *embayya*. The two regions are located in *Kajang* Sub-district, *Bulukumba* Regency, in four villages such as *Tana 'Toa* Village, *Tambangan* Village, *Malleleng* Village, and *Pattiroang* Village.

3. Type of Research, Data Resources, and Instrument of Collecting Data

This study uses two types of data, namely primary data and secondary data. Primary data directly from informants that have been determined, namely: 1. *Ammatoa* with its customary stakeholders, to capture data/information about the ecosystem of *Ammatoa*. *Pasang* as a source of values that are used as guidelines for people's lives, including rules which contain environmental policy values. The instrument used to collect the data are interviews, with the questions open. 2. Residents of the community including the youth ones, through direct observation of the situation, empirical understanding of the condition, and realization of *Pasang* in real-life behavior of the youth involved. There are six (6) informants taken from *Ammatoa* community (three

¹⁵Masnur Muslich, Pendidikan Karakter Menjawab Tentang Krisis Multimediasional (Cet. II; Jakarta: Bumi Aksara, 2011), h.129.

(3) community leaders and three (3) young people). The characteristics of informants can be seen as follows:

Table 1
The characteristic of Informants

NO.	NAME	EDUCATION	POSITION	ADDRESS
1.	Puto Beceng	BH	<i>Ammatoa's</i> Secretary	<i>Tana Toa</i> village
2.	Jamaluddin Tambi	Bachelor	The head of <i>Malleleng</i> village	<i>Malleleng</i> village
3.	Drs. Kahar Muslim	Bachelor	The former head of <i>Tana Toa</i> village	<i>Tana Toa</i> village
4.	Puang Jagong	Bachelor	The youth figure of <i>Positana</i> village	<i>Positana</i> village
5.	Ahmad	Bachelor	The youth figure of <i>Batunilamung</i> village	<i>Batunilamung</i> village
6.	Amri Lira	Bachelor	The youth mosque administrator of <i>Tana Toa</i> village	<i>Tana Toa</i> village

D. Data Analysis

To find out the meaning of *Pasang* in the *Ammatoa* community, the data collected using content analysis techniques, specifically normative content analysis. From the technical side, content analysis is used to capture normative norms concerning the development of youth character in the *Ammatoa* area, *Kajang* Sub-district, *Bulukumba* Regency.

E. Findings and Discussion

1. A Brief Description of Research Location

The *Kajang* tribe is one of the tribes that live in the interior for generations, precisely in *Tana Toa* Village, *Kajang* District, *Bulukumba* Regency. The community is better known as the *Ammatoa Kajang* community. *Ammatoa* is a term for their traditional leaders who have been handed down from generation to generation. *Amma* means father, while *Toa* means the one who is being elder. The *Ammatoa Kajang* community is divided into two groups, namely *rilalang embayya* (*Tana Kamase-masea*) better known as the *Kajang Dalam* known as the *Ammatoa* indigenous area and *ipantarang embayya* (*Tana Kausayya*) or better known as the *Kajang Luar*. What distinguishes between the two is a matter of modernity. In *Kajang Dalam*, they are still very firm in their customs and traditions and reject modernization which is considered to be able to damage the order of their life norms.

Ammatoa, known as *Ammatoa* society, is a regular and permanent group order. It has a government of its own, although it cannot be understood as a government with the scope of a country, an order headed by *Ammatoa* together with the devices in his "government administration", as an inseparable part of the Republic of Indonesia.

The *Ammatoa* and its "government administration" apparatus (hereinafter referred to as the *Pemangku Adat*), carry out their functions of power over citizens in a certain area. The power in the region is the material wealth of *Ammatoa*, in addition to other material wealth as well as immaterial wealth such as *Pasang*, ritual activities, and cultural arts. Another information presented that before the formation of sub-districts in *Bulukumba* Regency, *Ammatoa* is included in *gemeenschap of Kajang* custom, which is headed by a *Karaeng* which is so-called as a King.

Within the scope of *Kajang*, *Ammatoa* does not have a subordinate structural relationship according to the usual state administration system. *Ammatoa* is domiciled in *Tana Toa*. It can be ascertained that the *Tana Toa* area in the past was much broader than now which has experienced the division of several villages. Administratively, the *Ammatoa* region is bounded by the following regions: 1) Northside is bordered by *Batunilamung* Village; 2) Eastside with *Malleleng* Village; 3) South of *Bontobaji* Village; 4) Westside with *Pattiroang* Village; According to data from the Village Head of *Tana Toa*.

Outside the village of *Tana Toa* is 7.1 square km, while other material wealth is in the form of 90 ha of *sawa*, 74 ha of land area and the forest was known as *Ammatoa* forest covering an area of 317, 4 ha. The *Ammatoa* Forest consists of two parts, namely *Borong Karamaka* (*Keramat* forest) and *Battasaya* Forest (border Forest) which are as a whole as stated. The *Ammatoa* Region is divided into areas known as the weeds of *Embaya* and *Ipantaran Embaya*. The word *Ilalang* and *Ipantara* respectively mean inside and outside, while *embaya* means in *emba*. The word *Emba* describes the attitude and behavior of a shepherd who is herding and directing his shepherd in the direction he is aiming. A shepherd is rarely in front, but his shepherd stays in the group he can control. *Emba* also means the territory under control. In the territorial context, *Ilalang embaya* can be understood as an area within the realm of authority. While *Ipantarang Embaya* means the territory, which is beyond *Ammatoa's* authority.

In *Pasang*, there is a mandate to always live simply, in harmony, and protect nature, especially forests, because from that nature they get their source of life. The people of *Ammatoa* hold very strong traditions and patterns of life that are always in harmony with nature and have a unique social and cultural system that is different from others. Starting from the beliefs, traditions, customs, to their housing are greatly influenced by nature, even in this area the community does not use technology, such as electricity and electronic goods. All houses are built in the same shape. This concept shows the simplicity and symbol of uniformity. In daily life, they do not wear footwear and wear black clothes merely.

2. *The Pasang's Values in Development of Youth Character of Environmental Love in Tana Toa Village, Kajang District, Bulukumba Regency*

From the results of interviews with the informants presented that the *Pasang* that is held firmly by the community with very strict administration by *Ammatoa*, has a principal meaning and is used as guidelines in behaving for the whole community. The application of every principle held is reflected in every action of the community.

One of *Pasang*'s values which are obeyed by members of the *Ammatoa* community is the ***Tallasak Kamase-masea*** principle (life as it is). For the *Ammatoa* people, they interpret it as a condition of life that is filled with simplicity. This simple life is carried out at every joint of life. The point is that simplicity is demonstrated not only in actions related to economic problems but in systems and procedures in speech with a very plain and simple as well.

In the principle of "*tallasak Kamase-masea*", *Pasang* promulgates:

"*Punna anne kamponga lakasi-ation (lakamase-mase) kaminang riyolo kamasemase iyamiantu Bohe Amma (Ammatoa), mingka Punna Riek herena nakalumanyang, kaminang riboko kalumanyang iyamiantu Bohe Amma* (if the community must be a poor or simple life, then the first must be *Bohe Amma (Ammatoa)*. If they have a fate of being rich, then the last rich person must be *Bohe Amma (Ammatoa)*".

"*Pasang* is essentially simple life guidance. People may be rich, but they must live in a simple life, *Tallasakamase-mase*," said *Ammatoa*. It is *Tallasakamase-mase* (simple life) which is one of the *Pasang*'s values. Another thing is *Angnganre Narie'*, *Care-care Narie*, *Pammali juku Narie*, *Tana koko galung Narie*, *Balla situju-tuju* (Food available, fishermen, paddy plantation land, homes), and *Katutui Ririe'na*, *Rigentenganna Tala Tabbua Palaraya* (take good care of it while it is still on before the crisis comes along).

The *Tallasak Kamase-masea* 's principle is a spirit for young people in general and youth of *Ammatoa* in particular. The *Tallasak Kamase-masea* 's principle provides direction for young people to always work hard and discipline. The youth of *Ammatoa* must work hard to meet all their needs, avoid wasteful behavior, especially in utilizing the natural resources of the environment.

One of the youth informants¹⁶ of *Tana 'Toa* said that *Tallasak Kamase-masea*, motivated me to always work as hard as I could to avoid a tough life. I always try to live better than what people before me achieved. Nowadays people are recognized if they have a better life. He further said that the opportunity for a better life is very open, but it must be realized that we must avoid wasteful, arrogant behavior to other people. That behavior must not harm oneself even more with others.

However, the ideal of the two views before is how to improve the standard of living of people to a more prosperous level, but policies in protecting the environment, especially the preservation of their forests can also be implemented. In the case of members of the *Ammatoa* community does the dynamic *Pasang* also include the *Tallasak Kamase-masea* principle, so that it is possible to provide a reinterpretation that opens opportunities towards improving the welfare of *Ammatoa* community.

On the other hand, this interpretation also indicates that simple society generally regards life as something full of suffering and misery. To overcome them, it is necessary to work hard, so that all obstacles can be overcome. In general, their orientation is to

¹⁶Interview with Amri Lira, the youth administrator of mosque and a member of Karang Taruna in *Tanatoa* village, 6 September 2019.

the glory of the past, so they are too pitiful to think about their future. Everyone must use their potential to work as hard as they can avoid a life of poverty.

The *Pasang* brings about the mental attitude of the people of the Kajang customary community towards supernatural forces that are outside them, as well as the procedures for treating them and forming a belief in all of these things.

The informant, Puto Beceng¹⁷ stated that the two value formations in *Pasang* are based on the spirit of *kamase-masea*, which is the attitude to submitting to *Turie A'ra'na*. All things (both goals in the world and afterlife) are always expected to be carried out as desired by *Turie A'ra'na* without highlighting the wishes of the community (leaving it entirely to the will of *Turie A'ra'na*).

The *Pasang* that contains the value of '*kunne*', which is guidelines used by the *Kajang* customary community in dealing with worldly life, but with the main core or purpose for '*konjo mange*' or a life that is expected to be completely self-sufficient. *Koasa* is the goal of *Kaallo Anjorengang* or the goal of the hereafter, that is *kalumannyang kalupepeang ri allo ri boko'na Turie A'ra'na*.

Spiritual ideas for worldly goals shape the *akkamase-mase* lifestyle and the purpose of the hereafter through *Patuntung* beliefs shape the belief that there is another eternal life after the end of the world. *Inne linoa pammarimarianji, Ahera 'pammantanggang kara'kang*, (This world is only for the time being, later is eternal life).

It takes a special attitude to be able to enter a life of full prosperity later in the afterlife. The specific attitude is the attitude of self-surrender and freeing oneself from the desire to impose worldly wills or passions, simple and modest life (*kamase-mase*), wherever and whenever, and in any condition. *Ammentangko nukamase-mase, accidongko nukamase-mase, addakkako nukamase-mase, a'mea 'nukamase-mase*, (when standing you are understated, when sitting you are understated, when walking you are understated when speaking you are understated).

The *Kajang* customary community, if they request everything they want, then only one is *Turie A'ra'na* to lean for all requests, *angngera-ngera mange ri Turie A'ra'na*, (to ask only to the *Turie A'ra'na* or the Almighty God). This is done based on the *Pasang ri kajang* that everything that happens on this world must be of the will of *Turie A'ra'na*, the Almighty God. *Anjo Turie A'ra'na ia ngase'na anu kajariangnga ri bahonna linoa, ia pangnga'rakkangi, pangnga'rakkangnapi nakulle ajjari, kitte tau linoa angngera-ngeraji pakkulleta. Nisareta pangngerata iyareka tanisareta pangngerata iyamintu Turie A'ra'na appa'tantui*, the one who creates everything in this world is Him. It is His will that causes everything to exist. Human beings only ask to Him, whether the request is granted or not, it is up to the Almighty God.

This preach actually, can be seen as an ideal description of the *Ammatoa*, who prioritize His community to get well-being before Himself. Otherwise, if it is about suffering (poverty), then He must prioritize himself before His community. According to the author, there are two important things related to this principle which are simplicity in speech (communication) and avoiding a greed trait. Simplicity in speech

¹⁷Interview with Puto Beceng in *Ammatoa* private home, 7 September 2019.

is very important, so it needs to speak the truth. In the principles of the *Pasang*, it is pointed out three principles that are 1. *Pagaiul Pendahuluk Kanannu* (Keep your tongue. Do not joke or say something that can be interpreted differently by people) 2. *Jagai buakkang matannu* (Keep your eyes twisted: so as not to be interpreted wrongly by a woman, even less to be disturbed by your eyes). 3. *Jagai angka bangkennu* (Keep your footsteps, so as not to enter the yard even less there is a daughter or a widow without anyone else's eyes on you, and without a clear purpose, except the house is a family home of you).

In addition to the tides associated with simplicity, the *Pasang* also has some values related to the spirit of environmental love, especially those related to forest conservation. These other values of *Pasang ri Kajang* as follows:

Table 2¹⁸
The Pasang ri Kajang of Forest Conservation

NO	PASANG	MEANING
1.	<i>Jagai linoa lollongbonena kammayya tompa langika siagang rupa taua siagang boronga</i>	Take care of the earth as well as the sky, humans and forests.
2.	<i>Nikasipalliangngi ammanra' - manrakia borong</i>	It is prohibited (<i>kasipalli</i>) to destroy the forest.
3.	<i>Anjo boronga iya kontaki bosiya nasaba konre mae pangairangnga iaminjo boronga nikua pangaira ng Punna nitabbangngi kajua riborongnga, nunipappi rangnga</i>	It is the forest that makes rain because there is no irrigation, so the forest's function to produce irrigation because it brings about rain.
4.	<i>Angngurangi basi patane timbusu. Nibicara pasang ri tau Ma'riolo Narie' kaloro battu riborongnga, narie' timbusu battu rijakua na battu ri kalelengnga</i>	If the wood in the forest is cut down, the rain will be reduced and the spring will be lost (dry out). Thus, it was the message of the olden person
5.	<i>Borongnga pangallui nitallasi, erea battu ri kaloro lupayy</i>	The river comes from the forest, the spring comes from trees and <i>liana</i> .
6.	<i>Iyamintu akkiyo bosi anggenna erea nipake a'lamung pare, ba'do appa'rie' timbusia Anjo</i>	Forest needs to be preserved because water comes from a small river.
7.	<i>Tugasa'na Ammatoa nolarangngi annabbang kaju ri borongnga</i>	Ammatoa must prohibit logging in the forest

¹⁸Hengki Wijaya Nilai-Nilai Pasang ri Kajang pada Adat Ammatoa Sebagai Local Wisdom Untuk Mewujudkan Karakter Peduli Lingkungan Dalam Pendidikan Masa Kini. <https://www.researchgate.net/publication/322753926>

8.	<i>Iyaminjo nikua ada'tana Iyaminjo boronga kunne pusaka Talakullei nisambei kajua, iyato' minjo kaju timboa</i>	The forest is our heritage which stands for a law
9.	<i>Talakullei nitambai nanikurangi borong karama, nilarangngi tauwa a'lamung-lamung riborongnga, nasaba se're hattu larie' tau anngakui bate lamunna</i>	It is not allowed to change the type of wood in the customary forest as the only wood is growing up naturally which cannot be added and reduced. It is forbidden to plant in the customary forest due to one day there will be recognition from plant ownership

Source: Dassir (2013) cited by Hengki Wijaya (2018).

Based on those findings of *Pasang ri Kajang's* values, the researcher analyzed the cultural values in the *Pasang* and its integration into current education. The first value, "*Take care of the earth as well as the sky, humans, and forests*" is talking about three continents, namely the continent of *boting langi* (sky), the middle continent (living things including humans) so-called *lino* and the lower continent is called *paratihi* (ocean), which is an interrelated unit between one another and put into one system. If one element of the systems is damaged or cannot perform as should be, the other elements will also be disrupted and cannot function optimally. The breakdown to one of its constituent elements will cause decay to the system. This first *Pasang* is the first law that human beings must preserve nature and all its contents because human life is inseparable from the environment where they live. The entire earth is His creations and human beings are His glorious creations that are responsible for preserving it.

The second, third, and fourth *Pasang's* values can be concluded that the community is not allowed to cut down the forest because every time they cut wood the source of water is going to decrease.

They have no river flow, so their dependency is only on forests that produce springs. Deforestation will only eliminate the spring water. This is a hereditary message passed down to answer why trees in the forest cannot be cut down. Therefore, their actions are very increasingly beneficial for the preservation of the forest. Cultural values through this *Pasang* promulgate *Kajang* people to be disciplined and obey the rules that affect humans' goodness and the preservation of the forest.

The fifth to seventh *Pasang* explains the role of forests for the availability of springs that are beneficial to human life and their livelihoods as farmers with their agricultural land. An extensive understanding of the role of forests for the availability of water will get the *Ammatoa* people to preserve the sustainability of their forests. Preserving the forest sustainable means taking care of themselves. Breaking the rules will destroy their determination to the rules they have agreed to.

The eighth *Pasang* emphasizes the role of *Ammatoa* as a supervisor to prohibit logging by both parties within the community and outsiders who try to cut down the trees. Istiawati explained based on the expression of *Pasang ri Kajang* that power was entrusted to the holders of government as power must be devoted to realizing community welfare. The attitude of the government who is given the mandate is crucial to a harmonious relationship between nature and human life. Honesty held by government officials is an absolute requirement to preserve nature and the environment. For this reason, *Pasang ri Kajang* reminds humans, either they are government or customary members, to always be responsible for their duties and remind one another in various ways.

The *Pasang*'s values in the application are shown by the character of youth in the *Ammatoa* region: 1) Love to God and the universe, 2) Be responsibility, discipline, and independence, 3) Be honest, 4) Be careful, 5) Work hard in preservation nature, 6) Do justice, 7) Be simplicity, 8) Love for peace and unity. These values can be explained as follows:

a. Love to God and the Universe.

Ammatoa, who is described as the representative of *Turiek akrakna* (The Almighty God) on earth, is the savior of the earth and its contents. He encourages all people and young people to always trust the creator of the universe, and priest us about the importance of preserving the natural environment, especially forests, and maintaining the environment with balance, especially the forest environment. As *Puto Beceng* put it this way: the forest is a place to store water, so it needs to be preserved. The damage of the environment means not to love and thank divine gifts.¹⁹

b. Responsibility, Discipline, and Dependency.

To love the Almighty God as the creator of the natural environment is a matter of giving the mandate to citizens to maintain it. Through this task, it certainly provides a very important mandate. Maintaining that mandate certainly requires responsibility, discipline, and independence. The Responsibility contains behavior that is ready to carry out activities according to their designation. The Discipline is shown by behavior that follows rules that do not damage or violate existing or predetermined rules. The Independency is a behavior carried out in the form of using one's own potential in environmental management, especially the forest environment. As stated by Jamaluddin Tambi that community members are very responsible for carrying out environmental preservation of *Ammatoa*. The rules set in *Pasang* are used as guidelines in the use of the environment wisely.²⁰

c. Honesty.

This honesty is built from habits set out in *Pasang*. The existence of sanctions imposed on residents who violate the *Pasang*'s rules that is very possible for every

¹⁹Interview with Puto Beceng at *Ammatoa*'s home, 5 September 2019.

²⁰Interview with Jamaluddin Tamby, the Head of *Malleleng* village, 6 September 2019.

citizen to conduct environmental use activities honestly. The honest behavior of these citizens and youth will form a pattern of environmental management that enables the forest environment to provide sustainable benefits.

d. Precision.

The character of this precision is derived from the *Pasang*'s expression which is "*Appasulu sa'ranta nakana baji aji laki pangsululu, teaki kapau-pauui, parallu nijaga battu ribabata nasaba babata kulle tong anngerang ka panrakang*" (Words need to be improved, should not be of speech, words need to be guarded so that words do not cause fights or conflicts) This meticulous behavior is very important to be demonstrated in various aspects of life. Concerning environmental preservation, especially the forest environment, the youth of *Ammatoa* are directed to use the environment's natural resources wisely. The use of potential forest in the *Ammatoa* region is carried out with care. Ahmad stated that if the community wants to take or cut down an existing tree, then before we choose a suitable tree to be cut down, we must re-plant a replacement tree, and when cutting down the tree, we must strive so that the trees do not damage plants or trees.²¹

These conditions and methods provide us with an understanding that when young people intend to use or utilize natural resources, especially forests, they must carry out them thoroughly. The precision is shown by the behavior of selecting suitable trees, preparing substitute plants for trees that are cut, and working in such a way, so that when the trees are cut, they do not damage other plants or other trees in the vicinity. In essence, young people should not work carelessly. The results of this youth character can be seen from the natural conditions of the *Ammatoa* environment which remain mild, safe, and sustainable.

e. Justice

This character is built from *Ammatoa*'s performance in applying the *Pasang*'s rules and sanctions. The firmness and manner of *Ammatoa* set sanctions due to violations of the *Pasang* which are so fair for other people and build up the behavior of citizens and youth to always behave honestly in life. As a result, the community is very obedient and afraid of the *Pasang*'s rules, so that there are rare and never violations of the community against the environment and other nature.

f. Modesty.

This character is sourced from *Pasang* which is "*Buakkang Matannu paralu nikatu-tui, buakkang matayya mintu punna sangnging kaitteki barangna tauwwa, kaitte-itteki barang-barang tala kullea niuppa, barang-barang nutala kullea lanihalli, barang-barang nusangnging nikacinnaiyya riati, iyaminjo annyeksa ati punna tala kulle niuppa*" (We have to keep our eyes, we cannot just look around let alone see things we will not get even buy it. if we do it, we will torture our hearts because they cannot be obtained). This message builds character about the importance of living simply.

²¹Interview with Ahmad, the youth figure of *Batunilamung* village, 5 September 2019

In connection with the character of simplicity, the use of environmental natural resources is realized in the use of nature wisely. It is known that the *Ammatoa* area has a vast forest area (*Borong karamaka and Borong Battasaya*). If we compare it with the number of residents both inside and outside the *Ammatoa* area, then we ensure that the forest area owned will be completely divided by the number of *Ammatoa* residents. However, the condition of the forest both broad and trees are still maintained. That is because the community members who generally have a job as farmers always live modestly so that they do not destroy or encroach upon the existing forest areas. That was justified by Kahar Muslim who uttered that the value of the simplicity of the residents established to an attitude of the wise use of environmental resources which is *Ammatoa* residents managed the land and gardens wisely. They did not make any changes or destruction to the *Ammatoa* forest area.²²

Similarly, the behavior of young people who are not greedy in utilizing the environment, especially the forest environment. This was revealed by, Ahmad who stated that living simply and surrenders from simplicity is the essence of the *Pasang's* core, as a condition to get back to *Turiek Akrakna* safely.²³ Life is more than just being able to survive, not in the world, but a place later in the afterlife. *Tallasak Kamase-masea*, is a principle of the life of the *Ammatoa* community that is quite influential on environmental sustainability because their life needs will never exceed the carrying capacity of nature.

The character of modesty that is manifested by the simple behavior of life must inspire every member of the community, especially young people in the *Ammatoa* region. The result of this modesty character is the preservation of the *Ammatoa* forest area which is known as a source of water for residents who live in the area.

g. Work hard in Preserving Nature.

The work hard Character of the *Ammatoa* community particularly for the youth of *Ammatoa* that can be seen in their activities in utilizing the land they have. Residents use their land as much as possible for their living needs. Citizens of *Ammatoa* are always grateful for what they have and use it as well as possible. This was confirmed by the Head of *Malleleng* Village who revealed that the *Ammatoa* residents made use of the land by planting rice. The rice seedlings planted are the source of *Ammatoa* land itself. This is intended to be suitable for environmental conditions and to avoid various diseases and pests that destroy the plants.²⁴

Through the hard work, they also always surrender themselves to *Turie A'ra'na* or the Almighty God. *Appisona mange ri Turie A'ra'na* (Surrender to the Almighty God). It means that the hard work carried out must be accompanied by prayers so that what is hoped will be granted by the Almighty God or *Turie A'ra'na*.

²²Interview with Abdul Kahar Muslim, the former head of *Tanatoa* village, 6 September 2019.

²³Interview with Ahmad, the youth figure of *Batunilamung* village, 5 September 2019.

²⁴Interview with Syamsuddin Tambi, the head of *Malleleng* village, 6 September 2019.

The hard work shown by residents and youth in the *Ammatoa* region is reflected in the production of agricultural products such as rice, corn, bananas, cassava and so on which are produced not only to meet the needs of the *Ammatoa* People but also to be sold outside the *Ammatoa* area. One of the results of the community's products is "*Lipa Le'leng*" (black sarong) that is the main cultural product which is very popular with tourists. It is noteworthy that the materials and tools used in the production of the sarong craft are not only using local materials but also giving hard work and diligence.

h. Unity.

The character of unity seems to have been established from the principle of the relationship between *Ammatoa* and its citizens, and citizens with citizens. The principles include of *Abbulo sipappak* (fused like a bamboo stick); *Aklemo sibatu* (fused like an orange); *Tallang sipahua, manyu siparampe* (drowning each other, drifting each other to the edge); *Sallu riajoka, ammulu ri adahang, nanigaukang siguntu passuronna pammarenta* ((keep following the path that has been determined and continue to follow all orders from the government). *Nanigaukan sikontu passuronna tumabbuttaya*, (doing all the wishes of all community members).

The manifestation of the character in environmental preservation is to develop a sense of togetherness, cooperation (helping each other), to obey government regulations, and prioritize common interests over personal and group interests. As Puto Beceng ²⁵argued that *haji'na pakkalinoang tumabbuttaya, punna riei taua asserre', anre naulle wedge kampongnga punna anre tauwa na serre* (The environment will be good if we are happy to be united. There is no good environment or life if we are not united).

It points out that the preservation of the environment, especially the forest environment can be achieved by establishing a unity between the government and the citizens and between citizens and residents. The condition of the *Ammatoa* forest, both the *Karamaka Borong* and the *Battasaya Borong*, which are still sustainable, is a collaboration between the government and the community particularly the youth ones.

In terms of the character that is built from the values of *Pasang*, it can be revealed several things related to the preservation of the natural environment especially the forest environment that is uttered by Puang Jagong that *Tallasak Kamase-masea* has ethical principles that direct the *Ammatoa* people in general especially in the young generation (*tuloloa*) to achieve a better life.²⁶ This ethic means guidance to always behave in using resources as simple as possible. to avoid wasteful behavior or the use of goods that are not useful. As a result, residents and youth prefer to use local goods.

The finding data presented to the high level of youth awareness in environmental preservation that can be recognized from the activities of youth involvement in various ways such as the greening movement by planting 10,000 trees in people's areas of *Ammatoa*, fostering a cleanliness movement in the residential

²⁵Interview with Puto Beceng at *Ammatoa*'s home, 5 September 2019.

²⁶Interview with Puang Jagong, the youth figure of Positana village, 6 September 2019.

environment in collaboration with farmer organizations and Family Welfare Development (PKK), and helping report citizen activities that lead to environmental destruction especially the forest environment.²⁷

According to Jamaluddin Tambi, the Head of *Malleleng* Village, stated that the simplicity of youth is seen from their behavior that is so happy with the world of agriculture.²⁸ Many young people in this village have a hobby of planting trees, especially commercial trees or plants. Not a few of these young people work as farmers. This indicates that the simplicity and love of youth in the natural environment and forests are very high.

F. Conclusion

The *Pasang ri Kajang*, which is believed to be the will of *Turiek Akrakna* (The Almighty God) and is handed down to *Ammatoa I*, and passed on to his successor *Ammatoa*, is a source of values governing world life on its journey to life in the days to come. The main value being taught is modesty. What modesty means is that the modesty of speaking and behaving. The modesty of speaking is done through wise sayings while behaving is done through generous actions let alone damage the environment and other people. The manifestation of these values for youth is the growth of attitudes and behaviors of environmental love especially the forest environment, through 1) Love to the Almighty God (*Turiek Akrakna*) and His universe, 2) Be responsibility, discipline, and independence, 3) Be honest, 4) Be scrupulous, 5) Do hard work in nature conservation, 6) Do justice, 7) Be modesty, and 8) Love for peace and unity.

G. Recommendation

As a customary area that originates from the teachings of *Pasang*, customs, norms, and traditions are still maintained according to the beliefs deeply held by the community. it is so necessary to foster youth to always uphold the values expressed in the *Pasang ri Kajang*. Fostering the character of youth who love the environment, especially the forest environment, can be done through collaboration and support with various parties such as 1) developing of ethical values and supporting values performance to become good youth. 2) Using a comprehensive, deliberate, and proactive approach. 3) Creating a community. 4) Allowing taking moral action. 5) Creating a meaningful and respectful atmosphere for all young people, developing character, and helping to succeed. 6) Trying to encourage self-motivation. 7) Arising togetherness in leadership that brings about the initiative actions. 8) Getting entangled family and community members as partners. 9) Doing an evaluation.

²⁷Interview with Bapak Abdul Kahar Muslim in Tanatoa village, 7 September 2019.

²⁸Interview with Jamaluddin Tambi, the head of Malleleng village, 7 September 2019.

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