

APORIA OF HIGH SCHOOL STUDENTS IN BANTAENG DISTRICT, SOUTH SULAWESI IN USING PAMALI (ETHNODECONSTRUCTION STUDY)

SITTI TASNIAH¹, SUYATNO² and HARIS SUPRATNO³

¹Doctoral Program, Language and Literature Education, Faculty of Languages and Arts, State University of Surabaya, Indonesia.

^{2,3}Language and Literature Education, Faculty of Languages and Arts, State University of Surabaya, Indonesia.

Email: ¹sitti.22005@mhs.unesa.ac.id, ²suyatno-b@unesa.ac.id, ³harissupratno@unesa.ac.id

Abstract

This study about the Aporia of high school students in Bantaeng Regency, South Sulawesi in using *Pamali* (Taboo) refers to the hesitation or uncertainty experienced by students when faced with situations and conditions of common *Pamali* in society. The people of Bantaeng Regency, South Sulawesi describe *Pamali* as controlling the torso when doing something. *Pamali* that are inherited from the old to the next generation. Studying aporia pamali means involving local cultural elements in it, describing a culture that focuses on the knowledge system that results in a shared knowledge perspective to read and interpret the surroundings while designing behavioral strategies to deal with cultural situations that have been passed down from society to the next generation. The term deconstruction refers to the cancellation of a single meaning, also intends to examine more deeply concept of previous thinking, referring to the concepts produced by thinkers. Deconstruction aims to carry out criticism of previous thinking concepts. This means that previous meanings can have other meanings after there is a change in meaning. This research is based on the context and focus of the research, namely finding the aporia of Bantaeng Regency's Senior High School Student, South Sulawesi with an ethnodeconstruction study which includes: the form of aporia, the meaning of aporia, the function and value of aporia. This type of research is descriptive qualitative. The research method used is descriptive qualitative. The results of the study showed that four forms of student Aporia were found, which is (1) Aporia as pretended doubt, (2) Aporia as real doubt (3) Aporia as argumentative, and (4) Aporia as tone. Four meanings of Student Aporia, which is (1) emptiness, (2) ignorance (3) wisdom, and (4) doubt and uncertainty. Three functions of student aporia, which is: diagnosis, analysis, understanding and intervention. Two values of Student Aporia, namely (1) justice experiencing infinity, (2) Virtue and courage. The results of the study discuss the clear line between students' Aporia in using *Pamali* with ethnography and deconstruction because every text always has the potential to deconstruct itself, so that the text can always be read and understood in different ways. Every teacher and educational institution expects students and their output to be able to become standards of politeness, piety, virtue, courage, wisdom and health. Aporia that is deconstructed based on ethnography transforms myths into scientific facts whose truth can be explained literally and reasonably, although it causes other Aporia, the foundation of myth in this study is something that can be used as a persuasive argument to change students' mindsets.

Keywords: Aporia, *Pamali* (Taboo), Ethnodeconstruction.

1. INTRODUCTION

Aporia of high school students in Bantaeng Regency, South Sulawesi in using pamali refers to the hesitation or uncertainty experienced by students when faced with situations and conditions of pamali that are common in society. Pamali for students in Bantaeng, South Sulawesi Province refers to various rules or norms that are considered taboo to be violated. Pamali intentionally or unintentionally becomes a communication that contains a warning to be

obeyed. Students often face aporia or hesitation in interpreting and analyzing the *pamali* that they see, hear or feel. They find it difficult to understand the reasons behind the existence of taboos, or they may experience moral dilemmas due to conflicts between taboos and students' personal values or beliefs. Taboos can include prohibitions related to local culture, manners, customs, religion, or certain cultures. In dealing with these aporias, students need to involve a deep understanding of the social, cultural, and historical contexts behind the taboos in their daily lives as part of society. They also need to develop critical skills in analyzing and interpreting taboos and explaining the moral or social implications associated with the taboos. Student aporias are phenomena that often occur in students' daily lives. Taboos themselves are one of the subjects studied in literature that focuses on social rules and beliefs inherent in society. In using taboos, students often experience confusion or difficulty in understanding complex concepts and often conflict between one society and another. Something that is constantly reminded, repeated becomes a child's habit, such as taboos thrown by society in the child's social environment is a habit of character building from an early age because taboos are a hereditary culture that has been taught since childhood including the childhood of Z generation (Nurgiansah, 2021).

This aporia arises because of differences in culture, beliefs, and value systems among students. Each student has a concept of cultural understanding and life experiences that are not the same as other children, this allows them to have diverse perspectives in understanding taboos. For example, what is considered taboo behavior in one culture may not have the same meaning in another culture. In addition, changes in the era and modernization can also cause conflicts between traditional rules and more contemporary, more diverse social developments that allow old habits to shift. Students often experience confusion in interpreting the meaning and implications of the taboos that are faced with them. They can be caught in a moral or ethical dilemma, where they must consider compliance with the rules of taboos because breaking the taboo is considered impolite while maintaining the values they believe in themselves. In addition, some students may also experience tension between the rules of taboos which are unwritten customary norms and are born from the process of hereditary habits. From the students' uncertainty about the values of these taboos, students are led to get used to not violating the existing taboos so as not to get unwanted replies (Nurgiansah, 2021).

However, students are sometimes faced with the reality of everyday life that they experience between compliance with taboos and the development of the times, which causes complex inner conflicts. Critical reflection in learning about Aporia *Pamali* is by giving students the opportunity to analyze and evaluate the social, cultural, and ethical implications of the concept of *Pamali*, they can grow deeper knowledge and beliefs about the complexity and context surrounding Aporia *Pamali* in everyday life. In this critical reflection, students can question existing norms, identify their impacts in society, and reflect on the related moral or social implications because high school students in Bantaeng Regency, South Sulawesi, like students in general, are bound by rules of politeness norms. These politeness norms usually come from customs, culture, or community values. The existence of these norms can encourage someone to do good and be polite and ethical (Risyda, 2018) (Dewantara & Nurgiansah, 2021). Researching Aporia *Pamali* means involving local cultural elements in it, Spradley (1997)

describes a culture that focuses on the knowledge system that results in a shared knowledge perspective to read and interpret the surroundings as well as design behavioral strategies to deal with cultural situations that have been passed down from society to the next generation. A researcher who chooses field research (ethnographer) tries to observe behavior, habits, attitudes, customary norms, research objects, emotions displayed and their emphasis on various phenomena about the meaning of the things they are researching.

2. LITERATURE REVIEW

a) Theory of Aporia

Aporia from Greek means a path that has no continuation or a dead end, it describes a paradoxical situation but aporia and paradox are different, Aporia as something ambiguous states contradiction, resistance, conflict of a text, while text in a broad sense has more than one meaning and cannot be determined or is paradoxical is more often found in the text of a work (Oxford, 2001:17). Aporia in other words doubt is likened to a speaker as if trapped in a big problem and doubting many things, while what he said was very clear in the form of affirmation or denial. Aporia is also interpreted when the figure of the speaker or speaker shows confusion or uncertainty that he experiences, it can be due to piling problems or can also occur due to actions from something ambiguous. Aporia is a concept that is always confusing, considered doubtful in conventional rhetorical order. Aporia with its ambiguity in rhetoric to understand a contradiction and regenerate new meaning (deconstruction) is something that cannot be avoided as a paradoxical meaning (Norris, 2020:72).

Aporia in the sense of a final deadlock (paradox), but the most common mistake people make is to equate aporia and paradox. Although both concepts discuss seemingly the same idea of contradiction, these two concepts are different Aporia is a term used in philosophy to describe a state of confusion or real doubt or pretended doubt. The word aporia is also used to describe a person's state when faced with a rhetorical question or situation that is difficult to solve as well as a lack of deep understanding of the problem. Even aporia can be seen as a form of intellectual humility, because it is able to admit limitations in knowledge and understanding of a problem. It is often used in philosophical discussions to highlight the complexity of a particular concept or idea. As a contradictory meaning of the text that will continue to be in the arena of a never-ending struggle for meaning, or as a text that can weaken even the most fundamental statements. Aporia like this is recognized by deconstructive studies as a part whose direction is claimed to be the meaning of the text which ultimately cannot be clarified or becomes a paradoxical meaning. Aporia becomes a tracker of the meaning of a text, especially in literary works. Aporia when used to track meaning in deconstruction theory allows it to pass through, beyond the furthest opportunities (Jacques Derrida in Norris, 2020:71). Because the process of interpreting a language is not only singular but spreads to other meanings, there is always the possibility of traces behind the traces, there will be a space for interpreting the text. So Derrida expressed this as uncertainty, ambiguity or play, all texts and contexts of initial meaning must be postponed to allow new meanings to emerge (Norris, 2020; xi).

b) Taboos (*Pamali*)

Taboos as a face, a manifestation of a culture that adheres to the will of taboos on something (Falaqi, 2015). Freud (2002), what remains today is still part of the ownership of primitive nations that give limits to something to individuals so that the prohibition must be obeyed. Ancient nations are often termed primitive nations and do not require them to ask more deeply about the prohibition. Because for them, obedience to something that they have received from generation to generation is a natural thing that if they violate and do not obey it will have the same consequences as the prohibition and can even result in something even greater. For Margaret Mead (in Steiner, 1956) taboo can be interpreted as a burden of punishment due to violations and the results can be felt directly without any intermediary or intermediary. Communities that have lived in groups build a culture that they maintain over a long period of time, producing their own references from elements that represent the culture itself. Folklore or fairy tales are the results of cultural products in their appearance described orally. This folklore divides itself, one of which is oral folklore which is closely related to various cultures where oral traditions developed earlier than written traditions, a concrete example of which is taboo. Research on taboos as a form of belief that grows in society, is considered a taboo, something that is taboo if violated by society, partly because it is considered an ancestral heritage even though it is a myth.

According to Danadibrata (2009, p. 489) taboos as a taboo will get a disaster if violated. Pamali is a rule in society outside of religious beliefs. Although the existence and time of the emergence of pamali is unknown when and where, but certainly pamali has become a culture of Indonesian society, in this case also owned by the Makassar tribe. Pamali in Makassar society is firmly held as a limitation that regulates community life. Pamali in the Makassar tribe is still often spoken in the family environment in almost every situation, especially in remote communities. The term pamali is a series of words that are spoken and contain meanings related to behavior. The series of words can be in the form of "don't do / shouldn't / can't / abstain from violating everything that is spoken with the pamali pattern of rules or customary norms that apply in society and if violated, apart from causing consequences from the violation, it can also make the speaker of the pamali feel directly unappreciated.

Zulkifli (in Jamalie 2013:1059), pamali is a traditional expression that has positive values as well as religious values, politeness values, politeness values, moral values, educational values and social values. The Makassar tribe is one of the large tribes in the province of South Sulawesi. Pamali in the Makassar tribe began with the animist beliefs of the community, who believe that everything is related to the soul and spirit, along with the development of this belief into a culture and part of the rules and norms that bind the Makassar community. Makassar culture in terms of pamali, if examined in depth, has many character education values. Pamali is the community's preparedness for unwanted possibilities in a taboo that is believed to be true because it is considered to have happened in the past to prevent the same thing from happening in the future even though the limits cannot be measured (Nurdiansyah, 2017). The people of Makassar, especially Bantaeng, South Sulawesi, recognize pamali as unwritten but binding rules, which if violated will cause disaster for themselves or others. Pamali becomes a guideline

for community behavior. The definition of pamali is also expressed in the Danadibrata dictionary (2009; 489) "pamali is a prohibition that appears verbally from our ancestors which if violated will bring disaster. The concept of pamali above describes in detail a prohibition on doing certain things that are usually done intentionally or unintentionally and makes the speaker of the pamali also consciously or indirectly say the pamali. Parents feel culturally obliged to provide pamali messages to their children from an early age. The culture of pamali is introduced before children enter formal education. (Rusli and Rakhmawati, 2013) Tanra, et al (2019) stated that pamali is local wisdom that is used as a guide in living everyday life. Bantaeng Regency's community, South Sulawesi, describes pamali as controlling the torso when doing something. Pamali which is a legacy passed from the old to the next generation, from past knowledge associated with events that befell even though it happened randomly and unintentionally, is considered part of the denial of the pamali speech. Pamali as a tradition that is spread orally can exist when the community that speaks the pamali has not shifted. Currently, the interest of the community, especially high school students in Bantaeng Regency to recite, maintain and understand the values contained in pamali is starting to fade. Another problem is that the pamali in the Bantaeng Regency community, South Sulawesi, is not well documented.

c) Ethnodeconstruction

The term deconstruction refers to the cancellation of a single meaning, also intends to examine more deeply the concept of previous thoughts. refers to concepts built by thinkers. Deconstruction intends to criticize previous concepts of thought. This means that previous meanings can have other meanings after experiencing a change in meaning (Rohman, 2014:2-5). Ethnography and deconstruction when combined are expected to be able to manifest objective research in the field and dismantle meaning by changing the margins of discourse that are conceptually centered. Deconstruction is also not only limited to involving oneself in the study of discourse, both oral and written, but involves other forces that effectively transform the nature of discourse (Nyoman, 2013:223). Ethnodeconstruction combines two disciplines about "research on a Society which could be about their culture which is reorganized in interpreting an oral culture, both related to its literature and the reality of the culture itself to produce new meanings. Ethnodeconstruction does not only study society, but also learns from society. The essence of ethnodeconstruction research is not only drawing conclusions from the culture of society, but also taking wisdom and social lessons from that culture. In this context, it can be associated with the disciplines of exact sciences, social sciences, and humanities. Ethnographic research with an interdisciplinary approach is able to produce a more comprehensive understanding of the social phenomena being studied.

3. RESEARCH METHODS

This type of research is descriptive qualitative which focuses on the analysis of Aporia of high school students in Bantaeng Regency, South Sulawesi on pamali based on the researcher's perspective supported by relevant theories. Descriptive qualitative research to display data obtained by researchers without engineering processes or other actions that can manipulate data. The purpose of this study is for researchers to present a description and understanding of

the reactions of high school students in Bantaeng Regency, South Sulawesi and use pamali as a cultural heritage that also regulates the actions, manners and behavior of students. This study focuses on high schools in Bantaeng Regency, South Sulawesi Province, which have 6 state high schools. The data source in this study is all utterances in the form of aporia spoken by representatives of high school students from 6 state high schools in Bantaeng Regency when using pamali. The data in this study is information about students in using pamali conveyed by informants, namely in the form of vocabulary, phrases and sentences that have aporia.

4. RESULT AND DISCUSSION

a) Forms of student aporia

Based on the results of data identification and classification, four forms of student aporia were found, namely (1) aporia as pretended doubt, (2) aporia as real doubt (3) aporia as argumentative, and (4) aporia as tone. Related to the context of taboos, the following context data is presented.

1. Aporia as Pretended Doubt

Aporia pamali as the most common pretended doubt that appears among students contains moral teachings of politeness when eating: (1) "*Punna nganreko teako caritai nasaba biasa nacarita kodiko tauwwa*" Meaning: When eating, don't tell stories because they can become the subject of gossip. (Interview, May 30, 2024). Data (1) shows that the interviewed students do not believe for the simple reason that they no longer believe that the taboo of telling stories while eating will result in slander or other people will tell bad things about them because for these students telling stories while eating is part of the habit, but there are also students who are interviewed who are in a position to believe that when they eat and tell stories it will cause negative things such as choking which can be assumed as other people calling names and can lead to slander and bad things.

Aporia in the taboo of high school students in Bantaeng Regency for the context (1) *punna nganreko teako caritai nasaba biasa nacarita kodiko tauwwa* (when eating do not tell stories because it can become the subject of gossip) most of the students who were studied felt doubtful about the connection between eating while telling stories and gossip. But they agreed that throwing away food or not finishing food is an impolite attitude, irresponsible and not appreciating sustenance which they can understand as an act of lacking gratitude. From the analysis, it can be concluded that deconstructing the taboo that does not allow telling stories while eating is an oral rule that is in nature to order anyone who eats to chew food properly so that the process of digesting food can function optimally, in addition to considerations of the respiratory tract, eating while talking also has a negative impact on the digestive system. The taboo of telling stories while eating when associated with health is explained that in the human body, especially at the base of the larynx, throat, there is an organ called the epiglottis. Its function is as a valve that will close the entrance to the larynx when the process of swallowing food or drink occurs. Therefore, avoid eating while talking so that the epiglottis closes perfectly without any gaps and prevents choking. In terms of health methodology, the first taboo

presented to students "*punna nganreko teako caritai nasaba biasa nacarita kodiko tauwwa*" (don't tell stories while eating because it can be the subject of gossip) students' understanding ability is acceptable. However, when associated with negative stories, researchers apply hearing and combine deconstruction theory as a principle that deconstruction can be understood and applied in several ways. The researcher describes the results of this ethnodeconstruction on the uncertainty (aporia) of high school students in Bantaeng Regency in the pamali "*punna nganreko teako caritai nasaba biasa nacarita kodiko tauwwa*" (when eating do not tell stories because it can be the subject of gossip) resulting in students' deep understanding that this pamali can be a topic of reflection and change in their attitude patterns when they are eating either in public or in private places. Of course, with other deconstruction understandings that it is better to talk while eating when the food has been chewed and there is no more food left in the mouth. This is so that the pieces of food that are still in the mouth do not fall into the food that is being eaten which does not cause saliva or food crumbs to mix with the air. Thus, eating while talking is not something that is prohibited, in fact it is recommended, as long as it is done at the right time and with good and useful conversation material, such as making other people happy, increasing intimacy, and so on.

2. Aporia as Real Doubt

Related to the context of taboos as real doubts Next, students' aporia on taboos (2) "*Nganre-nginung make pa'tongko nipanjari pattongko siri tau maraeng*". Meaning: In order not to become a cover for other people's shame, do not eat and drink with a cover. (Interview May 30, 2024). Data (2) shows that students who were interviewed tend to doubt the connection between eating with a cover and becoming a cover for other people's shame. This is part of the understanding of aporia in terms of the form of aporia itself (pretend doubt and real doubt). Those who pretend to doubt basically need a concrete explanation of the connection between taboos and myths, while those who have real doubts do not understand the meaning of this taboo. From this analysis, it can be concluded that the aporia in this taboo can be explained in a scientific statement that when storing food in a closed container, water droplets or condensation usually appear on the lid.

The water droplets on the lid of the food container are actually just water vapor trapped inside the container. When you put food into a container that has a lid, the food will experience a cooling process. The process starts from the storage container itself. This is because the food container becomes cold first and that makes water vapor come out of the food that turns cold. The vapor sticks to the coldest surfaces around the container, especially on the lid. The steam or condensation that forms when storing food in a closed container is actually not dangerous, it's just that the water vapor will make the food wetter than before. This student's aporia can actually be deconstructed that the plate cover is not actually an eating utensil but rather functions to protect food from dust or insects. When this protective function is used as a place to eat, it can cause disease because of the fear of insect eggs and others entering the body, causing diseases that can make your soulmate stay away because of the disease you suffer from. It could also mean that the bad things or bad luck of other people fall on yourself. When deconstructed again, the aporia in this third taboo connects absolute untruth or real doubt as a

form of aporia. Students express sincere doubt and disbelief but are still helpless because they still don't dare to eat using a lid. Not because of fear or worry about being a cover for other people's shame but because of the fact that the lid when used for eating causes discomfort when eating because the lid is designed with a certain model and touch that can make the eating process inefficient.

3. Aporia as Argumentative

Related to the context of taboos, the following context data is presented: (3) *"teako nganrei ri kacucuna mejayya sukarai tallasaknu sulitki guppa jamajamaang"*. Meaning: don't eat at the corner of the table, it can bring bad luck and make it difficult to get a job. (Interview May 30, 2024). Data (3) shows that there is a prohibition for students to eat at the corner of the table because it can cause undesirable things but connecting the current situation and the prohibition causes aporia, however, if studied further, this aporia has a value of courage that requires an in-depth answer. From this analysis, it can be concluded that regardless of the myth, eating in this position is indeed not recommended, especially if your table is square with sharp corners so that the eating position is uncomfortable, plates and glasses are easy to fall. Not to mention, if the eating position is not good, it is easy for the hand to be sprained and if the food container knick-knacks fall, it can have fatal consequences for the body, such as broken glass, or the floor becomes slippery and makes it easy for people to fall. Well, this taboo actually reminds students to be careful not to let unwanted conditions befall students when they are in a condition that requires parents to say taboos or taboos. So it is associated with life being difficult and not getting a job, of course when the effects mentioned above apply then life can indeed be difficult in the future.

4. Aporia as Tone

Related to the context of aporia as tone in the following taboo, context data (4) is presented *"teako Patungkuli Bodo-bodoi Dalleknu"*. This means: do not rest your chin on the same as cutting off your livelihood. (Interview, May 30, 2024) Data (4) shows that the activity of resting your chin on is an activity that has no benefit because it only stands still without doing anything. Relying on or using support shows that it does not have the strength to stand on its own so that it requires assistance. This taboo in the Bantaeng area of South Sulawesi is usually heard delivered in a fairly loud tone by parents to their children or a teacher to their students. Causing students to experience a form of aporia as tone but the students' doubts are actually the strength to dismantle the food of the taboo of resting their chin on. Students as speakers sow seeds of doubt on the subject of the taboo. This rhetorical strategy can make the audience feel sympathetic towards the speaker regarding the dilemma he is facing towards the speaker regarding the dilemma he is facing. It can indicate a real impasse, and encourage the listener to consider various options for resolution. It can demonstrate the speaker's humility if the doubt expressed is genuine. However, it serves to give the audience a clue as to what the speaker is trying to say if the doubt is not genuine. From the analysis it can be concluded that aporia creates uncertainty, and makes the audience find certainty through the speaker's next statement. The main purpose is to give the audience the opportunity to analyze and assess the situation. The chin-resting situation that is often done accidentally by students at home and in the

classroom when deconstructed can lead to new interpretations about the hands and chins besides all the useful things your hands do throughout the day, hands are also a container for bacteria. Every time a student puts their hand on their chin, bacteria from every other surface you touch, from the doorbell to the dollar bill, are carried along.

b) The meaning of student aporia

Based on the results of data identification and classification, four meanings of Student Aporia were found, which is (1) emptiness, (2) ignorance (3) wisdom, and (4) doubt and uncertainty. Related to the context of the aporia of high school students in Bantaeng Regency, South Sulawesi, the following taboo presents data (5) "*teako tinroi punna maggaribimi, biasaki tulusu*" Meaning: don't sleep at dusk because you could die. (Interview June 3, 2024).

1. Emptiness

When students hear this taboo, the first meaning of aporia that comes to mind is fear, a feeling of emptiness and helplessness. Data (5) shows that the frightening and worrying 'emptiness' means nothingness, and what is nothing is an impossible way of being. Our imagination or image of how things exist is not in accordance with reality. Nothing in anything, including our problems, makes it a problem, by its own power. Usually, there is something that is seen as a problem that needs to be handled, but it can be understood as a problem only through the image and word "problem" as is commonly understood. Because he is not aware that this imagination is not in line with reality, from his ignorance he creates problems and sorrow for himself.

2. Ignorance

Means lack of knowledge, understanding, or education: the state of not knowing anything. Student aporia data Often, parents' personal advice is based on their own experiences, so its truth is unquestionable. So it is not surprising that what often happens is that parents create 'rules based on experience' with the intention of shaping their children's behavior to fulfill their ideals. One form of rule found in the family is taboo

3. Wisdom

Related to the context of students' aporia in using the following taboo, context data is presented (6) "*teako takmeai ri poko-pokoka ka biasa nassui pakkammi'na.*" Meaning: Don't urinate under a tree, because it will offend, anger, and be dangerous for the tree guardian. (Interview, June 3, 2024). Data (6) shows that although they are uncertain about this taboo, the students' doubts and uncertainties have the meaning of wisdom. Urination is a process of expelling urine from the bladder which is carried out to remove metabolic waste in the human body. When the process of urinating is complete, the urine that is excreted contains viruses and bacteria that are harmful to the body. From this analysis, it can be concluded that the students' aporia which contains the meaning of wisdom when deconstructed actually teaches students about politeness and health risks. You should not defecate in a place that can disturb humans. The bad impact is that there is dirt, something dirty arises, and an unpleasant stench arises. Reasons for the prohibition of maintaining cleanliness: urinating under a fruit-bearing tree can dirty the fruit. Maintaining manners: urinating under a fruit-bearing tree can disturb other people. Maintaining

health: urinating in random places can cause disease. The dismantling of the meaning of the prohibition that began with the aporia of students still presents the next aporia. The connection between spirits who can get angry with urinating under a tree. Urinating is indeed a human biological need, but it is better not to urinate carelessly. Moreover, if you often travel and can no longer hold yourself back from urinating, it is better to find a good and special place to relieve yourself. It could be that if you urinate in random places, you could accidentally urinate in the house of the jinns.

4. Doubt and uncertainty

Related to the context of students' aporia on the following taboo, the following contextual data is presented: (7) *"tinro allo tama Juma kulle napantamakki setang"* Meaning: sleeping when Friday prayers start, you will be possessed by the devil. (Interview, June 3, 2024). Data (7) shows that when students were interviewed with the taboo about sleeping before Friday prayers, students' aporia emerged in the form of uncertainty due to lack of knowledge about it. When this student aporia was examined and deconstructed, it turned out that the relationship between Friday prayer times, the prohibition of sleeping and being possessed by the devil were three things that could be drawn in accordance with religious knowledge as the dominant emphasis. From this analysis, it can be concluded that every human being needs sleep. It is also not good to use the body for continuous activity, so that it lacks sleep. The meaning of student aporia can be dismantled into an explanation of the prohibition in religion as a binding rule and the effort to scare that follows the taboo of sleeping before Friday is so that students can maintain consistency in worship by not prioritizing sleep at the time before prayer. Of course, the explanation of the dismantling of this taboo raises new aporia among students, what if they can't fight sleepiness?

c) Aporia function

Based on the results of data identification and classification, three functions of student aporia were found, namely: diagnosis, analysis of understanding and intervention. The first-level student intelligence test is the ability to have two conflicting ideas in mind at the same time and still maintain the ability to function. For example, students must be able to see that things are hopeless but are determined to change them.

d) Aporia values

Students, which is; (1) justice experiences infinity, (2) Virtue and courage. Related to the context of taboos, the following context data is presented.

(1) justice experiences infinity

The aporia value of high school students in Bantaeng Regency, South Sulawesi Province in using taboos (8) *"teako langkai tau tinrowa, cilakako salla"*. This means: don't step over sleeping people, it can result in bad luck. (Interview June 5, 2024) Data (8) shows that this myth often describes the act as impolite or even brings bad luck. In some beliefs, stepping over a sleeping person is believed to disturb their rest and damage spiritual balance, which can result in problems or misfortune in life. From this analysis, it can be concluded that in some traditions,

stepping over people is considered to cause interpersonal conflict and damage social relationships, because it is considered a violation of personal boundaries and social ethical norms. Therefore, this myth is often used as a reminder to respect the privacy and well-being of others and to maintain order and balance in everyday life. Here are some myths about stepping over people, namely: Blood debt, the term "blood debt" here refers to a moral or spiritual responsibility that must be fulfilled by the stepper towards the person being stepped on. This myth contains the assumption that the act of stepping over a sleeping person is considered impolite and can cause discomfort or even spiritual resentment. In this context, stepping over a sleeping person is considered an act of disrespect and shows a lack of concern for the existence and well-being of the sleeping person.

(2) Virtue and courage

Related to the context The following data were obtained from interviews with students of State High Schools in Bantaeng Regency, South Sulawesi, regarding the most common aporia pamali that appear among students, which contain moral teachings of politeness when eating: (9) *"Teako pela-pelakki kanreang iyareka nusesai kanrenu biasa susai dallekk"*. This means: Don't waste food or don't leave food on your plate because it can result in difficulties in sustenance. (Interview June 5, 2024) Data (9) shows that students who were interviewed believed even though they were uncertain or doubtful that leaving food could make it difficult to get sustenance because they still had the awareness that throwing away food was a form of ingratitude for the sustenance obtained, but why make it difficult to get sustenance. It turns out that the scientific deconstruction process explains that throwing away food, apart from being part of waste, can also cause environmental damage to nature. Another environmental impact caused by the waste of leftover food is its effect on the air. Of course, the air microbiome will be disturbed. From food production to food being thrown away in landfills, it turns out that it contributes greatly to greenhouse gas emissions. If food is wasted, then land, water, labor, energy, and other inputs used in producing, processing, transporting, preparing, storing, and disposing of the discarded food are also wasted. From the analysis it can be concluded that this taboo contains the value of aporia in terms of virtue that philosophical concepts When there is already doubt in it can dig up the truth not only challenging existing opinions but also encouraging critical thinking and introspection. That the value of Virtue in this second aporia pamali contains an interpretation of the meaning of universal virtue values are values that are agreed upon together, regardless of ethnicity, religion, language or background. The values of virtue in institutions or organizations can vary but all have noble goals.

5. CONCLUSION

The results of the study discuss the clear line between students' aporia in using taboos with ethnography and deconstruction because every text always has the potential to deconstruct itself, so that the text can always be read and understood in different ways. Therefore, there should be no authoritative interpretation or interpretation, even absolute. a group of people, rationalist prejudice applies that true and well-founded knowledge will automatically lead to what is true, in other words: claims of moral and practical validity depend on claims of

epistemic validity. Based on the results of the study and discussion of the results of the study on the aporia of high school students in Bantaeng Regency, South Sulawesi Province, it is concluded as follows:

The form of student aporia is found in the form of pretended doubt, sincere doubt, student aporia as an argument, student aporia as a tone in the taboo that has been chosen and most often used, heard and the existence of the taboo situation still applies today among high school students in Bantaeng Regency, South Sulawesi Province. The form of aporia in the description of the deconstruction of the categories created represents everything that exists in the object without causing contradiction. When this contradiction is present, the tendency for aporia is greater. The greater the taboo experiences aporia, the greater the possibility of dismantling the text. The meaning of student aporia in using taboos contains the values of emptiness, ignorance, wisdom, and doubt and uncertainty. Student aporia when deconstructed actually teaches about politeness and health risks. After the process of deconstructing students' aporia on this taboo, it was found that deconstruction does not actually mean "destruction"; instead, it means "damaging" or analyzing something to find its true meaning and almost never exactly as intended by the author. The function of aporia of high school students in Bantaeng Regency, South Sulawesi Province was found, diagnosis, analysis of understanding and intervention. The process of overhaul, analysis of students' uncertainty about taboos surprised students when marginalized meanings were revealed. Demonstrative praxis in student ethnography discusses the social and cultural life of a particular community to prove that reality exists (true truth) is not present for those who think and write it. The value of students' aporia found is at the level of values of appreciating everything that is different. One aporia was also found at the level of virtue and courage. Against logical and empirical taboos, students still appreciate them and try as much as possible to maintain them, even though there is uncertainty about the consequences of the taboo.

References

- 1) Danadibrata, R.A. 2009. *Kamus Bahasa Sunda*. Bandung: Kiblat Buku Utama & Universitas Padjajaran.
- 2) Dewantara, J. A., Hermawan, Y., Yunus D., Prasetyo, W.H, Efriani, Arifiyanti, F., & Nurgiansah, T.H. (2021). *Anti-Corruption Education as An Effort to Form Student With Character Humanist and law- Compliant*. Jurnal Civics: Media Kajian Kewarganegaraan, 18 (1).70-81.
- 3) Dewantara, J. A., & Nurgiansah, T.H. (2021). *Building Tolerance Attitudes of PPKN Students Through Multikultural Education Courses*. Jurnal Etika Demokrasi, 6 (1), 103-115
- 4) Dewantara, J. A., & Nurgiansyah, T.H (2021). *Peningkatam Keaktifan Belajar Melalui Penerapan Model Picture an Picture dalam Pembelajaran PPKn d Sekolah Dasar*. Jurnal Publikasi Pendidikan, 11 (3), 234-241.
- 5) Dewantara, J. A., & Nurgiansah, T.H. 2021. *Strengthening Pancasila Values During The Covid19 Pandemic*. Edukatif: Jurnal Ilmu Pendidikan, 3(4), 2411-2417.
- 6) Dewantara, J. A., Nurgiansah, T.H., & Rahman F. 2021. *Mengatasi Pelanggaran Hak Asasi Manusia dengan Model Sekolah Ramah HAM (SR-HAM)*. Edukatif: Jurnal Ilmu Pendidikan, 3 (2), 261-269.
- 7) Jacques Derrida, 1993, 1993. *Aporias: Dying-Awaiting (One Another At) The Limits of Truth*, Trans.

- 8) Jamalie, Zulfa. Dalle, Juhriansyah. 2013. *Pamali Sebagai Nilai Tradisional Pencitraan Publik Figur Masyarakat Banjar. Dalam Jurnal Menggagas Pencitraan Berbasis Kearifan Lokal*. Institute Agama Islam Negeri Antasari. Hlm 1051-1061 (2013). <https://scholar.google.zulfajamaliel.com>
- 9) Norris, Christopher. 2020. *Membongkar Teori Dekonstruksi Jacques Derrida*. Yogyakarta: Ar-Ruzz Media.
- 10) Nurgiansyah, T. H. 2021. *Pelatihan Penelitian Tindakan Kelas Bagi Guru Pendidikan 2010*) Nurgiansyah, T. H. 2021. *Pemanfaatan E-Learning Dalam Pembelajaran Pendidikan Kewarganegaraan*. Jintech: Journal Of Information Technology, 2(2), 138-146
- 11) Nurgiansyah, T. H. 2021. *Petuah Pendidikan Kewarganegaraan dalam Kontestasi Politik*. Aoej; Academy Of Education Journal, 12 (1), 39-47.
- 12) Oxford University Press. 2001. *The Concise Oxford Dictionary Of Literary Terms* New York: Chris Baldick.
- 13) Rusli, M., & Rakhmawati, R. 2013. *Kontribusi "Pamali" Tanah Bugis Bagi Pembentukan Akhlak*. El-Harakah (Terakreditasi), 15 (1), 19-33
- 14) Steiner. F. (1956). *Taboo*. Australia: Penguin Books.
- 15) Suyatno. (2013). *Sekolah Islam Terpadu: Filsafat, Ideologi, dan Tren Baru Pendidikan Islam di Indonesia*. Jurnal Pendidikan Islam, 2(2), 356-358, .
- 16) Supratno, Haris. 2015. *Folklor Lisan Sebagai Media Pendidikan Karakter Mahasiswa*. Surabaya: Unesa University Press
- 17) Tanra Bin, M., dkk. 2019. *Pammali dalam Masyarakat Bugis di Pantai Timur Sabah*. Jurnal komunikasi Borneo (JkoB), 7(1).