Exploration of Plant Species in Traditional Ceremonies Kajang Tribe in Bulukumba Regency South Sulawesi 
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Abstract: Plant that is used in traditional ceremonies kajang tribe in Bulukumba regency is a symbol of the hopes from society containing two meanings, religious and adjust to the plants function.

The research method is descriptive, conducted in Tanah Towa village, Kajang Sub-district which aimed to determine species of the plants, parts of the plants, and the meaning of the plants in traditional ceremony. Informants consisted of indigenous leaders and community leaders who are aged over 50 years, while community leaders under the age of 50 years.

Data collection techniques are interview and documentation techniques while processing the data with qualitative descriptive analysis. The result of the research show that, species of plants that is used in traditional ceremony, there are 26 species were classified into 17 order, part of the plant that used are roots (radix), stems (caulis), leave (folium), flowers and fruit (flos and fructus).

Traditional ceremonies especially using plants are wedding ceremony, pregnancy, birth, funerals, new homes, agricultural, prolonged drought, pilgrimage to the tomb, and Ammatoa inauguration ceremony.

Keywords: traditional ceremony, kajang tribe, and species of plant

INTRODUCTION Kajang tribe is one of the tribes who lived hereditary in the hinterland of kajang sub-district, Bulukumba Regency, South Sulawesi. The area was
considered as the ancestral land and they named it, Tana Toa.

In Tana Toa Kajang tribe divided into two groups, namely Kajang Inside and Kajang Outside. Tribe of Kajang Outside live and stay in seven villages in Bulukumba, while Tribe of kajang Inside living only in Benteng hamlet, in the Benteng hamlet Kajang community carry out all the activities that are still related to traditional life and uphold to the ancestors teachings that always maintain the balance of life with nature (Anonymous,2008).

Kajang Tribe still defend traditional value with use Makassar language along with konjo dialect (Akib,2003) and keep the sanctity of Ammatoa leader or Indigenous leader. Ammatoa community have characteristics that are different from other social group not only from the attributes that they wear but the way they treat nature as well the very typical religious act.

Ethnobotany approach is intended to review the etnologi and botany terms, with this approach can be seen how the relation between the life of a community (ethnic) with plant resources that exist in the environment, people's attitudes or behavior to the plant in daily life. Community of Ammatoa assume that the environment should not be exploited but as a life companion in daily life, so that in the traditional ceremony was covering the whole life cycle starts in the womb or pregnancy, birth, childhood, teenager, adult, married into the death, Kajang community using the kinds of plants as a garnish or as a complement in ceremony that gives typical epitome.

All of this set by the mores that have been agreed by the ancestors and passed on to the generation this day. To find out the problems related with the use of plants in traditional ceremony Kajang Tribe, we conducted the exploration research of plants species used in traditional ceremonies Kajang tribe in Bulukumba regency. OBJECTIVE OF RESEARCH a. To determine the types of plants and the meaning contained within each plant species b.
To gain knowledge and conserve the plant species that used in traditional ceremonies.

**METHODS AND RESEARCH VARIABLE** This study was conducted in 7 hamlet/village and every hamlet consist of two people, Indigenous leader, people aged above 50 years old and under 50 years old. The method is descriptive. The variables are the type of plants that used in traditional ceremony in Kajang tribe.

Data collection technique are primary data collection is direct interview with respondent that have been assigned based on field observation, while the secondary data is study area, area, climatic condition and social condition that obtained from the archives. Data processing techniques include: plants that have been collected was photographed and described every kind of plants.

**RESULTS AND DISCUSSION** Tanah Towa village consist of 9 village, seven village is customary area led by Ammatoa. People house form uniformly magnitude and the direction. House with 16 masts, kale bola consist of three parts that separated by pappamuntulaor lattariolo (place for guests), lattatangga (where the host receiving guest) and tala-tala (bed woman).

Dasere (floor) made from bamboo tied to one another, roofed with palm leaf, kitchen and toilets located in lattariolo left from the door, location of the kitchen at the front intended that the guest know the host preparation, it is mean if kitchen was operating the guest will be treated and should not return, refusing a banquets causing the host offended and insulted.

Prohibition to build a new house with raw materials such as bricks, adint”pan dvi twaforddenbeu se dead person in the grave is flanked by the soil. Wearing black clothes, black colour on clothes is a form equality in all things, including similarity in simplicity, equality, similarity form of birth. This uniformity is intended to avoid mutual jealousy between them which can gain much advantage but destroy the forest.

Ammatoa main livelihood society is farming in the rice fields or field that they got from previous generation. They work without any modern agricultural system, they still uphold into traditional farming system with their own lifestyle of Ammato leadership. Another livelihood is to weave tope leleng (black fabric) and made a woven from pandaus leaf (pandanus sp) into the mat while kids cattle raising.

They use Makassar language along with konjo dialect, so it is very difficult to find people.
who can speak bahasa in the region. A) Nupital Table 1.Plants type used in traditional wedding ceremony No. Activity Plants used Parts Used Advantage Local names Binomial Family 1 Ceremony during bathing Kaluku Lohe' Cocosnucifera L. Citrus aurantifolia Swingle.

Arecaceae Rutaceae Fruit Fruit In order to make bride hair clean, lush and shiny As fragrances and symbol of happiness 2 Wedding day ceremony Pare Tabbu Kapasa Sapiri Indru Pao Sala ' Oryza sativa L. Saccharum officinarum L. Gossypium acuminatum Roxb. Aleurites mollucanaWilld. Arenga pinnata Becc. Mangifera indicaL Salacca edulis Reinw.

Poaceae Poaceae Malvaceae malpighiaceae Arecaceae Malvaceae Arecaceae Fruit Root to the stem Fruit Fruit Fruit Fruit So the food needs are fulfilled In order for the bride and groom get in abundance and continuous To burned along with the candlenut as room deodorizers To burned as room deodorizers Water to drink Just as erang-erang (tkeno e i home) Peace in the household (erang- erang) Rambutan Tinappasa Dingin- dingin Banda Lohe' Loka Nepehelium lappceum L Gendarusa vulgaris Ness. Kalanchoe pinnata Pers. Ananas comosus Merr.


Activity Plants used Parts Used Advantage Local names Binomial Family Osb. Musa paradisiaca L. musaceae Fruit As symbol of to be in abundance and continuous The wedding ceremony is only done one day at bride house, which was attended by society and family. In the bridal room put Kalanchoe pinnata leaf that symbolizes peaceful atmosphere for the bride and groom, candlenut and cotton burned as room freshener, while aren (sugar) water used as palm wine for drinking by people who attended. Plants used in wedding ceremonies ranging from the bride bathed until marriage.

Bathing process is done one week before the event takes place. Coconut was used to take Santan (coconut milk) and rubbed through the head bride with the aim to be clean and shiny hair. Lime juice mixed with bride bath water as fragrances and as symbol of happiness. Erang- erg’s pleny i oughttte iarmgo,rbut s, pineapple and sweet orange.

Jackfruit fruit has meaning about the eternal happiness and peace. While stalks segmented sugarcane fruit brought to the men so both of them always get in
abundance and remain sustainable or continuous. B. Pregnancy Ceremony Table 2: Plants Type Used in Pregnancy Ceremony NO Activity Plants used Parts used Advantage

<table>
<thead>
<tr>
<th>Local names</th>
<th>Binomial Family</th>
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<tbody>
<tr>
<td>Leko</td>
<td>Tinappasa</td>
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<tr>
<td>Cold food</td>
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<tr>
<td>Rappo</td>
<td>Katangka</td>
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<td>Pare</td>
<td>Loka Sala</td>
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<tr>
<td>Kaluku</td>
<td>Piper betle</td>
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<td>L. Gendarua</td>
<td>vulgaris Ness.</td>
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<tr>
<td>K. Kaluku</td>
<td>Loka Sala</td>
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<tr>
<td>Rappo</td>
<td>Katangka</td>
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<tr>
<td>Pare</td>
<td>Loka Sala</td>
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<tr>
<td>L. Gendarua</td>
<td>vulgaris Ness.</td>
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- Leaf
- Fruit
- Leaf Stalks and fruit
- Fruit
- Leaf
- Leaf

As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection So the children behave well from all sides So the children behave well So the children will 470 Proceeding of ICMSTEA 2016 : International Conference on Mathematics, Science, Technology, Education, and their Applications, Makassar, Indonesia, 3rd – 4th October 2016 Seven monthly ceremony was made during massaging conducted by sanro (midwife) then prepared various types of plants that are used as pandingi then do the reading prayers to God for protection. As a gratitude to sanro, given 4 tie rice, 4 tie coconuts and 4 comb bananas. C.

Children Birth Ceremony Table 3. Plants Type Used on Children Birth No. Activity Plants used Parts used Advantage Local names Binomial Family 1 2 Birth ceremony a.Born Birth Ceremony a.Tompolo (Ceremony at 7th day after children birth) b.Kalomba (Salvation) c.

<table>
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<th>Binomial Family</th>
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<tbody>
<tr>
<td>Leko</td>
<td>Tinappasa</td>
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<tr>
<td>Loko Banda</td>
<td>Pandan Leko</td>
</tr>
<tr>
<td>Cocos</td>
<td>nucifera L.</td>
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<tr>
<td>Musa</td>
<td>paradisiaca L.</td>
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<tr>
<td>Oryza</td>
<td>sativa L.</td>
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<tr>
<td>Areca</td>
<td>catehcu L.</td>
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<tr>
<td>Piper</td>
<td>betle L.</td>
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<tr>
<td>L. Cocos</td>
<td>nucifera L.</td>
</tr>
<tr>
<td>Musa</td>
<td>paradisiaca L.</td>
</tr>
<tr>
<td>Ananas</td>
<td>comosus Merr.</td>
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</tbody>
</table>
| Pandanus    | amaryllifolius Roxb. Piper betle L. Arecaceae musaceae Poaceae Arecaceae Piperaceae Arecaceae musaceae Bromeliaceae Piperaceae Acanthaceae Leaf Leaf Stalk & Fruit Fruit Leaf Fruit Leaf

As the base when a new child is born As the base when a new child is born So the child behave well So the child do not get sick So the child do not get sick So the children are not sick (head boils) To be successful children and have a continuous luck In order for the child later are not easily get sick and succeed In order for the child later are not easily get sick and succeed Pao Mangifera indica L.

Ceremony at birth (day 7) Tompolo done as a sign of gratitude, which sanro (shaman) chewing betel and areca leaves then placed on the child's head in order to not easily get sick. Kalomba ceremony (salvation) used coconuts, pineapples and mangoes only as symbol that children do not get sick easily and the use of bananas intended that children are successful and have a continuous luck while pandan leaves are struck on the feet of children with hope that children remain well-behaved D.

Funerals New House Ceremony Table 4. Plants Type Used in Up Home Ceremony Activity Plants used Parts used Advantage Local names Binomial Family Funerals New House Ceremony Leko ' Dingin- dingin Rappo Tinappasa Katangka Loka Kaluku Siri ' Pare ' Sapiri Kapasa Nipa ' Parring Piper betle L. Kalanchoe pinnata Pers. Areca catechu L. Gendarusa vulgaris Ness. Polyscias fruticosa Harms. Musa paradisiaca L. Cocos nucifera L. Cordyline fruticosa A.Chev Oryza sativa L. Aleurites mollucana Willd. Gossypium acuminatum Roxb. Nypa fruticans Wormb. Dendrocalamus Piperaceae Crassulaceae Arecaceae Acanthaceae Araliaceae musaceae Arecaceae Liliaceae Poaceae malpighiaceae Malvaceae Arecaceae Poaceae Leaf Leaf Fruit Leaf Leaf Fruit Leaf Leaf Fruit Stalks and fruit Fruit Fruit Leaf rod As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As pandingi, to pray and ask for God's protection As
Plants that are used as coolants in up home ceremonial are betel, areca, Kalanchoe pinnata, gandarusa anasinglan chanwichais o yeranafor God's oti ese plants are tied together with a carriage and coconut leaves hung on the center pole of the house. E. Prolonged Drought Ceremony Table 5. Plants type used in prolonged drought ceremony Activity Plants used Parts Used Advantage Local names Binomial Family Prolonged drought ceremony Leko ' Dingin- dingin Rappo Tinappasa Katangka Loka Indru Piper betle L. Kalanchoe pinnata Pers. Areca cathecu L. Gendarusa vulgaris Ness. Polyscias fruticosa Harms.

Musa paradisiaca L. Arenga pinnata Becc. Piperaceae Crassulaceae Arecaceae Acanthaceae Araliaceae musaceae Araceae Leaf Leaf Fruit Leaf Leaf Fruit Fruit As pandingingi, to pray and ask for God's protection As pandingingi, to pray and ask for God's protection As pandingingi, to pray and ask for God's protection As pandingingi, to pray and ask for God's protection As pandingingi, to pray and ask for God's protection As pandingingi, to pray and ask for God's protection As pandingingi, to pray and ask for God's protection As pandingingi, to pray and ask for God's protection As pandingingi, to pray and ask for God's protection As pandingingi, to pray and ask for God's protection As pandingingi, to pray and ask for God's protection As pandingingi, to pray and ask for God's protection As pandingingi, to pray and ask for God's protection As pandingingi, to pray and ask for God's protection As pandingingi, to pray and ask for God's protection. The water is to be drunk by the people who attended Prolonged drought ceremony using pandingingi plants where aren (sugar) water served to the people present at the ceremony, the plants used in the ceremony are: betel, areca, gendarusa, 474 Proceedings of ICMSTEA 2016 : International Conference on Mathematics, Science, Technology, Education, and their Applications, Makassar, Indonesia, 3rd – 4th October 2016 kalanchoe pinnata whchas o as d sked precton(TRi 'ña which led by Ammatoa and held massively as an official event and located in Tombolo forest. F.

Offerings Ceremony to the ancestors Table 6: Types of plants that are used in offerings ceremony to the ancestors Activity Plants used Parts used Advantage Local names Binomial Family Offerings Ceremony to the ancestors Leko ' Rappo Bonte Nan Piper betle L. Areca cathecu L. Cucumis sativus L. Artocarpus heterophylla Lamk. Piperaceae Arecaceae Cucurbitaceae Moraceae Leaf Fruit Fruit Fruit As pandingingi, to pray and ask
for God's protection As pandingingi, to pray and ask for God's protection To be eaten by the people To be eaten by the people Ten species of plants used in ancestors ceremonies led by Ammatoa and attended by indigenous leader.


That ceremony is held three or seven years after the indigenous leader considered virtuous in daily life aged 40 or older. Plants used as pandingingini to ask for prayer and protection of God are betel leaf, areca leaf, java tea, kalanchoe. Areca leaves are used made baskets or mats as many as 500 pieces.

It is to seek blessings and inaugurate piety and intelligence of indigenous leader for doing blessingness over the world. After ceremony is finish, they will be given the title Puta (for man) and Jaja (for woman). CONCLUSION 1. Plant species used in traditional ceremonies at Tanah Toa consists of 26 species and 17 Family 2.

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