

Meaning of “Taboo Association” in Bugis Community of Tanah Pilih Village, Banyuasin, South Sumatra

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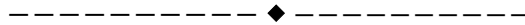
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Abstract

This study examines the importance of taboo meaning in the Bugis community in Tanah Pilih Village, Banyuasin Regency, South Sumatra. The purpose of this study is to describe the importance of the meaning of taboo associations in the Bugis community of Tanah Pilih Village, Banyuasin Regency. The method used in this study is a qualitative method, ethnographic approach. Data was collected from six informants. Data collection techniques used include interviews, observation, recording, and documentation. Data analysis techniques include data reduction, data presentation, and drawing conclusions. The subjects of this study were individuals who had a deep understanding of taboos in the village of Tanah Pilih. The results of the study revealed fifteen taboo association meanings. Of the six informants, five members of the spark plug community still believed in and adhered to the taboos, while one informant did not believe in the taboos. Taboos are meant to be associated with the goal of educating children, ensuring that their behavior and attitudes remain appropriate, and promoting the ethical values of respect and decency. Tabu is the first choice of Bugis parents to proactively combat the negative effects of globalization on their children.

Keywords: *Meaning of Association, Pamali, Bugis Tribe.*



A. INTRODUCTION

Culture is a product of human creativity, taste and initiative which is passed down orally from one generation to the next as a way of life. Ismawati (2012) culture develops as a result of traditional agreements in the social environment and is based on customs, beliefs, and symbols that can be identified from one group to another as a guideline for behavior. Culture shows a cognitive process that is based on the spirit of life and culminates in a perspective on life that is motivated by the surrounding environment and the shared beliefs of a community (Irawati, 2015). Because it functions as a frame of reference for acting and behaving as well as a means of supporting life, culture tends to become a tradition in society (Rusli & Rakhmawati, 2013; Suarsa, Andriyani, & Kurnia, 2021).

Oral culture is part of Folklore. Danandjaja (2007) Oral, semi-oral and non-oral folklore are the three categories in which folklore is separated. Because the oral tradition developed before the written tradition in the formation of Bugis land culture, oral folklore is closely related to the culture of the Bugis tribe. Pamali culture is one of the oral traditions that is still carried out in the life of the Bugis people.

Rahmawati (2017) found that pamali was a prohibition used by former people when society was still mystical. In addition to Rahmawati's research, Harpriyanti &

Komalasari (2017) stated that pamali is spoken language whose contents are taboo or prohibited. Pamali is considered sacred and is believed to be a hereditary belief that cannot be violated, but over time the pamali culture has begun to be abandoned due to globalization and other cultural influences such as the development of cyberspace, the internet, electronic and digital information (Prayogi & Danial, 2016). This is proven by the research of Khaerunnisa, Marwiah, & Muliana (Khaerunnisa, 2021) which shows that modern society judges taboos to be more rational for their curses, so some taboos are not practiced because they are considered unreasonable. The impact of pamali if violated will bring rewards or curses (Abidin & Samin, 2019; Saleh & Elysmah, 2022). This is supported by researcher Basri dkk., (2017) who said pamali is the law of karma, if it is violated it will befall the person who violates it or their family and descendants.

Some people often view pamali as something that is prohibited, while others consider it a myth (Jeferson, 2022). Because pamali is considered as a change in the meaning of words, taboo issues are often associated with semantics (Sumarsono, 2012). Furthermore, Sumarsono (2012) said that words that are taboo are usually not used, but use other words that have their own meaning as a result of obtaining additional meaning from words that are not taboo.

Pamali culture has been integrated into the Bugis tradition through speech culture which is considered capable of shaping children's morality and anticipating bad influences from the surrounding environment. Pamali culture is an unwritten but mandatory rule for the Bugis. Every parent has an obligation to instill in their children the teachings of "pamali" from an early age. Children have been introduced to pamali culture before they enter the world of formal education. In the cultural context, pamali aims to instill character or *akhlakul karimah*. The meaning of pamali summarizes actions or expressions that need to be avoided (Rusli & Rakhmawati, 2013).

Many studies have investigated the meaning of pamali in society. Most of the research looks at how the meaning of pamali affects how people interact with each other, cultural norms and moral and ethical values (Syahfitri, Arifin, & Rijal, 2019). Using pamali to organize social life, and control community behavior (Maharani, Wahidy, & Effendi, 2020). According to Siti Aisyah (2020) by admonishing, advising, and reminding the public to use pamali, the community has instilled educational values and social norms in society. Pamali is used as social control to prevent someone from going against social norms, especially those related to manners (Rismaya & Machdalena, 2021). Jerry Jefferson research (2022) shows the meaning of pamali to behave more carefully, virtuous and should not be done because it is contrary to kindness and advice.

Based on the findings of previous studies, researchers found differences from previous studies, namely from the research sample, location, and place of research. Therefore, this research will include interviews and observations with the community regarding the meaning of the Bugis pamali association as an effort to maintain, protect and preserve the local cultural values of the local community. This theoretical basis

directs this research to examine the following questions: (1) What is the meaning of the Pamali Association of the Bugis Tribe in Tanah Pilih Village, Banyuasin Regency?

B. LITERATURE REVIEW

1. SemantiC Theory

The study of meaning is called semantics. The Greek word *sema*, which is translated as "sign" or "symbol" in Indonesian, is the source of the term semantics. The verb *semaino* means "mark" or "symbolize" (Chaer, 2013). consist of (1) interpreting components (2) interpreted components or the meaning of the first component. Both of these components are signs or symbols, but the object marked or symbolized is something that is not expressed in language and is sometimes called a reference. It is agreed that the word semantics is a term in the field of linguistics that examines the relationship between signs or what they signify (Chaer, 2013). Meanings related to language as a medium of verbal communication are included in semantic studies.

2. Association Meaning

Meaning association is the relationship between the meaning of words and words that are not related to language. For example, the word red is associated with the meaning of courage, while the word jasmine is associated with "holy" or "chastity". In other words, symbols that are often used in a language community to express other concepts are called association meanings. Although the meaning of the association is different from the actual meaning, it has a relationship with the actual meaning. As a result, the meaning of the association is related to the moral values and outlook on life prevailing in the language community and related to the values of the sense of language (Chaer, 2013).

Rohbiah et al., (2017) emphasized that the meaning of association is caused by changes in the user's language environment, for example the young man only becomes a parasite at his older brother's house (parasites are associated with troublemakers or bullies). Shohiburrida & Yuniseffendri (2018) the meaning of association is a shift in meaning caused by similarities in nature, thus allowing the term to have another meaning. For example, give him an envelope so that things get done quickly. The word envelope means wrapping money used to give bribes while Sari et al., (2021) the associative meaning develops from a conceptual meaning as a result of societal attitudes, individual attitudes, and other conditions. So, the conclusion of the meaning association is a shift in the meaning of words as a result of the similarities in properties associated with the value of the sense of language.

3. Pamali

Some people often view pamali as something that is forbidden, and many also consider pamali as a myth (Widiastuti, 2015). Harpriyanti & Komalasari (2018) pamali is spoken language that contains taboos or prohibitions. Pamali is seen as a sacred

hereditary belief and cannot be ignored because it will bring rewards or curse (Abidin & Samin, 2019; Saleh & Elysmah, 2022). Hal ini didukung peneliti Basri et al., (2017) who said pamali is the law of karma, if it is violated it will befall the person who violates it or his family and descendant.

Pamali serves mainly as a guide to form a noble personality. Pamali serves as a teaching tool that emphasizes morals, ethics and character. Pamali's goals are mate, health, food, and safety. While the application of pamali is to regulate human interaction with other people, human relations with nature, and human bonds with the Creator (Syahfitri, Arifin, & Rijal, 2019).

4. Bugis Society

The Deutero Malays are part of the Bugis ethnic group. This tribe came with the first wave of migration from mainland Asia, Yunan to be precise. South Sulawesi Province is the origin of the Bugis tribe. The word To Ugi comes from a Bugis name which means Bugis people (Adryamarthanino, 2022). One of the major ethnic groups that has its own language and writing system is the Bugis tribe, which resides in regencies in South Sulawesi, including the districts of Bone, Soppeng, Pare-pare, Barru, Luwu and Sidrap. The district is often identified as being in the Bugis environment. According to the ancient history of South Sulawesi, the early inhabitants of the area were described as "*Toale*" who were forest dwellers or forest people (Novianti, 2021).

The formation of the Bugis ethnic community in Tanah Pilih Village began in 1970, Mr. Haji Lebaweng and his brother Mr. Haji M. Haras went to meet Mr. Zirah in Sungsang to ask for permission to open agricultural land in Tanah Pilih Village. After going through the process, finally in 1971 it was agreed to open three trenches of agricultural land. In 1972-1973 many people wanted to ask to open agricultural land, because at that time the village was experiencing progress and development, especially fertile agricultural land so that many people were interested in planting rice there. In 1974 a permit was issued to open a ditch of 20 sticks. In accordance with developments at that time, the 20 stems of the ditch were inhabited by a total of 616 heads of households with a population of 3,000 people (Verawati, 2022).

C. METHOD

This research was designed as a qualitative research. The approach used in this study is an ethnographic approach because it examines the behavior of the customs or habits of the community in a social group to understand culture from the perspective of the actor. The purpose of this research is to describe the meaning of the pamali association of the Bugis people in Tanah Pilih Village, Banyuasin Regency. The sample of this research is 6 respondents. The age of the respondent is one of the important factors in determining the respondent. Because the objects of this research are people who have extensive experience and information regarding the use of

pamali in the community, age is a top priority. Miles and Huberman's data analysis technique from Gunawan's book (2017) was used for data analysis in this study. This technique suggests three steps to be taken when analyzing qualitative research data: (1) data reduction, (2) data exposure, (3) drawing final conclusions.

D. RESULTS AND DISCUSSION

The meaning of Association Pamali relates to using objects or tools

1. *Pamali to majeppu nanre akki oringnge detto using sandruk, customers masebbungi matu alefae*

You can't take rice with your hands in a pot without a spoon, because your armpits will smell bad).

It is impolite to take rice from the pot by hand, because rice is the main food for humans. Bugis parents teach their children to always use a rice spoon when taking rice from the pot. The selection of the consequences of "smelly armpits" although not directly related, is very appropriate for educating children in maintaining cleanliness and avoiding spoiled rice easily. The meaning of the association contained in the pamali is to teach children from a young age to have polite etiquette in taking rice in a pot using a rice spoon.

The meaning of Association Pamali relates to Food

2. *Pamali akko mandreki nandre makkita yase, nasaba buccerengi matae*

Do not look up when eating rice, because you will get a sty

When eating rice, your eyes must focus on the food you want to eat, because if you look up, it will slow down when you finish eating. Parents in Bugis culture instill in their children the importance of watching what they eat, especially when they eat rice. The word "buccerengi matae" is used to make them afraid to look up while eating rice because it will make their eyes sty. The meaning of the pamali association is to teach children the meaning of managing time through the right way of eating rice.

3. *Pamali to mettu akko mandreki, nasaba medosaki akki nandre ta*

Don't fart while eating, because we sin on rice

When eating, you need to pay attention to eating habits, because farting anywhere is considered impolite. The Bugis people teach that if you accidentally blow wind while eating, you need to raise a plate of rice above your head as a form of respect for the food you are eating. The meaning of the pamali association contains a prohibition against open defecation for all people because this act is impolite.

4. *Pamali akko furaki mandre nandre de neteroi wai fennewe, nasaba mabela dalle*

It is not permissible if you have eaten rice not to wet the plate, because it will be far from sustenance

The Bugis people have a habit of eating if after eating rice they have to wet the plate so that it will bring sustenance. If after eating rice is not given water, then the person's fortune will be away. The meaning of the pamali association contains a

recommendation that after eating rice we must wet the plate so that the sustenance will come easily, because food is essentially a blessing from God which we must be grateful for and should not waste.

The meaning of Pamali Association relates to Matchmaking and Marriage

5. *Pamali metandre essoe fesedding ana darae, nasaba metengei mallakai*

Girls are not allowed to get up late, because it will be too late to get married

The Bugis people always educate their children to wake up every morning. If a girl wakes up late, it will be difficult for the child to find a mate and as a result marry late. The meaning of the pamali association is used to discipline children, especially girls, to get up early and not get up too late so that they can finish their work quickly and without wasting time.

6. *Akko bottingngi Anrina Nawelesi Kakana, caring for engka Totona Kakana*

If the younger sister marries before the older sister, it will be too late for the older sibling to find a mate

In the Bugis family, a younger sibling is not allowed to step over their older sibling to marry first without their older sibling's approval. Because if you precede your older sibling without approval, your older sibling will find it too late to find a mate. If the older sister has allowed marriage, it is obligatory to give 1 tribe of gold as a step from the younger sibling to the older sibling before getting married. The meaning of the pamali association is in the form of a suggestion that if a younger sibling wants to get married before an older sibling, a younger sibling must communicate with an older sibling so that there are good manners.

The meaning of Association Pamali relates to work

7. *Pamali yasserokeng famuttu akko massappa baleki akki tasik'e, nasaba mederi fole angin loppo'e*

It is not permissible to dip a cauldron in the sea when fishing, because tornadoes often come

Dipping a cauldron in the sea while fishing is considered a bad deed, because a cauldron is a tool used for cooking. It would be nice if you want to scoop up water in the sea using a bucket. The Bugis people believe that if you scoop water using a cauldron, a tornado will come. The meaning of the pamali association is to use cooking utensils properly for cooking only, don't use them for other things.

8. *Pamali yalawi agaganna taue akki dare akko dessa yillau akki punnana, nasaba mederi makadre bawie akki daretta*

It is not permissible to take other people's things in the garden without the owner's permission, because the pigs will damage the plants in the garden

Taking other people's things in the garden without the owner's permission is against the law. Therefore, we must not steal other people's property without their consent. The Bugis people believe that if someone deliberately takes other people's

things in the garden without the owner's permission, then the pigs will damage the plants in the garden. The meaning of the pamali association contains a prohibition on taking other people's things without the owner's permission.

The meaning of the Pamali Association relates to women who are pregnant

9. *Pamali tau mandre bale fari akko tau mattampu, nasaba meressa messu anakna akko kiane*

You are not allowed to eat stingrays when you are pregnant, because it is difficult for the young to come out when they give birth

Pregnant women must pay attention to the type of food that will be eaten. Pregnant women should not eat carelessly because eating patterns carelessly risks causing health problems to the baby in the womb. Bugis parents forbid pregnant women to eat stingrays with the consequence that it is difficult for their children to leave if they want to give birth. These consequences require further medical research on the impact of eating stingrays when you are pregnant. The meaning of the pamali association is in the form of advice to pregnant women to pay attention to their diet so that the baby in the womb does not experience health problems.

10. *Pamali tau mattampu makbuno olokolo, mederi mate memenni anakna messu's customer*

It is not permissible for a pregnant woman to kill an animal, because it can cause her child to die before giving birth

To protect the mother and unborn child, Bugis parents teach their children not to kill animals while pregnant. If a pregnant woman does this, it will result in her child dying before giving birth. The meaning of the pamali association is to teach pregnant women not to harm and kill animals carelessly because animals are God's creations that must be protected.

The meaning of the Pamali Association relates to the Dead

11. *Akko foleki kubburue lettuki cemme, nasaba mederi mamenggeng alaleta*

If you come home from the grave you have to take a bath, because your body will feel sore

Bugis parents will order their children or family members to take a bath immediately after returning from the grave. If someone does not take a bath immediately after coming from the grave, that person will experience body aches. The meaning of the association of taboos is that the habit of taking a bath after outdoor activities is beneficial for health.

The meaning of Association Pamali relates to Politeness

12. *Pamali julekkai taue, maponco sungei matu*

It is not permissible to step over people, because he will have a short life

Older people in Bugis culture place great importance on good manners, and they believe that stepping over people is impolite and often reflects arrogance. Children do not want to short-live others as a result of their actions, even though the use of "short-lived" consequences is easy for them to understand. The meaning of the pamali association is in the form of an act of prohibiting overstepping people, because this action is very disgraceful and tends to reflect arrogance.

13. *Pamali akko liwuki metindro moppang, customer mate emmatak*

You can't sleep on your stomach, because later Mother will die

Bugis parents forbid sleeping on their stomachs with a choice of consequences "the mother will die" if they do. Although the consequences chosen are not directly connected and require additional medical studies on the effects of sleeping on the stomach, they are culturally very effective in establishing politeness customs. Every child is scared and avoids sleeping on his stomach because he doesn't want his parents to die as a result of what he did. The meaning of the pamali association teaches everyone not to sleep on their stomach in front of their parents because it is impolite behavior.

14. *Pamali maccule akko magarihi, nasaba neleppoki setang*

Do not play before sunset, because the devil will hit you

Bugis parents always monitor their children's movements, including when and where they can play. The purpose of this pattern of supervision is to teach children how to manage time and be disciplined. Children must stop playing and return to their homes at sunset so they can worship with their parents. The word "demon" was chosen because it was believed that the child would be afraid of the devil and thus would have no reason to continue playing after dusk. The meaning of the pamali association is to teach children about discipline education and time management for children.

15. *Pamali tudang ri ase angklungunge, nasaba lettangengngi matu*

Do not sit on a pillow, because later it will boil

Sitting on a pillow is unethical because pillows are meant to be used on the head. Because the head is the seat of the human mind and consciousness, it is an honorable part of the body. Children are taught not to sit on pillows and are made use of the effects of "boils" to make it easier to educate children. The meaning of the pamali association includes a warning against using a pillow as a seat because a pillow is a mat to support the head which applies to all children.

Based on research analysis, researchers found 15 data on the meaning of pamali associations in Tanah Pilih Village, Banyuasin Regency. Of the 15 data on the meaning of the association of pamali that the researchers found, there were 7 types of meaning of the association of pamali, namely; (1) the meaning of the association of pamali related to using objects or tools found 1 data, (2) the meaning of the association of pamali related to food found 3 data, (3) the meaning of the association of pamali related to matchmaking and marriage found 2 data, (4) the meaning of the association

of pamali related to work found 2 data, (5) the meaning of pamali association related to pregnant women found 2 data, (6) the meaning of pamali association related to people who died found 1 data, (7) the meaning of pamali association related to politeness there were 4. Pamali, which is often found, is related to politeness, because in Tanah Pilih Village, the custom of politeness is highly respected for their children from an early age.

Each expression in pamali has different association meanings. People who believe in pamali will have no difficulty understanding the expression of pamali if they know the meaning of the pamali association. The Bugis community in Tanah Pilih Village uses pamali for more than just prohibitions, namely it functions as a philosophy and a set of rules with moral principles, advice, and directions.

Since childhood, the Bugis people have used pamali as a tool to instill cultural values and social life. Pamali was created to force children to comply with the rules that apply in Bugis culture so that their behavior is not deviant, moral and disciplined. In addition, pamali functions to help develop habits, build character, and strengthen religious feelings and religious beliefs. Pamali functions as a means to teach morals as well as to develop children's personalities (Novianti, 2021).

Several respondents thought that the taboos in Tanah Pilih Village were still being applied and maintained in their daily life, even with the increasingly advanced conditions of technology and science. According to informant H. Basri (60 years) when a family runs and adheres to pamali, the family will become a harmonious family. If violated, then the family will get disaster. This is supported by researchers Abidin & Samin (2019) Pamali is believed to be a hereditary belief that is sacred in nature which cannot be violated, because if it is violated it will result in rewards or curses.

The preservation of pamali culture in Tanah Pilih Village was greatly assisted by traditional leader H. Nur Alam. The task of the Traditional Head is to convey the wishes, culture and ancestral traditions. So that the Bugis people of Tanah Pilih Village always remember the rules and values of character education that they have been taught since childhood, activities to maintain pamali culture are carried out every two months.

E. CONCLUSION

Based on data analysis and discussion of the meaning of the Pamali Association of the Bugis Tribe in Tanah Pilih Village, Banyuasin Regency, the researcher can conclude that there are 5 informants who believe in and carry out taboos and 1 informant who does not believe in taboos. For the Bugis people who believe in and practice pamali, it is believed that they will become a harmonious family. Meanwhile, people who do not believe in pamali are people who consider pamali as a myth and are considered unreasonable.

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Each pamali expression has a different association meaning. Knowing the meaning of the association contained in the pamali expression for people who believe in pamali will easily understand the meaning of the pamali expression. The expression pamali found in Tanah Pilih Village is used by parents to educate their children so that their behavior and attitudes do not deviate, have ethical values of courtesy and mutual respect.

Due to the limitations of this study only describing the meaning of the pamali association, further researchers can add what factors influence the community in maintaining and leaving pamali culture. Future researchers can also examine the meaning of pamali associations that have not been found in this study. The researcher hopes that the Bugis people will continue to maintain pamali culture as one of the local wisdoms and ancestral heritage which is sacred in Tanah Pilih Village, even though there are many challenges that must be faced, such as technological and scientific developments. Bugis parents can also instill pamali cultural values from an early age to their children so that they have an ethical courtesy towards parents. Pamali is the first choice for Bugis parents in anticipating the swift negative influence of the globalization era on their children.

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