

Relevance Between the *Pamali* Culture of Kuta Traditional Village Society With the Value of Character Education in Elementary School

Nurul Ilmi Pujiawati¹, Rasito², Y.Suyitno³

{ nengnurul1988@gmail.com¹, rasito31@guru.sd.belajar.id², suyitno.y@gmail.com³ }

^{1,2,3}Magister Pendidikan dasar, Universitas Muhammadiyah Purwokerto

Abstract. East Java has diverse customs and has several traditional villages, one of which is the Kuta traditional village in the Ciamis district. Kuta has its uniqueness, which is to make the “Pamali” culture as the foundation in all aspects of peoples lives and no one dared to violate it. The implementation of “Pamali” culture still felt in the realm of education, especially in elementary school. The study used qualitative approach with etnopedagogik method. The data collection was done by interviews , observation and documentation kampung kuta watchful such research to the community. Results of research is the kuta society always apply cultural factors and customs their kuta in her life, starting with the smallest to great things though because people would hold fast in culture pamali. This research aims to determine the relevance of “Pamali” Culture to the value of character education in elementary school.

Keywords: Pamali Culture, Character education, Elementary school

1 Introduction

The Indonesian nation has strong and distinctive and unifying characteristics, one of which is the cultural wealth of the Sundanese people, namely “Pamali” Culture, which means that it is a culture in Sundanese society which is a necessity of a taboo which if it violated will cause a disaster. In an indigenous community in West Java, as an example of the indigenous people of the Kuta village in the Ciamis Regency, West Java, the “Pamali” Culture is a life guide in aspects of cultural life, beliefs and beliefs that depart from the traditions that apply in people's lives. The values contained in the “Pamali” culture make the community have a strong and distinctive character. Today, the Culture and traditions of each region have their characteristics that cannot be said to be better than other cultures and traditions. Cultural values and customs can survive well if there is continued communication and the participation of all parties to maintain these cultures and traditions.

J. J Honigmann in Koenjtaraningrat stated that Culture consists of three symptoms, namely[1]: (1) ideas, (2) activities, and (3) artifacts, and this is clarified by Koenjtaraningrat, who termed some forms of Culture: (1) Culture as a complex of ideals, ideals, values, norms, rules and so on; (2) The form of Culture as a complex of patterned activities and actions from humans in society; and (3) The Culture form as objects created by humans. Culture will give rise to or give birth to a system of cultural values, views of life, and ideology. Cultural value system is the level and most abstract of customs.

The reason is that cultural values consist of the concepts of knowing everything that is considered valuable and essential by the citizens of a society so that it can function as an

orientation guide to the lives of the members of the community concerned[1]. This condition requires the community to be able to continue to maintain and carry out these cultural values and customs. So that the legacy of our ancestors that has existed for a long time can still be preserved.

In this review, the concept of "Pamali" cultural value is relevant to the value of character education, which will be analyzed against the Cultural value of the Sundanese "Pamali" community, where the "Pamali" Culture itself is a Sundanese traditions that lives, grows and develops among Sundanese people who generally live in West Java [2].

This culture grows and lives through interactions that occur continuously in the Sundanese society. In its development, Sundanese Culture consists of a belief system, livelihoods, arts, kinship, language, science and technology, and customs [3]. These systems give birth to values that held by them from generation to generation. Sundanese Culture has values that highly respected by the Sundanese society, which are reflected in the sayings of "Silih asih" (loving each other), "Silih asah" (improving oneself), and "Silih asuh" (mutual protection) [4]. Other values that are also inherent in the Sundanese Culture are the values of politeness, humility towards others, respect for the elders, and compassion for the lesser, togetherness, cooperation, and some. These values make Sundanese Culture a culture that has its characteristics among other cultures [5].

Among the many parts of Sundanese Culture, there is the Pamali / Taboo culture which used as the basis of education in the Sundanese family [3-5]. Character education as the goal of national education is contained in Law number 20 of 2003 in chapter 1 article 1 paragraph 1 concerning the national education system which states that: "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential himself to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation and state.

Meanwhile, for the definition of character education, Lickona mentions "character education is the deliberate effort to help people understand, care about, and act upon core ethical values", this means that character education is a deliberate effort to help people understand, care, and and act on core ethical values [6]. Ki Hadjar Dewantara in the Taman Siswa Congress (1930) said that education generally means efforts to promote the growth of character (inner strength, character), mind (intellect), and the child's body [7].

Education is a conscious effort in the learning process both in terms of academic and non-academic with the aim that students are able to develop knowledge, attitudes and behavior for the better [8]. There are eighteen character values that will be examined in relation to pamali culture, namely: Religious, Honest, Tolerance, Discipline, Hard Work, Creative, Independent, Democracy, Curiosity, National Spirit, Love for the Homeland, Appreciating achievement, friendly/communicative, Love for Peace, Love to Read, Care for the Environment, Care for Social Affairs, and Responsibility.

The customs implemented in the form of "Pamali" 'taboo'. Starting from this view, the people of Kuta have a way to avoid the appearance of these words "Pamali" (Tabu), including "Pamali" related to the customs that apply in their area, as in the example below: Taboo concerning to building a house, including: taboo building house with tiles and walls [3][5]. This prohibition intended to prevent the occupants from being buried. A home made of earth (tile) and its location beyond the limit of the human head is the same as being buried [5].

2 Research Method

This study was used a qualitative method. Qualitative research attention more focused on human elements, objects, and institutions, as well as relationships or interactions in these elements, to understand an event, behavior, or phenomenon (Mohamed, Abdul Majid & Ahmad, 2010). The designed were used in this research is a Mini-Ethnographic Case Study. A method from a combination of two research approaches that had similarities in terms of collection data techniques in the form of observation, interviews and documentation and must go directly to the field. This was by the elements studied, namely the attachment between indigenous peoples, the environment and Kampung Naga in an effort to understand the "Papagon" inhaled "Pamali".

The descriptive qualitative analysis method were used which aims to observe the activities of the people of Kuta with the inherent "Pamali" culture which linked to the value of character education in primary schools. This research procedure produces descriptive data in the form of written or spoken words from people. The research location was Dusun Kuta, Karang Paninggah, Tambaksari District, Ciamis Regency. The study population was all 265 people living in Dusun Kuta and 15 teachers in the outer Kuta village. Respondents are selected purposively which was known as deliberation sampling. Informants are determined based on their position and influence in the community, totaling 20 people, Kuncen, traditional leaders, customary deputy leaders, hamlet heads, hamlet elders, community leaders, religious leaders, and Elementary school teachers.

The data in this study obtained from observations, interviews, and documentation. In the Pre-Field stage, researchers conduct consultations with supervisors, research proposals, take care of permits, preliminary studies, prepare instruments. Infield activities, researchers collect the data from related parties. Researchers go directly to the field to collect data using data collection techniques such as observation, interviews, and documentation studies. After collecting data onfield activities, the authors then analyzed the data. The data analysis will be reduced and written down in the form of scientific papers. Data collection used observation and Discussions to obtain factual, accurate, and detailed data. Interviews used to obtain primary data from informants and community members. After the data received, the data was processed preceded by describing secondary data and preliminary data. Data reduction also involved the process of sorting, simplifying, classifying raw data by the results of field data collection, after which the data was detailed and summarized.

The measuring instrument used to find the validity of the data was also quite good because its was qualitative research. Hence the study of the products were in the form of written or oral results from the people of Kampung Naga. The data collected, sorted and appropriately separated, so that respondent data and source data were not confused. The results obtained were good because they cover what you want to prove in this study. The four results obtained were very representative of the research problems. The explanation of character values should spelled out more broadly so that the complexity varies. Observation then interviews, and documentation included in finding and collecting data have become an inseparable part of a qualitative research. When making observations, the researcher collects all the data into one unit. Furthermore, in the interview, the researcher collected all the required data from data sources who were also research respondents.

3 Result and Discussion

The process and result of this study compared with the result of Azis Muhammad Luthfi and Elan's research entitled "The Role of Pamali's Life Papagon in fostering the character

of loving the environment for elementary school-aged children in Naga traditional village." [3]. The results obtained from this study were: (1) Concept of Papagon Hirup Pamali Kampung Naga, "Pamali" is an unwritten law that applied in Kampung Naga in the form of prohibitions and prohibitions that if violated will cause disaster for the offender. According to Danadibrata, his dictionary stated that pamali is a prohibition which, if prohibited, will bring harm [8]. Meanwhile, according to Mr. Ucu Suherlan as a traditional leader, "Pamali" is a prohibition that cannot be negotiated. "Pamali" is a rule that used as a guide for living with nature. "Pamali" has no notes / Writings".

Thus "Pamali" is a prohibition or the taboo which consists of the taboo of speech, the taboo of deeds, and the taboo of objects [4]. "Pamali", which is closely related to fostering a loving character for the environment, is an act of the taboo. Through the taboo of deeds, the future generations of Kampung Naga trained to strive to preserve its natural environment so that it remains sustainable and does not cause harmful disasters [2]. Inheritance of the Character Value of Love for the Environment In "Papagon Hirup Pamali" in Kampung Naga, the people of Kampung Naga show the inheritance of cultural values and traditions from generation to generation, namely the inheritance of pamali-inhaled papagon which has created a life in harmony with the natural environment [3].



Figure 1. Taboo of Objects in Kampung Naga

According to Pak Ucu Suherlan, through the use of the word "Pamali", elementary school-age children in Kampung Naga educated by their parents to be able to preserve the environment in Kampung Naga. The word "Pamali" used when prohibiting their children from doing something that is taboo in their customs. In essence, the word "Pamali" is the most powerful "Weapon" to discipline his children [3].

According to Mr. Ucu Suherlan, the following are some examples of "Pamali" that parents in Kampung Naga use to educate their children to be able to protect the environment around them: "Pamali" when the trees cut down, they are not replanted, "Pamali" catches fish using poison/"portas" and stun, "Pamali" went into the forbidden forest, "Pamali" cut trees in the forbidden forest, "Pamali" planted crops and harvested not in the month, "Pamali" harvested on unlucky days.

Luthfi and Elan explained the mechanism of forming the character value of love for the environment in Kampung Naga Through "Papagon Hirup Pamali" [3]. The people of Kampung Naga live in harmony side by side with nature; they are aware that soul must not be destroyed and must be preserved. This awareness is a character that is formed through the mechanism of character building for environmental love through the "Papagon" as follows;

“Papagon Hirup Pamali” passed down from generation to generation through traditional leaders [2]. Traditional figures act as mediators in conveying cultural and traditional values that must be implemented by the community. One of these cultural and traditional values contains the taboos and prohibitions that people must obey in their daily lives. These prohibitions and prohibitions are maintained and passed on through three educational institutions, namely: society, family, and traditional ceremonies. The three educational institutions reinforce each other in passing on cultural and traditional values which contain taboos and prohibitions. These three institutions guide people to implement “Pamali” into a habit. Through habituation, it raises awareness in society. This awareness is a manifestation of the formation of the character of loving the environment [4].

“Papagon Hirup Pamali” has proven to create a community that lives in harmony with nature and can preserve the environment [4][9]. So that this philosophy can be internalized into the basic concept of loving environmental character education in the following elementary schools [4]. The environmental love character education curriculum is the same as the “Papagon” inhaled “Pamali”, namely as a guide or basis in carrying out learning activities at school [2-3].

Teachers/Principals are the same as traditional leaders, which are tasked with supervising in conveying indications of love for the atmosphere that must be implemented by students [10]. It also plays a role in setting a good example. The indications for the love of the territory contain taboos and prohibitions that students at school must obey. These prohibitions are maintained and passed down through three forms of learning activities. Teaching, including; local content, self-development and subjects [3]. The three teaching and learning activities reinforce each other in passing on cultural and traditional values that contain taboos and prohibitions in schools. The three teaching and learning activities guide students to implement a loving-environmental character education curriculum into a habit. Through habituation raises awareness that is in students. This awareness is a manifestation of the formation of the character of loving the environment [11].

3.2 Discussion

The “Pamali” living “Papagon” in Kampung Naga has passed down from one generation to the next generation of Sundanese ancestors in Tasikmalaya [2-3]. The traditional village preserved the cultural heritage and the values of the nation's ancestors, which reflected in the preservation of the adat and the “Pamali” [2][9]. This research had one focal point, namely the character value of the love of the homeland, but what was taken was the Nagas traditional village people who were elementary school aged not from outside communities who also know the “Papagon” of life in “Pamali” [10]. The value of character education in elementary schools was nine as long as it is known. It should be that more than one take was taken because the value of character education was interrelated and can easily be found based on the living “Papagon” that was the guideline for the people of Kampung Naga [3].

Then the result can be explained that the living “Papagon” can be meaningful. After exploring the meanings behind “Pamali”, there were values which were certainly very in line with Islamic teachings. Starting in terms of morality such as politeness, manners, manners, and behaviors that lead to praiseworthy morality. As well as in terms of faith, there were only two “Pamali” narratives that contain the value of “Aqidah”, namely that we must believe in the destiny that Allah Swt has ordained [10]. And the third was the value of sharia, such as not being redundant, having to live cleanly and living this harmony with humans and the natural environment [11].

In this research, it did not explain what the nature of Culture was like. It should be explained that Culture, in essence, must include the value of religious life, not just a manifestation of cultural preservation that has been taught from generation to generation by their ancestors [9]. The reality contained therein must also be apparent in its usefulness, but it cannot be found when looking at the research result. Here, it explained how the value of the character of love for the country continues to be preserved by seeing the "Papagon" living in the "Pamali" culture, which was still very thickly passed down from generation to generation to the younger generation in Kampung Naga [3][6]. It was better if it explained in such a way because the teachings of faith, worship, and morals in Islam were very much by the dynamic the Sundanese spirit [9][11].

The original culture that became the wrapper for Islam was no stranger to the Sundanese people [11]. Therefore, when the Sundanese people formed its identity and the process of Islamization, Islam became part of Sundanese culture. Islam and Sundanese were "Jiga gula jeung peuetna", because in reality, the development of Islam in Sundanese Tatar was in line with the local genius of the Sundanese people themselves [12]. During its development, Islam was easier to interact with the prevailing value system at that time, because the hallmark of this religion was that it allows its culture to develop according to the dynamics [9]. Islam Sundanese Islam can be said to be "dua duaning atunggal", and it seemed that they were very thick with each other, because in some ways, the customs of Sunda were also Islamic teachings [12].

Overall, this research deserves to be a reference for students and teachers and education practitioners because there were some things that were not found elsewhere, and these only exist in West Java. Cultural hegemony enriched the fragments of thinking and being grateful for whatever is in this world [5][9]. And the millennial generation must understand the culture and traditions passed down by our ancestors. Our role passed it on again, to give understanding within the boundaries of existing religions so that the value of this life's "Papagon" did not translate raw. The cultural wealth that never changes and remains sustainable was the highest achievement in the civilization of a nation.

4 Conclusion

From this discussion, it can be concluded that: (1) "Papagon" inhaled "Pamali" is a culture and tradition that used as a guideline for the people of Kampung Naga in living in harmony with nature; [2] The "Pamali" contains taboos and prohibitions that must be obeyed to not do things that can destroy soul. So that taboos and prohibitions on it can create a society with a character of loving the environment; and (3) "Papagon" can be internalized into the basic concept of character education for environmental love in elementary schools. This is an effort to raise the values of local wisdom of the school environment as a source of character education for loving the environment.

Reference

- [1] Koentjaraningrat. 2000. Pengantar Ilmu Antropologi. Jakarta, Rineka Cipta
- [2] Rohaeni AJ, Emilda N. PENGUATAN NILAI PAMALI DI KAMPUNG ADAT KUTA KABUPATEN CIAMIS. Prosiding ISBI Bandung. 2020 Dec 10;1(1).
- [3] Lutfhi AM, Elan E. Peranan Papagon Hirup Pamali dalam Menumbuhkan Karakter Cinta Lingkungan Anak Usia Sekolah Dasar di Kampung Naga. PEDADIDAKTIKA: Jurnal Ilmiah Pendidikan Guru Sekolah Dasar. 2021;8(1):62-71.

- [4] Juansah DE. Expression of prohibition as a representatif of taboo in Baduy society. *LITERA*. 2019 Feb 28;18(1):36-56.
- [5] Putra AW. Pemali as The Product of Ethnic Wisdom of the Indigenous People of Kampung Kuta Ciamis. *Advances in Social Science, Education and Humanities Research*. 2019 Mar;306.
- [6] Lickonna. T. *Education for Character, How Our Schools Can Teach Respect and Responsibility*. New York: Bantam Books. 1992. Kelompok Peduli Lingkungan .2002. Dusun Kuta. Laporan . Jakarta
- [7] Kemendiknas. *Pembinaan Pendidikan Karakter di Sekolah Dasar*. Jakarta. 2010.
- [8] Danadibrata.. *Kamus basa Sunda*. Bandung: PT. Kiblat Buku Utama. 2009
- [9] Darusman Y. LOCAL WISDOM AND ENVIRONMENTAL PRESERVATION (STUDY ON SUNDANESE INDIGENOUS PEOPLE IN EAST PRIANGAN, WEST JAVA, INDONESIA). *PalArch's Journal of Archaeology of Egypt/Egyptology*. 2020 Dec 11;17(8):453-69.
- [10] Harashani H. Local Wisdom of Kampung Naga in the era of globalization. *JHSS (JOURNAL OF HUMANITIES AND SOCIAL STUDIES)*. 2018 Aug 28;2(1):51-4.
- [11] Afifuddin R. EMBODIMENT OF LOCAL WISDOM FOR ENVIRONMENTAL SUSTAINABILITY: PRACTICING ECO-THEOLOGY IN KAMPUNG NAGA. *EMPIRISMA: JURNAL PEMIKIRAN DAN KEBUDAYAAN ISLAM*. 2017 Dec 15;26(2).
- [12] Qusyaeri N, Azhari F. Dialektika Budaya Sunda dan Nilai-nilai Islam (Studi Atas Nilai-nilai Dakwah dalam Budaya Pamali di Tatar Sunda). *DIALEKTIKA*. 2019;1(4).