***PASANG RI KAJANG* IN BUILDING UP THE YOUTH CHARACTER OF ENVIRONMENTAL COMBATANTS**

**IN *TANAH TOA* VILLAGE, *KAJANG* DISTRICT, *BULUKUMBA* REGENCY**

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**Abstract**

The purpose of this research is to disclose the values of the *Pasang ri Kajang* in building the youth characters of environmental combatants to their environment in *Tanah Toa* village, *Kajang* district, *Bulukumba* regency. This type of research is a qualitative descriptive study with intercultural communication approaches. The data sources are obtained from the people of *Ammatoa* with its stakeholders, the youth community (youth), as well as community leaders who have a concern with all people in *Tanah Toa.* Semiotics analysis is used to analyse the data. The result of this study identifies that the *Pasang ri Kajang* is believed as the *Turiek Akrakna*’s will which is handed to *Ammatoa* I and handed over to the next *Ammatoa*’s successor. It has some values that rule out the lives on a way to the next lives. The values which can be implemented into conservation from the people of *Ammatoa*’s local wisdom as follows: 1) To love to the almighty God and natural sources; 2) Take responsible, discipline, and independence; 3) To be honest; 4) To obey the legalized rules and politeness; 5) To take care the environment; 6) To work hard in maintaining the environment; 7) To stand up for justice; 8) To take humble; 9) To love a peace and unity. Those values are very matched to realize in building up the kids’ character to love the environment particularly the forest.

**Key words**: *Pasang ri Kajang,* The Youth Character of Environmental Combatants*, Tanah Toa*

**Abstrak**

Tujuan penelitian ini adalah untuk mengetahui nilai-nilai *Pasang ri Kajang* dalam membangun karakter pemuda cinta lingkungan di Desa Tanah Toa Kecamatan Kajang Kabupaten Bulukumba. Jenis penelitian ini adalah 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 di analisis 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 menju 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) mematuhi aturan yang berlaku dan santun, 5) peduli lingkungan, 6) kerja keras dalam pelestarian alam, 7) keadilan, 8) rendah hati, 9) 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, Tana Toa*

1. **The Background of Study**

The youth is not only certain category in society, but they are also social beings in which they interact with other people. The social life of youth includes families, schools and communities. Asep Sumardi raises 3 youth roles in social life: 1) as a family member of her role as a child; 2) as a school citizen his role as; 3) as a citizen of his role as a youth/village community.[[1]](#footnote-1)

In relation to its position as a citizen, youth play an active role in maintaining the order and security of the environment, maintaining the cleanliness of the environment, participating in building the village/city where they live by developing creativity to promote the village, not become lazy and indifferent youth to the environment. The role of youth on this side is to realize the creation of environmental awareness for society in general and among the youth themselves in particular.

The problem of young generation is very diverse. One of them is expressed by Suryadi in Pramudyasari Nur Bintari, namely declining souls of idealism, patriotism, and nationalism and the uncertainty of the young generation about the future, not yet the number of young generations with educational facilities Available, lack of opportunities and employment, low nutritional problems become a barrier to the development of intelligence and body growth, the number of underage marriages, young generations who suffer from physical, mental and social tuna, and association Including narcotic abuse and illicit drugs and a low level of concern for the environment.[[2]](#footnote-2)

Creating a generation that is environmentally sensitive has been widely done. The activity was done both in the form of education and training and carried out by the parties who paid concern to the youth. But the results have not been maximized. It is demonstrated from the sense of caring of the younger generation to a minimal environment, it is characterized by a lack of awareness to avoid behaviour of environmental pollution such as throwing away garbage in any place and there is a group of youth who does not care about his own health.[[3]](#footnote-3) This suggests that the level of awareness of the younger generation in the environment is very low. It can even be said that the young character is still minimal in relation to environmental concerns.

Therefore, it takes effort in the form of a way to develop a young character to care for and respond to the surrounding environment. In a slogan that reads "Think globally at locally sourced " leads us to choose a global way but is done with the action that corresponds to the local condition. One form of action is to embed cultural values that are valid or held by a community. This is in accordance with the opinion of Arifin Sallatan quoted by Danial stating that the values that apply to a community group become a vehicle for the construction and development of the community's insights.[[4]](#footnote-4)

One form of local wisdom that exists and is strongly held firmly by the community is "*Pasang ri Kajang*". The values contained in the message became the community's grip in utilizing the environment judiciously and wisely. Obviously, the inherent values will be very beneficial in raising awareness of the function and utilization of natural especially forest. Obviously, those values will be very beneficial when applied to the youth especially in the character building to the environmental concern.

1. **The Statement of Problem**

From the background description of the problem above, then the problem of this research issue is how the values of the *Pasang ri Kajang* in building the character of young men in the Tanah Toa village District Kajang Tanah Bulukumba?

1. **The Objective Study**

From the description of the problem formulation above, the purpose of this research is to know the values of the *Pasang ri Kajang* in building the character of the youth love Environment in the Tanah Toa village District Kajang Bulukumba Regency.

**The Review of Study**

1. ***Ammatoa* and *Pasang ri Kajang***

Etymologically, *Ammatoa* consists of two words Amma (father) and Toa (old). The definition of *Ammatoa* is not only the father who is old age but more to someone who wrote because it has a broad knowledge and well behaved and wise. The term *Ammatoa* begins from the advent of '*Tomanurung*' (according to belief; *Tomanurung* is a forerunner of the people in South Sulawesi. *Ammatoa* the first is the ancestor and until now is the 22nd *Ammatoa* since the first *Ammatoa* *Ammatoa* is the highest indigenous leader in the Kajang indigenous community with a lifetime term, meaning that the person who has been appointed to become *Ammatoa* dies.[[5]](#footnote-5)

The appointment of *Ammatoa* is not based on the choice of people, nor the inheritance of its parents or the appointment of the government. The people understand and believe that *Ammatoa* was appointed directly by *Turiek Akrakna* (the Almighty God) through the ritual process in the sacred forest named Tombolo Forest. The most important is an *Ammatoa* must be an honest person, never hurt, guard against evil deeds, not damage nature and always get closer to the *Turiek Akrakna* (God Almighty).[[6]](#footnote-6)

*Pasang’*, a vocabulary in the language of Makassar (which is also used by the Community *Ammatoa*) that in everyday use means message. In certain applications, according to Arifin Sallatang synonymous with the word mandate.[[7]](#footnote-7) In the Society of Indonesia, the message in the sense of the mandate as the synonym, is generally attributed to the wishes of someone who feels that his death is no longer long will come, about something that needs to be done later on by others, Especially by his heirs. In the indigenous *Pasang* or peptide, it is the desire of a person at the time of his life to the arrangement of his future possessions when he dies.

Laica Marzuki [[[8]](#footnote-8)], suggesting that *Pappaseng* or peptide are the wise phrases expressed by the ancestors through oral admonitions. This opinion is in line with Zainal Abidin Farid [[[9]](#footnote-9)] who suggests that usually *Pasang* are spoken by the king at the time of approaching his death, or on a sick condition, so that the kings of other kingdoms come to hear the admonitions and Counsel relating to state and community life.

Arifin Sallatang argued that the text is actually a form of myth, etymology, legend, or theme and the content is something found in any community in Indonesia. It is only for the people of *Kajang*, the dwelling place of the *Ammatoa* society, the tide is a habit that follows them from birth, when beginning to talk, before and after adulthood to death. Habits, beliefs, prohibitions relating to its environment, become its customary habits, its beliefs, its challenges and its reflections. In unwritten form, it is possible to install to be wild in order, so there needs to be the one that keeps it. The post-keeper was *Ammatoa* as the village leader, the representative of the ancestors, assisted by other customary leaders.

Ahmad Kadir [[[10]](#footnote-10)] said that the tide is an absolute element in the belief system of citizens of the population, which is interpreted as a message, fatwa, advice, guidance that is preserved hereditary since the first humans until now through Oral tradition. Place of abstinence is written because it can be overlooked in time travel. They (citizens of the *Ammatoa*) believe that the tide is sourced from the *Akrakna Turiek* which was negotiated by the first *Ammatoa* and preserved by the continual escort of *Ammatoa*

On the other hand, install is a kind of *Pangngassengan* (Knowledge) that must be prosecuted and controlled by every community of *Ammatoa* The post includes a history of the origin of *Ammatoa*, the development of its community, its composition, the rules of morality and laws governing the social and environmental relations of the environment, as well as and predictions that will occur. The place is a source of the history of the *Ammatoa* which also contains the principles of life that govern their relationship with *Turiek Akrakna*, the relationship of human beings, human relations with its environment.

By that, the things revealed above, it is that it covers the whole content that embodies the culture as stated by Koentjaraningrat, it can be said that the tide is a cultural product of citizens of the community. This cultural product is implemented in the life and life of the citizens of the society, since the beginning of its existence until the end of its existence in the world. This post was also considered a life guide that would determine the life after his death. That is why, it *Pasang* in the keep with full of sincerely and consciousness.

If there is a breach of the provisions of the tide, the task *Ammatoa* with the community to enforce in accordance with the provisions and procedures that are also sourced from the tide. Enforcement of principles that belong to the rules of law that also contained in the tide as a cultural product, then the verdict and allotment sanctions by *Ammatoa* that is the customary law.

However, sanctions for violations of the tide are not limited to that. The belief of all citizens of the community that the tide of the source of the *Akrakna Turiek* causes sanctions from the Almighty. It can be dropped in the form of natural disasters, failed crops, pestilence and other curses.

The *Ammatoa* society as a believer of *Patuntung* retains the sustainability of its forest ecosystem, as the ecosystem of the forests is believed to be an integral part of its belief structure. As such, the trust of *Patuntung* plays a key role in the efforts to preserve the forests in the *Ammatoa*'s customary area. The confidence of the forest ecosystem functions in line with the modern view, namely as a source of rain and water springs (TIMBUSU '). In other words, the forest is the lungs of the world. Therefore, the treatment of citizens of *Ammatoa* in the forest is not only aimed at maintaining the ritual function, but also aims to maintain its ecological function. The nature of *Patuntung* belief that is contained in the *Pasang ri Kajang* more emphasis on forest conservation.

Despite all of these explanations, *Ammatoa* said that indeed, it is an unwritten knowledge. It has never been documented in a particular medium, as is the inscription of a bygone era that is carved in stone or written on palm leaf. However, in addition to containing knowledge, it also contains history, predictions of the future, and a variety of things that have been tested. For example: "Put to the Almighty God", containing *Pasang* to deliver the dead to the funeral, put to relieve the ceremony of married people who are not able, put togetherness, each other, and mutual cooperation.

1. **The Youth Character of Environmental Combatants**

A character is a system that values the values. The implanted character contains components of knowledge, individual consciousness, teeter and a willingness and action to carry out values. Both who are blessed with the one true God from himself, his fellow man, the environment, and the nation so that it can create a beloved human being.[[11]](#footnote-11) One is considered to have a noble character when he has a profound insight into his or her potential and is able to realize that potential and practice it in everyday attitudes and behaviours.[[12]](#footnote-12)

As for the characteristic that can be examined in someone who is able to exploit his potential is praiseworthy attitudes, such as self-confident, rational, creative, innovative self-reliant, willing to sacrifice, brave, just, honest, responsibility, discipline, visionary, Caring, cooperation, passion, frugal, rewarding time, being able to control yourself, productive, friendly, love of beauty, sportsmanship, open, steadfast, orderly, and various other noble attitudes. Tri Emawaty quoted the opinion of Lickona (2013) mentioning the character consists of the value of operatives, the value in action. Human processes in character, along with a value that becomes a virtue and a dependable inner disposition to responding to situations in a way that was according to good moral. As such, a person with a noble character is also seen from a consciousness to be best suited to the potential or ability he possesses.[[13]](#footnote-13)

Lickona further reveals: the character that feels so has three interconnected parts: moral knowledge, moral feelings, and moral action. Moral knowledge Includes: moral consciousness, knowledge of moral value, perspective determination, moral thinking, decision-making, and personal knowledge. Moral feelings include: conscience, self-esteem, empathy, loving good things, self-control, and humility. Moral action has three aspects of character: competence, desires, and habits. These three things are necessary to direct a moral life and establish moral maturity. Need to think about the character types that children want (teenagers). It is obvious everyone wants his children to judge what is right, care deeply about what is right, and then do what they believe is true despite having to deal with the temptation from within and outside pressure.[[14]](#footnote-14)

Thus, characters are distinctive values, whether the character, personality or personalities of a person that is formed from the internalization of various policies believed and used as a way of view, think, behave, speak and behave in Everyday life. Of the character that exists in human beings, 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 homeland, appreciating Achievement, friendliness or communicative, love of peace, fond of reading, environmental care, social care, and responsibility.

According to psychology and sociology, humans have some elements related to character formation. This element will later show how a person's character. The elements of the character are: 1) The attitude of a person is part of the character. Even attitudes are considered as a reflection of the person's character. The attitude of someone shows how the person's character is in an environment. So, if the person has a good character, then his environment will say the person has a good character. Likewise; 2) Emotions are dynamic symptoms in human perceived situations accompanied by an effect on consciousness, behaviour, and this is also a physiological process. This emotion is identical to a strong feeling. 3) The belief itself is the human cognitive component of the socio-psychological factor. Belief in something that is right or wrong on the basis of evidence, authority suggestion, experience and intuition is crucial in building the character and characters of the human. Thus, belief strengthened self-existence and relationships with others; 4) Habit is a sedentary aspect of human behaviour, lasts automatically at a long time, not planned and repeated repeatedly. While willingness is a condition that reflects a person's character because of willingness to relate closely to actions that reflect the person's behaviour; 5) Self-conception is a process of totality, both conscious and unconscious of how a person's character and self are formed. So, self-conception is how we should build ourselves, what we want and how we put ourselves in life.

The youth people with noble character and superior are those who always try to do the best things against God Almighty, self, fellow man, Environment, country and international world in general and the country of Indonesia in particular By optimizing the potential and knowledge it has accompanied by awareness, emotion and motivation both from within and outside of him.

In practice, Lickona et al., as quoted by Masnur Muslih, finds eleven principles for character development to run effectively. The eleventh principle is as follows:

A. To develop core ethical values and supporting performance values as a good character foundation.

B. To define the character comprehensively covering thoughts, feelings, and behaviours.

C. To use a comprehensive, intentional and proactive approach to character development.

D. To create a caring community.

E. To give a chance to do moral action.

F. To create a meaningful and opposing atmosphere that respects all youth, develops character, and helps to succeed.

G. To strive to encourage self-motivation.

H. To get involved all parties as a learning and moral community that shares responsibility in character development and efforts to adhere to the same core values that guide youth development.

I. To grow up togetherness in moral leadership and long-term support for character development initiatives.

J. To get involved family and community members as partners in character development efforts.

K. To evaluate the character of all parties in the community.[[15]](#footnote-15)

These principles in the base can be sold in reference in developing character education in the young generation both in school and in the community. The point is that success develops the character because of the strong cooperation between all the components in the community.

With that basic youth character of environmental love is interpreted as a relatively permanent personality traits, a distinctive lifestyle, how to think, behave and behave in accordance with the sublime values that are sourced from Indonesian culture imbued by the values of Pancasila and the constitution of 1945. The spirit and existence of environmental love is the behaviour shown in the effort to love and use the natural environment wisely and wisely.

**The Method of Study**

1. **The Type and Approach of Research**

Referring to the formulation of problems that have been expressed, the type of research is qualitative descriptive research with intercultural communication approaches. Further the data is collected by using semiotics analysis.

1. **Place and Time research**

This research was held in the region of the area of *Ammato* which includes the territory that belongs to the territory of the *Embayya* and the area outside the *Embayya*. The two areas are located within the area Kajang Sub District Bulukumba, in four villages, namely: the village of *Tanah Toa*, *Tambangan* village, *Malleleng* Village, and *Pattiroang* village.

1. **Data types, data sources and Data collection Istrumens**

This research uses two types of data, namely primary data and secondary data. Primary Data directly from the specified informant, namely:

1. *Ammatoa* with his stakeholders, to capture data about the ecosystem of the *Ammatoa* Place as the source of values that are used as guidelines for community life, including the rules that contain the value of environmental policy. The instrument used to capture this data is an interview guideline, with an open question item.
2. The Youth Community, through direct observation about the situation, conditions and the existence of empirical understanding of *Pasang* in the real-life behaviour of the young man in question.
3. Community leaders who have concern about the citizens of the *Ammatoa* community.
4. **Data Analysis**

To know the meaning of install on the community, then the data collected using the content analysis technique, specifically normative content analysis. From the technical side of the content analysis is used to capture normative rules concerning the development of youth character in the District *Ammatoa Kajang* District *Bulukumba*.

**Research results**

**Research site Brief overview**

The *Kajang* tribe is one of the tribes living in the inland in the hereditary, precisely in the village of *Tanah Toa*, District *Kajang*, *Bulukumba* District. The people are better known by the name *Ammatoa Kajang.* *Ammatoa* is a designation for their customary leaders acquired in generations. Amma means Mr., while Toa means the one who is being respected as the elder. The *Ammatoa Kajang* Society is distinguished into two groups, namely *Rilalang Embayya* (*Tana Kamase-Masea*) better known by the name *Kajang* di known as the indigenous area *Ammatoa* and *Ipantarang Embayya* (*Tana Kausayya*) or better known as the name *Kajang* Out. What distinguishes between the two is modernity, in *Kajang* in still strongly uphold the customs and traditions and reject the modernization that is considered to ruin the norms of their lives.

The *Ammatoa*, known as the *Ammatoa* society, is a regular and fixed group order. It has its own government, although it cannot be understood as a government that is indifferent to a country, but a setting headed by *Ammatoa* together with the devices in its "Government administration", As an integral part of the Republic of Indonesia.

The *Ammatoa* and the device "administration of his reign" (hereinafter referred to as the Regent), carrying out its functions of power to the citizens in a particular region. The power of the region, is a wealth of material of materials, in addition to other material wealth and immaterial wealth, among others, *Pasang*, ritual activities and cultural arts. Other information mentioned that before the formation of sub-districts in *Bulukumba* Regency, the *Ammatoa* was included in the *Kajang*’s costum, which was headed by a *Karaeng* (A King).

In the sphere of *Kajang*, the *Ammatoa* has no structural relationship subordinated according to the constitutional system that is prevalent today. The *Ammatoa* is domiciled in the *Tanah Toa*. It can be ensured that the Toa land area in the past is much wider than now that has undergone several villages. Administratively, the region is limited by the following areas: 1) The North is bordered by *Batunilamung* village; 2) east with the village *Malleleng*; 3) The south with *Bontobaji* village; 4) to the west by *Pattiroang* village;

According to data from village head Tana Toa. Lua Village of Toa Land is 7.1 sq km, while the wealth of other material is rice fields 90 ha, land area of 74 ha, and forest known as the Forest of *Ammatoa* covering an area of 317, 4 ha. The forest of *Ammatoa* consists of two parts, namely *Borong Karamaka* (sacred forest) and the vast *Battasaya* forest (border forest) as stated.

This region is divided into an area known as an tares *Embaya*. The word *Ilalang* and *Ipantara* mean inside and outside, while *Embaya* means that in the *Emba*. The word *Emba* itself depicts the attitude and behaviour of a shepherd who is driving and directing his shepherd in the direction he is aiming for. A shepherd is seldom at the front, but his reward remains in a group he can control. *Emba* also has the meaning of the territory conquered. In the context of citizenship, *Ilalang Embaya* can be understood as a region that is within a region of power. While *Ipantarang Embaya* means territory that is outside the power of *Ammatoa*.

In *Pasang* there is a mandate to always live simply, aligned and preserving nature, especially the forest, because from the nature they get the source of life. The community strongly holds strong traditions and living patterns that are always harmonious with nature, and have a social system and also a unique culture and different from the others. From the belief, tradition, customs, until its success is heavily influenced by nature, even in this region people do not use technology, such as electricity and electronic goods. All citizen houses are constructed in the same form, this concept demonstrates simplicity and as a symbol of uniformity. In everyday life never use footwear and wear black clothing.

**The values of *Pasang* in the development of environmental Combatants youth character in the village of *Tana Toa* District *Kajang* Regency *Bulukumba***

From the results of interviews with several parties who become informant research, obtained information that the *Pasang* are valid and held firmly by the community with a very strict staff by *Ammatoa*, have the meaning of the Princeville and made a guideline In the conduct of all communities or citizens of *Ammatoa* The application of each of the principles held is reflected in each community action.

One of the content of *Pasang* that are with the naked eye is adhered to by the people of the *Ammatoa* is the principle of ***Tallasak Kamase-Masea*** (a clear life, as is). For the people of *Ammatoa*, he prepared it as a condition of life covered with simplicity. This simple life is done on every joint of life. The meaning of such versatility is demonstrated not only in actions related to economic issues, but also on the systems and ordinances that speak or speak very plain and simple as well.

In the principle of "*Kamase-Masea Tallasak*", Post teaches:

*Punna Anne Kamponga Lakasi-ASI (Lakamase-Mase) Kaminang Riyolo kamase-Mase iyamiantu Bohe Amma (Ammatoa), Mingka Punna Riek Herena Nakalumanyang, Kaminang riboko kalumanyang iyamiantu Bohe Amma* (if the village/community it should be poor (simple), then the first must be poor (simple is *Bohe Amma* (*Ammatoa*). If it has the fate of being rich (prosperous), then the last is rich (prosperous is *Bohe Amma* (*Ammatoa*)".

Put at its core is a simple life lead. People may be wealthy, but he has to live simply. *Tallasakamase-Mase*, "Tutur *Ammatoa* That is, *Tallasakamase-mase* (Simple Life) is only one of the *Pasang*. Other things are *Angnganre Narie ', Care-care Narie, Pammali juku narie*, *Tana Koko Galung narie, Balla Situju-Tuju* (food there, fish seekers there, fields of rice field there, the House of Existence), and *Katutui Ririe'na, Rigentenganna Tala Tabbua Palaraya* (nurture As long as there is still, before the advent of the crisis).

This doctrine, in fact, can be seen as an ideal description of an *Ammatoa*, who must put his citizens to a welfare before himself, otherwise if he wants to endure suffering (poverty), then he must put it first himself as the risk of becoming a leader. According to the author there are two important things related to this principle, namely the simplicity in the speech (communicating) and avoid greed. The simplicity in speaking is very important, by which it is necessary to speak the right. In principle put forward:

* 1. *Jagai Pansuluk Kanannu* (Jagai ask to you, do not make a joke or pronounce something that can be interpreted wrongly by people)
	2. *Jagai Buakkang Matannu* (Take care of your eyes: In order not to be interpreted wrong by a woman, let alone until disturbed by the lighters of your eyes).
	3. *Jagai Figure Bangkennu* (keep your feet, so as not to enter the yard let alone the house that has his daughter or the widow Tampa there are others who witnessed it, and the destination is clear, except the home of the family home is still close).

It appears in the principle of keeping speech in the principle of *Pasang* in line with the ethics of communication in Islamic view. Islam encourages to always keep the tongue. Tongue is a thing that (some people think) is trivial, when seen from the perspective of communication, then even if what is deemed trivial can be a source of conflict. This is due to uncontrolled talks, so that the perpetrators of communication, both communicator and communicable, can be in a conflict situation. Because the tongue is causing the conversation, then Imam al-Ghazali said that:

Tongue can pose a major danger, which is the danger that is the final effect of oral. Therefore no one can survive the dangers inflicted by the tongue, except the one who curs his or her writings or chooses to dwell. For silence is more mainstream than freeing up your tongue to let loose words, bad words, vile and Etc.[[16]](#footnote-16)

On the other hand, Ahmad [[[17]](#footnote-17)] suggests that the simple life and resignation of the line is the essence of the tide, as a condition to the usual return to *Turiek Akrakna* safely. Life is more than just enduring, it is not in the world, but it is the place later in the hereafter. *Tallasak Kamase-Masea*, is the principle of life of the society that is sufficient to affect the environmental sustainability, because their needs of life will never exceed its natural support.

Another opinion is expressed by one of the prices stating that *Tallasak Kamasemasea*, teaches us as citizens to revelation behave simply, not only in the use of natural resources, but also in the said. In relation to the action of speech, simplicity is demonstrated by having a simple language, easy to understand and does not pronounce the dirty words let alone offend the person who hears it.

Another thing was said by Puang Jagong[[[18]](#footnote-18)] who revealed that *Tallasak Kamase-Masea,* has an ethical principle that directs the citizens of *Ammatoa* in general especially in the young generation (*Tuloloa*) to achieve a better life. This ethics means that the guidance to always behave in using the resources is as simple as possible. Avoiding extravagant behaviour or using its belongings are useless activities.

Nevertheless, the principle of *Tallasak Kamase-Masea*, this is a spirit for youths in general and young *Ammatoa i*n particular. The principle of *Tallasak Kamase-Masea*, provides instruction for young men to always work hard and be accompanied by discipline or disciplinary. Youth should work hard to fulfil all their needs, avoiding extravagant behaviour, especially in utilizing the natural resources of an existing environment. As expressed by one of the youth informants [[[19]](#footnote-19)] of *Tanah Toa* as follows:

*Tallasak Kamase-Masea*, motivates me to always work hard to avoid life difficult or hard. I always strive to live better than what people reach before me. Nowadays people are valued or recognized if they have a better life or have sufficient.

Further discloses:

The opportunity for a better life is very open, but it should be realized that we should avoid extravagant behaviour, donnish let alone arbitrarily on others. That behaviour should not harm oneself more with others.

But the ideal from the two views above, is how to improve the living standards of society to a more prosperous level, but the policy in preserving the environment, especially the sustainability of their forests can also be maintained. In the case of the citizens of the population, whether the dynamic *Pasang* cover the principle of *Tallasak Kamase-Masea*, so that it is possible to be given a reinterpretation that opens the opportunity towards improving the welfare of citizens of the population.

On the other hand, it also suggests that a simple society generally considers this life as something full of misery and misery. To overcome this, it takes hard work, so that all obstacles can be overcome. In general, their orientation is on the glory of the past, so they are too poor to think of his future. Every person must use his or her potential to work hard to avoid the life of the shortcomings.

Post a mental attitude to the people of Kajang indigenous community to the supernatural forces that are outside of him, as well as the procedures of treating them and forming confidence in all these things.

*Puto Beceng* [[[20]](#footnote-20)] reveals that the two values in *Pasang* are based on the spirit of the *Kamase-Masea*, a self-paced attitude to *Turie A'ra* ' *na*. All things (goals of the world and the goal of the hereafter) are always expected to run as desired *Turie A'ra ' na* without highlighting the desires of the community (giving up completely to the will of *Turie A'ra ' na*).

*Pasang* containing '*kunne* ' values of guidelines, used by the indigenous people of *Kajang* in the face of worldly life, but with the core or the primary purpose for '*Konjo* *mange*' or a life that would be expected to be all-time or *Koasa*. *Koasa* in the next day is the goal of *Kaallo Anjorengang* or destination in the next day or the goal of the Hereafter, namely *Kalumannyang kalupepeang ri allo ri boko'na Turie a'ra ' na*.

Spiritual ideas for the purpose of the world form the life-*mase* pattern and for the afterlife through the trust of the profit to form the conviction of other eternal lives after the end of the world life. *Inne Linoa Pammari-Marianji, Ahera ' Pammantangngang Kara'kang*, this world is only a place of stopover, the next day is eternal life or everlasting.

To be able to enter the daily life in the Hereafter, it takes a special attitude. The special attitude referred to is the attitude of self-submission and free from the desire to impose worldly wills or passions, simple and modest life or *kamase-Mase*, where and whenever, and under any circumstances. *Ammentengko nukamase-Mase, Accidongko nukamase-Mase, Addakkako nukamase-Mase, A'mea ' Nukamase-Mase*, when standing thou humble, when seated thou earthy, when walking thou humble, when speaking thou earthy.

In the moment of the inner mood of the *mase*, the indigenous community of Kajang surrendered in total *to Turie A'ra ' na* or the almighty. *Appisona mange tak ri Turie a'ra ' na*, resigned to the Almighty.

The indigenous people of *Kajang* if making an application for everything he pleases, then only *to Turie A'ra ' na* They are pleading for any petition, *Angngera-ngera mange tak ri Turie a'ra ' na*, ask for the introduction only *to Turie A'ra ' na* or Yang Almighty. It is done based on the place of the *Pasang ri Kajang*, with the view, that everything that happens on the surface of this world must be on the will and the introduction of *Turie A'ra ' Na*, the Almighty. *Anjo Turie A'ra ' na ia ngase'na anu kajariangnga ri Bahonna Linoa, he pangnga'rakkangi, Pangnga'rakkangnapi Nakulle Ajjari, Kitte Tau Linoa angngera-Ngeraji Pakkulleta. Nisareta pangngerata iyareka tanisareta pangngerata iyamintu Turie a'ra ' na appa'tantui*, which created all things in this world is the almighty. His will that causes all things to be. A man only begs him, whether the petition is granted or not, the decisive omnipotent.

From the descriptions stated above, according to the author that, the two views above are on the same path from the opposite direction. The first is to see that the life of concern is caused by sticking to the clear principle of life. On the contrary, the second view does not depart from the principle of life, but rather of life that is empirically hard, so a simple society cannot afford to think of an increase in prosperity.

In addition to the value of *Pasang* associated with simplicity, also in *Pasang* reveal about the values associated with the spirit of love of the environment, especially those associated with forest conservation. The contents of the *Pasang* are:

Table 1. Install about forest conservation[[21]](#footnote-21)

|  |  |  |
| --- | --- | --- |
| No  | *Pasang* | Means |
| 1 | *Jagai linoa lollongbonena kammayya tompa langika siagang rupa taua siagang boronga* | 1. Nourish the earth and its contents, as well as the heavens, people, and forests |
| 2 | *Nikasipalliangngi ammanra’- manrakia borong* | 2. Forbidden (*Kasipalli*) is presented damaging the forest |
| 3 | *Anjo boronga iya kontaki bosiya nasaba konre mae pangairangnga iaminjo boronga nikua pangaira ng Punna nitabbangngi kajua riborongnga, nunipappi rangnga* | 3. A forest that invites rain because there is no irrigation, then the forest that serves as irrigation because it brings rain. |
| 4 | *Angngurangi basi patane timbusu. Nibicara pasang ri tau Ma’riolo Narie’ kaloro battu riborongnga, narie’ timbusu battu rijakua na battu ri kalelengnga* | 4. If the wood in the forest is felled, the rain will be reduced and the spring will be lost (dry). So the previous person's message |
| 5 | *Boronga pangallui nitallasi, erea battu ri kaloro lupayya* | 5. There is a river derived from the forest, the presence of springs derived from trees and liana |
| 6 | *Iyamintu akkiyo bosi anggenna erea nipake a’lamung pare, ba’do appa’rie’ timbusia Anjo* | 6. Forests need to be preserved because water comes from small rivers |
| 7 | *Tugasa’na Ammatoa**nolarangngi annabbang kaju ri borongnga* | 7. The task of an *Ammatoa* is to prohibit the occurrence of logging in forest |
| 8 | *Iyaminjo nikua ada’tana Iyaminjo boronga kunne pusaka Talakullei nisambei kajua, iyato’ minjo kaju timboa* | 8. Thus the law that prevails here is our inheritance |
| 9 | *Talakullei nitambai nanikurangi borong karama, nilarangngi tauwa a’lamung-lamung riborongnga, nasaba se’re hattu larie’ tau angngakui bate lamunna* | 9. Not allowed to change the type of wood in the indigenous forest, that is only wood that grows naturally, cannot be added and reduced, is forbidden to plant activities in the indigenous forest, because a time will appear the property rights recognition |

Source: Dassir, (2013) quoted by Hengki Wijaya (2018).

Through the source above the authors will analyse the cultural values in the above *Pasang* and integrate those values into the current education. The first place, "nourish the earth and its contents, as well as the heavens, the people, and the forests." The first post confirms that nature is divided into three continents i.e. the upper continent of *Boting Langi* (the sky), the Middle continent (where living creatures including humans) is called Lino and the lower continent is called *paratihi* (Ocean), is a unit of intertwining Each other and form a system. If one of the elements of the system is corrupted or unable to perform its function as it should then the other elements will also be interrupted and not able to function optimally. Damage of one of its constituent elements will cause damage to the system. This first post is the first law that as a human being must preserve nature and all its content because human life is not detached from the environment in which he lives. The whole content of the earth is his creation and a man his glorious creation that is responsible for maintaining it and preservation of it.

The second, third and fourth place can be concluded that the people abstain from forest because each cutting wood is the source of water will be reduced. They do not have a stream of rivers then their dependence only on forests that produce springs. Continuous logging will only eliminate the source of spring water. This is a hereditary message inherited to answer why trees in the forest cannot be felled. Therefore, their actions are very beneficial for the growing of forests and increasingly dense. The cultural values by this post teach the *Kajang* community to discipline and obey the rules that impact the goodness of mankind and the sustainability of the forest.

The fifth to seventh Tide describes the role of forests for the availability of springs that are beneficial to human life and their livelihoods as farmers, their farms. The correct understanding of the role of forests for water availability is that the people of *Ammatoa* will preserve the sustainability of its forest. Keeping forests sustainable means nurturing themselves. Violating the rules means it will destroy their determination to the rules they have agreed on.

The eighth Tide confirms the role of *Ammatoa* being the supervisor to prohibit deforestation either by parties in society or outside parties seeking to do tree logging. Istiawati explained based on the expression of the place of *Pasang ri Kajang* appears that the power entrusted to the control holder of government, is not arbitrary power, but the power must be devoted to realizing the welfare of society. The attitude of the assigned government control holder is very determined the creation of harmony between nature and human life. Honesty held firmly by government officials is an absolute requirement to preserve natural and environmental sustainability. Therefore, *Pasang ri Kajang* reminds human beings whether it is a government control holder or as a customary member in order to always be responsible for the task at hand and to remind each other in various ways.

On the other hand, Budiman conveys the *Ammatoa Rikajang Pasanna*, a message that will bring you to an end. This message was delivered in *Konjo* language, the native language of the *Kajang* tribe community, also in the widely mentioned by people who reside in the eastern part of *Bulukumba* district. According to him, there are 4 messages *Ammatoa* referred to is *Buakkang* Eye, *Pangsulu Sarra, Palampa* Five, NA figures ' *Bangkeng*, it is believed by *Ammatoa* will give the world the validity of afterlife.

1. P*assala then Se'rea iamintu buakkang matannu ("Buakkang matannu be Nikatu-tui, Buakkang Matayya mintu punna sangnging kaitteki Barangna tauwwa, Kaitte-itteki the goods-tuning Kullea Niuppa, Nutala Kullea Lanihalli, goods Nusangnging Nikacinnaiyya Riati, Iyaminjo annyeksa ati Punna tuning Kulle Niuppa ")*

This first message explains the substance of eye view, *Ammatoa* teaches everyone to maintain a view, should not be the origin in looking at something. Seeing an object that other people have and there is a desire to do it when economically we are not able to necessarily torment the heart.)

2. *Passala then Ruayya iamintu Passulu sa'rannu ("Appasulu sa'ranta nakana baji2 aji male pangsulu, Teaki kapau-Paui, parallu nijaga battu ribabata Nasaba babata kulle a tong angngerang ka Panrakang)*

This message encourages people to keep his speech from removing words that can be offensive, not the origin of the nonsense, because the speech is easily issued, if we cannot control it, then easily ourselves will Disgraceful to something embarrassing even the body can be bined for it. The ability to speak or talk is one of the strengths God gives to man, to communicate and convey the will with our fellow men. So, the quality of faith and one's education can be judged by speech. In order to speak the ability to be meaningful and worth worship, in Islam almighty God called for mankind to say good and avoid bad words. God ALMIGHTY said: "And tell my servants." Let them pronounce better (true) words that the devil causes contention among them. Surely the devil is a real enemy to man. "

3. *Passala then Tallua iamintu palampa limannu ("Citanta palamma, parallu ni rikatutui kaddeka rasjidin nassitimbang ATO tuning singhattala ato rasjidin na Adele" "Punna Rasjidin na adela passareta mange tak riparanta tau/rasjidin na sillompo-lompo, Visito ordinary noodle balaya labattu rikalenta nasaba a'marrisi Hatinna tau ri serrea nampa nganrangmi pole rise'rea Kala Sisala-Salami tawwa. A... Ripalamma Limayya Tala ma'ring/tuning Kulle TAWWA A'gau Ammanraki Lino)*

This third message explains what we are supposed to remove or give from our hands should be balanced/fair with what people do, for example a businessman is required to provide a proper wage according to the workload of its employees, because if not necessarily be the case. The post further invites human hands to nurture the Earth and its contents, as well as the heavens, the humans and the forests and strictly prohibit it from damage.

According to Kaimuddin Salle, the mandate based on the *Pasang* was carried by the first *Ammatoa* until *Ammatoa* now with all its citizens. It can be seen as their living philosophy that oversees the heavens, earth, people and forests. The *Ammatoa* community believes that Earth, sky, humans and forests are an integral part of the ecosystem. Because these four elements are in a system, people must maintain their balance. To realize it all, all citizens (including *Ammatoa* and other customary leaders) must be in the system. This means that the obligation to maintain the balance of ecosystem of earth, sky, Human and Environment (forest) is a shared responsibility, responsibility of the whole world society.

4. *Passala then Ampa'ka iamintu number ' Bangkengnu ("Injo nikuayya figure ' Bangkeng Ana '; Nierang body na life of Rikabajikang mange tak, the Lampa jaki lampa padakkai bangkengta punna nu kabajikangji lakimangei, Punna one of Anrekmo Raalama, raise Bangkengnu parallu Tongi Rijaka.")*

The message of the AMMOTOA encourages humans to step on the legs of only good places, because there is no salvation for people who go wrong. The right of your feet is that you do not step into a place that is not worthy of you. Do not make the foot of the mounts to move in the direction that makes you despised. Feet are the organs of your body that you should use for your sake and good works. "

From the descriptions above, it can be understood that, the infidelity is now a society/customary fellowship within the scope of the current territory and government structure. In such circumstances, *AMMATOA* with the officials of the *Ammatoa* is effectively able to manage the *Ammatoa*. Especially in the preservation of forest environment. In the performance of its co-operation tasks, along with its stakeholders, made the *Pasang* as its basic grip, and the results of the *Abborong* as the description of the *Pasang*. Thus, the post that used as a guide to the implementation of daily life is sourced from the upper strata (*Turiek Akrakna* through *Ammatoa*), while the anchored through the activities of *Abborong* which is the organic rules that are sourced from the strata Bring (citizens). Activities of *Abborong* is an activity to unite the community with the officials of the *Ammatoa*an, sourced from the post in the phrase "*Pede Lohe tauwwa Appikkirik pede Haji Lampanna JAMA-Jamanga* (more and more people who think, the more directed work to be done). All participants speak for the benefit of *Tumabbuttaya* (community) as a whole, and will also carry out a set deal. The content of the agreement is an incarnation of the aspirations and the awareness of all citizens.

In addition to the phrase post above, the livestock participation of citizens in the activities of the Community, supported five grains install about the principle of relationship between *Ammatoa* with its citizens, and the relationship between citizens. The five grains are as follows:

* 1. *Abbulo Sipappak* (fused as a bamboo). Bamboo is made an allegory in maintaining unity between leaders and led and community citizens. Because the so-called bamboo out is the stem that is supported by the roots so that the upright, twigs and branches, blending with the stem and standing upright. Bamboo is one of the symbols of the union between the leaders (*Ammatoa* and the indigenous stakeholder) with its citizens.
	2. *Aklemo Sibatu* (blends like an orange). Oranges are made figuratively, as they consist of five outer and thick skins that wrap all their contents. Citrus contents are the reviews, which each of the reviews consist of orange grains layered with some seeds in them, each detail is wrapped again with very thin skin. Each grain contains a sweet orange liquid mixed with a shrink, sometimes there is a bitter taste. *Aklemo Sibatu* is a depiction of *Ammatoa* and attach to the thick orange peel wrapping the whole orange content which is a whole citizen who behave well (citrus and sweet flavour) Some are not concerned (the taste of the bitter orange), And there is also a naughty (bitter orange flavour) that comes from a different hamlet or village, but still one under the leadership of *Ammatoa* and install as a rule that led him. The sweetness and taste, sometimes bitter, are the portrayal of different citizens, as well as the feeling and feelings that are hardly borne and faced together. Citrus seeds are the continuation of the *Ammatoa* society that still carry out the tide as a guideline of life.
	3. *Tallang Sipahua, Manyu Siparampe* (Drowning one another, drifting with each other), this illustrates that every citizen is trying to help out of the difficulties he faced. Please help among fellow people, mutual assistance for the benefit of the community as a whole. The role of *Ammatoa* is very important so that people can internalize and live this life. Moreover, a citizen who suffered a disaster, holding events, then all citizens are ready to help him. Similarly, if the activities are done directly related to the interests of all citizens. With only a punch of drums and a certain rhythm being struck at the house of *Ammatoa*, all the people already know what to do.
	4. *Sallu Riajoka, Ammulu ri adahang, Nanigaukang siguuuntu passuronna Pammarenta* (Keep following the pre-determined plot, and still follow all orders from the government). The meaning is that the existing provisions, either based on the tide, or the agreement set at the time of the *abborong*, must be precise and decisive, be wholeheartedly, as honest as honestly. Similarly, orders from the government of *Ammatoa* lead the citizens to follow the rules (derived from the *Pasang* and provisions at the time of the *Abborong*) as well as from the established government that brings good to all citizens.
	5. Be confused with *Sikontu Passuronna Tumabbuttaya*, (doing all the will of all citizens). The willingness of the citizens is very important to be attentive to the lives of the citizens of the population. That will be the material to be brought into the event of the Abborong which is intended to listen to the opinions that develop among citizens.

With these principles, the author argues that the expression *Abbulo Sipappak, Aklemo Sibatu, Tallang Sipahua, Manyu Siparampe*, is a concrete description in a pattern of law that prioritizes togetherness. This pattern of sustainability in the form of please help, Gotong royong, mutual training and foster care.

Further authors argue that the tide has a very wide scope of material because it governs the terms and process of rapture until the end of *Ammatoa* office, all steps *Ammatoa* in carrying out its function for the benefit of citizens in the world, Even at a later date. Concerning the life of the world, no exception relationship with *Ammatoa* and its stakeholders, governments, fellow citizens and fellow human beings, *Turiek Akrakna*, but also integrated with his life environment as an ecosystem.

The place that is believed to be the will of the *Turiek Akrakna* which was handed down to *Ammatoa* I, and passed on to *Ammatoa* his successor, is the source of the values governing the life of the world in his journey to the life of the next day. Install is a rule governing behaviour in the environmental environment. The tide is verbal and cannot be written, while other prohibitions that contradict its form, are the lack of change.

The sublime values that can be implemented into the character education conservation of the local wisdom of indigenous Peoples *Ammatoa* are: 1) The love of God and the universe and its contents, 2) Responsibility, discipline, and independent, 3) honest, 4) obey Prevailing rules and manners, 5) Caring environment, 6) hard work in the preservation of nature, 7) Justice, 8) humble, 9) The love of peace and unity. These values are very suitable implemented in building a child's character will love the environment especially the forest environment.

Cultural values install about forest conservation teaches practically to clean living cultures by maintaining a clean environment, and not doing cleaning facilities, and having a disciplined attitude to maintain hygiene. Youth and other citizens can also be taught to make clean water use wisely. *Ammatoa* and all its citizens do not dispose of garbage. Therefore, as an Indonesian society we have a nation culture and the character of the nation that we must apply in our daily life as a good Indonesian citizen.

**Conclusion:**

The place that is believed to be the will of the *Turiek Akrakna* which was handed down to *Ammatoa* I, and passed on to *Ammatoa* his successor, is the source of the values governing the life of the world in his journey to the life of the next day. The sublime values that can be implemented into the character education conservation of the local wisdom of indigenous Peoples *Ammatoa* are: 1) The love of God and the universe and its contents, 2) Responsibility, discipline, and independent, 3) honest, 4) obey Prevailing rules and manners, 5) Caring environment, 6) hard work in the preservation of nature, 7) Justice, 8) humble, 9) The love of peace and unity. These values are very suitable implemented in building a child's character will love the environment especially the forest environment.

**Suggestions/recommendations**

As a customary area sourced from the teaching of *Pasang*, customs, norms, and traditions are still preserved according to the belief that is held firmly by the community. So the influences that are deemed to be destructive of customs and contrary to the tide will be rejected. But for the purpose of the development of custom areas that are more planned and well organized, certainly need a concept that is sourced from the potential of local people without having to try the existing conditions. Thus, for the values that are set up in *Pasang* need to be preserved and socialized to all walks of life.

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