

ANALYZING STUDENTS' PERCEPTION TOWARD PAMALI AS SUNDANESSE SOCIAL NORM

Ahmad Subhan¹, Egi Ahmad²

¹ IKIP SILIWANGI

² IKIP SILIWANGI

¹ subhanahmadsfhc@gmail.com, ² Egiagustina165@gmail.com

Abstract

In everyday life we can't be separated from rules or norms, which is a common practice that benchmarks behavior within a particular group of societies and territorial boundaries. The Sudanese are very understanding and understand the meaning of Pamali as the norm of life or the rules in their culture. The purpose of this research is to know the understanding of Pamali among adolescents who are considered as social norms of Sudanese society. This research consists of 90 respondents by using qualitative method and the data is taken through the result of questionnaire as instrument. Based on data of the research concludes that some teenagers know the meaning of Pamali as a social norm applied by their ancestors. but on the other hand they do not believe in Pamali even they are not afraid when they violated

Keywords: *Pamali, Culture, Social Norm*

INTRODUCTION

Indonesia is one of the countries rich in cultural heritage, almost every region in Indonesia has its own culture. Oral culture is one of the traditions ever known by the ancestors of Sundanese even up to now still trusted by some who consider it as an oral tradition (custom). Ancestral Sundanese use oral traditions such as suggestions and limitations that we know "pamali". Pamali is a ban that is used to not do or say something bad for yourself and the environment. Pamali as one of Sudanese oral tradition has an important value for the life of its people. Where pamali has become a belief adopted by society as a value that regulates public life (norm).

The oral tradition of pamali has a chance to survive, thrive, or possibly become extinct. Extinction can be caused for too long not remembered by the community especially teenagers and never play again and also adolescents who are reluctant to inherit tradition because it is considered ancient. Teenagers are young people who experience a change in self character. Where adolescents begin to have a great curiosity, and begin to open up new information so that adolescents receive a lot of information from the mass media known and close to it can support the occurrence of extinction for oral culture Pamali because the younger generation in the use of Sundanese, causing pamali restrictions to be less impressive or seldom spoken. In addition to being threatened by advances in information and education technologies that result in prohibitions or taboos, it must be clear the reasons scientifically.

So as to cause the view of pamali teenagers to develop into a variety of still exist that believe and apply it because it has become a tradition and there is superstition and leave the culture for choosing the logical things. Abandoned beliefs can cause culture to disappear while pamali culture is part of the assets and richness of local and national languages that have the power to strengthen the identity, identity and character of the Indonesian and Sudanese languages.

1) History of Sundanese

Sundanese is one of the biggest tribal in Indonesia having uniqueness either language or culture. In (Ekadjati, 2001, p. 12) Sundanese was begun by the ruin of Tarumanegara monarchy in 7th century AD that finally created new sunda monarchy consisted of suchkuningan, galuh and Sunda monarchy. This monarchy was led by Sri Baduga Maharaja that has given enormous contribution such as pathway and lake manufactures. Based on his history, he was known as Prabu Siliwangi, a famous figure in literature and Sundanese spoken custom (Ekadjati, 2002, p. 85).

The sunda monarchy greatness faced deterioration in the begining 1543-1551 under the reign of Sang RatuSaksi as the king because he had bad behaviors. In 1559, it collapsed after assault of Islam monarchy.

In1596, Netherlanders came to Indonesia for trading, and in 1610, while they had been inventing trade partnership called VerenigdeOost-indischeCompagnie (VOC) (Ekadjati, 2002, p. 108), British came with the same purpose resulting in a power struggle and Netherlands won it, so they could dominate Batavia. They also vanquished Mataram'sassault to dominate Batavia. Because their support to Cirebon monarch, he gave them territory of power, freedom of trade and trade monopoly that is pointed in written agreement where it became an initial step of Netherland power in Indonesia.

(Ekadjati, 2002, p. 113) explained that revivification of Sunda identities was started by Ukur people resistance under the reign of DipatiUkur in 1629-1632, Banten resistance under the resign of Kiai Tapa, and the last one is Cirebon resistance under in resign the BagusRangin in 1806 - 1818 countering Netherland's power. The Sudanese struggle finally created PaguyubanPasundan established on September, 22 1914. This organization is aimed not only for Sudanese's happiness, but also their intelligence.

2) Culture and Sudanese Culture

Culture is that complex whole which includes knowledge, belief, art, moral, law, custom, and habits acquired by man as a member of society in cited Ernest, (Ismawati, 2012, p. 4),. Culture has several aspects making it as a universal aspect that not only exist in modern, but also in past life.

Custom is part of social system of culture consisted of culture and norm system. Culture system is the result from dominant values attaching in community that is hard to be replaced in short time. Social system is introduced by Talkot Parsons that also known as structural functional (Ismawati, 2012) involving society as an important aspect for making balance. Norm is one part of social system beside belief, art, power, status, punishment and stress-strain.

3) Definition of Pamali

According to (Danadibrata, 2009, p. 489) in his dictionary was explained that Pamali is a prohibition which can be harm if every people doing. Indonesian people, especially come from sundanese people hold in their taboo rules in the end a lot of them also believes with everything about pamali.

(Mulkan & Dede, 2008) explained that Pamali is a prohibition to doing or saying something which can be bad impact to ourselves and environment. Sometimes, Pamali closely related to other words "Mitos". Which is based on reason and human logic, this can not be accounted fact. Because Myth is accomplish of story which believed to be hereditary with certain in community groups.

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METHOD

Respondents

The sample used in this study was 90 teenagers that took from cluster sampling technique. It was kind of non-random sampling technique based on age. (Narbuko & Ahmadi, 2012, p. 117) stated that cluster sampling technique was a technique needed a certain group as a sample in population group.

Materials

In collection data, this study used questionnaires sent and answered by respondents directly. The choice of arrangement questionnaires method used closed-ended questions that focused on respondents perception of Pamali. It will be reflecting the result of study. there were twenty-five questions decided into three categories. The first group consisted of ten questions that aimed to analysis respondent' understanding of arranging Pamali phrase. The second one consisted of ten questions. It would be used for discovering respondent understands of Pamali meaning, and the last category consisted of five questions used for analyzing the respondent's attitude toward understanding and influence of Pamali.

Procedure

in this study, qualitative method was used for explaining between teenagers' perception and Pamali as Sudanese social norms. Qualitative method is a method that use for analyzing natural object condition. Collection data technique was done by inductive way where in making conclusion based on specific condition that the result emphasized general meaning (Riduan, 2012, p. 15) In processing data, it will be explained by coding. (Narbuko & Ahmadi, 2012a, p. 154) explained that coding was classifying respondents'' answers in several categories. This research, data has been collected by three categories. the first category was arranging phrase of Pamali, the second category was understanding of the Pamali's meaning, and the last category was the data, based on the categories, would be counted by using tabulation. It would count frequency of each category. The data result would explain descriptively because it explained problem solving based on analyzing data systematically and factually about facts and characteristic of population

RESULTS AND DISCUSSION

Results

In this research, the data were collected from three categories for getting the frequency value. **The first category** was analysis respondents understanding of arranging Pamali's phrase that consisted of ten questions. The data would put in the table 1 and described in paragraphs.

Table 1. Respondent understanding of arranging Pamali’s phrase

No	Question	Tally				Total
		A	B	C	Abstained	
1	Tong diuk di lawang panto	4	0	85	1	90
2	Tong silisieran ti peuting	29	60	1	-	90
3	Ulah kaluar imah sareupna	13	2	75	-	90
4	Ulah tatalu ti peuting	32	11	47	-	90
5	Ulah ngaheot ti peuting	69	22	8	1	90
6	Ulah neutukan kuku ti peuting	2	72	16	-	90
7	Ulah ngaremeuh	8	1	81	-	90
8	Ulah dahar ceplak	62	5	23	-	90
9	Ulah mawa budak leutik kaluar imah ti peuting	84	2	3	1	90
10	Ulah dahar bari di tanggeuy	27	51	12	-	90

Based on the table above, the respondents were given ten question that related to their understanding of Pamali phrase. The first question, for completing the phrase ‘*tong diuk di lawang panto* (if you sit the front of the door)’ four respondents (4,4%) answered ‘*bisiaya nu nuturkeun* (the ghost will accomplish you)’. Eight five (94,4) respondents answered ‘*bisididatangankumaung* (the tiger will come to you)’. One respondent (1,1%) answered ‘*bisidiculikkujurig* (the ghost will kidnap you), and one respondent abstained. The correct phrase that following ‘*tong diuk dilawangpanto* (if you seat the front of the door) was ‘*bisnongtotjodo* (you never get your mate). Based on that result, it could be concluded that respondents understood how to match it.

The second question asked the phrase ‘*tong silisiantipeuting* (if you seek a louse in the evening)’ twenty-nine (32,2%) respondents answered ‘*bisimeunangkeunaki-aki* (you will marry with old man)’. sixty (66,7%) respondents answered ‘*bisiaya nu nuturkeun* (the ghost will haunt you)’, and one respondent (1,1%) answered ‘*bisnongtotjodo* (you never get your mate)’. The correct phrase following ‘*tong silisiantipeuting* (if you seek a louse at the night) was ‘*bisiaya nu nuturkeun*’ (the gost will haunt you). Based on that result, it could be concluded that respondents understood how to match it.

Third question asked the phrase ‘*tong kaluarimahsareupna* (if you out of the house at the evening’, thirteen respondents 14,4%) replied ‘*bisiaya nu nuturkeun* (the ghost will accomplish you)’, two respondents (2,2%) replied ‘*bisididatangankumaung* (the tiger will come to you)’, seventy five respondents (83,3%) replied ‘*bisidiculikkujurig* (the ghost will kidnap you). The correct phrase following ‘*ulahkaluarimahsareupna*’ (if you out of your house at evening) was ‘*bisidiculikkujurig*’ (the ghost will kidnap you)’. Based on the result, the data showed that almost respondents understood how to match it.

The fourth question asked phrase *'ulahtatalutipeuting (if you make loudly voice at the night)'*, thirty-two respondents (35,5%) answered *'soklobabeurit (a lot of rats stand at your house)*, eleven respondents (12,2%) answered *'bisidiculikkujurig (the ghost will kidnap you)'*, and forty-two respondents (46,7%) answered *'bisiaya nu nuturkeun (the ghost will accomplish you)*. Based on the result above, the data showed that the respondent almost understood how to match it.

Fifth question asked phrase *'ulahngaheottipeuting (if you whistle at the night)'*, sixty nine respondents (76,7%) stated *'bisiaya nu nuturkeun (the ghost will accomplish you)'*, twenty two respondents (24,4%) stated *'bisididatangankumaung (the tiger will come to you)'*. eight respondents (8,9%) stated *'bisidiculikkujurig (the ghost will kidnap you)'*, and one respondent (1,1%) abstained. Based on the result, this data showed that respondents less understood about it.

sixth question asked *'tong neutukan kuku tipeuting (if you cut you nail at the night)'*, two respondents (2,2%) replied *'bisinongtotjodo (you never get your mate)'*. seventy-two respondents (80%) replied *'bisiaya nu maot (someone will die)'*, and sixteen respondents (17,8%) replied *'bisiaya nu nuturkeun (the ghost will accomplish you)'*. the correct phrase following *'Ulahngaheottipeuting (if you whistle at the night)'* was *'bisiaya nu nuturkeun (the ghost will accompany you)'*. based on the result above, the data showed that the respondent almost understood how to match it.

the seventh question asked phrase *'ulahngaremeh (if you do not eat properly)'*, eight respondents (8,9%) stated *'bisiaya nu maot (someone will die)'*, one respondent (1,1%) stated *'bisiaya nu nuturkeun (the ghost will accomplish you)'*, and eighty-one respondents (90%) stated *'satopiaranpaeh (your cattle will die)'*. the correct answer for following the phrase *'ulahngaremeh (if you do not eat properly)'* was *'satopiaranpaeh (your cattle will die)'*. based on the result, the data showed that the respondents almost understood how to match it.

The eighth question asked phrase *'Ulahdharceplak'*, sixty-two respondents (68,9%) answered *'bisidiomongkeun (someone will slander you)'*. five respondents (5,6%) answered *'bisiaya nu nuturkeun (the ghost will accomplish you)'*, and twenty-three respondents (25,5%) answered *'bisimeunangkeunaki-aki (you will marry with old man)'*. the correct phrase following *'Ulahdharceplak'* was *'bisidiomongkeun (someone will slander you)'*. based on the result, the data showed that respondents almost understood how to match it.

eighth question asked phrase *'ulahmawabudakleutikkaluarimahtipeuting (if you let your child out of your house at the night)'*, eighty four respondents 93,3%) stated *'bisiaya nu nuturkeun (the ghost will haunt you)'*, two respondents (2,2%) stated *'bisididatangankumaung (the tiger will come to you)'*. three respondents (3,3%) stated *'satopiaranpaeh (your cattle will die)'*, and one respondent (1,1%) abstained. the correct phrase following *'ulahmawabudakleutikkaluarimahtipeuting (if you let your child out of your house at the night)'* was *'bisiaya nu nuturkeun (the ghost will haunt you)'*. based on the result, data showed that respondents almost understood how to match it.

tenth question asked phrase *'ulahdharbariditanggeuy (if you carry your plate with unsteady)'*, twenty-seven correspondents (30%) replied *'ngajenanDewi Sri (you do not respect the goodness of rice)'*. fifty one respondents (56,7%) replied *'ngajenanlelembut (you do not respect the ancestors)'*, and twelve respondents (13,3%) replied *'ngejenanbentang (you do not respect stars)*. the correct phrase following *'ulahdharbariditanggeuy (if you carry your plate with unsteady)'* was *'ngajenanDewi Sri (you do not respect the goodness of rice)'*. based on the frequency, data showed that respondents less understood to match it.

second category, consisted of ten questions, was used for discovering respondents understanding of Pamali's meaning. The data would put in the table 2 and described in paragraphs.

Table 2. Respondent understanding of Pamali's meaning

No	Question	Tally			Total
		Agree	Disagree	abstained	
1	Tong diuk dilawang panto sabab ngahalangan jalan	82	8	-	90
2	Tong silisieran ti peuting supaya buuk teu kutuan	60	30	-	90
3	Ulah kaluar imah sareupna sabab geus nincak wanci magrib	83	7	-	90
4	Ulah tatalu ti peuting sabab ngaganggu waktu reureuh	84	6	-	90
5	Ulah ngaheot ti peuting meh teu jadi agul	39	51	-	90
6	Ulah neutek kuku ti peuting meh bisa sare tibra	17	72	1	90
7	Ulah ngaremeh meh berseka pas dahar	81	8	1	90
8	Ulah dahar ceplak meh berehan	7	82	1	90
9	Ulah dahar bari di tanggey meh teu di penta ku batur	43	45	2	90
10	Ulah mawa budak leutik kaluar imah ti peuting meh teu nyasab	26	64	-	90

based on the table above, the second category was used to analyze teenagers' understanding about Pamali's meaning. *the first question* showed that eighty-two respondents (91,1%) agreed with the statement explaining 'tong diukdilawangpantosababngahalanganjalan (we must not sit the front of the door because we will prevent someone to pass it)' and eight respondents (8,9%) disagreed with it. The phrase 'tong diukdilawangpantosababngahalanganjalan (we must not sit the front of the door because we will prevent someone to pass it)' was correct.

Based on the data, respondents gave good response about meaning of Pamali.

the second question showed that sixty respondents (66,7%) agreed with the statement 'Tong silisiantipeutingsupayabuukteukutuan (we must not seek a louse at the night because it will make our head clean)' and thirty respondents (33,3%) disagreed with that statement. the phrase of 'Tong silisiantipeutingsupayabuukteukutuan (we must not seek a louse at the night because it will make our head clean)' was incorrect. Based on the data, respondents gave contrasted response. It showed that they did not understand about the meaning of that phrase.

third question showed that eighty-three respondents (92,2%) agreed with the statement 'Ulahkaluarimahsareupnasababgeusnincakwancimagrib (we must not out of our house at the evening because that time for taking Mahgrib pray for Muslim)', and seven respondents (7,8%) denied it. the phrase 'Ulahkaluarimahsareupnasababgeusnincakwancimagrib (we must not out

of our house at the evening because that time for taking Mahgrib pray for Muslim) was correct. Based on data, respondents gave good response. it showed that they understood about it. *forth question* showed that eighty-four respondents (93,3%) agreed with the statement *'Ulahtatalutipeutingsababngagangguwaktureureuh (we must not make loudly sound because it will disturb someone's interlude)'* and six respondents (6,7%) contrasted with it. the phrase of *Ulahtatalutipeutingsababngagangguwaktureureuh (we must not make loudly sound because it will disturb someone's interlude)* was correct. The data showed that they gave good response. it showed that respondents understood about it.

fifth question showed that thirty-nine respondents (40%) agreed with the statement *'Ulahngaheottipeuting meh teujadiagul (you must not whistle at the night if you do not want be cocky)'*, and fifty-one respondents (67,8%) controverted it. The phrase of *Ulahngaheottipeuting meh teujadiagul (you must not whistle at the night if you do not want be cocky)'* was incorrect. data showed that respondents understood about the meaning of it.

sixth question showed that seventeen respondents (18,9%) agreed with the statement *'Ulahneuteuk kuku tipeuting meh bisasaretibra (if you want sleep well, you must not cut your nail at the night)'*. seventy-two respondents (80%) contradicted it, and one respondents (1,1%) abstained. the phrase of *'Ulahneuteuk kuku tipeuting meh bisasaretibra (if you want sleep well, you must not cut your nail at the night)'* was incorrect. the data showed that they gave good response about it. respondents understood the meaning of that phrase.

seventh question showed that eighty-one respondents (90%) agreed with the statement *'Ulahngareme meh berseka pas dahar (if you eat properly, you will look courteous)'*, and nine correspondents(10%) opposed it. the phrase *'Ulahngareme meh berseka pas dahar (if you eat properly, you will look courteous)'* was incorrect. The data showed that respondents agree with it. It showed that respondents did not understand about the meaning of that phrase.

eight question showed that seven respondents (7,8%) agreed with the statement *'Ulahdaharceplak meh berehan'*, eighty-two respondents (91,1%) argued it, and one respondentst (1,1%) abstained. the phrase of *'Ulahdaharceplak meh berehan'* was incorrect. the data showed that almost respondents agreed with it. it meant that they did not really understood about the meaning of that phrase.

ninth question showed that forty-three respondents (47,8%) agreed with statement *'Ulahdaharbari di tanggey meh teu di pentakubatur (if you carry your plate with unsteady, you must not share it to your friends)'*, forty-five respondents (50%) disagreed with it, and two correspondents (2,2%) abstained. the phrase of *Ulahdaharbari di tanggey meh teu di pentakubatur (if you carry your plate with unsteady, you must not share it to your friends)'* was incorrect. data showed that almost respondents agreed with it. it meant that they did not understand about the meaning of that phrase.

tenth question showed that twenty-six respondents (23,3%) agreed with statement *'Ulahmawabudakleutikkaluarimahtipeuting meh teunyasab (if you do not want to stray, you must not out of your house with your child at the night)'*. sixty-four respondents (71,1%) denied it. the phrase of *'Ulahmawabudakleutikkaluarimahtipeuting meh teunyasab (if you do not want to stray, you must not out of your house with your child at the night)'* was correct, but almost respondents did not understand about it.

last category, consisted of five questions used for analyzing the respondent's attitude toward understanding and influence of Pamali. The data would put in table 3 and described in paragraphs.

Table 3. Respondents attitude toward understanding and influence of Pamali

No	Question	Tally				Total
		Agree	Disagree	Neutral	Abstained	
1	Pernyataan seperti <i>ulah diuk dilawang panto</i> adalah larangan	67	20	3	-	90
2	Kamu merasa tidak akan terjadi apa-apa jika kamu melakukan hal tersebut	57	22	11	-	90
3	Kamu sudah tidak percaya akan pernyataan seperti <i>ulah neuteuk kuku ti peuting</i>	58	26	6	-	90
4	Pamali dibuat untuk memberikan aturan dalam hidup	70	13	6	1	90
5	Kamu sudah tidak pernah mendengar orang lain menggunakan pernyataan pamali untuk melarang sesuatu	15	72	1	2	90

Based on the table above, the data used for analyzing the respondents attitude toward understanding and influence of Pamali. The first question showed that sixty-seven respondents (74,4%) agreed statement of '*ulahdiukdilawangpanto (don't seat the front of the door)* was prohibition. twenty respondents (22,2%) contrasted it and three respondents(3,33%) abstained. *In the second question*, forty-seven respondents (52,2%) stated that they believed if they violated it, something would not happen. Twenty-two respondents (24,4%) stated that something would happen if they broke it, and eleven respondents (7,8%) was neutral. *in the third question*, fifty-eight respondents (64,4 %) declared that they did not believe in Pamali. twenty-six respondents mentioned that they believed in Pamali, and six respondents (6,7%)was neutral. *in the fourth question*, seventy respondents (77,8%) claimed that society made Pamali for arranging the social life. thirteen respondents(14,4%) denied it. Six respondents (6,7%) was neutral and one respondents (1,1%) abstained. *In the fifth question*, fifteen respondents (16,7%) declared that they never knew someone used of Pamali at the society. seventy-two respondents (80%) stated that they still heard someone use it in the society. One respondents (1,1%) was neutral and two respondents (2,2%) abstained

Discussion

Based on the result, the writer concluded that almost respondents could match the correct phrase, understood the meaning of Pamali. its meant that even Pamali was not used in Sudanese society, but the people especially Sudanese teenagers still knowing about it. They still believed that Pamali was a social norm in Sudanese society. In other hand, even they knew that Pamali was a social norm in Sudanese society, the teenagers did not afraid when they violated it because they did not believe in Pamali. Unfortunately, the oldest Sudanese had not used it anymore so that the Sudanese teenager never heard it.

CONCLUSION

Conclusion Based on the research data, the researcher concludes that the results of 25 questions answered by 90 respondents show that most respondents understand and understand the meaning of Pamali as the social norm in life, but on the other hand they do not apply Pamali in their daily life. life, even they are not afraid when they violate Pamali in this modern era.

ACKNOWLEDGMENTS

Pamali is a social norm that our ancestors that has given to us. Based on the result of this research, it shows the real condition in Indonesian society. Almost Indonesian do not use it anymore as their life regulation. If we know the purpose of Pamali making, the researcher believes that we as Indonesian will keep it as a social norm., The second part, real pamali known or discovered by teenagers is only very unused in everyday life, they only know what it is pamali but not apply it in life, so that lost the Indonesian culture among teenagers especially pamali, Thirdly this research still needs improvement in some parts, for further researchers who want to do research in the same field, this research can be used as a guide to give information and to get better result of research.

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