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From Pasang Ri Kajang to Ammatoa Perennial Pedagogy: A Phenomenological Reconstruction And Dialogue With Islamic Education

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ABSTRACT
This study aims to reconstruct the meaning of perennial pedagogy within the Pasang ri Kajang oral tradition of the Ammatoa indigenous community and to analyze the process of value transmission regarding character formation and socio-ecological sustainability. A qualitative approach with a phenomenological design was employed to uncover the lived experiences, practices, and meanings embodied in Pasang ri Kajang. Data were gathered through interviews, observation, and documentation, then analyzed via phenomenological reduction, identification of meaning units, thematic clustering, interpretation of experiential essences, and theoretical dialogue with concepts of perennialism, Islamic Religious Education, character education, and indigenous pedagogy. The findings reveal eight fundamental values: kamase-masea (simplicity/humility), hard work, sufficiency, self-control, existential awareness, spirituality, social ethics, and ecological responsibility. These values are transmitted by the Ammatoa leader, parents, elders, customary figures, and the community through mechanisms such as oral instruction, role modeling, participation, rituals, habituation, and social correction. This process shapes lived experiences that foster the internalization of values into habits, dispositions, and character, as well as socio-ecological order and intergenerational sustainability. The study's novelty lies in the reconstruction of Ammatoa Perennial Pedagogy conceptualizing Pasang as a living pedagogical system that transforms fundamental values into character through community experience and intergenerational transmission. Future research is recommended to conduct comparative, longitudinal, and mixed-method studies to test and expand this construct within the contexts of other indigenous communities and Islamic educational settings.

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INTRODUCTION

The Pasang ri Kajang oral tradition serves as a source of knowledge and a life guide, directing the Ammatoa Kajang indigenous community in fostering interpersonal relationships, leading a spiritual life, and maintaining ecological balance (Daniel et al., 2022; Tahir et al., 2025). Its significance extends beyond the mere transmission of ancestral sayings; it encompasses the shaping of the community's mindset, value orientations, and daily practices (Hafid et al., 2023; Marliana et al., 2021). In this context, the crucial issue is not simply identifying the values embedded in the Pasang, but explaining how these values remain meaningful and are passed down across generations. This transmission occurs through oral storytelling, leading by example, participation in community life, rituals, habituation, and social correction (Ardiyansyah et al., 2025). Thus, Pasang ri Kajang can be examined as a pedagogical system that bridges ancestral knowledge with lived experience and the shaping of behavioral orientations (Ardiyansyah et al., 2026). Understanding this system is vital amidst social changes that may influence how the younger generation recognizes, internalizes, and enacts indigenous values.

Previous research has revealed various dimensions of Pasang ri Kajang, albeit with differing analytical focuses. Marliana examined linguistic expressions and the meanings of Pasang sayings in the context of language instruction (Marliana et al., 2021), while Hafid addressed educational dynamics within the Kajang indigenous community (Hafid et al., 2023). Kadir highlighted the contribution of local content education to cultural preservation (Kadir et al., 2024), whereas Ichwan and Tajibu situated Pasang within the formation of conservation-oriented character and environmental ethics(Ichwan et al., 2021a; Tajibu, 2020). In the socio-political realm, Kambo explained the role of local wisdom in upholding indigenous rights,(Kambo, 2021) while Jalal discussed the social construction involved in maintaining local wisdom (Jalal et al., 2024). Arumningtyas's study also demonstrated the link between oral traditions and the conservation of customary forests (Arumningtyas et al., 2023). Collectively, these studies show that Pasang encompasses linguistic, educational, moral, ecological, and socio-political dimensions. However, these varying focuses do not yet fully elucidate the interrelationships among these dimensions as a cohesive pedagogical process specifically, how values are understood as fundamental guiding principles, who transmits them, the mechanisms through which they are internalized, and how they remain present in the community's lived practices.

This gap must be viewed within the context of evolving scholarship on Indigenous pedagogy. Literature on Indigenous pedagogy frames learning as a process rooted in community relationships, lived experiences, cultural practices, and the transmission of knowledge, rather than merely as the transfer of information (Arevalo et al., 2025; Biermann & Townsend-Cross, 2008). Studies in ethnopedagogy further highlight the significance of traditional ecological knowledge and cultural context in understanding learning and character formation (Jailani et al., 2025; Syafiulia et al., 2025). However, these general frameworks are insufficient to specifically explain how the values of Pasang ri Kajang are experienced and sustained within the life of the Ammatoa community. Thus, the research gap lies not in a lack of studies regarding the educational function of Pasang, but rather in the limited synthesis connecting three dimensions: the values deemed fundamental, the community's lived experience of embodying them, and the pedagogical mechanisms that facilitate their intergenerational transmission. Without such a synthesis, the relationships among value content, transmission processes, internalization, and the continuity of social practices risk being perceived as disconnected themes.

To examine this issue, this study employs a phenomenological approach, utilizing educational perennialism as an analytical lens to interpret values viewed as fundamental and enduring within the community's life. Perennialism serves as a "sensitizing concept" not to suggest that the Ammatoa

community adheres to Western perennialist philosophy, but rather as a conceptual tool to explore the significance of values deemed important and worthy of transmission (Daniel et al., 2022; van der Weele, 2021). This perspective is brought into dialogue with indigenous pedagogy to understand the agents, practices, and mechanisms involved in the transmission of values (Funk & Woodroffe, 2024). Islamic religious education and character education are positioned as dialogic perspectives to identify potential intersections of meaning across spiritual, moral, habitual, and social-behavioral dimensions, without equating Pasang with Islamic teachings or assuming they share identical epistemological foundations (Mukhtar et al., 2024; Nurizah & Amrullah, 2024). This approach ensures that the lived experiences and meanings within the community remain the starting point of the analysis, while theories are used to interpret findings and construct a conceptual synthesis.

Addressing this gap, this study aims to reconstruct the pedagogical system within the Pasang ri Kajang oral tradition through the lived experiences of the Ammatoa indigenous community. Specifically, it examines the fundamental values embodied in the Pasang, the ways these values are experienced and manifested in daily life, and the agents and mechanisms facilitating their intergenerational transmission. Furthermore, the study engages the resulting reconstruction in a dialogue with educational perennialism, indigenous pedagogy, Islamic religious education, and character education to elucidate the pedagogical nature of the Pasang without diminishing the unique cultural context of the Ammatoa people. Through this approach, the research focus shifts from questioning whether the Pasang contains educational values to exploring how these values function and acquire meaning through experience, social relationships, and community practices.

The primary contribution of this research is the formulation of the conceptual construct "Ammatoa Perennial Pedagogy" an analytical synthesis derived from a phenomenological reading of Pasang ri Kajang. This construct interlinks seven components: fundamental values, pedagogical agents, transmission mechanisms, lived experience, value internalization, character formation, and intergenerational continuity. The study’s novelty lies not in claiming that Pasang values have never been researched before, but rather in elucidating the relationships between these components as a living pedagogical system. Through this reconstruction, the research offers a way to understand Pasang not merely as a collection of traditional values or normative guidelines, but as a process of value transmission and embodiment that can be examined in relation to character formation and socio-ecological order. Furthermore, a dialogue with Islamic Religious Education and character education opens a space for reflection on developing educational studies that are sensitive to local knowledge, without erasing the epistemological distinctiveness of the Ammatoa tradition.

METHODS

This study employs a qualitative approach with a descriptive phenomenology design to understand the lived experiences of the Ammatoa Kajang indigenous community regarding how they interpret, practice, and pass down the values of Pasang ri Kajang (Creswell, 2015). Phenomenology was selected because the research aims not only to identify the values contained within the oral tradition but also to examine how these values are experienced, interpreted, and manifested through the community's lived practices. The design follows Moustakas’s phenomenological orientation, encompassing the identification of significant statements, the development of meaning units, textural and structural descriptions, and the synthesis of the experience's essential meaning (Moustakas, 1994). Thus, Pasang ri Kajang is examined as a tradition that derives its meaning from the community's experiences and social practices, rather than merely as a cultural text or a collection of customary norms.

Analytically, educational perennialism serves as a sensitizing concept for examining values deemed fundamental and preserved across generations. This perspective is not employed to assume that the Ammatoa community adheres to Western perennialist philosophy or to predetermine the categorization of findings. Indigenous pedagogy is used to interpret the mechanisms of knowledge and value transmission within the community, while Islamic religious education and character education provide a dialogic lens for examining spiritual and moral dimensions, habituation, and social behavior. This functional distinction ensures that empirical insights remain the foundation of the analysis, while theories are utilized to deepen interpretation and construct a conceptual synthesis(Creswell & Poth, 2017; Moustakas, 1994).

Field research was conducted from March 30 to April 29, 2026, within the Ammatoa Kajang indigenous community in Bulukumba Regency, South Sulawesi. This location was selected because Pasang ri Kajang constitutes an integral part of the community's indigenous knowledge, behavioral guidelines, and daily practices. The study focuses on the social and cultural environment in which Pasang values are articulated, practiced, learned, and transmitted across generations. The unit of analysis comprises the lived experiences and pedagogical practices associated with Pasang, rather than specific formal educational institutions.

Informants were selected purposively based on their knowledge, experience, and involvement in indigenous life and the process of transmitting Pasang values. This purposive selection enabled the researcher to gather in-depth information from individuals possessing direct and relevant experience regarding the phenomenon under study.(Patton, 2002) Informant criteria included: (1) possessing direct knowledge or experience regarding Pasang ri Kajang; (2) being involved in customary life practices; (3) having experience in receiving, applying, explaining, or passing on Pasang values; and (4) being willing to participate in accordance with ethical guidelines and customary etiquette. The informants comprised customary leaders, community figures, elders, adult community members, the younger generation, and individuals involved in the transmission of cultural knowledge. The final composition of informants was determined based on the relevance of their experience and the sufficiency of information to understand the variations in meaning related to the research focus. Snowball sampling was employed as a supplementary strategy only when recommendations from previous informants were genuinely utilized during fieldwork. Research procedures also addressed participant consent, information confidentiality as agreed upon, respect for customary etiquette, and restrictions on access to and publication of knowledge not permitted for dissemination.

Table 1. Composition and Relevance of Research Informants

No.	Informant Position/Role	Relevance to the Research
1	Ammatoa/customary leader	Authority of indigenous knowledge, fundamental meaning of Pasang, life orientation, and the direction of value transmission
2	Other customary leaders/officials	Interpretation, transmission, and practice of Pasang within community life
3	Community leader	Interpretation of Pasang values in social relations and community life
4	Elder within the community	Processes of value transmission and learning Pasang within the family

5	Informal educator/mentor	Pedagogical practices, role modeling, habituation, and transmission of local knowledge
6	Adult community member	Lived experiences and the internalization of Pasang values in daily life
7	Younger generation	Experiences of receiving, understanding, and interpreting Pasang across generations
8	Women/family members involved in the transmission of values	Educational practices rooted in family and daily life
9	Individual knowledgeable about history and oral traditions	Historical context, continuity, and changes in the transmission of Pasang

Data were collected through participant observation (Sugiyono, 2015), in-depth interviews (Gunawan, 2013), and documentation (Satori & Komariyah, 2010). These three techniques were employed complementarily to understand both the subjective experiences and the social practice context in which Pasang values are lived out. Utilizing multiple sources and techniques enabled the researcher to cross-reference verbal accounts with relevant practices and documentation (Creswell & Poth, 2017). Data analysis was conducted in stages, following Moustakas's descriptive phenomenology procedure (Moustakas, 1994). Qualitative coding was used to organize statements and trace the formation of categories, while phenomenological interpretation served as the foundation for constructing the meaning of the experiences. The analysis procedure comprised six stages.

First, the organization and comprehensive reading of the data. Interview transcripts, field notes, and relevant documentation are arranged according to their sources and contexts. The researcher reads the data repeatedly to grasp the informants' overall experiences and records initial reflections on assumptions that might influence interpretation. Second, epoché and the identification of significant statements. The researcher attempts to temporarily suspend theoretical judgments so that informants' statements are not immediately pigeonholed into categories such as perennialism, Islamic Religious Education, or character education. Statements relating to experiences, meanings, practices, and the transmission of Pasang are identified as significant statements. Similar statements are compared, while differences or tensions between experiences are noted to ensure that variations in meaning are not lost during the data reduction process. Third, coding and the formation of meaning units. Each significant statement is assigned a descriptive code summarizing the content of the described experience or practice. These codes are compared based on similarities in meaning, context, actors, and forms of practice, then grouped into meaning units and provisional categories. Coding is conducted openly, allowing new categories to emerge from the data and initial categories to be revised when contradictory evidence is found. Principles of theme development and review are applied to ensure that groupings are based on patterns of meaning within the data rather than solely on alignment with existing theories (Braun & Clarke, 2021).

Fourth, the formulation of textural and structural descriptions. The textural description summarizes what the informants experienced and the meaning they attributed to Pasang, including the values understood, events experienced, and practices carried out. The structural description explains how these experiences were shaped by social relationships, the roles of customary leaders and family, community activities, cultural context, and mechanisms of value transmission. These two descriptions were compared across informants and against relevant observational and documentary data to identify recurring patterns while preserving the diversity of experiences. Fifth, the

determination of value categories and the synthesis of essential meanings. Eight value categories kamase-masea (humility/simplicity), hard work, sufficiency or desire management, existential awareness, ecological responsibility or cosmic harmony, spiritual orientation, self-control, and social ethics were re-examined through the units of meaning and empirical contexts supporting them. The categorization process took into account the relevance of informants' statements, the coherence of meaning, the context of practices, and the relationships and distinctions between categories. Closely related categories were reviewed to determine whether they represented distinct dimensions or required grouping under a broader theme. Through this procedure, the eight categories were not treated as a deductive framework imposed from the outset, but rather as the outcome of a synthesis that could be traced back to the data. The final synthesis integrates the textural and structural descriptions to articulate the meaning of the Ammatoa community's experience regarding the values and pedagogical practices of Pasang.

Sixth, theoretical dialogue and conceptual reconstruction. Once the empirical meaning structure was formulated, the findings were engaged in a dialogue with educational perennialism to examine values deemed fundamental and enduring and with indigenous pedagogy to understand the agents and mechanisms of transmission. Islamic Religious Education and character education frameworks were utilized to discuss intersections of meaning, contextual differences, and potential implications regarding spiritual, moral, habituation, and social behavioral dimensions. This dialogue was not intended to equate Pasang with these theories, but rather to clarify the findings' contributions and the boundaries of their interpretation. Based on the interrelationships among fundamental values, pedagogical agents, transmission mechanisms, lived experiences, internalization, character formation, and intergenerational continuity, the study formulated the conceptual construct of "Ammatoa Perennial Pedagogy." This construct represents an analytical synthesis derived from empirical findings, rather than a term or doctrine assumed to be explicitly used by the Ammatoa community.

Data validity was ensured through source and technique triangulation, an audit of the traceability between data and interpretation, and researcher reflexivity. Triangulation involved comparing accounts from informants with diverse roles or experiences and cross-referencing them with observational notes and available documentation. This process did not aim to eliminate all discrepancies between sources, but rather to understand the contexts of such differences and establish defensible interpretive boundaries. The principles of credibility, dependability, confirmability, and the traceability of the analysis process served as the benchmarks for assessing the quality of this qualitative research (Lincoln & Guba, 1985; Shenton, 2004). Analytical traceability is maintained by preserving the links between significant statements, initial codes, meaning units, categories, and conceptual syntheses. Reflexivity is practiced by documenting initial assumptions and revisiting interpretations that may have been influenced by the researcher's theoretical framework. Member checking or peer discussions are reported only if actually conducted; when implemented, the specific aspects reviewed and the resulting follow-up actions are detailed. Research procedures also address participant consent, the confidentiality of information as agreed upon, respect for customary norms, and restrictions on access to and publication of knowledge not authorized for dissemination.

RESULTS & DISCUSSION

Research findings indicate that Pasang ri Kajang serves not merely as a collection of expressions, counsel, or verbal heritage for the Ammatoa indigenous people, but as a guiding framework for life. It shapes how the community perceives itself, conducts its daily existence, interacts with others, and treats the environment. Field data reveal that Pasang permeates various spheres of community life, ensuring that the educational process is not divorced from the community's

social and cultural reality. Pasang operates through what is heard, observed, practiced, internalized as habit, and transmitted from one generation to the next. These findings demonstrate that education within the Ammatoa community is distinct in character from education systems focused solely on knowledge transmission. The values of Pasang are introduced at an early age through oral communication within the family and community, reinforced by the examples set by parents and elders, and sustained through customary practices and activities. Consequently, the educational sphere is not confined to formal institutions but extends to encompass the entirety of the community's life.

This pattern is evident in the way the community transmits Pasang. Data indicates that the tradition is passed down orally and through lived example. Parents and elders constantly remind children of Pasang in their daily lives, while customary institutions reinforce it through various recurring activities and rituals. These findings suggest that Pasang functions as a "curriculum for life." In this context, the term "curriculum" does not refer to a formal document but rather to a set of values and life orientations that determine what community members need to know, internalize, practice, and pass on. In other words, the substance of education lies within the practices of life itself.

Based on the identification and interpretation of Pasang ri Kajang expressions found in the research data, eight categories of core values were identified as playing a role in shaping the life orientation and pedagogical practices of the Ammatoa indigenous community. These categories include: (1) simplicity of life (kamase-masea); (2) work ethic and self-reliance; (3) sufficiency in life; (4) existential awareness; (5) cosmic harmony and ecological responsibility; (6) spiritual orientation; (7) self-control; and (8) social ethics and respect for boundaries.

These eight categories are not positioned as absolutely distinct values. Instead, each represents a different emphasis of meaning within the community's life orientation. Simplicity of life emphasizes an unpretentious lifestyle; work ethic and self-reliance emphasize an active approach to living; sufficiency in life relates to understanding the limits of needs and possessions; existential awareness emphasizes understanding the transient nature of worldly life; cosmic harmony and ecological responsibility refer to the duty to maintain orderly relationships between humans, nature, and life; Spiritual orientation places worldly life in relation to the afterlife; self-control concerns the restraint of impulses and pleasures; whereas social ethics and respect for boundaries emphasize respect for the rights, space, and norms governing human relationships.

This distinction serves as the basis for categorization, ensuring that interconnected values are neither conflated into a single category nor treated as entirely separate meanings. In this analysis, the expression Pasang is understood as the textual evidence that serves as the starting point for interpretation. The core meaning is the result of interpreting that expression, whereas the pedagogical form refers to the ways in which the value can be learned, emulated, internalized as a habit, and sustained within the life of the community. Consequently, the pedagogical form is not positioned as a ninth (or subsequent) core value, but rather as a dimension of the process of transmitting and embodying the value.

Table 2. Basic Value Themes in the Kajang

No.	Tide Data	Core value categories	Analytical scope of meaning	Pedagogical dimensions or forms
1	Ammentengko nu kamase-mase, Accidongko nu kamase-mase, Addakkako nu kamase-mase,	Simplicity of life (kamase-masea)	Simplicity as a guiding principle for behavior and daily living; not automatically equated with humility.	Cultivating a simple lifestyle and setting an example through daily conduct.

	A'mia nu kamase-mase.			
2	Ako kaitte-itte ri sahacinde tappanging, ri caula ta'rimba-rimba.	Work ethic and self-reliance	Emphasis on diligence and vigilance; self-reliance as a behavioral orientation linked to work ethic.	Instilling habits of work, discipline, perseverance, and responsibility regarding life's activities.
3	Anre' kalumanyang kalupepeang, rie kamase-mase...	Sufficiency in life	The understanding that a good life is not measured by abundance or the accumulation of wealth, but by the adequate fulfillment of needs.	Learning about needs, the limits of ownership, and an orientation toward living with just enough.
4	Ku.nne bolayya a'dalle anrai; Ngase rikibla'ka ripasiasapanggi; Sinarayya na sasangnga, bansaji injo katallassanga.	Existential awareness	Awareness of the nature and limitations of worldly life; framed as a reflection on existence and transience, rather than as a category of spirituality in its entirety.	Reflecting on life, human limitations, and the meaning of living.
5	Jagai linoa lollong bonena kammayya tompa langi'ka, siangang rupa tauwa siangang boonga.	Cosmic harmony and ecological responsibility	Responsibility for safeguarding the world and the life within it; the relationship between humanity and nature is understood within a broader interconnectedness.	Setting an example in environmental stewardship, cultivating habits of caring for nature, and adhering to customary environmental regulations.
6	Inne linoa pamari-marianji. Ahera' pammantangngang kara'kang.	Spiritual orientation	Situating worldly life in relation to the afterlife; distinct from an existential awareness that emphasizes the limitations or transience of life.	Instilling a spiritual orientation and reflecting on life's purpose.
7	Nupisa'ringi lunra'na ri lino, nunuguppa pai'na ahena.	Self-control	Restraint of worldly impulses and pleasures; not merely living with the bare minimum, but the	Cultivating the ability to restrain impulses, regulate behavior, and consider the consequences of actions.

			ability to manage one's response to desires.	
8	Injo tu battua anre'na kulle na lalloi pammuntulaa.	Social ethics and respect for boundaries	Recognition of boundaries in social relations including the space, rights, and authority of others as defined by customary norms.	Learning social ethics, respect for the boundaries of others, and adherence to customary law.

The original data, together with the translations and initial constructions, demonstrate that the values embodied in Pasang encompass personal, social, ecological, and transcendental dimensions. These are presented in full below:

Simplicity of Life

The expression "Ammentengko nu kamase-mase, Accidongko nu kamase-mase, Addakkako nu kamase-mase, A'mia nu kamase-mase" positions kamase-masea as a principle encompassing various daily actions. The repetition of this phrase across activities such as standing, sitting, walking, and other actions demonstrates that simplicity relates not merely to material possessions but also serves as an orientation for how one lives life.

For the purposes of this study's categorization, kamase-masea is defined as "simplicity of life." This term is consistently maintained, as it has already been employed in the formulation of findings and the abstract. Simplicity of life is not equated with humility; the former emphasizes an unpretentious lifestyle, whereas the latter refers to one's attitude toward oneself and others. A further interpretation regarding humility could only be made if supported by empirical evidence clearly demonstrating such a meaning. The primary and most prominent value is kamase-masea an orientation toward living in simplicity. This value is found in the expression:

> "Ammentengko nu kamase-mase, Accidongko nu kamase-mase, Addakkako nu kamase-mase, A'mia nu kamase-mase." (Interview with Indigenous Community Informant, 2026)

The expression signifies that one should stand, sit, walk, and speak with simplicity. This indicates that simplicity is not merely a matter of consumption choices or economic status, but a principle that must permeate one's entire way of being.

Because simplicity extends to how one stands, sits, walks, and speaks, the value carries a profound pedagogical dimension. It does not stop at a mere understanding of what simplicity is; rather, it translates into how one uses their body, communicates, and relates to the social environment.

This meaning is reinforced by the following expression:

> "Anre' kalumanyang kalupepeang, rie kamase-mase angnganre na rie care-care na rie, pammalli juku' na rie koko na rie, bola situju-tuju." (Interview with an Indigenous community member, 2026)

This expression reflects a life orientation that does not pursue excessive wealth. Food, clothing, shelter, and life's necessities are viewed through the lens of sufficiency. Field data links this sense of sufficiency to a happiness that is not defined by material accumulation.

From a pedagogical perspective, this expression indicates that values can be instilled through repetition within the context of daily activities. Thus, character formation occurs not merely through verbal explanation but also through leading by example and the habituation of behavior. This

statement represents a pedagogical interpretation of the Pasang expression, rather than a claim that each of these mechanisms has been proven in isolation, independent of observational evidence. Consequently, kamase-masea can be understood as an educational mechanism that transforms the concept of "sufficiency" into a standard for living. Children are not simply told to live simply; rather, they are accustomed to observing, experiencing, and conducting their lives within the boundaries deemed reasonable by the community.

Work Ethic and Independence

The expression “Ako kaitte-itte ri sahacinde tappanging, ri caula ta’rimba-rimba” serves as the foundation for interpreting the work ethic. In the findings table, its core meaning is defined as an attitude of avoiding idleness and complacency. The analytical emphasis lies on a behavioral orientation that drives individuals to engage in life’s activities actively and responsibly.

This category is designated as "work ethic and self-reliance" rather than merely "discipline." While discipline is a form of behavior linked to work ethic, self-reliance represents an orientation toward fulfilling responsibilities without constant dependence on others. Given this distinction, discipline and perseverance are treated as behavioral dimensions associated with the primary category, rather than as standalone value categories. The Pasang data utilized in the study is:

> “Ako kaitte-itte ri sahacinde tappanging, ri caula ta’rimba-rimba.” (Interview with Indigenous Community Informant, 2026)

This expression is interpreted as a prohibition against idleness and becoming lulled by comfort. Pedagogically, the message fosters an orientation wherein individuals remain active in their work and avoid becoming dependent on comfort.

Field data indicate that this value is not conveyed solely through verbal advice. Children are guided to experience work and a productive life through their daily activities. Since work is integral to community life, the educational process unfolds through direct engagement.

These findings highlight a key characteristic of Ammatoa pedagogy: learning takes place through doing. Knowledge regarding work is inseparable from the practice of work itself. Consequently, self-reliance is not merely an understanding of the importance of work, but a disposition shaped through experience.

In this context, Pasang serves as a guiding framework that links values, activities, and character. The value of hard work takes concrete form in daily routines, while the repetition of these routines fosters habits and self-reliance.

Adequacy of Living Standards

The excerpt “Anre’ kalumanyang kalupepeang, rie kamase-mase...” serves as the basis for interpreting the concept of having enough in life. This category emphasizes one's perspective on needs and possessions: a good life is not necessarily defined by material abundance but is instead linked to the adequate fulfillment of needs.

> "Having enough" must be distinguished from the concept of simplicity (*kamase-masea*). Simplicity represents a general orientation toward living, whereas the concept of "having enough" specifically emphasizes the standard of what is considered sufficient. While conceptually related, their analytical focal points differ.

Furthermore, "having enough" is not synonymous with self-control. One may recognize that one's needs are met, yet the ability to restrain desires that exceed those needs is a separate matter.

Consequently, the expression in the third category is interpreted primarily in terms of the standard of sufficiency, whereas the seventh category focuses on the regulation of impulses and gratification. The third theme concerns the management of desire. Pasang asserts:

> "Anre' kalumanyang kalupepeang, rie kamase-mase angnganre na rie care-care na rie, pammalli juku' na rie koko na rie, bola situju-tuju." (Interview with Indigenous Community Informant, 2026)

This message indicates that life is not directed toward the accumulation of excessive wealth. The orientation fostered here is the acceptance of sufficiency as an integral part of life.

Field data suggests that material sufficiency is linked to an individual's ability to maintain a spiritual orientation. A life free from excess allows individuals to avoid becoming overly attached to material possessions. Thus, Pasang education not only governs consumption behavior but also shapes the human relationship with desire.

In this regard, the pedagogy identified here encompasses a dimension of self-regulation; individuals are educated to recognize the boundary between needs and desires. The educational process unfolds through the cultivation of a simple lifestyle, ensuring that self-control does not merely remain an external rule but gradually becomes part of one's personal orientation.

Existential Awareness

The excerpt "Kunne bolayya a'dalle anrai; Ngase rikibla'ka ripasiasapanggi; Sinarayya na sasangnga, bansaji injo katallassanga" is classified under the category of existential awareness. Within the framework of these findings, this category refers to an understanding of the conditions, limitations, and transient nature of worldly life.

Existential awareness is distinct from spiritual orientation. The fourth category focuses on finding meaning in existence and the limitations of life, whereas the sixth category focuses on the relationship between worldly life and the afterlife. While they can reinforce one another, they need not be conflated, as each emphasizes a different aspect of meaning. The fourth theme is existential awareness. The Pasang data depicts life as impermanent:

> "Kunne bolayya a'dalle anrai; Ngase rikibla'ka ripasiasapanggi; Sinarayya na sasangnga, bansaji injo katallassanga." (Interview with Indigenous Community Informant, 2026)

In the research data, this expression is interpreted as a depiction of life existing between light and darkness, embodying an awareness of mortality.

Its pedagogical significance lies in fostering the realization that human life has limits. This awareness of mortality shapes how an individual utilizes time, fulfills obligations, and determines what is considered important in life.

Thus, education is not directed solely toward achieving material success, but also toward understanding one's position within a transient existence. This awareness serves as the foundation for the emergence of spiritual orientation and self-control.

Cosmic Harmony and Ecological Pedagogy

The expression "Jagai linoa lollong bonena kammayya tompa langi'ka, siangang rupa tauwa siangang boonga" serves as the foundation for categorizing cosmic harmony and ecological responsibility. This expression directs attention to the obligation to safeguard the world and the life

within it, ensuring that the human relationship with nature is not understood merely as one of resource exploitation.

The term "cosmic harmony" implies a broader scope of meaning regarding the interconnectedness of life, whereas "ecological responsibility" emphasizes the duty to protect the environment. Both concepts are maintained within a single category because they represent two interrelated dimensions in the interpretation of the expression: harmony elucidates the relational orientation, while ecological responsibility defines the direction of relevant actions. The fifth theme the relationship between humans and nature emerges as one of the most robust findings in the data. Pasang states:

> "Jagai linoa lollong bonena kammayya tompa langi'ka, siangang rupa tauwa siangang boonga." (Interview with Indigenous Community Informant, 2026)

Its literal meaning is to safeguard the world and everything within it the sky, humanity, and the forest. In the research data, this expression is understood as a message regarding human responsibility toward the entire living environment.

Field data also indicate that this message is manifested through practices of forest protection and prohibitions against environmentally destructive actions. The Borong Karama forest is regarded as part of the community's living space, preserved based on the awareness that environmental degradation ultimately impacts human life as well.

A significant aspect of this finding is that ecological education is not delivered through environmental lessons detached from the community's daily life. Children and community members learn about the environment by living within it, adhering to established rules, observing the examples set by adults, and participating in nature conservation practices.

Consequently, Pasang's ecological pedagogy is characterized by a participatory and praxial nature. Nature is not merely an object of study, but also the space where education takes place.

Spiritual Orientation

The expression "Inne linoa pamari-marianji. Ahera' pammantangngang kara'kang" serves as the basis for interpreting spiritual orientation. This category emphasizes the relationship between the transient nature of worldly life and the afterlife, framing the latter as an orientation that transcends worldly interests.

Spiritual orientation is not equated with existential awareness. While both relate to finding meaning in life, spiritual orientation emphasizes life's direction or purpose in relation to the afterlife. Conversely, existential awareness focuses on understanding existence and the limitations of worldly life. The sixth theme relates to spiritual orientation. The Pasang data states:

> "Inne linoa pamari-marianji. Ahera' pammantangngang kara'kang." (Interview with Indigenous Community Informant, 2026)

This means that the world is merely a place of transit, whereas the afterlife is the place of permanent abode.

In the field data, this expression is interpreted as a transcendental orientation that views worldly life through the perspective of the afterlife. Informants in the study interpreted worldly activities not

as isolated events, but as actions that must be understood in relation to the ultimate goal of the afterlife.

This orientation is linked to other values, particularly simplicity and self-control. If worldly life is viewed as temporary, then the accumulation of material wealth is not regarded as the highest goal. Thus, the spiritual orientation found in the Pasang serves as a framework that gives direction to other values. These findings indicate that the perennial dimension of the study lies not merely in the continuity of a tradition, but also in an orientation toward values perceived to transcend fleeting interests.

Self-control

The excerpt “Nupisa’ringi lunra’na ri lino, nunuguppa pai’na ahena” is classified under the category of self-restraint. The emphasis lies in curbing worldly impulses or pleasures, ensuring that individuals do not blindly pursue desires without regard for limits and consequences.

This category relates to the concept of sufficiency in life but differs in its focus. Sufficiency concerns the definition of adequate needs, whereas self-restraint emphasizes the capacity to manage desires and responses to pleasure. Thus, sufficiency addresses the question of what constitutes "enough," while self-restraint concerns how one manages one's impulses.

This distinction justifies maintaining both categories within the set of eight findings. However, this separation must be verified against the full context of both Pasang expressions. If an analysis of linguistic context and field data fails to reveal a significant difference in meaning, the categories should be re-evaluated rather than kept separate merely to preserve the count of eight. The seventh theme pertains to self-restraint. Research data indicates that several Pasang messages guide individuals to avoid excessive indulgence in worldly impulses. The expression:

> “Nupisa’ringi lunra’na ri lino, nunuguppa pai’na ahena.” (Interview with Indigenous Community Informant, 2026)

is interpreted as a warning that worldly pleasures can entail consequences incompatible with an orientation toward the afterlife.

In community life, this message is manifested through the avoidance of behaviors deemed excessive or contrary to customary norms. Data also highlights the role-modeling of customary leaders who live prudently and regard self-restraint as an integral part of spiritual life. Consequently, self-restraint emerges not merely as a prohibition against specific behaviors, but as a process of cultivating the internal capacity for self-regulation. Individuals learn that not everything obtainable must be possessed, and not every desire must be fulfilled.

Social ethics and respect for boundaries

The excerpt “Injo tu battua anre’na kulle na lalloi pammuntulaa” falls under the categories of social ethics and respect for boundaries. Its core meaning lies in acknowledging boundaries within social relationships specifically those governing the interaction between an individual and another party within the framework of customary (adat) regulations.

This category refers to more than just general compliance with rules; the emphasis is on respecting the space, rights, and authority of others, including the boundaries governing the relationship between a visitor and the person with authority over a space or home. This meaning must be interpreted within the full context of the Pasang (traditional teaching) to avoid generalizing specific

customary provisions into universal principles without proper explanation. The eighth theme concerns social ethics. One of the identified Pasang states:

> "Injo tu battua anre'na kulle na lalloi pammuntulaa punna anre'ri pabbiangngi antama ri patanna bola, jari rie ngase injo batasanna tu battua na patanna bola." (Interview with Indigenous Community Informant, 2026)

Research data interprets this as a prohibition against a guest crossing boundaries without first obtaining permission from the homeowner. This message demonstrates that social education within the Ammatoa community is built upon an understanding of boundaries. Respecting others entails recognizing the domains, rights, and rules inherent in their lives.

Field data indicates that adherence to customary rules constitutes a form of moral education. Violations of the Pasang are not viewed merely as individual errors; they may elicit responses through social mechanisms and customary sanctions. Thus, the Pasang functions simultaneously as a source of norms and as a pedagogical mechanism. Individuals learn about ethics not only through explanations of right and wrong but also through the social consequences that arise when a norm is violated.

The categorization of the eight values is achieved by distinguishing between three layers of analysis: Pasang expressions as textual data, core meanings as the product of interpretation, and pedagogical forms as the dimension explaining the values' relevance to the community's process of learning about life. At the first layer, local expressions are retained as the starting point for analysis. At the second layer, the meaning of each expression is formulated based on its context and semantic emphasis. At the third layer, the researcher interprets how the value relates to habituation, role modeling, reflection, behavioral regulation, or respect for social norms. Categorical distinctions are made by considering the most prominent semantic focus of each expression. Simplicity of life (kamase-masea) refers to an orientation toward a modest lifestyle; work ethic and self-reliance refer to an active attitude and sense of responsibility in navigating life; sufficiency refers to the standard of needs deemed adequate; existential awareness refers to the interpretation of existence and the limitations of life; cosmic harmony and ecological responsibility refer to the interconnectedness of life and the obligation to preserve the environment; spiritual orientation refers to the relationship between earthly life and the afterlife; self-control refers to the regulation of impulses and gratifications; and social ethics and respect for boundaries refer to the acknowledgment of limits within social relationships. On this basis, the eight categories are treated as core values derived from analytical reconstruction, while habituation, role modeling, reflection, participation, and social correction are treated as pedagogical forms or mechanisms. This distinction is intended to avoid conflating what constitutes a life principle with how that principle is learned or transmitted. Inter-category relationships are acknowledged, yet each category is maintained as long as it possesses a distinct semantic emphasis that can be substantiated by the data. To maintain the traceability of the interpretation, each category must be linked to the underlying Pasang expression, the relevant speech context or experience, the code or unit of meaning employed in the analysis, and the rationale for establishing the category. Thus, the Ammatoa Perennial Pedagogy construct is built through a synthesis of traceable empirical findings, rather than through the addition of categories based solely on theoretical assumptions.

DISCUSSION

Research findings indicate that Pasang ri Kajang should be understood not merely as a collection of advice or local wisdom, but as a pedagogical system for living that links values, daily practices, social relations, and human character formation. The eight identified values simplicity of life (kamase-masea), work ethic and self-reliance, sufficiency, existential awareness, cosmic harmony and ecological responsibility, spiritual orientation, self-control, and social ethics with respect for

boundaries each carry distinct significance yet are interconnected in their orientation toward shaping the individual and maintaining the order of community life.

This relationship must be understood structurally, rather than as a linear cause-and-effect sequence. Research data indicate that Pasang values provide a life orientation; families, customary leaders, and the community act as agents of transmission; verbal instruction, role modeling, participation, habituation, rituals, and social correction serve as pedagogical mechanisms; and daily life experiences provide the context where these values are learned and internalized. Through this process, the values can become internalized as dispositions reflected in behavior, social relationships, and the treatment of the environment. This structure forms the basis for the conceptual reconstruction of "Ammatoa Perennial Pedagogy." Consequently, the research findings can be reconstructed in the following visualization:

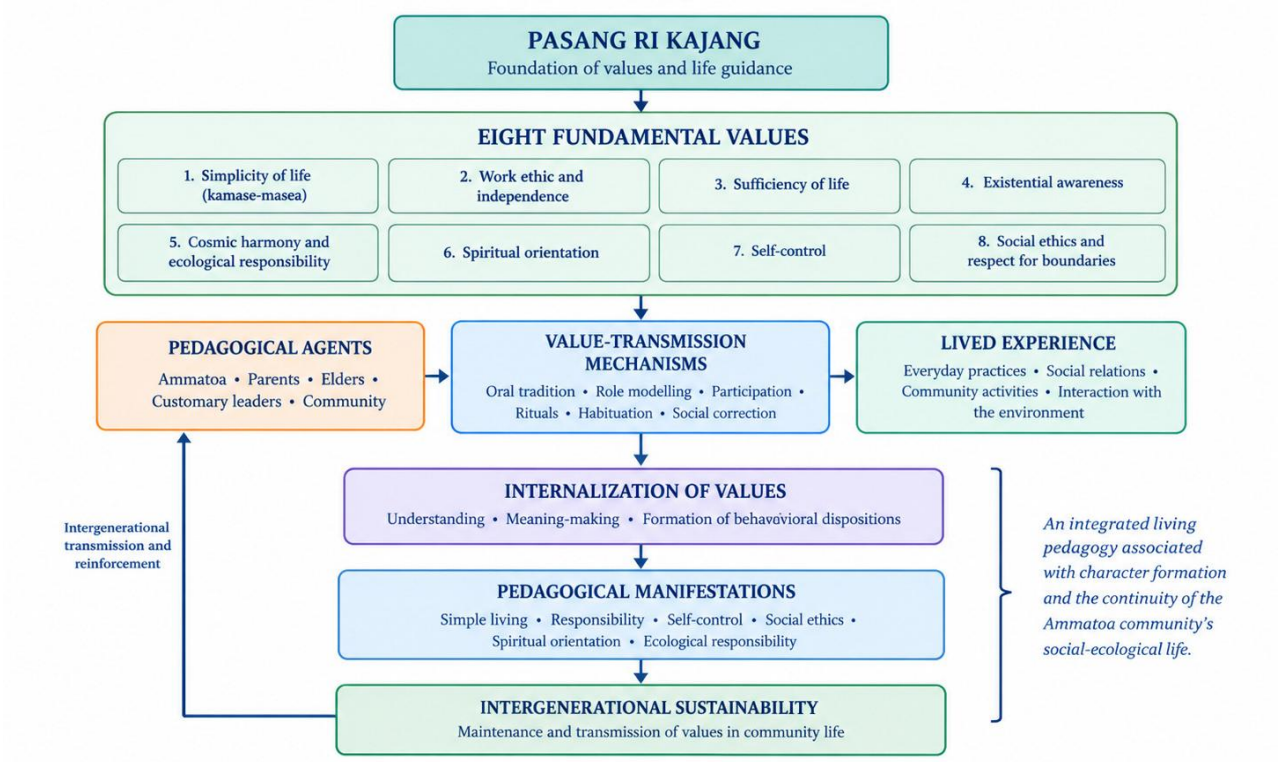


Figure 1. *Conceptual Model of Ammatoa Perennial Pedagogy*

The structure reveals that Pasang ri Kajang is more accurately understood as a living pedagogical system rather than merely a collection of local wisdom. The discussion is outlined below:

Value Structure and the Orientation of Human Formation

The eight values within Pasang ri Kajang reveal complementary dimensions of human character formation. Kamase-masea fosters an orientation toward a simple life; work ethic and self-reliance guide individuals toward activity and responsibility; the concept of "sufficiency" establishes a benchmark for what constitutes adequate needs; existential awareness helps situate life within the horizon of human limitations; cosmic harmony and ecological responsibility emphasize the human connection to the environment; spiritual orientation directs the meaning of life toward a transcendent dimension; self-control emphasizes the regulation of impulses and pleasures; and social ethics along with respect for boundaries govern relationships with others based on customary limits and rules.

These distinctions are significant because closely related categories are not entirely identical. Kamase-masea emphasizes a simple lifestyle, whereas the concept of sufficiency concerns the standard of what is considered adequate. Self-control, on the other hand, refers to the capacity to restrain impulses and pleasures. Thus, simplicity of life represents a general orientation, sufficiency provides a measure of needs, and self-control relates to the regulation of desires. While conceptually linked, the three maintain distinct analytical focuses.

A similar distinction applies to existential awareness and spiritual orientation. Existential awareness concerns the meaning of existence and the limitations of life, whereas spiritual orientation emphasizes the relationship between earthly life and the afterlife. Meanwhile, cosmic harmony and ecological responsibility frame the human-environment relationship as an ethical dimension, whereas social ethics and respect for boundaries emphasize order in interpersonal relationships. This analysis demonstrates that the eight values need not be treated as a list of discrete character traits, but rather as categories elucidating various dimensions of human life within the Pasang value system.

The expression “Ammentengko nu kamase-mase, Accidongko nu kamase-mase, Addakkako nu kamase-mase, A’mia nu kamase-mase” demonstrates that simplicity is embedded in everyday actions. The repetition of kamase-mase across various activities indicates that this value is not merely a known principle but can also be embodied in one’s way of life. Similarly, expressions regarding sufficiency and the restraint of indulgence highlight two interconnected emphases: an orientation toward meeting essential needs and the regulation of impulses to prevent life from being dominated by the pursuit of limitless desires.

Social and ecological dimensions complete this structure. The expression “Jagai linoa lollong bonena kammayya tompa langi’ka, siangang rupa tauwa siangang boonga” draws attention to the responsibility of safeguarding the world and the life within it. Meanwhile, expressions concerning the boundaries between visitors and homeowners underscore the importance of limits in social relationships. These categories reveal that the shaping of the individual within the Pasang tradition is oriented not only toward self-regulation but also toward how one relates to others and the environment.

Theoretically, this structure can be viewed in dialogue with perennialism, as it illustrates the existence of values preserved and transmitted across generations to serve as a life orientation. Taqiyuddin, for instance, discusses perennialism as an approach that prioritizes fundamental values and human character formation as central concerns of education (Taqiyuddin, 2023). However, in this study, perennialism serves as a "sensitizing concept" for interpreting the fundamental nature and continuity of the identified values, rather than implying that the Ammatoa community consciously adheres to Western perennialist philosophy. These values are understood first within their local context and subsequently brought into dialogue with the theoretical framework.

From the perspective of Islamic Religious Education, several of these values resonate with concepts such as qana’ah (contentment), the control of base desires, amanah (trustworthiness), responsibility, and an orientation toward both worldly life and the Hereafter. This resonance should be viewed as a space for dialogue rather than an equation of meanings or origins. Kamase-masea, for instance, can be compared to the orientation of simple living found in Islamic educational discourse, yet it is not necessarily identical to zuhud (asceticism) or qana’ah (Jailani et al., 2025; Nurusya`bani & Rahmawati, 2026). This approach preserves the epistemological distinctiveness of Pasang ri Kajang while simultaneously opening possibilities for conceptual dialogue with Islamic Religious Education and character education.

Thus, the analytical contribution of this section lies not merely in identifying eight values, but in demonstrating how these eight categories provide an interconnected structure for life orientation.

This value structure serves as the foundation for the subsequent discussion on how these values are learned, transmitted, and embodied within the community's lived practices.

Actors, Transmission Mechanisms, and Value Internalization

The structure of values does not, in itself, explain how Pasang ri Kajang remains present in the life of the community. To understand its pedagogical dimension, these values must be viewed in relation to educational agents, transmission mechanisms, and lived experiences. In this context, families, parents, elders, customary leaders, and the community itself serve as agents capable of fulfilling pedagogical functions through verbal communication, role modeling, participation, habituation, rituals, and social correction. Research data indicate that the transmission of values relies not merely on verbal explanation but is also linked to engagement in daily practices.

The perspective of Indigenous Pedagogy helps elucidate this relationship. Biermann and Townsend-Cross discuss Indigenous pedagogy as an educational process connected to community knowledge, values, and identity (Biermann & Townsend-Cross, 2008). Within this framework, learning need not occur through formal schooling institutions or formal teacher-student relationships. Knowledge and values can be acquired through engagement in community life, observation of the behavior of elders, and participation in social and cultural practices. The findings regarding Pasang ri Kajang align with this perspective, insofar as values are understood as something lived out and passed down through community practices.

Work ethic and self-reliance demonstrate the relevance of direct experience as a learning environment. Through engagement in life activities, individuals have the opportunity to learn responsibility, perseverance, and how to relate to the setting in which those activities take place. However, the pedagogical significance of work cannot be defined solely by the existence of exhortations against idleness. Explanations regarding how the younger generation engages in work, who guides them, and how responsibility is learned require support from observational data or relevant accounts from informants.

This same mechanism helps explain the internalization of values such as simplicity, contentment, and self-restraint. When values are reinforced through verbal reminders, demonstrated through role models, and reiterated in daily practice, they have the potential to become part of an individual's behavioral orientation. In this sense, habituation is not a separate core value but rather a mechanism that enables values to be deeply internalized. Similarly, social correction is not positioned as an additional value, but as a community mechanism for reminding individuals of or reaffirming prevailing behavioral norms.

Ecological and social dimensions expand this sphere of transmission. Ecological responsibility can be learned through participation in environment-related practices and an understanding of the customary rules governing them. Social ethics and respect for boundaries are learned through interactive experiences, observation of social dynamics, and an understanding of the limits observed within the community. In both instances, the community serves not merely as the backdrop where values are learned, but also as the social space where the meanings and consequences of behavior are negotiated and upheld.

This interpretation aligns with previous studies examining the role of Pasang ri Kajang in informal education, character building, and environmental conservation (Arumningtyas et al., 2023; Fadil et al., 2024; Hafid et al., 2023; Ichwan et al., 2021b; Tajibu, 2020). However, the contribution of this study lies not merely in reinforcing the claim that Pasang embodies educational values. Rather,

it establishes an analytical connection between the content of these values, the agents of transmission, the mechanisms of transfer, lived experiences, and the potential for value internalization. In other words, the focus of the discussion shifts from the question "what values are contained in Pasang?" to "how do these values take on a pedagogical form within the life of the community?"

From the perspective of character education, this relationship can be understood as an interconnection between the understanding of values, their internalization, and action. Lickona emphasizes the importance of the dimensions of moral knowing, moral feeling, and moral action in character education.(Lickona, 1991) This framework helps clarify that values cannot simply be understood cognitively; they must also be linked to emotional orientations and actions. Nevertheless, Lickona's categories serve as a tool for theoretical dialogue rather than as empirical stages that automatically occur during every instance of Pasang transmission.

Similarly, a dialogue with Islamic Religious Education can help illuminate orientations regarding responsibility, self-control, and the cultivation of proper conduct. However, such dialogue is undertaken only after the local meanings have been understood within their specific context. This approach prevents the researcher from imposing categories of Islamic Education as a preconceived explanation for the entirety of Ammatoa practices. By maintaining an analytical sequence that moves from local data toward interpretation and theoretical dialogue, the research acknowledges potential resonances without erasing fundamental differences in meaning.

Based on this relationship, the internalization of values is understood as a process linking value orientations with experiences and actions, rather than as an automatic consequence of the existence of custom. Values transmitted through oral tradition, role modeling, participation, habituation, and social correction have the potential to shape behavioral dispositions. Their manifestations may relate to living a simple life, working responsibly, managing desires, respecting social boundaries, and preserving the environment. Given the qualitative-phenomenological nature of this study, this relationship is best described as a pattern of meaning and a process indicated by the data, rather than as a proven causal link.

Based on the interrelationships among eight values, pedagogical agents, transmission mechanisms, and lived experiences, this study reconstructs the construct of Ammatoa Perennial Pedagogy. This construct is an analytical synthesis derived from the research rather than a term explicitly used by the Ammatoa community itself. Its function is to elucidate Pasang ri Kajang as a living pedagogical system that links fundamental values, transmission practices, internalization processes, and behavioral orientations across generations.

The construct comprises six interconnected components. First, fundamental values, consisting of the eight categories that serve as life orientations. Second, pedagogical agents parents, elders, customary leaders, and the community insofar as their roles are evidenced by the research data. Third, transmission mechanisms, including oral teachings, role modeling, participation, habituation, rituals, and social correction, as identified in the data. Fourth, lived experience, representing the everyday contexts where individuals encounter and practice these values. Fifth, internalization, the process by which values are understood and deeply embraced as behavioral orientations. Sixth, behavioral manifestation and intergenerational continuity, referring to the forms of action and socio-ecological practices linked to these values, as well as the potential for their continued transmission.

These six components are not intended to represent a linear progression that always unfolds in a fixed sequence. Values can be learned through experience, reaffirmed by pedagogical agents, and reinforced through habituation or social correction. Experiences and practices also provide a space for the community to reinterpret the relevance of these values amidst changing life circumstances. Consequently, the model is best understood as a relational and cyclical system: values provide

orientation for practices, practices serve as a space for internalizing these values, and community life provides the context for the preservation and transmission of these values.

Compared to previous studies that have identified the function of Pasang in informal education, character building, or environmental conservation, this synthesis offers a distinct analytical focus. Those studies serve as an important foundation for understanding the existence of the social values and functions of Pasang (Arumningtyas et al., 2023; Fadil et al., 2024; Hafid et al., 2023; Ichwan et al., 2021b; Tajibu, 2020). This study develops an interpretation by linking the dimensions of values, pedagogical agents, transmission mechanisms, lived experiences, internalization, and behavioral manifestations into a single conceptual framework. Its novelty lies not in claiming that these values were previously unrecognized, but in reconstructing the relationships between these components as a pedagogical system.

The term "perennial" in this construct emphasizes the continuity of fundamental values through intergenerational transmission, rather than assuming that values never change or that the Ammatoa community adheres to the philosophy of perennialism. This continuity is understood as a process of maintaining values within the community's lived practices. Thus, perennialism serves as an interpretive lens for examining the fundamental nature and continuity of values, while Indigenous Pedagogy helps explain the mechanisms of transmission. Islamic Religious Education and character education serve as dialogic perspectives for comparing moral, spiritual, and pedagogical orientations without equating their entire frameworks of meaning.

Conceptually, Ammatoa Perennial Pedagogy can be formulated as a pedagogical system based on Pasang ri Kajang that links fundamental values with the agents and mechanisms of transmission; it treats daily experience as a learning space and facilitates the internalization of values within behavioral orientations and socio-ecological order. This formulation is a conceptual proposition derived from the interpretation of findings, not a universal causal law. The strength of the construct lies in its ability to synthesize findings that might otherwise be viewed in isolation simplicity, work, sufficiency, spirituality, self-restraint, social relations, and ecological responsibility into a unified explanation of how life values are learned and transmitted.

Thus, the contribution of this research lies in the reconstruction of Pasang ri Kajang as a living pedagogical system rooted in the Ammatoa cultural context. Engaging in dialogue with perennialism, Indigenous Pedagogy, Islamic Religious Education, and character education broadens the interpretative scope of this construct, yet it does not displace the local data as the foundation of the analysis. The Ammatoa Perennial Pedagogy serves as a conceptual meeting point between lived values, the process of transmission within the community, and the shaping of behavioral orientations that sustain socio-ecological life.

CONCLUSION

This study reconstructs Pasang ri Kajang as a pedagogical system for life within the Ammatoa indigenous community. The system encompasses eight fundamental values: simplicity of life (kamase-masea), work ethic and self-reliance, sufficiency, existential awareness, cosmic harmony and ecological responsibility, spiritual orientation, self-restraint, and social ethics alongside respect for boundaries. These values are learned and transmitted through the active involvement of the Ammatoa leader, parents, elders, customary officials, and the community at large, utilizing mechanisms such as oral instruction, role modeling, participation, rituals, habituation, and social correction. Through daily life experiences, these values are interpreted and internalized, serving as the foundation for shaping behavioral dispositions and maintaining the community's socio-ecological order.

The study's theoretical implications are formulated within the construct of "Ammatoa Perennial Pedagogy," which reconstructs the relationships among fundamental values, pedagogical agents, transmission mechanisms, life experiences, value internalization, behavioral manifestations, and intergenerational continuity. The study's novelty lies in integrating these dimensions into a single framework to understand Pasang ri Kajang as a "living pedagogy" rather than merely a collection of local wisdom values. The "perennial" nature of this construct refers to the enduring significance and revitalization of fundamental values across generations, rather than the mere persistence of tradition. A dialogue with Islamic Religious Education and character education reveals potential resonances regarding spirituality, self-restraint, social ethics, and ecological responsibility, without equating the Ammatoa knowledge base and traditions with those theoretical frameworks.

This research is limited to the cultural and socio-ecological context of the Ammatoa Kajang community and focuses on reconstructing pedagogical meanings and structures, rather than measuring causal impacts on character or ecological behavior. Therefore, the transferability of these findings to other communities requires careful examination. Future research should broaden participant diversity and the scope of observation, while also longitudinally exploring how the younger generation interprets and enacts Pasang amidst social change, formal education, and digitalization. Comparative studies could examine construct aspects that are either context-specific or potentially applicable to other communities; meanwhile, quantitative or mixed-methods research could be considered if valid indicators are available to analyze the relationship between value internalization and behavioral practices. Thus, this study provides an initial conceptual framework for examining indigenous knowledge as a living pedagogical system passed down within its community context.

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