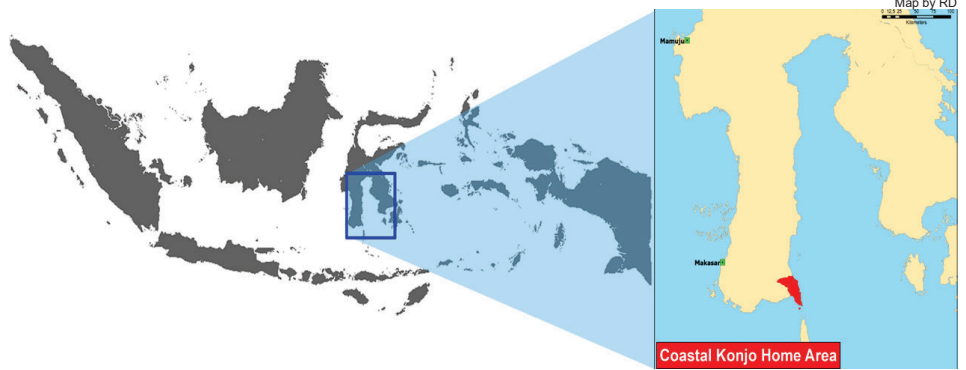


COASTAL KONJO



Photo by RD



| Demography | Konjo Language | Status |
|--------------------------|------------------|--------------------------|
| Location: South Sulawesi | Bible: Part | Believers: <500 (G1) |
| Population: 220.000 | Jesus Film: No | Engaged: Yes |
| Major religion: Islam | Online Media: No | Indigenous Church: 3 JRT |

Identity and Location

The Konjo people cluster consists of two groups: the Highland Konjo and the Coastal Konjo. The Coastal Konjo people are also called Tiro. They live in the districts of Kajang, Herlang, Bonto Tiro and Bonto Bahari in the southeast area of the Bulukumba Regency in South Sulawesi.

The Coastal Konjo speak the Konjo language which has several dialects, namely Tana Toa, Konjo Hitam and Kajang. They use the Konjo language which is part of the Makassar language family and is similar to other South Sulawesi languages.

The Black Konjo people, who are included among the Coastal Konjo, occupy an area to the west of Kajang. Their community maintains traditional ways of living, such as wearing black clothes, not using certain tools and practicing occultism as part of their animistic worship.

They consider themselves the original inhabitants and regard their area as the center of traditional customs for all of the Coastal Konjo. They have never had a king and do not follow a system of social stratification like other Konjo groups.

Society and Culture

As with the Highland Konjo, the Coastal Konjo are sharecropping farmers. They receive one-half to one-third of the profits, depending on who paid for the seed and planting needs. The houses of the Coastal Konjo can be seen all along the main roads, but there are also houses off the main road and near the unirrigated agricultural fields in the rural areas. Their community is divided into a series of governmental administrative units consisting of 10 households.

The Coastal Konjo enjoy gathering in groups to discuss a wide range of matters. They are supportive of each other in work, finances, ceremonies, visiting the sick, and

offering condolences if there is a death. Despite conflicts among themselves, they are united in facing threats from the outside. The Coastal Konjo tend to be materialistic and proud. They demonstrate a competitive desire to gain more wealth but spend lavishly to impress others. They also feel that they must protect their siri (honor/self-esteem) as well as that of the community.

Beliefs

The Coastal Konjo are Muslim. However, animistic practices are still maintained and Islamic religious leaders do not have much influence. They only perform religious ceremonies and duties in the mosque.

A dukun (shaman/healer/occultist) from the Konjo Hitam is called to perform traditional ceremonies and to heal the sick. An Amma Toa (old father) from the Konjo Hitam is regarded as the religious leader in the area and is feared because of his magical powers.

Needs

The Coastal Konjo need to be prepared for encountering the changes of the modern world so that they can adapt to the changing world without losing their identity. They need leaders who understand loyalty to traditional customs while also introducing new and beneficial practices. Often, their loyalty to certain customs (i.e. paying for lavish ceremonies, refusal of schools) has been to their own disadvantage.



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Welcome Ceremony