

## Development Of Character Education Teaching Materials Pemmali Cultural Values Based At Sambelia State 1 Elementary School

Zarkasi, Sapri

[zarkasimsck0606@gmail.com](mailto:zarkasimsck0606@gmail.com), [Saprinews72@gmail.com](mailto:Saprinews72@gmail.com)

Institut Elkatarie

### Abstract:

Internalization of character values in each student should start early and be carried out continuously. The problem is that the inculcation of these values, specifically in Negeri 1 Sambelia Elementary School, is not enough if only done in conventional ways. In reality, there are still many students who come to school late, do not complete assignments on time, and their participation rate in completing group work is very low. For this purpose, a model for internalizing character education is offered through the diffusion of cultural values from the surrounding community, which in this context is the pemmali culture of the residents of Sambelia Village, East Lombok Regency. The method used in formulating this idea is a study or library research. This idea contains an innovation in the form of a model of teaching materials by internalizing character values in students, especially in elementary schools through the cultural values of Pemmali. In more detail, it contains ways to find out the acceptance of Pemmali culture as learning content, types of Pemmali culture that can actually be internalized to students, various character values that can be internalized to students contained in Pemmali culture, and steps for internalization to students. educate.

### Keywords:

Teaching materials, character education, pemmali culture.

## **Introduction**

The concept of education according to Ki Hajar Dewantara, for example, explicitly explains that education is an effort to advance the growth of character (inner strength, character), mind (intellect), and the child's body (Hendarman, et al, 2016: 4). Ideally, even now education should be transformed by placing character values into the spirit or the deepest dimension juxtaposed with the intellectual dimension. Moreover, in elementary school, the dimension of character values should even be much more dominant than the intellectual dimension. Quantitatively, the ratio can be up to 80: 20; 80% of space is for planting character values and 20% for intellectual aspects. When they interact with their friends, they still greet each other with harsh terms: meq and anta (you: with a very rude meaning that is usually used when scolding others). Even with teachers, they do not show body language which indicates that they are appreciating older people, such as the direction of the eyes, the position of the hands, the choice of words, and the intonation.

Referring to the description in the previous section, the problems in this paper include, (1) how to make the culture of pemmali acceptable as learning material in elementary schools? (2) what types of pemmali culture can be used to internalize character values?, (3) what character values can be internalized to students who come from pemmali culture?, and (4) what are the steps for internalizing - Satisfy character values through Pemmali culture? While the purpose of writing this idea is (1) to describe how to make the pemmali culture acceptable as learning materials in elementary schools, (2) to describe the types of pemmali culture that can be used to internalize character values, (3) to explain the values of characters that can be internalized to students who come from the Pemmali culture, and (4) to describe the steps for internalizing character values through the Pemmali culture.

## **Research Method**

The ideas in this paper are the result of a literature study or library research conducted for some time which is associated with events, cases, and experiences that occurred at Sambelia State 1 Elementary School. Literature research is not just a matter of reading and recording literature or books as is often understood by many people so far. What is called library research or often also called library research, is a series of activities related to methods of collecting library data, reading and taking notes and processing research materials. (<http://ryan-febrianti.blogspot.co.id/2015/03/memahami-method-penelitian-library.html>, downloaded on October 24, 2019). Furthermore, according to Moleong (2014: 159) the sources that can be used in this type of research are books, theses, dissertations, scientific magazines, journals, including personal documents.

## **Discussion and Findings**

## 1. About the Pemmali Culture of the Sasak Tribe Community in Sambelia Village, Sambelia District

Pemmali culture (in Indonesian or KBBI: "pemali" which means prohibition, taboo based on custom) is one of the cultural expressions of the Sasak people which is used to express a prohibition on someone to do or say something that is not in accordance with custom. They also believe that someone who violates the prohibition will receive a reward, punishment, or curse according to the express or implied meaning contained in each pemmali. For the Sasak community, pemmali culture is used as a guide for life in the context of forming a noble personality or as a medium for character education.

Broadly speaking, the expression of pemmali culture in the Sasak community in Sambelia Village can be in the form of (1) wording, and (2) deed.

### a. Pemmali Words

This first form of pemmali is in the form of speech or utterances which are usually in the form of words that are strictly prohibited or forbidden by the Sasak people in a certain context. The words that are not to be spoken are then termed as taboo words: words that are considered sacred and therefore are not to be said. Examples of taboo words that are part of the Pemmali culture are in the form of words, for example the word *begang* (rat), *bawi* (pig), and others.

Saying such taboo words according to the beliefs of the Sambelian people will bring about a disaster or loss. For example, mentioning the word *begang* (rat) when farming in the fields is believed by the community to result in crop failure due to the attack of rat pests, so that the name of the rat is replaced with a fine (the name for a noble daughter in the Sasak tribe). Likewise, if you mention the word *bawi* (pig) while farming, it can make the animal angry so that it will damage the crops in the field, so that the name of the pig is replaced with *Epen Gawah* (the owner of the forest).

### b. Deeds

Pemmali the form of action or action is behavior that is prohibited to be carried out with the aim of avoiding the coming of danger, karma and other rewards. Some examples of this type of pemmali and their meanings include:

#### 1) *Maliq manganese while ngeraos* (abstinence from eating while talking)

As a result of violating this prohibition, a goiter will grow on the neck. Logically, there is no direct correlation between eating while talking with goiter. Eating while talking is a human activity while goiter is a type of disease. If interpreted further, the above pemmali actually has a close relationship with ethical issues. The moral message that will be conveyed is about eating ethics.

2) Maliq calls aran bajang with toak (abstinence from mentioning parents' names)

This Pemmali illustrates how high the appreciation of the Sasak community towards their elders. The Sasak community calls the name of an older person by mentioning the name of their first child, first grandchild or first great-grandchild. For example: Amak Bakri, Papuk Nurdin, Belok Muksin and others. The moral message conveyed is ethics towards older people.

3) Maliq nokolin galang (abstinence from sitting on the pillow)

As a result of violating this prohibition, ulcers will grow on the buttocks. Logically, there is no direct correlation between sitting on a pillow and ulcers. Pemmali above actually has a close relationship with ethical issues because the pillow is where the head lies, while the head is the most honorable part of the body so it is unethical to be occupied by the buttocks. The moral message that will be conveyed is about ethics in choosing a seat.

4) Maliq bekedek a span of sandekala (abstinence from playing at sunset)

The culture of the children of the Sasak tribe in general, at sunset the sun starts rushing to the prayer room, Islamic boarding school, breaking and the like to learn the Koran so that all children's activities in particular are immediately abandoned. Jika hal ini dilanggar maka akibatnya adalah anak yang melanggar tersebut disembunyikan oleh Jin. The message of this pemmali is that religious studies are part of the obligations of children.

5) With the betian, maliq tocol le Lawang (People who are pregnant, don't sit in front of the door)

The Sasak people believe that the consequences of violating this prohibition are that they will experience difficulties later when giving birth. Logically, there is no direct correlation between sitting in front of the door and giving birth. Pemmali above actually has a close relationship with the safety issue of pregnant people's stomachs, because they are worried that if they sit in front of the door they will bump into people who come in and out of the door.

A girl for the Sasak community must always be in the house (pingit system) as long as she is not married. Sitting at the door means a girl has access to the outside environment and this implies that the girl is the same as violating the seclusion system. Sitting at the door is also a bad deed because it prevents family members or other people from passing through.

## 2. Acceptance of Pemmali Cultural Materials for Students

In the previous section, it was clarified that the pemmali culture in the

context of the life of the Sasak people is used as a technique in character education both in the family and in the community. In addition, factually the existence of pemmalı culture for the community has been proven through research conducted by Lukmanulhakim (2015: 13) with the explanation that this culture is still very well known to them or about 87% of them have heard of the pemmalı culture. The most crucial aspect of the results of the study, especially what can be used as a basis for determining this culture as learning content, is that around 69% of the overseas Bugis people in Labuhan Lombok still believe in the sanctions from each of these pemmalı.

To strengthen the acceptance of pemmalı culture which is used as learning content, schools can use a questionnaire instrument and ask students to respond after several learning activities take place. Because the respondents are elementary school students, the questions made contain light things that do not have the potential to be difficult for them and most importantly the number of questions is not too many. It is also recommended that schools follow up on students' answers to the questionnaire by conducting interviews so that they can clarify their responses. The questionnaire used is as shown in table 3.1 below.

Questionnaire Instrument Table.

Statement	STS	TS	S	SS
1. Pemmalı culture is interesting to learn at school				
2. Pemmalı culture can be the subject of discussion in class				
3. Pemmalı culture contains moral values that can be imitated				
4. It is not difficult to find moral values in pemmalı culture				
5. Pemmalı culture can be a guide for the formation of good attitudes				

In the table above, students respond to each question only by choosing four alternative response options, namely strongly disagree (STS), disagree (TS), agree (S), and strongly agree (SS).

### 3. Types of Pemmalı Culture and Character Values

The aspect of pemmalı culture that is recommended to be used as learning content in elementary schools is the language or linguistic aspect. Indeed,

culture and language are two sides of a coin, influencing and identifying each other. Language is a form of culture and culture requires language as a mode of socialization. In this context, it is very appropriate to explain Chomsky (via Kadarisman, 2010: 18), that "language is a mirror of the society or a mirror of the culture". For culture, language has a very vital role, for example, it can be used as an instrument by parents in passing on cultural values to their children. A simple example is given by Mahyuni (2006: 25) when parents pass positive values to their children, in full: parents tell their children not to cross the street before the pedestrian lights are green". The next question is which pemmalı culture is possible to be used as learning content in elementary schools and what character values can be internalized? Questions like this are very important to get the right portion of answers for several reasons including, (1) judging from the aspect of quantity, there are hundreds of pemmalı culture and not all of them can be used as learning content, (2) viewed from the perspective of substance, some Pemmalı culture is also inappropriate in the context of the age of elementary school students, so it needs to be adjusted. For example in the following pemmalı "Don't always be sad when you are pregnant, because someday you will get a crybaby". Pemmalı like that, of course, is not acceptable if it is used as learning material for elementary school students. In order to make it easier to apply this idea, in the table below is presented some pemmalı culture that can be used as learning content in elementary schools along with character values that can be internalized. For more details as follows.

Pemmalı Culture Sentence List Table  
and Character Values that can be Developed

Number	Pemmalı Culture Sentence	Evolvable Character Value
1	<i>Maliq mangan sambil ngeraos</i> (abstinence from eating while talking)	discipline, respect, responsibility
2	<i>Maliq nyebut aran bajang dengan toak</i> abstinence from mentioning parents' names)	Respect, discipline, responsibility
3	<i>Maliq nokolin galang</i> (abstinence from sitting on the pillow)	discipline, responsibility, respect, politeness
4	<i>Maliq bekedek sejengkan sandekala</i> (abstinence from playing at sunset)	discipline, religious, responsibility
5	<i>Dengan si betian ,maliq tokol le lawang</i> (Pregnant people, don't sit in front of the door)	discipline, tolerance, responsibility

The table above clearly illustrates that implicitly the sentences of Pemmalı

culture contain character values that can be internalized directly or indirectly to students. Thus without any doubt it can be explained that the pemmalı culture can be used for planting and growing character values. In the sentence "Malik uras tengari laun ilang reski (It is forbidden to sleep until noon because sustenance will pass)" contains the implied meaning that waking up until the sun has risen or getting up late in the morning, in fact it will cause us to lose a lot of time. obs that should be started earlier will be delayed because they wake up late in the morning. Even from a health perspective, waking up late can have unfavorable effects, such as reduced immunity, headaches, potential for obesity, stress, and exposure to pollution (<http://sidomi.com/357265/5-side-effects>). - often-wake-up late/ downloaded on November 02, 2019). If observed more closely, these sentences also contain a logical consequence that is sometimes somewhat difficult to accept but is still acceptable or becomes a guideline for the community. What is explicitly found in the pemmalı is indeed believed by more people because of a kind of mythical suggestion. So the meaning of the reference is metaphysics: things that partly or wholly cannot be explained logically. This is indeed commonplace from a cultural perspective if studied in terms of linguistic (semantic) meaning. This explanation is strengthened by the theory of meaning put forward by Lyons (via Nababan, 1992: 125) named referential theory; that the meaning of an expression (word or sentence) is what it refers to. When it comes to culture, some use of language often refers to certain old beliefs (myths).

### **Conclusion**

Based on the descriptions in the previous section, several things can be concluded including, (1) efforts that can be made to determine the acceptance of pemmalı culture into learning content are by using a questionnaire instrument, (2) quantitative pemmalı culture is very large in number but not all of them can be accepted as learning content, therefore filtering should be carried out, especially from the perspective of the sentence editor and the substance of its meaning content, (3) Judging from the perspective of implicit meaning, it is found that there are many character values in Pemmalı culture that can be internalized to students, for example in "Pemmalı disalai nandre konkana pura dipatala nako dek diandre/dikerawa masekaki nakenna abalaq (Pemmalı left the food or drink that had been served because can be affected by disaster)" which contains character values such as discipline, hard work, responsibility, respect, (4) the stages that should be passed, especially in learning activities with pemmalı culture teaching materials, consist of the stages of introduction and inventory, filtering, utilization in learning activities, and monitoring and evaluation.

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