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## “Pamali” Educational Values in Sundanese Society for Early Childhood

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ABSTRACT	ARTICLE INFO
<p>The existence of <i>pamali</i> in Sundanese society today is often only seen as a myth as a way for parents to frighten their children, even though behind it lies various educational values related to cause and effect. Several studies related to <i>pamali</i> focus more on children aged over 6 years, while the educational values of <i>pamali</i> in Sundanese society for early childhood are still relatively rare. Through this literature review, the researcher then tries to identify <i>pamali</i> educational values that are still developing in Sundanese society today with educational values and character values that have been formulated by the Curriculum Center of the Research and Development Agency of the Ministry of National Education. It is hoped that with this research, <i>pamali</i> can be an alternative to local wisdom-based education that can be implemented in early childhood.</p> <p>© 2023 Kantor Jurnal dan Publikasi UPI</p>	<p><b>Article History:</b> <i>Submitted/Received 26 Apr 2024</i> <i>First Revised 04 May 2024</i> <i>Accepted 26 Jun 2024</i> <i>First Available online 31 Jul 2024</i> <i>Publication Date 01 Aug 2024</i></p> <hr/> <p><b>Keyword:</b> <i>Early childhood,</i> <i>Educational values,</i> <i>Pamali,</i> <i>Sundanese Society.</i></p>

## 1. INTRODUCTION

As a belief held by the *Pamali* community, it has the opportunity to survive, develop and become extinct (Ritonga et al., 2021). Indeed, *pamali* as a part of Sundanese culture must be preserved and should not be ignored. This is because *pamali* has become one of the identities of the Sundanese themselves. *Pamali* is one of the semi-oral folklore products in the form of public trust. *Pamali* is often considered taboo by some people, often people consider *pamali* a myth or limited to ancestral heritage (Rismaya and Machdalena, 2021) Wundt (Colding and Folke, 2001) assumes that taboo is older than religion. So his opinion shows that the existence of taboos in the culture of society has existed for a long time, even before humans knew religion.

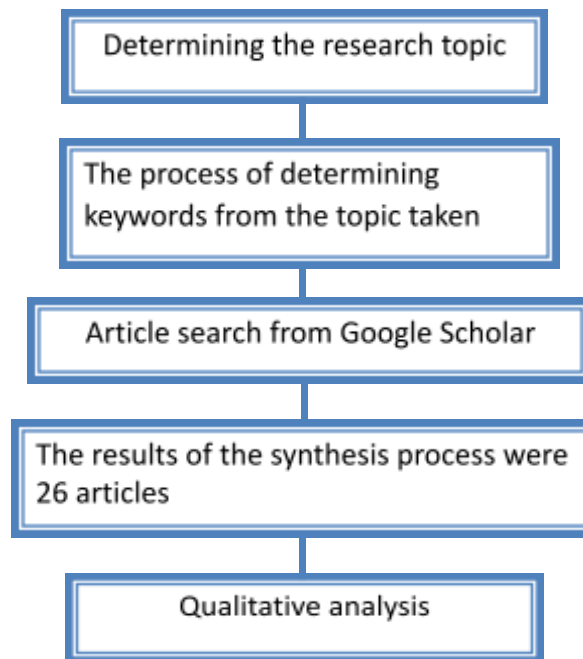
The flow of information and cultural exchange that occurs today is a challenge for the sustainability of local wisdom, especially for the younger generation. Seeing the current phenomenon as revealed by Cece Sobarna that the phenomenon that occurs in urban centres in West Java, especially Bandung, it is suspected that now the people, especially the younger generation, are reluctant to use Sundanese in their daily interactions (Rahayu et al., 2022). If the language alone has begun to be rarely used, let alone the culture itself. Coupled with today's society more interpret *pamali* which is usually used to "scare" their children (Azzahra and Fakhruddin, 2021).

Based on a survey that has been distributed to the community of Generation Z, Syarubany et al. (2021) stated that most of the respondents amounting to 86.6% stated that they were very familiar with the term *pamali*. However, most of the respondents as much as 76% also stated that they did not believe in the teachings of *pamali* even though as many as 74.7% of the respondents believed that *pamali* belonged to culture. Departing from this, as part of the Sundanese community and grew up with *pamali* culture (Hasan and Suwarni, 2012). The author feels the need to explore and bring up what *pamali* still exists today and then identify the educational values behind these prohibitions which have implications for early childhood as a form of education through the culture of local wisdom of the Sundanese people.

## 2. METHODS

The research method used is qualitative using a literature review approach. The data instrument is 26 selected journal articles that meet the data completeness criteria required as a data source to be synthesised by researchers. The results of this study are used as a reference to find educational values in Sundanese community traditions in early childhood.

The following research process carried out by researchers is presented in the following diagram:



Picture 1. Research Flow

### 3. RESULTS AND DISCUSSION

#### 3.1. *Pamali* in Sundanese Society

In the past, Sundanese people believed in the consequences that would befall if someone violated taboos or opium (Rohaeni and Listiani, 2013). The Sundanese themselves know a term called *pamali*. *Pamali* or in the Big Indonesian Dictionary (KBBI, 2021) is also called *pemali/pe•ma•li/* which means taboo; or prohibition (based on customs and habits) *Pamali* comes from the Sundanese language and has the same meaning as the words *pantrang* and *cadu* (equivalent to the word abstinence or taboo), which means taboo or prohibition on an action taken every day if the taboo is done, it is considered to bring bad luck and usually related to health, safety, mate, sustenance, offspring, and so on (Sriwati et al., 2022).

Kripsiyadi (2017) *pamali*, namely, the prohibition of parents with the intention of not being allowed to do an act that will cause something or its impact. *Pamali* is also associated with the law of cause and effect. The sentence always begins with an act or don't, followed by *matak* or *bisi* a sentence in the Sundanese language which means later and could be (Arif and Listiana, 2023). The expressions in the form of words or patterned sentences containing taboos or prohibitions originated from some cases, both those that were resolved because their existence could be reasoned and that were quite accepted because they were believed to be taken for granted, passed down between generations in several situations without clear reasoning (Sarmidi, 2015). For example, starting with the word prohibition or cause, act on the pillow (don't sit on the pillow). Then followed by the result, boils (could be boiled). At first glance, this seems unreasonable, but if studied further the sentence has educational meaning and value in the form of moral values in terms of ethics and manners.

Through various sources, researchers found several *pamali* who are believed to be still developing side by side with modernization in Sundanese society. Qusyaeri and Azhari (Qusyaeri and Azhari, 2019) try to classify the meaning of *pamali* objectively through discussions with parents who have been in direct contact with *pamali* for a long time. As a

result, 82 *pamali* meanings can still be found today. Of all these *pamali*, the researchers found that behind the meaning, there is a prohibition that is a rule in eating procedures, ethics and manners, social, and even religious meaning. As Koentjaraningrat (Widiastuti, 2015) mentions *pamali* is one of the elements of culture. It has all elements, namely (1) a religious system, (2) a scientific system, (3) a social system and community organization, (4) a language system, (5) art, (6) a job system, and (7) technology system.

Researchers then found some *pamali* that still exist and are still known and developed in the Sundanese community in several areas of West Java. Then the researchers analyzed and took 20 *pamali* related to early childhood studies. This data is then collaborated by researchers between journals with data from other sources.

- (i) *Ulah kaluar imah sareupna, bisi aya sandekala*. Do not leave the house at the time between Maghrib and Isha prayers, later they will be taken with sandekala (ghosts, some say long wewe)
- (ii) *Ulah ngaremeh, bisi inguan paeh atawa meunang jodoh nu butut*. Don't eat scattered, later the pet or get a bad mate.
- (iii) *Ulah motong kuku ti peuting, bisi aya nu maot atawa nu geuring*. Don't cut your nails at night, someone will die or get sick.
- (iv) *Ulah cicing atawa diuk dina lawang panto, bisi nongtot jodo*. Don't be silent or sit in front of the door, it will be difficult to get a mate.
- (v) *Ulah dahar bari ceplak, bisi diomongkeun batur*. Don't eat while talking, other people will talk about it.
- (vi) *Ulah heheotan di imah, bisi aya makhluk halus*. Don't whistle at night, there will be ghosts.
- (vii) *Ulah hudang beurang, bisi hese rezekina*. Don't wake up late, you will be afraid that it will be difficult to get sustenance.
- (viii) *Ulah dadapangan bari suku diangkat, bisi ema maot*. Don't sleep on your stomach with your feet up, your mother will die.
- (ix) *Ulah diuk na meja, bisi loba hutang*. Don't sit at the table, you'll have a lot of debt.
- (x) *Ulah diuk na bantal, matak bisul*. Don't sit on the pillow, you'll get ulcers.
- (xi) *Ulah heureuy di masjid, bisi disumputkeun na bedug*. Don't joke in the mosque, it will be hidden in the large hanging drum.
- (xii) *Ulah noong, bisi tungturuwiseun*. Don't peek, later stye.
- (xiii) *Ulah dahar bari sare, bisi gede hulu*. Don't eat while lying down, your head will be big.
- (xiv) *Ulah nyo'o seneu, bisi gede raheut*. Don't play with fire, you'll get big injuries.
- (xv) *Ulah sasapu ti peuting, bisi ngaleungitkeun rezeki*. Don't sweep at night, it will lose sustenance.
- (xvi) *Ulah mere ketan ka budak, bisi cadel*. Don't give sticky rice to the child later it can be slurred.
- (xvii) *Ulah nangtang angin gede, bisi ngabuang sorangan*. Don't challenge the big winds, you'll get hurt.
- (xviii) *Ulah sok nyebut ngaran kolot, matak hapa hui*. Don't ~~like to~~ call/mention your parents' (real) name, you'll be in trouble.
- (xix) *Ulah nyesakeun sanga na piring, bisi teu boga pakaya atawa sanguna ceurik*. Don't leave rice on the plate, you won't have any wealth later, or the rice will cry.
- (xx) *Ulah nangkarak dina taneuh, matak dilengkahan jurig*. Do not sleep on your back on the ground, later passed or stepped over by spirits.

### 3.2. The Values of *Pamali* Education

This *pamali* expression is easier to believe than the law or the rule of law. If we look at the reasons behind the presence of *pamali* in society, we will find that it contains morals (Sadat, 2019) Morals here are certainly closely related to the values of character education. Where character can be formed from a continuous process of habituation. Lickona (2019) (Suratman, 2019) mentions that habit is a factor in forming moral behaviour The *pamali* tradition can be relevant to the value of character education (Sugara and Perdana, 2021).

After the researchers got 18 *pamali* who were still related to early childhood. The next researcher analyzed the educational value and divided the *pamali* according to the type of educational value. The educational values that the researchers encountered were also implemented with 18 character-building values designed and compiled by the Curriculum Center of the Research and Development Agency of the Ministry of National Education in its publication entitled Guidelines for the Implementation of Character Education, namely (1) Religious, (2) Honest, (3) Tolerance, (4) Discipline, (5) Hard work, (6) Creative, (7) Independent, (8) Democratic, (9) Curiosity, (10) National spirit, (11) Love for the homeland, (12 ) Appreciate achievements, (13) Friendly/communicative, (14) Love peace, (15) Love to read, (16) Care for social, (17) Care for the environment, (18) Responsibility (Putry, 2019).

The following are the values of *Pamali* education based on early childhood:

#### 3.2.1. Religious Value

The values of *Pamali* education in early childhood based on religious values can be seen in **Table 1**.

**Table 1.** Religious Value

<b>Pamali</b>	<b>Religious Value</b>
<i>Ulah kaluar imah sarepna bisi aya sandekala</i>	It means that at sunset until Isha, according to religion, it is used to increase dhikr and other worship practices.
<i>Ulah ngaremeah, bisi inguan paeh atawa menang jodoh butut</i>	This <i>pamali</i> means that we can always be grateful for the sustenance we have.
<i>Ulah dahar bari ceplak, bisi diomongkeun batur</i>	This <i>pamali</i> has religious values, which are related to morals in Islam and also etiquette and manners
<i>Ulah nangtang angin gede, bisi ngabuang sorangan</i>	The value of religious education in <i>Pamali</i> is not to be arrogant or arrogant.
<i>Ulah sok nyebut ngaran kolot, matak hapa hui</i>	This <i>Pamali</i> has a religious value in the form of etiquette to parents, that we must respect our parents.

#### 3.2.2. Value of Discipline and Hard Work

The values of *Pamali* education in early childhood based on the value of discipline and hard work can be seen in **Table 2**.

**Table 2.** Value of Discipline and Hard Work

<i>Pamali</i>	Value Of Discipline and Hard Work
<i>Ulah hudang beurang, bisi hese rizki</i>	This <i>pamali</i> means that we must be disciplined in time and respect the time we have. It has to do with work ethic, that we shouldn't be lazy.

### 3.2.3. Social Values/Social Care

The values of *Pamali* education in early childhood based on social values/social care can be seen in **Table 3**.

**Table 3.** Social Values/Social Care

<i>Pamali</i>	Social Values/social care
<i>Ulah heureuy di masjid, bisi disumputkeun na bedug</i>	This <i>pamali</i> has a social value that we must respect other people in the place of worship.
<i>Ulah nyesakeun sangu na piring, bisi teu boga pakaya atawa sanguna ceurik</i>	This <i>pamali</i> has a social value that we must appreciate the hard work of the people who have gone to great lengths behind the rice.

### 3.2.4. Value of Health and Safety Education

The values of *Pamali* education in early childhood based on the value of health and safety education can be seen in **Table 4**.

**Table 4.** Value of Health and Safety Education

<i>Pamali</i>	Value of health and safety education
<i>Ulah mere ketan ka budak, bisi cadel</i>	This <i>pamali</i> has educational value in the form of health education, where we should not carelessly relate to children's food intake.
<i>Ulah nangkarak dina taneuh, matak dilengkan jurig</i>	This <i>pamali</i> contains the value of health education because the soil is also a source of diseases such as intestinal worms. It is also considered unclean because germs will stick to the child's clothes.
<i>Ulah nyo'o seneu, bisi gede raheut</i>	This <i>pamali</i> has educational value related to safety because fire is indirectly a source of danger and not a medium for playing, especially for children.

### 3.2.5. Moral Education Value

The values of *Pamali* education in early childhood based on moral education values can be seen in **Table 5**.

**Table 5.** Moral Education Value

<i>Pamali</i>	Moral Education Value
<i>Ulah heheotan di imah, bisi aya mahluk halus</i>	This <i>pamali</i> has a moral value related to ethics because it is not polite and disturbs people in the house.
<i>Ulah dadapangan bari suku diangkat, bisi ema maot</i>	<i>Pamali</i> has moral values related to manners and ethics, especially if it is done in front of older people.
<i>Ulah diuk na meja, bisi loba hutang</i>	This <i>pamali</i> has an educational value in the form of ethics because the table is not a place to sit
<i>Ulah diuk na bantal matak bisul</i>	<i>Pamali</i> is also still related to ethical values because the pillow is also not a function for a seat.
<i>Ulah noong, bisi tungturuwiseun</i>	This one <i>pamali</i> relates to the value of education in the form of manners or etiquette.
<i>Ulah dahar bari sare, bisi gede hulu</i>	<i>Pamali</i> is related to ethical values in eating, it can also be associated with the value of health education because it can hinder the digestive process.

### 3.3 Implications for Early Childhood

From the results of the identification of the five *Pamali* educational values above, it is still very much related to early childhood. The implication itself can be interpreted as an involvement. So, the researcher means that the implications for early childhood are in the form of behaviours that have indirect implications for the *pamali* themselves, consciously or unconsciously. In terms of eating procedures, sometimes young children often eat while making noises (*ulah dahar bari ceplak*), eating scattered (*ulah ngaremeuh*), and leaving food on their plates (*ulah nyesakeun sangu na piring*).

In addition, children who are still at an early age are certainly still a time to enjoy playing, so most of the time is spent on moving. They also have not been able to distinguish the concept of placing themselves, so that *pamali* in the form of a ban on playing when in the mosque (*ulah heureuy di masjid*) is relevant to the incident.

So, the reason why parents use *pamali* for their children as a form of certain behavioural rules, basically so that children are avoided or as a form of prevention from behaviours that affect their attitudes and character in the future. Of course, this is based on the experience of the community based on certain aspects. In other words, educational values were more idiosyncratic than those in the individual or relational category, where most countries espouse variations of kindness, empathy, and respect (Gunnestad et al., 2022).

## 4. CONCLUSION

*Pamali* is associated with the law of cause and effect. The sentence always begins with an act or do not, followed by a *matak or bisi* sentence which means later and could be. The educational values contained in the current Sundanese community for early childhood are religious and moral values related to ethics and manners, social values, discipline and hard

work, and the value of health and safety education. Some of these educational values are in line with the character-building values designed and compiled by the Curriculum Center of the Research and Development Agency of the Ministry of National Education. Seeing the implications of *pamali* in Sundanese society for early childhood, research with a focus on *pamali* in early childhood certainly still needs to be developed, especially with changes in the mindset and meaning of *pamali* in today's society. *Pamali* as a cultural value and what its existence looks like during the onslaught of foreign cultures as a result of globalization 4.0.

## 5. AUTHORS' NOTE

The author declares that there is no conflict of interest regarding the publication of this article. The author confirmed that the paper was free of plagiarism.

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