

Taboo As A Character Education Means

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ABSTRACT

People always crave harmony in their daily lives through harmony with God, others and other creatures. In order to maintain this harmony, in society, rules that should not be violated are passed down from one generation to the next. Taboo can be a means to develop the character of everyone in society. Unfortunately, in today's Toraja society, it seems that taboo is no longer being cared for. There is a lot of disharmonies with God, fellow beings, and other creations. Taboo is regarded as just a myth that does not make sense or the boast of parents to scare children into doing what their parents want. So, how can this taboo become a means of character building? By using a qualitative-descriptive method, it was found that taboo became a means of character education through strict enforcement in people's lives through the provision of strict sanctions, exemplary parents, habituation, and strict enforcement of taboo.

Keywords: taboo; harmony; character

**Published by LPPM IAKN Tarutung
Vol. 2 No. 2 June 2023**

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I. INTRODUCTION

Oral tradition is a form of local wisdom that is passed down from one generation to the next. This oral tradition constructs the mindset and lifestyle of the people in an ethnic group. The beliefs and values behind the oral tradition are believed to make a major contribution in the context of society, a value that is believed and learned from generation to generation. Each ethnic group keeps various oral traditions that are based on experience in each generation and are preserved from generation to generation. One of these oral traditions is taboo.

Taboo is defined as taboo against

something that is taboo based on tradition and belief. In general, taboo aims to maintain a harmonious relationship with God, others, and the environment. Taboo then becomes a system of values and social norms, both by individuals and by groups in society. If obeyed taboo brings blessings but, on the contrary, becomes a curse if violated. It ranges from simple things to complex things, from small rewards to big ones. In Toraja society, taboo is generally spoken by parents to children or the older generation to the younger generation. Although it is not stated in writing as a societal norm, everyone adheres to it as long as the individual or society believes in it.

Character building through character education is a necessity in the life of the nation and state. In the condition of a nation that is concerned with the character of the community, the government pays full attention to character building from an early age. In schools, for example, the government gives a portion of 80% of character education in basic education. Likewise with parents at home and in the community, they are expected to build children's character from an early age. Proverbs 22:6 says, "Train up a young man in the way that is right for him, and in his old age he will not turn aside from it."

Taboo will be obeyed because of the punishment (punishment) and rewards (reward). According to Bhurrus F. Skinner, every individual does something (response-R) because of a stimulus (stimulus-S). It can be said that this taboo is a stimulus for individuals to do good. That is why taboo has always been in Toraja society as a jargon to instill character education that cannot be separated from the values of courtesy, manners, and ethics. Through the taboos taught by the older generation, it instills an understanding of the good that must be done and the bad that needs to be avoided according to applicable ethics and customs. Habits that have been instilled in the younger generation since this include how to behave, how to perform religious rites, how to talk, how to respect others, how to treat yourself, how to use time and others. This process will

slowly encourage the cultivation of good attitudes and behavior.

However, in general, taboo experience desacralization in today's society. Taboo is regarded as just a myth that does not make sense or the boast of parents to scare children into doing what their parents want. Another thing that causes people to no longer believe in and obey taboo is that people 'have embraced a new religion' so that taboo are considered irrelevant in the modern world. Expressions such as, 'to Saranimiki' (we have been already Christians) seem to state that taboo is no longer valid. The desacralization of taboo also occurs because of the development of science and technology which makes taboo seem ineffective. Whereas in Asian culture, especially Toraja, taboo need to be preserved because it is full of meaning. That is why taboo need to be reconstructed so that it can be used to build character.

II. TABOO AND CHARACTER EDUCATION

Taboo are prohibitions intended to maintain order in people's lives. Taboo is an oral tradition that must be preserved. David C Rubin explained that the tradition will survive if it is naturally transmitted from one generation to the next. He wrote more oral traditions depend on human memory for their preservation. If a tradition is to survive, it must be stored in one person's memory and be passed to another person who is also

capable of storing and retelling it. All this must occur over many generations. That is, the transmission of oral traditions must yield results very different from those obtained by the standard rumor procedure in psychology, or the traditions would have changed radically or died out. Oral traditions must, therefore, have developed forms of organization (i.e., rules, redundancies, constraints) and strategies to decrease the changes that human memory imposes on the more casual transmission of verbal material.¹

The term taboo in Indonesian is called *pamali*. According to the *Kamus Besar Bahasa Indonesia* (offline version) taboos are things that are forbidden according to custom or belief. This means that *pamali* is a concept that functions as a taboo for a person or group of people to do something with the belief that if it is violated it will bring disaster, both to oneself and the wider community. As an oral tradition, taboo is known in the community so that behind these taboos it contains hidden meanings and values for the adaptation of reason. These hidden meanings and values are the basis for character building.

Character education is an effort to build and develop the basic elements in life towards balanced life values that have sharpness of faith (morals) and reason, and have emotional and spiritual studies that receive important attention for the

development of one's personality. Character is the distinguishing characteristic of a person or thing that reflects his identity that distinguishes him from others and makes the person or thing attractive. This is expressed in the *Dictionary of Contemporary English* the word 'character' means

- (1) the particular combination of qualities that makes someone a particular type of person...
- (4) a combination of qualities such as courage, loyalty, and honesty that are admired and regarded as valuable...
- (5) a quality that makes someone or something special and interesting.²

James P. Chaplin defines the notion of character as: (1) a quality or trait that remains persistent and eternal which can be used as a characteristic to identify a person, an object, or an event. (2) Integration or synthesis of individual characteristics in the form of a single unit. (3) A person's personality, considered from an ethical or moral point of view. Meanwhile, Robby Chandra stated that character is “a tendency that arises in thoughts, words, and actions.”³ Based on some of the definitions above, it can be said that character is a combination of qualities that are recognized as a value in a person, object or event that characterizes them. For humans, this characteristic is expressed through words, actions, and behavior. This means that there is a

²Randolph Quirk, et. al., *Dictionary of Contemporary English* (Essex: Longman, 2003), 246-247.

³Robby Chandra, bahan pembinaan pada Pertemuan Studi dan Refleksi Pendeta Gereja Toraja, Rantepao, 15 September 2009.

¹David C. Rubin, *Memory in Oral Tradition* (New York: Oxford University Press, 1995), 9-10.

productive or positive character, namely a good character and is beneficial for oneself and fellow human beings. Character as part of human life are values that must be developed in order to become a moral force in society. In connection with this, Nurul Zuriah wrote, “character is a person's ability to absorb the values and beliefs that apply in society to be used as moral strength in his life.”⁴

Character education is the dynamics of continuous ability development in humans to internalize values so that a person becomes active and stable.⁵ An important point that can be developed from character education is the continuous development of personal abilities in applying character values in social life.

According to Saptono, character education is a deliberate effort to develop good character based on core policies that are objective for individuals and society.⁶ According to Doni Koesoema character education is a process carried out to instill religious values in students so that they carry out learning activities with full wisdom and responsibility and character education in learning must be a spirit.⁷ Character education implemented is the development of religious values based on policies to

increase the creativity of each individual.

One way as well as a tool to build character is taboo. Taboo is used to discipline people in society to bring that person to the expected good character. Basically, the cultivation of discipline through taboo is aimed at regulating the behavior of children to become a good person. In addition, taboo is intended to “avoid contradictions and orderly implementation and dissemination of the teachings of *sukaran aluk* (rites of religion) ...”⁸

Toraja ancestors believed that the supreme god, Puang Matua, gave a total of 7,777,777. This rule is called *aluk sanda pitunna*. This is different from the understanding of Ne' Sando Tato' Dena'. He said that the *aluk* given was all one hundred (*sanda saratu*).⁹ Apparently this understanding explains the countless rules or prohibitions that the Toraja people live by.¹⁰ These rules are maintained and passed down from generation to generation through speech, oaths, symbols. One part of the rule is taboo. Taboo is closely related to religious rules (*aluk*), customs (*ada'*), and customs in society or relationships with fellow humans (etiquette). Taboo includes religious rules regarding humans (*aluk lolo tau*) which consist of rules about life (*pemali urromok*

⁴Nurul Zuriah, *Pendidikan Moral dan Budi Pekerti Perspektif Perubahan* (Jakarta: Bumi Aksara, 2008), 19.

⁵Zubaedi, *Desain Pendidikan Karakter* (Jakarta: Kencana, 2012), 15-19.

⁶Saptono, *Dimensi-dimensi Pendidikan Karakter, Wawasan, Strategi dan Langkah Praktis* (Jakarta: Erlangga, 2012), 23.

⁷Doni Koesoema, *Pendidikan Karakter Utuh dan Menyeluruh* (Bandung: Kanisius, 2012), 9.

⁸L.T Tangdilintin, *Toraja dan Kebudayaannya* (Rantepao: Yalbu, 1975), 65.

⁹Terrance William Bigalke, *A Social History of Tana Toraja 1870-1965* (Madison: Univeristy of Wisconsin, 1981), 199.

¹⁰Roxana Waterson, *Paths and Rivers* (Leiden: Koninklijk Instituut voor Taal-, 2009), 145.

sapean tabang), prohibitions from doing things at death ceremonies (*pemali unromok pandas dibolong*), prohibitions in social interaction, for example the prohibition of disrupting the market. (*pemali unromok tananan pasa'*), prohibition of divorce (*pemali unsongkan dapo'*), prohibition of marrying women of high caste (*pemali unteka' palanduan*), prohibition of stealing (*pemali boko*); rules regarding animals (*pemalinna aluk patuoan*); rules regarding plants (*pemalinna aluk tananan*), and rules regarding building houses (*pemalinna aluk banua*).¹¹ There are simple taboo but there are also complex ones. Here are some examples of taboo in Toraja culture. *Pemali mandasi' bongi* (taboo sews at night). This taboo is very simple. In traditional Toraja society in the past, lighting at night was still very limited, so parents were afraid that sewing at night could be fatal to the stitches or the tailor himself. Taboo whose shape is complex, for example, *Pemali ma'pangngan buni* (taboo commits adultery).

Determining the simplicity or complexity of a taboo can be seen from the consequences it causes and the sanctions given. Toraja people's understanding that violation of taboo can have an impact on the integrity of the macrocosm. Taboo that is violated can be fatal for humans, animals, plants, and the balance of nature. In the language of Roxana Waterson, violation of taboo, whether intentional or not, will result

in disharmony with nature that appears in the form of disease, crop failure, or landslides.¹² The consequences of this taboo violation can be seen from the excess. People who violate the rules will be punished according to their actions. There are three kinds of punishments: first, punishment supervised by village leaders in which people who violate the taboo are sentenced to confess with a buffalo sacrifice if the offense is serious, and pigs or chickens if the offense is minor. Second, the punishment with sin in which the guilty are ordered to pay for a number of goods, which can be in the form of buffalo, pigs, and chickens. Third, the punishment is spread, namely the violation of taboo for things that are very condemnable. This punishment can be in the form of severance of family relations (*disisirakan*), expelled from the country (*diali' lanmai tondok*), drowned in a river (*dilabu*), and burned alive (*ditunu*).¹³

The chiefs of village council are figures who play a role in imposing sanctions for this taboo. Another figure who plays a role in determining sanctions for violations of taboo is *tominaa*, a priest in the Toraja religion through the *ma'biangi* rite.

III. METHODS

The research method used is descriptive qualitative method in which the researcher will describe the actual field

¹¹*Ibid.*, 65-67.

¹²Roxana Waterson, 104.

¹³L.T Tangdilintin, 68-69.

conditions.

A. Data Collection Techniques

Data collection is a very important step in the scientific method to obtain data objectively and accurately. Data collection consist of: 1. Literature study is used to find the theoretical basis that has to do with the research objectives. 2. Observation is a method of collecting data systematically through observing and recording the phenomenon under study.¹⁴ 2. Interview is one of collecting data by speaking directly or explaining a number of questions orally.¹⁵

B. The Research Location

The research location is Sarira subdistrict, Tana Toraja regency and Sumalu subdistrict, North Toraja regency. These two locations were chosen as representations of areas that are strictly guarding the pamali (Sumalu) and areas that are less strictly guarding the pamali (Sarira).

C. Informants and Research Instruments

According to the *Kamus Besar Bahasa Indonesia*, informants are people who provide information, people who provide information; people who are sources of data in research.¹⁶ In this study, researchers will seek information from the chiefs of village council, parents, and community leaders in the two research

locations. The research instrument is the researcher himself who functions as the main tool in data collection.

D. Data Analysis Techniques

To analyze the data, there are several steps that must be done, namely: 1. Data reduction means composing, choosing the main things, focusing on the things that are important, looking for themes and patterns. 2. A display is a structured set of information that gives the possibility to draw conclusions and take action. 3. Interpretation is intended to give meaning to research findings. 4. Analysis is the research of an event to find out the real situation.¹⁷

IV. RESULTS AND DISCUSSION

The following will present the results of interviews to find out taboo as a means of character education.

A. The Nature of Taboo

All informants gave the same understanding that taboo is a rule that should not be violated. Taboo is closely related to religious rules (*aluk*), customs (*ada'*), and habits in society or relationships with others (etiquette). The reasons for not violating these rules are: the prohibition is related to religion (*aluk*), contrary to the customs in society or prevailing customs, sins against gods and *bombo* (ancestral spirits), are prohibitions that should not be violated. The fruit of the violation will be seen from the

¹⁴M. Hariwijaya, *Pedoman Penulisan Ilmiah Proposal dan Skripsi* (Yogyakarta: Oryza, 2001), 63.

¹⁵Basrowi dan Sumandi, *Memahami Penelitian Kualitatif* (Jakarta: Rineka Cipta, 2008), 93-94.

¹⁶Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1989), 378.

¹⁷Nana Syaodih Sukmadinata, *Tuntunan Penulisan Karya Ilmiah* (Bandung: Sinar Baru Algensindo, 2009), 289-290.

consequences. Violation of religion (*aluk*) is something that should not be tried because it will immediately get catastrophe. The understanding of these informants is in line with the general understanding that taboo is a concept that functions as a taboo or prohibition from doing something with the belief that if it is violated it will bring disaster, both to oneself and the wider community. Taboo includes religious rules regarding humans (*aluk lolo tau*) which consist of rules about life (*pemali urromok sapean tabang*), prohibitions from doing things at death ceremonies (*pemali unromok pandas dibolong*), prohibitions in social interaction, for example the prohibition of disrupting the market (*pemali unromok tananan pasa'*), prohibition of divorce (*pemali unsongkan dapo'*), prohibition of marrying women of high caste (*pemali unteka' palanduan*), prohibition of stealing (*pemali boko*); rules regarding animals (*pemalinna aluk patuoan*); rules regarding plants (*pemalinna aluk tananan*), and rules regarding building houses (*pemalinna aluk banua*)

B. Taboo Category

As explained in the theory section above, that taboo covers all aspects of human life in relation to God, others, and other creatures. Therefore, the number of taboo in Toraja society is countless. All aspects of life are related to taboo. Abraham S Tandingan states that the number of taboo is 7,777,777.

The number seven is not a nominal taboo that exists but is a number symbol that states how many taboos there are in human life. Abraham S. Tandingan opinion is the same as that of Ne' Sando Tato' Dena', a tribal religious leader, Aluk Todolo, who stated that the total number of taboo was one hundred. With this number he describes the number of taboo.

Judging from the sanctions given by Abraham S. Tandingan categorizes taboo into two parts, namely taboo with light sanctions, moderate sanctions, and severe sanctions. Mild sanctions are related to taboo who are used to discipline themselves so they don't disturb others or harm themselves. Sanctions do not need to be discussed at the level of customary stakeholders, but the consequences will be felt immediately or the consequences will be prevented so that they cannot be carried out. The phrase at the end of the sentence is usually called a consequence if the rule is violated, but sometimes the result is just 'scare' so that the rule is not violated. Actually, behind the mentioned effects there is always another hidden purpose. Examples of taboo in this category:

- *Pemali mandasi' bongi, tang madalle'ki'* (no sewing at night, we are not lucky in this life). The misfortune in life here is not the real meaning. The real meaning is that if someone sews at night with very minimal lighting, in the past, he only used a telok lamp, so many possibilities would

arise, including: loss of sewing tools, inadequate stitches, damage to the eyes, could have an accident in the form of a needle stick.

- *Pemali unno'ko'i allonan, bundangki* '(taboo sit on the pillow, later ulcers). Sitting on the pillow will not cause ulcers to appear. Actually, the prohibition on sitting on the pillow is intended to prevent the pillow from going flat and prevent the child from wetting the pillow. In ancient times pillows were so rare that if there was wetting on them it could result in no pillows that could be used for sleeping.
- *Pemali ma'dokko dio to'ba'ba, nasualeki' bombo* (taboo sitting at the door, later pushed by spirits). Actually, sitting at the door has nothing to do with spirits. However, sitting at the door will block traffic for everyone in and out of the house. In the past, Toraja houses generally had only one door, so sitting at the door was very difficult to access roads to and from inside the house.
- *Pemali ma'pale-pale, nalendu'iki' dalle'* (taboo put something into a pot or a certain place from the opposite direction because it will prevent us from getting blessings). Actually it's not a matter of blessing but about how to put something in its place in the right way so it doesn't spill.

Second, taboo with moderate sanctions. As a result of this violation of taboo can result in livestock, crops, or the

balance of nature. The result is seen from the excess caused. Some of the sanctions for violations are determined by *tominaa*, the religious priest of the Toraja tribe. For example, if the rice plants in one village do not grow as expected, the *tominaa* will perform a rite to determine who committed the offense so that such a catastrophe occurs. If the person who committed the violation has been found, he will be asked to confess his sins by being warned or asked to sacrifice a chicken. Examples of bullies in this category are:

- *Pemali untunu tallo 'manuk, malayu tu pare* (taboo burn chicken eggs, rice will wither).
- *Pemali male lako lumpuru' to lan parei, ulliran tu pare* (taboo goes to the grave when the rice is growing, because the rice will be eaten by caterpillars).
- *Pemali ma'pangngan buni* (taboo cheating).
- *Pemali ma'kada sapak, mabusungki* (taboo speak carelessly in one place, usually it is sacred, because it will make the person who violates the stomach swell).
- *Pemali umbawa punti kebombang langngan banua* (taboo brings bunches of bananas to the house). Carrying bananas with bunches is only done when someone dies. Bringing bananas with bunches to the top of the house means asking for death.

Third, taboo with severe sanctions. This taboo relates to violations of aluk or

morals in society. Phrases such as "*susi kunyi' na kapu*" mean that if the rule is violated, it will immediately have fatal consequences. The imposition of sanctions is discussed by all customary stakeholders in a customary area. Taboo in this category concerns violations of religion, morality in society, or social etiquette. There are several sanctions that are imposed, for example a sanction with a sin in which the guilty are ordered to pay a certain number of buffalo or pigs. Other sanctions are in the form of *disisarakan* (expelled), namely the violation of taboo for things that are very condemnable. This punishment can be in the form of severance of family relations (*disisirakan*), expelled from the country (*diali' lanmai tondok*), drowned in a river (*dilabu*), and burned alive (*ditunu*). If this rule is violated, the Toraja people refer to it as an example of taboo in this category:

- *Pemali sibali to siulu* '(taboo married to siblings).
- *Pemali meaa ke laoan banne* (taboo bury on Makale or Mengkendek market day).
- *Pemali urrunggang tananan pasa* '(taboo messing around in the market).
- *Pemali ullepe 'bubun* (taboo hoard wells).
- *Pemali unteka 'palandoan* (taboo a male servant married to a caste woman above him).
- *Pemali untutu' lalan* (taboo closes the road).
- *Pemali umberu katonan* (taboo shifts the

land boundary).

- *Pemali ungaroi lo'ko'na tau* (taboo dismantle other people's graves with the intention of taking the things in the grave).
- *Pemali sibaya 'mamata* (taboo pay debts from the funeral ceremony to the person who owes money without a funeral).

C. The Creator of Taboo

Regarding the creator of taboo, informants have different answers. There are informants who stated that the taboo had been created in the sky by the supreme god, Puang Matua, then brought by the gods to earth. In Toraja mythology, at first the relationship between the world of gods, the sky, was connected by a ladder, *eran dilangi'*. With this ladder, it is possible for humans to go up and down from the sky, including carrying taboo. This ladder was broken when humans violated Puang Matua. Another myth says that when humans were sent down from the sky with a servant named Paku Lando, they brought taboo.

Another opinion states that taboo was created by the ancestors in ancient times through their agreement. The rules were created by meeting the customary stakeholders and the results of the meeting were sworn in (*dimamman*) by the *tominaa*. For example, at the border of a village or area, sandalwood is usually planted with small bamboo (*bulo*). *Tominaa* said that if anyone moved the boundary, the person who

moved the boundary would be stabbed by a small bamboo and die. In Toraja it is expressed like this, "*ke denni umberu katonan, la do barana' kalondo la naimba potediolong, la na ira-ira' bulo.*"

There are also informants who stated that no one created taboo. Taboo appears by itself. This has become a habit since hereditary which is recognized as true at this time. For example, violation of taboo to the spirits of the dead (*bombo*) will result in a hereditary curse, such as madness or death. However, the violation of the taboo to the gods still has forgiveness so that the curse can be avoided.

In general, the accepted opinion is that taboo were created by the ancestors based on their experiences from time to time. Taboo is added and subtracted according to the times. Additions and subtractions are carried out through the results of meetings of customary stakeholders, especially those designed by *to bara'* (one of the customary stakeholders). This draft was submitted to the adat stakeholder meeting and then ratified by the *to parengnge'* (the highest customary authority) which was sworn in by the *tominaa*. But there are also taboo who are obeyed by themselves because of the results seen.

D. Parties Imposing Sanctions

Violation of the rules will result in sanctions. There are informants who stated that there are taboo who do not bring

sanctions but the consequences if they are violated will come automatically. All of the informants agreed that there were also taboo whose sanctions were determined through a meeting of the customary holders with the elders of the community (*ambe' tondok*). In certain cases, if there is a problem in the village, the ledge *sumayo* (adjutant to *parengnge'*) will come to people who violate the rules or see the condition of people who are suspected of violating the rules. If it is not clear who violated the rules, the *tominaa* will perform the *ma'biangi* rite to find out who violated the rules. If it is clear that the person has violated it, then *to bara'* will make a trial for the violation and decide on the sanctions. The sanctions were carried out by *tominaa*. *Tominaa* goes to the hills with people who break the rules and then performs a rite of confession (*dipesalusualan*) by sacrificing a buffalo, a pig, or a chicken. However, there are also violations whose sanctions are determined by the person who commits the violation by giving sacrifices according to his ability (*suru' kale*).

Unfortunately, the rules and their sanctions are not given much attention to the people in Limbu. Only certain cases are sanctioned. This happens because of some rules that no longer pose a problem because of the times. For example, the prohibition on sitting at the door is no longer as strict as it was in the past because the doors are now large in size and some houses already have

two or more doors. Another thing that causes taboo to no longer be feared is the claim that taboo only applies to adherents of the Aluk Todolo religion, while other religions no longer apply. Some violations that seem to be ignored anymore because if they are carried out the consequences will also not exist. For example, taboo go to the grave if the rice is growing then now people are free to go to the grave anytime. Some of the violations are no longer taken care of by the customary holders because there is already a government agency that enforces the sanctions. For example, taboo steals. In Lembang Sumalu, there are still many rules that are strictly guarded even for people who are not Aluk Todolo.

E. Taboo's Goal

Taboo is intended to regulate the behavior of everyone in society so that people do not do what they want. The same thing also states that taboo is intended to maintain order in society. In this case, taboo is intended so that the lives of all people in the village run well, avoid calamity or disaster, improve living standards, harmonious relationships with God, fellow beings, and other creatures. As stated above, that violation of taboo will result in disharmony. Another informant stated that taboo was intended to prevent people from committing violations, to be disciplined, polite, to teach, and to obey God. Taboo is also used to 'scare' people and regulate

relationships in society. Scare is not in a negative sense but is intended as a way to insert a deep message so that everyone pays attention to his attitude and behavior.

Seeing some of the objectives presented by the informants above, it is clear that taboo is intended as a way to build character.

F. The Nature of Character

All informants stated that a character is an appropriate behavior or trait in someone who shows that person's identity. The understanding of this informant is in line with the theory of character. As explained in the theory chapter, character is a distinguishing characteristic of a person that reflects his identity that distinguishes him from others and makes people attractive. This character is a combination of qualities that are recognized as a value in a person expressed through words, actions, and behavior. This means that there is a productive or positive character, namely a good character and is beneficial for oneself and fellow human beings. Character as part of human life are values that must be developed in order to become a moral force in society.

G. The Relationship Between Character Building and Taboo

Taboo is very useful in shaping one's character so that the person behaves well in society. Character building through taboo is

a process carried out to foster, improve and or shape human character, character, psychological traits, and morals so that they show good temperament and behavior. Taboo is a warning so that people obey the religion they believe in and not do things that are not good. This is done through habituation in the household and society. Habituation which is intended as part of the process of internalizing values is fenced with taboo. This is done for the continuous development of personal abilities in applying character values in social life.

Taboo is delivered through strict regulations. Everyone in society has concern for one another so that they remind each other for everything. Parents or customary holders, for example, always remind them not to do things that are contrary to existing norms. Almost every day, parents remind their children to behave according to the existing rules, either directly or through folk tales.

The imposition of strict sanctions is also something that becomes the basis for all members of the community not to dare to violate the rules. Unfortunately, the selective slashing system applies. In special cases only certain people are subject to sanctions. However, in Lembang Sumalu and the Sarira sub-district, the enforcement of taboo is still quite strict.

V. CONCLUSION

A conclusion section is not required.

Although a conclusion may review the main points of the paper, do not replicate the abstract as the conclusion. A conclusion might elaborate on the importance of the work or suggest applications and extensions.

The implementation of taboo is still one of the ways used by the Toraja people, especially in the Sarira and Lembang Sumalu Villages, to develop the character of the community. Taboo is constantly reminded by parents or traditional to everyone in their customary area.

Through this opportunity, it is recommended to: first, the chiefs of village council to pay attention to the implementation of taboo so that people can live in harmony with God, fellow humans, and other creatures. Secondly, parents should make teaching as a part of education in the family so that the children character can be better.

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