


Patuntung Ilalang Embayya: Exposing Implicit Violence and Reducing Negative Stigma through Albert Ellis' Perspective

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<p>ARTICLE HISTORY Accepted: 5 September 2024 Revised: 14 September 2024 Approved: 21 September 2024 Published: 31 October 2024</p> <p>*Corresponding akhmad.harum@unm.ac.id</p> <p> 10.22219/satwika.v8i2.36208</p> <p> jurnalsatwika@umm.ac.id</p> <p>How to Cite: Hikmah, M. S., Harum, A., Rahayu, H., Eliana, E., Putri, I., & Hidayatullah, F. (2024). Patuntung Ilalang Embayya: Exposing Implicit Violence and Reducing Negative Stigma through Albert Ellis' Perspective. <i>Satwika: Kajian Ilmu Budaya dan Perubahan Sosial</i>, 8 (2), 400-413. https://doi.org/10.22219/satwika.v8i2.36208</p> 	<p>ABSTRACT</p> <p>The indigenous Kajang Ilalang Embayya community in Bulukumba, who adhere to the Patuntung faith, often face implicit violence such as negative stigma, discrimination, cultural norms, and social structures due to the conservatism of their local beliefs. This study aims to uncover the implicit violence experienced by Patuntung adherents, explore the existence strategies of the Patuntung belief system, and evaluate the effectiveness of cognitive disputation techniques in multicultural counseling from Albert Ellis' perspective to reduce negative stigma. This research uses a qualitative approach with an ethnographic design and quantitative statistical analysis to assess changes after the intervention. Data were collected through observations, in-depth interviews, and questionnaires, then analyzed using Atlas.Ti and JASP software. The results show that implicit violence stems from stigmatization, discrimination, cultural norms, and social structures, with 51.3% of respondents falling into the moderate category of committing implicit violence. The intervention using cognitive disputation techniques in multicultural counseling showed a significant reduction in negative stigma, as evidenced by the paired sample t-test with $\alpha: 0.001 < 0.05$ and a t-value = 29.283 > t-table = 3.851. The study concludes that cognitive disputation techniques are effective in reducing negative stigma, contributing to efforts to preserve local conservatism amidst the implicit violence faced.</p> <p>Keywords: <i>Implicit violence; Pattuntung Ilalang Embayya; Counseling Multicultural; Cognitive disputation</i></p> <p>ABSTRAK</p> <p>Masyarakat adat Kajang Ilalang Embayya di Bulukumba, yang menganut kepercayaan Patuntung, sering menghadapi kekerasan implisit seperti stigma negatif, diskriminasi, norma budaya, dan struktur sosial akibat konservatisme kepercayaan lokal mereka. Penelitian ini bertujuan untuk mengungkap kekerasan implisit yang dialami oleh penganut Patuntung, mengeksplorasi strategi eksistensi kepercayaan Patuntung, serta mengevaluasi efektivitas teknik disputasi kognitif dalam konseling multikultural perspektif Albert Ellis untuk mengurangi stigma negatif. Penelitian ini menggunakan pendekatan kualitatif dengan desain etnografi serta analisis statistik kuantitatif untuk menilai perubahan setelah intervensi. Data dikumpulkan melalui observasi, wawancara mendalam, dan kuesioner, yang kemudian dianalisis menggunakan perangkat lunak Atlas.Ti dan JASP. Hasil menunjukkan bahwa kekerasan implisit berasal dari stigmatisasi, diskriminasi, norma budaya, dan struktur sosial, dengan 51,3% responden berada dalam kategori sedang melakukan kekerasan implisit. Intervensi menggunakan teknik disputasi kognitif dalam konseling multikultural menunjukkan penurunan signifikan dalam stigma negatif, dibuktikan melalui uji t berpasangan (paired sample t-test) dengan $\alpha: 0,001 < 0,05$ dan hasil t hitung = 29,283 > t-tabel = 3,851.</p>
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	<i>Kesimpulannya, teknik disputasi kognitif efektif dalam mengurangi stigma negatif, serta mendukung upaya mempertahankan konservatisme lokal di tengah kekerasan implisit yang dihadapi.</i>
	Kata kunci: Kekerasan implisit; Pattuntung Ilalang Embayya; konseling Multikultural; disputasi kognitif
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INTRODUCTION

The indigenous people of Kajang in Ilalang Embayya are registered as adherents of Islam on their ID cards, but they daily adhere to the local beliefs of patuntung, which makes them inconsistent in carrying out Islamic law. Patuntung which means "looking for the source of truth" [Laman & Widyani, \(2023\)](#), apart from that, research by [Alfira et al., \(2023\)](#) explains that adherents of the patuntung belief focus on tarekat and dualism of beliefs (acknowledging Islam as the official religion while holding the patuntung belief as obligation). This belief is still preserved despite experiencing stigmatization, discrimination, violence against cultural norms and social structures, this is what triggers implicit violence without direct physical action from the community [\(Pahl, 2019\)](#). In addition, [Pahl, \(2019\)](#) revealed that negative stigma affects cultural norms, discrimination, and social structures in the context of implicit violence.

One of the initial pieces of information through interviews with people outside the Ilalang Embayya area stated that derogatory behavior towards patuntung adherents had occurred through lectures by ustadz outside the existing area. This is supported by the statement of a statue adherent who stated that "I will be considered polytheistic because all are considered to worship idols like those who are hung with a basket cake inside" (WDPL, I, S2, 28 tahun). This causes a negative stigma among the people of Ipantarang Embayya considering the belief of Patuntung not Islam and worshipping the spirit of ancestors without the basis of Islamic law so that the adherents of Patuntung Ilalang Embayya behave exclusively and are closed to modern life. This violence is often indiscreet and difficult to identify directly, but it can have a significant negative impact on the targeted individual or group and involves assumptions, stereotypes, or indirect behaviors.

Even though the Indonesian constitution guarantees freedom of belief, regulated in Article 29 Paragraph 2 of the 1945 law and strengthened by Article 28I Paragraph 4 and Paragraph 5 which prohibit discrimination and stigmatization [Mutawalli, \(2023\)](#), in reality it has not been fully realized. The results of [Abdillah & Izah,](#)

[\(2022\)](#) reveal that discrimination against some adherents of the local beliefs of the Batak ugamo often sets aside the stigma in society which results in prolonged trauma for its adherents, causing this local belief to shrink and even be invisible again. This unfair treatment should not also affect adherents of local beliefs in Patuntung, because it will result in a negative impact on social life that has the potential to threaten the extinction of the Kajang indigenous tribe. Therefore, the state should provide protection and justice for all, both for adherents of official religions and adherents of local beliefs. According to [Foroutan & Tabibian, \(2023\)](#) significant changes in social structures and cultural values are often caused by the process of modernization and globalization. This can create tensions between traditional values and emerging norms, which can ultimately trigger resistance in the form of covert violence. The transformations brought about by modernization are sometimes seen as a threat to long-standing cultural beliefs and practices. In addition, ignorance or lack of education about local beliefs can lead to prejudice and negative stereotypes. This can encourage intolerance which eventually becomes an implicit form of violence [\(UNESCO 2023\)](#).

In the last few decades, research on the Ilalang Embayya patuntung belief and efforts to break the negative stigma among the community has been carried out using various approaches. Research by [Malliongi et al., \(2023\)](#) explores the debate about whether patuntung is a religion or belief system and the role of Ilalang Embayya in maintaining traditions amidst the pressures of modernization and Islamization. Research by [Hijjang et al., \(2019\)](#) discusses how the patuntung belief plays a role in environmental preservation in the Ammatoa community. Apart from that, Umam, (2021) uses cross-cultural counseling discussion techniques to reduce negative stigma, but it is less effective. Research [Mustaqim, \(2020\)](#) uses communication and literature, but is also less popular. [Kuehlwein, \(2020\)](#) research results show that a cognitive approach is more effective in reducing negative stigma because it helps individuals recognize and change erroneous thought patterns, therefore, understanding irrational thinking is needed to

reduce negative stigma. One of the cognitive approaches developed by Albert Ellis is known as the Rational Emotive Behavior Therapy (REBT) theory, which is a cognitive therapeutic approach in multicultural counseling that involves modifying behavior and changing unhealthy beliefs towards cultural diversity ([Dryden, 2023](#)). This approach focuses on changing irrational thoughts into rational ones through cognitive disputation techniques by promoting rational and logical thinking ([Asadolahi, 2023](#)).

Previous research related to patuntung beliefs focused more on sociological and religious perspectives, while psychological and sociological aspects related to implicit violence against the Ilalang Embayya patuntung have not been widely explored. Apart from that, cognitive disputation techniques in multicultural counseling to reduce negative stigma have not been studied much. Therefore, through multicultural counseling to shape individual perceptions of cultural values and encourage positive adaptation to cultural diversity, the author conducted research "Patuntung Ilalang Embayya: Exposing Implicit Violence and Reducing Negative Stigma through Albert Ellis' Perspective". This research aims to: (1) analyze and understand the implicit violence and negative stigma experienced by the adherents of Patuntung Ilalang Embayya among the people of Kajang Bulukumba; (2) tracing the strategy of existence and defense of conservatism of the Ilalang Embayya patuntung adherents; (3) to determine the effectiveness of cognitive disputation techniques through multicultural counseling in the perspective of Albert Ellis to reduce negative stigma and reduce implicit violence against Ilalang Embayya adherents.

The benefits of this study include several aspects, namely (1) Religious aspects supporting the freedom to carry out religious practices on local beliefs in Tana Toa, Kajang (2) Educational aspects supporting multicultural guidance and counseling science in reducing negative stigma and understanding related to local beliefs in Tana Toa village. Kajang; (3) Social Aspects Supporting the preservation of ancestral traditions that have local wisdom. This study provides an ethnographic overview of the religious life of the local beliefs of Patuntung which is currently experiencing implicit violence in the midst of religious freedom guaranteed by the state, and seeks to reduce negative stigma to reduce implicit violence against Patuntung Ilalang Embayya adherents using cognitive disputation techniques in the perspective of Albert Ellis.

METHOD

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This study uses an embedded mix method that combines qualitative and quantitative data according to ([Clark & Creswell, 2008](#)). Qualitative data was obtained through ethnographic approach by conducting observations and interviews to describe the life of local beliefs in Tana Toa Village ([Spradley, 2016](#)). Meanwhile, quantitative data was collected using a closed questionnaire in two villages in Kajang sub-district where the community is non-Patuntung, in order to identify implicit violence in the form of stigmatization, discrimination, violence on cultural norms and social structures towards the beliefs of Patuntung Ilalang Embayya. In addition, it tests the effectiveness of cognitive disputation techniques in multicultural counseling from Albert Ellis' perspective to reduce the negative stigma.

The object of the research was residents in Tana Toa and Mattoanging Villages, including traditional leaders, Ilalang Embayya patuntung community, non-Patuntung community aged 19-60 years, and Mattoanging and Tana Toa village heads. There were 10 informants for qualitative data and 90 respondents for quantitative data and 14 respondents out of 90 respondents were selected by purposive sampling, which was indicated to have a negative stigma to be given multicultural counseling, cognitive disputation techniques, Albert Ellis' perspective in reducing negative stigma.

The population in this research is the people of Tana Toa village and Mattoanging village with a purposive sampling technique (qualitative), in addition to the determination of the number of samples using the slovin's formula where the number of samples is taken 10% of the total population (quantitative) ([Ismail, Pernadi & Febriyanti, 2022](#)), so that the total sample of this research is 100 people (a combination of the people of Tana Toa village and Mattoanging village).

"In the qualitative approach, the techniques used are observation and in-depth interviews (live-in). The subjects consist of both adherents and non-adherents of the Patuntung faith. Two instruments were employed:

(1) uncovering implicit violence and negative stigma based on Pahl's theory (2019); (2) exploring the strategies for maintaining conservatism among Patuntung adherents in Ilalang Embayya based on Talcott Parsons' structural functionalism theory. These instruments have been validated by experts in the field of guidance and counseling, as well as experts in socio-anthropological education." The interview data code format in this research is:

Table 1. Revealing Implicit Violence and Negative Stigma

Informant	Initials	Information
Informant 1	Z	Village head
Informant 2	K	Figure Non adherents of Pattuntung.
Informant 3	MB	Village Head
Informant 4	B	Village Religious Figures

Table 2. Patuntung Ilalang Embayya Conservatism

Informant	Initials	Information
Informant 1	AT	Traditional leader of the Kajang tribe (Amma Toa.)
Informant 2	I	Patuntung Child.
Informant 3	Y	Ilalang Embayya Traditional Figure.
Informant 4	GP	Spokesperson for Amma Toa.
Informant 5	ZN	Head of Tanah Toa Village.
Informant 6	AKM	Traditional Stakeholders

Quantitatively, using questionnaires (questionnaires). This instrument was developed by a team from theory (Pahl, 2019) to analyze and understand violence in the form of stigmatization, discrimination, violence in cultural norms and social structures experienced by Ilalang Embayya adherents, this questionnaire consists of 27 question items using the Likert model scale with 4 answer options: disagree, disagree, disagree, strongly agree.

Pearson Correlation validity test

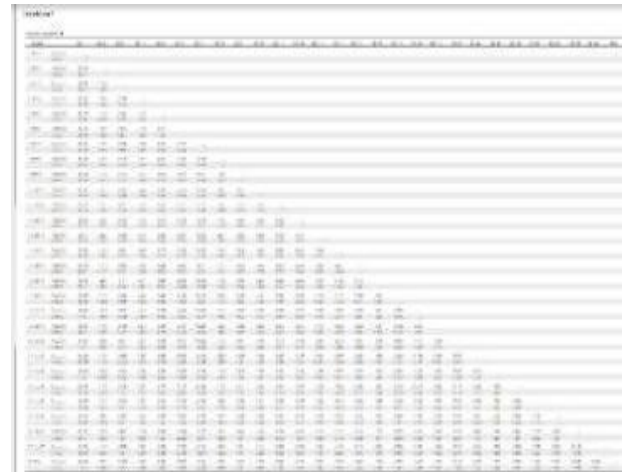


Figure 1. Pearson Correlation

Based on Figure 1, it shows that each item in the questionnaire instrument is declared valid because the p-value < 0.05 and meets specific requirements (Hidayat, 2021).

Table 3. Unidimensional Reliability Test

Estimate	McDonald's ω	Cronbach's α
Point estimate	0.843	0.906
95% CI lower bound	0.789	0.868
95% CI upper bound	0.897	0.934

Note. Of the observations, pairwise complete cases were used.

Berdasarkan tabel diatas menunjukkan bahwa Cronbach Alpha (α) > 0,60 hal ini menunjukkan bahwa instrumen penelitian dikatakan reliabel (Taherdoost, 2016).

Based on the results above, it was found that this instrument showed that it was valid and met specific requirements. Furthermore, the instrument used in qualitative data is adapted from theory (Pahl, 2019), while to trace the strategy of defending conservatism of Patuntung Ilalang Embayya adherents, an instrument used is an interview that adapts Talcott Parsons' theory of structural functionalism.

As for Data Analysis, among others, namely (a) Descriptive analysis is used to understand and describe the implied violence and negative stigma experienced by Patuntung Ilalang Embayya adherents. In addition, a binomial test analysis was carried out using the JASP application to assess the percentage frequency distribution of levels of implied violence; (b) The paired sample t-test was used to compare the level of negative stigma before and after being given multicultural

counseling with cognitive disputation techniques from Albert Ellis's perspective using the one group pre-test and post-test model via the JASP application; (c) Analysis of ethnographic interview data begins with ethnographic interview analysis, followed by domain analysis and taxonomic analysis.

RESULTS AND DISCUSSION

Implicit violence is an act or behavior that is degrading or detrimental without involving physical actions or direct expressions in the form of stigmatization, discrimination, violence on cultural norms and social structures (Pahl, 2019). This violence is often indiscreet and difficult to identify directly because it does not always take a rough physical form, but can manifest itself in discrimination, stereotypes, prejudices, or unfair treatment that is substantial in nature. According to Pahl, (2019) negative stigma is the main factor that affects cultural norms, discrimination, and social structures in the context of implicit violence. The results of research Berryessa, (2022) reveal that implicit violence begins with assumptions or stereotypes that are indirectly related to a person's behavior or potential actions based on certain characteristics or backgrounds. According to (van Elk and Snoek, 2020) this implicit violence has a significant emotional, psychological, and social impact on a particular individual or group. It includes actions, attitudes, or prejudices that are detrimental to a particular person or group based on characteristics such as gender, race, ethnicity, religion, sexual orientation, or social status. Based on the results of the implicit violence research, it was found that implicit violence

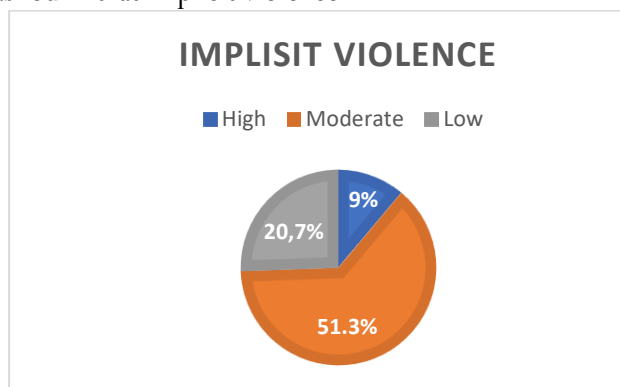


Figure 2. Percentage of Implicit Violence

From the picture 2 above shows that the results of the study on implicit violence experienced by Adherents of Patuntung Ilalang Embayya showed that 20.7% of the respondents committed a low level of implicit violence, 51.3% were at a moderate level, and

9% committed a high level of implicit violence. The majority of respondents experienced implicit violence at a moderate level, which was 51.3%. This shows that there is stigmatization in the form of labelling, separation, in addition to violence in social structures in the form of restrictions on rights and rejection of social interaction as well as social rejection of adherents of local beliefs. From the data that has been described, most respondents experience these social problems at moderate levels, with small variations at low and high levels. This phenomenon proves that implicit violence is spread evenly and moderately in various aspects of people's lives, but it is still significant and affects the overall social dynamics. The results of implicit violence obtained are divided into four variables, namely stigmatization (labelling and separation), cultural norms (stereotypes and social prejudice), discrimination (social exclusion of adherents of local teachings and refusal to participate in customary traditions), and social structure (restriction of rights and social rejection of adherents of teachings and social interaction). It can be seen in the following table.

Table 4. Results of implicit violence data

Variable	Level	Count	Total	%
Stigmatization (labelling and separation)	Low	18	90	20%
	Moderate	59	90	65,6%
	High	14	90	15,6%
Cultural Norms (stereotypes and social prejudices)	Low	14	90	15,6%
	Moderate	56	90	62,2%
	High	20	90	22,2%
Discrimination (social exclusion of adherents of local teachings and denial of participation in customary traditions)	Low	19	90	21,1%
	Moderate	55	90	61,1%
	High	16	90	17,1%
Social Structure (restriction of	Low	26	90	28,9%
	High			8%

rights and social denial of adherents to adherents of local teachings and social interactions)	Moderate	59	90	65,6%
	High	5	90	5,6%

The results of data analysis on implicit violence against Adherents of Patuntung Ilalang Embayya showed that in the stigmatization variable, 20% of respondents committed a low level of implicit violence, 65.6% at a moderate level, and 15.6% at a high level. On the cultural norm variable, 15.6% of respondents reported a low level of implicit violence, 62.2% at a moderate level, and 22.2% at a high level. The discrimination variable showed that 21.1% of respondents were at a low level of implicit violence, 61.1% at a moderate level, and 17.8% at a high level. In the social structure variable, 28.9% of respondents committed implicit violence at a low level, 65.6% at a moderate level, and 5.6% at a high level. Other relevant research also finds that minority groups are often targets of symbolic and social violence, which contributes to the marginalization of these groups. [Ihsani, \(2021\)](#) stated that regarding religious minorities in Indonesia, he found that this group faced discrimination not only in daily social interactions but also in access to public services and their basic rights. This violence, which is not always physically visible, is often conveyed through social exclusion and barriers to economic access, which deepen perceptions and strengthen existing stigmatization. The highest indicators of the four variables are:

Table 5. Highest percentage of Implicit Hardness Variables

Variable	Indicator	Statement Items	Percentage
Stigmatisasi	Labelling	Tidak menghargai dan memahami bahwa setiap ajaran memiliki nilai penting bagi penganutnya	71,94%
	SeapARATION	Penganut ajaran Patuntung harus fokus pada urusan komunitas Kajang dan tidak campur tangan dalam urusan negara	71,39%

	Labelling	Saya percaya bahwa orang-orang yang menganut patuntung tidak menempuh Pendidikan formal.	65,28%
	Labelling	Saya menganggap bahwa ajaran Patuntung Ilalang Embayya adalah ajaran kuno .	56,94%
Norma Budaya	Prasangka sosial.	Saya cenderung menyepikan praktik Patuntung yang berbeda dari norma budaya saya	78,33%
Deskriminasi	Penolakan partisipasi dalam tradisi adat	Saya merasa adat Patuntung tidak relevan atau tidak penting dalam kehidupan sehari-hari.	64,72%
Struktur Sosial dalam masyarakat	Pembatasan hak-hak sosial	Masyarakat cenderung membatasi kebebasan beragama dan praktik penganut ajaran lokal.	51,67%

This is reinforced by the results of interviews with non-patuntung community members who have negative stigmas,

"That's why it's not a prayer, there's a special ritual. If I state here that they are polytheists, so it is relative that if we say negative, the harsh language is satire." (WDPL, B, S4, 60 years old).

("karena itu pelaksanaannya yang tidak sholat, ada terkhusus itu ritualnya. kalau saya disini menyatakan bahwa mereka musyrik, jadi itu itu relatif jika kita katakana negatif bahasa kasarnya itu sindiran".(WDPL, B,S4,60 tahun).

From the results of the interview above, it was found that the negative stigma against patuntung adherents is really considered polytheistic because its implementation is different from Islam. Research by [Hasan & Nur, \(2019\)](#) shows that the people of Ilalang Embayya recognize Islam but do not fully follow the

general Islamic law, so there are differences in their religious practices compared to Islamic society in general. Based on other interviews, accusations against the beliefs of Patuntung still exist, with some parties, especially from the Muhammadiyah clan, criticizing and accusing them of being idolaters as expressed by one of the Patuntung believers

"If the outside community had an understanding of Muhammadiyah, I think I would be considered a polytheist because we are all considered to be worshiping idols like the ones hanging hanging in baskets inside" (WDPL, I, S2, 28 years).

"Kalau masyarakat luar yang memiliki pemahaman muhammadiyah keknya saya bakalan di anggap musyrik karena kita itu semua dianggap menyembah berhala seperti yang digantung gantung kek bakul didalam" (WDPL, I, S2, 28 tahun).

Further information by one of the non-patuntung people explained that

"The accusations here have pros and cons, in fact, there are definitely people here telling you what sect you are and where you got this from, especially the people who always highlight things like Muhammdiyah," this shows that there is still a negative stigma regarding patuntung beliefs (WDPL, MB, S3, 43 years old).

"tudingan disini ada pro kontra namanya, itu pasti ada disini nabilang orang aliran apa dan dari mana kau dapat ini, apalagi masyarakat yang selalu menyoroti seperti muhammdiyah," hal ini menunjukkan masih terdapat stigma negatif mengenai kepercayaan patuntung (WDPL, MB, S3, 43 tahun).

Dari hasil wawancara diatas menunjukkan bahwa Anggapan atau stigma negatif terhadap kepercayaan Patuntung terutama berasal dari pemahaman yang kurang mendalam dan bias terhadap praktik kepercayaan yang dianggap berbeda dari mayoritas, sehingga mereka kerap dianggap sebagai penganut kepercayaan sesat. Stigma ini sering kali disertai dengan perilaku diskriminatif seperti pelabelan, klarifikasi, hingga kebebasan hak-hak sosial, yang menempatkan penganut Patuntung dalam posisi marginal ([Zainuddin, Sammak and Salle, 2023](#)).

Discrimination is also seen in the rejection of traditional traditions, such as night wedding rituals, which are considered inappropriate by some people, this is in line with what was said by one of the village heads of Mattoanging, a resident of Ipantarang Embayya, a non-Patuntung devotee

"So, for me, I don't agree with the ritual of getting married until midnight because it is very difficult"

(WDPL, Z, S1, 52 years).

"Jadi, bagi saya, saya tidak setuju kalau ritual yang nikah sampai tengah malam begitu karena sangat sulit" (WDPL, Z, S1, 52 tahun).

Then it was reaffirmed by one of the residents of Mattoanging village regarding negative social prejudice,

"Islam, but its implementation, methods, beliefs are 360 degrees different from Islam," (WDPL, B, S4, 60 years).

"Islam tapi lain juga anunya pelaksanaan, cara - caranya, keyakinan sudah 360 derajat bedanya dari islam", (WDPL, B, S4, 60 tahun).

Social prejudice against the cultural norms of patuntung adherents that reflects different understandings of their beliefs and rituals is in line with research [Syamsurijal, \(2021\)](#) revealed that the beliefs and rituals of Tanah Toa Kajang are often attacked and considered imperfect in Islam, full of superstition, and polytheism. Overall, there is still negative stigma, discrimination, rejection of tradition, and social prejudice against adherents of Patuntung teachings among the Kajang community. Patuntung adherents are often considered negative by the outside community, especially by dominant groups such as Muhammadiyah.

This shows that the Patuntung belief has been discriminated against and stereotyped as a teaching not in accordance with Islamic sharia and also has various impacts, namely, getting ridicule from the outside community because it is considered polytheistic, there is a refusal to participate in traditional traditions, there is degrading behavior towards these adherents and is considered non-Islamic because the worship is different (WDPL, I, S2, 28 years old). Accusations of idolatry and not following the true teachings of Islam show discrimination and stereotypes. This is in line with the research of [Sylviah, \(2020\)](#) who explained that the spread of Islam in the Patuntung community is often harsh on local beliefs, because it is considered to have the potential for polytheism. However, in the midst of implicit violence from non-believers, there are still efforts to defend conservatism among the Ilalang Embayya community.

The survival strategy of defending the conservatism of the Ilalang Embayya

The findings revealed that the Patuntung Ilalang Embayya local beliefs have several strategies in order to maintain this belief, namely:

Menuntungi Pasang Ri Kajang (Learning Ancestral Messages)

Efforts to maintain the conservatism of the Kajang community are carried out by studying the tides ri kajang, which are the messages that guide in this world and the hereafter where the tides regulate the relationship between humans, gods and nature, based on the results of an interview with Ammatoa (tribal chief)

"Pantuntung is to study the message or history in the world to the hereafter in the tides of Ri Kajang (WDPL, AT, S1, 82 years old)

("Patuntung adalah manuntungi pasang atau sejarah ri lino lante ri akhira, mentuntungi dan ri tuntungi ri pasang ri kajang (WDPL, AT, S1, 82 tahun).

The tide is a rule that must be obeyed, and violations against it are believed to bring consequences in this world and the hereafter. The tide serves as a guideline for life as well as a legal umbrella ([Elfira, Najamuddin and Bahri, 2024](#))

"One word, one goal like bamboo in a sash, one principle like an orange, sinking to help each other, drifting to help each other, forgetting to remind each other, dying in gold cloth, and marrying to contribute to each other) (WDPL, B, S4, 60 years old) (WDPL, B, S4, 60 years old)

"Menurut Ammatoa adapun nilai-nilai pasang ri kajang antara lain "nilai-nilai rilalang kunnimae persetujuan alemo sibatu a'bulu sipappa, talla sipahua, manyu siparappe, lingu sipakainga, arena mucca ere reppe batu batu mate siroko bunting sipabasa (sitolong-tolong kunnie taua)" (WDPL, B, S4, 60 tahun)

The people of Kajang believe that 30 juz in the Qur'an plus 10 juz through the message of the Kajang Pasang Ri which contains the practice of tarekat namely jenne taluka (ablution that is never canceled) and tanggatappu prayer (prayer that is never interrupted).

"Ammatoa's interview revealed that "iya minjo di tuntut, iyangeseng bola mengarah ke kiblat, arena ri pakai sumpajang tangnga tappu jenne talluka, rie pole ri jaga appa nia ri jaga batang kale, punna appa ri jaga salama ki ri lino lante ri akhirat, iya minjo baba, bangkeng, toli" (WDPL, AT, S1, 82 tahun).

"iya minjo di tuntut, iyangeseng bola mengarah ke kiblat, arena ri pakai sumpajang tangnga tappu jenne talluka, rie pole ri jaga appa nia ri jaga batang kale, punna appa ri jaga salama ki ri lino lante ri akhirat, iya minjo baba, bangkeng, toli" (WDPL, AT, S1, 82 tahun).

The people of kajang in the practice of worship carry out ma'rifat and inner prayer through procedures, conditions for carrying out daily activities starting from sleeping to going back to sleep again as the practice of pairing ri kajang this was expressed by Galla Lombok (head of Tana Toa Village)

"If we are outside these generations, we only follow the sharia while the Patuntung community is more about the ma'rifat. First, he must first tarekat by teaching, so the application of patuntung is more about his ma'rifat. Islam has 4 things that we must demand (tarekat, hakikat, ma'rifat, syariat) (WDPL, ZN, S5, 35 years old)".

("kalau kita di diluar generasi-generasi ini hanya sampai pada syariat saja yang kita jalankan sedangkan masyarakat patuntung lebih kepada ma'rifatnya. pertama dia harus tarekat terlebih dahulu dengan cara berguru, jadi penerapan patuntung itu lebih kepada ma'rifatnya. islam itukan ada 4 yang harus kita tuntut (tarekat, hakikat, ma'rifat, syariat) (WDPL, ZN, S5, 35 tahun).

Based on the statements of the informants above, benefiting the Kajang pair is defined as an obligation to carry out or study the message from the ancestors which includes knowledge about the relationship with God, humans, and nature. This belief is used as a guide or guideline for life that leads humans to salvation in this world and in the hereafter ([Musfirawati, 2021](#)).

A'Borong ki (Gathering and Deliberation) and Customary Law

The strategy of conservatism of patuntung beliefs in regulating the lives of indigenous peoples held A' Borong which aims to make customary law. A'borong is used by the indigenous people of Kajang to make decisions related to various actions, which are attended by 26 Galla (ministers) and sub-district officials in Kajang in accordance with their fields, namely customary law, religion, and the state ([Widijayanti & Danial, 2021](#)).

This is in line with what was expressed by Ammatoa, namely

"The KI deliberation used to learn the message of the ancestors because the guidance in the world studied the science of customary law, religious law, the world and the hereafter" (WDPL, AT, S1, 82 years old)

(A borong ki rolo ri tuntungi ri pelajari I pasang, Rituntut pangisengang pelajaran hukum adat, hukum agama, dunia dan akhirat Bahasa itu angga anggarang ri linoa" (WDPL, AT, S1, 82 tahun).

This is in line with research that reveals that [Imran & Pratama, \(2020\)](#) A'borong is one of the systems used by the Kajang indigenous people to make decisions related to various actions. This decision was made through deliberation involving all indigenous stakeholders, so that the results of the deliberations have the power to bind all Kajang indigenous people. In a'borong, it is also necessary to study the message of ancestors as a guide for the world, besides that ammtoa emphasized his argument that

"Each village forms a customary stakeholder and my village calls the problem decided through a session" (WDPL, AT, S1, 82 years old) .

(tiap tiap desa maeng ku bentuk pemangku adat nia nia terjadi pemangku adat dan desa ku panggil, ya ngsena persoalang tala kulle ri putusan kunn ni sidang, sidang kejujuran arena, nakke anre tollaka (WDPL, AT, S1, 82 tahun) .

The customary law that has been decided will be made into a regulation that binds the people of Kajang Ilalang Embaya,

*According to Ammtoa, "if we violate religious or customary laws, we are given sanctions, for example if we talk dirty (ta*la*o, worth 2 reals equivalent to 2 million, dog, asu 1 real equals 1.5 million, huta, huta (insolent)1.2 real/million, four are guarded in the Ammtoa customary forest here (kaju, pohan, bani, honey, shrimp) in Tabbang. 1 forest wood is subject to a penalty of 12 real/million, customary law is subject to sanctions, state law is in prison." (WDPL, AT, S1, 82 years old).*

Based on the results of the interview in the granting of customary law, a fine in the form of real equivalent to 1 million and the heaviest punishment is related to

nature. The implementation of this heavy sanction aims to maintain customary and environmental conservatism for the kajang community and support the sustainability of kajang traditions and ecosystems ([Elfira, Agustang & Syukur, 2023](#)).

Principle Tallasa Kamase-Masea (Hidup Kesederhanaan)

Tallasa kamase-masea includes the teachings of Pasang ri kajang which is the principle of life simple by not using telecommunication technology, living in customary territories without adequate access to roads and electricity, and relying on nature to live ([Ramadhana, Wahyuni & Nafasya, 2022](#)). The results of the interview with Galla Lombok (the head of Tana Tao village) revealed that living a simple life is upholding a sense of unity between humans and being one with nature

"So the people of Kajang in the midst of modernization they keep on the principle of simplicity, blend with nature, then very uphold the name of A'lemo Sibatu, so they cannot be separated from humans, nature, and growing plants, because in principle we from generation to generation are always guided to how to live a life that is not excessive and more on simplicity (Tallasa Kamase-masea)" (WDPL, ZN, S5, 35 years old).

In addition, the simplicity of the community can be seen from the style of dressing in black which reflects the values of lambusu (honesty), gattong (firmness), sabbara (patience), and appisona (resignation). This is according to what one of the Ammatoa traditional leaders said:

"Modern goods can still be accepted while inside they can't, all the houses in it are 3 plots and everything is planted, you don't wear sandals so that there is no separation between us humans and Mother Earth, that's why inside it uses black-black clothes because it symbolizes honesty, truth, simplicity and it cannot be influenced or colored (WDPL, AKM, S6, 60 years old). The values contained in the principle of kamase-masea become a guideline for their lives.

Sanro and Ile kampong (Shamans and Traditional Medicine)

The indigenous people of Kajang understand that every disease has a cure, so it is always sought to cure it, both medically and traditionally, including magically. Since each disease has different symptoms and causes, the treatment is also different. It is known that several types of diseases and their symptoms are caused by spirit/supernatural beings along with the usual treatment methods carried out by the indigenous people of Kajang (Wahyuni & Ud, 2024). Sanro is a person who is able to cure diseases, both medical and non-medical, with traditional methods (the use of prayed water, prayers that are blown on sick parts of the body, and emphasis on nerve points) (Mahbub & Usbar, 2019) The results of an interview with Galla Lombok as the head of Tana Toa village revealed that

"Sandro in this part of certain treatments, for example, Sandro was injured, Sandro broke his bones and he was in the treatment section, for example, there is a sanro pammana whose term handles people who are born" (WDPL, ZN, S5, 53 years old).

According to (Fasira, (2024) The Kajang tribe believes that plants have natural healing powers. Knowledge about the use of medicinal plants is passed down orally from generation to generation by the elders or shamans of the Kajang tribe, this was emphasized by Ammatoa's spokesperson, Galla Puto, who said that.

"namely bone fracture disease, all the wood leaves are selected, only that is also selected. namely 40 pieces of wood that can be researched and have a purpose. forty diseases can be cured and the ingredients are turie' a'rana (WDPL, GP, S4, 55 years old)

"Iamintu mange leko2, seluruh rayung kayu nipilih ngase, cuman njo nipile ngasen. anjoji kulle patampuloh rayung kaju niteliti tujuannya. Patampuloh garring kulle nilissa'ri sekre bahang battu ri turie' a'rana (WDPL, GP, S4, 55 tahun).

The existence of Sandro and shamans who use plants shows that the Kajang people are naturally oriented with traditional medicine.

The Effectiveness of Cognitive Disputation Techniques Through Multicultural Counseling in Albert Ellis' Perspective to Reduce Negative Stigma

The intervention process for subjects who have been netted as an experimental group is carried out by researchers who act as counselors. Pretest to the community to see how much negative stigma is owned by the community before being given multicultural counseling. Then we chose a negative stigma in the high category to be given multicultural counseling by using the Albert Ellis perspective cognitive disputation technique to reduce the stigma. The counseling process is carried out face-to-face where the counseling process is carried out for two days. The counselor provided a rational card to reduce the irrational thinking owned by the community who previously had a negative stigma against Pattuntung Ilalang Embayya adherents. The stages in this multicultural counseling in the form of a group of cognitive disputation techniques are:

1. Initial stage: Building a rapport, greetings, praying, asking how things are doing, introducing team members, counseling goals, time agreement
2. Transitional stage: Pledge of rasas, Ask again about the readiness of the counselor, explain the role of the counselor
3. Core Stage: Assessment and Introduction of the topic, Goal Setting, Digging deeper related to the causes of negative stigma, Writing down the causes of negative stigma in sticky notes.
4. Core Stage: Technique implementation (identification of emotions and activities in multicultural group counseling, Exploration of belief systems, cognitive reconstruction of New effect exercises) Debating to the community using irrational cards, Treatment using irrational cards
5. Evaluation and Closing Stage: Sharing post-tests, digging up feedback on counseling, Termination, Closing and closing greetings. The results of the pretest and posttest can be seen from the following table and graph results:

Table 6. Pre-test and Post-test Results of Negative Stigma

Participants	Pre-test	Categor y	Post-test	Categor y
R1	21	High	8	Low
R2	20	High	10	Low
R3	20	High	9	Low
R4	21	High	9	Low
R5	21	High	9	Low
R6	21	High	10	Low
R7	21	High	10	Low
R8	22	High	10	Low
R9	21	High	11	Low
R10	21	High	10	Low
R11	20	High	7	Low
R12	23	High	8	Low
R13	21	High	7	Low
R14	22	High	8	Low

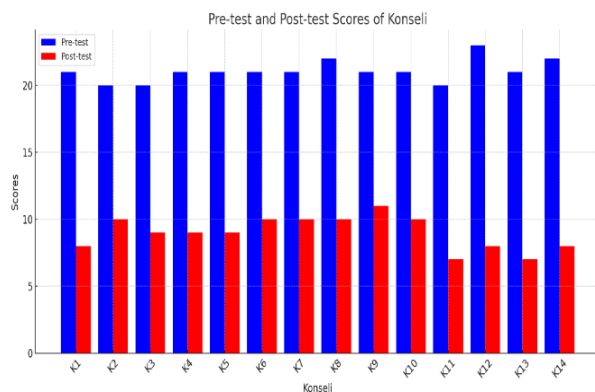


Figure 1. Pretest and Posttest Scores

By using the results of categorization on the pre-test data, it can be found that the category is classified as high and the post-test data is classified as low. In this study, the data obtained through the results of the negative stigma questionnaire was analyzed using the statistical formula of the t-test assisted by the JASP application. Before conducting a hypothesis test, the first thing that was done was to conduct a homogeneity test and a normality test using the Shapiro Wilk test. As for more clarity, the results of the pre-test and post-test normality tests will be presented in table 8 and table 9.

Table 7. Descriptive Test of Stigmatization Variables and Normality Test

Descriptive Statistics

	Pre-test	Pos-test
Valid	14	14
Missing	0	0
Mean	21.071	9.000

Std. Deviation	0.829	1.240
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Assumption Checks

Table 8. Test of Normality (Shapiro-Wilk)

	W	p
Pretest - Posttest	0.933	0.336

Note. Significant results suggest a deviation from normality.

Table 9. Homogeneity Test Results

Assumption Checks

Test for Equality of Variances (Levene's)

F	df1	df2	p
3.438	1.000	25.000	0.076

Based on the results of the JASP output of the descriptive group test, as well as the normality test and homogeneity test, it can be seen that the average mean value (pretest) is 21,071, but after the intervention of the mean value (posttest) of 9,000, this shows that there is a significant decrease in the mean value between the pretest and the posttest. While the p-value of Shapiro-Wilk normality test is $0.336 > 0.05$, this shows that this data has a normal distribution, in addition to the homogeneity test results of $p = 0.076 > 0.05$, it is concluded that the above data shows homogeneous. And it is worth being tested in paired sample t-test.

Table 10. Test results of paired sample t-test

Paired Samples T-Test

Measure 1	Measure 2	t	df	p
Pre-test	- Post-test	29.283	13	< .001

Note. Student's t-test.

Based on the results of the JASP output, it is known that the paired sample t-test obtained t count = $29,283 > t\text{-table} = 3,851$, then H_0 is rejected which means that H_1 received a significant value (probability of deviation) and α result: < 0.001 . This means that the results of the statistical test with the paired sample T-test produced a significant value calculated less than $\alpha 0.05$ or $\text{sig} < \alpha 0.05$, thus this research failed to accept H_0 which means H_a was accepted so that there was a

significant reduction in negative stigma among the community before and after being given cognitive disputation techniques through Albert Ellis permissive multicultural counseling.

Overall, the results of the study show that cognitive disputation techniques through multicultural counseling from the Albert Ellis perspective are effective in reducing the level of negative stigma among the community. Thus, this study succeeded in proving that there was a significant difference in the level of negative stigma before and after the intervention, this shows that the cognitive approach is more effective in reducing negative stigma because it helps individuals recognize and change irrational thought patterns (Kuehlwein, 2020). According to Organista et al., (2018) this technique also serves to build awareness and empathy for the values contained in local beliefs, so that clients can develop a more inclusive attitude and respect cultural differences. Thus, multicultural counseling through cognitive disputation techniques not only helps to reduce stigma, but also promotes a deeper understanding and appreciation of local beliefs.

CONCLUSION

Based on the results of analysis and discussion of data on implicit violence experienced by Patuntung Ilalang Embayya adherents, the majority of respondents (51.3%) experienced implicit violence at a moderate level. Meanwhile, 20.7% of respondents were at a low level, and 9% experienced high levels of implicit violence. Implicit violence includes various forms of stigmatization, strong cultural norms, social discrimination, and the taking away of rights and social interactions. These results indicate that implicit violence is a significant phenomenon among Patuntung Ilalang Embayya adherents. However, they still maintain their beliefs through implementing strategies that guide pairs of ri kajang, a'borong ki (gathering and deliberation) and customary law, the principles of tallasa kamase masea (frugal living), as well as sanro and ile kampung (shamans and traditional medicine). This research also found that cognitive dispute techniques in multicultural counseling were effective in reducing negative stigma, as evidenced by a decrease in the average pre-test = 21,071 and post-test = 9,000 and the peered sample t-test obtained was $\alpha: 0.001 < 0.05$. However, this research sample only took one village as research. It is recommended that research be carried out in several villages in the Kajang sub-district to reveal implicit violence and expand the application of this technique in the Kajang community and involve education and training of counselors and

community leaders as an effort to reduce negative stigma and break the chain of implicit violence.

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