

RITUAL ANDINGINGI CULTUR KAJANG AMMATOA

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Abstract

This research and writing aims to find out the background of the implementation of the Andingingi Ritual as a custom of the Kajang Ammatoa tribe, Andingingi is a sacred ritual to facilitate the arrival of fortune, live long and be kept away from all harm. Based on the results of Andingingi's research, it means to cool the earth, almost all Kajaang tribesmen participated, from children to adults, this ritual was led by Labiria or Ammatoa representatives and traditional leaders of the Kajang tribe. During the ritual, participants are prohibited from talking and moving a lot because it can distract the attention of traditional stakeholders, before performing the ritual the community makes konre-konre (offerings) which are placed at various points. The Andingingi ritual is still being carried out today which causes an impact on the community, as can be seen from the socio-economic background and cultural tourism. This study uses a historical research method consisting of four stages, namely: heuristics (collection of data or sources) Criticism (sources consisting of internal and external criticism, interpretation or interpretation of sources and historiography, namely historical writing. Ammatoa is considered very primitive and rejects the entry of Modernization.

Keywords: andingingi; kajan; ritual

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INTRODUCTION

Indonesia is known for its various customs and cultures. Each part of them has a different tribe and nation (Salim, 2017). One of them is that the Kajang Tribe holds a strong belief in the tides and their ancestors. South Sulawesi is one of the provinces in Indonesia which consists of several tribes. Like Bugis Makassar. Toraja, Duri, Mandar, Bone, Pattae and Kajang. One tribe that is different from other tribes is the Kajang tribe. The Kajang tribe is a tribe located in the interior of Makassar, South Sulawesi. From generation to generation they live in the sub-district of Kajang, Bulukumba Regency which is considered to be where they live, they call it the land of ancestral heritage and call it Tanah Toa. The life of the Kajang tribe is very close to nature and its customary law is very thick and still applies today. They are more

introverted and stay away from everything related to modernization, economic activities and the government of Bulukumba Regency. Perhaps due to the relationship between indigenous peoples and their forest environment that always relies on Tana Toa, the Kajang tribe is divided into two groups, there is no difference between the two. Since the first until now they have always adhered to the teachings of their ancestors, the Kajang tribe must always maintain a balance of life with nature and ancestral matters.

"According to (Agus, 2011), The Kajang tribe also has several differences compared to other South Sulawesi tribes, such as lifestyle, customs, traditions and beliefs (Musali, Karnadi, & Renaningtyas, 2015). They prioritize simplicity in life, there is no need to overdo it because it is considered that it will cause conflicts among the people which will

ultimately result in disharmony in the society. The style of dress, the way to communicate, how to welcome guests and the shape and arrangement of their residential space (Pontoh, 2013)."

METHOD

a. Heuristics

Collection of data sources or historical studies will be better known as heuristics. Heuristics is the process of finding or collecting sources that will be used to reconstruct history.

Before determining the technique of collecting historical sources, the determination of historical sources affects the place (where) or who (source of oral information) and how to obtain it. Primary historical sources written in history are generally in the form of documents (archives and books). Searching and collecting sources related to research and collecting secondary data from several articles, then strengthened through observation or research by interviewing traditional stakeholders and leaders and the people who live there.

b. Critics

After collecting data to support and writing materials for researchers of the Ritual Andangigi Kajang tribe, the next step is to criticize the source.

c. Interpretation

The historical facts that have been collected have not told much about these facts and must be compiled and combined, so as to form a story of historical events.

d. Historiography

Is the final stage of historical research, history starts from the heuristic, criticism and interpretation phases. It is at this last stage that the writing of history is carried out. It is at this last stage that the writing of history is carried out. At this stage the facts have been formulated or interpreted

regarding the Andangigi Ritual of the Kajang Ammatoa tribe carried out by the Kajang Dalam community.

RESULTS AND DISCUSSION

Beginning of the Andangigi Ritual Celebration of the Kajang Ammatoa tribe

a) This andangigi ceremony as a form of

Andangigi Ritual of the Kajang Ammatoa tribe is carried out by the Ammatoa community with joy so that those who carry out this ritual receive blessings from God, and keep themselves away from calamity, specifically made time to gather to greet each other, as well as to ask for prayer so that nature and its contents are protected and blessed by the creator, uniquely this tradition is carried out by all Ammatoa communities but this ritual is not a main part or thing that is required by Ammatoa communists (Fatra, 2017). Instead, it is used as a spectacle or show that is merely entertaining tourists (the crowd).

What used to be done behind closed doors is now open to the public. Regarding this, the Ammatoa community began to open and publicize the Andangigi ritual (Siryayasa & Jam'an, 2020).

b) According to (Fatra, 2017) "Community interaction towards the Ammatoa in nature

Interaction is a form or relationship between one another, the interaction aims to convey the intent and purpose in order to get each other in interacting, meaning we can find out what is the result of the interaction (Purba et al., 2020). Interaction can be done to anyone. Regarding this, the interaction referred to in this study is the interaction in nature they interact through a ritual called Andangigi. The Andangigi ritual is believed by the community to greet or interact with nature."

CONCLUSION

Every year, the Kajang tribe performs the Andangingi Adat Kajang Ammatoa Ritual which aims to be a prayer and hope for peace and to be kept away from danger. Uniquely, the clothes they use are required to be black when entering the Kajang tribe in

The Kajang Region, which is a customary region where Kajang customary law applies. The people of Kajang breed, herd, and cultivate in the indigenous territory of Kajang. The special feature of the Kajang indigenous people lies in the black clothes that they wear everyday and walk without wearing shoes.

Kajang indigenous people have indigenous leaders and indigenous stakeholders. The head of the custom is called Ammatoa, which is a person who is pure in heart and chosen by certain rituals. One of the parts that continue to be maintained by the indigenous people of Kajang is the preservation of the environment by maintaining the forest. In the Regional Regulation (PERDA) of Bulukumba Regency number 19 of 2019 on the establishment, strengthening of rights, and protection of the community's right to plant seedlings and then take good care of them until the specified time before the person can cut down a tree. Forests in customary areas consist of two, namely forests that can be cut down and sacred forests that can only be used for customary ritual events.

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