Save the Forest and Biodiversity: A Cultural Anthropology Perspectives on Kalumpang Customary to Preserve their Ecological Living

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Abstract. The ecological life intended in this research review is everything related to the protection and preservation of the planet's environment with various ecosystems and species in it. Whether we realize it or not, each habitat naturally contributes to all aspects of human ecology. No exception with Kalumpang people. The objective of this paper is to review the formulated formulas: 1) provides an overview of the patterns of life of the Kalumpang indigenous people in their interactions with nature, 2) identifies the myths and pamali believed by the indigenous Kalumpang people related to natural management, and 3) reveals the conservation model forest based on local wisdom (myths & pamali) which they inherited from generation to generation.

This study uses a cultural anthropology approach by utilizing a study library with qualitative in manner. The result of the study revealed that there are three functions of the myth of Kalumpang in protecting the forest and its biodiversity, they myths have a legal function that can control the pattern of human actions in safeguarding nature so as not to damage the living order and environment; ii) myths can be used to preserve nature such as rivers, natural environment, and forests; iii) Indigenous peoples need to have freedom in carrying out the customary law that they believe in. Through this way, they uphold their cultural ideology in nature conservation.

1. Introduction
Ecological life is everything related to the protection and preservation of the planet environment with their various ecosystems, species and social relation [1]. Each habitat supports all types of life. No exception with Kalumpang people. Human activities threaten habitats throughout the world because humans tend to change the world as we see it, promoting the uniqueness of our species at the expense of others. Damage is caused by the environment through processes such as industrial and domestic pollution, extraction of raw materials, construction and development of agriculture. Also, climate change can place risk-sensitive ecosystems that fail to adapt as the planet heats up.

Everyone has an ecological footprint that represents the effects of human activity on the planet. The more our activities damage the environment, the greater the ecological footprint created and left behind by future generations to overcome. Human impacts on the environment are felt in two ways, as a threat to the biodiversity of the earth and the dangers of climate change. From these challenges, nature conservation and sustainability promotion have emerged to highlight problems, propose solutions and educate new attitudes that help people change their behavior. This is often seen as a
government sector because they seem to have the power to make and enforce laws in these fields, but individually we can also take responsibility for our ecological footprints and try to reduce them. For example, choosing a biological lifestyle helps reduce chemical use in the countryside and encourages wildlife, or recycling household waste means fewer landfills and contributes to carbon reduction.

The conception of forests and oceans are two sides of a coin that cannot be separated from the universe. Indonesia as a country with an area rich in sea and land potential has negated itself as a Maritime and Agricultural Country. As an agricultural country, the forest is an important part and determinant of success and guarantees the continuity of nature to remain in balance. The mountain is a supporting pillar of life that preserves and sustains living things in it.

Unfortunately, in the era of forest technology began to lose its existence, the universe was transformed and completed in such a way as to fulfill the needs of the stomach and win the battle of power. In the Global Era now, it is very easy to find forests metamorphosed into mining centers that involve iron hands or rape by dressing clothes into stretches of palm neatly lined and dry. Various destruction of the forest environment is a scourge for humans who are ready to plunder all creatures. The implications of illegal logging had a concrete impact at the end of 2018. Floods and landslides hit Sulawesi and Java, both of which were agrarian lands.

2. An Overview of Kalumpang People
Kalumpang is a community that lives in West Sulawesi (formerly in South Sulawesi). It is located in the west of the Tirobali Mountain which divides the Toraja region, Luwuk with the Mamuju Region. The Tirobali Mountains extend from south to north with the highest peaks in the form of Gunung Gandang Dewata, Tanette Siraun, and Tanette Tengge. Administratively, Kalumpang is one of the sub-districts located in Mamuju regency, West Sulawesi, with an area of around 1,693 km2 and divided into 13 villages, with a population in 2019 estimated at 17,500 people. Before the expansion of the South Sulawesi region (2005), people Kalumpang claim themselves as a part of West Toraja.

![Figure 1. Map of Kalumpang – West Sulawesi](image)

Linguistically, in the Kalumpang area, there are five language dialects, the Kalumpang dialect, the Karama dialect, the Bonehau dialect, the Karataun dialect, and the Panasuan dialect. These dialects generally are not so much different except for the dialect of Panasuan which at first glance sounds like Chinese. The Kalumpang dialects are still closely allied with the Luwu and Tana Toraja dialects. This evidence is found from the many similarities in the vocabulary.

In terms of area, Kalumpang is one of the sub-districts with natural landscapes in the valley surrounded by mountains. The mountainous Kalumpang area makes access to the area quite difficult. With these conditions, trading activities can only take place once a week.
As an agricultural community, besides having cultivation planted with field rice, and corn, the community uses the land on the edge of the river as a rice field which is expected to be a food source to meet their needs. Kalumpang people depend on their lives in the agricultural sector, namely gardening and farming. For the main water source, Kalumpang people prioritize the source of water obtained from the Karama river so that the river has become one part of their lives that must be protected at all times.

The Karama’ River is a river that has a length of 175 km. This river is located in the northern part of Mamuju Regency, West Sulawesi, precisely in Kalumpang District. This river flows from the eastern mountains towards the west while the upstream of this river is located in the area around Seko Village, namely the border between Mamuju Regency and North Luwu Regency.

These river functions are vital to Kalumpang people. Not only is he merely an advocate of agricultural needs but he is also transformed into an adhesive for his people in maintaining social values as a manifestation of their socio-cultural life, for example, cooperation. The tradition of gotong-royong (cooperation) is one of the hereditary traditions that become the tie of special harmony and togetherness. So, maintaining forests and rivers is proof that togetherness can be maintained behind common interests and needs.

3. Objectives of the study
The objective of this paper is to review the formulated as follows: 1) to reveal a picture of the pattern of Kalumpang customary life in its interaction with nature, 2) to identify the myths and pemali believed by the indigenous Kalumpang people related to natural management, and 3) to uncover forest conservation models based on local wisdom (myths & pemali) which they inherited from generation to generation. This study uses a cultural anthropology approach by utilizing a study library with qualitative in manner.

4. Objectives of the study
For Kalumpang people, Karama’ River can be stated the center of the development of some myths related to environmental preservation.

![Figure 2. Karama’ River](image)

Karama’ river is one of the important elements in the life of the Kalumpang people. It is a source of energy and also has positive energy to unite the community. Karama’ River of Kalumpang can be interpreted in several aspects, among others, as the center for cultural defense, as a support for the life of the community economy, the identity of kalumpang people, and as a means to uphold the message of their ancestors. The message of their ancestors is basically that everyone must take care of the forests and rivers and their environment together, and that is their strategic concept to protect the natural ecology.
According to [2], the 150km-long Karama valley has long served as an important arterial route for human interaction between coastal and interior regions of West and Central Sulawesi. River terraces and accessible hilltops supported considerable prehistoric settlement in two separate regions within the valley, the first from the modern coastline upstream to Salukuweh, and the second from Minanga Sipakko upstream through Kalumpang township to Tambingtambing (Figure 3). Modern settlements and agricultural resources still occupy essentially the same locations. The intervening section between Salukuweh and Minanga Sipakko is quite deeply incised in a rugged country that is still mainly forested and without road access. The function of Karama’ Rivers are explained as follows:

4.1. Karama’ Rivers as the Center for Cultural Defense

In the era of globalization, the existence of local culture faced a worrying situation. Local culture began to erode its existence. Various methods are used to maintain the local culture. Karama’ Rivers for Kalumpang people has become a convention for every customary activity to be carried out around Karama’ River. Rivers for the community are seen as inspiring to face this life as qualities that provide water, feed animals, irrigate rice fields and so on. The viewpoint can be said that Karama' River is interpreted as the center for cultural defense.

Retention of local culture is very important because it can create a younger generation who understand the diversity of local cultural values. Efforts to maintain local culture can be done by planting cultural values. The preservations of local culture in maintaining local wisdom is expected to enable students to implement cultural values contained in local culture in their daily lives.

4.2. Karama’ Rivers as a support for the life of the community economy

As a remote area far in the countryside, the construction of infrastructure is lagging. People live full of limitations. Community education levels are also low. The foundation of life is on farming and gardening and raising livestock. To maintain the continuity of agriculture, they need water. There are no agriculture and plantations and no water farms. Therefore, local wisdom gave birth to efforts to keep Karama’ River for their survival.

From the perspective of nature conservation, one way to maintain the continuity of water is to maintain and maintain the forest. That is the local wisdom they have, and they are inherited from generation to generation. Now the river is maintained, and in turn, Kalumpang people make this river a means of transportation to market their agricultural, plantation and livestock products. In recent years, the water flow of Karama’ River has been used as one of the simplest power dynamos to fulfill a small portion of the community's needs.
Since ancient times, it was known that this river produced a gold powder. This is one of the riches of the Karama’ river, many residents who spend time searching for gold on the banks of the river when the river is calm, and the water recedes.

4.3. Karama’ Rivers as the identity of Kalumpang People

The Karama’ River is a large river that divides the village. From time to time, the river is still a river. However, historically, Karama’ River has been attached to itself and the Kalumpang people and has become an identity for the adherents of the cultural elements of the society.

In the context of a nation or state, culture is an important factor in forming a social identity. Still, according to [3], social identity is the result of self-identification by others, and is an approved identification or given by a social actor to an individual. Social identity is closely related to cultural identity. Santoso [4] mentions that cultural identity is a basic awareness of the specific characteristics of a group that a person has in terms of life habits, customs, language, and values. To categorize a society, one must know the characteristics of their culture, or in other words, ethnic identity can show cultural or group identity.

In social life, ethnic identity is very important. In addition to being an identifier, it is also a differentiation between ethnic groups to respect each other. For example, someone who is from the Bugis ethnic with his Bugis culture, thus the person can be said to have a Bugis identity. It also happens to some other ethnic or communities such as Kalumpang people.

4.4. Karama’ Rivers as a means to uphold the teaching of the Ancestors of Kalumpang people.

For Kalumpang people they believe that Karama’ River is the place of their ancestors. In the fairy tale, it is stated that Kalumpang's ancestors after his death transformed into a crocodile and inhabited the Karama river. This they believe what they heard from generation to generation. For this reason, they must maintain the river.

To maintain this belief, some cultural statements are in the form of verbal regulations that cannot be violated; for example, it is forbidden to throw chili into the river. Similarly, every citizen is prohibited from taking river water using a pot. If all of this is violated, the river will be angry and will swallow the sacrifice. This is their belief. Of course, these social prohibitions have cultural significance for the community.

Besides that, the Kalumpang people up to now still believe in the legend that comes from their ancestor namely Batu Menggaragaji. The given of it since in this place often vehicles or horses run zigzag (like a saw) so that there are a deadly accident and casualties. In the myth of the community that it was believed to be the place where the boat belonged to (Tobara’) or traditional elders in ancient times. If a disaster occurs, nature is angry.

Logically, the obedience of Kalumpang people to the maintenance of forests (Tribal Forest) starts because they are obliged to maintain the river, the river will dry out if there is no source of water from the forest, and if the river is dry then agriculture, plantations, and livestock will fail.
The strategy of fostering community obedience as mentioned above refers to the concept of 'pemali'. The pemali is a social prohibition that is conveyed by placing habitat as something very dangerous and risky. Every natural event and event that occurs in a community is often associated with ‘due to violations from the pemali. With this strategy, the level of obedience of the community will be fostered.

5. Finding and Discussion
5.1 Myth at the Tirobali Forest Area
There is no myth that was born without reason. Myth is not something empty, but it contains some advice, moral messages, and meaningful teachings. Likewise with the myth found in Kalumpang people. If the myth is related to collective needs, then generally the myth is accompanied by a number of restrictions, called pemali. Pemali is an unwritten cultural prohibition that must be morally obeyed by indigenous people in a certain place.

The Kalumpang people live peacefully with the culture they embrace accompanied by some myths. Kalumpang people are agrarian societies who love rivers and protect their forests. They hate illegal logging. I don't know since when the tradition of protecting the forest and loving the river began. It has become their concept of life to love nature.

Figure 4. Circus of Forest and River Protection

Kalumpang people live peacefully with calm, natural conditions and away from the noise of the city. It has air and is pollution free. This area is in the Tirobali mountain valley. In the local language, Tirobali means looking around from the top side of the mountain. All about the myth behind the oral
story of Kalumpang people mostly related to the Tirobali Forest. In their oral story, this area has been hit by three great calamities which destroyed the lives of their ancestors who according to their myth because this nature was angry. The forest is angry, and the river is angry too. Anger is caused by humans not protecting nature so that ecologically disasters occur.

The following Table shows some natural disasters that have afflicted the Kalumpang people settlement recorded in the oral story.

| No | Disasters   | Akibat                                                      |
|----|-------------|-------------------------------------------------------------|
| 1  | Flood       | Damaging agriculture and plantations and destroying farm animals |
| 2  | Avalanche   | Damaging agriculture, plantations, villages, and damaging forests |
| 3  | Earthquake  | Damaging villages, rice fields, and forests                  |

Another reason of Kalumpang people guards the forest since they have historical trauma about floods, landslides, and earthquakes. These three natural events for them can happen at any time. In other words, such disasters can come suddenly without any warning.

The center and all their life activities are very dependent on the river. The river is life support. To maintain river productivity, mountain forests as a source of water must be protected and protected. Sungat is a link in the source of life for Kalumpang people, so the river must be maintained. The river must provide maximum benefit for their lives, not vice versa. As a symbol of their love for the river, there are some pemali (unwritten cultural prohibited) that no one can do on the river.

| No | Prohibiden                                                                 | Contextual Meaning                                                                 |
|----|---------------------------------------------------------------------------|------------------------------------------------------------------------------------|
| 1  | It is not permissible to have river water using a vessel                 | Having water using vessel is mining. It is strongly prohibited since it can cause damage to the river (mythically there is a guardian crocodile). |
| 2  | It is not permissible to throw rice, chili, and eggplant into the river  | Rice is a staple food that should not be thrown away. Rice is a blessing from heaven. If done, nature will be angry. |
| 3  | Menstrual women should not bathe in the river, as is the case with people affected by skin diseases | This can enrage the guardian crocodile of the river.                                 |
| 4  | Men and women should not take baths naked in the river nearby because the ‘owner’ of the river will be angry | This act is deemed disgraceful; it can cause slander. If an angry river is done, the crocodile will hit. |

The cultural statements above are pemali accompanied by myths that are believed to be true. The questions then, will the myth be violated by the younger generation? Will their adherence be maintained, and the river and forest will be maintained? The decision was in the hands of Kalumpang people to protect their forests and rivers to pass on the benefits of forests and rivers to the future generation.
5.2 River as a Buffer for the Life of the Kalumpang Indigenous People

For the Kalumpang people, the Karama River is their source of livelihood and life for a long time. The Karama River is an ancient river that has been a silent witness to public civilization in ancient times. This can be proven by the discovery of two prehistoric sites by archaeologists namely Minanga, Sipakko and Kamassi [2] around the Karama Rivers. On the river was found evidence of Neolithic settlements which are relics - artifacts.

The river and the Kalumpang community are one of the most moving movements in the daily life of the community. For the forests and rivers are a natural balance that they must protect and preserve for their survival.

Kalumpang villagers are a community that is very dependent on the Karama river, starting from fulfilling water sources for agricultural purposes, to fulfilling the needs of food and clothing. In addition to utilizing the river for bathing, washing and transportation facilities, the Kalumpang people also use this river as one of the sources of electricity generation to fulfill electricity in their villages. This technology utilizes hydropower aka turbines or (A technology that negates hydropower into electrical energy using dynamos). From this plant, the villages of Kalumpang, Limbong, Karama Village, Tumonga village, Lebani village, Pulio village, and Karataun village enjoy lighting.

Other uses of the Karama’ River by the Kalumpang community are as a place to obtain protein intake in the form of fish that inhabit the Karama River. Residents often spend leisure time fishing. The results of the bait are then used as food and are generally not traded.

5.3 Forest preservation model through Myth

In utterances (through myths) in the community of Kalumpang, the ancestors of those who have died transformed into crocodiles and inhabited the Karama River. Until now the Kalumpang people believe that this karama river is guarded by their ancestors. That is an important reason why they culturally guard the river. This can be found in the presence of several oral regulations which until now are still believed, for example, it is forbidden to throw chilies on the river, and it is not permissible for residents to have water from the river using a pot/vessel (see Table 2). This type of multiplier continues to survive in their daily lives. This is part of their strategy to protect the forest indirectly because it is so important that the river is maintained so that the forest as a water source naturally takes place.

6. Conclusion

The Kalumpang customary community has a specific strategy in protecting their forests (Tirobali Forest). This forest is a mountain forest. The specific strategy intended here is that Kalumpang people instill teaching values to love rivers and forests through cultural statements. The cultural statement is stored in myths accompanied by their peers. Through myths and diggers, this is a source of strength for Kalumpang people to preserve their environment.

The result of the study revealed that there are three functions of the myth of Kalumpang in protecting their forest and its biodiversity, they are i) myths have a legal function that can control the pattern of human actions in safeguarding nature so as not to damage the living order and environment; ii) myths can be used to preserve nature such as rivers, natural environment, and forests; iii) Indigenous peoples need to have freedom in carrying out the customary law that they believe in, this is so that they uphold cultural ideology in nature conservation. The implication of this study will open a new perspective for Kalumpang people and readers about the concept of forest protection, which in turn will also save the biodiversity that lives in forest habitat.
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