

Human Life Represented in Kelong Basing Tribe Kajang

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Abstracts: An Indonesian group known as the Kajang tribe has a history of Basing Kelong after funerals. Kelong Basing is a distinctive tradition that is still practiced today. This custom hasn't, however, been publicly recorded. Documentation needs to be completed in order for the Basing Kelong to continue to be viable and well-maintained. This study aims to illustrate how the Ammatoa people of the Kajang tribe express the path of human existence in their Basing Kelong. This study employs a qualitative descriptive methodology. The study incorporates literary ecology theories. The Ammatoa people of the Kajang tribe, who spoke Basing's Kelong, are the source of the research's data. Data was gathered in the field and at the library. The data were analyzed based on diction and diction strands in Basing Kelong. Diction and strings of diction are transcribed and transliterated to get messages, meanings, and values. The research succeeded in finding three representations of human life in the Basing Kelong, a resident of the Ammatoa tribe of Kajang, namely: the human biological mother is the land, which is the source of life; humans in the world are only temporary, so they must live a simple life, and humans must be patient so that in the world and the hereafter they can find happiness and serenity. These three results were obtained by using a literary ecological study approach to the Basing Kelong. Therefore, it can be concluded that the Ammatoa people of the Kajang tribe have always inherited the application of life ethics and social ethics in living life in the universe.

Keywords: Human Life, Kelong Basing, Ammatoa Residents, Kajang Tribe.

1. INTRODUCTION

There are similarities between literary works and human life. Literature's organization and complexity essentially represent human life [1]. Writings are expressions that have a strong connection to the environment. Environment and literature are inextricably linked [2]. Oral literature is one of the literary genres that is directly related to environmental factors. Oral literature is a tradition that is transmitted orally and carried down in the lives of citizens, claims Andang [3]. Oral literature has a significant place and role in the human environment and has cultural meaning [4]. Similar to this, Ammatoa oral literature from the Kajang tribe is still present in daily life. The Kajang tribe's Ammatoa members are a tribe in the interior of Bulukumba Regency. Residents who adhere to a cultural institution called Pasang ri Kajang believe that the forest is a source of life and a balance for the environment [5]. The Ammatoa Kajang people live in groups and protect themselves from the outside world or do not come into contact with anything related to technology (except education) [6].

In Pasang ri Kajang there is an oral tradition that must be carried out after the funeral of a deceased family. This tradition is known as the Basing kelong. Kelong Basing is singing with a flute in a death ritual to comfort the soul and feelings of family. Kelong Basing contains cultural messages, especially the relationship between humans and nature and the journey of human life toward death [7]. Kelong Basing is a post-funeral tradition in the form of beautiful singing and can be found in Pasang ri Kajang. Kelong Basing consists of several songs that provide entertainment for human journeys from this world to cemeteries, funerals to the afterlife (Allo ri Boko) as well as advice for humans. The strands of language in the Basing kelong have a lot of mythical meanings [8]. Human awareness of the environment is a conscious effort that is passed on to families and residents [5]. The experiences

of human life that can be related to literature, namely (1) the human relationship between the body, nature, and the ecological environment, (2) the relationship between humans and humans, (3) the relationship between social status and organization, (4) the relationship between citizens and culture in space and time, (5) attachment between knowledge and skills and (6) understanding of religion [1].

According to Sriyono [9], literature fosters an imaginary setting that can advance ecological understanding. Literature that explores the connection between people and the environment and the natural world [10]. Literary ecology investigates how the environment is depicted in literary works and demonstrates how literature contributes to environmental protection [11]. A distinction is made between the environment, people, and culture in literary ecological studies of nature, the environment, and the relationship between humans and other living things [12].

Literature is examined through four lenses: (1) the natural relations portrayed in literary works, (2) the values expressed in line with environmental wisdom, (3) the role of literature in influencing human attachment to nature, and (4) the relationship between authors, text, and nature in terms of the concept that the environment influences writers [2]. There are four disciplines in literary ecology, namely: ecology, ethics, language, and criticism [12]. Literary ecological studies examine the relationship between literary works and the environment in ecosystem processes [1].

Thus, Basing's *kelong* will be studied with a literary ecological approach. The assessment was carried out because the Basing *kelong* contains advice regarding the role of the environment in human life, the role of humans in the continuity and sustainability of the environment, and human harmony in living life and towards death. The focus of the study discussed is the representation of the journey of human life in the Basing *kelong*, a resident of the Ammatoa tribe of Kajang.

2. METHOD RESEACH

It is a qualitative descriptive study [13]. Based on actual data from the field, linguistic data is described. Tana Toa Village, Pantama Village, and Bonto Baji Village were the three communities in Kajang District where the research was done. The three villages were picked because they represent the Kajang Dalam and Kajang Luar tribe's *Kelong Basing* culture. Interviews, recordings, and recordings were used to acquire the data [14]; [15]. When the Basing players sing the Basing *kelong*, the recording is completed. recording the interview and giving the resource person a copy. The ensemble playing the Basing *kelong* and three original speakers from the three regions of Kajang Dalam and Kajang Luar were the subjects of this investigation who knew for sure things related to the Basing *kelong*. The interviewees were Puto Galla, Puto Sembang and Puto. The three informants each became key informants representing the three Kajang regions as a whole.

Phenomena of the forms of speech, phrases, sentences, paragraphs, and discourse in *Kelong Basing* are analyzed and described as the meaning of life related to the environment and culture of the Kajang tribe [16]. The form of language in the form of symbolic meaning that shows the representation of human life, death, and the environment of the Kajang people is the focus of the study.

Data were analyzed based on diction and diction strands in Basing *kelong* of the Kajang tribe. Diction and diction strands were transcribed and transliterated and supplemented with notes and interviews from informants. The goal is to find symbols, messages, meanings, and values in Basing *kelongs* related to the environment and culture of the Kajang tribe. Data analysis was carried out by (1) collecting data from informants who are singers and performers of the *Kelong Basing*, (2) searching the literature, (3) analyzing the *kelong Basing* based on the cultural context and environmental wisdom of the Kajang tribe, (4) classifying the types of fundamental meanings in *Kelong Basing*, and (5) description of the results of the study and drawing conclusions [16].

3. DISCUSSION

3.1. The Kelong Basing Tradition

Traditions and local wisdom are forms of guidance and methods of life in society [17]. Local traditions are also undergoing changes due to the influence of the use of written media [18]. Knowledge of local traditions needs to be inherited and maintained. Knowledge of local traditions is a form of local wisdom that must be maintained and passed on to the younger generation [17]. Traditions and local wisdom are a reflection of the citizens who own the culture. Knowledge of concepts, ideas, meanings, skills, habits, behavior, and maintenance of traditions can be real and unreal [3]. Kelong basing is a tradition and local wisdom. Kelong Basing is a post-funeral tradition for Ammatoa residents of the Kajang tribe.

The application of the Kelong Basing is accompanied by the sound of a bamboo flute called a bulo (small bamboo). The flute is blown by two men and accompanied by the singing of two women. Pebasing and singer face each other when playing the Basing kelong [7]. Kelong Basing is held several times after the funeral. It will be held on the first, seventh, twentieth, fortieth, and hundredth days. The hundredth day is the highlight of the Basing kelong. Kelong Basing on the hundredth day is combined with other traditional rituals [8]. The implementation of the Basing kelong lasted until late at night. Based on the results of the study in the Basing kelong, there are 3 representations of the journey of human life that are obtained, namely 1) representations of human life with land which is the source of life, 2) representations of simple human life, and 3) representations of human life to be patient in order to achieve worldly happiness and hereafter.

3.2. Representation of Human Life with Land

In the Basing kelong of the Ammatoa people of the Kajang tribe, the land is described as the source of life and the end of life. The land is represented as a mother who gives life and protection [19]. Because of this, the Ammatoa people of the Kajang tribe have inherited a will to protect nature. Protecting and protecting nature means protecting yourself so you can live a calm and happy life. Taking care of nature leads people to get beautiful rewards from the land as part of nature. The following is a quote from the Basing Rikong kelong, a resident of the Ammatoa tribe of Kajang, which shows a human representation of the land.

Appasangi bedek angjayya linoa napappasangngi
Akrai bedek nilongjokiang topena
Manna mappasang angjayya linoa napappasangngi
Manna angrekpa bedek na'lingka ri angja

The spirit has ordered the land

The spirit wants to add a sheath

Even if it's just a message from the spirit to the land

Even if you haven't stepped into the afterlife

The statement suggests that eventually, human existence and the land will merge. This shows that people are an integral aspect of the landscape. In an ecological sense, the soil has supplied requirements, life, and safety. Life and protection exist not just in this world but also in the afterlife. Humans are reminded that the spirit will eventually depart from the body at some point. The body will eventually fall to the earth, where it is thought that the land will protect it. The prize for the body's actions will be given. When people live in the world, they will be happy and wealthy beyond measure if they care for the environment and are not selfish. This image serves as a warning to people to take good care of the environment as part of nature [19]. Human harmony with the environment will create sustainability, safety, and balance of ecosystems and give birth to happiness in the world and the hereafter. Kelong Basing functions and has value for the life of the Ammatoa people. Kelong Basing contains advice about politeness,

mutual respect and respect, and humanizing the environment [16]. The environment will be destroyed if humans think about themselves. Environmental sustainability is ignored. Natural disasters can befall humans themselves [20].

The human relationship with the land is also described in the lyrics of the Basing Sio Sayang kelong. Land is described as part of human beings so they are obliged to maintain and preserve the environment. The land is part of the universe. At the time of death, humans will return to one with the ground. Humans will have no abilities and are in very weak conditions. This can make us realize that the human position is not the real center of life. Humans must be aware that their position is part of the environment [20]. The goal is to prevent humans from causing damage to the environment. The environment must be maintained to give birth to happiness and peace.

Various environmental catastrophes on Earth have been caused by anthropogenic (human-influenced) factors. In order to have a conversation about the current environmental catastrophe, it is important to consider local issues as well as the public concern over climate change [21]. Humans will suffer, lose, and endure natural disasters if the ecosystem is degraded. The fact that the land is the source of human life makes it a powerful element.

In order for nature to be sustainable and peaceful, humans are needed to uphold and cultivate harmony with it. It is normal for people to interact with their surroundings. The link between the world dimension and the dimension of the unseen world is how it is described in the Basing kelong. These two dimensions must be maintained and protected in order for them to be balanced and harmonious. The following is a quote from the Basing Sio Sayang kelong which describes the representation of human life and land.

*Kitanggung nangro pau hajik mange ri tau a
Nangro memangki pakmaik ri gengtengangta tallasa
Jammengki sallok buttayya mami larua
Kuangna buttayya larua angjayya nipaka sunggu
Kala patokong batu ngohe-ngoheang
Barak angrekja nisurung mattanang-tanang pakmaik
Takbu nilamung bojok mangbua paria*

Be kind to others

Keep good behavior as long as we are alive

When we die later, only the land has the power

If you want friendly soil, attitude is improved

Instead of the eagle coming to tear again and again

Who knows, there's no point in doing good behavior

Sugarcane is planted, cucumbers bear fruit

Thus, in the Basing kelong, the Ammatoa people of the Kajang tribe teach about social ethics towards humans and nature. Land which is part of nature is a place to carry out struggles for life, harmonization, and self-awareness [22]. Ammatoa people are taught to always do good. Kindness among people and kindness to the environment. This kindness is believed to be rewarded in the world and in the grave. Ammatoa residents of the Kajang tribe believe that protecting and preserving the environment will create safety, peace, and prosperity and avoid natural disasters [9]. It is believed that the principle of humanizing and preserving the environment will get a reward from God (Tu rie' A'ra'na). Humans who are buried in the ground get protection so they don't suffer losses and regrets. Kelong Basing indirectly raises awareness, and care, and is not arbitrary in managing the environment [2]. The life of the Ammatoa people of the Kajang tribe applies a life that preserves nature. The philosophy of the nature of the

land which is humble, bowing, sharing, and simple is always identified to be applied in the life pattern of the Ammatoa people of the Kajang tribe [5]. Harmonious contact with nature creates principles of life, culture, and local wisdom. The natural world is considered as a power that determines safety and destruction [19]. The Ammatoa people of the Kajang tribe believe that nature contains a mystery to obtain the existence of life. Life is regularly connected, physical, spiritual, and religious elements are interrelated and have deep meaning. The relationship between human life and the environment cannot be separated. Humans are required to maintain a harmonious relationship with the environment [9].

3.3 Representation of Human Life for Simple

Natural potential must be used according to needs so that the habitat in it is not destroyed. Therefore, the Basing kelong is in accordance with Pasang ri Kajang, humans are always reminded to live modestly [5] The principle of applying the tallasa kamase-mase as a way of life is still being preserved. Tallasa kamase-mase is simplicity, gratitude, love for beauty and art so that on allo ri booko day one can achieve true happiness “tallasaki kalumangnyang kalupepeang” [7].

The principle of tallasa kamase-mase is believed by the Ammatoa people of the Kajang tribe because they believe God (Tu rie' A'ra'na) promises a happy life in the afterlife [8]. This principle is in accordance with Pasang ri Kajang which reads “Anre' kalumanyang ri linoa, mingka ri ahere pi niuppa” [8]. The following is a quote from Basing Palamojong's kelong regarding the principle of a simple life.

Manna kale naboritta teaki taklibak-libak

Lamingro jiki ri bali pakrasangenna

Mangku mammo ammene ri rangjang

Mappaklungang renda-renda

Ku ukrangi tokji paklungang polong kajungku

Even in your own hometown, don't overdo it

We will return to the real place

Even though I slept on a wooden bed

With beautifully embroidered pillows

I will always remember my wooden pillow

The aforementioned quotation demonstrates how the Ammatoa people of the Kajang tribe maintain a basic way of life. greedy way of life. The management of natural resources takes into account needs. The objective is to preserve the natural surroundings in which humans reside [12]. Life, tranquility, and security will come through protected nature. The preservation of nature is a symbol of how simple life humans should lead. Natural resource management is simple, and money is not a distraction. Therefore, although living in prosperity, the virtues of simplicity are upheld. The Ammatoa people of the Kajang tribe live simply in their traditional territory by forbidding the use of electricity, automobiles, and technologically assisted communication equipment [19]. Simple living cultivates a godly ethic for oneself, fellow human beings, and the environment. The principle of simplicity is also illustrated in the following Basing Rikong kelong.

Apato'mi inni nakke angre bajungku angre topeku

Nakkemi kodong tunaiyya tau kamase-maseya

Batang kalengku tangngi raja tangngi lawu

Manna kelongku makkamase-mase ngase

Who am I without a shirt and sarong

I am the one who doesn't have one, a simple figure

I am not in the East let alone in the West

Let my song keep it simple

An individual who is born with nothing is what is meant by the term "human life." The Ammatoa members of the Kajang tribe live under this philosophy [6]. The nature of human birth is expressed as simplicity. The simplicity of life is manifested by the Ammatoa people of the Kajang tribe in the form of 1) The clothes they wear are all black. Black means simplicity. Black is considered the philosophy of the beginning of life, namely life in the womb. The black color means equality of human dignity in front of Turiea a'ra'na [23]. 2). Simplicity is also manifested in the construction of houses. The house is made of wood, bamboo, and thatched roofs. 3) The representation of simplicity is realized in everyday life. Simple clothes that are all black, shop as needed, and chop trees as needed. Human life is symbolized by east and west directions. The east direction is represented as the beginning of human birth which is in a very weak condition. The west direction is represented that human life will end as the sun disappears in the dark of the night [24]. Birth and death will always go hand in hand in human life. Humans who live simply will be rewarded in the form of kalumangnyang kalupepeang (abundant wealth) by Turi'e Ara'na (God) in the afterlife [19]. The life principle of kamase-mase of the Ammatoa people of the Kajang tribe is part of the Pasang ri Kajang which is implied in the Basing kelong [19]. A simple life is a simple life that is not easily influenced by desires. A simple life is represented by the safety and happiness of the soul because it is protected from greed [24].

3.4 Representation of Human Life for Patience

Nature is by nature neither dead nor passive. Nature is alive and active [21]. Based on these conditions, Ammatoa residents make nature a basis for living life. Living with nature must be passed with patience. Patience can be achieved by sanctifying the limbs while speaking, thinking, seeing, and hearing. Patience for the Ammatoa people of the Kajang tribe cannot be separated from the purification process [8]. Patience is believed to lead humans to live real life. Human life based on patience can give birth to harmony, gratitude, and self-maturity. Kelong Basing is entertainment for families left behind to be patient and not dissolve in sadness. The following is an excerpt from the Basing Hammanca kelong.

Ka ri angja bede' borick suruga pammempoangna

Ingjo ri lino tumangginrang jaki borik

Massing ngingrang jaki barik padattiro pakrasanggeng

Talia tokja borik nikale-kalei

In the afterlife there will be a paradise to live in

While in the world only a place that we borrow

We're all just borrowing a place to live

Not a place controlled by yourself

The aforementioned phrase encourages the family who has been abandoned to be patient. The fact that the deceased's family will live in heaven gives solace to grieving families. All humans who are still alive will pass away. Life is perfect until it ends. In essence, life on Earth is transient. This demonstrates the need for patience and not arbitrary maintenance of nature on the part of people in this life. Nature cannot be controlled to suit its own purposes. As a result, patience is the foundation upon which humans are created noble. In addition, life is difficult. Success is only attained through struggle. Patience is another virtue that can lead to success. Below are quotes from the Basing kelong that discuss having patience during life's path.

Sibola-bola mingtoi simpunga sale-salea

Sipammeneang kakkalak ere matayya

Kelong kinni kappirau kakkalak ka ere matayya

Tak muri kinni nappirau cakdi-cakdi

Misery and joy go hand in hand

Laughter and tears always go hand in hand

We sing because we cry, we laugh because we cry

Smiling but crying inside

The aforementioned quotation exemplifies the Kajang tribe's Ammatoa people's local wisdom, which holds that there will be many different types of difficulties throughout life. Trials in life must be endured patiently. Only with patience can one successfully navigate life's challenges. In human life, suffering and melancholy go hand in hand. When patience is applied, sadness and misery will turn to joy or happiness. As a result, the Basing kelong, a member of the Ammatoa tribe of Kajang, have a history of singing to mask their sorrow over the loss of a family member [7]. Accepting and coping with a family death requires patience. The Basing kelong serves as a tool for teaching patience.

The accompaniment of the Basing kelong flute's sound singing represents the sadness of a family mourning the death of their family [25]. The family's sad feelings do not appear that they are grieving. Sadness is humane but it cannot be felt in a protracted way, it is enough to be felt in the heart and wrapped in a smile. Patience is manifested in moral values, religion, thoughts, feelings, and the human mind [26]. Thus, patience is a noble principle of life in order to be happy in this world and the hereafter. Therefore, patience in the life of the Ammatoa people of the Kajang tribe is still upheld as a manifestation of identity, tradition, and guidelines for living kamase-mase [27].

CONCLUSION

It can be demonstrated that the Ammatoa people of the Kajang tribe are acutely aware of their place in the ecosystem based on a literary ecological study of the Basing kelong. The Ammatoa people of the Kajang tribe have a strong tradition known as Kelong Basing that offers direction and advice. People are made aware of their place in relation to their environment through the custom of kelong basing. Kelong Basing is a representation of how people should treat the environment, live in peace with one another, and interact with Turi'e Ara'na (God). Three depictions of the human journey may be found in the Basing kelong: the representation of human life on a piece of land, the representation of a simple human existence, and the representation of patient human life. It can be concluded that the Basing kelong is a representation of human life to apply life ethics and social ethics in everyday life.

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