

PAMALI AS A REPRESENTATION OF MYSTICAL LOGIC IN GEN Z

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Abstract

This study is trying to explore how gen z views Pamali as a representation of mystical logic. Based on Tan Malaka's theory regarding mystical logic, research was carried out to see whether gen z considers Pamali to be a representation of mystical logic. Simply because it contains elements of obscurity and occultism that cannot be empirically proven. The research was conducted using a qualitative research method using open and closed questionnaires to understand the thought of the 30 Gen Z selected from the sample. The results show that gen z thinks Pamali is a representation of mystical logic.

Keywords: *Mystical Logic, Pamali, Gen Z*

Abstrak

Studi ini ingin mengetahui bagaimana pandangan gen z terkait pamali sebagai representasi logika mistik. Berlandaskan teori Tan Malaka mengenai logika mistik penelitian dilakukan untuk melihat apakah gen z menganggap pamali merupakan salah satu representasi dari logika mistik. Sederhana karena mengandung unsur ketidakjelasan dan keghaiban yang belum bisa dibuktikan kebenarannya. Penelitian dilakukan dengan metode penelitian kualitatif menggunakan angket pertanyaan terbuka dan tertutup untuk melihat pandangan ke-30 gen z sebagai sampel terpilih. Hasil penelitian menunjukkan bahwa gen z berpendapat pamali adalah salah satu representasi dari logika mistik.

Kata Kunci: Logika Mistik, Pamali, Gen Z

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INTRODUCTION

Pamali is a taboo kind of thing or prohibition that comes from cultural and tradition of society which are usually associated with the existing of myths. Pamali has been around and believed by the majority of Indonesian people since long ago. It is based on local wisdom and belief of the East. Mystical logic is a way of thinking of someone or individual who considers everything there is, must come from supernatural things, despite this type of thinking does not use rational logic and does not make sense scientifically.

Pamali tradition in Indonesian society is a medium for conveying moral values between good and bad and the desire to achieve good ethical value. Pamali is consider a prohibit to do something and that it was taboos. Pamali itself originates from obscurity and superstition, basis less and was not clear where it originates. Pamali is one of Indonesia's local values historically. Pamali is created by society through individual own experiences and integrated into a prohibition or taboo to become a collective understanding and agreement. Pamali has been around since ancient times and is widely applied by people in Indonesia (Dewantara & Nurgiansah, 2021c). Pamali does not always take the form of prohibitive words, but it also takes form of social norms or certain attitudes that are taboo or prohibited in a society. The important thing about pamali, is the consequence of doing this taboo will cause disaster or other negative impacts followed by the intervention of the supernatural or spirit.

Even though the Pamali belief is starting to be eroded by the progress of the current era of modernization, there are still many people who believe in this because of habit and cultural factors. As a result, the Pamali belief becomes difficult to change because it has already become a belief that has been trusted for generations by the Indonesian people. There are also many parts and level of the society who believe and follow these pamali unconsciously.

This Pamali traditions, restrict individual movement for there is a lot of things categorized as taboos. In Western world society, thoughts such as pamali also have historical roots. However, this idea was eroded during the spread of Christianity which taught not to belief in superstition, and false Gods.

Mystical logic is a way of thinking that assumes as if everything is caused by the influence of a spirits or other supernatural things. Tan Malaka said that mystical logic is one of the aspects that makes it difficult for Indonesian people to progress and flourish. This is because people are lulled by historical thinking so they are left behind by modern scientific thinking. During the spread of Islam in Indonesia, superstitious beliefs were also prohibited. However, due to the understanding that there is no compulsion in embracing religion, this prohibition is more harmonious than the prohibition against superstitious beliefs in Europe and America. The pagan is receiving a harsh treatment on that part of the world.

RESEARCH METHODS

This research used qualitative methods and used questionnaire to collect data. From 88 populations, 30 samples are collected resulting descriptive information in the form of narratives and arguments. The population used in this research was gen z, totaling 88 people. The samples taken are using a simple random sampling technique. This technique is randomly choosing table number

without paying attention to the groups in the population (Sugiyono, 2019). By using a random table number, 30 selected respondent numbers were obtained.

The collection method used an online generated questionnaire, containing closed and open questions with the following link <https://forms.gle/Zo2yk1CS1xJ1gXrz5>. This link was distributed to 30 selected samples. This research also uses library study and digital sources such as eBooks and other digital articles. After all the data is collected, compiling technique then been used systematically and making conclusions at the end of the research.

RESULT AND DISCUSSION

If someone happen to be living in Indonesia, sooner or later they are bound to hear the word pamali, especially in Java Island. It is a saying about something that not quite right to do or to say and have an unrationed consequences for anyone to break it. Concern then rose from this way of thinking regarding the effect that it brings. The logical damage to society from this way of thinking can bring nation to a hold from development and greatness. It can lead to a mistake in identifying cause, a wrong answer to a specific problem. Misidentifying cause over and over again, can create a lazy society in finding answer to life problem. Rather, one should develop himself to be a person with a mission of lifelong learner with no stop to self-development through scientific thinking (Citta, 2023). So, this is more then just a concern, but a warning. This is the significant of this study or at lease to identified of how the new generation of gen z stand related to this topic. Mystical logic needs to have solution in order to have the best outcome of the bright future of Indonesia. Gen z should have a way of thinking base on reality, identifying problem accurately in order to have answer and solution perfectly.

Pamali on Java and Indonesia

Pamali originally comes from Javanese word which means "rule" or "regulation". Pamali is a set of rules that has been believed for generations, in almost every society within Indonesia. Which is a prohibition or taboo based on supernatural beliefs and comes from some kind of spirit. Pamali is also often associated with myths or has storylines that support these taboos (Anwar et., al., 2024). The understanding of pamali itself has spread not only in Java Island, but also traveled far and understood by people outside Java and other people from other islands within the archipelago. Other experts argue that the term pamali also comes from Sundanese word and terminology. The meaning of the word is the same as pantrang (abstinence) or taboo. Which means not permissible in the daily basis. One who commit the taboo will bring bad luck in terms of health, safety, soul mate, fortune, offspring, and so on (Jamali et., al., 2013).

According to Dandjaja's folklore theory, Pamali is included in a group of folk beliefs which are commonly called superstitions (Dandjaja, 1984). However, there are also other experts who include it in the group of traditional expressions. There are also those who mention pamali in terms of taboo words (prohibitive expressions), namely an imperative sentence or a statement sentence (Effendi, 1994). Based on these three figures, it can be concluded that pamali is a taboo or prohibition in the form of statements and words that have been passed down from generation to generation up to the current gen z generation.

Mystical Logic

Mystical logic was proposed by Tan Malaka in his book called *Madilog*. *Madilog* is the solution to mystical logic. It's a way of thinking materialistically contra to mystically, dialectically, and logically to seek consequences that bases from abundance of evidence. It's a thought of many things and aspect, but to this study it regarding to education. It's about the possibility to change way of thinking of individual to be creative and productive, so that collectively it can bring the whole nation to thrive. Mystical logic traces the logic of Indonesian society in general. Namely logic which has a source of delays in progress way of thinking (Rahman, 2015). On the Contrary, one need to see reality in a common ground that can be explain rationally and logically so it can be made accountable in a scientifically manner.

Mystical logic to its core is the idea that everything is caused by some spirits or things that are supernatural. Mystical logic is a type of thinking where someone does not think using rational logic, does not make sense and beyond the reasonable. It's not normal, then its abnormal, it the wrong way of thinking. This type of thinking is growing widely in Indonesia and has been passed down for some time and has been passed down for more than one generation (Malaka, 1951).

The origin of the mystical logic within the Indonesian society may be caused by two factors. the first is the historical of animism and dynamism belief as the initial beliefs that entered Indonesia. It cannot be denied that servitude to spirits and giving offerings in the hope that problems will be resolved, still exists today. In fact, this is still sustained in rural areas of Indonesia. The second factor, is by the result of western colonialism. The length of time that Indonesian people were colonized or around 350 years. The colonialists realized that freedom of thought could lead the Indonesian people to easily struggle for independence. Therefore, they let Indonesian people get used to thinking passively by serving the spirits of their ancestors, rather than thinking based on science in solving problems. One who tend to use mystical logic are no different from humans whose minds were killed by colonialism. When society still like to listen to stories about the supernatural powers of their ancestors, believe in myths in solving life problems, and think it is too difficult to have discussions based on science, then progress will be even further to achieved.

Gen Z's Views on Pamali

Generation z or gen z, is the term for young people who were born between 1997 and 2012. This generation is the generation of the digital age who are growing up along with the rapid pace of technological information such as social media which is connected to global information of the global digital society. The possibility is that gen z is exposed more to a scientifically thinking, or they can be the agent to spread pamali or mystical logic through the internet.

Based on the 2020 population census, there are estimated around 74.93 million or 27.94% of Indonesia's total population who are categorized as generation z. Currently, Indonesia is dominated by generation z and millennials, followed by generation x (Rainer, 2023).

As a result of open questions, in general, gen z's point of views regarding pamali were obtained. The majority of the gen z generally knows what is meant by

pamali or referring to the 80 percent of the population. The remaining 20 percent, do not know what pamali is. Generally speaking, gen z is no longer believes in Pamali because they have more advanced and rational thinking. And maybe it the impact of the way of learning through digital technology. But it's a different topic to discuss in another time.

As for the minority of gen z, still believes in Pamali. Based on the results of this research using an open question, it is known that the majority of gen z, thought that Pamali had a positive impact and the other minority thought that it brings a negative impact. The conclusion from gen z who answered positively was that the positive perception of pamali came from the understanding of protection against danger, belief in the good principles behind the prohibition, and some restrictions that were considered reasonable. There is an urge to understand the reasons behind each prohibition, even if some are considered excessive. Pamali is also associated with moral and ethical education which can shape children's behavior, increase awareness of consequences, and help overcome negative habits. Overall, pamali is considered to have positive values in forming politeness manner, safe behavior and obedience to rules. Pamali influence is actually a form of local wisdom in realizing values and norms in the social life of the gen z generation (Syarubani et., al., 2021).

The research also found that gen z also gave negative answers about Pamali. Based on open questions, this is because gen z believes in things that may not be true, they feel afraid, and worry about negative impacts that might arise such as bad luck. Pamali is seen as an obstacle to rational progress because it is not fully understood, is often confusing and is filled with superstitious beliefs. In short, these negative views stem from the uncertainty, superstition, and harmful psychological impacts associated with pamali.

Pamali as An Example of Mystical Logical Representation

The next discussion is regarding whether pamali is an example of mystical representation. Based on the result of this research through open questions, it was found that the majority of gen z (73.3%) thought that Pamali was an example of a representation of mystical logic theory. Most of gen z who answered yes, thought Pamali was influenced by long-held traditions and was an enigmatic component. Some people question its existence and are still unfamiliar with the concept of pamali, while others consider it an inherent of limitation that is difficult to understand. There is a general opinion about pamali that its often related to mystical realms, thus inhibiting exploration and creating fear of new and unknown things. Some argue that pamali may have its roots in the beliefs of their ancestors, which were devoid of modern technological advances. In the end, it can be concluded that pamali is often associated with mystical and superstitious aspects that influence beliefs and the influence the search for knowledge.

Gen z who answered no, says that Pamali's are often views as skeptical and not always associated with mystical logic. There are those who argue that pamali is a cultural heritage whose authenticity is uncertain and is not always associated with mystical things. There are those who think Pamali can discipline the people around him, especially children, but there are also those who doubt its positive impact on the progress of Indonesian as a nation. Overall, opinions

vary, including skepticism towards pamali and doubts about its connection to the occult.

Motivation to create pamali first appears in the society as a prohibition which is effective by means of scaring someone to avoid bad habits. It's a good attention for a bad reason. Although initially pamali was created so that people, especially small children, to obeyed the ruling of parent not to do something dangerous, to avoid harm that can come to them. This is a social tradition in Indonesia that initially had positive values dating back centuries, containing rules and ways to maintain life and security (Basri et., al., 2017).

This concept of belief developed to regulate the behavior of Javanese people which aims to maintain their harmony and safety way of life. Whoever breaking the rules, committing pamali comes with the threat of bad luck or disaster from the spirit if they don't fall in line. However, with the threat of supernatural or mystical things or djinns if you may, this changes an individual's mindset to become excessively superstitious as a result of the doctrine of their parents. It can also impact children to be in a scared states most of the time. Children can be discipline but for the wrong reason.

For instant, if a child knows that the prohibition on returning home at sunset is based on a rational explanation such as the night is dark, so you might fall down because you cannot see you way. Or from a rational explanation that a lot of bad people roaming around at night, but not because they ought to be caught by a scary demon of the night story, maybe a child can think more rationally about many things afterwards. If you are told clearly and in detail the reasons why a child should not go out after dark, it will make him think more critically about what might happen, rather than supernatural or mystical things that cannot be explained logically.

There is a pamali on leaving the house especially for children in and after Maghrib time which is growing rapidly among some Javanese people who believe in it. This myth has been passed down from generation to generation by their ancestors through word of mouth. They believe that anyone who violates this prohibition will be surely regretted. Because the consequences is that the *wewe gombel* will come to kidnap them while they are still outside the house. Especially for children who have to be under the supervision of their parents, because basically they often lose track of time and only focus on playing (Maghfiroh, 2023).

Changing a way of thinking and overcoming superstitions is not difficult to do. Yet often a lack of will to change, eventually keeps a person shackled by irrational thoughts. Fear and fear of mystical things can hinder a person's ability to think rationally and logically, especially in certain situations such as a night out. The influence of superstitions from childhood can form patterns of thought that are difficult to change, and this can have an impact on the next generation. Internal self-conflict arises when a person is faced with a conflict between traditional beliefs and scientific views, resulting in difficulties in decision making. Tan Malaka in Madilog explains his view that mystical logic is a factor in the backwardness of Indonesian society. Tan Malaka emphasized the importance of materialism (based on facts and empirical evidence) in achieving progress for the Indonesian as a state. Mystical logic is considered an obstacle to rational thinking and can lead to a wrong solution in solving a problem.

CONCLUSION

This research concludes that the Pamali viewed by gen z as a form of representation of mystical logical thinking that is real and still believed in Indonesia. Most gen z feels this way because of the familiar nature which tends to make an individual think backwards, and seems to hinder the progress of logical thinking.

Conclusion of this research, is that the majority of gen z knew what pamali meant, while the minority did not know what pamali was before answering the questionnaire. The next conclusion is that the majority of gen z who know about Pamali, choose not to believe in Pemali. Gen z is able to think rationally about Pamali, by thinking that Pamali prohibitions actually to prevent gen z from having bad things to happen, to the point that still make sense to them and within their reasoning.

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