



Patumbu Katallassang: Local Wisdom of the Sampulonruea Indigenous Community towards Sustainable Development Goals 15 Life on Land

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ABSTRACT:

The Earth faces the threat of destruction due to human activities, such as carbon dioxide emissions of 200 tons per second, destruction of 750 tons of topsoil, logging of 47,000 hectares of forests, and neglect of 16,000 hectares of vacant land every day. On the other hand, the population growth of 1 billion people per decade is further burdening the planet. This situation demands fundamental changes in various fields, including the preservation of local wisdom. However, the advancement of modern knowledge has caused local wisdom to be increasingly marginalized by most people, so that it can only be found in certain indigenous communities, one of which is the Sampulonruea Indigenous people. This study aims to find out how the Patumbu Katallassang tradition is implemented by the Sampulonruea Indigenous people, analyze the relationship between local wisdom and environmental management in supporting the Sustainable Development Goals 15 Life on Land, and describe the implementation of this traditional event. This study uses qualitative methods with ethnographic and descriptive approaches. Data were obtained through in-depth interviews, participatory observations, and documentation to understand the cultural values underlying the tradition. Data analysis techniques are carried out descriptively with an inductive approach, identifying relevant main themes from field data. The result of this research is that the tradition of Patumbu Katallassang is a tradition found in Bulutana village, Gowa Regency which is the main foundation of the Sampulonruea Indigenous people in managing the natural resources around them. In the tradition of patumbu katallassang, there are two traditional events that are routinely carried out every year, namely appalili and assaukang which are carried out at ballak lompoe. For this reason, Sustainable Development Goals 15 Life and Land supports the presence of the Patumbu Katallassang Tradition.

Keywords: Patumbu Katallassang, Custom, Tradition

ABSTRAK:

Bumi menghadapi ancaman kehancuran akibat aktivitas manusia, seperti emisi karbon dioksida sebesar 200 ton per detik, rusaknya 750 ton lapisan tanah atas, penebangan hutan seluas 47.000 hektar, dan penelantaran 16.000 hektar lahan kosong setiap harinya. Di sisi lain, pertumbuhan populasi sebesar 1 miliar orang per dekade semakin membebani planet bumi. Situasi ini menuntut perubahan mendasar di berbagai bidang, termasuk pelestarian kearifan lokal. Namun kemajuan ilmu pengetahuan modern menyebabkan kearifan lokal semakin terpinggirkan oleh sebagian besar masyarakat, sehingga hanya dapat ditemui pada komunitas adat tertentu, salah satunya adalah Masyarakat Adat Sampulonruea. Penelitian ini bertujuan untuk mengetahui bagaimana tradisi Patumbu Katallassang dilaksanakan oleh Masyarakat Adat Sampulonruea, menganalisis hubungan kearifan lokal dengan pengelolaan lingkungan dalam mendukung Tujuan Pembangunan Berkelanjutan 15 Kehidupan di Darat, dan mendeskripsikan pelaksanaan acara adat tersebut. Penelitian ini menggunakan metode kualitatif dengan pendekatan etnografi dan deskriptif. Data diperoleh melalui wawancara mendalam, observasi partisipatif, dan dokumentasi untuk memahami nilai-nilai budaya yang mendasari tradisi tersebut. Teknik analisis data dilakukan secara deskriptif dengan pendekatan

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induktif, yaitu mengidentifikasi tema-tema utama yang relevan dari data lapangan. Hasil dari penelitian ini adalah tradisi Patumbu Katallassang merupakan tradisi yang terdapat di desa Bulutana Kabupaten Gowa yang menjadi tumpuan utama Masyarakat Adat Sampulonrue dalam mengelola sumber daya alam yang ada disekitarnya. Dalam tradisi patumbu katalassang terdapat dua acara adat yang rutin dilaksanakan setiap tahunnya, yaitu appalili dan assaukang yang dilaksanakan di ballak lompoa. Untuk itu Tujuan Pembangunan Berkelanjutan 15 Kehidupan dan Lahan mendukung kehadiran Tradisi Patumbu Katallassang.

Kata Kunci: Patumbu Katallassang, Adat, Tradisi

A. INTRODUCTION

Indonesia is facing an increasingly serious ecological crisis, as reflected in the data (BNPB, 2018) which recorded 5,402 natural events in 2021, with 99.5% in the form of hydrometeorological disasters such as floods, landslides, droughts, and forest and land fires. The impact of climate change, unsustainable management of natural resources, and rapid population growth are the main factors behind this situation (Yanuarto, 2021). According to UNEP, every second about 200 tons of carbon dioxide are released into the atmosphere, 750 tons of topsoil are destroyed, 47,000 hectares of forests are cut down, and 16,000 hectares of land is cleared. This condition is exacerbated by the loss of 100 to 300 species of living things every day, causing global ecosystems to become increasingly vulnerable (Amirullah, 2015).

This ecological crisis is not only a global problem, but also requires locally-based solutions (Fakhrudin, 2024). Citing the opinions of researchers such as Attfield (2010) and Sutoyo (2013) in (Darusman, 2014) emphasizing the importance of thinking globally and acting locally by integrating ecocentrism-based environmental ethics. This view of ecocentrism is rooted in the awareness that all living things and natural objects are interconnected, so humans have a responsibility to maintain environmental balance (Rini, 2023). In the Indonesian context, ecocentrism ethics have long been reflected in the local wisdom of traditional

communities which is manifested through their philosophy of life and customary traditions (Suhartini, 2018).

However, modernization and the development of new knowledge have resulted in a shift in the values of local wisdom (Pisin, 2022). Many local traditions can now only be found in certain indigenous communities, one of which is the Sampulonrue Indigenous people in Bulutana Village, Tinggimoncong District, Gowa Regency (Wahyu Chandra, 2014). One of their important traditions is Patumbu Katallassang, a philosophy of life that is the foundation for the wise management and use of natural resources. According to Ibrahim (2018), this tradition reflects the way the Sampulonrue Indigenous people manage the environment with the principle of sustainability.

Previous research conducted by (Ibrahim, 2018) with the title "Adak Sampulonrue" examines the philosophy of life of the Muslim community of Buluttana, especially the philosophical meaning of the Patumbu Katallassang tradition. The results of the study show that this tradition is the foundation of the Sampulonrue Indigenous people in managing their natural resources to ensure environmental sustainability. This study provides an initial understanding of how local wisdom can be applied in natural resource management. However, the study has not linked this tradition to the global ecological crisis or to sustainable development goals such as Sustainable Development Goals 15 Life on Land.

Another study on indigenous peoples in the South Sulawesi region also shows the importance of local traditions in environmental conservation. This research highlights the Kajang indigenous people in Bulukumba, who have the philosophy of *Pasang Ri Kajang*. This philosophy teaches harmony between humans, nature, and the Creator, with the principle of *kamase-masea* (simplicity) as the core of natural resource management (Wahyuddin et al., 2023). These findings show that there are similarities in values between the people of Kajang and Sampulonrua, especially in emphasizing environmental sustainability based on local wisdom.

Research from (Niman, 2019) about the ecological crisis in Indonesia is also relevant in this context. He underlined that natural resource management based on local wisdom can be an alternative solution to overcome the environmental crisis. However, this study highlights more global issues and has not elaborated the implementation of certain local wisdom in the local context.

The tradition of Patumbu Katallassang has two main traditional events that are held every year, namely Appalili and Assaukang. This event was held at Ballak Lompoe as the center of traditional activities of the Sampulonrua community. Appalili symbolizes prayer and hope for a successful harvest and environmental balance, while Assaukang is a ritual of gratitude for the harvest. These traditions reflect deep spiritual and ecological values, such as respect for nature and resource sustainability.

In this tradition, there are principles of wise and community-based management of natural resources. For example, the Sampulonrua indigenous people collectively regulate land use to ensure that there is no overexploitation of land, water, or forests in their territory (Wahyu Chandra, 2014). This

principle is in line with the goal of SDG 15, which aims to protect, restore, and promote the sustainable use of terrestrial ecosystems.

When compared to the indigenous people of Kajang in Bulukumba, there are similarities in the principles of sustainability and spiritual connection with nature. However, the Patumbu Katallassang tradition emphasizes more ritual aspects and community-based resource management, while the Kajang people focus on the principle of *kamase-masea* which prioritizes simplicity (Agustang & Syukur, 2023). Both communities show that local wisdom can be an effective approach to address the ecological crisis, especially amid increasing global pressure on natural resources.

In the midst of modernization, traditions such as Patumbu Katallassang are increasingly endangered. In fact, the values contained in it are very relevant to overcome the current ecological crisis. This tradition not only serves as a cultural heritage, but also as a model for sustainable natural resource management. By documenting and promoting this tradition, it is hoped that local wisdom can continue to live on and become an inspiration for other communities in preserving the environment.

B. METHOD

This study uses qualitative methods with ethnographic and descriptive approaches to deeply understand the social and cultural life of a community group (Mahendra et al., 2024). The ethnographic approach allows researchers to observe and explore the values, norms, and customs that prevail in the societies studied, with the aim of understanding their perspectives thoroughly (Achmad & Ida, 2018). Meanwhile, a descriptive approach is used to describe existing phenomena in a systematic way, providing a clear explanation of the circumstances and social interactions that

occur in that context (Hanyfah et al., 2022). In data collection, the researcher applied several techniques, including interviews, participatory observation, and literature studies. The interview technique was carried out through oral questions and answers with several key informants, namely the Village Head of Bulutana Village, traditional leaders, and traditional leaders of the Sampulonrua community, which provided in-depth insight into social and cultural phenomena in the community. In addition, researchers also utilize secondary data sources such as relevant books, articles, and journals to enrich the analysis. After the data is collected, the researcher conducts data analysis using data interpretation techniques with steps that include data transcription, categorization, theme preparation, and finally data interpretation to explore the meanings and patterns contained in the data found. This process allows researchers to understand the phenomenon more deeply and systematically, as well as provide a more comprehensive understanding of the social and cultural life of the people who are the object of research (Gunawan, 2020).

C. RESULT AND DISCUSSION

1. Patumbu katallassang in the Sampulonrua Indigenous Peoples

Patumbu Katallassang is a traditional tradition that is the first focus of indigenous peoples in managing the earth's wealth and the earth's potential to be used as a guide in daily life.

The Sampulonrua indigenous people are a community unit located in Bulutana Village, Tinggimoncong District, Gowa Regency that has lived for generations in the area. (Chandra, 2020) revealed that indigenous peoples in one place have viewpoints, knowledge and concepts about the surroundings where they live, such as land, air, water and nature and everything

that can be interpreted as space and laws and regulations in Indonesia.

Patumbu Katallassang is one of the traditions in Bulutana Village. The Bulutana village government responded very well and supported the presence of the patumbu katallassang tradition, so that the village government synergized with natural resource activities and agricultural activities that always collaborated with traditional stakeholders. The Village Government said that all indigenous peoples consider themselves to be one clump and out, both from the village head and RT level, they are all family. However, the Sampulonrua indigenous people began to mix with outsiders around the 2000s. This is due to the influence of work or the influence of education. The current situation is a reversal from the past. In the past, they married only the indigenous people of Sampulonrua, while the current situation, it can be estimated that only 5% of them marry indigenous people, while the rest of 95% marry people outside the indigenous people of Sampulonrua.

The village work program related to Patumbu Katallassang does not exist, because only the traditional stakeholders make and carry out the activity, the village government only facilitates and cooperates with what is carried out. The activities of the katallassang patumbu involve all aspects of the exit of Bulutana, ranging from the village government, customary stakeholders, to ordinary people from the output of Bulutana. The indigenous people of Sampulonrua live in harmony and the majority of the community is Muslim. The village also said that by preserving the traditional activities of Patumbu Katallassang, it creates uniformity, be it the uniformity of plant seeds, the time of plowing, and the time of harvest. The reason for the need for uniformity is to avoid pests and other plant diseases. The

indigenous people of Sampulonrua mostly embrace Islam. They live in harmony, security and peace. It is rare to encounter or even never have conflicts between indigenous peoples, so that harmony is created in society. The role of the Village Government in introducing the tradition of patumbu katallassang is as a mediation for certain institutions, such as the Agriculture Office, which then collaborates with traditional stakeholders of the Sampulonrua indigenous people.

2. Local wisdom and natural environment management Towards Sustainable Development Goals 15 Life on Land

The Sustainable Development Goals are various Seventeen global goals set by the United Nations (UN) with 169 targets evaluated by the set deadline. One of the missions of the Sustainable Development Goals is the Sustainable Development Goals 15 Life on Land to preserve and utilize natural resources on land in a sustainable manner. Sustainable Development Goals 15 Life on Land aims to protect, rotate, and increase the sustainable use of terrestrial ecosystems, manage forests sustainably, stop desertification, restore land degradation, and stop biodiversity loss (Laurensia, 2022).

As a movement, the Sustainable Development Goals (SDGs) encourage all parties to actively participate and synergize according to their respective functions, roles and capabilities. Government policies, both central and regional, are expected to be optimal in synchronizing policies with various SDGs indicators, understanding aspects of local wisdom well and focusing and measurable in compiling each development agenda in the spirit of collaboration. The local wisdom can be combined with the SDGs Movement because there are similarities in the goals to be achieved.

There are 17 goals to be achieved, but 1 of the 17 goals that are considered to be Sustainable Development Goals 15 Life on Land is to conserve and utilize natural resources on land in a sustainable manner (Orbi et al., n.d.)

The tradition of Patumbu Katallassang is a tradition that must be maintained and preserved as an effort to introduce local wisdom that exists in a place that is fairly remote but very much applies life values that are based on the philosophy of life of the community itself so it is highly recommended to be introduced as a tradition that is in line with the goals of the Sustainable Development Goals 15 Life on Land.

3. Traditional Events of Patumbu Katallassang, Sampulonrua Indigenous People

The tradition of Patumbu Katallassang has a broad interpretation, where in a more specific sense, it can be explained as an effort to increase the use of natural resources. More specifically, this tradition refers to efforts to increase natural cultivation in the agricultural sector. Patumbu Katallassang is not only a heritage from ancestors, but also continues to be maintained to this day. This practice is still maintained and inherited as an integral part of the culture of indigenous peoples in Sampulonrua, Bulutana District, Tinggi Mong District, Gowa Regency, South Sulawesi. There are two main aspects in the tradition of Patumbu Katallassang, namely Appalili and Assaukang.

First, Appalili. Appalili is a traditional event that is carried out every year by the Muslim community in Bulutana Village as an initial ceremony before starting farming activities or farming to plant rice. In the context of Sampulonrua traditional philosophy, appalili is considered a ritual that is closely related to the tradition of

Patumbu Katallassang. Before the implementation of the appalili, the traditional stakeholders from the Sampulonrua community held a customary meeting to determine the time for the implementation of the appalili. Appalili has a meaning as a prayer to Allah SWT and as a form of community effort in order to maintain and advance agricultural products, especially in the rice farming sector, with the aim of improving the welfare of the community. Appalili is also a stage in the agricultural process which includes determining the planting period, planting seedlings, supervising the growth of seedlings to the period of picking up crops.



Figure 1. Appalili Tradition.
Source: Hashtags. Id

Second, Assaukang. *Assaukang* is one of the traditional activities held in Bulutana Village. The term "Assaukang" comes from the Makassar language, namely "Assau-sau manngang," which means to eliminate the feeling of tiredness and tiredness that after several months of carrying out work in the rice fields, namely plowing, planting and harvesting agricultural products. In this activity, agricultural products are combined in traditional houses as a form of gratitude to Allah SWT. for the agricultural products they have obtained. This event is held regularly every year and is held on a large scale, involving Traditional Stakeholders,

Community Leaders, Government Officials, and all residents of Bulutana Village. Agricultural products, usually from traditional rice fields, are collected on the second floor of traditional houses. Event participants brought their agricultural products as proof of gratitude to Allah SWT. The thanksgiving event was carried out by eating together as a form of happiness for the produce they had obtained.



Figure 2. Sampulonrua Indigenous People.
Source: Tempo Witness

4. The Philosophical Meaning of the Patumbu Katallassang Tradition to Indigenous Peoples

The meaning of the philosophy contained in the Sampulonrua custom regarding patumbu katallassang includes the efforts of indigenous peoples to traditionally manage and care for natural resources and the potential that exists to improve their welfare as part of the indigenous community (Maridi, 2015). In addition, Patumbu Katallassang also plays its role as the first basis to manage the abundant natural wealth so that it can be organized and used by all Indigenous Peoples in Bulutana. This approach, along with its significance, inspired researchers to describe the philosophy of living within the Sampulonrua indigenous community. The Bulutana Muslim

indigenous community also has a view of life that is the basis for social life, such as the Philosophy of Tau, the Philosophy of Panngadakkang, the Philosophy of Sulappa Appa, and the Philosophy of Siri na Pacce.

The Sampulonrue indigenous people, as part of a society that is open to the impact of world progress, undergo changes and developments that exist because changes and developments always occur in the social sphere. According to the theory of social change, society tends to undergo changes at all levels of its internal complexity. On a macro scale, changes occur in cultural, economic, and political aspects. Meanwhile, on the mezo scale, change involves changing individualistic behavior and interactions between individuals.

As an example of indigenous peoples who have accepted changes and developments are in traditional events, the organization of appalili events that previously involved the use of buffaloes as animals in the ceremony has undergone changes in recent years. This is due to the increasing difficulty of getting buffaloes due to the transition of people from raising buffaloes to raising imported cattle which is easier to maintain and has significant development. Therefore, now the Sampulonrue indigenous people no longer use buffaloes, but use cows as a device in the traditional ceremony. Thus, it can be concluded that its customs and rituals are not strictly bound by environmental influences and constant changes in the social world around them.

D. CONCLUSION

Patumbu katallasang is a traditional tradition that is the first focus of indigenous peoples in managing the earth's wealth and the earth's potential to be used as a guide in daily life. Meanwhile, the Sampulonrue indigenous people are a community unit located in Bulutana District, Tinggimoncong District, Regency. Gowa who has lived for

generations in the region. Patumbu Katallasang is one of the traditions in Bulutana Village. The tradition of Patumbu Katallasang has a broad interpretation, where in a more specific sense, it can be explained as an effort to increase the use of natural resources. More specifically, this tradition refers to efforts to increase natural cultivation in the agricultural sector. Patumbu Katallasang is not only a heritage from ancestors, but also continues to be maintained to this day. This practice is still maintained and inherited as an integral part of the culture of indigenous peoples in Sampulonrue, Bulutana District, Tinggi Mong District, Gowa Regency, South Sulawesi. There are two traditional events at the Sampulonrue Indigenous People as part of Patumbu Katallasang, namely "Appalili and Assaukang". Appalili has a meaning as a prayer to Allah SWT and as a form of community effort in order to maintain and advance agricultural products, especially in the rice farming sector, with the aim of improving the welfare of the community. Meanwhile, Assaukang is a traditional event as a form of releasing fatigue and fatigue after carrying out the Sawa kingdom for several months, namely plowing rice fields, planting seedlings and harvesting agricultural products. The tradition of Patumbu Katallasang is a tradition that must be maintained and preserved as an effort to introduce local wisdom that exists in a place that is fairly remote but very much applies life values that are based on the philosophy of life of the community itself so it is highly recommended to be introduced as a tradition that is in line with the goals of the Sustainable Development Goals 15 Life on Land. The meaning of the philosophy contained in the Sampulonrue custom regarding the patumbu katallasang in the Sampulonrue Indigenous Peoples includes the efforts of the indigenous people

in managing, organizing and maintaining natural resources to improve the lives of the Indigenous Peoples together.

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