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## Eco-Sufism of Kajang Tribe in the Tradition of "*Pasang Rikajang*" Indigenous Community of Sulawesi, Indonesia

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### ABSTRACT

This research aims to assess the compatibility between the legacy of *Pasang ri Kajang* and the Sufistic ideal. The research methodology used a literature review approach, utilizing various scientific publications, books, and articles. The research used sample data from the Kajang community located in Bulukumba Regency, South Sulawesi. The findings of this study indicate that the *Pasang* tradition shows compatibility with the value of Sufism values sourced from God (*Turie A'rana*), which has been passed down from generation to generation by the first *Ammatoa* generation (*Too Riolota*). The principle of the *Pasang* tradition is harmony with the relationship between humans and God, as well as the relationship between humans and their natural environment. As well as upholding sufficiency and simplicity of lifestyle that aims to give more respect to the forest, as well as environmental ecosystem management. This conformity is in line with Sufistic principles.

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## 1. INTRODUCTION

God created humans as different creatures because they have minds. Thus, humans have the ability to think. As sentient beings, humans are capable of caring for, protecting, and preserving the natural environment. Human is considered unique among creation due to their intellectual faculties (Mardiyah, Sunardi, and Agung 2018). However, with this ability and the development of technology in this era, humans often act defiantly. Humans who are supposed to preserve the surrounding nature actually act the opposite, namely destroying nature for the benefit of a group or themselves.

Nature is a place where human life depends because the natural resources contained therein reap enormous benefits. Sayyed Hossein Nasr emphasizes the unique role of humans as vicegerents (*Khalifah*) of God on Earth entrusted with the stewardship and care of the environment (Nasr 1989). This role is not merely a functional one but is imbued with moral and spiritual significance, as it involves maintaining the balance and harmony of the natural world, which is seen as a reflection of the divine (Anggraini and Rohmatika 2022). Forests can be dubbed as the lungs of the world and are inseparable from individual existence. Forests account for 30% of the earth's surface, benefiting the lives of millions of species as well as being a source of water and clean air, and also an important factor in overcoming climate change (Bappenas 2023). However, ironically, based on data from the *University of Maryland* (2020), it was found that Indonesia is in the top four countries with the largest rate of primary forest loss in the world; one of the factors, namely the destruction of the forest itself (Weisse and Goldman 2021).

Basically, human awareness and concern for the environment cannot be separated from conscious efforts that are continuously carried out from an early age, either through teaching or real habits carried out in the family environment. These habits are inseparable from the role of parents in teaching and modeling, especially for their children (Wijaya 2018). This has become an inherent cultural trait for some people. Thus, culture and society are two factors that support each other, complement each other, and cannot be separated. Culture is an expression of the actions and creations of the human mind, such as customs, beliefs, or rules that regulate the structure of the life of the community in which the culture originated. Reviewing the above problems, there is a tradition called *Pasang ri Kajang* precisely in Bulukumba, Tanah Toa Village, Ammatoa Kajang, South Sulawesi (Ichwan et al. 2021). *Pasang*, which literally means a message, advice, or mandate that has a certain sacredness and must be carried out, also contains a collection of advice from ancestors regarding the maintenance and preservation of nature that can be a support in maintaining and managing the natural environment (Amin 2020).

Therefore, there is harmony in the concept of Eco-Sufism. The concept of Eco-Sufism, according to Bambang Irawan, & Rosemary Sjafariah Widjajanti (2021), is a concept of renewal in the Sufi world that is built through environmental awareness and divine awareness (Irawan and Widjajanti 2021). Environmental awareness is an inseparable part of spiritual awareness. Godly consciousness means trying to transform from spiritually conscious to movement. In connection with this, *Pasang ri Kajang* as a tradition, has a spirit or spiritual awareness in implementing environmental conservation, as well as in preserving nature means being aware of God. Its actualization in applying *Pasang*, it can be said that there is harmony

with Sufistic values, because *Pasang* contains philosophies and practices that are Sufistic in character.

## **2. METHODS**

The research methodology employed in this study involves the utilization of a library research as the primary data collection tool. The data sample was collected from a specific geographical area located in the Kajang District of the Bulukumba Regency, situated in the province of South Sulawesi. The data gathering process involved doing a comprehensive literature research, which entailed searching for relevant references in libraries and examining written materials such as scholarly publications and articles pertaining to the research topic. The articles included as comparative resources consist of study findings that have been published in reputable scientific publications. These articles encompass comprehensive analyses of several aspects, such as *Pasang ri kajang*, forest management, and the social dynamics within the community residing in the Ammatoa Customary Area. The literature source is afterwards utilized as a reference material for comparing the data previously gathered by researchers, so ensuring the acquisition of reliable data that can be documented in a study report. This methodology allows for the examination of the compatibility between the tradition of *Pasang ri Kajang* and the Sufistic concepts value. Additionally, it explores how this practice can be enhanced and adjusted to cater to the requirements of other groups.

## **3. RESULTS AND DISCUSSION**

### **A. The Ammatoa Tribe and the *Pasang ri Kajang* Tradition**

*Pasang ri Kajang* tradition is one of the traditions in Tanah Towa village, Kajang sub-district, Bulukumba district, South Sulawesi province (Elfira, Agustang, and Syukur 2023). The people of *Tanah Towa* village have a Kajang customary society led by a customary figure called *Ammatoa*. The Ammatoa of Kajang is an important spiritual figure in South Sulawesi, particularly among those who adhere to the *Amma Towa*, also known as the Old Father. It is thought that the Ammatoa is the reincarnation of all of the previous *Amma Towa*, and as a result, it is viewed with a certain mystique in the community (Gibson 2007). In this area there is a mapping of regions and groups. The Kajang people occupy two areas, the residential area known as *Embaya* and *Ipantarang Embaya*. The *Embaya* residential area is an area of power that is within the customary territory and is the jurisdiction of Ammatoa, while the *Ipantara Embaya* area is an area outside the customary area and is an area under the supervision of the village administrative structure government (Arumningtyas, Unde, and Fatimah 2023).

The village is named "*Tana Toa*," which means "*the land of the oldest*" in the local language; this relates to their indigenous beliefs. The forest area in *Tana Toa* is very dense, with 710 hectares of customary land or customary forest. This forest area consists of core forest, which is considered sacred and prohibited from being touched (prohibit), covering 331.17 hectares, as well as protected and conservation forest and production forest with an area of 384 hectares each (Sylviani 2005). According to Ammatoa belief, the forest ecosystem is the staircase for human souls to descend from heaven to earth and ascend from earth to heaven.

This faith stems from the mythology of *Tau Manurung*, the first man who fell from heaven to the forest (Hijjari and Wulandari 2019).

The customary government structure in Tana Toa Village consists of several important roles: Ammatoa, who acts as the leader or customary head. *Karaeng Tallu*, which is an advisory council, consisting of: *Karaeng La'biriya* (Karaeng Kajang/Camat Kajang), who is the head of the sub-district. *Salewatang*, who is the head of the sub-district. *Monconguloa* (Karaeng Tambangan/Village Head). *AdakLimayya*, which is divided into two customs: First Adat: *Tana Lohea*, which includes *Galla Anjwuk*, *Galla Ganta*, *Galla Sangkala*, *Galla Sopak*, and *Galla Bantalang*. The Second Custom: *Tans Kekkesea*, which has several important responsibilities in the indigenous community, such as *Galla Lombok* (in charge of receiving guests and sending envoys in traditional ceremonies, whose position is always filled by the Village Head of Tana Toa), *Galla Pantamak* (responsible for taking care of agricultural matters), *Galla Kajang* (taking care of ritual matters), *Galla Puto* (in charge of being the spokesperson for Ammatoa), and *Galla Malleleng* (taking care of preparations for fishing in traditional ceremonies)(Hafid 2013).

There are also additional officials who assist the Ammatoa in his duties, such as *Galla Jojjolo*, *Tu Toa Sangkala*, *Tu Toa Ganiak*, *Among Guru Kadaha*, *Karaeng Pattongkok*, *Lompo Karaeng*, *Lompo Ada'*, *Loha Kammula*, *Kali* (priest), and *Panre* (best man) (Disnawati 2013). This structure reflects the organization of customary governance and the diverse responsibilities within the community of Tana Toa Village. Tana Toa Village is one of nineteen villages located in the Kajang sub-district. The village is home to the Ammatoa indigenous community, who closely guard their traditional heritage to this day. Tana Toa Village is bordered by Tuli Village to the north, Limba Village to the east, Seppa Village to the south, and Doro Village to the west. Most of the Ammatoa community's livelihoods are as farmers, carpenters, and weavers (Hafid 2013).

The Ammatoa community embraces dualism of beliefs; this can be seen especially from the people who live in the *Ilalang Embaya* residential area who embrace Islam. However, the implications of Islamic teachings have not touched their daily lives; rather, they have affected the implementation of the *Pattuntung* teachings. *Pattuntung's* teachings mean "guide" or "prosecutor" (Hasan and Nur 2019). The view of how to live life and know nature and its environment, based on a will which is the result of oral tradition from their ancestors passed down from generation to generation that the Ammatoa, the will is referred to as "*Pasang ri Kajang*."

Literally, *Pasang ri Kajang* means "*Pasang*" or message, word, or mandate (Ichwan et al. 2021). The collection of messages is not just an ordinary message but has sacredness; it is expressed by Usop (1985) that *Pasang* means an oral message that must be obeyed, obeyed, and implemented, and if not heeded will cause things or undesirable consequences. It means message, mandate, advice, demand, and warning (Usop 1985). Unwanted consequences can be in the form of the impact received, namely in the case of the world providing harm to the individual violating and belief in the afterlife getting a reply from God.

Therefore, *Pasang* is a reference for the Ammatoa community in living the twists and turns of life or as a guide because *Pasang* includes a system of knowledge, norms, and history. The Ammatoa community believes that by running *Pasang* and obeying it, harmony with Nature will be realized. *Pasang ri Kajang* is believed by the Ammatoa community to create

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harmony, harmony, balance and sustainability between humans, the residential environment, the natural environment, and the creator who is referred to as *Turi' A'ra'na* (God Almighty) or contains meaning as a dogmatic expression that means humans have their will. The messages in *Pasang ri Kajang* are certainly a guideline for the Ammatoa community itself (Sumarni 2022). The attitude of sincerity and resignation to the destiny given by God that is preserved shows an ideal model in living his life.

### **B. Eco-Sufism in *Pasang ri Kajang***

Bambang Irawan, & Rosmaria Sjafariah Widjajanti, (2021) stated the concept of Eco-sufism, which is an individual's awareness of the environment and divine consciousness (Irawan and Widjajanti 2021). Environmental awareness is an integral part of spiritual awareness. Godly consciousness means trying to transform from spiritually aware to movement. The attitude of the Ammatoa community has been shown through the behavior of life patterns that are always bound in Pasang, and belief in *Turi Ara'na* or God Almighty, and also their belief that everything will be accounted for on the last day. This can be assessed from several tides concerning nature conservation. One of the principles of the Ammatoa community applied in the tide "*Ako kaitte- ittei ri sahocinde tappanging, ri caula tahimba-timba*" which entails "putting one's life in poverty on earth as a means to acquire wealth from the creator in the afterlife, while adopting an isolated lifestyle and abstaining from actions not enumerated in the tide." An attitude that prioritizes prosperity in the afterlife over poverty is derived from the simplicity-oriented perspective of the Ammatoa Community (Disnawati 2013).(*Tallasa Kamase-mase*) with a value system built namely *sabbara* (patience), *lambussu* (honesty), *gattong* (firm) and *appisona* (resignation) with the fate that will be arranged (Akib 2008). The form of the simplicity of the Ammatoa community is in line with Hasan Al-basri's attitude in viewing *zuhud* as a mental attitude that exists in the self from dependence on all forms of worldly splendor and prioritizing ukhrawi life (Jauzi 2017). As well as the form of life isolation of the Ammatoa community as a moral goal as a reaction to social life, *zuhud, a separate lifestyle in Islam, is thickened in the sense of isolation from the world. We can categorize the zuhud applied by the Ammatoa indigenous people, namely zuhud khawas, in accordance with the views of Imam Al-Ghazali who divides zuhud into certain levels, while the zuhud level of khawas believes in leaving halal goods, if the halal goods are considered excessive from their basic needs (Amin 2020).*

Nature conservation and forest conservation depart from the tide that contains the principle of simplicity (*Zuhud*) and the attitude of sufficiency (*Qana'ah*) so practiced by the Ammatoa community, as in the results of the *pasang* message: "*Jaga linoa lollong munena iyakatoppa langi'a rupataua lolong boronga*" which means "*Take care of the world and its contents, as well as the sky, humans and forests*" in this case illustrates the importance of maintaining harmony and balance between all aspects of life (Fadhel et al. 2021).

From a Sufism perspective, the world and everything in it is considered a manifestation of Allah's existence. Tajalli of the Asma and attributes of God, then through respect for nature, humans can feel the presence of God in every aspect of life, such as the sky that provides light and the rain that gives life to the forest. Through taking care of the world and everything in it, humans can achieve inner peace and experience oneness with the eternal God.



The next *Pasang* reads: "*Jaga Punna nitabbangi kajua ri boronga anngurangi bos appatanre tumbusu injo raunna ngonta*" which means "If wood is cut down in the forest it can result in locking up rainfall, negating springs, because the forest can bring rain and springs. This means that trees in the forest are very important and they refer to the forest as "*Borong topena linoa*" which means that the forest is the earth's sarong (Fuadi et al. 2023). Based on the Kajang tribe's experience, the abundance of rainwater that falls, absorbed into the soil, then becomes a spring so that it can maintain a variety of biodiversity such as wood products, plants, and animals (Hafid 2013). This means that every element of nature, including the trees in the forest, has an important role in maintaining the harmony of the universe. When wood is cut down recklessly, it can lead to ecosystem disruption, such as reducing rainfall and eliminating springs. Furthermore, when viewed in the Sufistic tradition, rainfall and springs are considered God's gifts that give life and fertility. Everything in nature is a manifestation of Allah SWT. The stalks of trees moving in the wind, the falling leaves, the moving grass, and the waves in the sea that are blown by the wind are signs that nature is also constantly reminding God.

The Ammatoa community also emphasizes the importance of forest conservation and that individuals have a love for the nature they live in. It is stated in one of the *Pasangs*, "*Anjo borongngaiya kontaki bosiya, nasaba konre mae anre' pangairang, iyaminjo borongnga selaku pangairang, nasaba iya nakabuttui bosi*" which means wood and forest are interrelated, if the wood in the forest is damaged it will damage itself and all its descendants" in other words they consider that humans and nature must maintain their harmony, because humans are microcosm and nature is macrocosm (Hijjang and Wulandari 2019). Thus, humans and nature are inseparable. It has connected based on James Hastings in the Encyclopedia of Religion and Ethics, every atom in nature reflects certain properties of God, while humans as microcosms, reflect all his qualities (Hastings 1996). Humans in managing forests provide the law of reciprocity between the two. If nature is maintained and cared for in the basis of love, or in the embodiment of love, then nature will provide and fulfill human needs, and if humans damage forests or nature, it will have a detrimental impact on the continuation of human life, such as natural disasters and other damage.

Related to the conservation of nature, there was a presentation from Dr. Bambang Irawan in the International Seminar (Irawan 2022): held on Tuesday, (13 / June / 2022) regarding the concept of eco-sufism, nature conservation is built through 6 Sufism doctrine tools, including; First, *Makrifat* as : The key to understanding the Oneness of Creation. *Makrifat* is the key to understanding the unity with the creator, that every individuality is essentially one, as the prophet said, *Allah created Adam from a lump of earth. Then after that, mankind developed into his descendants who varied among themselves, like the soil varies.*" (HR. Al-Bukhari).

Humans must be able to recognize themselves and where they live, because humans can be likened to children from the womb of the earth, from human needs, shelter, cell content and organs in the body, the need for food to eat and drink, as well as the place where humans are buried when they die, everything is attributed to Nature.

Second, *Wahdatul wujud* as : Live in harmony with Nature. *Wahdatul wujud* can build harmonization with nature, it can be understood that humans are a unity with nature, between humans and nature have no distinction between each other because they have a two-way relationship, humans as caretakers and nature provides all its potential to humans. Of course,

humans are understood as subject partners, caretakers not rulers or destroyers and nature is understood not as a place of exploitation to satisfy human greed and gluttony.

Third, *Mahabbah* as Reviving a love for the environment. *Mahabbah* is not only connected to God alone but love for God is also manifested in Nature because nature is the tajalli of God; when love is directed to nature, the nature and the nature of God is actualized through the maintenance and preservation of nature. This actualization evokes love for the natural environment.

Fourth, *Uzlah*: Outdoor Religious retreat: If *Mahabbah* is aimed at nature, actualization in preserving nature in the form of love, then *uzlah* as an appreciation of nature, as a favorite activity to view nature as God's creation, through appreciation of nature provides spiritual awareness and also creates inner peace so as to create psychological well-being.

Fifth, *Wara* and *Zuhud* as : Developing Moderation in lifestyle: Through the movement of *zuhud* and the nature of *wara*, it provides a lifestyle full of wisdom, in maintaining nature, the nature of *zuhud* can maintain the balance of nature and avoid greedy behavior and excessive desire for the world, so that individuals can consciously control themselves, live simply and not excessively.

Sixth, *Qana'ah* as : Avoiding a consumerist lifestyle. *Qana'ah* as an attitude to avoid a consumerist lifestyle, managing nature according to needs, hedonist attitudes or wasteful behavior can be one of the factors for the destruction of nature, because excessive exploitation of nature is a sign of a lack of appreciation for nature and a lack of gratitude for God's gifts.

This explanation provides an understanding that the tools built in eco-sufism have a harmony or meeting point with the teachings of *Pattuntung* (Guidance) in *Pasang*. Dharma Manda explained that the teachings of *Pattuntung* in *Pasang* are more focused on recognition, namely in living this life humans must be able to know God, and be able to know humans, and nature or the environment where they live (Manda 2007). This is in line with *makrifat* as : The key to understanding the Oneness of Creation, which is the key to understanding the unity with the creator, namely the Almighty God whom they refer to as (*Turi' Ara'na*).

*Pasang* also prioritizes the protection of nature, especially forests and the sea, because for him it is an interdependent unity according to the concept of *wahdatul wujud* as : Live in harmony with Nature for the realization of harmony or balance between nature and humans. The form of tide in the tradition of the ammatoa community as a form of love "*Mahabbah*". Through belief in God Almighty (*Turi' Ara'na*) so that it is manifested in efforts to maintain the forest and the sea, a form of love for the environment is a form of implementation of the tide (Amin 2020). The manifestation of the nature of *Wara* and *Zuhud* in the practice of the *Pasang* tradition that applies is also the trust *Pasang* in determining the pattern of house settlements to be uniformed. In addition, regarding the direction of the house building in the *Ilalang Embaya* area is always sideways, marked by all neatly arranged houses facing west from the *borong karama* area (sacred forest) which is highly protected, also limited by one meter high river stones. The fence aims to prevent the occupants of the house from looking towards the sacred forest, in other words, proof of prudence in protecting and caring for the forest/nature so that the occupants of the house do not see the potential of forest products so that it causes greed and then tempted to take it, so that it can damage natural environmental resources, especially the forest environment (Hafid 2013).

This is in line with the nature of *Qana'ah* as Avoiding a consumerist lifestyle, namely the attitude to avoid a consumerist lifestyle that the world is characterized as something material, and

the need to keep oneself from falling into a hedonist or perofane life, which is always complacent about the pleasures offered, thus forgetting the human duty as *khalifah* or caretaker for the continuation of natural preservation. According to Hasan Al-Bashri, if one has modest expectations of the world, then the bare minimum will suffice to fulfill their needs (Jauzi 2017). However, if one strives earnestly to obtain much from the world, no amount will ever be sufficient to satisfy them. This is realized from the simple life shown by the Ammatoa community referred to in the tide as *Tallasa Kamase-Mase*. *Tallasa Kamase-Mase* is a concrete manifestation of the ascetic nature of the Ammatoa community. It is mentioned in the *Pasang* as "*Angnganre na rie, care-care na rie, Pammal juku na rie' tan koko na galung rie, balla situju-tuju*" (Amin 2020), which means that wealth is impermanent, there is only simplicity, enough food, enough clothes, enough fish buyers, enough fields and rice fields, and enough houses. The activities of the people who work as farmers, weavers and carpenters are nothing but to fulfill their needs without any tendency to overdo their needs (Husain, Puryanti, and Setijowati 2021).

The Ammatoa community also avoids a consumerist lifestyle, it is characterized by them, not expecting more than their needs, even though *Tanah Towa's* natural resources are abundant and rich, they choose to live simply and live in harmony with nature by preserving natural wealth and preserving it, as well as in terms of the building system of the ammatoa community settlement house, also in making houses, the materials used are natural materials and do not use materials from modern industries. This principle of simplicity is reflected in all aspects of Ammatoa community life. Not only do they wear black clothes as a symbol of the simplicity of the color and its characteristics, or use the same and natural materials, and have simple and uniform settlement patterns, but they also live the ethics of simplicity in all their daily actions. This is reflected in the statement in *Pasang*, "*Ammentengko nu kamase Mase. A'ccidongko nu'u kamae-mase. Adakkako nu kamase-mase. A'meako nu kamase-mase,*" which can be interpreted as, "Stand with simplicity, sit with simplicity, walk with simplicity, speak with simplicity (Disnawati 2013). Even though the Ammatoa community practices the teachings of Islamic law, it does not touch aspects of their lives because the teachings applied are *Pattuntung*. However, on the other hand, in the spiritual aspect, the form of its practice towards nature and life is manifested in a *Pasang*, as well as the *tarekat* that is carried out, one of which is practicing *jenne talluka, tamattappuka* prayers, which means ablutions that are never canceled and prayers that are never interrupted, according to their understanding, that by doing all forms of benevolence to humans, as well as preserving nature and the environment, it means that they have carried out other religious activities in accordance with Islamic law.

## CONCLUSION

*Pasang ri Kajang* is a knowledge system for the Ammatoa community, in which an ancestral message is conveyed from generation to generation in the form of *Pattuntung* teachings or, literally translated as "guide" and the form of the will is called *Pasang ri Kajang*. Nature conservation is widely contained in a *Pasang*, meaning that nature for the Ammatoa community is one of the most important components in the continuation of human life, thus providing awareness of God or *Turi' Ara'na* also provides awareness of the importance of preserving nature as a place inhabited by humans.



There are several correspondences in the *Pasang* tradition with Sufistic teachings. Where the Ammatoa community underlies environmental management activities inseparable from the nature of sufficiency and simplicity that has taken root in each individual Ammatoa community. In Sufism terms, it is referred to as *Maqamat* in the form of *Qana'ah*, which is feeling enough of what God has bestowed on them, namely the abundance of biodiversity and natural potential. Likewise, the attitude of *zuhud* is displayed by using the potential of abundant natural resources in accordance with the dose without the aim of exploiting nature and the environment. We can categorize the *zuhud* applied by the Ammatoa indigenous people, namely *zuhud* khawas, in accordance with the views of Imam Al-Ghazali, who divides *zuhud* into certain levels, while the *zuhud* level of khawas, believes in leaving halal goods, if the halal goods are considered excessive from their basic needs.

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