**TABOO VALUES IN WULLA PODDU 'PAMALI MONTH':**

**THE LOLI COMMUNITY BELIEVES IN MARAPU**

**AND THE IMPORTANCE OF TEACHING IT IN PRIMARY SCHOOLS**

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Abstract

The lives and living habits of the Loli people, who believe in Marapu, are greatly influenced by their trust and confidence in Marapu. One of the socio-cultural events held every year is Wulla Poddu 'Pemali month'. During this month, there are many cultural events taking place. Apart from that, there are taboo things that are not permitted or prohibited. These things include: not being allowed to cut down large trees (the value of obedience), not being allowed to cut down large animals, such as buffalo, horses, cows and pigs. More than two people are not allowed to carry wood, they are not allowed to pound rice, fight wood or shout at night. (social and cultural values)

Keywords: value, taboo, prohibition.

INTRODUCTION

One of the traditional ceremonies and rituals and events carried out by the Marapu religious community in West Sumba Regency is the wulla Poddu 'month of pemali' ceremony or ritual. Wulla Poddu 'Pemali month' is usually held from October to November. Wulla Poddu, the 'month of pemali', usually carries out various rituals and traditional events. These traditional rituals and events are carried out for a whole month. When Wulla Poddu takes place, various traditional and cultural rituals and events are carried out, such as hunting pigs in the forest, deke kawukku 'taking rice', circumcision, and kalangngo 'gila', and various other traditional rituals.

Another thing that is no less interesting is the various things that are taboo. All that is taboo lasts only during Wulla Poddu, the month of Pemali. During the month of Pemali, all things that are taboo cannot be done by people, especially by people who believe in Marapu. Because violations of taboo things will result in social sanctions and curses from Marapu. That is what causes people to be very obedient to the beliefs they hold.

The obedience and fear of people of faith are influenced by the consequences they receive as a result of violating taboo things. They feel and realise that the bad consequences they receive are punishment for the violations they have committed, such as injury, death, fire, and so on. This made them realise the importance of doing everything that Marapu wanted.

A little information about Marapu. Before the Loli community in particular and the Sumba community in general embraced Christianity, the Loli community in general belonged to the Marapu faith. Kapita (1976) said that Marapu comes from the words "ma" meaning yang and "rapu" which means respected, worshipped, deified. Based on the origin of the word, Marapu means a deceased person. Deceased people actually come from the earth, return to the earth and become soil or become dust. That is the recognition of the Marapu people about the origin of humans from soil or from dust. Meanwhile, the soul and spirit return to their creator. Those who have died are believed to have returned and united with their creator God. They believe that those who have died are already living in a new and eternal atmosphere of life. Yewangoe (NY) said the word marapu comes from the words ma which means yang, and rappu means hidden. Marapu can also come from the words mara which means similar and appu means ancestor.

The Marapu people believe that the spirits of dead ancestors are united with their creator. The spirit of the dead is called Marapu. People who believe in Marapu believe that their deceased ancestors live close to their creator. Therefore, they believe that their requests and supplications to the creator can be conveyed by their deceased or forebears. This is expressed in the term da mapa turukungu lii da – da ma parapangu pekada, which means they convey messages or requests and true human desires to God, their creator.

The Loli community are very devout in their beliefs and values. Adherence to taboo beliefs and values will be seen in behaviour and expressions in interactions between humans, nature and the Marapu people they believe in. Adherence to beliefs and values is seen in expressing customs and habits of life when interacting with others and the environment in which they live.

Interaction between individuals in communities that believe in Marapu is synonymous with 'hanging out'. According to Koentjaraningrat (1980: 176), when interacting, members of society create a unified group of individuals who are in a stable pattern of interaction with each other. This interaction occurs if someone as a member of society does something that violates a taboo, which will cause a response or reaction from other people.

Koentjaraningrat (1980:176-177) stated that the interaction process is analysed by distinguishing two things, namely (1) contact, and (2) communication. Contact between individuals is not only possible at close range face to face, but also at long distances as far as the capabilities of the human senses with the tools of today's human culture, such as telephones, books, newspapers, radio and television which enable these individuals to contact each other at very far distances. Communication occurs after contact occurs. In this process, the action of the first party (the action can be a movement, a facial expression, a speech, a symbol, or something else) produces a meaning that is captured by the second party.

Taboo is a social, cultural, and religious institution in Loli society. This institution is an official system of social behaviour as well as customs and norms that regulate this behaviour and all its equipment to meet various complex human needs in society. Every day, people, especially those who believe in Marapu, carry out numerous actions as a means of interaction between individuals in the context of living together as a collective group. Taboo, as a form of prohibition that exists in communities that believe in Marapu, has a uniqueness that is not found in other communities. The taboo in Wulla Poddu "the month of Pemali" only takes place during Wulla Poddu "the month of Pemali." After Wulla Poddu was finished, all forms of pemali in this society ended. This is what prompted research to be carried out.

During the wulla Poddu month of pemali, there are many things that are taboo or prohibited, such as if someone dies, they are not allowed to mourn. It is not permissible to slaughter large animals, such as buffalo, cows, horses, and pigs. You are not allowed to fell large trees, and so on. These prohibitions, restrictions or taboos will have an impact on the efforts of society and the government to implement various programmes that support the resilience and preservation of the universe, and maintain relations between society, relations between society and the environment, and relations between society and Marapu and the Creator of the universe.

The taboo values prove to be useful for the survival of nature and domesticated livestock. The prohibition on cutting down large trees is beneficial for the balance of nature. We know that currently, many forests have been damaged due to human activities. Therefore, with taboos that are carried out and believed by the Marapu people, the sustainability of the forest can be maintained. Likewise with large animals whose birth rate is longer than their death rate, which is not balanced. Therefore, in Wulla Poddu 'the month of Pemali', people are taught to control themselves, not to do things that are taboo.

Formulation of the problem:

This research problem is formulated as follows.

How are taboo values expressed by the Loli people who believe in Marapu in West Sumba Regency?

Research purposes:

This research aims to reveal and describe the taboo values expressed by the Loli community who believe in Marapu in West Sumba Regency.

Literature Review and Theoretical Foundations.

Literature review

There are several pieces of literature reviewed, which are related to this

research, including: this research examines the classification of taboos in Banjar society by Yayuk (2019). The problem studied is how the classification of action taboos and linguistic taboos in Banjarese society occurs? The aim of the research is to describe the classification of action taboos and the classification of linguistic taboos in Banjar society. The method used is a qualitative descriptive method. Data was collected using recording and documentation techniques. Data collection time from January 2015 to June 2016 in Hulu Sungai Selatan, Banjar Baru, Banjarmasin, and Martapura districts. Data analysis was carried out

with three stages, namely data identification, data classification, data selection, and data interpretation. The results of the research show that the classification of taboos in Banjar society consists of action taboos and language taboos. Actual taboos are prohibitions against carrying out activities or actions that are believed to bring disaster, whilst 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 comfort. Some people who circumvent taboos in Banjar society use euphemisms, abbreviations, and metaphors.

Taboo in Teunom society, Aceh Jaya Regency by Mutia, et al. (2018). The research is entitled "Description of Taboo Language in the Teunom Community, Aceh Jaya Regency". What issues are considered taboo language in Teunom society, what acts are taboo in Teunom society, and what is the view of Teunom society towards taboo language. This research aims to find out taboo language and taboo acts in the Teunom community, as well as to find out the views of the Teunom community towards this taboo language. This type of research is descriptive research and uses a qualitative approach. Data collection techniques are listening, recording and note-taking techniques.

The data obtained are identified, classified, analysed and concluded in the form of a description. The results of the research prove that words that are considered taboo in Teunom society are buya, rimung, elephant, nie, cagѐe, unoe, sira, razor eye.

Theoretical basis.

There are several theories used, including:

Value theory. According to Liliweri (2014:55), values are ideas about what is good, right and fair. Values are one of the fundamental elements in shaping cultural orientation. Values entail cultural beliefs that categorize things as good or bad, right or wrong, fair or unfair, beautiful or ugly, clean or dirty, valuable or worthless, suitable or not and good or cruel.

Cultural values are formed from (1) adaptation to the environment, (2) historical factors, (3) social evolution, (4) contact with different cultural communities, (5) messages in the family to children, (6) folklore about culture, (7) societal pressure through punishment and rewards, (8) religious education, (9) formal education, and (10) core groups (Liliweri, 2014:56).

Schunk (2012:200) values refer to the level of importance or perceived usefulness in learning. Social cognitive theory states that the mind plays an important role in producing a person's actions that express the values they believe in.

Taboo is essentially "prohibition" or "forbidden". Winick in Laksana (2009:17) defines taboo as "a prohibition, which, if violated, leads to an automatic penalty implied by magic and religion." Besides the term taboo, there is also the term abstinence (abstinence) which also means 'prohibition' as well as taboo. In taboos, violations cause the violators to suffer evil, whereas in taboos violators are only subject to physical sanctions or social punishment.

According to Gonda in Laksana (2009:18), "tulah" or "keltulahan" is a Malay word that is also known in Balinese. Therefore, violating the "name taboo" certainly causes disaster, while violating the "swearing taboo" partly results in disaster and partly results in physical or social sanctions.

The definition of taboo above states that the punishment for violations is caused by things related to magic and religion. The concept of magic and religion was put forward by Douglas in Laksana (2009:18). She said that to understand taboo in a religious context, the first thing to remember is that a word has the efficacy to change something. The concept of "taboo" is on the other side of the concept of "magic", namely a word with the power to influence events. In the case of "magic", chanting spells brings success; in the case of taboo, the utterance of the taboo word causes disaster.

Religion recognises several types of words that contain "power", such as oaths, curses, and prayers as well as spells. Curses and prayers in Christianity and other religions occur according to God's will. It is God who guarantees the progress of the curse. Insults towards parents or older people, or poor people who are treated unfairly may cause the person concerned to curse. If misfortune befalls other people who behave badly towards them, then it is a guarantee that God has made words effective.

According to Douglas in Laksana (2009:19), taboo encompasses concepts such as "sacredness" and "profanity", "danger" and "impurity", and other concepts such as "order", "ambiguity" and "anomaly". Despite its focus on (non-verbal) taboo, Douglas' concept demonstrates its superiority because it can accommodate Montagu's notion of the name taboo concept.

Frazer's Theory of Taboo (Laksana, 2009:25) also aligns with this concept.

Frazer believes that in both the sacred and profane circles, violations cause different dangers or impurities. Dangers in the profane circle cannot be eliminated except by eliminating the behaviour, while dangers in the sacred circle must not only prevent the behaviour but must also be accompanied by certain ceremonies as an expression of asking forgiveness from God for the violations committed. Frazer differentiates taboos into: (1) taboos of actions, (2) taboos of people, (3) taboos of objects/things, and (4) taboos of words. Frazer created a group of taboo words on (1) taboo names of parents, (2) taboo names of relatives, (3) taboo names of deceased people, (4) taboo names of sacred people and animals, (5) taboo names of God, and (6) taboo on certain words.

RESEARCH METHODS

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

Bogdan and Taylor in Kaelan (2012: 5) state that qualitative research is a research procedure that produces descriptive data in the form of words, notes related to meaning, values and understanding.

Research Location and Time

The research location is Weekarou Village, West Sumba Regency. The research was conducted during September 2023.

Data source

Research data comes from cultural, customary and religious figures who believe in Marapu.

Research Techniques

The research techniques used are:

1. Observation.

At this stage, you must also make initial observations, both regarding the location that will be the research site in the form of an open area or a closed space, preparing everything in relation to ease of communication.

The aim and objective of observing field conditions are to recognise all elements of the social, physical and natural environment as stated above. If the researcher is familiar with the other aims and objectives, they should prepare themselves both mentally and physically, as well as preparing the necessary equipment. Introduction to the field is also intended to assess the circumstances, situation, setting and context, especially in relation to its suitability to the problem as developed in the research (Kaenan, 2012: 100).

Interview

observation is not enough to gain input into the research. Interviews are needed to find out the world of the respondent's thoughts and feelings. In interviews, we are faced with two things, namely: first, we have to actually interact with the respondent. Second, we face reality, the views of other people that we face are how to interact with other people and how we process views that may be different (Kaelan, 2012: 110).

2. Documents.

Because this research is related to taboo, documents will be collected that people have written about taboo.

Wang and Soegel in Kaenan (2012: 127) show the useful value of documents for several reasons, as follows:

1) Epistemic value, namely a document whose existence is very useful for fulfilling the need for knowledge or information that is not yet known. Epistemic value is a prerequisite for all documents.

2) Functional values, namely a document which existence is very useful because it contributes to the research being carried out. The document will be useful because it contains supporting empirical data theory.

3) Conditional value, namely a document whose existence is very useful if several conditions or terms are met or there are other documents that can strengthen the contents of the document.

4) Social values, namely a document whose existence is very useful in relation to groups or individuals. Documents will be given high social value if the document is related to an agency or individual that has an influence on the research (2012: 125).

3.5 Data Analysis Techniques

Techniques for analysing data in research on language use in public spaces in Kupang City are:

1. Read carefully and thoroughly any information about taboos according to the research focus.

2. Identify each taboo according to the research problem.

3. Classify the data obtained.

4. Data reduction

5. Data analysis

6. Draw conclusions.

Research Results and Discussion

Based on the

results of

research that have been carried out, data has been obtained that are taboo only in Wulla Poddu 'the month of Pamali'. Things that are taboo in the month of Pamali are things that people belonging to the Marapu faith should not do. Violations of taboo things will be felt by the community of adherents. The things that are taboo are as follows.

1. You are not allowed to cut down large trees.

2. You are not allowed to slaughter large animals, such as buffalo, pigs, cows, horses, and so on.

3. Two people cannot carry the wood. Another thing that is also taboo is that more than one person cannot carry wood.

You are not allowed to pound rice, fight wood, or shout at night. No parties are allowed.

Discussion:

In this section, taboo matters and the values contained therein will be discussed, as follows. Not allowed to cut down large trees. For the Loli people who adhere to the Marapu faith, it is strictly forbidden for people to cut down trees during the month of Pemali. Violation of this taboo will cause fear, harm, and suffering. Especially if you cut down trees in the forest. They feel their lives are threatened, for example by forest animals.

1. Do not cut large trees. In the month of Pemali, people are strictly prohibited from cutting large trees. Violation of this prohibition will result in social sanctions. (social value)

2. You are not allowed to slaughter large animals, such as buffalo, pigs, cows, horses etc. During the growing month, it is strictly prohibited to slaughter large animals. For the Loli people who believe in Marapu, they are very obedient and afraid of breaking taboos. They feel that violations of taboo things will result in curses, harm and suffering. (obedience value)

3. Two people cannot carry the wood. Another thing that is also taboo is that more than two people cannot carry wood. This teaches that the burden carried and borne is a personal responsibility. This responsibility should not be assigned to anyone else. Shifting the burden is a transfer of responsibility. If they violate it, they will suffer the wrath of Marapu with various sufferings and illnesses. (Obedience, individual and social values).

4. You are not allowed to pound rice, fight wood or shout at night. These things should not be done at night. They need peace to reflect on the goodness of Mawolo 'Creator' and "Marawi 'creator', namely Allah. Violation of this taboo will result in curses, illnesses and suffering. (Individual and social values of obedience).

5. No parties are allowed. This month, people are not allowed to build traditional houses. If they violate it, they will suffer curses, illnesses and suffering. Because of this, no member of the community builds a traditional house this month (social and cultural values).

The importance of these values is taught in primary schools.

The values that exist and develop in a society, including the Loli community which believes in Marapu, are very important to be taught in primary schools. This is important, as primary schools are the first to instil life values that exist and develop in the environment where they live. These values include values, social, cultural, religious, obedience, individual, integrity, and so on.

Educational objectives are a set of educational outcomes achieved by students after completing educational activities. All educational activities, such as learning guidance and training, are directed at achieving educational goals. The aim of education is a component of the education system that occupies a central position and function. Therefore, every learner needs to understand the goals of education properly, so that they can carry out their duties and functions to achieve the educational goals that have been set (Hamalik, 2003: 3).

Gredler (1991:1) states that learning is a process where people acquire knowledge, skills and attitudes. Learning starts from childhood when babies acquire a small number of simple skills, such as holding a milk bottle and getting to know their mother. During childhood and adolescence, a number of attitudes, values and social skills are acquired, as well as knowledge in various subjects at school. As adults, it is hoped that everyone will be able and proficient in carrying out certain tasks and jobs and various types of skills. This includes being able to drive a car, make a private booking, and socialise with other people.

According to Santrock (2004:266), learning is a permanent behaviour concerning behaviour, knowledge and thinking skills gained through experience. In learning, behavioural and cognitive approaches are used. The behavioural approach views behaviour as being explained through observable experiences and not mental processes. According to behaviourists, something can be implemented and directly observed. Meanwhile, mental processes are thoughts, feelings and motives that are experienced but cannot be seen by others.

One of the principles of learning and education is attention and motivation. According to Aunurrahman (2012: 114), attention and motivation are two activities that are closely connected. Motivation is needed to instil and grow attention in students. A number of research results demonstrate that increasing student achievement and learning outcomes are a result of motivation.

Motivation provides very strong energy that encourages someone to carry out something enthusiastically and creatively. Motivation is a force that can change the energy within a person (individual) to carry out various forms of activities to achieve goals that have been set or formulated. Hamalik in Aunurrahman (2012: 115) states that motivation is a force that changes the energy within a person's personality, which is seen in the presence or emergence of affective feelings and reactions to achieve goals. Changes in energy within a person will form various activities.

Language is a means of communication and interaction between one person and another. In the world of education, studying and learning, language plays a very important role. Language is a means of communication and interaction between teachers and students. It is a means of communication and interaction during learning and learning activities that take place at school. As the language used is a means of communication and interaction during learning and learning activities at school, it must be language that is motivating and inspiring. Language that moves and motivates students are words that have the energy or power to move and encourage students to be active and inspired.

Learning and learning activities are practical activities. As a practical activity, values can move, encourage and activate students’ abilities. Values provide a driving force to influence students’ thoughts, feelings and behaviour. Students' thoughts, feelings and behaviour which are influenced by life values are expected to encourage them to do something inspiring. This focuses on the natural needs of students (Harmin & Toth, 2012: 6).

Closing.

Conclusion

Based on the results of the research and discussion, several things can be concluded, among others:

1. The Loli people who believe in Marapu are a very devout society and are afraid of violating the teachings and values they adhere to.

2. There are various forms of taboo, including: taboo on cutting down large trees, taboo on slaughtering large animals, taboo on not allowing two people to carry wood, not allowing more than one person to carry wood, not allowing to pound rice, fighting wood and shouting at night.

The suggestions in this writing are:

1. There is still a great need to express taboo values which are important to maintain, disseminate, and pass on to the next generation.

These values need to be taught in schools because they have local wisdom.

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