

Reflection of the Pasang Ri Kajang in Settlements Traditional Communities Kajang Bulukumba Regency

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ABSTRACT

The Kajang indigenous people believe in pasang. Pasang are conveyed orally from generation to generation, and are considered a source of law to regulate all aspects of people's lives to interact with God, fellow humans, and humans with nature. This is reflected in everyday life starting from the religious, social, cultural, and environmental systems that serve as the basis for the principles of community life. The reflection of trust in pasang is reflected in the arrangement of settlements, forests, and areas. Belief in pasang then becomes the ideology of the community that plays a role in determining sacred and profane orientation. These provisions are guidelines that must be followed by the community. The location of the site and its hierarchical relationship with settlements is based on a number of rules that exist in the community. The purpose of this research is to be able to describe the forms of cultural markers that reflect pasang values in settlements in the Kajang customary area based on the current system of living communities, and to explain the factors that cause pasang values to persist to this day. The method used is library data collection, field data collection through observation and surveys, as well as data processing by identifying, classifying, and analyzing, carried out to interpret the data that has been collected, descriptions are carried out based on each classification to conclude the observed symptoms and explain them. in cultural and social systems.

Keywords: *Kajang, Pasang, Trust, Settlement, Site.*

1. INTRODUCTION

In Indonesia, there are still ethnic groups with beliefs and oral traditions that are intertwined with customs. Beliefs and oral traditions are sourced from the views of life they get from their ancestors. This view of life is considered a true religion and belief. The Alliance of Indigenous Peoples of the Archipelago defines indigenous peoples as communities that have hereditary ancestral origins that live in certain geographic areas, and have distinctive value, ideological, economic, political, cultural, and social systems. The Kajang community is one of the indigenous communities in Bulukumba Regency, South Sulawesi Province, Indonesia. Located at the astronomical point 52°-540' latitude and 119° 58" with 120° 28' east longitude. Some of these people, are people with the Konjo dialect with language characteristics that tend to be identified as Proto Makassar (Palengkahu et al, 1977). Most of the people in Kajang work in the agricultural sector (farmers) and maritime (farmers and fishermen), and still maintain the customs that have been abandoned by

many other Bugis-Makassarese people. As an indigenous people, the Kajang area is considered as an area that has a certain geography, and has a system of values, ideology, economy, political, cultural, and social characteristics. Kajang as an area has been chosen by the community since ancient times as a place to live and carry out activities.

The Kajang indigenous people believe in the truth of the *pasang*. They consider that in *pasang* there are values as a guide for the actions they do, and as a source of order in their lives. The main values in *pasang* are honesty, patience, consistency, firmness, and tolerance. These values must be owned by the Kajang indigenous people. The Kajang indigenous people are required to obey the *pasang*. They believe that if they break the *pasang*, bad luck or bad things will happen in their life. In the arrangement of settlements, it is not only related to the physical aspect, but the human aspect is also an influential factor in space. Trust in *pasang ri Kajang* with the aim of spatial planning is done through the arrangement and use of space. In the *pasang*, the Kajang

indigenous people align themselves with the environment and nature. In *pasang* it says "*mingka nu panraki borongnga, nu panraki kalennu*" which means "if you destroy the forest, you destroy yourself". The Kajang indigenous people regard *pasang* as an ideology. This ideology appears in determining the sacred and profane orientations. These provisions are guidelines that must be followed by the community. The position of archaeological sites and their hierarchical relationship with the environment and settlements is based on a number of rules that exist in society. The concept of cosmology that lives in society lies behind the location of settlements and the arrangement of settlements. The existence of a dualistic concept embraced by the community, namely the sacred-profane concept greatly determines the pattern of community settlements today.



Figure 1 Bulukumba Regency Map and Kajang District (2016).

2. LITERATURE REVIEW

Basically settlements are determined by the environment, economy, and technology, according to human needs, but factors related to religion are always related, and cannot be separated from each other, in fact they are often related, namely: 1). A geometric rule associated with religion and cosmology, and 2). A rule relating to social relations (Catanese and James C. Snyder, 1986). In traditional settlements, the two rules are seen to be together, so another important purpose of religious rules is to lay down, strengthen, and suppress social rules. The elements that are planned in the settlements not only reflect but also strengthen social rules.

Sutrisno and Hendar Putranto say that people's lives are framed by four systems, namely: 1). Organic system, 2). Psychological system, 3). Social system, and 5). Cultural system. In cultural systems there is mutual communication and coordination of their actions, in part by maintaining role expectations. Value is something that is considered valuable by a person or group of people and is used as a reference for action or a direction of life (Sutrisno and Hendar Putranto, 2005). Cultural value systems are ideas that conceptualize the most valuable things in people's lives (Akib, 2008).

Therefore, the value system of human culture serves as the highest guideline for human behavior. In society, each human being regulates his habits (customs) and behavior patterns. Habits that have been socially accepted, eventually become a norm (rules), and on top of these norms there are values that are respected together and their nature. These norms and values pass from the current generation to what is accustomed to abstract from social heritage, guided by established norms and values. This shows that the cultural system is the most influential on humans and determines society.

Settlements are the result of human ideas and actions. Settlements are designed in such a way that they describe specific human decisions, choices and ways of doing things. Certain values, norms, criteria, and assumptions are used in making choices, which are often expressed in the form of an ideal schema. Thus, the culture will involve a group of people who have values and beliefs, as well as a view in realizing ideals (Rapoport, 1986). Traditional settlements are a manifestation of the socio-cultural values of the community that are closely related to the socio-cultural of their inhabitants, which in the process of their preparation use the basis of traditional norms (Rapoport, 1969). Architecture and space is not only a reflection of physical elements such as climatic conditions, materials or technology, but also a manifestation of the cultural system. The spatial arrangement of settlements and the form of buildings developed through a long process. The existence of inheritance that is wrong and does not leave a trace, sometimes leads to erroneous interpretations. According to Prijotomo (2006), the traditional society of the archipelago is an oral society without writing, so to understand the concepts of abstract thought patterns, beliefs, culture, customs, climate, environment, it should be observed very carefully.

The settlement pattern basically includes an attempt to describe several things, namely:

1. The nature of one or several types of housing,
2. Spatial arrangement of residential types in relation to one another in a community or village,
3. The relationship between the types of residential houses with other architectural buildings,
4. The layout or overall pattern of the village (community), and
5. Spatial relations between villages or communities with one another in an area as large as possible (Vogt, 1956, Ahimsa, 1995).

The concept expressed by Vogt seems to give a narrow space limitation, because its operational emphasis is on the spatial arrangement of residential houses and village or community patterns. The social

and cultural aspects of the community are still not paid attention to, even though these aspects are very supportive of the study of settlement patterns. The study of settlement patterns includes cultural activities and social institutions that are distributed in a landscape. According to Rouse, settlement patterns include three systems, namely cultural, social, and environmental, all of which must be observed in reciprocal relationships (Rouse, 1972).

3. RESEARCH OBJECTIVES AND METHODS

This study aims to determine the form of settlements, and cultural forms that reflect the values of pasang. There are two sources of research data, namely secondary data obtained through library research, and primary data obtained from field research using observation and site surface survey techniques. In addition, interview techniques were also used with traditional stakeholders, government elements, and the community who were considered to know the problems in this study.

4. RESULTS AND DISCUSSION

Reflection of pasang values on Kajang indigenous people can be seen at:

4.1. Religion of the Kajang Indigenous People

The Kajang people call their religion a patuntung religion, which has distinctive characteristics, namely a religion without scriptures. The term patuntung comes from the word tuntungi, a Makassar word which when translated into Indonesian means "to seek the source of the truth" (to inquire into or to investigate the truth). His religious teachings are contained in pasang, here in after referred to as pasang ri Kajang. The forms of teaching are rhymes, taboos, incantations, folklore and mythology. Therefore, almost all the contents of the pasang are religious and sacred. Pasang are considered as a source of knowledge containing cultural values which are always referred to for guidance in individual and social behavior. The teachings of patuntung, including their pasang, are passed down and transmitted from generation to generation orally without being added or subtracted.

The people who live in the Kajang customary area still fully adhere to the pasang ri Kajang, practicing a very simple way of life by rejecting everything that smells of technology. According to them, technological objects can have a negative impact on life. Pasang ri Kajang teaches—if humans want to find the source of truth, then they must rely on three main pillars, namely respecting Turie A'Ra'na (God), the land given to them. Turie A'Ra'na, and ancestors (Rossler, 1990). Trust and

respect for Turie A'Ra'na is the most basic belief for the Kajang indigenous people. Kajang people, who do not obey the teachings of pasang, then there are two forms of sanctions that can be applied, namely social or horizontal sanctions, and sanctions that are sacred or vertical. The social or horizontal sanctions in their oral tradition are said to be: *Nipalulu ahunna, nipasolong dasere'na* (Meaning: the ashes are scattered, the bamboo braid used as the base of the house is washed away). The meaning of this expression is that someone who does not obey and obey the prevailing social rules, will be "expelled" or ostracized. While the sanction that is sacred or vertical, in pasang it says: *Naikko nu turi, naungko nu lombo banggi* (Meaning: If it rises it becomes "ape", and if it goes down it becomes "pig"). This sanction means that those who are meant by the patuntung teachings will wander because they are "rejected" by Tau Rie'a A'rana.

4.2. The Ideology of the Kajang Indigenous People

The Kajang people think that this world is full of power in every object that is considered to have certain magical powers. This belief then develops into a complex society, which concerns the existence of the upper, middle, lower world, and between the macro and the microcosm. The macrocosm is a view of the form and content of the real world in which humans live, while the microcosm is human life itself. The parallel between the macro and the microcosm will lead to safety and happiness, on the contrary, the misalignment between the living and the dead will lead to disaster (Duli, 2018).

The Kajang people believe that nature is not only inhabited by humans, but also supernatural spirits or other creatures that live freely without being tied to a certain place, for that several things are needed to maintain the balance of nature. Everything related to life and death, settlement arrangement and all other activities are very important in the beliefs that live in the Kajang community. Patuntung is considered a belief in ancestors. From the distribution of the types of artifacts found in the sites, it can be concluded that the settlements in Kajang, as one of the areas characterized by megalithic and Islamic traditions, are strongly influenced by this ancestral belief. The four cardinal directions (north---south---east---west) according to tidal beliefs, have their respective functions. The teachings of this tide are vertical and horizontal. The vertical relationship (human relationship with the worshiped character) consists of three characters, namely: 1). Worship of Tau Rie'a A'ra'na, 2). Subtle spirits, 3). You know Mario. Horizontal relationship (human relationship with nature---land and forest). This vertical and horizontal rule is a manifestation of their

view in viewing this life which consists of birth, life, worship, and death.

The division of the cosmos based on the upper realm---the sky, the middle world---the land where humans are located, the underworld---the ocean. The upper realm is personified with men, the lower realms are personified with women, while the middle realm is the meeting of the two realms as the personification of worldly life---natural balance, balance of norms, and horizontal mobility, east--west balance, and north---south balance. The view of the Kajang community regarding the classification of the universe is based on a cosmological view. The east-west direction is associated with the phase of life starting from birth which is assumed by the sun rising in the east, and slowly moving up until it sinks to the western horizon. The movement of the sun is analogous to the movement of the cycle of human life from life in the world to the life of the spirit realm. The east-west circulation of the sun is symbolized as the cosmos (universe) which is the guide for humans in the world (microcosm). The east-west division also affects matters relating to death in this case if burial is carried out in the afternoon, and it is located in the west, while those relating to life are carried out in the east in the morning. The division of the cosmos, namely east-west, north-south, the upper-middle-lower world, becomes a guideline for the Kajang community in carrying out activities in their lives such as building houses, forms of settlements, and everything that is done in society, even humans cannot be separated from cosmology. itself so that it must be in harmony with the cosmology that is embraced.

The settlement arrangement is centered on the west of the sacred forest in a place called Tombolo' (a place in the form of a shell). Sacred forest contains a broad understanding in its relationship with ancestors (*Tau Rie'a A'ra'na*---the spirit of the ancestors---*tau mariolo*), as well as its relationship with humans (inauguration---consultation and others). -other). The forming elements of settlements are seen as microcosms and supporting elements such as the place of ceremony, or the tomb according to its position must be in the west and the things related to life are in the east. Mistakes in using the cardinal directions in a ceremony and mistakes in worshipping ancestral spirits can bring disaster to human life, especially the family concerned or their descendants. Disasters can be in the form of death, poverty, disease outbreaks, damaged crops and so on. All of these things are rewards that will be received if they do not heed the rules contained in the *pasang*.

For the Kajang people, almost all aspects of their lives guided by the *pasang* value system are related and contain rituals. In general, the types of ceremonies that are practiced can be divided into two major groups, namely the *dolle' lambua'* ceremony (related to joy ceremonies), and the *dolle' lasa'ra* ceremony (related to

mourning or death). The Kajang people's conception of the macrocosm consists of "three continents" namely placing the land flanked by two continents, namely: the upper continent---space/sky, the middle continent----land/forest, the lower continent----- ocean/water. Land and forest are "human nature" and other living things, while "space/sky" and "ocean/water" are the realms of mystery, unknown or secret. Forests as part of the land, qualitatively the same as the universe being the center of all their life activities, and are considered as the personification of the cosmos in a small form (microcosm). This cosmological view, classifies the universe based on the tidal view revealed by *Tau Rie'a A'Ra'na*.

4.3. Indigenous People's Settlements Kajang

As people who live in lowlands and highlands and still maintain the traditions of their ancestors, they have settlements as a place to gather and carry out daily activities with their fellow communities. The village pattern in Kajang can be said to have two patterns based on the division of its territory, namely the pattern of clustering close to each other, and the pattern of spreading by following village roads and some not, settlements are connected by village roads and hamlet roads as a means to carry out activities between villages, hamlets , and neighbors. It is interesting to observe, these villages have their own characteristics. This particularity is caused by the influence of the patuntung belief, namely placing sacred buildings both naturally and by man-made.

In terms of community stratification, Kajang is divided into two, namely the *kamase-masea* area (an area inhabited by the Kajang community who still adheres to tidal values and practices it strictly), and the *kuassayyya* area (an area that is not too strict about *pasang* practices. According to Akib: 1) . Rayangan Limba, 2). Ba'leang Tuli, 3). Laukang Doro, and 4). Rateang Sangkala are the traditional boundaries of the Kamase-masea area (Akib, 2003).

The *kamase-masea* area is very closed, better known to outsiders as "Kajang Dalam" and its leader is called Ammatoa. The term "Kajang Dalam" is intended for the Kajang people who still strictly follow the teachings and customs of their ancestors so that the authenticity of the traditional values and culture of the supporting community is still maintained, be it in terms of religion, social, culture, and ecology. The traditional area of *kamase-masea* consists of the villages of Batu Nilamung, Sapanang, Pattiroang, Malleleng, and Tanah Toa. These five villages are called the ilalang embayya area. The ilalang embayya area is further divided, namely, the rambangna i amma weed area, namely the fort hamlet in Tanah Toa Village. By regional hierarchy and "social status" Dusun Benteng as the Ilalang Rambangna I Amma area is the core area and is

considered a sacred area that still applies the law of *pasang ri Kajang*. The Kajang people who live in the Ilalang Rambangna I Amma area are the descendants of *tau kentarang* who live simply without being touched by modernization at all and still carry out the teachings of *pasang*. In the *kamase-masea* area, several taboo prohibitions are applied to outsiders, for example, there are areas that are considered as forbidden lands which prohibit goods from outside to be used inside the prohibited land areas, it is not allowed to wear light colored clothes, not allowed to take pictures, not allowed to talk when passing through customary forest. There are no boundaries such as stakes, which indicate the boundaries of the prohibited land, only the Kajang people who are customary holders who know the natural boundaries of the prohibited land.

In the regional hierarchy, the *kamase-masea* area, Dusun Benteng, Tanah Toa Village is the first area and is a sacred area. The *kamase-masea* area, which is outside the Benteng Hamlet, Tanah Toa Village, is the second area and is a semi-sacred area. The *kamase-masea* settlement in the first area leads to a height facing west with a group pattern. This is closely related to the *patuntung* belief they profess. Number of permanent settlements, In *pasang* it is stated: *Addalle mae ri bulu'a, anre'na haji punna addalle mae ri alluka* (facing the mountain, not good when dealing with the valley).

According to *pasang* of placements like this, it means that the sustenance that comes from *Tau Rie'a A'Ra'na* can be received directly without "stopping" in other places which can cause the sustenance to be "polluted", impure or unlawful. Settlements in the *kamase-masea* area the second starts rarely which follows the direction of elevation and faces west. The pattern of settlements is elongated or in a row next to the road. The application of the *pasang* began to decrease, began to accept modernization, and coexisted with the settlements of the general public. The *kuassayya* area as the third region is a profane area, better known to outsiders as "Kajang Luar" consisting of the villages of Mattoanging, Lembang, Lembang Lohe, Tambangan, Lembanna, Possi Tanah, Bontorannu. The villages in the *kuassayya* area have developed in line with the increase in the population of Kajang, accepting modernization, the application of the teachings of pairs is starting to decrease. Settlements in the *kuassayya* area mostly follow the flow of the river or are set up along roads or facing each other, in a spreading pattern.

The division of the area into: the *kamase-masea* area consists of 1) sacred area, 2) semi-sacred. And the *kuassayya* area as 3) profane area. These three areas are related to each other both kinship and cosmologically. The *kamase-masea* area outside Dusun Benteng became semi-sacred and *kuassayya* became

profane due to two reasons, namely: 1) moving out of their own volition due to their inability to live under the strict customary rules in the core area (Dusun Benteng), 2). Violating adat and being sentenced to be exiled from the core area but still in the *kamase-masea* area, and leaving the *kuassayya* area, depending on the level of the wrongdoing. After the sentence is completed, the Kajang can return to their original village, but no longer in the core area.

The Kajang people from the *kamase-masea* area and the profane *kuassayya* area are basically still related. This gives rise to something that can be called an orientation to the sacred *kamase-masea* area for those who still adhere to the *patuntung* belief, apply their teachings, and participate in socio-cultural activities according to the teachings that have been paired. The semi-sacred *kamase-masea* area and the profane *kuassayya* area were formed and survived to this day, because they have a strategic role for indigenous defense. The outside culture that slowly entered the Kajang area could be rejected by the profane *kuassayya* area on the first layer, and the semi-sacred *kamase-masea* area on the second layer. The division of the Kajang area based on its function into three parts is oriented towards the sacred-profane, namely east and west. The direction of the west becomes *kiblat* because that is where there are core settlements that still apply the teachings of *pasang* in all their life activities.

4.4. Kajang Community House Architecture

The *kamase-masea* area and the *kuassayya* area have different settlement arrangements and house characteristics. The house is generally in the form of a house on stilts consisting of:

1. The upper part that functions as a storage place for food ingredients such as rice or corn, and objects of worship ceremonies,
2. The body of the house occupied by the owner, and
3. The lower part of the house that functions as a storage area for agricultural tools, a place for pounding rice, weaving or as a cattle pen.

Arrangement of house placement in the adjacent *kamase-masea* area and in groups based on closest kinship system, namely the nuclear family or *batih*. Each group consists of three houses bordered by a living fence (trees) or stone fence as a barrier between other groups of houses. All houses have the same shape, construction, spatial arrangement, and materials, so there are no visible signs of social stratification. The position of the house, generally facing west is related to the orientation of the *patuntung* belief that they believe in. *Patuntung* is believed to be between Mount Bawakaraeng and Mount Lompobattang. The front of the house is also related to the position of the customary

forest, where Bohe Amma (Ammatoa 1) came down to the world. The place is called *Pa'rasangang Iraja* or *Borong Iraja* (village or customary forest in the west) opposite of *Pa'rasangang Ilau* or *Borong Ilau* (village or customary forest in the east) where the *kuassayya* area is located.

In the *kamase-masea* area, the house is considered a microcosm of the customary forest and a representation of nature, consisting of the upper world (sky), the world where humans live (nature), and the underworld (land). The spatial arrangement of the house is adjusted to the customary forest layout, the head of the house is aligned with logged forest (*borong tattakang*), the body of the house is aligned with limited production forest (*borong batassayya*), and the back of the house is aligned with sacred forest (*borong karamaka*). The division of the house into three rooms: the upper part (parabola), the middle part (kalebola), and the lower part of the house (siring) is also related to the cosmic division of the forest. The top of the tree (*raung kajuwa*), the middle of the tree (*poko' kaju*), and the forest canopy (*aka' kajuwa*).

The top of the house represents the world above (*boting langi'*) so that the place is considered very sacred, believed to be a place to store sacred objects that they have. Not just anyone is allowed to enter the room. The body of the house functions as a place for normal activities like on this earth. This space is full of life and social interaction, so it requires the division of functions and institutions to regulate it. The lower part of the house is used as a cage for pets and agricultural tools.

In the core area of *kamase-masea*, the pattern of settlements is clustered. And further away from the nucleus of the core area of *kamase-masea*, houses tend to follow the pattern of the *kuassayya* area as a result of social interaction and the existence of roads that provide new conveniences for life. The houses in the *kuassayya* area have an elongated pattern of settlements or lined up along the main road with the characteristics of the houses showing social stratification, the characteristics and shape of their houses are the same as those of the Bugis-Makassar tribe in general. The houses generally do not have a special front, so that no settlement group faces one of the cardinal directions and is based on a kinship system.

4.5. Forest Land Arrangement in the Region Indigenous People of Kajang

The conception of the Kajang people, especially the community that inhabits the *kamase-masea* area, regarding the macrocosm consists of "three continents" namely placing land and forest between two continents. The forest is the center of all their life activities, and is considered the personification of the cosmos in a small form (microcosm). This cosmological view, classifies

the universe based on the patuntung view derived by *Tau Rie'a A'Rana*. Nature, especially land, for adherents of patuntung belief is considered a "mother". According to patuntung belief, that is not accepted by *Tau Rie'a A'Rana* people who died without being buried. According to patuntung belief, *anre' kutarimai bate parekku punna ta naso'ri i butta* (I don't accept my creation unless it is united with the ground).

The people of Kajang consider land very important, so the symbol of their house depicts this position by planting a pole. The purpose of planting poles is to always have a relationship between humans and their "mother". They assume that in nature there are supernatural forces which if not treated properly, will cause disaster. According to Patuntung belief, if nature is angry with humans, it does not give advance warning. The earth and its contents were created to be used by humans. The Kajang people still cling to the teachings of their ancestors, which come from the patuntung teachings. The main teaching in patuntung belief is belief in *Tau Rie'a A'Rana* or God the Creator in the form of demands in behaving and interacting with fellow citizens.

According to the Kajang community, the forest is an ancestral heritage created by *Tau Rie'a A'Rana* from four elements, namely: fire (*pepe'*), water (*ere*), earth (*butta*), and air (*anging*). Forests have socio-cultural values, these values are reflected in the pattern of reciprocal relationships between the Kajang people and their environment. This pattern of relationships became the mandate of their ancestors to maintain forest sustainability. Destroying the forest is a big sin, because it breaks the commitment of the promise with *Tau Rie'a A'Rana*. According to them, the forest is a natural habitat in which the interaction of living things occurs. The position of the forest is the same as that of humans. According to patuntung belief, if you destroy the forest, it means destroying yourself. Forests are classified into three categories based on their function and position, namely: 1). Sacred forest (*borong karamaka*) is a forest that should not be used for any reason, because it is considered to have sacred values. The sacred forest is believed to be the abode of the ancestral spirits of the Kajang people, 2). Production forest (*borong batassayya*) is a forest whose contents can be used in a limited way for traditional ceremonies, and 3). Logging debt (*borong tattakang*) owned forest or forest whose management is handed over to the Kajang community, but is still controlled by the Kajang customary holders.

5. CONCLUSION

The people of Kajang still carry out the ceremony according to the *pasang*. The ceremony was held at *Borong Karamaka*, Bongkia at the Possi Tanah Site, and at the Anrong Guru Lagoppo Site, and several places in Kajang. The ceremonial media used in carrying out the

worship tradition at the three sites were identified as megalithic relics.

Belief in human life applies universally, and always gets special attention, especially for people who are far from the development of civilization. An example is the people who live in the Kajang area. The Kajang community upholds things that are immanent or beliefs that are believed to be passed down from generation to generation. In the *pasang* there is a patuntung belief as the background of their belief that they live side by side with Islamic teachings so that syncretism occurs. The development of Islam did not greatly affect their traditional customs and ceremonies.

Opinions about the origin and religion of the Kajang people can be interpreted that long before the Gowa and Bone Kingdoms with Islam as the royal religion, the Kajang people have known a belief namely worship of the "High" in this case realized as the object is the forest, patuntung belief in Pairs can be said to be the original beliefs of the Kajang people which are different from Islamic religious concepts. The definition of "highest" here is not limited to the forest, but also includes the hill in the east where the land position is located which serves as the place of inauguration and swearing in of Karaeng and Anrong Guru Lagoppo as a place of worship for the Kajang people who believe in patuntung belief. These forests and hills are the orientation in determining the relationship between the present world, the world of spirits, and the world of the ancestors.

The orientation of megalithic buildings and settlements in the *kamase-masea* area of Dusun Benteng is placed facing west, because the sacred forest is located west of Tanah Toa Village, and the west is considered the mecca. According to their beliefs, the west is the direction their ancestors came from and the sacred forest is the place where their ancestors came. In the *kuassayya* area. The orientation of megalithic artifacts is placed by facing east, according to them, the east is where the spirit world and the rulers of nature and ancestral spirits are located.

Settlements and residential houses as a unit are located at the bottom, namely in the real world which is addressed by the entire community. While the places of the ancestors are the intermediate world to achieve the perfection of human life, while the places of height are likened to the places of the "High" or the highest rulers. In principle, human life in the world is also influenced by these three things so that there is a balance physically and mentally. The elements of the material culture of the Kajang people which reflect the patuntung belief can be seen in the stone enclosure. Flat stone / altar, worship stone (dolmen), dakon stone, etched stone, standing stone (menhir), well, ground pocci. The description of the pattern of settlements, houses, and the arrangement of customary forests still continues the ancestral tradition to this day. Settlement as a land to build a house, apart

from functioning as a shelter, it also contains symbolic values that are believed and respected. Tradition has an element of worship of ancestors in the form of establishing ritual ceremonial places in the village/settlement layout as well as in residential houses which are always oriented towards the surrounding height. It can be assumed that this society still carries out traditions during the megalithic period.

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