

The Ecological Wisdom of the Karampuang Indigenous People in Maintaining Forest Conservation: An Indigenous Religion Paradigm Analysis

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Tulisan ini merupakan kajian kritis terhadap kajian-kajian sebelumnya terhadap masyarakat Adat Karampuang yang masih memandang tradisi, hubungan masyarakat dan alam, serta kearifan lokal melalui paradigma agama-agama dunia. Artikel ini bertujuan untuk menjelaskan hubungan antara Masyarakat Adat Karampuang dengan alam, kearifan ekologi Masyarakat Adat Karampuang dalam melestarikan alam, dan tradisi Masyarakat Adat dalam menjaga kearifan ekologi tersebut. Penelitian ini menggunakan metode deskriptif kualitatif dengan teknik pengumpulan data melalui wawancara dengan informan kunci yang didukung dengan literatur. Pertama, ditemukan bahwa Masyarakat Adat Karampuang melihat alam sebagai subyek atau pribadi. Hubungan ini dimaknai sebagai *Mapakalebbi Ale Hanua* (penghormatan terhadap alam). Hubungan dibangun karena kesadaran bahwa manusia adalah bagian integral dari hutan itu sendiri. Kedua, kearifan ekologis masyarakat Karampuang diturunkan dari generasi ke generasi melalui *Paseng* (pesan-pesan) dari adat melalui Lontara dan tuturan lisan seperti *Makkamase Ale* (mencintai hutan), *Mappakatuo Ale* (memanusiakan hutan) dan *Tuo Kamase-mase* (hidup setara dan selaras dengan alam) dalam melestarikan alam.

Keyword:

*Paradigma Agama
Leluur
Karampuang
Ekologi*

This paper is a critical study of previous studies on the Karampuang Indigenous people, who still view traditions, community and nature relations, and local wisdom through the paradigms of world religions. This article aims to explain the relationship between the Karampuang Indigenous people and nature, the ecological wisdom of the Karampuang Indigenous people in preserving nature, and the traditions of the Indigenous people in maintaining this ecological wisdom. This study used a

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| Leluhur | <i>qualitative descriptive method with data collection techniques through interviews with key informants supported by the literature. First, it was found that the Karampuang Indigenous people see nature as a subject or person. This relationship is interpreted as Mapakalebbe Ale Hanua (respect for nature. Relationships are built because of the awareness that humans are integral to the forest itself. Second, ecological wisdom in the Karampuang community is passed down from generation to generation through Paseng (messages) of indigenous through Lontara and oral speech such as Makkamase Ale (loving the forest), Mappakatuo Ale (humanizing the forest) and Tuo Kamase-mase (living equal and in harmony with nature). Rituals of the Mappogau Sihanua are a reminder of the importance of preserving nature.</i> |
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Introduction

The tug-of-war between Indigenous peoples and the government regarding the management of natural resources, which become Indigenous Areas, often results in the sacrifice of indigenous peoples. The traditions of Indigenous peoples who are always in contact with nature often receive marginal treatment (Awuh, 2015; Carson et al., 2018). Natural resources managed for generations by the community are in dispute due to regulations by the government that are not in favor of Indigenous peoples. If seen, the participation of indigenous peoples is considered the best practice in managing and extracting nature for moral, utilitarian, and rights-based reasons (Carson et al., 2018). However, the success of indigenous peoples in realizing the natural environment can be achieved without prohibiting the community from utilizing natural resources as a source of livelihood. This management of nature is in contrast to policies such as conservation which prohibit, and not infrequently, even refuse the surrounding Indigenous peoples to leave the conservation areas established by the government (Hutabarat et al., 2019). In the management of natural resources around community areas, Adat should rightly be responsible to Indigenous peoples who live in a particular area.

Indonesia is known as a country that has various natural resources and extensive tropical forests (Aripin et al., 2021; McNeely, 2003). Also supported by a large number of Indonesian people, consisting of 2,373 communities totaling around 17 million recorded individual members (aman.or.id, 2022). One of the Indigenous peoples in Indonesia who survive and are famous for managing and preserving their nature and culture is the Karampuang Indigenous People community. Karampuang is an old village which is a blend of the Bugis and

Makassar tribes located in Tompobulu Village, South Sulawesi (Mithen et al., 2015). These natural conservation practices have become local wisdom taught from generation to generation (Yusuf et al., 2019). Efforts to preserve nature sometimes backfire for the indigenous peoples themselves.

Nature, for the Karampuang people, is considered a brother to humans. Natural resources, such as forests, can be utilized by humans correctly and within agreed rules without disturbing the ecosystem (Muhammad, 2022). Law Number 41 of 1999 concerning Forestry states that customary forests in Indonesia have the status of state forests. Thus, if people want to use the forest, they will be in trouble with the law and will be subject to punishment (Siddiq & Assaori, 2021). However, the public still hopes for the results of the Constitutional Court Decision No.35/PUU-X/2012, which states that the law is contrary to the 1945 Constitution, so it does not have binding legal force after the Constitutional Court's decision. Forests in the territory of customary law communities must still pay attention to the rights of customary law communities (Wiyono, 2018).

The lack of clarity in government regulations regarding the rights of indigenous peoples related to forest management has indirectly discriminated against indigenous peoples in maintaining their local wisdom and traditions related to nature. This discrimination is not without cause. The paradigm of world religions is still used in viewing Indigenous peoples. Indigenous peoples are represented as underdeveloped, irrational, and non-accepting modern world entities, possessing essential elements of religion but with primitive qualifications. So they are deemed necessary to be educated by accepting world religions such as Islam and Christianity as futuristic requirements (Maarif, 2017a). The world religions paradigm heavily influences insights about religion and policy in Indonesia. Therefore it is necessary to consider looking through the paradigm of ancestral religion. The world religious paradigm has hegemony on religious thought in a limited and narrow way. Adherents of ancestral religions themselves consist of adherents of traditional beliefs and communities. Not all adherents and indigenous peoples - because many of them refuse to be called adherents of ancestral religions, with various considerations (Maarif, 2017b).

The Indigenous religious paradigm remains highly unfamiliar in studying the Karampuang Indigenous people. Previous scholars researching the Karampuang customary area still used the Paradigm of World Religions so that they seemed to judge the rituals and activities carried out by the Karampuang Indigenous people. So far, studies on local wisdom

values in protecting natural ecosystems have looked at religious traditions and practices through the paradigm of world religions. First, discussing Muhammadiyah's cultural da'wah strategy in the traditional rituals of *Mappogau Hanua*, the result is that various ritual and routine activities of the Karampuang Indigenous people have received modifications from the Muhammadiyah movement (Umar, 2017). Also, Lismawati & Mustafa (2021) discusses the local wisdom of the Karampuang Indigenous people through a review of Islamic law. The results found that the rituals they carried out were very thick with animist beliefs. The local religious community leaders called it an act of shirk because it contained deviant acts such as carrying offerings on the Mountain. Despite being discriminated against, traditional leaders in Karampuang still maintain their ancestral beliefs. Finally, research on the local wisdom of the Karampuang people to protect the environment (Buhari, 2015), which is studied through a forestry study approach, is different from the study that will be conducted by researchers who focus on local wisdom in the traditional religious approach.

This study is a response to existing studies, complementing these studies by using a religious studies approach, namely the paradigm of traditional religion concerning ecological wisdom. Thus, there are three questions formulated. First, how is the relationship between the Karampuang Indigenous people and nature? Second, how is the form of ecological wisdom in the Karampuang Indigenous people in preserving nature? Third, how do the Karampuang Indigenous people maintain this ecological wisdom? These three questions will be answered through the discussion in this article. This study will look at the community's relationship with nature, on the one hand, and their awareness of preserving nature.

The assumptions in this article are at least based on three aspects. First, the relationship between society and nature is not only about the subject (human)-object (nature), but nature is also a subject. Hence, the relationship is respect for nature (*Mappakalebbi Hanua*). Second, people have a deeper relationship with nature as a place where they live and carry out their rituals. Third, principles in the form of ecological wisdom are continuously maintained through traditions and rituals. In other words, efforts to preserve nature will display harmonious dynamics between humans and nature.

Research Methodology

This research uses qualitative research with a literature study approach. The reason for using qualitative research is to explain a phenomenon in depth, and it is necessary to collect data as deeply as possible. The subject of this research is the Karampuang Indigenous

Community in Sinjai, South Sulawesi, as a specific example of nature conservation, especially forests. This is because, so far, the community still needs to be taken into account in managing and preserving the forest, even though they live in it. Previously, studies on Karampuang have been widely conducted through field studies with various types of knowledge. In contrast, the researcher intends to look at Karampuang through a literature review and responses from previous research. Primary data is the main source collected directly by researchers from research subjects. This data is taken from journals, books, and theses relevant to this research study. Furthermore, secondary data is obtained through print and online news that releases the life of the Karampuang indigenous people. The analysis used the Indigenous religion paradigm and the local community wisdom concept. The stages are by providing a description of the problem, reviewing with critical analysis of data findings categorized based on research questions to understand profoundly, and trying to find constructive responses or solutions to overcome the problem in the form of recommendations.

Literature Review

Karampuang and Local Wisdom in Sinjai

Karampuang is an ancient village or customary area located in Karampuang Hamlet in Sinjai Regency. The origin of the name Karampuang village is taken from two Bugis syllables, namely *Karaeng* and *Puang*. *Karaeng* and *Puang* have the same meaning in mentioning a leader or king among the Bugis-Makassar people. Karampuang is believed to be the meeting location between the Kingdom of Bone (Puang) and the Kingdom of Gowa (Karaeng). On the other hand, the word Karampuang is also thought to have come from *Karampulue*, which means standing on the end of hair (Muhannis, 2013). This term can be found in the Lontara (old text), which is still held by the Karampuang customary council because it is an area of the ocean that looks like a shell protruding above the surface of the water. At the top of the shell or *cimbolo*, the figure of Tomanurung appears. The mythological concept of the Bugis-Makassar people believes in *Tomanurung* as an ancestor who is obliged to hold rituals to carry out the message from Tomanurung. The concept of nature and humans is therefore inseparable for the Karampuang indigenous people.

Before Islam developed in Sinjai and entered the territory of the Karampuang Customary Area, the government system in the Karampuang Customary had an *ade eppae* (four leaders) structure. The structure is in line with the governance character of the Bugis community "Sulappa Eppa", which is believed to be a way to balance the human world (Arsyi

et al., 2021). The customary structures must be responsible for their respective duties: First, *Arung*, known as Tomatoa, is responsible for all matters relating to the gods or holy and sacred people. Second, *Gella* is in charge of all matters related to land, agriculture, and people's lives. Third, all rituals related to health and well-being are the responsibility of *the Sanro*. Finally, religious ceremonies are the teacher's responsibility (Muhannis, 2022). Each of these traditional stakeholders already has their respective duties according to what has been outlined. Philosophically, *Ade' Eppa* symbolizes the character of the four natural elements—fire, earth, wind, and water—which must be balanced (Widiastuti & Nurhijrah, 2021).

After the entry and development of Islam in Sinjai in 1604 AD was marked by the Islamization of Raja Lamatti (a Kingdom in Sinjai) by Dato Ri Bandang, a propagator of Islam from West Sumatra (Anis, 2019). Also influencing civilization in Karampuang is the understanding of religion based on the Paradigm of World Religions. The influence of Islam in the Karampuang civilization is not limited to assimilation but at the acculturation stage, namely the mixing of local culture with Islamic teachings due to mutual influences (Dahlan, 2013; Pala, 2020). The success of Islamization in Sinjai made the religion adopted by the Karampuang Indigenous people more than Islam, but still firm in maintaining the pre-Islamic traditions they inherited from their ancestors.

Discrimination and criminalization make adherents of ancestral religions have to play strategies to maintain their continuity. Maarif (2017) said that three strategies explain the strategies being played: conversion, syncretism, and resistance. There are at least two that the Karampuang people use. First, converting to Islam as a form of self-defense so that they are not killed and can still live in their area. Second, syncretism is one of the strategies for the continuation of their ancestral religions. This action was taken so that the nuances of their teachings would not just disappear. So that it can be maintained until now even though it contains Islamic values. The Dutch colonialists treated Islam and custom differently: Islam was a religion whose adherents were guaranteed freedom to practice their religion but were prohibited from being involved in political movements, while custom was treated as a tradition or habit. It is primitive, requiring development and modernization (Maarif, 2014). So it is necessary to see this view from another perspective, such as the paradigm of ancestral religion.

If explored further, the Karampuang Indigenous People play an essential role in environmental preservation. This role is carried out because they have principles in the form of environmental ethics, which they still maintain today, including in *the Pappaseng* (messages

of the ancestors), which are general rules for protecting nature, especially nature (Buhari, 2015). Until now, these rules are still believed and carried out by the community led by the adat council.

The Paradigm of World Religions and Ancestral Religions

The Paradigm of World religions has brought ancestral religions, such as indigenous peoples, and adherents of beliefs that do not meet the requirements of being a religion. Religion has been identified with Christianity (Maarif, 2017a; Smith & Hick, 1991). Likewise, there has been a struggle by theological scholars and orientalist to instill a world religious paradigm. Even worse, however problematic, this paradigm is still very influential today in the academic teaching environment and reaches out to the public sphere (Masuzawa, 2005).

Discourses about world religions developed in the context of colonial discourses and metanarratives of modernity, as well as the formation of scientific disciplines such as; orientalism, sociology, and religious studies and the development of Christianity, and the various processes that led to more specific conceptions (Cox, 2007). The paradigms of World Religions are not only value-neutral entities but also hierarchical (Bleisch & Schwab, 2021). World religions present Christianity as a western religion open to enlightenment, modernity, gender equality, and secularization. Meanwhile, non-Western religions, Judaism, Buddhism, Hinduism, and Islam, are underdeveloped and intense in enlightenment and secularization. This dominance further clarifies the need for alternative paradigms, such as the Ancestral Religion paradigm.

As we have seen, several authors have examined the conceptual origins of the World Religion Paradigms formed and the category groupings of world religions. Another lesson that can be drawn from the writings of scholars, namely critically assessing the World Religion Paradigm, consists of the importance of examining the context of concrete situations where this heterogeneity is also the concept of world religious species resensitized and recontextualized or deconstructed (Havlicek, 2018).

Furthermore, the main characteristic of the Ancestral Religion is that it is bound to a location. The adherents of that religion are the original inhabitants of a place, and they are its property. Indigenous religions' sole and primary belief stems from a kinship-based worldview in which attention is directed to ancestral spirits as central figures in religious life and practice. In short, Indigenous Religions are cosmologically constrained because their spirit world is

organized around lineages (Cox, 2007). The Ancestral Religion Paradigm is an alternative to the world religion paradigm, or at least it should be included in studying the religious practices of indigenous peoples (Maarif, 2019). As a form of the importance of the study of traditional religion. Thus, it is essential to see the position of this society through the context of the paradigm of ancestral religions.

Findings and Discussion

Relations of Human and Nature: Perspective of the Karampuang Indigenous People

Humans are creatures that play the most crucial role in preserving the environment. Sayyed Hossein Nasr believes that nature represents and symbolizes God because nature is the symbol of God. Understanding nature and everything in it will lead humans to the highest existence, God (Nasr, 2011). Humans should understand the nature they inhabit so that they can communicate with one another. In short, the relationship between humans and nature will always exist because it is related to belief in the creation of the universe, God, or Ancestors.

Humans who live in the material world always build relationships with all the creatures around them. The concept of human creation in the Karampuang Indigenous people cannot be separated from knowledge of the story of the origin of nature. To them, the earth occupied by humans was originally an ocean. In the ocean, mounds (*cimbolo*) resembled coconut shells, later believed to be mountains in South Sulawesi, Indonesia, such as Mount Latimojong, Mount Bawakaraeng, and Mount Karampuang itself. Mount Karampuang, in the customs and culture of the Karampuang people, is known as Batu Lappae'. From Batu Lappae, the Karampuang people are believed to be To Manurung. Concept In the Karampuang community, the human who first appeared on earth is called To Manurung, the ancestor of the Karampuang Indigenous people. Where before the advent of Islam, the Karampuang people had an ancestral religious belief in ancestors called *Pallohe*, namely believing in ancestors.

In understanding the Karampuang Indigenous People that humans and nature are always together, a paradigm of ancestral religion is needed to see the relationship between the two. Humans and nature are a network of relationships that are not limited (Hatala et al., 2019). Also, through the traditional religious paradigm, it can be understood that nature also can act in the world as done by humans through relational interactions and not as an object of human desire, extraction, or benefit (Morton et al., 2020; Tuck & McKenzie, 2015). Based on the belief that nature also has the ability for relational interaction, humans try to establish good relations with nature.

The relationship between the Karampuang Indigenous people and nature is termed *Mappakalebbi Ale Hanua*, namely the act of appreciating and respecting nature. Humans (Karampuang people) who live in that place must appreciate and respect nature because, according to them, all objects in the universe are creations of *Puang Seuwae*, who have the same right to live and develop. Humans depend on nature, so nature must also be appreciated as a provider of benefits for humans. Nature, with everything in it, is part of the family. Humans, as part of nature, must love the family, and this is the following.

All residents who live in the Karampuang area have a job or responsibility to maintain and preserve nature, especially the forest and all its contents. It is like taking care of their family members because if the forest is damaged, the people will also suffer damage and accidents. (interview with Dewan Adat in Buhari, 2015).

The Karampuang Indigenous People believe that all creatures (humans, nature, and all its contents) are in an ideal and harmonious condition. Every creature, such as animals, plants, mountains, and rivers, has its spirit and soul and is considered a person. However, more than having a soul, they also have a personality or character. This case is the same as that of the Ammatoa people in Kajang, South Sulawesi, who also consider other creatures to be "subjectivity" or "personality" (Maarif, 2019). However, humans can still use the animals and plants in the forest.

Therefore, all forest management activities must be linked to the context of the interconnectedness of all life and sacredness. By the author, the relationship between humans and nature is the family. Because in a family, no matter how bad the actions of its members will still come back to that family. They implement this attitude of respect and appreciation in a ritual understood as "asking permission". That way, the relationships and interrelationships of the web of life are strengthened. The Karampuang Indigenous People are guided by *pappaseng* (ancestral messages) in living with nature.

Principles of Ecological Wisdom in Nature Conservation

1. Makkamase Ale (Compassion with the Forest)

Having an equal relationship between humans and nature, as a part of *hanua* (nature), then loving, caring, and caring for the forest and everything in it is a human obligation. This obligation is without a sense of superiority with discrimination and exploitation. Exploitation is an action taken to take advantage or use it wastefully and is not aware of the attitude of

responsibility. This action will have an impact in the form of misfortune on all-natural inhabitants, including humans (actors), animals, plants, and various other aspects of the surrounding environment. Exploitation is a structured and planned attempt to use a particular object with great cruelty.

If you love the forest, then the forest also loves humans. If the forest is destroyed, it will also affect humans and all other creatures. The impact is like damage to nature due to forest exploitation. The author analysis that there are two disadvantages of an unequal human attitude towards nature and humans, namely damage to nature such as the depletion of trees and animals, damage to the environment, extinction of food sources, and human dependence on technology. Made forest monitoring was carried out *Gella*, and sanctions were imposed on those who violated or cut down trees that were prohibited or without the approval of the figur stakeholders.

For the Karampuang Indigenous people, the forest is the future. Forests provide life not only for the present but for the continuation of life for their children and grandchildren. For this reason, mutual affection (*Sipammase-mase*) is needed between humans and nature (the forest), so it is considered necessary to have acted as a form of caring and compassion in community ethics. This ethics can be seen from the customary rules, which reveal that every angle in the environment has a guard or watchman. So, it also needs to be guarded.

2. Mappakatuo Ale (Humanizing the Forest)

Humans are not only biological and sociological beings but also ecological and theological beings. As ecological creatures, humans know that humanizing forests comes from the awareness that they are an integral part of the forest itself (Syahriyah & Zahid, 2022). Meanwhile, as theological beings, humans depend on something outside them, such as God or ancestors. In this context, the Karampuang Indigenous people make nature (its contents) the human (person) itself. In using the paradigm of Ancestral Religion, this principle shows that there is an equal and equal position between humans and nature (the forest) and all the creatures in it.

As a moral controller in the community, the Karampuang Customary Forest is divided into several forests according to their respective functions. First, the Sacred Forest. This forest is a forest whose designation is only to be used for the benefit of traditional houses, as well as a sacred area where ancestral heritage and Karampuang traditional houses are located, as well

as a center for social and cultural activities. Second, *Adeq* Forest. Adat manages forests, but the results are intended for residents. The use of the *adeq* forest must have official permission from the customary council and be accompanied by the ability to plant 5 (five) stems if you use the tree. Third, Forest *Addaresseng*. This forest is used for the benefit of the residents, such as building materials for houses, agriculture, rice fields, settlements, or any other interests. It does not need official permission from the adat council (Muhannis, 2022).

Based on the explanation above, forest division is based on local knowledge of the Karampuang Indigenous people. The combination of ecological understanding and traditional values led to several rules the community had to obey, including 1) asking *Gella* before logging. 2) replace or plant five types of trees before cutting down one tree. 3) The age of the trees cut down is at least five years. 4) Logged wood may not be sold. 5) Do not disturb animals living in the forest. If you violate it, there will be sanctions for not being served in traditional activities.

All of these forests cover an area of more than 1000 hectares, but most of them are administratively outside the Karampuang customary area. However, the problem arises because the government only recognizes forests administratively without paying attention to the historical value of involving Indigenous peoples. Thus, only 36 hectares out of 1,000 hectares of forest area are recognized as related to the Karampuang Indigenous people. Despite the enormous contribution of Indigenous Peoples to the management and monitoring of forest areas, their identity is rarely recognized in official statistics (Garnett et al., 2018). Therefore, the government does not allow this problem because the development of society which continues to increase, both in terms of the economy, housing, and other needs, will later cause problems if there is no clear status from the government.

3. Tuo Kamase-mase Ale (Life in harmony with the forest)

So far, the ecological crisis has been caused by an anthropocentric view, namely a principle that only sees nature as an object of exploitation and a means of satisfying the interests of human life. *Tuo Kamase-mase* is value, quality, and a good way of life, not wealth and material standards. Living in harmony with nature has been practiced in the life of the Karampuang people for generations. Not greedy and not greedy in collecting wealth and extracting as much forest products as possible from personal interests. This principle follows environmental ethics (Keraf, 2002; Putri & Firmansyah, 2020). Humans should not be greedy; current human consumption and production patterns must be limited. Because, in essence,

humans themselves cannot live without nature, humans have dependence. Therefore humans are bound and possibly subject to natural laws because it is impossible for a spiritual human being to be without an ecological soul.

Today, living simply and in harmony with nature is considered backward and primitive. Even though spatial planning and settlements should develop the concept of living in harmony with nature, this concept by indigenous peoples must be adopted as a style or pattern of life that is useful for saving nature. However, that does not mean that we have to return to the way it was in the old days, but rather that these principles are used in a new way. Because the environment is a house where you live, this attitude of living in harmony with nature must be practiced by *To Matoa* as a societal role model. He always showed a simple lifestyle and lived honestly. Even in taking forest products, there are rules in *Paseng*.

Aja muwababa huna nareko de'pa na oto. fang aderengge, aja to muwababa huna narekko mataratta'ni manuke. Aja muala hani fura pello kotania iko fura pelloi, aja to muala hani nareko cura'ni ase' (Awaliah et al., 2020).

The essence of the message is like this; 1) tapping of palm trees is carried out at 07.00-17.00. 2) It is not permissible to tap the Palm Trees on Mondays. 3) See *ompo na hulengge* (count of months) to know Nira Tree has much sap. 4) Taking honey must get permission. 5) Honey is taken between July and August. 5) Submit a portion of the proceeds to the custom council. These messages aim to prevent exploitation, take just enough, and ask for permission before and after harvest from the custom council so that they know how much the community has taken forest products.

Based on the principles of ecological wisdom above, nature is a series of interconnected relationships, so knowledge about nature must be comprehensive. Humans act as subjects, as well as nature as subjects. Nature communicates with humans through signs that it sends through messages and moral orders for humans to obey. The Karampuang Indigenous People catch the message from the signals sent by nature with the principles they uphold. Karampuang Customary Forest, especially those located within the administrative area of Karampuang Hamlet, has also been a recipient of a 2006 CBFM Award and Certificate from the Minister of Forestry of the Republic of Indonesia (Muhannis, 2022). Nature and everything in it is relatives, so it is our responsibility so that future generations can comply with ecological wisdom. For this reason, Indigenous peoples should be given authority over forest management according to their local wisdom.

Rituals as a Means of Maintaining

The principles of ecological wisdom in the Karampuang Indigenous people are essential to preserving. This preservation is carried out by maintaining their traditions to remind all community members. The traditional ceremonial party is known as *Mappogau Sihanua*, which in general, is to commemorate their ancestors. Offerings are made to communicate with the ancestors to guide them. A harmonious relationship between humans and nature can be realized through communication. This ritual is usually done once a year after every harvest (Buhari, 2015). This traditional party is also often considered polytheistic behavior because it is considered to deviate from Islamic teachings. Even so, the people's enthusiasm remained lively; they even visited from outside the region and province.

Mappogau Sihanua has a reasonably long process for its implementation. Starting from several stages; 1) *Mabbahanang*, namely the meeting to determine the day of implementation. 2) *Mappaota*, namely the ritual of asking for permission by visiting a holy place carrying a basket containing Siri led by Sanro, accompanied by two girls as bodyguards. 3) *Mabbajabaja*, cleaning the entire village environment before the main event. 4) *Menre Bulu*, namely the peak event, which is coupled with several *Mattuli* (welcoming the harvested rice), *Mappaddekko* (pounding rice mortar), after that *To Matoa* hitting the gong or dolmen stone seven times as a sign of starting up the hill. Finally, put a white cloth on an altar stone and release the chicken (Rudianto, 2014; Suherman, 2018) .

From the ritual process above, the writer calls this an act of *Mappakaraja* (respecting) wind, water, air, and fire. Because, in the view of the people of South Sulawesi, these elements are the elements of their lives. Forest conservation strategies in the form of daily traditions and rituals, if viewed through the paradigm of ancestral religion, can be theorized as a religious practice (Maarif, 2019). Thus, the practice of the Karampuang community is a cultural ritual and a religious practice. Ritual, The Mappogau Sihanua, is a worship for the indigenous people of Karampuang, who will become restless towards nature if they do not carry it out. More specifically, this ritual is the essence of the Karampuang community in maintaining the preservation of nature for the sake of the continuation of life.

Based on local wisdom values about indigenous peoples' local knowledge in managing nature. This research recommends that the government pay more attention to the position of indigenous peoples in forest conservation. The problem is that some forests managed by communities have yet to be legally recognized by the state. The government and related

institutions must recognize indigenous peoples' rights to their lands, natural resources, and traditional knowledge. This recognition must be followed by adequate legal protection for indigenous peoples. Efforts to strengthen the role of indigenous peoples in nature management must be supported by strong protection of their human rights, including rights to land, culture, and identity. Indigenous peoples have wisdom and value systems that promote sustainable nature management. Therefore, implementing environmentally friendly and sustainable management practices should be supported and promoted.

Conclusion

The Karampuang Indigenous People, as a group of Indigenous people, have ecological principles to protect nature. The relationship between humans and nature, known as the *Mappakalebbi Hanua*, is infinite. Their ecological principle is in three forms: *Makkamase Ale* (compassion with the forest) and the obligation to love outside humans. It does not stop there; there is the concept of *Makkatuo Ale* which is defined as humanizing the forest, treating the forest the way other humans are treated. Furthermore, *Tuo Kamase-mase* (living in harmony with nature) indicates the absence of distance between humans and nature. Using the traditional religious paradigm, it can be seen that the rituals performed by the Karampuang Indigenous People are not limited to culture but the practice of religious rituals. This ritual is a means of maintaining the principles of protecting the environment. As long as their religious practices are carried out, the attitude of protecting and preserving nature will also remain. Therefore, these practices or rituals must be maintained continuously. It is hoped that the government can provide clarity regarding the status of customary forests so that the management and preservation of customary forests do not cause conflict between indigenous peoples and the government. The author realizes that in writing this paper, there are still areas for improvement, especially in analyzing literature and data findings. For this reason, it is hoped that it can be developed more broadly and comprehensively.

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