

# **THE PASANG RI KAJANG: CHALLENGES AND DYNAMICS OF EDUCATION IN THE INDIGENOUS COMMUNITY OF KAJANG, SOUTH SULAWESI, INDONESIA**

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## **Abstract**

Pasang is a cultural product that contains the results of ancestral messages containing good knowledge in aspects of human life in this world and the afterlife. Pasang symbolizes experience, knowledge, and education inherent in the Kajang indigenous people. Therefore, it is always part of their way of life that influences their daily activities. This article aims to discuss Pasang: Challenges and Dynamics of Education in the Kajang Indigenous Community, South Sulawesi. This research uses qualitative methods, where the data is collected through observation, interviews, and documentation of research objects to be processed descriptively. Using the social science, anthropology, and ethnographic approach, this article shows the important position of Pasang for the Kajang indigenous community and the challenges and dynamics in education development in Indonesia. This article shows that Pasang is a cultural product that is in harmony with educational practices, formal and informal, but often clashes with structural, legal, and normative processes, for example, in educational institutions. The main result presented in this article is that Pasang can survive along with the modernization process despite various inhibiting and supporting factors. Another interesting thing is the value and meaning of Pasang, which is expected to go hand in hand with the world of education, which is structural, legal, and formal. Thus, Pasang does not eliminate the

main function as a cultural and educational product among the indigenous community of Kajang.

**Keywords:** *Dynamics of Education; indigenous peoples of Kajang; Pasang*

### **Abstrak**

Pasang adalah sebuah hasil kebudayaan yang memuat hasil pesan-pesan leluhur yang memuat pengetahuan baik dalam aspek kehidupan manusia di dunia dan akhirat. Pasang merupakan simbol pengalaman, pengetahuan, dan pendidikan yang melekat bagi masyarakat adat Kajang, sehingga selalu menjadi bagian dari pedoman hidup yang mempengaruhi aktivitas sehari-harinya. Artikel ini bertujuan untuk membahas Pasang: Tantangan Dan Dinamika Pendidikan di Masyarakat Adat Kajang, Sulawesi Selatan. Penelitian ini menggunakan metode kualitatif, data yang dikumpulkan melalui metode observasi, wawancara dan dokumentasi terhadap objek penelitian, dan data diolah secara deskriptif. Dengan pendekatan ilmu sosial, antropologi dan etnografi, artikel ini tidak hanya menunjukkan posisi penting pasang bagi masyarakat adat Kajang, namun juga tantangan dan dinamika pasang dalam perkembangan pendidikan di Indonesia. Artikel ini menunjukkan bahwa pasang merupakan produk kebudayaan yang selaras dengan praktik-praktik pendidikan, formal dan informal, namun seringkali berbenturan dengan proses yang bersifat struktural, legal, dan normatif, misalnya dalam bentuk lembaga pendidikan. Hasil utama yang dikemukakan dalam artikel ini adalah pasang dapat bertahan beriringan dengan proses modernisasi, meskipun di sisi lain terdapat berbagai faktor penghambat dan pendukungnya. Hal menarik lainnya adalah nilai dan pemaknaan pasang yang diharapkan berjalan beriringan dengan dunia pendidikan yang bersifat struktural, legal, dan formal, sehingga tidak menghilangkan fungsi utama dari pasang sebagai produk kebudayaan dan pendidikan di tengah masyarakat adat Kajang.

**Kata Kunci:** *Dinamika Pendidikan; Masyarakat adat Kajang; Pasang*

## A. Introduction

Nowadays, the arrival of culture from the West is progressively influencing how Indonesians behave.<sup>1</sup> The phenomenon enhances children's comprehension of the community's heritage, culture, and local wisdom as maintained by the people of Kajang, Bulukumba, South Sulawesi.<sup>2</sup> Local culture is a cultural product of the past that should be used as a guide in everyday life. Although it has a local value, its values are deemed universal.<sup>3</sup> One of these is the Kajang customary community, which exists as a customary institution in a community that still lives solely, traditionally, and uniquely. This indigenous community's uniqueness stems from its ability to preserve a strong traditional tie.<sup>4</sup> Although the Kajang indigenous community has generally followed the development movement advocated by the government, the Kajang indigenous community has given little attention to current developments. The government does not ignore it; rather, they are adamant in upholding the customs and social order defined by the Pasang norms.<sup>5</sup>

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<sup>1</sup> Adelina Yuristia, "Keterkaitan Pendidikan, Perubahan Sosial Budaya, Modernisasi Dan Pembangunan," *Jurnal Program Studi Pendidikan Ilmu Pengetahuan Sosial 1*, no. 1 (2017); Alfian Firdasar et al., "Implementasi Nilai-Nilai Pancasila Dalam Kehidupan Sosial Budaya," *INTELEKTIVA 4*, no. 3 (2022); Suyuti Gaffar and Muhammad Takbir M, "Modernisasi Pendidikan Islam Abad Ke 20 Di Sulawesi Selatan," *EL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam 12*, no. 1 (2018), <https://doi.org/10.20414/elbikmah.v12i1.242>; Rofiq Nurhadi, "Pendidikan Nasionalisme-Agamis Dalam Pandangan K.H. Ahmad Dahlan Dan K.H. Hasyim Asy'ari," *Cakrawala: Jurnal Studi Islam 12*, no. 2 (2017), <https://doi.org/10.31603/cakrawala.v12i2.1716>.

<sup>2</sup> Muhammad Ichwan et al., "Pasang Ri Kajang: Tradisi Lisan Masyarakat Adat Ammatoa Suku Kajang Dalam Pembentukan Karakter Konservasi," *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya 7*, no. 4 (2021), <https://doi.org/10.32884/ideas.v7i4.495>.

<sup>3</sup> John Morreall, "Myth 1: All Societies Have Religions," in *50 Great Myths About Religions*, 2013.

<sup>4</sup> Emil Fatra, Muh. Sultan, and Tuti Bahfiarti, "The Meaning of Culture Pasang Ri Kajang Communities," 2021, <https://doi.org/10.4108/eai.6-3-2021.2305961>.

<sup>5</sup> Hengki Wijaya, "Nilai-Nilai Pasang Ri Kajang Pada Adat Ammatoa Sebagai Local Wisdom Untuk Menwujudkan Karakter Peduli Lingkungan Dalam Pendidikan Masa Kini," *Jurist-Diction 2*, no. 1 (2018).

According to Disnawati, Pasang is a traditional knowledge system of the Ammatoa community whose teachings are believed to have come from Turi'e A'rana (God) and have been passed down from generation to generation since the first Ammatoa generation.<sup>6</sup> (*Too Mariolo*) and must be practised by all members of the community<sup>7</sup> Ammatoa is a life philosophy to be passed down orally to future generations. The sign of obedience to the contents of Pasang is necessary to live in conditions of simplicity, known as the "*Kamase-masea*" lifestyle in local words. Pasang's essence and core are living simply and surrendering to simplicity. Furthermore, Usop added that Pasang is knowledge and experience concerning numerous elements and twists and turns of life that their ancestors went through, which was then passed down orally from generation to generation. As a result, Pasang can be described as dynamic knowledge, albeit a static impression can still be seen in some messages.<sup>8</sup> Pasang is an oral message passed down from generation to generation from their ancestors and comprises messages, mandates, guidance, demands, and cautions. This Pasang is a way of life in the Kajang indigenous society that must be obeyed and practiced<sup>9</sup>.

Pasang regulations in the Kajang indigenous group have become customs or norms and a social unit's relationship<sup>10</sup>. The

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<sup>6</sup> Ammatoa in the Kajang indigenous community is the highest leader who holds a structural position in the community system in Kajang. Ammatoa is represented as a 'parent, father or mother' who often provides moral messages for the community that do not violate applicable customary rules. See B Arman, "Mengenal Lebih Dekat Komunitas Ammatoa Sebagai Identitas Kearifan Lokal : Perspektif 'Orang Dalam,'" *Sosoreligius* V. 1, no. 1 (2015).

<sup>7</sup> D. Disnawati, "Penerapan Prinsip Hidup Kamaase-mase Masyarakat Adat Ammatoa kajang, Bulukumba Sulawesi Selatan dalam Pengelolaan Sumber Daya Alam dalam Sabda: Jurnal Kajian Kebudayaan, vol 8, No. 1, p. 83-90.

<sup>8</sup> M. KMA. Usop, *Pasang ri Kajang, Kajian Sistem Nilai Masyarakat Ammatoa Kajang, Ujung Pandang: Lembaga Penerbit Unhas*, 1985, hlm. 119.

<sup>9</sup> Basrah Gising, "Simbolisme Dalam Tradisi Lisan Pasang Ri Kajang: Tinjauan Semiotik," *Bahasa Dan Seni: Jurnal Bahasa, Sastra, Seni, Dan Pengajarannya* 40, no. 2 (2012).

<sup>10</sup> P Hijang, M Basir, and A Ismail, "Indigenous People's Environmental Conservation System: Case Study of Kajang Society, Indonesia," in *IOP Conference Series: Earth and Environmental Science*, vol. 343 (IOP Publishing, 2019), 12090.

Kajang indigenous people believe they are inseparable because of the customs or rules that connect them<sup>11</sup>. In Kajang culture, community attachment is not a forced attachment but a feeling that mixes and arises in their souls.<sup>12</sup> Kajang indigenous people constantly behave and act by Pasang ri Kajang, and Kajang indigenous people also reject everything that smells of civilization. As a result, the Kajang indigenous people will always accept what their forefathers inherited, and parents will teach their children the Pasang they gained from their ancestors. Pasang ri Kajang, a local culture in the customary Kajang area, still exists today. Still, its existence is inextricably linked to the role of parents and Kajang indigenous people in teaching or conveying Pasang to future generations, specifically through the use of lectures and practice methods in their activities so that it can be observed later what kind of informal family education pattern is used by the Kajang indigenous people to preserve the *Pasang ri Kajang* local culture.

However, the influence of globalization and modernization has been felt by the Kajang indigenous people today, particularly in the outer Kajang (Ipantarang Embaya), where the influence of globalization and modernization can affect the lives of the Kajang indigenous people by making all needs more instant and simpler, as evidenced by technological developments, infrastructure development, and the development of mindsets.<sup>13</sup> Nonetheless, the Ammatoa Kajang customary region still retains customs amid the modernization age, as seen by its children's low school participation rate. However, as time passed, formal education in Kajang began to touch. This is evidenced by various individuals in the Kajang indigenous group who began to adopt modernization,

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<sup>11</sup> Sakaruddin Mandjarreki, Lukman Syam, and Riska Andriyani, "The Symbolic Meaning of the Akkatere Tradition for the Indigenous People of the Kajang Community," *ETNOSLA: Jurnal Etnografi Indonesia* 8, no. 1 (2023): 145–60.

<sup>12</sup> Ichwan et al., "*Pasang Ri Kajang: Tradisi Lisan Masyarakat Adat Ammatoa Suku Kajang Dalam Pembentukan Karakter Konservasi.*"

<sup>13</sup> Musfirawati, "*Nilai-Nilai Islam Pasang Ri Kajang (Ilalang Embayya) Di Desa Tana Toa Kecamatan Kajang Kabupaten Bulukumba,*" *Perogram Studi SPI* (2021).

one of which is the world of formal education<sup>14</sup>. Residents of the Kajang indigenous community had never received formal education and were only instructed by Pasang to carry out everyday tasks. They see schooling as a disadvantage because it is less directly rewarding than farming and animal raising.<sup>15</sup> Over time, many children in the Kajang indigenous community, including Kajang in (Ilalang Embaya) have also been many who go to school. This is also supported by government assistance programs such as free school programs at the elementary school level and free programs at the junior high school and senior high school levels.

Formal education for the indigenous Kajang community in Tanah Towa Village is not an urgent demand<sup>16</sup>. Pasang is the source of all knowledge and technology possessed by the Kajang indigenous community, particularly those in Ilalang Embaya<sup>17</sup>. As a result, it is critical to pay attention and understand the extent of Pasang in dealing with today's educational dynamics. It is difficult for them to keep Pasang in the current dynamics, including education. This notion is the foundation for this paper, Pasang: Challenges and Dynamics of Education in the Kajang Indigenous Community. The issue addressed in this research is how the dynamics of Pasang toward education are changing in the Kajang indigenous population today. About the main issue, this article seeks to determine the extent of Pasang's existence in the dynamics of schooling in the Kajang indigenous population today. Furthermore, this essay demonstrates the significance of Pasang's position as a guideline for the Kajang indigenous people's lives and as a meaning tied to community character education in

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<sup>14</sup> Sampean Sampean and Sofyan Sjaf, "The Reconstruction of Ethnodelopment in Indonesia: A New Paradigm of Village Development in the Ammatoa Kajang Indigeneous Community, Bulukumba Regency, South Sulawesi," *MASYARAKAT: Jurnal Sosiologi*, 2021, 159–92.

<sup>15</sup> Muhammad Ikbal, dkk., "Pendidikan Formal Masyarakat Adat Kajang", in *Jurnal Patingalloang*, vol. 5, no. 3, July, Makassar, 2018.

<sup>16</sup> Hiksyani Nur Khadijah and Aan Aswari, "Ammatoa's Inheritance Law System," *Indonesia Prime* 4, no. 1 (2019): 24–34.

<sup>17</sup> Gustiana Anwar Kambo, "Local Wisdom Pasang Ri Kajang as a Political Power in Maintaining Indigenous People's Rights," *ETNOSIA: Jurnal Etnografi Indonesia* 6, no. 2 (2021): 265–80.

Indonesia.<sup>18</sup>This refers not just to the preservation of traditions but also to the formation of future regeneration.

## **B. Methods**

This study used a descriptive qualitative method to investigate the existence of Pasang in the dynamics of education today in the Kajang indigenous population. Tana Towa Village, Kajang District, Bulukumba Regency, which comprises the Inner Kajang (Ilalang Embaya) and Outer Kajang (Ipantarang Embaya) regions, was the research site. The obtained data was then sourced from primary and secondary sources. Primary data comes from interviews with a limited group of informants, including Ammatoa as a customary chief, Galla-Galla as a customary leader, and community leaders familiar with Pasang's teachings. Secondary data comes from the Tana Towa Village Office and other sources, such as research papers, publications, papers, and numerous other documents. Data from interviews with indigenous Kajang people are evaluated descriptively.

## **C. Results and Discussion**

### **1. The Profile of Tanah Towa Village as a Customary Area**

Based on the results of field research, information obtained from one of the informants named Mr. Salam (Former head of Tanah Towa village), stated that Tanah Towa village is located in the north of Kajang sub-district, Bulukumba district, South Sulawesi province. Tanah Towa village is a place where a group of people who identify themselves as the Kajang indigenous community live, which includes two customary divisions, namely Ilalang Embaya (inner Kajang) and Ipantarang Embaya (outer Kajang)<sup>19</sup>. Ilalang Embaya might be interpreted as a territory under

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<sup>18</sup> Arhanuddin Salim, Yunus Salik, Ismail Suwardi Wekke, "PENDIDIKAN KARAKTER DALAM MASYARAKAT BUGIS," *Ijtima'iyya: Jurnal Pengembangan Masyarakat Islam* 11, no. 1 (2018), <https://doi.org/10.24042/ijpmi.v11i1.3415>.

<sup>19</sup> M. Asar Said Mahbub et al., "Indigenous and Non-Indigenous Knowledges Dialectics in Management of Kajang Customary Forest, District of Bulukumba, South Sulawesi," *International Journal of Sciences: Basic and Applied Research (IJSBAR) International Journal of Sciences: Basic and Applied Research* 42, no.

Ammatoa's (customary leader) control. Ipantarang Embaya, on the other hand, refers to the territory beyond Ammatoa's control. He also stated that Tanah Towa Village is administratively divided into nine hamlets, seven of which are within the Ammatoa Kajang customary area (Ilalang Embaya) and two of which are outside the Kajang customary area (Ipantarang Embaya). Furthermore, he stated that the Kajang indigenous community still exists exclusively, historically, and uniquely. This indigenous community's uniqueness stems from its ability to preserve a strong traditional tie.

Although the Kajang indigenous community has generally followed the development movement advocated by the government, the Kajang indigenous community has given little attention to current developments. Not because the government disregards it but because they continue to fiercely uphold the customs and social order governed by unwritten regulations known as Pasang. Pasang is a guideline for the Kajang indigenous community's life that consists of a collection of ancestral directives.<sup>20</sup> The principles included in Pasang are regarded sacred by the Kajang indigenous people. If they are not practiced daily, they will hurt the Kajang people's collective lives. The negative impact is the collapse of ecological equilibrium and the disarray of the social system. The local government then attempted to shift the boundaries of the Ilalang Embaya and Ipantarang Embaya areas in its development around the 1990s. He emphasized that a ditch with the outside area previously limited the customary boundaries in the western part. Now, it has been shifted inward for approximately one kilometer. Motorized vehicles that previously had to stop outside can now travel further into the Ipantarang area, previously a Kajang indigenous community area.<sup>21</sup>

According to field observations, the boundary between Ilalang Embaya and Ipantarang Embaya is limited to a gate in the

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3 (2018); Arman, "Mengenal Lebih Dekat Komunitas Ammatoa Sebagai Identitas Kearifan Lokal : Perspektif 'Orang Dalam .'"

<sup>20</sup> Fatra, Sultan, and Bahfiarti, "The Meaning of Culture Pasang Ri Kajang Communities."

<sup>21</sup> Interview with informants, May 09, 2023, in Kajang, Bulukumba.



West. The border movement occurred along with the expansion and hardening of the village road leading to the customary area. As a result, the area's limits have been confused with the house models of residents living outside the embaya. The reality on the ground demonstrates that the outer Kajang customary area has developed its village, which differs from the layout of the village of the indigenous Kajang community in (Ilalang Embaya), where the outer Kajang houses are built in a row along the road. While the Ilalang Emabaya area's settlement pattern is grouped, the home is erected amid the family garden, in the direction of the house building against the *borong karama* (holy woodland). There are also rows of dwellings with the same construction model made of wood and bamboo and shaped like a house on stilts. All residences face west, are ordered, and are lined up nicely from north to south. A one-meter-high river stone fence surrounds the house. According to one informant, this barrier was built to keep people from staring at the *borong karamaka* because it is considered taboo (*kasipalli*) to look at the forest (*borong karama*) according to the Pasang concept. This idea is meant to prevent the house's occupants from seeing the forest that can be used, as doing so may result in forest damage.<sup>22</sup>

Furthermore, he stated that the Kajang indigenous population (Ilalang Embaya) that lives in the area still has strong traditions and a lifestyle that is distant from modernization and always respects the natural forest environment. They follow Pasang's teachings and respect Ammatoa as the traditional leader. They live a very basic existence, shunning everything associated with modern technology, which they believe hurts people's lives and the natural environment in which the indigenous group lives.

## ***2. Pasang ri Kajang***

For the Kajang indigenous community, the most valuable things in life are all covered in the teachings of Pasang ri Kajang, which is the highest guideline and can be used as a

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<sup>22</sup> An interview with informants, May 09, 2023, in Kajang, Bulukumba.

reference.<sup>23</sup> Everything inscribed in the Pasang shapes an indigenous community's habits of thinking and ways of doing. A spoken instruction, mandate, advice, demand, warning, or reminder must be obeyed, heeded, and implemented is called a pasang. If ignored, it will result in unfavorable outcomes.<sup>24</sup> According to an informant identified as G P, Pasang translates as "message." The message in question, however, is not just any message. Conversely, Pasang is the comprehensive knowledge and experience regarding all aspects and twists and turns of life that are orally transferred from generation to generation by their ancestors. The content of Pasang through these messages contains compelling and binding orders, prohibitions, and instructions on followers, which are always required to be obeyed and implemented by the Kajang indigenous people, which is implemented in all of their life activities, both related to social order, preservation of the natural environment, and sanctions in customary violations.<sup>25</sup>

Furthermore, NM contends that comprehending Pasang is an obligation for Kajang indigenous community members. So, the community members' dignity is linked to their mastery and adherence to Pasang. Any violation of Pasang not only lowers the violator's status in the eyes of the Kajang indigenous community but also causes problems for the community and harms the physical environment of the customary area, such as natural disasters, crop failure, and disease outbreaks. As a result, Kajang indigenous people who consistently maintain and reflect the significance of Pasang in their lives are esteemed members of the Kajang customary society. Those who ignore the content and meaning of Pasang in their lives will face sanctions, either social sanctions in the community or fines (*passala*) based on local

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<sup>23</sup> Asyrafunnisa and Andi Tenri Abeng, "Peran Pasang Ri Kajang Dalam Kebudayaan Masyarakat Kajang Kabupaten Bulukumba ( Studi Etnografi)," *Jurnal Ecosystem* 19, no. 1 (2019).

<sup>24</sup> Usop, *Pasang ri Kajang*...., 1985.

<sup>25</sup> An interview with informants, May 09, 2023, in Kajang, Bulukumba

customary law, as well as community sanctions by expulsion (*nipaoppangi butta*) from the Kajang customary area.<sup>26</sup>

The Kajang indigenous people cling to Pasang (their ancestors' teachings) since it contains the good that must be practiced and the negative that must be avoided or may or may not be done. Thus, Pasang appears to be the highest guideline of the Kajang indigenous community, serving to regulate, give direction and shape, as well as the true meaning of this life, namely determining which ones are prohibited and which ones are allowed, as well as avoiding the prohibited. Furthermore, the simplicity of living, known locally as the "*Kamase-mase*" lifestyle, represents the emblem of adherence to the contents of Pasang. The essence and center of the Pasang is living simply and surrendering to simplicity.<sup>27</sup>

Nonetheless, amid the progress of the modernization age, the Kajang indigenous community still sticks faithfully to the teachings of Pasang ri Kajang, which is also one of the local cultures found in the Kajang indigenous territory whose existence continues today. However, with the age of globalization and industrialization, the Kajang indigenous people's attitudes regarding artistic life will change because some members of the indigenous society are beginning to accept modernism, one of which is formal schooling.<sup>28</sup> This condition has its consequences. First, they get to know modernization, such as technology.<sup>29</sup> Secondly, acceptance more or less affects the individual's social values. Nevertheless, changes that do not affect the values and norms that already exist

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<sup>26</sup> An interview with informants, May 09, 2023, in Kajang, Bulukumba

<sup>27</sup> Disnawati, "Penerapan Prinsip Hidup Kamaase-mase Masyarakat Adat Ammatoa kajang, Bulukumba Sulawesi Selatan dalam Pengelolaan Sumber Daya Alam dalam Sabda: Jurnal Kajian Kebudayaan, vol 8, No. 1, p. 83-90.

<sup>28</sup> Iswadi Iswadi and Zainal Fadri, "MODEL PEMBERDAYAAN MASYARAKAT MINANGKABAU DITINJAU DARI ASPEK EKONOMI," *Ijtima'iyya: Jurnal Pengembangan Masyarakat Islam* 14, no. 1 (2021), <https://doi.org/10.24042/ijpmi.v14i1.7188>.

<sup>29</sup> Mohammad Syawaludin, "Alasan Talcott Parsons Tentang Pentingnya Pendidikan Kultur," *Ijtima'iyya* 7, no. 1 (2014).

in the Kajang indigenous community can still be accepted by the Kajang indigenous community.

### 3. Educational Dynamics

Education plays a critical role in the development of an individual's personality; those who have gone through the education process will differ in many ways, such as how they think, act, and behave in society, solve problems, and make decisions. Furthermore, an educated person will anticipate societal phenomena and think scientifically, dynamically, and honestly. As a result, education has the potential to change the character and personality of more dignified persons who conform to the rules that serve as the cornerstone of society. According to Nasution, education is not an autonomous thing. Still, it is always influenced by political, social, economic, and cultural forces, so education is often seen as a political tool for controlling and regulating a nation's development, even though politics cannot be detached from social, economic, and cultural influences.<sup>30</sup>

In Indonesian history, formal education is a legacy of the Dutch East Indies colonial government's education system, particularly in urban areas, such as the emergence of Dutch-managed schools, one of which is MULO, or a formal school equivalent to the current junior high school.<sup>31</sup> The Indonesian government later accepted this notion of formal education through SRs or folk schools, and there were also Islamic-based organizations such as Muhammadiyah working with the concept of combining traditional Islamic education with formal education.<sup>32</sup> Furthermore, formal education, also known as school education, is a sequence of defined educational levels ranging from elementary school to university.<sup>33</sup>

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<sup>30</sup> Nasution, *Sejarah Pendidikan Islam*, Bandung, Bumi Aksara, 1983, page. 12.

<sup>31</sup> Suci Setiya Rahayu, "Sejarah Pendidikan Indonesia Dari Masa Ke Masa Membentuk Karakter Pribadi Pribumi Bangsa," *Formadiksi UM*, 2020; Syawaludin, "Alasan Talcott Parsons Tentang Pentingnya Pendidikan Kultur."

<sup>32</sup> Ikbal, "Pendidikan Formal Masyarakat...",

<sup>33</sup> Umar Tirtarahardja, *Pengantar Pendidikan*, Cet. 2. Jakarta: Rineka Cipta, 2005.

With time, formal education is rapidly expanding, both in terms of sufficient levels of education and suitable areas. Even formal education has begun to reach several indigenous communities, like the Kajang indigenous area, which previously refused the presence of modernism, preferring to preserve their customs and local wisdom (Pasang ri Kajang) at the time because all of the knowledge and technology known by the Kajang indigenous people at the time, particularly those in Ilalang Embaya, was derived mostly from Pasang. According to Kajang community elders, even before the 1970s, the Kajang indigenous people were unfamiliar with the world of official education or schooling, and they were only guided by Pasang in everyday life activities. They did not allow their children to attend school then, let alone finish their education. This occurred for various reasons, including using children's labor to assist their parents in the fields, paddy fields, or herding cattle. According to the elders of Kajang, being a cattle herder and farmer will be more advantageous since their livestock will rise if they are interested in helping their parents work rather than spending their time at school without receiving anything. Even the elderly in Kajang, particularly Ilalang Embaya, believe that everything their children learn in school is already incorporated into the Pasang ri Kajang, which they use as a guide to life. There are also parents in this area who are hesitant to send their children to school because they are concerned that "attitude changes" would occur due to the impact they receive from school. This "change of attitude" that can arise can taint Pasang observance and lead to the introduction of unsuitable things. Furthermore, the parents of the past ri Kajang, in general, are concerned that if their children attend school in the future, they will be snatched by the Dutch and employed outside the nation.<sup>34</sup>

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<sup>34</sup> Andi Agus, "Gambaran Sosial Ekonomi Masyarakat Pesisir Di Sulawesi Selatan," *TECHNO: JURNAL PENELITIAN* 7, no. 01 (2018), <https://doi.org/10.33387/tk.v7i01.592>; Erni Erawati, "The Changes of Settlement Types in the Kajang Area: From Segmentary Society to Chiefdoms," *MOZAIK HUMANIORA* 22, no. 1 (2022), <https://doi.org/10.20473/mozaik.v22i1.32326>; Fatra, Sultan, and Bahfiarti, "The Meaning of Culture Pasang Ri Kajang Communities."

The stories from the old folks of ri Kajang will always include the abovementioned narratives. However, such legends have faded, and the Kajang indigenous tribe is no longer an isolated community that refuses to embrace progress. This is owing to the increasingly diverse demands of those living beyond the Kajang customary territory (Ipantarang Embaya), and events like this, according to the Kajang indigenous people, are one approach to enhancing living standards. As a result, education is critical to human existence, and education can bring about significant changes in the history of human civilization. Through this schooling, a person's thought and behavior patterns alter. Someone who is educated will think more rationally, believing that all of society's issues must have a solution. On that premise, the children of the Kajang indigenous community began to be willing to pursue formal education. As a result, they began to mingle at school with children from outside the village, those with a different mindset and lifestyle. However, some of them dropped out because their parents did not comprehend the value of education, especially when their children were saddled with expenditures that they felt were prohibitively expensive.

According to various sources in Kajang, it has begun to show in their economic level and developed jobs for children who went to school in the 1970s-1980s up to university level. Some of them have become police officers, teachers, village leaders, and council members, among other things. These people then began to change their community's lifestyle and mindset, which had previously been based on the principle of kamase-masea (orientation invites prosperity), to be more secular or koasaya (orientation invites prosperity). Their changes can be seen in their ability to buy electronic goods, gardens, rice fields, vehicles, and large houses, particularly in the Ipantarang Embaya ri Kajang community.<sup>35</sup> Looking at the lives of individuals in Kajang who

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<sup>35</sup> Kamaluddin Tajibu, "Pasang Ri Kajang in Developing Youth Character of Environmental Love in Tana Toa Kajang," *Jurnal Adabiyah* 20, no. 1 (2020), <https://doi.org/10.24252/jad.v17i120i1a6>; Askar Nur, "Interelasi Masyarakat Adat Kajang Dan Pola Kehidupan Modern," *Universitas Islam Negeri Alauddin Makassar*, 2018.

already have education (knowledge), they will be able to acquire a better career than merely being farmers or cattle herders. Furthermore, with strong economic skills, their lives grow more settled. This piqued the interest of many elderly people in sending their children to school.<sup>36</sup>

As indicated by the local government, children in Kajang have had a strong desire to attend school since the 1980s, despite different barriers from their parents, and many of them have been successful. Seeing the success that the children of ri Kajang had at the time, the parents of ri Kajang have now begun to recognize how essential education is for their children's future. On this basis, the local government, in this case, the Cultural Education Office of Bulukumba Regency, seeks education with a unique model customized to their circumstances, and it turns out that this endeavor is highly fruitful.

According to Tana Toa Village data from 2012, three schools were built in 1991/1992, namely one elementary school (SD), one junior high school (SLTP), and one senior high school (SMA), all of which are located outside the Kajang customary area, except for the elementary school building, which is located near the entrance gate of the Ilalang Embaya area. This school was constructed to recruit children to attend school, particularly youngsters from the Ilalang Embaya area. On the other hand, the school does not rule out the idea of not taking children from other places. With the establishment of educational facilities in the Kajang customary area, many of their children/grandchildren, particularly those in the Ilalang Embaya area of Tana Toa Village, have been sent to school in the hope that their children will have formal education and knowledge that will be useful to them in the future.

With a shift in attitude among some members of the Kajang indigenous community, their children are increasingly attending school even though they wear colorful clothes, whereas in the traditional assessment of kamase-kamase (simple life), wearing colored clothes was considered taboo (kasipalli). However, the

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<sup>36</sup> Ikbal, "Pendidikan Formal Masyarakat...",

current situation of the Kajang indigenous population has been accepted with full tolerance, such that the necessity for school students to dress in black, especially while they are at home, has gradually been lifted. Some members of the Kajang indigenous population are currently pursuing further education. One of them is Ammatoa's (Poto Palasa's) son, who has finished his education at one of Makassar's institutions, and there are even those who have worked in Makassar. This is all part of the local government's commitment to raise the standard of living for the Kajang indigenous group. They did not recognize formal schooling, unlike twenty or thirty years earlier.

Under the conditions above, there will be signs of a shift in the Kajang indigenous people's attitudes toward modern life. The Kajang customary area is becoming more open to those outside the area, so the closure from the outside world has begun to tremble and be touched by contemporary technologies, particularly for people outside the customary area (Ipantarang Embaya). This customary territory appears to no longer adhere to the Kajang customary provisions. This is because their lives have been intertwined with other community members. Furthermore, as additional villages beyond the five villages emerge (due to the Tana Toa Village development), the commitment to customary regulations inherited from Pasang, a feature of Kajang customary culture, loosens. The Kajang indigenous community's reaction to modernization varied depending on the extent of the change's influence on the Kajang indigenous community.

The Kajang indigenous community's very open attitude toward renewal with other communities, including the implementation of formal education programs that can provide changes for the Kajang indigenous community, such as many Kajang indigenous communities who do not live in the Ilalang Embaya area because they must pursue education elsewhere.

Similarly, if they have previously worked, it is not uncommon for individuals to prefer to look for jobs in other fields. This open attitude allows community members to move more vertically or horizontally. It no longer considers social standing



while forming bonds with others. This provides an opportunity for individuals to hone their skills. The government expects the Kajang indigenous people to benefit from formal education to enhance their standard of existence. Similarly, the parents of ri Kajang hope that their children will have better jobs in the future. These aspirations motivate the parents of ri Kajang to work hard so their children can attend school.

#### **4. Supporting and Hindering Factors in the Development of Formal Education in Kajang**

##### **a. Supporting Factors**

The Kajang indigenous community, led by Ammatoa, has established partnerships with other communities, resulting in exchanges that will mutually affect the attitudes and behaviors of each party. Furthermore, the partition of the Tanah toa Village area into two portions, namely the Ilalang Embaya region and the Ipantarang Embaya area, demonstrates the openness of the Kajang indigenous population. As a result, the Kajang indigenous community has never walled itself off to anyone from outside its group, and visitors to the Kajang customary area are always welcome. The collaboration with the local administration is also well established, as may be observed. This is backed by the appointment of a government official as a traditional leader. The formal education program can expand/develop because the Kajang indigenous community accepts formal education programs to improve their lives. Furthermore, parents in Kajang provide significant support for their children to attend school in Tana Toa Village and other regions, like Makassar, for both those from Ilalalang Embaya and Ipantarang Embaya.

##### **b. Hindering Factors**

1. It has been discovered that certain Kajang indigenous people are still closed in their everyday lives, making it difficult for them to accept new things.
2. Because some Kajang indigenous people still practice the kamase-kamase lifestyle or simple living, they are concerned that formal education will affect the values of community life in the Kajang indigenous area.

3. Transformation is slow because there are still Kajang indigenous people who have little interaction with other communities or live beyond the Kajang customary territory.
4. There is usually skepticism about new things. In the sphere of education, for example, parents are concerned that sending their children to school would affect their children's thinking and behavior.

Regarding education in Kajang, the Outer Kajang community, Ipantarang Embayya, which is in contact with modernization, has become a transformation tool in modern daily practice. According to Ilalang Embaya, it has both beneficial and negative ramifications for the community inside, degrading the meaning and values of the tide. The intriguing thing is that the meaning is no longer a guideline implanted in the following generation due to modernization's influence.<sup>37</sup>In contrast, preserving cultural values is crucial for the survival of social interactions in the Kajang Dalam community, Ilalang Embaya.<sup>38</sup>

Thus, an intriguing contrast that requires further investigation is the community's meaning and acceptance of modernity as a result of education. The people of Kajang Dalam, Ilalang Embayya, will live if the value of modernism is aligned with the tide's value. However, field data reveal that most of them are gradually adapting to the conditions in this modern era. As a result, the fundamental issue for the people of Kajang Dalam, Ilalang Embayya, is to retain universally agreed tide values and meanings. This acceptance will result in cultural traditions that are not monotonous and inflexible but rather reflect the worth and authenticity of the Kajang community itself.

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<sup>37</sup> Ahmad M Abdullah, Hafied Cangara, and Mahmud Tang, "Ammatoa: Komunitas Tradisional Kajang Di Tengah Transformasi Komunikasi Dan Informasi," *Jurnal Komunikasi Kareba* 3, no. 2 (2014).

<sup>38</sup> Fatra, Sultan, and Bahfiarti, "The Meaning of Culture Pasang Ri Kajang Communities."

#### **D. Conclusions**

Based on the description provided in this article, it is possible to conclude that Pasang ri Kajang, which is a customary rule, social norm, and guidelines/life guidance of the Kajang indigenous community, or as a source of history for Kajang indigenous people, contains the principle of the relationship between citizens with Turi'e A're'na between fellow humans and human relations with the environment. Behaving, acting, and doing actions are always by Pasang ri Kajang, one of the native cultures located in the Kajang customary area that still exists today. The presence of this Pasang is inextricably linked to the function of parents and indigenous Kajang people in teaching or conveying Pasang to their children that they received from their ancestors through lecture and practice methods in their activities throughout their generations. This will demonstrate the style of informal family education used by the Kajang indigenous people to maintain Pasang ri Kajang's unique culture.

From the beginning to the end, the Kajang indigenous people have practiced Pasang belief. Pasang is a life guide who will decide what happens to him once he dies. The belief in Turi'e A'ra'na and Pasang in the Kajang indigenous community area is still very strong in its life, which is reflected in its ritual activities or traditional ceremonies, such as the Apparuntuk or Appadongkok paknganro ceremony, which is a ceremony to ask for prayers and give thanks to Turi'e A're'na, both general (organized by Ammatoa), as well as special ones held by certain indigenous community members based on the desires they hold.

However, as the influence of globalization and modernization has begun to touch various indigenous areas, one of which is the Kajang indigenous area, which previously rejected the presence of modernization, they preferred to maintain their traditions and local wisdom (Pasang ri Kajang) at the time, because they believed that the knowledge and technology, they possessed at the time was primarily sourced from Pasang. However, due to the influence of globalization and industrialization, some indigenous people are willing to adopt reforms, including formal schooling.

With the Kajang indigenous community's open attitude toward regeneration with other communities, including the application of formal education, it is clear that their children are increasingly following education.

As a result, the development of formal education in Kajang today is very high, with many children from the Ilalang Embaya area attending school and even youngsters from Ammatoa attending college in Makassar. Some have also become cops, teachers, village leaders, and council members. These people then gradually began to secularize the Kajang indigenous community's lifestyle and mindset, which was initially founded on the notion of kamasemasea existence. Unlike decades previously, they did not value formal schooling. However, when changes occur that result in changes in values and norms in the Kajang indigenous society, it causes turbulence, and the community violently opposes these changes. This rejection is especially harsh for those who adhere to traditional values, like the Ilalang Embaya (inner Kajang) community.

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