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**REFLECTING AL-HIMA ON “KINSHIP MINDFULNESS” WITHIN THE
AMMATOAN’S INDIGENOUS KINSHIP SYSTEM FOR THE NATURE
SUSTAINABILITY THROUGH LIFE SIMPLICITY***Cerminan Al-Hima Pada “Kesedaran Kekerabatan” Sistem Adat Pribumi
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Abstract

This article studies exceptional indigenous-spiritual affections for ecological preservation through practicing a simple life. The main initiative of this study is to understand nature preservation practices of two communities of diverse continents – the Ammatoans and Arabs. The article is not designed to compare both, but a mere effort to link the indigenous-spiritual practices in respecting nature for ensuring sustainable resources on earth today through nature preservation i.e. forest, pasture and alike. The Arabs’ concept of “al-Hima” is a reflection of the Ammatoans’ “kinship mindfulness” – a new concept which this article is proposing. The article found the mindful intention, attention and attitude towards the forest in the Ammatoan’s kinship system mirror to the ancient old practice of grassland preservation among the Arabs. The data found that Ammatoans have huge respect for their forest. They are fully aware of the necessity to preserve the forest not only because the forest is an asset but most importantly is part of their spiritual life. To be mindful, they are guided by the *Pasang Ri-Kajang* – their indigenous handbook that obligates for forest preservation. The Ammatoan’s “kinship mindfulness” of West Sulawesi is particularly consistent with the “al-Hima” of the Arabs in the Middle East.

Keywords: Ammatoans, al-Hima, forest preservation, indigenous, nature sustainability, life simplicity, kinship mindfulness, *pasang ri-kajang*.

Abstrak

Artikel ini mengkaji aspek kepribumian dan kerohanian berkaitan dengan pemeliharaan ekologi dengan menjalani cara kehidupan yang sederhana. Inisiatif utama kajian ini adalah untuk memahami amalan pemeliharaan alam sekitar bagi dua masyarakat dari benua yang berbeza, iaitu Ammatoan dan Arab. Artikel ini bukan bertujuan untuk membandingkan antara kedua nya, tetapi ia hanya usaha untuk memahami amalan pribumi dan adat kerohanian masyarakat tersebut tentang cara menghormati alam semulajadi di sekitar mereka pemeliharaan alam semula jadi seperti hutan, padang rumput dan seumpamanya. Konsep masyarakat Arab iaitu "al-Hima" adalah cerminan dari dari konsep masyarakat Ammatan iaitu "kesedaran kekerabatan" – satu konsep baru yang ingin ditonjolkan dalam artikel ini. Dapatan artikel mendapati bahawa niat, pemerhatian dan sikap terhadap kepentingan hutan dalam sistem kekerabatan masyarakat Ammatoan mencerminkan amalan purba pemeliharaan padang rumput di kalangan masyarakat Arab. Data mendapati bahawa masyarakat Ammatoan menghormati hutan kerana mereka sedar keperluan memelihara hutan bukan sahaja kerana ia adalah aset penting bagi kehidupan, malahan ia merupakan sebahagian daripada kerohanian mereka. Mereka bergantung kepada “Pasang Ri-Kajang”, iaitu sebuah buku panduan pribumi yang mewajibkan untuk memelihara hutan. Didapati prinsip “kesedaran kekerabatan” di kalangan masyarakat Ammatoan di Sulawesi Barat amat konsisten dengan cerminan "al-Hima" bagi masyarakat Arab di Timur Tengah.

Kata kunci: Ammatoan, al-Hima, pemeliharaan hutan, pribumi, kelestarian alam, kesederhanaan hidup, kesedaran kekerabatan, pasang ri-kajang.

INTRODUCTION

In the modern era, the interest of people in preserving natures is still little. Even though there is a widespread public awareness about nature conservation now, efforts to practically conserve the nature are still discouraging.

In the case of Indonesia, the unwise utilization of forest capacity to fulfil the human necessity is obvious (Surtikanti, Syulasma and Ramdhani, 2017). In 2015, Forest Watch Indonesia (FWI) estimated the total areas of the Indonesian forest were 130 million hectares, yet around 7% was cut off that result in the damage (ibid, 2017). Also, Arief quoted by Fatchan (2016) reported that around 43 hectares (33%) of forest in Indonesia experienced deforestation.

In Sulawesi alone, a high number of deforestation is obvious. The provincial forestry of South Sulawesi noted that more on 30% of the forest has been damaged. The damaged forest includes the conservation forest (20.34%), limited production forest (22.06%) fixed production forest (4.86%) and convertible production forest (2.63%)

(Fatchan, 2016). The Research Institute Makassar, South Sulawesi reported the total number of the forest is around 3,879,771 hectares, yet tends to decrease every year. It was proven by the report from the Forest Watch Indonesia that in 2012 the forest in South Sulawesi declined by 10.6%, and in the next year, the decrease was around 30.6%. Various factors involved such as illegal logging, forest encroachment activities and mining activities (Fatchan, 2016).

Another forest problem of today is the damage by fires. The report from Fatchan (2016) showed that forest fires can result in a decrease in forest areas, unavailability of clean air and the loss of forest function as the source of water. Fatchan (2016) claimed that the cause of forest fires is due to human activity and natural factors. The latter is due to a natural reaction as an outcome of heat temperature. However, it was claimed that the human activity of opening new agricultural areas is the main factor for forest damage.

Forest has an important role in protecting human nature because it can prevent a natural disaster such as flood, erosion, etc. The forest preservation becomes very important in human life as it is one of the elements that maintain the sustainability of human life. Therefore, to prevent deforestation, the Indonesian Government and other governing agencies in the society should take a responsibility to maintain the sustainability of the forest.

The presence of local wisdom seems to effective ways to prevent deforestation. Those indigenous pearls of wisdom as practiced by aborigines from Canada, Mount Salak of Central Java, Timorese of Timor Island and Anak Dalam of Jambi still treat their forest wisely. In South Sulawesi itself, there is a community called Ammatoa indigenous community in Kajang who strongly hold to their kinship mindfulness of the forest as a way to preserve it. Numbers of research had been conducted with the regards to the issue (Surtikanti et al., 2017; Fatchan, 2016; Damayatanti, 2011), however, limited studies were published in the relation to forest preservation as reflected in the life of Ammatoa indigenous group in Kajang, Sulawesi Selatan.

This current study aims to explore the real sense of living simple for sustaining the nature as illustrated by the Ammatoans through kinship mindfulness system, similar to the practice of the Arabs through al-Hima chieftaincy system. It is a sociological study to advocate a new concept of “kinship mindfulness” as a strategy to treat the nature well for future use. While doing so, the study digs further on the ancients’ old Arab practices of al-Hima and the indigenous practices of the Ammatoans.

The writing of this article was originally developed from the literature research on

the old Ammatoans’ practices regarding their respect and conservation effort of the forest (Abdullah, et al, 2014: Damayatanti, 2011: Dassir, 2008: Disnawati, 2013: Faisal, 2015: Fatchan, 2016: Hafid, 2013: Hijang, 2005: Istiawati, 2016: Surtikanti et al, 2017: Wijaya, 2018). The contents of the above literatures covers various indigenous aspects of the life of the Ammatoans, but most prominently about their respect of nature. The objectives of this article are, therefore:

1. To study the indigenous-spiritual affections for ecological preservation through practicing a simple life as exemplified by the Ammatoans’ kinship system.
2. To reflect the ancient ways of natural conservations by the Arabs through the concepts of “al-Hima” onto the current Ammatoans’ practices.
3. Finally, to highlight the concept of “living simple” for the contemporary members of society, as illustrated by the Ammatoans’s kinship mindfulness system as well as the Arabs’ al-Hima chieftaincy system.

Methodology

The research was developed from an extensive readings of the literatures based on the first-hand information by various native authors from the island itself. Moreover, to ensure the contemporary relevancy, the selected literatures for the Ammatoan of Sulawesi were taken not more than of the 15 years research works, starting from 2005 until 2018. Literatures for al-Hima of the Arabs however were of earlier years. This happens because, unlike the Ammatoan’s situations, al-Hima is an age-old concept which received many attentions already.

The new concept of “kinship mindfulness” in which this research is trying to propose has been a mirror adaptation to the concept of “al Hima”. Both concepts accepted the ideas of “living simple”.

This is a literature-based information of the two communities that champion for nature preservation but of diverse landmasses – the Malay Archipelago and Arab Continent. It is not the intention of this article to make a comparison of both due to the different natures such as geographical landscapes and demographic compositions. Yet, their emphasis on applying the cultural aspect of conserving the nature of the contrasted fertile and arid regions is worth to be understood from anthropological and sociological understanding. The significance of the research lies their indigenous-spiritual practices in respecting the nature. The Arabs’ practice of “al-Hima” reflects the “kinship mindfulness” of the Ammatoans. For them, having “life simplicity” simplifies life.

FOREST RESERVATION AMONG THE AMMATOANS

Hijang (2005) explained the functions and roles of the Ammatoa – the leadership title – as the foremost head figure among the indigenous community in Kajang, Sulawesi. The Ammatoa has a supreme social leadership prowess in the eyes of the community members. Dassir (2008) on the other hand, had conducted a laboratory work based on the forest gains. He discussed the various benefits can be extracted from them to benefit people. Thus, indicates the importance of forests and jungles to human beings.

Realising the importance of the headman’s presence, Damayati (2011) dedicated her writing to elaborate the importance of kinship chains for preserving the forest for its sustainability through community efforts. Hafid (2013) elaborated the belief system among the members of indigenous community in Kajang. Specifically, Disnawati (2013) had particularized the application of the indigenous concept “kamase-masea” of the Ammatoan. Kamase-masea is, in short, referred to live a simple life. The Ammatoans’ kinship system urged the members of its villagers to respect the forest well. Greed and extravagance in treating the forest would receive punishments, as set by the traditional rules, which is known as *Pasang-Ri Kajang*.

Abdullah, Cangara, Tang, and Hasanuddin (2014) elaborated the communication aspects of the traditional community in Kajang, Sulawesi. They found that the hierarchical communication was effectively deliberated by the village headman to the members. Village matters including forest management and preservation received the utmost importance in the village life. Faisal (2015) provided discussions on the significance of the traditional leadership values in Kajang to ensure that villagers adhere to the community’s rules.

Fatchan (2016) explained the unique traditional mores practised by the Ammatoans, particularly in managing the forest by the villagers from the District Bulukumba. Furthermore, Istiawati (2016) formulated a link between the the Ammatoan’s local values in developing particular characters towards forest conservation through education for young people in Indonesia. Surtikanti, Syulasma and Ramdhani (2017) further enhanced the importance of traditional, local wisdom among the Ammatoans. Wijaya (2018) elaborated the importance of values embedded inside *Pasang-Ri-Kajang* in providing guides towards environmental care.

The source of literatures on the Ammatoans of Kajang, Sulawesi were still limited in comparison to the Arabs’ al-Hima chieftaincy system.

RIVERBEDS AND RANGELAND RESERVATION AMONG THE ARABS

Al-Hima is a reserved pasture, which originates from the Arabic word means “protected place” or “unviolated area” (Gari, 2006). The practice to protect certain areas has existed, to be exact since 1,441 years ago in the Arabian Peninsula. Al-Hima during the pre-Islamic times restricted private zones which are strictly controlled by powerful chieftains. But, upon the arrival of Islam in the Middle East, its scope has been transformed by Prophet Muhammad SAW whereby public entrance is allowed seasonally. The protection decree by the Prophet SAW is consistent with the Qur’anic verses that the universe as a whole is governed by the principles of unity, balance, and congruence. It was characterized by a harmonious and balanced proportion with equal beauty, which are the characteristics of the Divine wisdom (Qur’an 14:19–20; 46:3; 15:85–86). Allah mentioned in various Qur’anic verses:

“The servants of God are they who walk gently on earth (25:63)”; *“It is He Who hath made You (His) agents, inheritors of the Earth (6:165)”*; *“Do no mischief on the earth, after it hath been set in order(7:56)”*; *“And the earth We have spread out (like a carpet), set thereon mountains firm and immovable, and produced therein all kinds of things in due balance(15:19)”*.

Makkah was already professed as al-Hima by Prophet Ibrahim AS earlier of prophethood times, which later had witnessed the pronouncement of Madinah as the second *haram* land (or prohibited area) in the 7th Century by the declaration of the Prophet Muhammad SAW. These two holiest Islamic cities were made inviolable sanctuaries whereby hunting and destructing of animals and plants are not allowed (al-haram) (<http://muslimheritage.com/article/ecology-muslim-heritage-history-hima-conservation-system#ftn17>).

The times after Prophet Ibrahim AS through the time of Prophet Muhammad SAW had witnessed the continuation of practicing al-Hima as a customary land management system, which has been implemented in the Arab countries such as Saudi Arabia, Lebanon, Tanzania, Jordan, Syria, etc (Abi-Habib, 2001). As Islam expanded, so did the concept of al-Hima. Though known by different names in different parts of the Muslim world, al-Hima remained consistent in its philosophy, that is to entrust the preservation of the land to local people, for the sake of the people themselves and the environment, within the framework of Islamic law (*Shari’ah*) (Adi Setia, 2009).

The restriction of land use predates Islam when access to an area was forbidden by a powerful chieftains or group owners for private uses. With the rise of religious

values and practices in Islam, the Prophet Muhammad SAW transformed this reserved compounds into permanently or seasonally natural areas for the public good. Eventually, it became the community-based natural resource management and conservation system, which seeks to protect land areas by encouraging local participation that integrates social and environmental priorities.

Al-Hima nature management has been very strict. It is one possible approach to ensure common welfare and ecosystem sustainability (Abi-Habib, 2001). It was proven to beneficial for managing the rangeland. As the practice, grazing is prohibited except in the time and place determined to feed the livestock; cutting of trees are prohibited except during emergency times; managing the rangeland within which grassing and cutting are allowed on certain times to ensure regeneration of the land; keeping land areas for bee-keeping; reserving lands for the conservation of camels and horses; as well as preserving water retention areas (Kilani, Serhal & Llewellyn, 2007).

A very prominent excerpt of a scholarly work by Nomanul Haq (2003; 23) nicely stated about Al-Hima system of conservation in Islam:

Early in the seventh century, soon after Muslims established themselves in what is now the holy city of Madinah (formerly Yathrib), the Prophet Muhammad surveyed the natural resources in the region—the wadis (riverbeds); the rich, black volcanic soil; the high rangelands—and decreed that they be preserved and set aside as a hima, an Arabic term meaning “protected place.” “Verily Abraham declared Makkah a sanctuary and I declare al-Madinah, that which lies between its two lava flows, to be a sanctuary; its trees shall not be cut and its game shall not be hunted,” he told his followers. Considered by some to be the world’s oldest conservation system, the hima was not unknown to the nomadic tribes of Muhammad’s day. Ruthless or self-serving tribal chieftains had used himas for centuries for their own enrichment, or to oppress locals by cutting them off from resources. But the socially conscious Prophet of Islam transformed the hima from a private enclave into a public asset in which all community members had a share and a stake, in accordance with their duty as stewards (khalifa) of God’s natural world. “Muslims have a common share in three [things],” the Prophet declared, “grass, fire and water.” With one eye to this Islamic past, and another to the environmental challenges of the present, some Middle Eastern conservationists and environmental planners are looking to the ancient model of the hima to address the modern problem of preserving threatened habitat throughout the region. Their means and objectives are

essentially no different from those of the Prophet: to help rural communities protect natural areas such as woodlands, grasslands and wetlands from over-exploitation, in the interest of biodiversity and their own economic well-being.

According to the advocator and authority of al-Hima, Othman Abd ar-Rahman Llewellyn, an influential figure at the Saudi National Commission for Wildlife Conservation and Development, the Prophet Muhammad SAW marked parameters that transformed al-Hima into one of the essential instruments of conservation in Islamic law since 1,441 years ago (Llewellyn, 1991). Al-Hima is the most widespread and long-standing indigenous, traditional protected-area in the Middle East, and perhaps on Earth (Adi Setia, 2009). But with the emergence of the post-colonial modern Muslim states, with their complex bureaucracies and centralized governments, the public lands of al-Himas were later submerged by each nation-controlled boundaries.

Al-Hima is a meant-to-be action by people due to water scarcity. They needed to establish a functioning management system to sustain the land use patterns for a long-term survival (Llewellyn, 2003). As a current functionality, the said countries have modernized the system under the abbreviated name known as HIMA (the Human Integrated Management Approach). It emphasizes the effective roles of humans and their land activities within the principle of conservation system (Irini, Huab, Norazlina & Norha, 2013).

The participation and active involvement of the local population in Himas represent the main difference to nature reserves, which usually do not allow people to live in and from the resources within the reserve. The same situation is seen among the Ammatoans in Kajang, Sulawesi. Both concepts conceptualize unyielding connection between the community and the land. It is a symbiosis of nature and culture. This means there is a clear interdependency of ecological systems, where each one is in need of and sustained by the other.

THE INDIGENOUS FAITH SYSTEM AMONG AMMATOANS

The Ammatoans believe in *Pasang Ri-Kajang* in guiding their everyday lives. From its local dialect, *Pasang* refers to “message” *Ri* means “at”, while *Kajang* is the location of the place. As the handbook, *Pasang Ri-Kajang* provides messages as mandated from the creator to the indigenous people of Kajang.

This kinship mindfulness of the Ammatoans relies heavily on having a spiritually strong leader, who is known as “Ammatoa”. She-he is a genderless leader. The core requirements to be an Ammatoa are: being the descendant of the previous leader and

implementing the teaching of *Pasang Ri-Kajang*. The Ammatoa must protect, guide, arbitrate and finally have the ultimate decision in stipulating the indigenous culture. However, the most significant role of an Ammatoa is to be the mediator between her-his indigenous community and *To Rie’ A’ra’na* (God). As the leader, the Ammatoa has a considerable power within the society. She-he has a special house inside a special forest section in Kajang known as *Ilalang Embayya*. No one else has such accommodation.

The *Ilalang Embayya* is identified as the sacred forest section where the indigenous community is prohibited to disturb the forest such as tree cutting and animal slaughtering, while the *Pantarang Embayya* is recognized as the section in which the residents are allowed to make use of the forest (Disnawati, 2013; Dassir, 2008). It is estimated that *Ilalang Embayya* is a large forest section of around 331 hectares (Faisal, 2015).

Ilalang Embayya and *Pantarang Embayya* are separated by a distinctive entryway. Persons who are from *Pantarang Embayya* and want to enter *Ilalang Embayya* must pass through a special border, which is identified by a wooden hut. Upon arrival, they are welcomed and briefed by a person-in-charge on the hut before permitting to enter. Figure 1 shows the entryway through the special hut.

Figure 1. The entryway to reach *Ilalang Embayya*



Image credit: dyahnuringtiyas.wordpress.com

The hut provides a symbolic meaning which indicates the special attention was given to the preservation of the forest. The details of the briefing are established from the sacred wisdom deriving from *Pasang Ri Kajang*.

The Functionality of Pasang Ri-Kajang for Forest Preservation

Pasang Ri Kajang is a sacred handbook that values the existence and preservation of the forest (Istiawati, 2016). It emphasizes the significant meaning of forest because when a forest is damaged, consequently, life will become risky. Taking plants, trees and animals from the forest was a taboo (Dassir, 2008), unless with the permission.

Pasang Ri-Kajang also regulates the design of the residential settlement. It controls the built-up, design and direction of human houses. In particular, the house’s pattern should not face the forest. Simply it is to avoid the desire of people to cut the tree, as the forest was extremely dense and have a daunting appearance (Hafid, 2013; Abdullah et al., 2014). Besides, the house built-up is quite different from the common pattern. Almost all house designs in Kajang are identical. It is made of wood, and interestingly, the kitchen is in front of the house while the living area situated at the back (Hafid, 2013). This is to signify a warm welcome of the house owners for their guests through food festivities.

Among the detailed teachings of *Pasang Ri-Kajang* is summarized in the following points:

No.	<i>Pasang-Pasang</i>	Meanings
1.	<i>Jagai lollongbonenakammayya langika siangangrupa taua siangang boronga</i>	Keeping the earth and its contents (sky, people, and forest)
2.	<i>Nikasipalliangngi manrakia borong ammanra’-</i>	Prohibiting the destroy of the forest
3.	<i>Anjo boronga iya kontaki bosiya nasaba konre mae pangairangnga iaminjo boronga nikua pangairang</i>	Forest is the source of water
4.	<i>Punna kajariborongnga, rangnga nitabbangngi nunipappi</i>	The wood in the forest should not be cut down, because the action would decrease the rain accumulation and thus the spring will disappear (dry up).
5.	<i>Narie’ kaloro battu riborongnga, narie’ timbusu battu rijakua na battu ri kalelengnga</i>	The existence of the river and water spring is from the forest,
6.	<i>Borongnga pangallui nitallasi, erea battu ri kaloro lupayya</i>	Forests need to be conserved because water comes from small rivers

7.	<i>Iyamintu akkiyo bosi anggenna erea nipake a'lamung pare, ba'do appa'rie' timbusia Anjo</i>	Forests bring rainwater that can be used to plant rice, corn, etc.
8.	<i>Tugasa'na Ammatoa nolarangngi annabbang kaju ri borongnga</i>	An Ammatoa community must prohibit logging in the forest
9.	<i>Iyaminjo nikua ada'tana Iyaminjo boronga kunne pusaka Talakullei nisambei kajua, iyato' minjo kaju timboa</i>	Law in Ammatoa community applies that the forest is the community's heirloom, in which woods have to grow and they should not be replaced.
10.	<i>Talakullei nitambai nanikurangi borong karama, nilarangngi tauwa a'lamung-lamung riborongnga, nasaba se're hattu larie' tau angngakui bate lamunna</i>	Prohibition to change other types of wood in the customary forests, whereby woods grows naturally, and thus cannot be added, reduced, and planted to avoid disputes over plantation rights.

Source: (Surtikanti et al., 2017)

Pasang Ri-Kajang significantly emphasizes the preservation of the forest and also reminds the society members about the reward they may receive in treating the forest. This can be identified from the elements in which consisted of the beneficial and detrimental of the forest.

The first *Pasang Ri-Kajang* shows that nature consists of three components which are the above (sky); surface (earth); and below (sea). They are interconnected natural elements of our universe. If one of them is destroyed then the other component also disturbed. From the point, one should understand the role of humans to preserve nature and all its elements since they cannot be separated from the environment (Dassir, 2008; Wijaya, 2018).

The second, third and fourth of *Pasang Ri-Kajang* state that humans are prohibited to cut plants and trees excessively from the forest as it can dry out water sources during the drought season. If it is committed, they will face difficulties, not only insufficient water but also may lead to natural disasters like floods and land erosion, (Wijaya, 2018).

The fifth, sixth and seventh have similarity in their meanings. They emphasize the functions of trees as water absorbance, thus forest is the source of water. It is said that the thick forest would probably result in water springs to flow consistently to human plantations such as rice fields, corn, etc. Their awareness of the forest as the

source of water leads to treating water with high respect – destroying forest associates to risking life (Wijaya, 2018).

The eighth is to demand the high responsibility of Ammatoa – the tribe’s leader – to preserve the forest; not only to the locals but also to foreign people/tourists. It can be said that Ammatoa is a powerful figure in this community (Wijaya, 2018).

The ninth and tenth of *Pasang Ri-Kajang* underlines the value of the forest as a natural heirloom, and to be protected by the Ammatoa. As the community’s heirloom, it stresses on the prevention to change forest area such as planting a new tree, particularly in *Ilalang Embayya*, as to avoid individual entitlement (Istiawati, 2016).

Kinship Mindfulness among the Ammatoans

Mindfulness is defined as a concept which embodies the awareness of human thoughts, feelings, bodily sensations, and surrounding environment, through a gentle, nurturing lens moment-by-moment (Koszycki, Raab, Aldosary & Bradwejn, 2010). According to Jon Kabat Zinn (2019), mindfulness consists of three axioms: intention, attention and attitude. This concept seems to be compatible with the “kinship mindfulness” among the Ammatoa community. It also has the purpose/intention, attention and attitude to the environment. This concept strongly affects each other.

The “intention” in the concept of mindfulness is defined as the purpose of action (Koszycki et al., 2010). The Ammatoan intends to maintain the teaching *Pasang Ri-Kajang* which obligates members of the community to preserve the forest. The result of this belief is obvious. Forest surrounding Ammatoa community is being preserved in its pristine conditions for hundreds of years. As a result, forests in Kajang is sustained in comparing to forests of other areas.

The “attention” refers to being attentiveness to a condition or situation constantly. The idea of attention is “return to things themselves” (Koszycki et al., 2010). This idea emphasizes the impact of people’s activity in their lives. Attention, in the context Ammatoa community, is to have a high concern for preserving the forest as it is regarded as an indigenous communal asset.

The “attitude” has a very close relationship with the concept of attention. This is because the quality of attitude can be reflected in the quality of attention. It can be said that proper attention leads to a proper attitude (Koszycki et al., 2010). Due to being the avid sustainer to the forest, the Ammatoans are still able to reap the forest benefits, which almost nowhere to be found in other places anymore.

How to relate this contemporary yet traditional concept of "kinship mindful" among the Ammatoan with the concept of “al-Hima” among the Arabs?

RESEARCH REFLECTIONS AND DISCUSSIONS

To ensure the success of forest preservation in today’s scenario, one must utilize several implementation strategies. The strategies thus may consist kinship mindfulness and al-Hima. The birthplace of these concepts is different however they have functional similarity in treating nature.

This exceptionally antiquity Arabian nature conservancy plan is a communal nature preservation management for sustainable reasons. The genuine intention to protect the area is to guarantee the sustainability of public goods to fulfill the society needs (Kilani et al., 2007). Similarly, the so-called kinship mindfulness of the indigenous wisdom among the Ammatoans also serves the purpose. It is a new set of concepts concerning one’s intention, attention and attitude towards preserving forest and natural resources.

The teaching of *Pasang Ri-Kajang* is about practicing simplicity and avoiding excessiveness. This indigenous community put high concern in forest preservation to prevent forest degradation. The success is supported by its life principle which is "simplicity". They only used the forest when they need it (Hijang, 2005). Ammatoans acknowledge the forest's potential for economic reasons, but they give more emphasis to keep the forest natural in line with their life-principle (Disnawati, 2013). None of the *Pasang Ri-Kajang* guides teach them to be rich.

They believed that to live simple (*kamase-masea*) is one of the characteristics of having a better life after death. Interestingly, the concept of *kamase-mase* is manifested in their daily clothing style. They only wear black, as they believe black marks of simplicity.

Other examples of the life simplicity that consistently go well with nature preservation are reflected in the house design, tools and transportation routes. Their houses are identically made from the wood and its pole comes from a big and sturdy tree log. It is only planted deep into the earth. Besides that, to connect them with nature, they do not use sandals. For the transportation lane, they just clear the route enough for accessibility. The route should be enough for entering and exiting the village, particularly for walking and horse riding (Abdullah et al., 2014).

A similar story is originated from the other side of the continent i.e. Arabian Peninsula, which is consistent about life ethics to live simple. The symbiotic

connection of nature and peoples threatened since the Ottoman times (Llewellyn, 1991). The appearance of postcolonial, modern, bureaucratized nation-states and centralized governments in the Arab world (Llewellyn, 1991) had slowly engulfed the spirit of life simplicity laid by the Prophet Muhammad SAW.

This article found that the indigenous context of life simplicity is the core point shared by both concepts. The simplicity of life – Ammatoans and Arabs – may flourish kinship mindfulness for the goodness sake.

CONCLUSION

Pasang Ri-Kajang manifested by Ammatoans' kinship mindfulness is particularly consistent with al-Hima. As such, the local wisdom of ancient nature preservation practices are extremely relevant today. These indigenous contexts to conserve natures seem to be more in need now as too many natural destructions were committed by humans lately.

Reviving the Islamic past of al-Hima and stimulating the indigenous model of kinship mindfulness may address the modern problem of preserving human habitat, for the benefit of humans and others.

This study proves that having to live simple is the best ingredients for sustaining the nature. The Ammatoans through kinship mindfulness is an indigenous extended form of nature conservation system that is quite similar to the Arabs through al-Hima chieftaincy system. Advocating a concept of "kinship mindfulness" as an approach to deal with nature and other aspects of life is worth for further investigation. "Life simplicity" perhaps the best ingredient for many socio-ecological ills that are happening today.

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