

SUNDANESE PAMALI VALUES AS A FONDATION FOR CHARACTER EDUCATION IN ELEMENTARY SCHOOL

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ABSTRACT

Pamali is a form of belief that exists in society related to customs and manners. Pamali or commonly referred to as a prohibition or taboo that should not be violated because it is considered to have a bad impact on the perpetrator. Not only in the form of actions or behaviors that are considered not allowed, but also the use of certain sentences or language that are considered inappropriate or worth hearing. Sundanese society, especially in this study, the Karawang Regency community has its own view of pamali, a lot of pamali believed by the Sundanese community which is still a cultural heritage and is used today. The purpose of this study is to determine the educational value contained in the Pamali tradition of the Sundanese community as well as the character value contained in the Pamali tradition that is still alive in the Sundanese community today. The type of research used in this study is descriptive qualitative research with an ethnographic approach. Data obtained through direct observation and interviews with informants who know and understand the pamali tradition. As for the results of this study, that the character values contained in the pamali tradition consist of politeness values, manners values, and mutual respect values while the content of educational values consists of moral values and social values.

Keywords: Pamali; values sundanese; character education; elementary school

A. Introduction

Culture is the result of human thought. Culture arises from the creation of human taste and karsa which is made a habit in life. Humans as social creatures will certainly never be able to live alone, in their social life, living culture affects the way humans socialize. This was expressed by an expert William A. Haviland in Sundjaya (2008, p. 4) which states

that society is a group of people who inhabit an area and have the same culture. This means that a new society can be called a society if it has the same culture and lifestyle. Culture is a system created by society for the continuity of that society as well. According to Koentjaraningrat (2009, p. 144) there are seven cultural elements that live in the community system, namely (1) belief system, (2)

science, (3) social system and community organization, (4) language, (5) art, (6) work system, and (7) technological system. From the cultures that live in society for a long time, people form patterns from the above cultural elements. One of the cultural products is Folklor. Folklor is part of the culture that is oral. Folklor is divided into three namely oral folklor, half-oral folklor and non-oral folklor. Oral and non-oral folklor. Oral folklore is very close to the culture that lives in the Sundanese tribe, this is because the oral tradition that lives before the written tradition in the development of Sundanese culture. the culture of the people towards oral tradition is evidenced by the existence of works of historical heritage that tend to be oral such as pupuh, carita pantun, pamali, fairy tales, wawacan, and so on In this research, the author examines one of the cultural products, namely pamali. Pamali is one of the semi-oral folkloric products in the form of community beliefs. Pamali is often considered taboo by some people, often people consider pamali as a myth or limited to ancestral heritage. According to Danadibrata (2009, p. 489) in his dictionary, pamali is a prohibition that if prohibited will bring harm. In some discussions, pamali also acts as the rules of the community, especially the Sundanese community, which regulates all patterns of life of the community outside of the community's belief in religion. Pamali cannot be determined where it came from or even when, what is clear is that pamali is widely

owned by ethnic groups in Indonesia. Especially for the Sundanese community, pamali is a very taboo rule so that the community holds the rules in the *pamali*.

Character education is an important thing in building human resources that have positive character. Good character includes three main components, namely: moral knowing, moral feeling, moral action. Moral knowing includes: moral awareness, recognition of moral values, perspective, moral reasoning, decision making and knowledge of self. Moral feeling includes: conscience, self-esteem, empathy, love of goodness, self-control and humility. Moral action includes: competence, good will and habits (Sari, 2020). Character building should be done early, because it can be the basic foundation for building a nation to become more advanced (Adri, Ambiyar, Refdinal, Giatman, & Azman, 2020). Sundanese people still believe that the pamali system still works like the stories of their ancestors, in this modern era, of course, because they still uphold the legacy of their ancestors and some people also still believe the truth, although sometimes these myths cannot be proven scientifically, but people believe pamali was made for good and regulate the peace of life in ancient times. As stated by (Kharunnisa, Marwiah, & Mauliana, 2022) that some people believe that pamali are made for good and regulate the peace of life in ancient times. consider it an unreasonable

curse while others still believe in it for certain reasons.

However, along with the times this *pamali* tradition began to be forgotten, especially among children and adolescents (Resita M., 2018). The similarity of the meaning of the *pamali* expression reflects the wisdom of local culture in creating a system of values and behavior. Although it seems simple, the prohibition accompanied by figures of speech is full of meaning. For example, the prohibition of sitting at the door, according to Sundanese people, will hinder a mate. However, if interpreted again, the prohibition is made to maintain politeness in social life so as not to block the path of passers-by (Hesti, 2015). Educational values in oral speech in Sundanese society tend to be marginalized, degraded, and ignored, so that habits that later become culture as a means of community character education do not run effectively. Therefore, the efforts made are by re-growing the positive values contained in various expressions in the *pamali* tradition of Sundanese society. This is part of the culture that must be lifted and returned to its original position, namely as a norm value that controls behavior and character in Sundanese society.

Character value is a trait or something that is considered important and useful in human life. Character values can also be used as instructions or guidelines in behavior. Character is a character, trait, character trait that exists in every individual and basically each

individual has a different character from one another (Putra & Wajdi, 2021).

Education in primary schools is the first formal level of education that will determine the direction of the development of students' potential. Therefore, elementary schools need to optimally develop students' disciplinary character so that it is hoped that at the next level students will already have a strong provision of disciplinary behavior. Given the importance of discipline character education in elementary schools, it is necessary to implement various school policies that can support the success of discipline character education optimally.

B. Methods

This type of research uses descriptive qualitative with a realist ethnographic approach (Creswell, 2007) The ethnographic approach prioritizes the researcher's sense of reality, which is a process of deep thinking and interpreting facts based on the concepts or theories used. It needs a deep understanding to develop and prioritize the character education values and causal factors studied. The object of research is the character education values contained in the *pamali* tradition that lives in Sundanese society. The research guidelines are carried out through three stages, namely first, observation guidelines are used in data collection by relying on observations of the necessary problems to be recorded systematically in order to obtain a

clear picture and provide clues to solve the problem under study. Observation is a way of collecting data by observing *pamali* data that has been collected; second, interview guidelines, in this case used by researchers to make interview instructions to facilitate researchers in dialoguing or getting information directly from sources as well as data on character education values contained in the *pamali* tradition and also the factors that cause the neglect of the *pamali* tradition in Karawang Regency, documentation guidelines by collecting data by looking for sources of information that are related to the object of research. This technique is usually done by collecting documents related to the object under study, either in the form of photographs, video recordings or other documentation. This type of research uses descriptive qualitative with a realist ethnographic approach (Creswell, 2007) The ethnographic approach prioritizes the researcher's sense of reality, which is a process of deep thinking and interpreting facts based on the concepts or theories used.

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C.Result and Discission

Character Values Contained in Pamali Sundanese Society

Based on the results of the study, the character values contained in the Sundanese *Pamali* Tradition based on the results of data analysis Pamali that lives in Sundanese society, especially in Karawang district, there are 3 (three) types of values including *Pengkuh agamana*, *luhung elmuna*, and *jembar budayana*. *Pengkuh agamana* describes a strong character in terms of the belief or religion he adheres to. The Sundanese community in Karawang Regency is especially dominant in embracing

Islam. For this reason, the firmness in practicing religious law tends to be stronger. There is a *pamali kaluar ti magrib bisi dibawa kalong*, which means that it is forbidden to roam at sunset for fear of being brought by Kalong (demons). This strongly reflects the firmness of religion. The character value contained reflects that when it is maghrib time, people should not do activities outside but must be prepared to pray Maghrib prayers in the mosque or at home.

This *pamali* illustrates a high moral value towards God Almighty, realizing that humans must respect and comply with religious norms that live according to their beliefs. *Luhung elmuna* which means insightful or in-depth about how human morals towards nature and the environment. There are many *pamali* that live in Sundanese society related to nature such as *pamali nuar tangkal di leuweung larangan* which means that it is forbidden to cut trees in the prohibition forest. Some areas in West Java almost believe in this *pamali* because if the *pamali* is prohibited, there will be punishment coming from nature. This illustrates how moral humans are towards their nature so that humans and nature can coexist. Indeed, the forest is a source of livelihood for humans and animals, if the forest is cut down carelessly then the impact of a damaged ecosystem will threaten humans. That is the character education that ancient people wanted to build to preserve nature. In addition, *pamali* that illustrates the value of *luhung elmuna*

or broad-minded such as *pamali sare sareupna* which means that it is forbidden to sleep at dusk.

Sareupna means the time between *ashar* and *magrib*, which is 15.00-18.00. This time is forbidden to sleep for fear of being absent-minded or crazy. *Pamali* clearly illustrates how high the reasoning ability of the Sundanese community at that time, before the existence of medical science the Sundanese community was able to predict the bad effects of sleeping between 15.00-18.00. because medically several articles suggest the effects of afternoon sleep are not good for health and are not recommended. *Jembar budayana*, which means how human morals towards their personal identity and social environment. This character value contains very high educational value. Because the value of *jembar elmunya* indicates that humans must be able to study themselves, stabilize themselves and understand the situation in which they live and live. Understanding the culture is not an easy thing for it is made *pamali-pamali* related to this to maintain the social stability of the community. *Pamali* that have this value include *pamali nontong wayang sapotong*, which means that it is forbidden to watch a puppet show only half the story. This is related to how the Sundanese people at that time viewed the puppet show as a self-reflection of their daily lives. For this reason, if the puppet show is watched only half the story, it is feared that it will lead to other speculations that will have an impact

on the wrong self-understanding and social application that is not in line.

Respect for self and cultural products is highly upheld by the community, therefore the Sundanese community at that time was able to adapt to their social peacefully. In the aspect of moral value itself is reflected in the moral and social values of *pamali* as follows: 1. Discipline; prohibited from entering *Leuweung Kramat* other than Monday and Friday, cleaning the face/body in Ciasihan in *Leuweung Kramat*. 2. Care for the environment; prohibited from wearing footwear when entering *Leuweung Kramat*, prohibited from throwing feces and sharp weapons, prohibited from disturbing animal life in the sacred *leuweung*, should not spit, throw garbage, defecate or small that can pollute the forest. 3. Humbleness; prohibited from wearing jewelry when entering *Leweung Kramat*, prohibited from wearing uniforms/officials. 4. Politeness; prohibited from speaking rudely, prohibited from entering the *Leweung Keramat* without being accompanied by the caretaker/keyman.

E. Conclusion

Pamali is a community belief that must be respected so as not to bring bad luck or difficulty, while some people think that *pamali* is a myth that has no benefits or benefits. However, there are many lessons learned in the *pamali* tradition that can be useful in living life. The educational values contained in the *pamali* tradition are in the form of moral values, social values and cultural values while the character

values contained in the *pamali* tradition are in the form of politeness, manners and mutual respect. there are 3 (three) types of values including *Pengkuh agamana*, *luhung elmuna*, and *jembar budayana* in which there are characters expected in the independent curriculum in elementary schools.

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