THE BELIEF SYSTEM OF THE PEOPLE OF KAJANG:
A PERSPECTIVE IN RELIGION ANTHROPOLOGY
Sistem Kepercayaan orang Kajang dalam
Perspektif Antropologi Agama

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Abstract

Indigenous peoples of Kajang is an indigenous community that inhabit Kajang subdistrict in Bulukumba regency in South Sulawesi province. They adopt a belief system that called Jenne'Talluka'and Sambajang Tattappu. Jenne talluka means ablution water that never canceled, while sambajang tattappu means always remembering the God almighty one.

Kajang Indigenous peoples, especially those inhabited inside kajang (inside Embayya) still embrace and keep up the belief system as mention above until now. Almost all of them do not carry out and shari'a and the pillars of the Islam: uttering syahadat (confession) words, establishing prayer five times and the Sunnah, fasting in Ramadan month, contribute to zakat, and fulfilling hajj worship.

I use the Anthropology of Religion approach to study the belief system of such Kajang community. Through this approach, I will be focusing on a system of worship and religious behavior of Kajang indigenous peoples.

KeyWords: Belief System

The Myth of Tu’ Manurung in Kajang

A mythology of Tu’Manurung, as well as in other ethnic group in South Sulawesi is also well known in the myth epoch of Kajang. According to Ammatowa (the customary leader of *-ijang), that the first human being in Kajang called *he Amma (the first Ammatowa in Kajang) came iown to the earth of kamase-maseya (a full simplic- country) and lived in Tanatowa (the customary *rest). This forest region, at the first time is just alike an appeared land (tombolo) as wide as the leaf of umbrella (siroka dohong). This small land is surrounded by the sea water and widened time by time match with the development of human on it. Even in the myth epoch of Kajang is stated that the development of Kajang region {rambang luara’naï Kajang) widened to the four wind direction, ie.: 1) North are Sape, Solo, Kaili and Salaparang, 2) East are Tambelu, Tambora, Ternate and Ambon, 3) South are Tanuntung, Tammatto, Bua Tana, Sangkala and Lombo, dan 4) West are Bajeng, Tassese, Kalimporo’ and Manimporong.
The places where the firts human appear in the myth epoch of pasang ri Kajang called Pa'rasangang (resident or village). The first place wherein is believed as the domicile of the first human being is the West resident (Pa'rasangang Iraja or Borong Iraja) opposite with East resident (Pa'rasangang Ilau or Borong Ilau). The first place is considered equal with Madinah Almukarramah in Saudy Arabia. Therefore the man who has conducted a customary ritual Akattere ' (back to the holy spirit) take this place for pilgrimage. The second place is considered equal with PadangArafah (Arafah Plain) in Saudy Arabia. It becomes as the second place for pilgrimage by the people of Kajang after conducted Akattere' and Addinging-adding (the funeral or sorrow ritual).

Not longer after Tu' Manurung arrival, he was then back to the heaven or disappear (Assajang). He borned, before five children include of one girl and four boys. His five children named Dalonjo ri Balagana (the leader of Balagana region), Dangempa ri Tuli (the leader of Tui region), Damangussalam ri Balambina (the leader of Balambina region), Dakodo ri Titaka (the leader of Titaka region), and Tu 'Mutung ri Sobbu (the leader of Sobbu region). The five children of Bohe Amma have each social function and own region. They accept responsible to wispread their ancestor belief Pasang ri Kajang in all their followers as we can see untill now in the inner and external Kajang region.

After Bohe Amma disappered, the people of Kajang live in two customary regions and two ways of live. The people of inner Kajang live with fully simple life. The people of inner Kajang is not allowed to live in the lap of luxury, because one of the rule of Islam (led by Moehammad prophet) encourage the simplicity life of his follower. The people of inner Kajang are influenced by the Safie and Tasauf that advocate the direct and closely relationship with God (Transcendental) and a simply live. The most important in Kajang belief is remember to the God forever (A 'ngurangi Tu' Rie' A 'ra 'na).

**The Religion and The Belief System in Anthropology**

1. **Some Studies of Religion And Belief System**

Anthropology, after knowledge revoultion be happened, is fully developed in vary studies. The Anthropology’s attention for the religy system grew up quickly, especially for the religious ritual in a certain ethnic group. Even if this ritual at the beginning is just considered as an unique thing only, but at the end they formulate this characteristic religion as ittrobe (emic) and try to bulk a theory of the lineage of religion.

Far before anthropology became as a body of knowledge, some ethnographer tried to write some characteristic of the local tradition which was too different with their own (European tradition). They used generally the etnoceSi'trism paradigm (seen other culture is worse than his own) brought religy and belief system as centre of their study.

The religion, or the belief system study in Anthropology is focused-to the religious behavior related to the faHy live of its followers. Anthropology of religion, in principle, will not study over the dogmatism of religion and belief system. This means that the anthropology of religion, for instance, will have never studied how moslem do worship but why they do it.
A big question will be appear herein why the human -an belief to the misterious thing as the most high level of status than the human being? Why human try to communicate and looking for connection with that thing? To answer this question Anthropology requires religion must conduct a study for religy and knowledge system. According to anthropolog that the human religious activities is always based on trembles of soul (mood) or religious emotion that is mirrored in religious activities or behavior. They believe that when someone is in absolutely atheis but he must has a secondly feeling with this religious emotion. It will urge the human to conduct his religious activities or behavior.

The religion follower in certain culture must try to keep his own religious emotion. It is more important to understand the three other thing, i.e.: 1) convincing, b) religious rituals, and 3) the follower of a certain religion. Therefore, the improving of religion (dogmatism, dynamics and transcendent) is better than otherwise religion is concern with supernatural magy. The concept of Geertz himself trend to equalize between religion and culture, because culture can be considered as an abstration of religion. According to him culture is a pattern of the meanings that historically is transfered to the symbols whereby human can communicate, sustain their world view, knowledge and attitude of life. It is very clear, by this concept that religion is a symbol and culture is as a pattern of meaning wherein are accumulated the representative and the absolutely relationship between abstract thing (culture) and concrete thing (religious behavior). So, religion is a realization of certain culture. Therefore religion without culture as the meaning giver is impossible and the culture without religion or belief system as symbolizer is also absolutely impossible.

McGuire (1992: 11-14) found two religious comprehensions called substantive and functionalism. The concepts of substantive is the supernatural reality, the superempiris reality, the transcendence reality and the sacred cosmos. On the other hand, the concept of functionalism is the relation between religion and culture. That concept found by Sapiro (1966) as an institution, the cultural pattern and the cultural postulate. This concept can be improved to be superhuman being which is powerfully than human being.

c. The Religion, Belief System and Culture

The closely relation between religion and culture encourage anthropolog to conduct a great study in his own specification or discipline. E. B. Tylor (1913) and G. J. Frazer (1976), for example, promote his concept over supernatural of some primitive societies. The belief system in form of spiritualism shows how the first step in the evolution of human brain had been happened. That’s why Tylor saw religion is alike as magic, because both are built by unempirical ideas or dogmatism.

Frazer, on the other hand, is different with Tylor who trend to saw religion is different from magy. The magy is always concern with magic power (bad spirit), otherwise religion is concern with supernatural (angles). Therefore, the improving of religion (dogmatism, dynamics and transcendent) is better than the magic (impersonality, statics and universalism). The well conducted of magic ritual for rainy requesting, for example, accomplish with the slachting animals may cause the rain fall. But when a pastor or other...
expert in religion, on the other side, prayer for the rainy request is not a guarantee for the rain fall, because its basic is just an expecting only.

Emile Durkheim (1964) and Mircea Eliade (1959) claim the above dogmatism supernatural concept by Tylor dan Frazer. Both of them consider religion as a sacred thing and not all it must be concern with supernatural. Even though both experts have the same concept and paradigm about sacred and profane, but in their application is still contradict each other. Durkheim las well as Tylor, Freud and Frazer seek religion as functionalism thing, whereas Eliade see religion is as a phenomenon (phenomenalism). Durkheim see religion as sacred thing in relation with society and his needs. Therefore the sacred means a social matters and profan is an individual matters. On the other hand, Eliade has never found the relationship between sacred thing and social phenomenon, except the supernatural only, because it is always equal with the spirit or God.

E. E. Evans Pritchard (1956) showed how the religious concept of Nuer tribe influence the whole of their way of live. He found an absolutely dogmatism concept Kwath Nhial (absolute God) as in supernatural comprehension. He lives on the heaven, but he is not alike as heaven. He is alike wind, but he is not wind. He represents all things, but he is abstract. He is considered as the leader of the angels Buk (women angel), Wu (clan angel), Deng (the son of God), Mani (war commander) and Colwi (holy spirit) but he is not an angel. Pritchard then show how Nuer tribe devide his cosmology view in three stages: upper world where Kwath Nhial and Kwoth stay, middle world is the place where the human life and under world wherein the sacred animal or the totem of human life.

Sigmund Freud (1953 and 1978) in his phsicoanalysis said, that the activities of the religious men is alike as the neurosis (terrance, mad or stress men) behavior. Therefore, someone will be feel wrong if he unperfectly follow the ritual worship. He also claim that the religion is an unempirical and is not given by God, because no scientific methode can be proved it. The religion is also not less as the strongly, the powerfull and the old expectation called God. By this way, the human just try to put himself in the lowest status than it.

C. Jung (1938 dan 1972) refused the two concepts above and said, that religion is a collective human idea and is embeded in the mythology, folklore, philosophy and arts. The religion is appeared from collective unconnsiousness and it is not as neurosis behavior like Freud and Ludwig see. It is appeared as helthfully, deeply and sustainable expression from human being and not appear from the neurosis statement of frustration. Max Weber (1951 and 1958) as well as Jung also refuse the neurosis concept of psychology and said that the supernatural belief is an universal fact that can be found in all primeval society. The religious behavior has never been lost from human daily activities to achieve his certain economic goal and needs. He conclude that the men involve magic expert (shaman) to seek the individual, sacred and dominant thing, otherwise use the priests (pastor, magical man/women, pastor, bishop, etc.) to look for the cooperative, profane, full authority, and fully religious etics.

The Belief System of Customary People of Kajang

The people of Kajang, especially inner Kajang still hold their ancestor belief called Jenne ' Tallaka and Sambajang Tuttappu. Both religious concepts are put in an oral tradition called Pasang ri Kajang (the message of ancestor) to the follower for applying in their daily life. The basic message of Pasang ri Kajang is the faith to Tu'Rie'A 'ra'na (the creator) who give a guidance (tuntungan) in the social interaction between the followers. The role and occupation of Tu' Rie'A'ra'na is alike as Kwath Nhial in Nuer tribe belief, Pung Matowa in Tabor belief, Dewata Seuwa e in Buginese-Macassares belief and many other kinds of believe in Indonesia.

Every house, especially inneer Kajang has a small fully earth water butt in the left side of the ladder. This water is used by the guest to wash their leg, mouth, hand and face (ritual washing) before come upstairs the house. A house for Kajang people is believed as a sacred thing, sothat everyone who wants to come upstairs in it must clean his body and spirit before. There are four meaning of the activities in ritual washing, i.e.: First, abbisa lima yamintu appabaji ki pa-lampa limayya nuanre kaalle-alle means wash your hand for not stolen. Second, abbisa muka yamintu appabaji ki baa matayya nuanre kitte-kitte means wash your face include your eyes for not seeing bad thing. Third, abbisa timuyamintu appabaji gi papasa' sa 'ranna nuanre kabic-bicara means wash or clean your mouth for not saying uncorrect thing (laying).
The four matters must always keep and do it after urineed. Stricky wind and lost feces for not breaking their -ral washing such as the rules of the treatment of ritual -ashing in Islam. The body and spirit clean is the most -portant in the people Kajang’s worship.

The comprehension for Sambajang Tattappu -alize fn their transcendental activities to Tu’Rie’ na in every time. The God reminding is very -portant for the people of Kajang’s life to himself: Lose to the holy God by the five ways: First, punna gako sompoi Karaeng Alia Taalana means oke your God to your shouder when you are walking. .. ond, punna cidongko rihi Karaeng Alia Taalana means hold your God in your lap when you are seating down. Third, punna tinroko raka’ - jambhandangi Karaeng Alia Taalana means embrance your God when you are sleeping.

The belief system of the people of Kajang set Tu’Rie’ A ‘ra’ na (God) as a form of macrocosmos from other -moses. There are some hierarchies of cosmos in the xpote of Kajang’s belief. They believe that Pasang ri ‘Ljaiiq is as medium of the guidance (annuntungi) to all people of Kajang. It is as a microcosmos from the high -mosms of God and macrocosms from low cosmoses ich as Anmatow ri Kajang, Tu’Matang (the agent of Anmatowa), the nature and Tu’Mabbutiya (the people :f Kajang). Anmatowa is microcosm of the above -smes and the macrocosms of the low cosmosmes and so on as can be seen in below diagram:

The diagram show the transcorganic pattern from the lowest cosmos of the people of Kajang (Tu’Mabbutiya) to the highest cosmos of the creator (Tu’Rie’ A ‘ra’ na). The small green cycle symbolize the centre point of cosmos consist of four matters: fire (apt) is symbolized by small red cycle, water (ere’) by small blue cycle, wind (anging) by small yellow cycle, and earth (butta) by small black cycle. The four angles sym­bolize the cosmology of the people of Kajang for this world. They consider that this world is platly such as the four angle (sulapa’ appa’na linowa). The four angles of the world, according to the people of Kajang’s perception, reperesent for the important matters (fire, wind, water and earth) in human and nature creation process. This conception is actually different from Colombus who found this arrounded wold.

The Cosmology of Kajang People

The way of life of the people of Kajang, especially inner Kajang is reflected in his daily and simpilicity of life (kanuse-maseyya) pattern. This simply principles is more accumulated in their cultural knowledge (what people know), their cultural artifact (what people create) and cultural behavior (how people react), as below:

a. The Perception of Color

The simply living of the people of Kajang give a color to the whole of aspects of their live, include their daily cloth which is color (black), materials (nature) and its proccess (traditional) very simple one.

The black color is the favorite color, either in inner Kajang or external Kajang. The black color has special meaning as a collected of some basic color. It symbol­ize calmful, peaceful, pleasure, silent, safety and great motivation to face the problems of live. It is also consid­ered as the oldest color that symbolize the mature of thingking and all at once symbolize the simplicty of life.

The black color is drawn in Pasang ri Kajang, that Anre le Jeng tua, anre le Jeng lolo, anre tongi le’leng situja-tuju, mingka le’leng lambusu’ji means that the black color can not be devided into strong black, weak black and bright black but dark black only. It is different from others color (yellow, blue, red) that can be devided into strong yellow (didi towa), weak yellow (didi lolo), strong blue (moncombulo towa), weak blue (moncombulo lolo), strong red (eja towa) and weak red (eja lolo). The black color is concern with the earth color whereby the first human being (Adam) was built.
The appearance of the black color to be a favorite one in Kajang's customary territory is more concerned with their way of life. According to their perception that the first and last color that we meet in our life is black. The black color met when we were in our mother's lap and also will meet in our death later. As long as nine month in our mother's lap just met the darkness, before we born to look the world breathes (angngitte tajang ri linowa). To proof it someone request me to close my eye and ask what I can see ? By this way I can see nothing, except the darkness. It proof that black is a basic color of all deviations. The perception of Kajang people draw that nikua raajintu halo iyaminutu le Tenga bajanganna bangnyiya nakebo ' bajanganna tajangi iyarega allowa means there are just two kind of color the black is a representation of the night darkness and white is replica of the day brightness. The Black color is also a symbol of a simply life of inner Kajang people and white is a symbol of luxurious life of the external Kajang people. Even though the people of Kajang do not refuse other two color except balck and white. The red and yellow are always presented in the cone of the boiled rice (kukkusu'). The two color of cone rice (kukkusu' ruaurupaya) present black as a symbol of the earth and white as a symbol of water, whereas the four color of cone rice (kukkusu' patanrupaya) present adding color yellow as a symbol of air and red as a symbol of fire.

b. The Meaning of House Construction

The house as a cultural artifacts is built based on the cosmology of Kajang people. All processing of the raw materials preparing, the house construction, the rooms order and the time of building a house must be based on the manners and the rules in Pasang ri Kajang. None can build a house without consultation with the expert (uragi bold) who has magic power and many experiences in a house building.

The using of nails and other metals, especially in customary house of Ammatowata is strongly forbidden kapisalli, talama'reng or karrassa'. This prohibition is concern with their perception over the plant right. All of the wood materials in a house building is considered has the right and still life as well as the tries in the forest. Therefore the using of metal goods believe can hurt the wood materials, because the nail or other metal goods is believed can hurt it. This draws that the people of Kajang respect to the rights of other organism, include the plant right.

The roof is made from palm leaf which is knitted on a small lath of bamboo (paninting). The usage of zinc roof or other artificial roof is strongly forbidden in inner Kajang. According to the mythology of Kajang that rie' serre hattu naballoi bolanu nahambangi kalennu means in one time your house is beautiful but you will be feel very hot. This message consist of a forbidden to use zinc or other kinds of roof. It is believed can polute the air and increase the pressure of the surrounding atmosphere. Other people said that the other consequences of the using of unnaturally sine roof is make the wild frighten and go away from the forest.

The floor and wall is made from a small lath of bamboo (salimara') that is plaited on a basic frame. It must be vertically plaited, because bamboo is considered already die so that it can not stand anymore. The space of the floor is bordered by the wood block (kokko') to stand the small beam of floor (hallusu') wherein the lath of bamboo of floor (dassere') is fastened with rattan. No chair, table, spring bed and so on be allowed on this floor, except the palm leaf and the ratta mat for seating and sleeping. The*e is a strong of this kanaika mai ro bala anre jalli na tappe sangkamai mase-maseya means come upstairs the house please. There is nothing at all we are very poor.

The ladder is commonly shoot out and stand in the right side of the house, where the door (anna') is placed opposite with the kitchen and the small toilet. This position of ladder concern with the head possession of some one when lie down or sleep in the house. The head must be always positioned in South and is strongly forbidden in North, East and West position. This position concern with the sacred customary forest which is spread out in East and West of the village. Both places must be uphold (nijunjung) and forbidden to trample down under foot (nilisa') when someone sleep with his head in the North, forbidden to put in back side (nibokoang) and to embrace (niraka' barambang) when someone sleep with his head in the East or West.

The position of the kitchen in the front part of the house concern with the conception of the simplification of life of Kajang. The another reason of this kitchen posisition is the reality of principle of the people of Kajang who always want to realize everything what it must be. So, there is no distinction between the owner and the guest, because what they eat is also offered to their guest.

Every house in inner Kajang usually use the prow (anjong) to connect (the upper world (lang') as a
If the moon has been swallowed by the big dragon, the moon eclipse (allingo bulanga) sometimes is made from the buffalo’s skin as an economic capability. This symbolizes the capacity of owner when he conducted a ritual wherein a buffalo was slaughtered.

The division of house into three spaces to be air conditioned (apenva) and beneath of house (siring) is also connected with the cosmology of the Kajang people. These rooms order are connected with the three ‘siss of the world: the heaven, the world and the world of the lower. The upper balcony is believed as representation of the heaven (boting langi’j), so this place must be a private and a sacred space and is not allowed to enter it, except in the ritual for feeding the house spirit (a ‘nganro and appangmo) kacucu bold) use this pillar as a center of activities. To add its sacred value, this pillar is sometimes carved and wrapped with black cloth. It must be a perfect wood (kaja ganna’ suka ‘na), because straight, no stinky wood eyes, no hole, stink wood nucleus, form eight sides and old enough. This means that it has a mana* (bola haji sissi ‘na) and can give a good inspiration to the owner. The imperfect house (bola kodi or bola patula) is believed can give calamities to the owner, because the pillar is considered unperfect.

Outside in the right, left and behind position, exactly on the top of wall side is built the bamboo bench (para-para) for the househoold storage on the left side of house for the bad room equipment storage on the right side of house, and for the heritage of the owner storage on behind side of the house.

The roof of the house (timba lajara’) is almost has no meaning as well as Bunginese and Macassar, because there is no social stratifications in the customary of Kajang territory. That means that there is no stratification because no slave (Anre’Atd) and no artisticic (Anre’Karaeng) in Kajang. It is made from palm leaf and is supressed by the knitting of some bamboo laths. This symbolize the structure of Kajang customary institutions i.e.: Ammatowa ri Kajang is one person symbolized with one knitted lath, Karaeng Talhua are three persons with three knitted lath, and Ada’ Limaiyya are five persons with five knitted lath.

The crossing of bamboo laths connects the four corners of the four angel as the symbol of the brotherhood and the unity of Kajang’s people (Assikajaneng). The four corners symbolize the four corners of the world (julata' ritengnga) has special value and is used as a sleep room for the jeng*75 and the old women (grandma mother). This race is believed as private room, so that the rosission must be little bit higher than the other aces. It is sometimes limited by the wood or bambu wall to keep its privatitation.

In the middle row of the pillar stand a special pillar as benteng tangga (the centre point of house). This pillar is believed as medium to connect the under world and the upper world. Therefore many of the customary rituals for feeding the house sprit (a ’nganro and appangmo) kacucu bold) use this pillar as a center of activities. To add its sacred value, this pillar is sometimes carved and wrapped with black cloth. It must be a perfect wood (kaja ganna’ suka ‘na) because straight, no stinky wood eyes, no hole, stink wood nucleus, form eight sides and old enough. This means that it has a mana* (bola haji sissi ‘na) and can give a good inspiration to the owner. The imperfect house (bola kodi or bola patula) is believed can give calamities to the owner, because the pillar is considered unperfect.

In the lower row, there is no stratification because no slave (Anre’Atd) and no artisticic (Anre’Karaeng) in Kajang. It is made from palm leaf and is supressed by the knitting of some bamboo laths. This symbolize the structure of Kajang customary institutions i.e.: Ammatowa ri Kajang is one person symbolized with one knitted lath, Karaeng Talhua are three persons with three knitted lath, and Ada’ Limaiyya are five persons with five knitted lath.
just love, respectation, and loyalty, but also fear, shudder and so on. This feeling encourage the human to do some religious activities (religious behavior) for seeking the connecting with that magic world. The interest of the people to conduct a religious ritual is urged by the mood (ritual emotions) which is appeared from the various feelings. These are then realized in a form of religious ceremonies or rites. The appearing of the process of feeling symptom become a form of emotional spread which then tobe a thanks giving or request by the religious rituals.

There are some important elements in the ritual conducting are ritual place, ritual time, medium of ritual and ritual conductor. All these elements represent or symbolize the purpose and the goals of the customary ritual.

The customary ritual in Kajang is generally take three places: 1) in the customary house of Ammatowa ri Kajang called a ritual for worship and helth request (A’nganro), 2) in the house of the people of Kajang called back to the purity of spirit (Akkattere’), the realisation of vow (appanganro kacucu bold), the protection request to the God (addingi-dinging), the thank God ritual (abbogoro), the birth day ritual (attompolo), the tooth grind ritual (attompolo), and 3) in the sacred customary forest (borong karama’).

The customary ritual is generally conduct based on the value of the symbol, the sacred thing, the ceremonial value, and the thank God value. The ritual of Akkattere’ for example, is more concerned with a ceremony based on the value of the symbols. The men who can conduct it is considered has a capability to conduct one of the Islam orders called black pilgrim-age (aji le ‘leng). This term is connected with the daily belch cloth as their uniform. The place for hair cutting is conducted the four angels bamboo fence (badi’). It look alike Qa’bah in the mosque of Maccah Al-Mukarramah. The ritual of akkattere can increase the economical status of the owner and leveled with the man who has been to Maccah to do pilgrimage.

One of the customary rituals is the ritual of the election of Ammatowa ri Kajang (pa ‘nganro annyaru borong). It is considered as holy ritual because Tu’ Ric’Ara’na believed attend it. All people of Kajang collect together in Borong Balagana (Balagana forest) to attend and to watch directly the processing of Ammatowa election.

The thank God ritual which is conducted after paddy harvest in the ricefield. This ritual look alike as the mappalili (walk ao’md the ricefield) ritual by Barru and Soppeng people and Mappamula (the beginning of paddy harvest) in Karampuang customary people (Gising, 2005: 122) or panen perdana in Indonesian language. It take places in the customary house of Ammatowa and in the ricefield. It is commonly conducted when the sun is coming up (langkasa’mi allowa) or about 10.00 am.

The memorial ritual is a customary ritual to remember their deth family. It is generally conducted in the night (A ‘ngalle Bangengi) at the sorrow house and based on the day of the deth. It will be accounted from the first, the third, the fifth, the seventh, the fifteenth, the fiftieth, the seventieth, the eightieth, ninetieth and hundredth. This counting is related with the journey of the deth men. At the first night is believed that the spirit of the deth is still stay at home. The third and the seventh night is consider the deth man start to the journey to another world (alto riboko). The fifteenth up to hundredth night is believed that the deth men is to far from this world and almost finish his journey to paradise for the good men (tu’ kintaran) and to the hell for the bad men (tu’ kode).

The cultural artifact (ornament) that is used in customary ritual consist of: a) the primary are absolutely needed in a customary ritual, b) the additional are used to add the sacred of a customary ritual, and c) The usual are unimporten things. The cultural ornaments such as the censer (saak), the sacrifice (pa’nganro), and the pipe betle (pa’manang gailang) are absolutely presented in centrain customary ritual. The ornament such as drum (ganrang), fluite (pu’pu’), and small trumpet (basing)’m the deth ritual (a’lajo-lajo) are also absolutely.

To add the sacred of the cultural ornament need old coin (dui riolo) as prize (a’buluang-buang) in appangano ritual, one bounded paddy and some fruits (bua rappo) as a symbol of the poperity, the coconut shell kettle (siho’bo’), the coconut shell mug (cimbokang or sai bulu), kemiri candel (ra’rasa’), the brass tray (kappa’r) or rattan tray (kalili) as symbol of the simply live of the Kajang people.

Some cultural artefacts are considered unimporrant in a ritual are the food (rice, side dish, banana, coffe etc.), bamboe lamps (salo saju), small palm basket (tide or bantulang), the coconut leaf basket (kamboti), bitter palm wine (pakkacci), cooked flesh
the white cooked nut (uttang hae), black sticky rice (kakusa) and so on. These all just used as liditing ornament in a customary ritual.

Conclution

The people of Kajang set Tu’rie ‘Ara ‘na as the "ighest level of cosmosses in their colosmology. He is the creator of this world and herited Pasang ‘. Kajang as the only one guidance for him to solve "is live problems.

The people of Kajang still believes their ancestor "relief system called sambajang tattapu and jenne ‘siluka (no ending worship and unseless ritual wash-

The important thing in this belief is the "cleaness", or the body or the spirit. The body cleaness can be done by ritual worship whereas the spirit clean is con-
mity remaind to the God. There are three way to "member God: remember when you are walking, are matting and you are going to sleep.

The customary ritual is the other way to worship .5 God. All of his customary ritual conduct just to "onour his ancestors who are considered still live in onving environment, include in Tanatowa (the . .itomary forest in Kajang).

Foreword

I would like to thank to my Great God cause of "is bless this resesarch can be finished in accordance th time shedulate.

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