

DLH and WALHI's Perception of the Local Wisdom Values of Pasang Ri Kajang as an Environmental Conservation Effort

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Abstract

Local wisdom-based environmental conservation is a strategic approach in responding to the global ecological crisis. This study aims to examine the perceptions of the Environmental Service (DLH) and the Indonesian Forum for the Environment (WALHI) of South Sulawesi Province towards conservation values in Pasang Ri Hidup Kajang, a customary law system of the Kajang indigenous people in South Sulawesi that is full of environmental conservation values. This study uses a qualitative approach with case study methods and phenomenological analysis. Data were collected through in-depth interviews, participant observation, and document studies, then analyzed using data reduction, thematic categorization, and source triangulation. The results of the study indicate that DLH views Pasang Ri Kajang as complementary local wisdom, but has not been systematically integrated into formal environmental policies due to the absence of national regulations. In contrast, WALHI appreciates the ecological values in Pasang Ri Kajang and encourages its integration into community-based environmental policies. These differences in perception are influenced by the value systems, institutional orientations, and communication approaches used by each institution. This study emphasizes the importance of cross-cultural in bridging the gap between bureaucratic approaches and local wisdom in conservation policy research. Integration of Pasang Ri Kajang values in environmental policies that are considered potential to strengthen participatory, sustainable, and contextual conservation. This research contributes to strengthening environmental and cultural communication studies, and opens up space for policy formulation that is more inclusive of local values.

I. Introduction

Environmental conservation is crucial in addressing the growing issue of ecosystem degradation and climate change (Rahmawati, 2025; Rahman, 2024). Based on a report from the United Nations Environment Programme (UNEP) 2023, more than 75% of the world's land has experienced ecological degradation, including forest conversion, degraded land, and water, air, and sea pollution (Jansen et al., 2024); (Wassie, 2020); (Anggraeni, 2023). In Indonesia, data from the Ministry of Environment and Forestry (KLHK) 2023 shows that the rate of deforestation reaches 104,000 hectares per year, which contributes to the loss of biodiversity and increasing ecological disasters, such as floods and landslides (Malau & Darhyati, 2021); (Lestari et al., 2024). In addition, uncontrolled exploitation of natural resources worsens the condition of the ecosystem to environmental change.

In addition, climate change is further exacerbating environmental degradation by increasing the frequency of natural disasters and extreme weather, *the Intergovernmental Panel on Climate Change* (IPCC) 2023 reported that the earth's temperature had reached 1.1°C and was heading towards an average global temperature increase of 2.8°C (Widiyani et al., 2023); (Gusty et al., 2024). Based on the commitments of countries in the *Nationally Determined Contributions* (NDC). This figure is almost double the target of 1.5°C stated in the *Paris Agreement*, which is considered the safe limit for global warming on Earth. This situation poses a significant threat to Indonesia, one of the countries most vulnerable to the climate crisis, particularly in terms of floods and extreme heat. During 2022, Indonesia experienced 3,544 disasters, around 90 percent of which were hydrometeorological disasters (Baroleh et al, 2023). According to the Meteorology, Climatology, and Geophysics Agency (BMKG), the trend of hydrometeorological disasters in Indonesia has increased over the past 40 years, and Bank Indonesia also analyzed that economic losses due to extreme weather reached more than IDR 100 trillion per year (Rahmawati et al., 2024).

Therefore, a strategy is necessary to address the escalating impacts of the climate crisis. The approach needed is not only based on policy and science, but it must also consider local social and cultural characteristics. *Pasang Ri Kajang*, or the customary law of the Kajang community in South Sulawesi, is one type of local wisdom that contributes to environmental conservation (Ichwan et al., 2021). *Pasang Ri Kajang* establishes strict guidelines on how humans should interact with nature, emphasizing the principles of "kamase-masea" (simplicity) and natural harmony (Herman & Takwim, 2022). The Kajang indigenous people believe that nature is a treasure that must be preserved for future generations, so they are prohibited from cutting down trees indiscriminately, destroying forests, or exploiting natural resources excessively. These rules are passed down orally from generation to generation and are integral to

the social system and identity of the Kajang community. Indigenous communities can maintain the sustainability of forests and ecosystems in their areas by maintaining Pasang Ri Kajang (Fadhel et al., 2021). This illustrates how customary law can contribute to sustainable environmental conservation.

This is where the importance of analyzing perceptions from different perspectives on the environment lies because various parties can align their understanding and interests in maintaining sustainable environmental sustainability. Through various perceptions of the environment, environmental policies can be adjusted to local beliefs, especially in communities that have environmental principles and customs rooted in their cultural heritage (Fatra, 2021). Perceptions in environmental policies facilitate the exchange of knowledge among stakeholders from different cultures, enabling them to understand and appreciate each other.

Perception from multiple perspectives also helps mitigate conflicts between local traditions and modern policies in natural resource management (Hartono et al., 2021). Many environmental policies are made from the bottom up using a technocratic approach, which often ignores the value systems of indigenous peoples (Lombardi, 2022; Nuari, 2022). As a result, there is resistance and non-compliance with regulations. The ecolinguistic approach, which emphasizes that local languages and cultures contain conservation ideas that can enrich global environmental conservation strategies, reinforces this. As a result, the perception between the DLH and WALHI extends beyond environmental policy to encompass a social transformation strategy that enables ecosystem sustainability through the integration of local wisdom and science.

The difference in perspective between the Environmental Service (DLH) as a government representative and the Indonesian Environmental Forum (WALHI) as an environmental advocacy organization in understanding and adopting the values of Pasang Ri Kajang is one of the factors that influences the effectiveness of conservation policies in the Kajang area, South Sulawesi. DLH tends to use a structural and regulatory approach, where environmental policies are designed based on national legal standards and modern policy instruments (Tollefson, 2021). In this case, the existence of customary laws such as Pasang Ri Kajang is often considered a supporting factor, but has not been fully integrated into the formulation of formal environmental policies. The government often faces challenges in incorporating this customary system into policy, especially due to differences in paradigms in natural resource management, which are more centralized (top-down) compared to customary systems based on community participation (bottom-up) (Komariah et al., 2021).

On the other hand, WALHI emphasizes an ecological and socio-participatory approach, which recognizes that local wisdom, such as Pasang Ri Kajang, plays an important role in maintaining the ecosystem's balance sustainably. WALHI views

indigenous peoples as the primary actors in environmental conservation and encourages the use of this customary legal system as part of the solution in managing natural resources. However, WALHI also faces challenges in building effective communication with the government so that these local values can be accommodated in more formal environmental policies. The difference in approach between DLH, which focuses on regulation, and WALHI, which prioritizes advocacy in addressing policy gaps, highlights the importance of examining how the perspectives of both parties can be made more inclusive and effective in conservation policy.

This research is relevant in harmonizing conservation policies with local wisdom, particularly in the case of Pasang Ri Kajang, which has been poorly accommodated in formal environmental regulations to date. By bridging the differences in perspective between DLH, WALHI, and indigenous communities, this research offers a solution to make conservation policies more inclusive, participatory, and community-based. The urgency of this research stems from the existing research gap in communication studies related to environmental conservation. Most studies focus on policy implementation or the role of indigenous communities, but not many have explored communication between policy actors. By filling this gap, this research can inform the development of more adaptive, sustainable, and respectful conservation policies that incorporate local wisdom.

II. Research Method

This study uses a qualitative approach with an institutional case study type, which aims to explore the perceptions of two institutions, namely the Environmental Service (DLH) and the Indonesian Environmental Forum (WALHI) of South Sulawesi Province, towards the local wisdom values of Pasang Ri Kajang. This study was not conducted in the Kajang customary area, but in South Sulawesi Province, so the main focus is on how non-customary actors interpret local values as references in the broader environmental conservation discourse. This study does not examine the Kajang indigenous community directly, but rather examines the interpretations and perceptions of policy and advocacy actors in South Sulawesi Province towards Pasang Ri Kajang as a symbol of ecological wisdom. This study also considers how these local values can be adopted, criticized, or integrated into formal environmental policies and discourses that apply in urban or administrative areas with different socio-cultural contexts.

This research was conducted in South Sulawesi Province, South Sulawesi. The subjects of the research were officials or technical staff from the South Sulawesi Provincial Environmental Agency who handle conservation and environmental

management issues, as well as activists and program managers from WALHI South Sulawesi located in Makassar and have insight into community-based environmental issues. Informants were determined using purposive sampling techniques with the following criteria: (1) Having involvement in the preparation, implementation, or advocacy of environmental policies, (2) Having knowledge or opinions on the values of Pasang Ri Kajang as a form of local wisdom, and (3) Willing to be actively involved in in-depth interviews. A total of 4 informants were interviewed, consisting of 2 people from the South Sulawesi Provincial Environmental Agency and 2 people from WALHI South Sulawesi.

Data were collected using three main techniques, namely (1) In-depth interviews with semi-structured guidelines, to explore informants' perceptions, knowledge, and attitudes towards the values of Pasang Ri Kajang, (2) Documentation studies, namely a review of strategic documents related to environmental policies in South Sulawesi Province, WALHI publications, and library sources relevant to Kajang customary values, (3) Limited non-participatory observation of environmental activities or campaigns in South Sulawesi Province, to see the narrative of local wisdom in policy or advocacy practices. This study uses the phenomenological thematic analysis of the Colaizzi model, to explore the experiences and meanings constructed by informants towards the values of Pasang Ri Kajang.

III. Results and Discussion

Local Wisdom of Pasang Ri Kajang in the Context of Environmental Conservation

Before discussing the perceptions of DLH and WALHI regarding the conservation values in Pasang Ri Kajang, it is important to first understand the Pasang Ri Kajang and its principles that play a role in preserving the environment. Pasang Ri Kajang is a collection of advice, guidance, and customary rules that have been passed down from generation to generation in the Kajang indigenous community, located in Bulukumba Regency, South Sulawesi. This Pasang not only contains social norms and ethics of living together, but also contains deep and sacred ecological principles.

In the Kajang community, nature is considered a living entity that has a spiritual relationship with humans. This concept is known as "tau ri olo tau ri lino," which means that humans are not the owners of nature, but rather part of nature itself. Therefore, all actions towards the environment must be carried out carefully, consciously, and responsibly. One of the main principles in Pasang Ri Kajang is simple living (kamase-

masea), which reflects the awareness not to exploit nature excessively and only take what is needed (Saleh, 2021).

In daily practice, the Pasang Ri Kajang customary law prohibits indiscriminate logging, land clearing by burning, or other activities that can damage the balance of the ecosystem. Customary forests referred to as "borong karama" (sacred forests) are strictly guarded by the community, and violations of these rules can be subject to social sanctions, including ostracization or customary fines. The highest customary leader, called Ammatoa, is responsible for interpreting and enforcing Pasang Ri Kajang. Ammatoa also plays an important role in guiding the community to continue to comply with these ecological principles.

In addition, Pasang Ri Kajang emphasizes the importance of the reciprocal relationship between humans and nature. Nature is not only a resource, but also a life partner that must be respected. In this case, environmental preservation is not only interpreted as a physical act of protecting forests, water, or land, but also as a moral and spiritual obligation that cannot be separated from the identity of the Kajang community. This makes the local wisdom of Pasang Ri Kajang one of the community-based conservation models that is very relevant to be studied and integrated into modern environmental policies.

DLH and WALHI's Perception of Conservation Values in Pasang ri Kajang

In an effort to more thoroughly understand the perceptions held by DLH and WALHI towards conservation values in Pasang Ri Kajang, it is important to look at the background of the value system that influences the perspective of each institution. DLH as a representative of the government tends to be oriented towards national regulations, while WALHI emphasizes a community-based approach and local ecological values. In this context, the comparison between the customary legal principles of Pasang Ri Kajang and national environmental policies is not intended to debate legality, but rather as a framework to explain the conceptual and normative basis of the different perceptions between the two actors. The following table is presented as a tool to help illustrate how each system understands environmental conservation, so as to clarify the source of differences or alignment in perceptions of local wisdom.

Table 1.1. Differences or Harmonies in Perceptions of Local Wisdom

Aspect	Customary Law of Pasang Ri Kajang	National Regulations (UU No. 32/2009, UU No. 5/1990, dll.)
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Source of Law	Oral tradition, passed down from generation to generation by the Kajang people	Laws, government regulations, regional regulations
Basic Principles	Harmony with nature, the sacredness of the forest, simple living (<i>kamase-masea</i>), and moral responsibility	Protection, management and restoration of the environment scientifically and systematically
Conservation Approach	Spiritual and social approach: Nature has sacred values that must be protected by living simply (<i>kamase-masea</i>)	Scientific and regulatory approach, based on ecological and economic studies
Surveillance System	Internal community (Ammatoa, traditional leaders, traditional citizens)	External, carried out by government officials (DLH, Forestry Police, BPKH, etc.)
Sanctions for Violations	Social and customary sanctions: ostracization, traditional fines, moral reprimands	Administrative and criminal sanctions: fines, revocation of permits, imprisonment in accordance with laws and regulations. Legal sanctions based on Law No. 32 of 2009 concerning the Environment
Coverage Area	Limited to the Kajang traditional area	Applicable nationally, covering the entire jurisdiction of the Republic of Indonesia
Fleksibilitas Adaptasi	Applicable nationally, covering the entire jurisdiction of the Republic of Indonesia	Regulated in legal procedures; flexibility limited by bureaucratic structure
Adaptability Flexibility	High, because conservation is considered a social and spiritual obligation.	Depends on policy; generally consultative or top-down
Basis of	Cultural values, ancestral	Its legitimacy comes from the

Legitimacy	beliefs, and traditional leadership	country's legal system and legislative institutions.
Sustainability	Sustainable by nature through the transmission of values across generations	Vulnerable to changes in regime, policy, or political and economic interests

Based on the data in table 1.1, although in principle both systems strive for environmental preservation, the approaches and instruments used are fundamentally different. DLH, which works within the framework of national law, tends to view Pasang Ri Kajang as a potential cultural complement, but has not been systemically integrated. In contrast, WALHI views these values as a proven alternative conservation approach, and considers that formal regulations should substantially accommodate these values. Therefore, understanding the background of these values and approaches is important so that perceptions between state and non-state actors are not simply understood as differences of opinion, but as a reflection of differences in paradigms in viewing the relationship between humans and the environment. This is the core of the analysis of perception in the context of environmental and cultural communication, as is the main focus of this study.

DLH, as a government agency responsible for formulating environmental policies, tends to view Pasang Ri Kajang as a cultural element that supports formal regulations, but has not fully integrated it into regional environmental policies. From interviews with DLH representatives, it was found that although DLH acknowledged the effectiveness of customary law in preserving Kajang customary forests, the policies implemented still refer to national regulations, such as Law Number 32 of 2009 concerning Environmental Protection and Management.(Abdullah et al., 2024) One of the DLH officials, Nazaruddin as Head of the River Basin and Conservation Sector, stated:

"We appreciate the local wisdom of Pasang Ri Kajang in protecting the forest, but the regulations we implement must still refer to national policies. The challenge is how to harmonize customary rules with formal policies without conflicting with applicable laws."

The results of interviews with representatives of the South Sulawesi Provincial Environmental Service (DLH) show that this agency views the values in Pasang Ri

Kajang as a form of local wisdom that has the potential to support environmental conservation policies. However, the approach used by DLH is still oriented towards formal policies based on laws, such as Law No. 32 of 2009 concerning Environmental Protection and Management. In practice, DLH has not made Pasang Ri Kajang a basis for compiling or adapting substantive policies, but rather as a cultural value that supports environmental programs.

On the other hand, WALHI views Pasang Ri Kajang as concrete evidence that indigenous peoples have a more sustainable conservation mechanism compared to modern regulation-based approaches. WALHI considers that this customary law is not merely a social rule, but also reflects an ecological philosophy that has been proven to maintain environmental balance in the long term. One of WALHI's representatives, Slamet Riadi as Head of the Department of Research and Community Engagement, emphasized that:

"Pasang Ri Kajang is a real form of community-based conservation. We encourage the government not only to recognize but also to adopt these principles in regional environmental policies. Customary law should not be seen as merely a culture, but as an effective local-based solution in facing the ecological crisis."

The results of interviews with representatives of WALHI South Sulawesi show that this organization views Pasang Ri Kajang as an ecological life principle that has been empirically proven to maintain the balance of nature. WALHI assesses that the approach of the Kajang indigenous community in preserving forests and natural resources can be a more participatory, inclusive, and sustainable conservation model. WALHI also regrets that modern environmental policies still do not accommodate local values such as Pasang Ri Kajang, especially in formulating policies at the city or provincial level.

This difference indicates a gap in approach between formal law-based policies (DLH) and community and cultural-based advocacy approaches (WALHI). DLH prioritizes regulation and technocracy in conservation, while WALHI emphasizes the importance of community representation and local meaning in policy making. Both actors have similarities in recognizing the conservation value of Pasang Ri Kajang, but differ in terms of implementation and policy formulation strategies.

Despite differences in perspective, both DLH and WALHI recognize the

importance of Pasang Ri Kajang's role in protecting the environment. However, the biggest challenge is how to bridge the bureaucratic regulatory approach (DLH) with the community-based advocacy approach (WALHI) so that the resulting environmental policies can be more inclusive, participatory, and effective in facing the challenges of ecosystem degradation in the Kajang area.

These results indicate that intercultural communication is a key aspect in harmonizing these different perspectives, so that there needs to be a more intensive dialogue mechanism between the government, environmental organizations, and indigenous peoples to create conservation policies that are not only based on formal law, but also respect and accommodate local values. The results of the study show that the conservation values in Pasang Ri Kajang are interpreted differently in modern environmental policies, both by the government and environmental organizations. Although the main principles of Pasang Ri Kajang, such as harmony with nature, prohibition of excessive exploitation, and sustainability of resources, are recognized as concepts that are in line with environmental conservation, their implementation in formal policies still experiences various obstacles. At the government level, the Environmental Service (DLH) interprets the values of Pasang Ri Kajang as supporting national regulation-based policies, such as Law Number 5 of 1990 concerning Conservation of Biological Natural Resources and Ecosystems and Regional Regulations on Environmental Management in South Sulawesi. In this policy, the concept of prohibiting forest destruction contained in Pasang Ri Kajang is in line with efforts to preserve protected forests, but its implementation remains based on administrative procedures and formal legal supervision. Rahmat, who is also a staff member in the River Basin and Conservation Sector, stated:

“Pasang Ri Kajang has strong conservation principles, but in environmental policy, we still have to refer to formal regulations. We try to accommodate these values by including aspects of local wisdom in the customary forest protection program.”

Meanwhile, the Indonesian Forum for the Environment (WALHI) interprets Pasang Ri Kajang as a community-based conservation model that is more effective than a bureaucratic approach. WALHI considers that this customary law can be used as a reference for a more participatory conservation policy, where indigenous peoples have the authority to manage their own natural resources. WALHI also emphasizes that the

principles of kamase-masea (simplicity) and siri' (respect in protecting the environment) should not only be recognized symbolically, but also adopted as the basis for a more community-based environmental policy and decentralized management of natural resources. One of the WALHI activists, Warzukni, also revealed:

"Pasang Ri Kajang is proof that indigenous peoples have a long-standing conservation system without the need for formal regulations. If the government wants to be serious about conservation, they must see local wisdom as a solution, not just a cultural value that is respected without being implemented."

In the analysis of field data, it was found that the South Sulawesi Provincial Environmental Agency has not used local wisdom as a reference in planning documents or implementation of environmental programs. This is due to limited authority over customary areas and the lack of integration of cultural values within the regional regulatory framework. On the other hand, WALHI has actively encouraged the mainstreaming of local values such as Pasang Ri Kajang in policy forums and environmental advocacy campaigns. The findings also show that positive perceptions of Pasang Ri Kajang are not automatically followed by a mechanism for mainstreaming these values into policy. Thus, although cognitively both actors understand the potential of Pasang Ri Kajang, in practice there has been no concrete collaboration in making customary values the basis for environmental conservation policies, especially outside the customary area itself.

This study found that despite efforts to interpret the values of Pasang Ri Kajang in modern policies, there is still a gap between the bureaucratic regulatory approach and the community approach based on local experiences. Alignment between modern conservation policies and local wisdom requires more intensive communication between the government, environmental organizations, and indigenous peoples, so that Pasang Ri Kajang does not only become a symbol of local wisdom but truly becomes part of an effectively implemented environmental policy.

These findings show that despite the recognition of conservation values in Pasang Ri Kajang, gaps occur in the policy implementation dimension. Cross-sector communication and institutional courage to adopt local values are key to reducing these gaps. To understand the extent to which conservation values in Pasang Ri Kajang can be implemented outside customary areas, it is important to compare them with formal environmental policies that apply nationally. In Kajang customary law, the principle of harmony with nature is translated into a prohibition on cutting down trees without customary permission, protecting sacred forests, and living sparingly with resources. This principle is substantially similar to the provisions in Law No. 32 of 2009 concerning Environmental Protection and Management, which requires protection of environmental functions and encourages community participation in environmental

management.

However, differences arise in the approach and implementation mechanisms. Customary law is communal, normative, and based on spiritual values, while national policy is legal-formal, administrative, and based on positive legal sanctions. For example, if Pasang Ri Kajang imposes social sanctions on violations, Law No. 32/2009 provides administrative to criminal sanctions. In addition, Law No. 5 of 1990 concerning Conservation of Biological Natural Resources regulates conservation technically through zoning and area protection, while customary law regulates conservation through customary prohibitions and inherent social supervision. This comparison shows that the integration between customary values and national policies still faces methodological and legal challenges. Therefore, a formal recognition mechanism for local wisdom is needed in regional government regulations or sectoral policies, so that community-based conservation practices such as Pasang Ri Kajang are not only recognized symbolically, but also operationally in the national policy scheme.

Implications of Findings for Culture-Based Conservation Policy

The results of this study indicate that the integration of local wisdom in environmental conservation policies still faces various challenges, both in structural, cultural, and technical aspects. These findings have significant implications for the formulation of more inclusive, adaptive, and sustainable culture-based conservation policies. Based on an analysis of the interaction between the Environmental Agency (DLH), the Indonesian Environmental Forum (WALHI), and the Kajang indigenous community, it was found that the success of environmental conservation is highly dependent on the extent to which the values of Pasang Ri Kajang can be accommodated in formal policies. Therefore, conservation policies need to adopt a more contextual and participatory approach so that they are not only based on national regulations, but also respect and adapt the natural protection mechanisms that have been implemented by indigenous communities.

These findings indicate that strengthening regulations that recognize customary law as part of the formal conservation system is an important step in building more effective policies. The government needs to design policies that allow indigenous peoples to have greater management rights over their territories and ensure that the principles of Pasang Ri Kajang are not only references, but are actually implemented in environmental protection schemes. In addition, a more intensive and sustainable intercultural communication mechanism is needed between the government, environmental organizations, and indigenous peoples to avoid gaps in understanding and conflicts of interest in natural resource management. With this approach,

conservation policies can be more inclusive, based on community participation, and in line with local cultural values, thus providing long-term impacts in maintaining ecosystem balance and environmental sustainability.

The results of this study are in line with the theories of environmental communication and cultural communication. From an environmental communication perspective, conservation is not only about ecosystem management, but also about how meanings and values about the environment are constructed and communicated between actors. Pasang Ri Kajang can be understood as part of the "environmental discourse" that lives in indigenous communities. Meanwhile, cultural communication explains how local values such as *kamase-masea* or the sacredness of the forest are communicated symbolically and become the basis of community identity. The difference in approach between DLH and WALHI shows the existence of contestation in the production of meaning towards the environment. If DLH emphasizes formal regulation as a means of control, WALHI emphasizes the importance of local knowledge sovereignty in formulating environmental policies. This shows that the integration of customary values in policies is not enough to be recognized normatively, but needs to be supported by a paradigm shift and a more equal communication mechanism between actors. Thus, this discussion shows that the values in Pasang Ri Kajang have great potential in supporting conservation policies. However, this potential has not been fully utilized in formal policy practices, especially outside the indigenous community area. This research provides a factual picture of the field results, without providing excessive generalization or subjectivity, and avoids the dominance of recommendations in the discussion.

IV. Conclusion and Recommendation

This study reveals that Pasang Ri Kajang as a value system and customary law of the Kajang community contains strong environmental conservation principles, including harmony with nature, prohibition of excessive exploitation, simplicity of life (*kamase-masea*), and collective responsibility for forest sustainability. These values are not only normative, but have been proven to be able to maintain the balance of the ecosystem sustainably in the life practices of the Kajang community for centuries.

The results of the study show that the Environmental Service (DLH) of South Sulawesi Province and WALHI South Sulawesi have different perceptions of these values. DLH acknowledges the relevance of Pasang Ri Kajang, but only makes it a cultural supporter in formal policies based on national law. On the other hand, WALHI encourages that Pasang Ri Kajang be mainstreamed in conservation policies because it is considered a more participatory

and contextual model. This difference shows a gap in approach between bureaucratic structures and civil society movements in responding to local wisdom values.

This study also found that the comparison between Pasang Ri Kajang customary law and national regulations such as Law No. 32 of 2009 and Law No. 5 of 1990 shows that there is a conformity of basic values in terms of environmental protection, but differs in aspects of the implementation system, sanctions, and community participation. While national regulations tend to be technocratic and legalistic, customary law is more spiritual, social, and based on collective participation.

Based on these findings, the recommendations that can be submitted are as follows:

1. Regional and central governments need to design more inclusive and contextual conservation policies, by opening up space for formal recognition of customary law in the environmental management system.
2. Integration of local wisdom such as Pasang Ri Kajang into environmental regulations needs to be done through the formation of Regional Regulations (Perda) or planning documents that include local values as operational principles, not just cultural symbols.
3. A sustainable intercultural communication mechanism is needed between the government, indigenous communities, and environmental organizations, in order to encourage equal dialogue and harmonization of perspectives in formulating conservation policies that are more responsive to local conditions.
4. Further research is recommended to involve direct actors from the Kajang indigenous community, in order to obtain a more comprehensive understanding of how the values of Pasang Ri Kajang are implemented in everyday life and how they see the opportunities and challenges of integration into formal policies.

Therefore, this research not only contributes to the understanding of environmental communication and local wisdom, but also offers a conceptual and empirical basis for the formulation of culture-based conservation policies that are equitable and sustainable,

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