



TABOO IN WULLA PODDU “BULAN PEMALI” IN LOLI COMMUNITIES WITH MARAPU BELIEFS OF WEST SUMBA REGENCY AND ITS EDUCATIONAL VALUES

ALEX DJAWA, LABU DJULI, MARKUS SAMPE

Corresponding email: adja0561@gmail.com

Nusa Cendana University, Kupang, Indonesia

ABSTRACT

The Loli people who adhere to the *Marapu* belief are people who are very obedient to the teachings and values that they adhere to. Various forms of taboos were found, including: the taboo of the dead, the taboo on intercourse by Rumata (High Priest), cutting down large trees, slaughtering large animals, not two people may carry wood, more than one person may not carry wood, and may not crush wood. paddy, defending wood and shouting at night, may not build traditional houses, may not hold parties, may not marry women, and music may not be sounded loudly. Taboo has educational values regarding relations with God and humans. Values teach obedience and fear of God. With taboos, people become obedient and fearful because of curses, illnesses, suffering, and woes.

Keywords: Transgression, Taboos, Education, Values

INTRODUCTION

The Loli people who adhere to the Marapu belief system are one of the people who are very obedient to their beliefs and values (Kuipers, 1982). The beliefs and values they profess will be seen in their thoughts, actions and expressions in interacting with fellow humans (cf. Latupeirissa et al., 2019), the universe and the Marapu they believe in. Their adherence to beliefs and values is seen in expressing living habits in interacting with the environment in which they live. These habits describe ways of thinking, behaving, and how to interact with the environment.

Interaction between individuals in a society that adheres to the Marapu belief can be equated with

'getting along' (cf. Tualaka et al., 2020). This concept is important to study in depth to find out the substance of 'associating'. Dan & Septevany (2020) state that the concept of interaction is important, because every society is a unit of individuals with one another in a steady pattern of interacting relationships. Interaction occurs when an individual in society acts in such a way as to cause a response or reaction from other individuals.

Tanner & Jackson (2012) state that in terms of analyzing the processes of interaction between individuals in society, we must distinguish two things, namely (1) contact, and (2) communication. Contact between individuals is not only possible at a close distance face to face, but also at a distance as far as the ability of the human senses with the tools of today's human culture, such as telephones, books,

newspapers, radio and television which allow these individuals to contact one another. great distance. Communication arises after contact occurs. In that process, the action of the first party (the action can be in the form of a movement, a facial expression, a speech, a symbol, or something else), brings out the meaning captured by the second party.

Taboo is a social, cultural, and religious institution in the Loli community. This institution is a system of official social behavior as well as the customs and norms that govern that behavior and all its equipment to meet various complex human needs in society (cf. Supadmi et al., 2020).

Every day, humans, especially people who believe in Marapu, carry out many actions as a form of interaction between individuals in the framework of living together as a collective group of people (Soeriadiredja, 2013). Taboo as a form of taboo and prohibition that exists in people who adhere to the Marapu belief has a uniqueness that is not found in other societies. The taboo on Wulla Poddu's 'mali month' only occurs on Wulla Poddu's 'mali month'. After Wulla Poddu was finished, all forms of pemali in this society ended. This is what prompted the research to be carried out.

Wulla Poddu is usually held in October-November for a full month. There are many things that are prohibited and abstained during the Wulla Poddu, such as when someone dies, they should not be mourned. Not allowed to slaughter large animals, such as buffalo, cows, horses and pigs. Not allowed to cut down large trees, and so on. These prohibitions and taboos or taboos will have an impact on the efforts of the community and the government to implement various programs that support the resilience and preservation of the universe and maintain the relationship between the community, the relationship between the community and the environment and the relationship between the community and Marapu and the Creator of the universe.

Problem Formulation

The research problem is formulated as follows.

How is the taboo in Wulla Poddu towards the Loli people who adhere to the Marapu belief in West Sumba Regency?

Research Objectives

This study aims to reveal and describe the taboos in Wulla Poddu in the Loli community with the Marapu belief in West Sumba Regency.

LITERATURE REVIEW, CONCEPTS AND THEORY BASIS

Literature Review

There are several literatures reviewed, which are related to this research, including: This study examines the classification of taboos in Banjar society by Yayuk (2019). The problem studied is how to classify taboo acts and linguistic taboos in Banjar society? The purpose of this research is to describe the classification of taboo acts and the classification of linguistic taboos in the Banjar community. The method used is descriptive qualitative method.

Data was collected using recording and documentation techniques. Time of data collection from January 2015 to June 2016 in Hulu Sungai Selatan, Banjarbaru, Banjarmasin and Martapura Regencies. Data analysis was performed with three stages, namely data identification, data classification, data selection, and data interpretation. The results of the study show that the classification of taboos in Banjar society consists of action taboos and linguistic taboos. Action taboo is a prohibition to carry out activities or actions that are believed to bring disaster, while linguistic taboos are taboos related to language. These two taboo classifications are motivated by two things, namely because of fear and for the sake of convenience. There are those who circumvent taboos in Banjar society who use euphemisms, abbreviations, metaphors.

This study examines the classification of taboos in Banjar society. The problem studied is how to classify taboos on actions and linguistic taboos in Banjar society? The purpose of this study is to classify taboos of action and linguistic taboos in the Banjar community. The research method used is descriptive qualitative research method. Data was

collected using recording and documentation techniques. The results of the study show that the classification of taboos in Banjar society is taboo behavior and linguistic taboo. Action taboo is a taboo that prohibits doing actions that are believed to bring disaster while linguistic taboos are taboos related to language. These two taboo classifications are motivated by two things, namely because of fear and for the sake of convenience. The avoidance of taboos in Banjar society uses euphemisms, abbreviations and metaphors.

Description of taboos in the Teunom community, Aceh Jaya Regency by Mutia (2018). The research raises the issue of what languages are considered taboo in the Teunom community, what are taboo acts in the Teunom community, and how the Teunom community views this taboo language. This study aims to find out the taboo language and taboo acts in the Teunom community, as well as to find out the Teunom people's views on the taboo language. This type of research is descriptive research and uses a qualitative approach.

The technique of collecting data for this research uses the method of observing techniques, recording techniques, and note-taking techniques. The data analysis technique was carried out qualitatively. The research data is in the form of oral data obtained from informants, namely taboo words and actions. The data obtained is identified, classified, analyzed, and concluded in the form of a description. The results of the study prove that words that are considered taboo in the Teunom community are buya, rimung, elephant, nie, cagèe, unoe, sira, razor eye. Furthermore, there are 41 data regarding taboo acts in the Teunom community.

The Teunom people's view of taboo language and taboo words in the form of actions is still very much embedded in their daily life today, especially in the Pasie Timon, Pasie Geulima, Cot Trap, and Lueng Gayo areas. In that area the Teunom people still adhere to taboos in both words and deeds, the people living in the area think that, if they violate these taboos, it will result in bad luck, lack of fortune, and will get a disaster. It is suggested that research related to taboo language words and taboo actions be continued by researchers so that things that have not been revealed through this research can be revealed.

Next, the Taboo Expressions in Participants' Speeches at the Indonesia Lawyers Club Program on TV One Station. This study aims to describe the form, function and context of the use of taboo expressions by Indonesian Lawyers Club participants (Fitriani et al., 2019). The research results found are as follows; (1) based on the form of the taboo expressions found, they are divided into two, namely based on grammatical units consisting of words and phrases, and based on the source of the references, nine groups can be grouped, namely (a) taboo expressions originating from circumstances, (b) taboo expressions related to dirt, (b) taboo expressions related to animals, (c) taboo expressions related to religion, (d) taboo expressions related to character, (e) taboo expressions related to actions (f) taboo expressions related to supernatural beings, (g) taboo expressions related to government policies, (h) taboo expressions related to sexual activity.

(2) based on the function found 5 functions of taboo expressions, namely a) swearing (b) showing annoyance or anger (c) satirizing, (d) condescending, and (e) make fun of. Furthermore, the use of taboo language contexts includes the context of anger, mocking, commenting, asking for answers, and responding to answers. Maria Benga Geleuk, et al., (2017). *The Struggle of Female Characters in the Novel Tanah Tabu by Anindita S. Thayf: A Study of Existentialist Feminism.*

This study aims to describe the facts of the story and the struggles of female characters in Anindita S. Thayf's novel Tanah Tabu in terms of existentialist feminism. The writer is interested in studying the novel Tanah Tabu, because this novel presents a female character who is able to fight for freedom. This type of research uses descriptive qualitative methods, namely to obtain information and descriptions of the struggles of female characters in the novel Tanah Tabu based on existentialist feminism. This study uses a structural approach. The source of research data is the novel Tanah Tabu by Anindita S. Thayf. Data collection techniques using reading, observing, and note-taking techniques. Data analysis techniques using data reduction, data presentation, and drawing conclusions.

The results of the study show that the facts of the novel Tanah Tabu by Anindita S. Thayf consist of

plot, characterizations, and setting. The character in this novel has a role as the main character and additional character. The setting is in Papua with the backdrop of the atmosphere of the life of the Papuan people. The time of the story shows 2012, 1946, 1956, 1958, and 1960. This novel uses backward plot. The struggle of the female characters in the novel Tanah Tabu by Anindita S. Thayf is based on existentialist feminism, consisting of awareness as the other, freedom, and transcendence.

Awareness as the other occurs to Mabel, Mace, and Mama Helda. These three figures realize that they have been oppressed. Through this awareness too, they choose to fight to get out of oppression. Freedom is owned by Mabel, Mace, and Mama Helda. They are free to make choices that they think are right and dare to be responsible for those choices. Transcendence is performed by Mabel, Mace, and Mama Helda. They become working women, intellectual women, socialist transformation women, and women follow the dominant group.

Theoretical Basis

Taboo is essentially "prohibition" or "what is forbidden". Allan (2018) defines taboo "A prohibition, which, if violated, leads to an automatic penalty inflicted by magic and religion" In addition to the term taboo, there is also the term abstinence (abstinence) which also means 'prohibition' like taboo. In taboo, the violation causes the violator to be plagued, whereas in taboo the violator is only subject to physical sanctions or social harm. According to Allan (2018) *tulah* or *keltullah* is a Malay word, which in Balinese is also known. Thus, a violation of the "name taboo". Thus, of course it causes a curse; while violations of the "expletive taboo" partially result in defeat and some others result in physical or social sanctions.

The definition of taboo above, states that punishment for violations is caused by matters related to magic and religion (religion). The concept of magic and religion was raised by Eliasoph (1999). He said that to understand taboo in a religious context, the first thing to remember is that a word has efficacy to change something. The concept of "taboo" is on the other side of the concept of "magic", which is a word

with the power to influence events. In the case of "magic", the chanting of incantations or spells brings success; in the case of taboo, the utterance of the taboo word wreaks havoc.

Religion recognizes several types of words that contain "power", such as oaths, curses and prayers as well as incantations. Curses and prayers in Christianity as well as in other religions take place at the will of God. It is God who guarantees the progress of the curse. Insulting parents or older people, or poor people who are treated unfairly, the person concerned may utter a curse. If misfortune befalls someone who behaves badly towards him, then it is a guarantee that God has made words work.

According to Douglas Allan (2018), taboo contains concepts such as "sacredness" and "profanity", "danger" and "defilement", and other concepts such as "order", "ambiguity", and "anomaly". Even though his study is oriented towards taboo (nonverbal), Douglas' taboo concept shows its superiority because it can accommodate the taboo concept of names from Montagu's swearing concept.

Next, Frazer's Theory of Taboo (Radcliffe-Brown, 2014)). Frazer believes that in both the sacred and profane circles, transgression creates different dangers or defilements. The danger in the profane circle cannot be eliminated except by eliminating the behavior, while the danger in the sacred circle must not only avoid this behavior but also must be accompanied by certain ceremonies as an expression of asking forgiveness from God for the offense committed. Frazer distinguishes taboos, on: (1) taboo actions, (2) taboo people, (3) taboo objects/things, and (4) taboo words. Frazer classified word taboos into (1) taboo names of parents, (2) taboos on names of relatives, (3) taboos on names of deceased persons, (4) taboos on names of sacred people and animals, (5) taboo on God's name, and (6) taboo on certain words.

RESEARCH METHOD

The method used in this research is descriptive qualitative method. This method examines a group of people, objects, a set of conditions, thoughts in the present. The aim of this research is to accurately describe language facts (Nazir, 2003:54). This

research was conducted using observation and interview techniques.

RESEARCH RESULTS AND DISCUSSION

Based on the results of the research that has been carried out, data is obtained that is taboo only in Wulla Poddu 'bulan Pamali'. Things that are taboo in the month of Pamali are things that people who believe in Marapu should not do. Violation of taboo matters will be felt by the adherents of society. The things that are taboo are as follows.

1. The dead who die on Wulla Poddu 'Ban Pamali' may not be mourned and when buried may not be removed from the front door and back door of the traditional house.
2. Rumata. Rumata is a High Priest who is chosen by the rato (assembly) from the people who believe in Marapu.
3. Rato (The elders) in charge of leading the holding of the Marapu rituals representing Rumata (High Priest).
4. Not allowed to cut down large trees.
5. It is not permissible to slaughter large animals, such as buffalo, pigs, cows, horses, and so on.
6. Not two people can carry the wood. Another thing that is also taboo is that more than one person may not carry wood.
7. It is not permissible to pound rice, defend wood and shout at night.
8. Not allowed to build traditional houses
9. No parties allowed.
10. May not marry women
11. Music should not be played.

Discussion

In this section, the following taboo topics will be discussed.

Firstly, the dead who die on Wulla Poddu 'Pemali Month' may not be mourned and when buried may not be removed from the front door and back door of the traditional house. It is known that the traditional house of the Loli people consists of three levels, namely the basic level which is inhabited by domesticated animals, such as pigs, horses, and buffaloes. The second level is inhabited by humans, and the third level is a place of worship and stores sacred objects that are used to perform religious rituals. Usually the second level traditional house is made of bamboo.

When someone dies on Wulla Poddu 'Pemali Month', the dead person may not be taken out of the house to be buried, through the front and back doors. The dead person must be taken out by opening the halls and the dead person is lowered through the opened halls. This is done to maintain the sacredness of the pamali month. Violation of this ritual will get trouble from their deceased ancestors.

Secondly, as a Rumata 'High Priest', he is not allowed to have intercourse with his wife during this month of fasting. As the High Priest, he must maintain his chastity from sleeping and having intercourse with his wife during the month of Pemali, which lasts from October to November. If he transgresses by having intercourse with his wife, he may earn a curse and experience woe, sickness and suffering for the rest of his life.

Thridly, Rato (the elders) in charge of leading the holding of the Marapu rituals representing Rumata (High Priest). During the Pemali month, the rato is in charge of ensuring that the various religious rituals are carried out properly. They take care that there are no community activities that conflict with the values believed in this sacred month or are taboo.

Fourthly, people are not allowed to cut down large trees. For the Loli people, who adhere to the Marapu belief, it is strictly forbidden for people to cut down trees during this month of Pemali. Violation of this taboo will result in fear, harm and suffering. Especially if cutting down trees in the forest. They

feel their lives are threatened, for example by forest animals.

Fifthly, people are not allowed to slaughter large animals, such as buffalo, pigs, cows, horses, and so on. During the month of Pemali, it is strictly forbidden to slaughter large animals. For the Loli people who follow the Marapu wing, they are very obedient and afraid when they break taboos. They feel that violation of taboos will bring curse, woe and suffering.

Sixthly, another thing that is also taboo is that more than two people are not allowed to carry wood. This teaches that the burden that is carried and borne is a personal responsibility. This responsibility should not be assigned to anyone else. Transferring the burden is a transfer of responsibility. If violated, then they will get anger from Marapu with various sufferings and illnesses.

Seventhly, it is not permissible to pound rice, defend wood and shout at night. These things should not be done at night. They need serenity to contemplate the goodness of Mawolo 'Creator' and 'Marawi' who creates', i.e. Allah. Violation of this taboo, they will get curses, sickness, and suffering.

Ninthly, people are not allowed to build traditional houses. The Loli people who adhere to the Marapu belief have never built a traditional house in this Pemali month. They obey and fear, as well as respect the religious rituals that are being carried out. Violation of this ritual, causes them to get wretched, sick, and suffering.

Tenthly, conducting parties are not allowed. In this month, people are not allowed to build traditional houses. If they violate, they will get curses, sickness, and suffering. Because of this, every member of the community has never built a traditional house this month. Moreover, in this month, people are prohibited from proposing to women. This is done to maintain the sanctity of this month. Families who violate will get a curse from Marapu.

Next, music is not allowed to be played. This means that in this month, calm is needed in worship. They greatly respect the month as a month of introspection and contemplation. Violation of this month, they will get cursed and suffering.

CONCLUSION

Based on the results of research and discussion, it can be concluded several things, as follows. First, the Loli people who adhere to the Marapu belief are very obedient and are afraid of violating the teachings and values that they adhere to.

Second, various forms of taboos were found, including: the taboo on dead people, the taboo on intercourse by Rumata (the High Priest), the taboo on the dead not being taken out through the door, the taboo on cutting down a large tree, the taboo on slaughtering large animals, the taboo on carrying wood may not be two people, may not carry wood more than one person, may not pound rice, defend wood and shout at night, may not build traditional houses, may not hold parties, may not ask for women, and music may not be sounded loudly.

Finally, it is found that the taboos have educational values. Therefore, it is suggested that further research is still urgently needed to reveal taboo values that are important to maintain, disseminate and pass on to the next generation. Moreover, the educational values of taboos need to be taught in schools because they have local wisdom.

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