

The Role of Local Wisdom in Environmental Management for the Realization of Community Rights in the Kajang Community (Literature Study)

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ABSTRACT

Background. Basically, legislation is needed to organize and restore order to our environment in order to prevent further environmental damage. The Law on Environmental Protection and Management Number 32 of 2009 (UUPH) was born. However, the fact is that the environmental management law has not fully functioned because environmental damage in Indonesia is still so severe. For this reason, elements and values of local wisdom are needed, especially in the forestry sector.

Purpose. The purpose of this study is to determine and analyze the role of local wisdom of the Kajang indigenous people in environmental management in the forestry sector in realizing community rights.

Method. The research is normative with library research with statute approach and history approach.

Results. The research results and conclusions are the role of local wisdom of the Kajang indigenous people in environmental management in the forestry sector in realizing community rights is a very important role in maintaining the environment and culture and customs of the Kajang indigenous people characterized by (1) The Kajang indigenous people consider the forest a pride that needs to be protected and preserved.

Conclusion. This makes the Kajang customary area one of the most preserved areas; (2) interestingly, the Kajang indigenous people are very environmentally conscious.

KEYWORDS

Community Rights, Environmental Management, Local Wisdom Values

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INTRODUCTION

The environment is a complex system outside the individual that affects the growth and development of living organisms (Corrò dkk., 2020). The environment is the combination of space, forces, and conditions, including humans and their actions, that affect human survival. This is inseparable from well-being which includes ecological and socio-cultural behavior (Agboola dkk., 2020). In order for humans and other living things to live in harmony, it is necessary to improve the environment and maintain its sustainability, which is the human right of every citizen.

The environment has a great influence on human life (Royo & Ballesta-Garcia, 2019). The function of the



environment changes depending on various factors including the age of the earth. The impact of environmental problems is felt by all humans on earth through the natural form of impropriety. Environmental problems are closely related to local wisdom (Orooji dkk., 2021). Before the birth of the environmental movement, we can see that the existence of local wisdom actually plays a role in protecting the environment. In fact, in some cases, local knowledge plays a more important role in ecosystem conservation than laws that regulate community patterns (Kurniawati dkk., 2019). The existence of myths, rituals, and noble traditions that are closely related to nature so as to regulate society in relation to the surrounding environment.

The environment is the combination of space, forces and conditions, including humans and their actions, that affect human survival. It is inseparable from well-being which includes ecological and socio-cultural behavior. In order for humans and other living things to live in harmony, it is necessary to improve the environment and maintain its sustainability, which is the human right of every citizen.

Basically, legislation is needed to organize and restore order to our environment in order to prevent further environmental damage (Z. Wang dkk., 2021). The Law on Environmental Protection and Management Number 32 of 2009 (UUPLH) was born. However, the fact is that the environmental management law has not fully functioned because environmental damage in Indonesia is still so severe (Hilborn dkk., 2020). For this reason, elements and values of local wisdom are needed, especially in the forestry sector.

The value of local wisdom in forest resource management lies in the ability and role of all parties in managing and protecting forests, although there is currently an urgent need to realize community rights. This is because indigenous or traditional communities live near forest areas (Lennon dkk., 2019). These communities manage the forest and this is based on customary law that regulates their rights. Customary law stipulates that indigenous communities have rights over the surrounding forests (Lü dkk., 2020). These rights include the right to utilize the land within their territory, the right to reside in the territory for a certain period of time, and the right to utilize the forests in the territory.

Seeking and finding legal harmony is neither difficult nor easy (Zhang dkk., 2019). The difficulty in realizing the ideal law lies in whether it can achieve satisfactory results and be accepted with dignity when dealing with opponents and legitimate parties (Abbasi dkk., 2019). When theory and practice are aligned, the ideal law will be easier to achieve (Akbar dkk., 2020). Moreover, laws that regulate all actions, large and small, that have the potential to cause conflict are expected to evolve quickly and respond to changes over time. When theory and practice operate independently without complementing each other, this impacts the effectiveness of the law itself.

Even if the laws are outdated, there is a need to ensure that the tide of change can keep up with the pace of social growth, thereby impacting the viability of the laws and the level of public trust in them (Kurniawan & Kuswanto, 2021). As development progresses, people will come to an area from other areas and settle there for long periods of time (Abbas & Sağsan, 2019). The Kajang tribe is a tribe with strong culture and customs (J. Liu dkk., 2019). This tribe is popular because it still upholds its customs and does not modernize.

For indigenous peoples, managing the environment wisely so that it remains sustainable has traditionally been part of their lives, and because of an emotional connection to the place where they live, or where they make money (Ceglia dkk., 2020). There are people who are still alive, and if there are people who die in the future, they will be buried there (Mölder dkk., 2019). Similarly, it is said that the neighborhood is where the spirits of the ancestors live. People have a very close

relationship with their homeland, and it is expressed in the philosophy that they are not afraid to die to protect their homeland.

The purpose of this study is to determine and analyze the role of local wisdom of the Kajang indigenous people in environmental management in the forestry sector in realizing community rights (Darnall dkk., 2019). While the research method used is normative research with library research with a statute approach and historical approach. oral from the object of research and observable behavior.

RESEARCH METHODOLOGY

This type of research is qualitative which will describe legal and social symptoms and requires a holistic understanding. so that when analyzed it does not only reveal surface things but also what is behind the implementation of but also what is behind the implementation of environmental management in the community in Kajang District, Bulukumba Regency.

Type of Research

This type of research is normative qualitative which describes the experiences of informants in the implementation of environmental management in the Kajang indigenous community of Bulukumba Regency. environmental management in the Kajang indigenous community.

The selection of informants in this research is based on the object, The selection of informants in this study is based on the object, the informants are based on the type of informant or consideration that has been. There is a predetermined condition that knows and is directly involved in the process of customary forest management. in the process of customary forest management: Head of the Forestry Service, Sub-district Head Kajang sub-district, Amma Toa as the leader of the indigenous community and the indigenous people of Tana Toa Kajang. community in Tana Toa Kajang.

Because this research is qualitative research qualitative in nature, the authors use the interactive model data analysis technique, including the following as follows:

1. Data reduction, analyzing data by selecting and determining data and information that are considered relevant to this discussion.
considered relevant to this discussion. The existing data is summarized in such a way that it can be
2. data and information that are included in the category of discussion of this research.
Display data, after a number of data have been summarized, the next step is the presentation of the data into this discussion, the form of the data, the form of the data, and the form of the data. Data into this discussion, a simple form of presentation without having to require other information. other information. This research is qualitative research, so the analysis takes place from the first time the author goes to the field until the end of the study. since the first time the author went to the field until data collection had answered a number of existing problems. existing problems.
3. Data verification, namely the author analyzes data and information by evaluating a number of data. of some data, then this form of data analysis is to prove the truth of the data, whether the data obtained is authentic (authentic) or not. data obtained is authentic (original) or requires clarification (explanation).

RESULT AND DISCUSSION

1. Understanding of Local Wisdom

Since long ago, our ancestors have maintained and improved the environment from generation to generation known as local wisdom (Ngongo dkk., 2022). The position of local wisdom is recognized in the Indonesian Law No. 32 of 2009 concerning Environmental Protection and Protection (UUPLH), namely Article 1 point 30 of the Article which states that the application of local wisdom in the livelihood system of local communities, including the protection and management of environmental values in a sustainable manner is carried out.

Local wisdom is any form of knowledge, belief, understanding or ethics that exist in social life in other places, times and tribes. The existence of modern lifestyles can gradually undermine the norms of local wisdom that exist in society (Rasyid dkk., 2023). To prevent this, we need to strengthen the norms that apply in society, which are passed down from generation to generation and are closely related to environmental sustainability (J. Wang dkk., 2021). Local wisdom is often used by scientists to describe a system of values and norms that are organized, observed, understood and applied by local communities, based on their understanding and experience in interacting and interacting with the environment.

Local wisdom is part of the culture of a community and cannot be separated from the language of the community itself (Sonu dkk., 2019). Local knowledge is usually passed down orally from generation to generation. Local wisdom can be found in folklore, proverbs, songs and folk games (Dubey & Guruviah, 2019). Local wisdom is knowledge discovered by the local community (Acar & Dincer, 2019). We understand certain things through a collection of experiences that we try to combine with an understanding of the culture and natural conditions of a place.

- a. Local wisdom is a question that often crosses our minds. Local with consists of two words, with which means wisdom and local which means local. In general, what is meant by "local wisdom" includes ideas, values, or beliefs that are wise and valuable in a place and have been believed by the people of that place for generations. The characteristics of local wisdom are:
- b. Has the ability to control;
- c. Fortress to protect from the influence of outside cultures;
- d. Having the ability to relate to foreign cultures;
- e. Has the ability to provide direction for cultural development;
- f. Having the ability to combine or integrate foreign and local cultures.

Local wisdom is explicit knowledge that is born over a long period of time and develops with the local community and environment based on experience. Thus, it can be said that the wisdom of each region varies depending on the environment and life needs (Tănăsescu, 2020). Although each society can present its own problems with unique characteristics in the framework of law enforcement, law enforcement is actually a problem faced by every society (Galán-Acedo dkk., 2019). Indeed, every society has the same goal of creating peace in society through law enforcement itself.

In the dictionary, local wisdom consists of two words: wisdom and local. In general, local wisdom can be understood as local ideas that are wise, wise, and valuable and that are determined and adopted by members of a community (Wijijayanti dkk., 2020). These concepts are local politics (local wisdom), local knowledge, and local genius (Kiwfo dkk., 2021). Local wisdom is the attitudes, beliefs and skills of a community in dealing with its spiritual and physical environment that provide resilience and the ability to thrive in the region where it is located. In other words, local wisdom is a creative response to local geography, history and circumstances.

Each region has different local wisdom values, but we can see how these noble values are applied in society in the form of religion and culture, and everyone can protect the environment, adapt and respect the local wisdom and comply with RI Law No. 32 of 2009 concerning Environmental Protection and Management (Middk., 2021). The government is currently promoting programs that apply local wisdom values in environmental improvement (Dienlin & Johannes, 2020). Bulukumba Regency is famous for its indigenous people who have a religious character who believe in ancestors and always perform religious rituals in all their activities, as well as its culture which is very different from other districts in the country so that it attracts tourists from outside. This culture is rooted in the noble values of local wisdom, and the Kajang people believe that the environment is closely related to their ancestors and that the indigenous people in Kajang Bulukumba are closely tied to their environment. The belief that the environment must be protected. Rivers always have supernatural elements. By not destroying the environment and keeping the environment clean, protecting the area so that the community has an obligation to keep the environment clean.

Article 1 paragraph (30) of Law of the Republic of Indonesia No. 32 of 2009 concerning Environmental Protection and Management Local wisdom is the values applied in local life, especially to protect and manage the environment in a sustainable manner, and indigenous peoples are people who have traditionally inhabited a certain geographical area (Halimatussakdiah dkk., 2020). Connectedness Due to ancestral origins, there is a strong relationship with the environment and the existence of values that determine economic, social, political and legal systems.

The position of indigenous peoples and the value of local wisdom are recognized in our Constitution and contained in the Indonesian Law No. 32 of 2009 on Environmental Protection and Management, and the application of these local wisdom values is recognized as applicable (Petropoulos & Spiliotis, 2021). It is only this local wisdom that is instilled in Indonesian indigenous peoples as a principle to protect and manage the Indonesian environment (Bekun dkk., 2019). Therefore, in all regions of Indonesia where there are still indigenous peoples, local wisdom values are always applied to protect the environment (C. Liu dkk., 2022). Each region certainly has a different character of indigenous peoples. In South Sulawesi, each district has different cultures and activities.

The understanding of local wisdom is the attitude and ability of a community in managing its mental and physical environment that gives it the resilience and strength to thrive in the area where it is located. Local wisdom can also be described as a creative response to local geographical, geopolitical, historical and situational circumstances (Ferronato & Torretta, 2019). The value of local wisdom becomes a learning tool for people to learn to respect and care for themselves and the environment. Local wisdom refers to the values and actions of a community that responds wisely to the environment in which it lives.

Therefore, local wisdom is not the same across places, times and tribes. When it is different, the potential to apply the same local wisdom is less likely (Liao dkk., 2019). This difference is caused by differences in natural tasks and survival needs, so that the experience of meeting survival needs creates differences in both environmental and social knowledge. Contexts such as environmental management, natural resource management, social media, ethics, religion, environmental wisdom and local norms are cultural assets that need to be considered. Each region has its own local wisdom pattern. In areas where traditional values are still inherited in daily life, it is natural that local wisdom values are utilized in environmental conservation.

One of the local wisdoms regarding the environment is forest protection. Indigenous people believe that the forest is a place that must be preserved because it is a place of livelihood or a source

of livelihood for local communities. They believe that if people do not protect the environment, disasters and catastrophes will occur. They believe this is a punishment or sanction from God.

Forest areas that are effectively designated for conservation and other functions (such as production and protection) are located within urban areas, so the potential role of these areas needs to be understood. Communities truly understand the reality of the situation and the need for optimal management. In addition, until recently protected areas often lacked data and information. Lack of authority makes it difficult for local communities to communicate conservation and local livelihood benefits both within and outside their communities.

Conservation of biological natural resources in Law No. 5 of 1990 means the management and utilization of biological natural resources wisely to ensure the continuity of its supply while maintaining and improving the quality of its diversity and value. The goal is to ensure the balance of biological resources and ecosystems, so that they can better support efforts to improve the welfare and quality of life of local communities.

Awareness of the importance of protecting the environment which is the habitat of living things is something that has been lived by our ancestors since a long time ago, and by practicing the values of local wisdom, we can protect our living environment that it is possible. Therefore, let us look at the phenomenon of the environment and environmental damage that is happening today. Therefore, we need to apply the pattern of the local wisdom system to protect the environment and ensure that the local wisdom values maintain and preserve the environment for the sustainability of living things. We need to know how we can increase public awareness of the importance of local wisdom.

Environmental awareness is very important for people. Moreover, the deteriorating condition of nature is causing concern. On the other hand, natural reactions are also gradually emerging. These conditions are starting to threaten human safety, such as landslides and floods. This deforestation cannot be left unchecked. Based on this, it is imperative to raise environmental awareness. This can be balanced through the natural process of internalizing ecological awareness.

One way is to develop attitudes, behaviors, lifestyles and traditions that have a positive impact on environmental conservation and preservation. These traditions are said to be the application of local wisdom. Local wisdom (traditional wisdom) is knowledge that is passed down from generation to generation in the way village communities respond to their environment, namely knowledge that is passed down from generation to generation in order to adapt to the environment and have a positive impact on environmental sustainability Knowledge that leads to action. South Sulawesi has one of the famous districts that is famous for its indigenous people, namely the Kajang Indigenous Community in Bulukumba Regency.

2. Brief Overview of the Kajang Community

The Kajang tribe is an indigenous tribe or community located in Kajang District, Badumba Regency, South Sulawesi Province. This customary area is located approximately 165 - 200 km from the city of Makassar. Geographically, the Kajang tribe's territory is divided into 2, namely Inner Kajang (tau Kajang) and Outer Kajang (tau Lembang). Both areas are demarcated and marked by gates with traditional Kajang architecture.

The inner Kajang strongly upholds its customs and continues to practice simple living as taught by its ancestors. They believe that technological tools can have a negative impact on their lives and can disrupt human relations with the environment (nature) because the nature of technology can damage the preservation of natural resources. So this is the reason they have not accepted outside civilization. A simple life like their ancestors is better than a modern life.

Somewhat different from the Inner Kajang, the Outer Kajang has been able to accept modern civilization such as electricity, so it can be said that their lives have been a little modern. Kajang outside has also placed the kitchen and dispose of the water behind the house. In contrast to the Inner Kajang which places the kitchen and dispose of the water in front of the house. The Kajang community is one of the oldest tribes in Indonesia that still maintains its culture and traditions despite the onslaught of modernization. This tribe rejects all forms of modernization in daily life. This includes not using electricity and transportation, not wearing sandals or shoes and refusing to use electronic devices. The main characteristic of this tribe is the use of black in its clothing and the rejection of flashy colors. Strict rules apply especially in the Kajang customary area (Kajang Lalang).

Ammatoa is the name given to the highest customary leader of the Kajang tribe. Amma means father and Toa means elder. For the Kajang people, Ammatoa is a guardian directly chosen by God Almighty. Ammatoa is not elected by the people, nor is he appointed by blood or by the government. Ammatoa is appointed through a ritual process in the Ototo Forest or Sacred Forest called Turiek Akhlakna (Will). Ammatoa receives lifetime status. This means that Ammatoa will serve until death.

Ammatoa's leadership values are:

- a. The value of honesty is the main foundation of the Kajang community in building interpersonal relationships. Therefore, Karaeng and community leaders are considered as people with honest characters. In accordance with the Kajang expression "lambusunuj nukaren" which means because of your honesty, you become a karaeng;
- b. Value of Persistence Persistence or what the Kajang people call "gattan". Kajang justice never discriminates or gives preferential treatment. Even if it is your own brother or child, if you are guilty, you are still guilty;
- c. The value of Democracy, that although the Ammatoa are not directly elected by the people, the leadership still rests with them. This means that the aspirations of the Ammatoa community will continue to be considered and taken into account. Policies and actions will be implemented by Ammatoa;
- d. The value of Unity is the relationship of unity and integrity of the Kajang community, also called Ashikajangen, which means both Kajang people. Ammatoa always strives to maintain unity and cohesion not only outside Kajang but also within its local traditional community. One form of association is deliberation or commonly called Abolon.

Kajang people wear black clothes and do not wear footwear. Similarly, visitors from outside Kajang must wear black clothes. According to the Kajang people, the black color symbolizes the simplicity and unity of all things. It is said that in the eyes of the Lord of the Universe, the black color has equal strength and degree. The Kajang community has a variety of traditional clothes from top to bottom. Among them are black sarong (tope le'leng), headband for men (passapu), black clothes for women and men (baju poko) and men (baju tutu), and white shorts above the knee for men.

The Kajang traditional house is shaped like a house on stilts. It resembles a traditional Bugis Makassar house. Kajang people build their houses facing west or the morning sun. It is believed that this will bring you good luck. There is almost no partition in the Kajang house. However, the kitchen and bathroom are located at the front of the house.

Just like wearing black clothes, going barefoot also has a meaning. Kajang people believe that by touching the land directly, it will remind us that we will also return to the land. In addition, one

of the characteristics of the Kajang community is using the Konjo language. Kajang people do not use Indonesian because they do not have formal education.

The belief in the Kajang community is to embrace Islam. However, they also adhere to Kajang's traditional belief called Patuntung. Islam was first accepted by Datuk Tiro. However, Datuk Tiro moved to Hirahira and died. At that time, the Kajang community considered Datuk Tiro's religious teachings to be far from sufficient. Especially the issue of sharia law. Therefore, the Kajang community adheres to traditional beliefs which are a mixture of ancestral beliefs and Islamic teachings or called Patuntung. Patuntung means guidance and means looking for the source of truth. A belief that teaches environmental protection and simplicity of life. Kajang people live a simple life according to custom by integrating and maintaining good relations with nature. Trees and all living things found in the forest area should not be harmed or destroyed, as well as fellow humans. This is believed to be a provision from Turiek Akrakna through Ammatoa.

3. The concept of Tomanurung, "land ownership" and the term "kajang"

Similar to the myths of the origin of kings in many kingdoms in South Sulawesi, the following myths still exist in the Kajang indigenous people, the first people to come to earth. The Kajang people believe that the first man in the Tana Towa customary forest was named Bohe Amma (Ammatwa). Its presence on earth is not much different from the concept of Tomanulun, Tumanulun, or Kamasemaseya. The appearance of the first person of Kajang is closely related to a sign called "Possi Tanaya" (navel of the ground).

It is believed that the first person (Parasangan) lived here and was also Tumanurung. Shortly after Tumanulun's arrival, he reportedly disappeared, and in Konjo he is called Asajan. Before Asajan, she gave birth to five children. 4 females and 1 male. The five brothers were named Dalonjo Ri Baragana, Dangenpali Tuli, Damangansalam Ri Balambina, Dakod Ri Sobbu, Tumthun Ri Benteng or Bohe Tutwa. Some associate the disappearance of Tumanulun Liburu with the word Sajan, which later became Kajan due to a change in the word's original phoneme. But some people associate the word Sajan with the name of a ship. It is known that the ancestors of Kajang had sea spirits. Their fishing techniques are still seen in places where there are traditional fishermen in the traditional area of Kajang Pesisir (Tu Pabiling Tamperanga), such as Malenen Village. There is also another version that states that the word Kajang comes from the name of a bird, namely Koajang (eagle). This eagle is said to be was once used by Tumanulun when he arrived in the land of Kajang.

4. *Pasang Ri Kajang*

The indigenous people of Kajang continue to preserve "Pasang Ri Kajang" as the traditional heritage of their ancestors. Pie unites ethical and normative values in social life and environmental protection. The teachings of Pasang Ri Kajang are based on belief in the Supreme Creator (turie' Ara'na) who provides guidance (patuntung) for one's actions both in the life of the world and the hereafter.

Amatowa traditional leaders in the customary area commonly called "Paralangan" are tasked with maintaining the flow of water as community protection. There are at least four Li-Kajang couples who are most famous and have a lasting place in Kajang culture, namely:

- a. A'lemo sibatu, A'bulo sipappa, tallang sipahua, manyu siparampe, mate siroko, bunting sipabasa. Lingu sipakainga, sipakatau sipakasiri. (Meaning: Maintaining unity and unity that has a feeling of fate and solidarity, living harmoniously and peacefully, establishing fair and equitable cooperation, full of care and mutual respect).
- b. Lambusu ki gattang, sabbarakki ki pisona, (Meaning: maintaining honesty with firmness, maintaining patience with full surrender to God).

- c. Sallu riajok Ammulu Ri Adahang, allabbui rurung allabbaki cidong, Ammuca ere anreppe stones, amanyu na angei. (That is: submissive and obedient with confidence, proud of what he has achieved and strong to face all forms of trials, persevering in achieving excellence, realizing all his potential and strengths).
- d. Angngurangi Mange Ri Turie' A'ra'na nani gaukang, sikontu passuaroanna, nanililiang sikontu pappisangkana. (That is, always remember the all-willed God, carry out all his commandments and shun all his prohibitions.)

The indigenous people of Kajang are very much in line with the values of Kajang Pasang, namely the creation of a harmonious relationship between humans, between humans and nature (forests and seas), and between humans and their creators.

5. The indigenous cultural values of the Kajang Indigenous People

- a. Consistency to survive in the midst of modernization and religious purification problems;
- b. The black symbol (le'leng) which is used regularly in custom, symbolizes equality and a philosophy of life that is born and leads to darkness;
- c. Kamasemase's attitude in the daily lives of indigenous people is to live as they are, utilizing nature as little as possible;
- d. The philosophy of life close to the earth and the earth. The country's position as the first rank on earth is considered a source of inspiration for the protection and preservation of the earth;
- e. The forest is the material base of the Kajang culture and they try to live in harmony with nature without destroying it.

6. Local ecological wisdom of the Kajang People

Below are some signs that the Kajang People have special ecological local wisdom, namely:

- a. The people of the Kajang tribe consider the forest a pride that needs to be protected and preserved. This makes the Kajang customary area one of the best-preserved areas;
- b. Interestingly, the indigenous people of Kajang are very environmentally conscious. Pasang ri Kajang contains at least 120 articles that almost all relate to environmental management issues and practices, especially customary forest conservation. Of the 120 sets, 83 articles contain general regulations, 18 articles contain poetry and art, and 19 articles contain environmental management systems, especially customary forests;
- c. The Kajang model of preserving traditional Hudat is considered one of the best examples. This supports the view that local wisdom, which includes the collection of knowledge learned by communities for generations, is well suited for sustainable environmental management;
- d. Management of the Kajang Customs Forest Area was approved by the state in 2016 with a Customs Forest Decree from the Ministry of Environment and Forestry.

7. Pasang and Conservation Metaphors

The interesting side of this local wisdom is that almost every article of Pasang Ri Kajang contains metaphors or ecological symbols, proving how important environmental issues are for the sustainability of Kajang culture. Throughout other articles, this article explains that the indigenous people of Kajang adapt to their environment, or see themselves as an inseparable part of their environment. The meaningful articles include:

- a. "Anjo boronga anre nakkulle nipanraki. Punna nupanraki bolonga, nupanraki karenne" (do not destroy the forest, to destroy the forest is to self-destruct);
- b. "Anjo kajua lungparunna linoa" (Trees are the lungs of the world);
- c. "Anjo uhea kalelenna linoa" (Water is the binder of the world);
- d. Members of Anjoborengabosia (Rain-Bearing Forest);
- e. "Narie Karolo Batu li Bolonga, Narie Timbus Batu ri Kajua Batu li Kalelenga" (Because there is a forest, there is a flowing river, and because there are trees and shrubs, there is a spring);

f. "Punna nitabbangi anjo kajua riboronga, anngurangi bosu, appakaanre timbusu" (When trees in the forest are cut down, rainfall can be reduced and water sources destroyed).

8. Sulapa Appa Philosophers

The Kajang believe that human existence is closely related to the concept of four rectangles (Sulapa'appa'e): fire (pepe'), earth (butta), air (anging), and water (ere'). These four ideas inspired the indigenous people of Kajang to protect and preserve the forest. For them, destroying forests is tantamount to self-destruction. "Olo-oloji anjo akkulle ammanraki boronga. Jari punna nia' tau ammanraki boronga sangkammajintu olo'-olo'a" (only animals can destroy the forest. So, if there is a human being who deliberately destroys the forest it means he is equivalent to an Animal).

The Kajang Indigenous People who have a religious nature, believe in ancestors and always perform ceremonies in all their activities, and their culture is very different from other regions so that it becomes an attractive thing for domestic and foreign tourists. Behind the culture are the noble values of local wisdom. The Kajang Indigenous People believe that the environment must be maintained because it is closely related to the ancestors and that there is always an environment on every land, in every forest, in every river which is a magical element that protects the area, so the community should maintain the cleanliness of the environment by not damaging the environment and maintaining the cleanliness of the environment.

They believe that if our environment is dirty and not maintained, there will be divine or supernatural sanctions in the form of disasters against those who do not protect the environment. Therefore, the government applies the values of local wisdom in the concept of environmental management in the local sector, and the values of local wisdom are applied to indigenous peoples who still hold noble values based on animism and dynamism. Originating from the community, the value of local wisdom is outlined in Law of the Republic of Indonesia No. 32 of 2009 concerning Environmental Protection and Management which contains environmental protection and environmental protection.

Related to this, there are still important things related to the environment that are very interesting to understand, especially about forests, namely:

- a. *Tabbang kaju* (logging);
- b. *Tatta uhe* (rattan picking);
- c. *Rao doing* (shrimp catching);
- d. *Tunu bani* (harvesting forest bees).

The interesting message is that the forest management system, forest environment sustainable, environmental ecosystems rely on these 4 (four) things which are the basis of customary law supervision entrusted by Ammatowa by Turie' a'ra'na (the creator).

9. Distribution of Roles in the framework of Forest Conservation

In order to protect the customary forest of the Kajang Customary Area, there are 5 (five) people appointed by Ammatowa to act as Forest Guards tau limayya and supervise the forest. The appointment of tau limayya will be carried out as their respective residences or work areas according to the instructions of tau ri Kajang. These five rangers are tasked with monitoring people and individuals who damage the forest and its ecosystem. They were special informants from Amatova.

All violations in the sacred forest area were previously acted upon, reported first to Tumutung who lived in Sobbu Village which then through long and careful consideration, abru was then reported to Ammatowa Kajang. So it can be said that not all reports can be received directly by Ammatowa, Tumutung must be checked first.

10. Evidence and Sanctions for Forest Destroyers

Forest violators who are proven to have destroyed forests and ecosystems will be summoned to appear at the Kajang Customary Court Table, attended by Ammatowa ri Kajang and other traditional leaders (Galla Puto, Paranrang bicara, Lompo Ada') to account for their actions. If found guilty, the sanctions can be in the form of fines (passala), community punishment, expulsion (ripaoppangi butta).

Legal authorities who act in the destruction of customary forests include Ammatwa, Karaen Rabiriya, Angronta li Bunkina, Angronta li Pangi, Ada Limaya li Tana Kekeya, and Ada Limaya li, including Tana Lohea. They are empowered to prosecute violators of environmental damage. Customary courts (abborong ada') present suspects and indigenous peoples as a whole as witnesses to the functioning of the customary justice system. The following trial process was held to prove the truth of the suspects who allegedly caused losses, namely:

- a. *Kana tojeng* (speak in fact with the customary oath);
- b. *Attunu panroli*, (where the suspect is told to hold a smoldering crowbar. *Attunu panroli* is also applied to persons suspected of giving false statements);
- c. *Attune Passau*, (by casting spells on Turie a'rana' to curse him with a distended belly (bassung), leprosy (kandala) and other chronic diseases).

Regarding sanctions, it is applied:

- a. The most severe offense is subject to whipping (poko' habbala') or equivalent to a material fine of 12 rials or equivalent to 24 ohang (VOC currency) or approximately Rp. 1,200,000 plus a shroud of 24 elbows or about 12 meters. Serious violations include: illegal logging, cutting rattan, damaging fish habitat, damaging forest bee nests;
- b. Moderate violations are subject to middle flogging (tangnga habbala) or equivalent to a fine of 8 reals or equivalent to 16 ohang or equivalent to Rp.800,000. Moderate violations include logging that exceeds the permission of customary stakeholders.
- c. Misdemeanor with penalty (cappa habbala) or equivalent to a fine of 4 rials or 8 ohang or equivalent to Rp.400,000.

Interestingly, the proceeds of the court fine were divided equally among all those present. His shroud was kept in Amatowa's house. The perpetrator is then urged not to repeat his actions.

The impact of local wisdom values, regions that apply these local wisdom values in environmental conservation look different from other regions. Because, these values do not apply in all regions. Kajang people who live in the forest and depend on the forest for their livelihood. To protect the forest, they should preserve it. The common law umbrella is a means of preserving it. This customary law framework is respected and supported by indigenous peoples, especially those who believe that anyone who violates the forest environment will be subject to sanctions that apply not only in this life but also in the hereafter.

In modern life, this local wisdom is transmitted through high-tech and sophisticated social media such as myths, rituals, ancestral messages and moral messages that have a positive impact on the sustainability of the environment, ecosystems and natural ecology. Although conventional people also feel the negative effects of not maintaining the cleanliness of the environment, but basically what they consider as a mistake, they still do, for example burning garbage which is always considered by the community as one way to clean the environment, even though this is wrong and not a solution to overcome waste. Waste that is not easily decomposed should be collected and then thrown into the trash can or planted in the ground for biodegradable waste. This is because medically, incinerator smoke can have a negative impact on human health. There are several types of garbage that contain harmful substances if burned. And that's the role of the state is very necessary here, so that citizens can divide.

Each region in preserving its environment is always adjusted and adapted to the values of local wisdom because it means participating in maintaining development in their country in a sustainable manner. This is due to the belief of indigenous peoples in a way of life that believes in greatness and beliefs that contain mystical elements and beliefs in supernatural things that are integrated both in the survival and preservation of their habitat. This must also be accompanied by strict legal action against perpetrators of environmental crimes that clearly show the suffering of many people. Everyone is part of society and society has the same rights, duties and roles in environmental maintenance in rural, suburban, and urban communities without exception, because of the extent of the environment not only in some places, but in all environmental areas. United Kingdom Republic of Indonesia.

The existence of a community is very effective if it acts as a controller of existing environmental management. Community rights are:

1. Everyone has the right to a good and healthy living environment as part of human rights;
2. Everyone has the right to environmental education, access to information, participation and legal protection in fulfilling the right to a good and healthy environment;
3. Everyone has the right to submit suggestions and/or objections to business plans and/or activities that are expected to have an impact on the environment;
4. Everyone has the right to participate in the protection and maintenance of the environment in accordance with laws and regulations;
5. Everyone has the right to file a complaint for alleged pollution and/or destruction of the environment.

The local wisdom of indigenous peoples on natural resource management includes good values and wisdom. There is always a balance between man and nature. Not surprisingly, the environment is well maintained. But it is unfortunate that along with modernization and development, the environment began to get dirty causing negative impacts. In fact, indigenous people have maintained the habitat with their wisdom as long as it is still preserved. The concept of the environment is generally defined as all objects, conditions, conditions and influences that exist in the space we occupy and affect living things, including human life.

Environmental space is very wide, but in practice environmental space is limited by factors that are within human reach, such as natural factors, political factors, economic factors, social factors, and others. Clear knowledge that was born a long time ago with human civilization, a long civilization that was then embedded in society made local wisdom into potential energy that is not only a reference for human behavior, but far from the word local. His wisdom is fully capable of making social life dynamic.

Not only modern society, but indigenous peoples must also always be reminded and directed to implement a clean system, avoid burning waste waste and burning waste, because the smoke produced from burning waste is part of air pollution, and the government must also regulate garbage cans or garbage cans for disposal. indigenous people's household waste. Although indigenous people used to supply food waste to livestock, this did not fully solve the problem of waste and environmental cleanliness of the indigenous people. Garbage cans or boxes are still needed or planted as fertilizer to maintain and maintain the cleanliness of the environment in their area of origin.

CONCLUSION

The role of local wisdom of the Kajang indigenous people in environmental management in the forestry sector in realizing community rights is a very important role in maintaining the

environment and the culture and customs of the Kajang indigenous people which are marked by (1) The Kajang indigenous people consider the forest a pride that needs to be protected and preserved. This makes the Kajang customary area one of the best-preserved areas; (2) interestingly, the indigenous people of Kajang are very environmentally conscious. Pasang ri Kajang contains at least 120 articles that almost all relate to environmental management issues and practices, especially customary forest conservation. Of the 120 sets, 83 articles contain general regulations, 18 articles contain poetry and art, and 19 articles contain environmental management systems, especially customary forests; (3) the Kajang model of preserving traditional Hudat is considered one of the best examples. This supports the view that local wisdom, which includes the collection of knowledge learned by communities for generations, is well suited for sustainable environmental management; (4) the management of the Kajang Customs Forest Area was authorized by the state in 2016 with a Customs Forest Decree from the Ministry of Environment and Forestry.

The suggestion is that the application of local wisdom values in urban communities is very necessary because pollution and environmental damage in urban areas are very high. Therefore, local wisdom has a very useful value to preserve and preserve our environment, for example the habit of keeping the environment clean, believing that environmental cleanliness can cure life and from a dirty environment, diseases will increase, because local wisdom of indigenous people believes that environmental and human damage is very contrary to religious teachings. Therefore, the application of local wisdom values can help maintain and preserve the environment around humans.

AUTHORS' CONTRIBUTION

Author 1: Validation; Writing - review and editing.

Author 2: Conceptualization; Project administration.

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