

Ammatoa's inheritance law system

Hiksyani Nur Khadijah^{A.1}, Aan aswari^{B.2*}

^A University of sawerigading, Faculty of law JL. Kande'a No. 127, Makassar City, Indonesia 90213

^b Universitas Muslim Indonesia, Faculty Of Law Jl. Urip Sumohardjo KM. 5, Makassar city, Indonesia 90231,

¹ hiksyanisanie@gmail.com; ² aanaswari@umi.ac.id *

* corresponding author

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ABSTRACT

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Indigenous peoples influence the diversity of inheritance in Indonesia, so there is sometimes a dualism of the immature inheritance that can lead to conflict, but the indigenous community Ammatoa Kajang District of South Sulawesi consisting of community groups *Ilalang Embayya* and *embayya* Ipantarang remained effective in running their customary inheritance according to instructions from the leader of Ammatoa *bohe 'amma* based on *Turie 'Akra'kna*. This article aims to suggest that the traditional inheritance law of Ammatoa, in addition to other positive law can run effectively without any dispute in the middle of Ammatoa society, in addition to this article also aims to demonstrate that the simple way of life of citizens can reduce conflict among indigenous peoples. Results indicate the ability factor of heirs, and the need for heirs resulted in the distribution of inheritance during the Ammatoa society without having to wait for the death of the heir first, the division is governed by *Install ri* Kajang which was applied by the customary leader assisted by his representatives. Finally, this article concluded that the consistency of the concept of *kamase-Masea* in life brings their lives in a state of order and tranquility and has been going on a hereditary basis, due to the restriction of community needs maintained by *Bohe ' Amma* is the concept of Ammatoa society, so that they reject the development comes from the attention of the Government that can give rise to a complex and complicated legal system.

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I. Introduction

The function of law in development is not merely a tool of social control, but the law also serves to pursue the movement of society in transforming behavior following the new hope to achieve a state of the visible Society of quality. Legal function as a means of Community change means (a) the law directs to certain patterns as desired, and (b) Creating new patterns also means altering or removing old habits that are no longer appropriate with the development of the Times [1]. The two legal functions

are seen as a harmonious combination to create the law that is suitable to the society that is building like Indonesia today because in the development that continuous process creates many things that need to be protected, and on the other hand, the law is necessary to create a pattern that is appropriate to the development of the change that occurred due to the development of the building is orderly and [2].

But it is worth noting that not all regions in Indonesia have the same concept as the

function of the law, there is still a society that maintains its concept hereditary and is the old customs that preserve. Even there are Indonesian ethnic groups from which the model is closed or primitive to the open structure of the community or modern, generally have a view of their own life that differs from one another, which needs to be observed and interpreted by the whole community as a combination of values belonging to the nation, and even the nation itself must believe in its existence and encourage determination in every ethnic nation, especially indigenous peoples to continue to realize the concept of A community that can inspire any community when a pattern of the [3].

Justice in Indonesia by adopting ADAT law which is one of the important legal resources in the development of law in Indonesia contained and distributed in various laws of Indonesia [4], namely the psychological elements of customary law that defines the personality of the nation as the origin of the Indonesian nation formed, so it is necessary Incorporated into new laws to make the effectiveness of the law amid the public can be achieved and realize justice as the legal feeling of the people of Indonesia.

This study is to parse one of the core elements of customary law for the construction of national inheritance law, which is customary law, which seeks to find elements of customary inheritance through a series of studies. The prevailing inheritance law among Indonesian society until now is still pluralistic, which is still there is also the inheritance law that is subject to the inheritance law expressed in the civil law and the inheritance of Islamic laws, in addition to The customary inheritance law [5]. The Indonesian Nation that stands with the concept of a single *Bhinneka ika* consisting of diverse customs diverse, although each has a distinctive character but still can be integrated into the Indonesian nation so that there is pluralistic inheritance law.

Each of the inheritance law in the Indonesian nation applies to different legal

subjects, for those who are Muslims hence the inheritance of Islamic law in the Division of inheritance and allowed if the heirs agreed to divide the inheritance with other inheritance law, for example, customary inheritance law adopted by a certain society. However, in the event of a dispute in the division of inheritance, the heirs cannot choose which inheritance law will use to divide the inheritance [6].

Indigenous peoples who reside in Indonesia and have their hereditary laws that differ from the inheritance of Islam and western heirs, purely in the thinking and family-based that is an effort to realize the interests of life that continue to be harmonious and peaceful as the main concept, then the nature of material and self-centeredness. Generally, their customary law influenced by the family system [5] and the marriage system for certain indigenous peoples. By the law, the inheritance of a community strongly influenced by the kinship of the society itself, and every kinship or family has its legal system of inheritance. This kinship system is influential and also distinguishes the legal issues of inheritance, besides the one kinship system with other ang in terms of marriage [7], and caused by the system of different lineages to the basis of the system of tribes or ethnic groups [8].

As in Indonesia, factor system of kinship influences the validity of various forms of customary law that is triggered by indigenous peoples, including its inherited law, which has its distinctive pattern, the Ammatoa community in the Kajang district of South Sulawesi, and in line with the statement that customary law that has its pattern is in the mind of society that is traditional with the form of kinship system and heredity, whether patrilineal, matrilineal or parental that still appear his hatred [7].

The form and legal system of customary inheritance looks very closely related to the form of community each the region, contains cultural aspects with spiritual and physical elements, causing the growth of the diversity of the legal system of inheritance in

Indonesia, as indigenous peoples form the laws of the habits that apply in society itself, are gradually formed from a habit that is considered good and able to accommodate order and regularity in life Society.

Ammatoa Society in Kajang District is one of the small people of Bugis who inhabited the southern part of South Sulawesi Province besides the Makassar, Mandar, and Toraja tribes, precisely located in the village of Tana Towa. This article presents the uniqueness of the Ammatoa society which lies in the belief of the people with hereditary *Patuntung*, and believes in the existence of *Turie ' Akra'kna* As the Almighty God who governs the lives of people ammatoa during this time. This uniqueness makes Ammatoa society backward but not due to the lack of reach of development, but more to the principle of society that prefer the *kamase-Masea* or simple in living life, this resulted in the community rejecting all the program of the training to Enter the village [9], For example, people do not know the asphalt road, electric energy lighting or means and The infrastructure of the district life of the city or village in general, and in everyday life, they choose a simple way of life and what it is as a part of the *Ri Kajang* [10] It is Tallasa ' kamase-Masea.

Mount Ri Kajang The form of myth, etymology, legend, and theme and the content is something found in any community in Indonesia, but for the Society Ammatoa, *pairs ri Kajang* is a customary customs that follow them from birth to death, including customs, beliefs, which Concerning the division of the property of inheritance and its unwritten form, It is possible to *put the Kajang ri* to be irregular, then there is a need to preserve it and keep it played by Ammatoa as the customary leader and village leader, vice grandmother Ancestors and assisted by other customary leaders. By the post of *Kajang ri* is the whole rules that must be followed by the Community Ammatoa and is responsible for matters relating to *The place of Kajang ri* and well-executed also gives

sanctions on violations against *the ri of Kajang*.

Bohe ' ammatoa is the leader of the Ammatoa tribe and assisted by the indigenous people of OleH called *Galla'* [11] which each has its duties, but Tana Towa divides into two areas: (a) *lalang embayya* (Kajang In) is a customary region that maintains tradition and rejects modernization [9] and (b) *ipantarang embayya* (Kajang outside) of the community that received modernization. Although divided into two regions, but the people still uphold the message Lontara is a *place ri kajang ri* Kajang Keep the messages of the sublime that the inhabitants of Tana Towa always must remember the Almighty God, cultivate a sense of family and mutual glorifying. Besides, the society Ammatoa also instilled to be firm, patient, and Tawakkal and obedient to the rules imposed by indigenous peoples.

The division of the inheritance, the Society of Ammatoa *ilalang embayya* recognize the division of inheritance according to lineage that has each part of the inheritance left by his ancestor, managed together in a hereditary as has been written in the Mount Ri Kajang, while the division of inheritance in the Society Ammatoa Ipantarang Embayya is different, namely have been affected and embraced the system of inheritance division according to Islamic law According to Muslim Customary [12]. In addition to the phenomenon of indigenous Ammatoa people have often occurred in the provision of the parent of life, which is certainly a form of a social phenomenon that is prevalent among indigenous peoples in general, especially in the patrilineal community environment as in indigenous peoples Ammatoa.

The customary legal system in Ammatoa governs the heir is only the son who is the heir of his parents, but the boy can not deny the provision of the property the parents had done during his life to the daughter, so Also vice versa. On the principle that parents (heirs) are free to determine to divide property to their children based on the

wisdom of the parents who do not distinguish the affection to his children.

One of the gifts of the present life is the provision of land or fields from the estate. It usually gives to children who have been married as property to work for and as a place for a living. The provision of such property usually intended as a form of affection from parents to their children or as the initial capital given to the child when they want to marry or to fulfill their household needs.

The gift of giving in the indigenous Ammatoa is a form of affection and fertilizing the rope between parents and the children. However, in practice, there are still many problems, especially for the present property of life. The provision of property that done while living by parents sometimes when parents die becomes a problem among his heirs, especially for those who do not get the gift from his parents, such condition is certainly not following the intent of the actual gift of gifts and also causes a lack of good effect, the problem of the Giving property found after the parents died which eventually became a source of dispute heirs [13].

The description of This article makes the problem for the implementation of customary inheritance law in the communities residing in the 'Ilalang embayya ' and ' Ipantarang Embayya, 'as well as the implementation and division of inheritance in the Ammatoa society in District Kajang Bulukumba District South Sulawesi province.

II. Method

This article covers a review of the indigenous Ammatoa inheritance system by using the *Socio-Legal Researchtype* so that empirical data obtained as primary legal data is supported by secondary legal data to reveal the phenomenon of estate distribution in indigenous Ammatoa communities. To obtain the data in this article, the community population of ammatoa total amounted to 8,563 people withdrawn from the indigenous peoples as much as 48 people, It consists of The customary head, village head, customary

village leader, and the people who get an inheritance of 15 people. This article collects data by spreading the questionnaire and interviews and is supported by the study of the literature so that the data analysis technique uses the Quantitative method and qualitatively described.

III. Results and Discussion

Inheritance means talking about an important event in a particular society that one of the members of the community has died and left its possessions, by which if the deceased person has a wealth, then the issue is not about death but the treasure that is left by an heir [13], or in other words, does not address a legal event, but rather a set of back rights due to a legal event.

To know the system of kinship in terms of inheritance is very urgent because the division of heritage in indigenous peoples relies heavily on the system of violence adopted by Society [10]. Especially Ammatoa people who have their customs in behavior to reach an order, the division of inheritance held differently from the law that society in general knows and run, for example, the community ammatoa in dividing the inheritance does not refer to the compilation of Islamic law because of factors such as:

a) Factors of heirs

This main factor, which is usually the heirs who have children who are more than three people, more quickly divide his inheritance for his son in consideration of the readiness of the heir to take over and manage on a rotating basis, as well as the ability of the heir to manage the sincerity and readiness of the heir and the responsibilities of the heir. However, for the management of paddy fields, plantations, and livestock crops, it usually has not been given completely to the heir, the heir still gets the result.

b) The death factor of the heir

Several heirs died suddenly and had not yet held a division of inheritance.

However, this division was performed after 100 days of grief, both for men and women.

c) Factors for heirs

Some heirs marry young, then the burden and family responsibilities are dependent upon him. Thus, it usually gives the right to manage and enjoy the results in advance of the other heirs

Based on these factors, it is interesting in this article to explain:

A. Indigenous peoples' inheritance law of *Ilalang Embayya*

The existence and enforceability of customary law in the area of *Ilalang Embayya* is still very well preserved. For example, the absence of electricity as well as advanced communication tools that enter the area, so for illumination, the people still need the axes and kerosene used as lighting aids. To communicate and convey the message, they will go directly to the House to convey the news or intent.

Law Heirs Data Of Environment Data Ammatoa Still Apply To When This, where Very Held teguh by the Society. E.g On Community That Lived Of *Tares Embayya*, Very hold firm Conditions *Install Re Kajang* That be stored at Hereditary By *Turi' Akra'kna*. Community Ammatoa In hal Division legacy Of In *Install Re Kajang* Have Divided His legacy To More From 10 Derivative Previous Dan System The Still Used To Seconds This, i.e., Last In Division Collective severally [14], Where Every Expert Heirs Already Get Parts That Already Determined Hereditary By His ancestor Appropriate Conditions *Install Re Kajang*. Dan legacy The do not Can Traded, Except Result. E.g Form FruitFruits, Vegetable, Results Livestock Dan Etc. In Sharing Already Given More First To Children Man That Considered Already Capable Working on His legacy Or Man That Already Married. Front legacy To Women Will Given After 100 Day Passing Future Grieving. I.e Form Tool Cook, Jewelry, Tool Weaving

Dan Home Live [15]. Hal This Done For, at the event Death, Hardly Women Should Prepare 100 Day Ceremony Warning Mourning. While Man, Given Rights, inherit More First, Even Before Of Death, With Mean that people Her parents Only Enjoy Result, So do not Need Struggled Crappy farming, Harvest Dan Raising. All Division legacy That Happen Is Knowledge Dan Decided By *Bohe' Amma* As Head Data That overshadow Entire Community Ammatoa Dan If When Happen Division legacy Then If Wrong One Expert Heirs That Feel do not Fair Or do not Satisfied With Conditions Division That Determined By *Bohe' Amma*, Then Will Given Sanctions Form Fine Some Money ringgit, As Form Sanctions Result Opposed Ketentuan That Set By *Install Re Kajang* (Interview Daeng Sugi, 23 November 2018).

The results of The interview to Nurhayati (22 November 2018) as one of the receiving the inheritance of *Di ilalang embayya*, very rare and seldom found any rejection of the provisions of the Division of Adat inheritance, because the division of inheritance could occur At any time whether there is a death event or not, as long as the heir Meras a member of his heirs is enough M I managed to manage the legacy, and the K-duplication of them had already shared an inheritance part of the boy when he was married, or when he was deemed sufficient to manage the inheritance of rice fields, the perk land Gardening, or animal husbandry.

The provisions of the positive law and the Islamic law of devolution occur when the existence of death, but the people who settled in the *Embayya* not have to wait for death, but with the readiness of the heirs and using special rituals led by *Bohe' amma*.

On the applicability of Adat law in the process of inheritance in the Ammatoa community residing in the territory of the *Embayya*, can be seen the

respondent 's answer through the following table:

Category answers	Frequency (F)	Introduce %
Apply	40	83.3
Not applicable	-	-
No idea	8	16.7
J you ml an h	48	100

Table. 1

The respondent's response to the applicability of ADAT law in the process of inheritance distribution in the Ammatoa Society settled at the *Ilalang embayya* (primary Data, 2018).

- **Implementation of the inheritance Division of *Ilalang Embayya***

Results interviewed Daeng Rannu (22 November 2018), according to the indigenous ammatoa in the law of Adat inheritance was interpreted as a moving or immovable treasure which is the gift of parents to its descendants, intended to establish a relationship between the family members who are still existing and who have not existed.

In the indigenous areas of Ammatoa, which is an area in the province of South Sulawesi, which adheres to the Parental division system or the inheritance system that attracts the lineage of the mother and father is have another division in custom. His inheritance-sharing system forged boys as heirs using a rotating collective system to manage and enjoy agricultural products, plantations and farms which are inherited by his parents while the girls as heirs use individual systems to obtain parts of the treasures of gold, looms, and household appliances, then boys and girls also use the collective system of rotating in terms of occupying a residential house that Inherited by the heir.

These two divisions have been undertaken in generations by local indigenous peoples, such as those in the Install ri Kajang, which is a message

derived from the *turiek akra'kna* (Almighty God), which give to Ammatoa.

Division of inheritance, Ammatoa Society strongly firmly in *pairs of Kajang ri Kajang*. Ammatoa Society, know four kinds of descent, namely Tau ' Tallula '; Tau ' Appaka; Tau ' Annanga; and Tau ' Limayya. According to local officials, the object of this inheritance is only land (farmland), houses and objects that are in the house, that is, that the males passed down the land to manage in a small and female area where the objects store in the house, such as gold, cooking utensils, kitchenware, and Badik while the house was inherited on a rotating basis to keep it for several years in turns by heirs.

a) *Tau' Tallula*

In the customs of the Ammatoa community, it known to have several descendants, all of them inhabiting Dusun Benteng. One of them the descendant of Tau ' Tallua, who inhabited the deaf area, where the area only inhabited by descendants of Dagempa ri Tulia Tau tumutung ri sobu '.

Men grant the full right to manage land-directed farmland that was only in the deafness area for three years in turn, while women give possessions in the house, distributed fairly by *bohe ' amma*. While the house that was kept by parents during the life was given authority to *bohe ' amma* to determine, who is entitled to stick to it first, and take turns for two years.

b) *Tau 'Appa '*

Descendants of *Tau ' Appa '* inhabiting the Sangkala area. Men grant the full right to manage the land-directed farmland that was only in the deaf area for three years, in turn. While women give possessions that are in the house, distributed fairly by *bohe ' amma*. While the house that was kept by parents during the life was given authority to *bohe ' amma* to

determine, who is entitled to stick to it first, and take turns for two years.

c) *Tau' Annanga*

Tau ' Annanga, who inhabited the Doro region, where descendants of Dalonjo Dibalagana only inhabit the area '. Men grant the full right to manage the land-directed farmland that was only in the deaf area for three years, in turn. While women give possessions that are in the house, distributed fairly by *bohe ' amma*. While the house that was kept by parents during the life was given authority to *bohe ' amma* to determine, who is entitled to stick to it first, and take turns for two years.

d) *Tau' Limayya*

Tau ' Limayya inhabits the Limba area, where descendants of *Bohe ' Tuteaka* only inhabit this area. Men grant the full right to manage the land-directed farmland that was only in the deaf area for three years, in turn. While women give possessions that are in the house, distributed fairly by *bohe ' amma*. While the house that was kept by parents during the life was given authority to *bohe ' amma* to determine, who is entitled to stick to it first, and take turns for two years.

Based on the inheritance system adopted by the people of Ammatoa, the collective system of succession, the male heirs have given the opportunity of 3 years each person to cultivate the land of inheritance in turns to be enjoyed the result. In terms of this inheritance, only land-directed agriculture, plantations, and livestock animals are allowed to be managed and handed down to males.

The Land of agriculture, plantation, and animal animals was managed by each heir for three years in turn to enjoy the results. But the weakness is the more the day, the more the heirs of the land but the vast area of agriculture and plantation, since the era of their ancestors

remained like that. So, the Society of Ilalang Embayya should not build homes in the land area Heritage. The reason is that the land is limited, while the descendants are more.

This House is also a treasure that is enjoyed collectively, through traditional rituals led by Ammatoa, will be chosen who will occupy the house first for several years, then alternate with the other heirs. Traditional rituals such as this have been hereditary done by the Society of the *tares Embayya*, and usually, after the ritual of the adat, they will hold the event By calling their neighbors (still within the same area) to eat together using cutlery using coconut shell and brown rice as one of the signs of gratitude was entrusted by his fathers to occupy the house. The house will be inhabited on a rotating basis by male and female heirs.

Then, the possessions that are in the house, such as jewelry, household appliances, kitchen tools, and looms, are part of a heritage estate that is especially given only to the daughters of heirs. The way of the division was equally divided. Not collectively, the divisions implement by Ammatoa.

But sometimes in a family in the area of indigenous Ammatoa does not have a male heir in the division of its inheritance, if so, then Ammatoa has the right to hold a land-directed auction, plantation, and farm animals. Those who can buy the land, plantations, and animal animals are those who still live in one area. Although there are ilalang embayya people who want to Buy, but settle in a different area or not of the same lineage, it is not allowed.

The majority of inheritance distribution carried out before the heir is due to the inheritance of jewelry and land of agriculture, plantations, and animal animals have been an absolute right to the use and the right to manage the heirs to enjoy the results on a rotating basis. To find out the respondents ' responses to the time of inheritance distribution in the Ammatoa communities settled in

An Embayya can be seen in the following table:

Death events	Frequency	Presented
Before	38	79.2
After	7	14.5
No idea	3	6.3
Total	48	100

Table. 2.

A response from the inheritance of The Ammatoa community in the *Ilalang embayya* area. (Primary Data, 2018)

Researchers did not find a dispute over the inheritance of the interview to the public who received One of the inheritance of Daeng Tutu (interview 21 November 2018), this is due to the community This tare is still sticking to the Kajang Ri pairs who are the guidelines of their lives on a hereditary basis. Ammatoa's first indigenous peoples as heirs are sons and daughters and their descendants (grandchildren). A child who is still in the womb of a mother also becomes heir as long as the child is born in a living state, not to the child born living from his mother who is pregnant when his biological father died, he was entitled to the heir of his father.

The indigenous Ammatoa in Kajang of South Sulawesi essentially the right and part of the heirs of boys and girls are different from their parents' treasures, both derived from the innate treasures and the search treasures of his parents. The girls have obtained gold, loom, and household and have the right to stay in the parents' home for several years in turns with other brothers. The treasures of his mother's innate possessions are ruled by girls, as they are mentioned before in the form of gold, looms, and household appliances. While his father's innate possessions were land, plantations even farm animals were managed in turns by boys.

Similar to his father's innate possessions, the boy can only manage gift-giving (prize) in a single order enjoy the outcome. Because according to what believe in place of the Kajang ri The daughter must not inherit the treasures of her parents who are outside the house, then the boy is no longer entitled to inherit the property that is in the house because it has a part of inheritance that set manage and enjoy the results on a rotating basis.

To find out the respondents' response to the implementation of the Division of Indigenous Ammatoa inheritance that settled in the area of *Ilalang Embayya*, can see through the following table :

Category answers	Frequency	Presented
Custom	42	87.5
Not custom	-	-
No idea	6	12.5
Total	48	100

Table. 3

Respondents' response to the division of inheritance that settled in the area of *Ilalang Embayya*. (Primary Data 2018).

B. Indigenous peoples' customary Law of *Ipantarang Embayya*

For the people who settled in *ipantarang embayya*, most have not used the inheritance system by customs. They prefer to divide inheritance by Islamic law, namely Division 2 for men and 1 part for women. This value shifts cause because the community in the Embayya Ipantarang is more open to the outside world. Some of them have a bachelor's degree and receive input from the religious teachings that they believe that is the religion of Islam. There are anyway is a small part of the community that still uses custom divisions, but most of them share the inheritance according to the Ordinances of Islamic law.

However, the differences in this inheritance-sharing system do not necessarily affect the values of customs among people. If there is a death event, they still use the customs to keep it, namely, men with no use of clothes using only black gloves, without footwear and Passapu' on his head, whereas, women wear only black gloves without wearing clothes, everything is black, for 40 days in a row and then a commemoration of death event of 100 days still they do, until finally division of inheritance can be If they violate the warning tradition of the death, they will

be at a fine of 200 ringgit or a cow/buffalo.

On the applicability of Adat law in the process of inheritance in the Ammatoa Society that resides in *Ipantarang embayya*, can be seen answers, respondents, through the following table:

Category answers	Frequency	Presented
Apply	6	12.5
Not applicable	38	79.2
No idea	4	8.3
Total	48	100

Table. 4

The respondent's response to the applicability of ADAT law in the process of inheritance distribution in the Ammatoa Society settled in *Ipantarang Embayya* (primary Data, 2018)

Not only the commemoration of death, in the community who settled in the *embayya Ipantarang*, although it has been touched modernization, it also is not as late as leaving their customs. They still hold a warning of birth, entering the house, and other important customs in the country as the people of *Ilalang embayya*.

• **Implementation of *Embayya Ipantarang* Heritage Division**

Kajang in (*ilalang embayya*) still upholds the customs without any intervention from the government. Otherwise, the outside Kajang community (*ipantarang embayya*) Almost all have received a formal education and embraced Islam. Results of interviews with deputy chairman of the Regional Institute of Ammatoa (Mansjur Embas, 20 November 2018), Tata How to divide the inheritance according to Islamic law, the boys get 2x (doubling) The more parts than the girls and the treasures they get can be sold by heirs to others, even though they are not of the same lineage.

For the response of the respondents regarding the time of inheritance

distribution in the Ammatoa community that resides in *ipantarang embayya* area can be seen in the table below:

Category answers	Frequency	Presentation
Before death events	10	20.8
After death	35	72.9
No idea	3	6.3
Total	48	100

Table. 5

The respondents ' response to the time of inheritance in the Ammatoa community settled in the *embayya ipantarang* (primary Data, 2018)

The division of inheritance in Ammatoa people who settled in *Ipantarang Embayya* is already going on like most Indonesian people. The inheritance can be money, land, livestock, and houses, but the whole heir can possess the whole inheritance. Boys and girls have the same rights to the heir, and this inheritance takes place after death. After the ceremony of 100 days of the death, then this inheritance could be distributed to the heirs by being kept witnessed and known by Bohe 'amma and Galla ' ranks. In the community that resides in *ipantarang embayya*, it has shifted from the customary provisions for the problem of inheritance division, but there are some other important events that they remain as the indigenous Ammatoa, for example, they still use black clothes, black gloves, still hold a wedding party, the safety of birth, death events using customary ordinances, and some other important events.

To find out the respondents ' response to the division of Ammatoa's heritage that resides in *Ipantarang embayya* can be seen through the table below:

Category answers	Frequency	Presented
Custom	5	13
Not custom	42	85

No idea	1	2
Total	48	100

Table. 6.6

Respondents ' response to the division of Ammatoa's heritage settled in *ipantarang embayya* area (primary Data, 2018)

IV. Conclusion

The consistency of the customary Law of indigenous peoples ' *Embayya* is using the collective inheritance of heirs, and seeing life in simplicity brings them in a peaceful atmosphere that is hereditary. The simplicity of society in life forms a society that rejects development such as a village or city in general in indigenous peoples in Indonesia. The determination of the *ri* of Kajang ri Kajang which continues to be maintained by the ADAT leader based on the Turiek Akrakna, also known by the people of the four groups, namely Tau Tallua, Tau Appaka, Tau Annanga, and Tau Limayya. Simplicity that continues to be maintained to reach the boundaries of the needs of society will not demand much to be adequate for its needs so that the inheritance law that they apply is far from the clutter of a system of inheritance law complex and complex for them.

On the contrary, the *embayya ipantarang* Community more open in terms of the application of the inheritance so that they are more likely to use the inheritance law of Islam but do not influence the customs values of the Society Ammatoa.

The Inheritance division system of the Ammatoa community in a parental or devolution system that draws a lineage from the mother and father has another division in custom. His inheritance-sharing system was to forge boys as heirs using the rotating collective system to manage and enjoy agricultural, plantation, and farm products that were inherited by their parents. As for the daughter, the heir used an individual system to get a piece of gold, looms, and household appliances. Later, boys and girls also used the collective system of rotating in terms of occupying a residence that was inherited by the heir. These two

divisions have been undertaken in generations by local indigenous peoples, such as those in the Mount Ri Kajang ri Kajang, which is A message derived from *turie ' Akra'kna* (Almighty God) who handed down to Ammatoa.

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