

HARMONY OF LOCAL WISDOM AND ISLAMIC EDUCATION: *PAMALI* VALUES AMONG SUNDANESE PEOPLE

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Abstract: Integrating *Pamali* values in local culture-based Islamic education offers a relevant and contextual approach to learning. *Pamali*, as part of the local wisdom of the Sundanese people, contains moral, ethical, and spiritual values that align with Islam's teachings. Prohibitions such as “*Pamali* talking while eating” instill Islamic manners, while “*Pamali* damaging large trees” reflects ecological responsibility in Islam. Through this approach, Islamic education can teach universal values such as responsibility, respect, and environmental preservation in a way that is familiar to students. However, the challenges of modernization and globalization often undermine respect for local traditions, including *Pamali*. This research highlights the importance of preserving the values of *Pamali* through formal documentation, story-based learning innovations, and the use of digital media. As a result, Islamic education based on local culture strengthens cultural identity, builds a generation with noble character, and respects tradition. This approach shows how harmony between local traditions and Islamic values can make a significant contribution to the formation of a better community character.

Keywords: *Pamali, Islamic Education, Local Wisdom, Sundanese People*

Abstrak: Integrasi nilai pamali dalam pendidikan Islam berbasis budaya lokal menawarkan pendekatan pembelajaran yang kontekstual dan relevan. Pamali sebagai bagian dari kearifan lokal masyarakat Sunda memuat nilai moral, etika, dan spiritual yang selaras dengan ajaran Islam. Larangan seperti pamali berbicara saat makan menegaskan adab makan, sedangkan pamali merusak pohon besar menumbuhkan tanggung jawab ekologis. Melalui pendekatan ini, pendidikan Islam dapat menanamkan nilai universal tanggung jawab, penghormatan, dan pelestarian lingkungan dengan cara yang dekat dengan pengalaman peserta didik. Namun, modernisasi dan globalisasi kerap melemahkan penghargaan terhadap tradisi lokal, termasuk pamali. Kajian pustaka ini menekankan pentingnya pelestarian pamali melalui dokumentasi yang lebih sistematis, inovasi pembelajaran berbasis cerita, serta pemanfaatan media digital.

Kata Kunci: *Pamali, Pendidikan Islam, Kearifan Lokal, Masyarakat Sunda*

Introduction

Islamic education constitutes a central pillar in shaping individual morality and character.¹ As a religion that foregrounds ethical conduct, Islam encourages its adherents to live in accordance with noble morals, proper manners, and social responsibility. In the Indonesian context, Islamic education is frequently enriched through the integration of local wisdom with religious teachings.² One form of

¹ Erniwati Khaidir and Fitriah M. Suud, "Islamic Education in Forming Students' Characters At As-Shofa Islamic High School, Pekanbaru Riau," *International Journal of Islamic Educational Psychology (IJIEP)* 1, no. 1 (2020): 50–63, <https://doi.org/10.18196/ijiep.1105>.

² Naurin Julia Wati et al., "Local Wisdom in Learning Islamic Religious Education in Elementary Schools," *Muara Pendidikan Journal* 9, no. 1 (2024): 150–55, <https://doi.org/10.52060/mp.v9i1.1961>.

local wisdom that remains preserved among the Sundanese people is *pamali*. Rooted in oral tradition, *pamali* transmits moral messages across generations through ethical prohibitions or taboos. These values play a strategic role in guiding behavior and sustaining social as well as spiritual harmony.

Within Sundanese culture, *pamali* is not merely a groundless restriction; rather, it functions as a moral warning embedded in everyday life.³ For example, the prohibition against “*pamali* talking while eating” is intended to cultivate appropriate table manners, whereas the prohibition against “*pamali* damaging large trees” promotes environmental awareness and conservation. Such messages reflect a substantive convergence between local culture and Islamic values, which likewise emphasize good conduct, respect for nature, and communal responsibility. However, modernization and globalization have contributed to the gradual erosion of *pamali*, particularly among younger generations. This development poses a challenge for communities and educators who seek to preserve and meaningfully incorporate local wisdom into Islamic education.

The integration of *pamali* values into Islamic education is important because it offers a contextual pathway for learning. While Islamic education carries universal principles, effective implementation often requires adaptation to local settings to ensure relevance to learners’ daily realities. In this regard, *pamali* can serve as an accessible medium for instilling Islamic values in ways that are culturally familiar and easier for students to understand. For instance, the *pamali* prohibition against opposing one’s parents can be utilized to teach the Islamic concept of *birrul walidain* (filial piety). Accordingly, Islamic education that draws upon *pamali* supports not only cognitive learning outcomes but also the development of moral awareness rooted in local cultural experience.

From the perspective of character education, *pamali* may function as a strategic instrument for cultivating positive behavior. Character education aims to internalize virtues such as responsibility, honesty, and respect values that are strongly echoed in many *pamali* messages. Therefore, integrating *pamali* into Islamic education has the potential to enrich pedagogical approaches, particularly in moral formation. In addition, this approach may strengthen local cultural identity amid globalization, which often diminishes or obscures traditional value systems.

At the same time, preserving *pamali* is relevant for addressing the challenges posed by modernization. Contemporary society frequently dismisses traditional norms as archaic or irrelevant. Yet many *pamali* carry universal ethical messages that remain applicable to modern life. For example, prohibitions against littering align with global environmental campaigns emphasizing cleanliness and

³ Ina Farida Arif and Aan Listiana, "Analysis of the Role of Sundanese Indigenous Peoples in Early Childhood Moral Development," *JECED : Journal of Early Childhood Education and Development* 5, no. 1 (2023): 31–53, <https://doi.org/10.15642/jeced.v5i1.2371>.

ecological sustainability. By integrating these values into Islamic education, younger generations are taught not only manners and morality but also the continuing relevance of local wisdom in responding to global concerns.

In the Sundanese context, Islamic education holds significant potential as a medium for preserving *pamali* values. A culturally grounded educational approach can function as a bridge between local traditions and religious teachings, consistent with Islamic principles that recognize cultural diversity so long as it does not contradict *shari'a*. In this sense, *pamali* may be understood as an expression of *ma'ruf*, namely forms of goodness that are widely acknowledged as beneficial. Consequently, integrating *pamali* into Islamic education not only supports cultural continuity but also strengthens the practical implementation of Islamic teachings in everyday life.⁴

Nevertheless, several challenges complicate the integration of *pamali* values into Islamic education. A primary issue is the value shift associated with modernization, whereby younger generations are often more attracted to global popular culture than to traditions perceived as outdated. Another obstacle is the limited documentation of *pamali* values. Because many are transmitted orally, they are vulnerable to disappearance if not systematically recorded. Therefore, collaborative efforts among educators, religious leaders, and local communities are required to document, preserve, and incorporate *pamali* into Islamic education in a sustainable manner.

To respond to these challenges, Islamic education can employ creative strategies for teaching *pamali* values. One possible approach is story-based learning, including folktales or narratives that convey moral messages. Such storytelling is not only engaging for students but also effective for embedding ethical meanings in a deeper and more memorable way. In addition, digital media can be utilized to introduce *pamali* values to younger audiences. For example, interactive learning applications or animated videos featuring *pamali* themes may serve as effective tools for sustaining and disseminating these values.

Therefore, integrating *pamali* into Islamic education should be viewed not only as an effort to preserve local culture but also as a strategic pathway for developing a morally grounded generation. Contextual and culture-based Islamic education has the potential to create learning that is more relevant and meaningful. In this framework, *pamali* can operate as a bridge between local traditions and the universal values of Islam, resulting in an educational model that advances intellectual development while strengthening character formation. Accordingly, the integration of *pamali* values into Islamic education should be continuously developed to enrich pedagogical approaches and reinforce local cultural identity.

⁴ Anita Dewi, Firly Dhiyaulhaq, and Moch. Agung Aulia, "Exploratory Study: Knowing the Source, Meaning, and Response of the Sundanese People to the *Pamali* Culture," *Journal of Psychology Students* 2, no. 1 (2023): 39–48, <https://doi.org/10.15575/jops.v2i1.25994>.

This study adopts a library research approach by examining a range of secondary sources, including books, journal articles, scholarly publications, and relevant documents.⁵ Library research is a method that relies on secondary data as the primary basis for analysis. The materials reviewed include academic discussions of *pamali* as Sundanese local wisdom, foundational principles of Islamic education, and literature addressing the relationship between local culture and religious values. The study involves systematic processes of identifying, selecting, and analyzing relevant literature to develop a comprehensive understanding of the connections between *pamali* values and Islamic education.

The library research approach offers flexibility for exploring multiple perspectives from diverse sources, thereby enabling the development of a robust theoretical framework and well-supported argumentation. Through this method, the study examines how *pamali* values such as prohibitions against talking while eating or damaging large trees correspond to Islamic teachings on proper manners and environmental stewardship. Moreover, library research allows for comparison between traditional ethical concepts embedded in *pamali* and contemporary approaches to character education. As such, this study not only highlights the preservation of local values but also contributes to the broader integration of local wisdom into Islamic education in ways that are relevant, meaningful, and contextually grounded. Ultimately, this research is expected to offer insights into the importance of a culture-based approach for advancing holistic Islamic education.

The Concept of *Pamali* in Sundanese Culture

Local culture (local wisdom) comprises diverse forms and expressions that may contain educational values compatible with Islamic Religious Education, particularly when such traditions promote noble conduct consistent with Islamic ethics.⁶ One widely recognized expression of local wisdom is the prohibition of actions considered taboo or norm-violating, commonly articulated through the concept of *pamali*. Among the Sundanese people, *pamali* represents a culturally embedded framework rich in ethical and social meanings. It is typically understood as a prohibition or taboo which, if violated, is believed to result in undesirable consequences. Although it may appear simple at the surface level, *pamali* is grounded in deeper philosophical orientations that reflect interconnected relationships among humans, nature, and spiritual sensibilities in everyday life.⁷

⁵ Steven G. Helmericks, Randal L. Nelsen, and N. Prabha Unnithan, "The Researcher, the Topic, and the Literature: A Procedure for Systematizing Literature Searches," *The Journal of Applied Behavioral Science* 27, no. 3 (1991): 285–94, <https://doi.org/10.1177/0021886391273004>.

⁶ Widha Nur Hidayah, "Media for Instilling Islamic Religious Education Values through Bedouin Dance Arts in Malangrejo Hamlet, Ngemplak, Sleman, Yogyakarta," *Tarbiyatuna: Journal of Islamic Education* 15, no. 1 (2022): 1–23, <https://doi.org/https://doi.org/10.36835/tarbiyatuna.v15i1.1155>.

⁷ Malki Ahmad Nasir et al., "The Local Wisdom on Sundanese People in Relationship with the Natural Environment: An Analytical Study of the Philosophy of Society of Kampung Dukuh Garut," *KnE Social Sciences: Social and Humanities Research Symposium (SoRes)* 5 (2023): 247–55, <https://doi.org/10.18502/kss.v8i18.14223>.

In general, *pamali* functions as a form of warning or advice transmitted intergenerationally by parents, elders, or traditional authorities to younger members of the community.⁸ It is commonly expressed in concise, meaning-laden statements, such as “*ulah dabar di hareupeun lawing*” (do not eat at the doorway) or “*ulah sorangan di leuweung peuting*” (do not be alone in the forest at night). These expressions are frequently framed through a belief that violating *pamali* may invite danger, misfortune, or disturbance from unseen entities. Beyond their literal wording, however, such prohibitions operate as culturally intelligible mechanisms for regulating behavior and cultivating caution in daily life.

Socially and culturally, *pamali* plays an important role in shaping ethical and moral conduct.⁹ As an informal tool of social learning, it guides individuals toward behavior aligned with customary norms and helps sustain harmony within communal life. For instance, prohibitions against speaking rudely or acting disrespectfully in particular spaces not only convey interpersonal ethics but also protect collective dignity and reinforce adherence to shared social rules. In this sense, *pamali* operates not merely as customary regulation but as a culturally legitimate instrument for maintaining social cohesion and strengthening solidarity.

Pamali also carries an ecological dimension that contributes to environmental protection.¹⁰ Prohibitions such as cutting down large trees without clear justification or damaging water sources often encode messages about conserving nature and maintaining ecological balance. While such prohibitions may historically have been linked to traditional beliefs regarding spiritual beings associated with trees or springs, their ecological relevance remains salient in contemporary contexts. Through *pamali*, communities are encouraged to treat the environment as an interconnected living system whose sustainability depends on responsible human conduct.

Within the family sphere, *pamali* functions as an effective mechanism for early moral education. Children are socialized into values such as respect for parents, polite speech, and compliance with social and religious duties through culturally familiar prohibitions. For example, a prohibition against raising one's voice to elders teaches respect, while a prohibition against leaving dirty dishes on the table after eating promotes responsibility and hygiene. In this way, *pamali* serves as a form of informal education that supports character formation from an early age.¹¹

⁸ Sriwati Sriwati, Wawan Prasetyo, and Muhammad Iqbal, "Pamali: Intervention and Its Influence on the Formation of Logical Mindset of Adolescents in Banjar Society," *JISIP (Journal of Social Sciences and Education)* 6, no. 1 (2022): 2360–70, <https://doi.org/10.36312/jisip.v6i1.2832>.

⁹ Ahmad Subhan and Egi Ahmad, "Analyzing Students' Perception Toward *Pamali* As Sundanese Social Norm," *PROJECT Professional Journal of English Education* 1, no. 5 (2018): 509–17, <https://doi.org/https://doi.org/10.22460/project.v1i5.p509-517>.

¹⁰ Asep Deni Gustiana and Mamat Supriatna, "Ecological Value of *Pamali* Soy Sauce in the Community of Kampung Naga, Tasikmalaya Regency," *Ta dib : Journal of Islamic Education* 10, no. 1 (2021): 1–8, <https://doi.org/10.29313/tjpi.v10i1.6999>.

¹¹ Rafika Dini, Nada Vanca Anggestia, and Taswirul Afkar, "The Meaning and Function of *Pamali* Expressions in the Socio-Cultural Life of the Community in Bendung Village, Mojokerto Regency: An Ethnolinguistic Study,"

In addition, *pamali* reflects an orientation toward spiritual values and human awareness of transcendent dimensions.¹² Many *pamali* are associated with ancestors, sacred locations, or natural phenomena regarded as spiritually significant. Prohibitions such as entering certain places without permission or behaving recklessly in spaces perceived as sacred reflect reverence toward spirituality and acknowledgment of invisible forces. In this context, *pamali* encourages individuals to act with humility, respect, and prudence by fostering awareness that human life is situated within a broader moral and spiritual order. Consequently, *pamali* becomes a meaningful cultural medium that integrates ethical, moral, ecological, educational, and spiritual dimensions in social life.

Historically, *pamali* among traditional Sundanese communities has been closely connected to animistic and dynamistic worldviews.¹³ It has often functioned as a mechanism for preserving harmony between humans and nature and for preventing disturbances attributed to unseen entities such as *leak/leusot* or *dedemit*. As such, *pamali* operated as an unwritten rule reflecting a perceived spiritual relationship between people and their environment. Over time, however, and particularly with the expansion of Islamic influence, the interpretation of *pamali* has undergone adaptation. Many prohibitions and recommendations that were previously framed in predominantly mystical terms have increasingly been reinterpreted through Islamic ethical values, enabling greater acceptance within modern religious and social settings. In this combined form, *pamali* becomes not only a vehicle of cultural continuity but also a moral-educational resource that harmonizes inherited traditions with religious teachings.

Examples of *pamali* in daily life illustrate how moral instruction is embedded in routine practices. The prohibition “do not do *ngageleser* in the *Maghrib palebaban*,” for instance, conveys an instruction not to sleep as the *Maghrib* time begins. Implicitly, it reminds individuals to prepare for worship and to avoid laziness. In some traditional interpretations, *Maghrib* is also considered a liminal time when unseen beings become active, so the prohibition simultaneously functions as a protective warning. Another example is “do not *dadah bari nangtung*,” which prohibits eating while standing. Beyond etiquette, this rule promotes mindful and orderly eating and encourages appreciation for sustenance. Furthermore, *pamali* such as “do not borrow goods without returning them” instills honesty and responsibility—values that are highly regarded both in Sundanese customary ethics and in religious teachings. Through such practices, community

Dynamics of Learning : Journal of Education and Language 1, no. 3 (2024): 162–76, <https://doi.org/10.62383/dilan.v1i3.474>.

¹² Bunga Risa, Sabaruddin, and Idris Amiruddin, "Analysis of *Pamali*'s Belief in the Social Actions of the Bugis Community in Sampano Village," *Socioreligious: Scientific Journal of Sociology of Religion* 8, no. 2 (2023): 97–112, <https://doi.org/https://doi.org/10.24252/sosireligius.v8i2.44643>.

¹³ Fitri Yanti et al., "Acculturation Of Religion And Culture Within Muslim Sundanese," *AL ALBAB* 13, no. 1 (2024): 115–33, <https://doi.org/https://doi.org/10.24260/alalbab.v13i1.2945>.

members are encouraged to live in a manner that is dignified, accountable, and balanced between cultural norms and religious morality.

Despite social change, *pamali* remains relevant as a resource for sustaining Sundanese cultural identity. Contemporary younger generations may reinterpret *pamali* as a symbolic repository of noble values, including togetherness, respect for others, and environmental care. Importantly, *pamali* can be approached more rationally without negating its cultural essence. Prohibitions that were once understood primarily through mystical explanations can be reframed as culturally grounded strategies for caution, respect for social norms, and ecological responsibility.

In sum, *pamali* in Sundanese culture is not merely an arbitrary taboo but a meaningful cultural heritage that teaches the importance of living in harmony with ethics, spirituality, and nature. Within modern contexts, *pamali* can function as a moral and cultural compass that reconnects younger generations with the roots of their traditions. Through deeper understanding and contextual reinterpretation, Sundanese communities can continue to preserve *pamali* as a vital component of their collective identity and local wisdom.

***Pamali* Values in Islamic Perspective**

Pamali contains values that harmonize with Islamic teachings because both aim to cultivate noble character and maintain social harmony.¹⁴ Within Indonesian traditions especially among the Sundanese people *pamali* functions as an oral guide to behavior passed down across generations. Although it is rooted in culture, *pamali* often carries moral wisdom that aligns with religious principles. In Islam, *akhlak* (noble morals) is central to the Prophet's mission, so *pamali* that conveys moral messages can serve as a cultural bridge for integrating religious values into everyday life.¹⁵

A clear example of this harmony is the *pamali* that discourages speaking while eating. In Islam, eating is not merely a physical activity but can become an act of worship when performed with proper etiquette. The Prophet Shallallahu 'alaihi wasallam said: "O my son, call on the name of Allah, eat with your right hand, and eat the food that is near you" (HR. Bukhari and Muslim).¹⁶ This hadith emphasizes that manners during meals are important. Therefore, the *pamali* against excessive speech while eating is consistent with Islamic adab, because unnecessary or impolite

¹⁴ Lailatul Farohah and Aziizatul Khusniyah, "Response of the Qur'an to *Pamali* (taboo) in Javanese Culture, Indonesia," *The Ushuluddin International Student Conference* 1, no. 1 (2023): 124–34, <http://proceedings.radenfatah.ac.id/index.php/UInScof2022>.

¹⁵ D M L Putra, W A Rais, and S Sawardi, "Sunda Language Contains "Kabendon" in Kasepuhan Ciptagelar Sukabumi (Ethnolinguistic Studies)," *Proceedings of the National Seminar on Linguistics ...*, 2020, 154–65, <https://jurnal.uns.ac.id/prosidingsemantiks/article/view/44960>.

¹⁶ Asilha, "Soft Hadith: A Practical Application for Hadith Seekers," Indonesian Hadith Science Association, 2022, <https://www.asilha.com/2020/11/02/hadits-soft-sebuah-aplikasi-praktis-pencari-hadits/>.

conversation can disturb others, reduce mindfulness, and even cause harm (such as choking). Eating calmly and consciously also reflects gratitude to Allah for the provision granted.

Another pamali that aligns with Islamic principles is the prohibition of damaging large trees. In some traditional beliefs, large trees are regarded as spiritually significant sometimes associated with unseen beings. Yet beyond that belief, the prohibition contains a strong ecological message. Islam teaches environmental stewardship as part of humankind's responsibility as khalifah on earth. Allah SWT says: *"And do not do damage to the earth after (Allah) has repaired it"* (QS. Al-A'raf: 56).¹⁷ This verse affirms the obligation to protect the balance and goodness Allah has established. The Prophet Shallallahu 'alaihi wasallam also said: *"If the apocalypse occurs while in the hands of one of you, there is a date seed, then if he is able not to stand before planting it, let him plant it"* (HR. Ahmad).¹⁸ The hadith underscores the importance of conservation efforts even in circumstances that seem to make them futile. Thus, the pamali against damaging large trees not only preserves local wisdom but also reinforces universal Islamic principles about protecting the environment as a trust from *Allah*.

Pamali that forbids a person from acting against their parents also closely corresponds with Islamic teachings. In Islam, devotion to parents (birrul walidain) is among the greatest obligations after obedience to *Allah*. *Allah* says: *"And We commanded man (to do good) to his two parents; His mother had conceived him in an increasingly weak state and weaned him in two years. Be grateful to Me and to your two parents, only to Me will you return"* (QS. Luqman: 14).¹⁹ This verse highlights parental sacrifice and frames gratitude to parents as part of gratitude to Allah. The Prophet Shallallahu 'alaihi wasallam further stated: *"The pleasure of Allah depends on the pleasure of the parents, and the wrath of Allah depends on the wrath of the parents"* (HR. Tirmidhi).²⁰ In this sense, the pamali against disobeying parents becomes a concrete cultural expression of Islamic ethics, strengthening family harmony while shaping a child's character to be respectful and responsible.

The integration of pamali values with Islamic teachings is not only relevant at the individual level but also in communal life. Pamali often operates as an informal educational tool that is easily understood by diverse social groups, including children. Its messages maintaining manners, protecting nature, and honoring parents form a foundation for harmonious living. Islam similarly promotes harmony as a key objective of implementing the Shari'a, as indicated by *Allah* statement: *"Indeed, the religion that is pleasing in the sight of Allah is only Islam"* (QS. Ali Imran:

¹⁷ Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia, *The Qur'an and Its Translation* (Jakarta, 2019).

¹⁸ Asilha, "Soft Hadith: A Practical Application for Hadith Seekers."

¹⁹ RI *The Qur'an and Its Translation*.

²⁰ Asilha, "Soft Hadith: A Practical Application for Hadith Seekers."

19).²¹ By recognizing this harmony, pamali can be preserved not merely as tradition, but as cultural capital that strengthens Islamic values in daily practice.²²

Furthermore, pamali does not function only as customary regulation; it can also remind humans of their spiritual responsibilities. Many pamali prohibitions relate to respect for nature, ancestors, or phenomena considered sacred. In Islam, reverence for Allah's creation is part of gratitude and submission to Him. Allah says: "And do they not pay attention to the kingdom of heaven and earth and everything that Allah has created" (Al-A'raf: 185).²³ This verse teaches reflection upon creation as a sign of recognizing Allah's power. In this way, pamali may encourage people to live with greater awareness of their relationship with God, fellow humans, and the environment.

Overall, the alignment between pamali and Islamic teachings builds a bridge between local tradition and religion, allowing both to complement each other. Through this integration, pamali becomes not only a means of cultural preservation but also a tool for strengthening moral character and responsibility in people's lives. When understood and applied in this way, pamali can remain relevant and contribute meaningfully to shaping a better and more blessed life.

Islamic Education Based on Local Culture

Local culture-based Islamic education refers to an instructional approach that integrates Islamic teachings with local wisdom to produce learning that is relevant, meaningful, and contextually grounded in students' lived experiences.²⁴ One form of local wisdom that can be incorporated is *pamali*, which embodies moral, ethical, and spiritual values. In this framework, *pamali* can function as a pedagogical resource that not only conveys Islamic norms but also supports students' character formation through culturally embedded guidance. As a medium of informal moral socialization, *pamali* has strong potential for instilling everyday ethical conduct. For instance, prohibitions against speaking rudely or behaving disrespectfully in certain places can be mobilized to nurture respect for others and for the surrounding environment.²⁵ From an Islamic perspective, this orientation resonates with the Qur'anic injunction: "And speak good words to man" (QS. Al-Baqarah: 83).²⁶ Through such integration, students not only learn appropriate conduct but also internalize Islamic values within daily social interactions.

²¹ RI *The Qur'an and Its Translation*.

²² Nurdin Qusyaeri and Fauzan Azhari, "Dialectics of Sundanese Culture and Islamic Values (Study of Da'wah Values in Pamali Culture in Sundanese Land)," *Syntax Idea* 1, no. 4 (2019): 64–85, <https://doi.org/https://doi.org/10.46799/syntax-idea.v1i4>.

²³ RI *The Qur'an and Its Translation*.

²⁴ Dini Annisha, "Integration of the Use of Local Wisdom in the Learning Process in the Concept of the Independent Learning Curriculum," *Basicedu Journal* 8, no. 3 (2024): 2108–15, <https://doi.org/10.31004/basicedu.v8i3.7706>.

²⁵ Octo Dendy Andriyanto et al., "Ethic values in modern javanese literature works: Identity and character education in the digital era," *Eurasian Journal of Applied Linguistics* 8, no. 3 (2022): 106–19, <https://doi.org/10.32601/ejal.803009>.

²⁶ RI *The Qur'an and Its Translation*.

Moreover, *pamali* can be utilized to cultivate responsibility and environmental awareness. The prohibition against damaging large trees, for example, may be interpreted as an ethical directive to protect nature. In Islam, environmental stewardship is integral to human responsibility as *khalifah* on earth. The Qur'an states: "And do not do any damage to the earth after it has been repaired" (QS. Al-A'raf: 56).²⁷ By linking this *pamali* to Islamic teachings, students are encouraged to recognize that conserving nature constitutes an expression of worship and gratitude to Allah for His blessings. In addition, *pamali* is also effective for reinforcing respect within the family. Prohibitions against disobeying parents, as conveyed in *pamali*, can be framed as part of *birrul walidain* the obligation to honor one's parents. The Qur'an affirms: "And We command man (to do good) to his two parents..." (QS. Luqman: 14). When students are guided to respect their parents through this culturally familiar framework, they develop a deeper understanding of gratitude and filial responsibility as core Islamic values.

Implementing *pamali* within local culture-based Islamic education also offers a practical advantage: it increases the accessibility and acceptability of learning for students. Because *pamali* is already embedded in community traditions, instructional content that draws on it tends to feel more relevant and immediately comprehensible. By integrating *pamali* into Islamic education, teachers can connect universal Islamic principles with students' everyday realities, thereby making learning more engaging and meaningful. This approach may also contribute to cultural continuity amid modernization, which often marginalizes or erodes traditional practices. Through educational integration, students are invited not only to understand Islamic teachings but also to appreciate and sustain a local culture that contains many constructive values. As a result, cultural preservation and Islamic character development can operate in synergy.

In practice, teachers may embed *pamali* values in Islamic learning through strategies such as guided discussion, role-playing, and case-based learning. For example, teachers can present particular *pamali* expressions and ask students to identify and analyze the Islamic values they represent. Through this process, students come to view *pamali* not merely as inherited tradition but as a meaningful cultural pathway for understanding Islamic ethical principles. Overall, local culture-based Islamic education through *pamali* represents an effective approach to character formation grounded in local wisdom. It enables students to learn ethical and moral values that are relevant to daily life while linking Islamic teachings with culturally meaningful traditions. Consequently, this model of education may foster individuals of noble character and cultivate a generation that values and preserves local culture within an Islamic ethical framework.

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Benefits and Challenges of Integration of Islamic Education Based on Local Culture

The approach of integrating Islamic education with local cultures, such as the use of *Pamali*, provides various significant benefits, especially in enriching Islamic learning methods.²⁸ One of the main benefits is the relevance of the local cultural context which makes Islamic education more acceptable to the community. The values of *Pamali* that have been known for generations are an effective means of conveying Islamic moral messages because they are closer to the reality of student's lives. For example, the prohibition of talking while eating is known in *Pamali* not only teaches good manners but also reflects Islamic manners in daily activities.

This approach bridges religious teachings with culture, creating harmony between the two without losing the essence of Islam. Another benefit is to strengthen local cultural identity in the community. By integrating Islamic values into local traditions such as *Pamali*, people are invited to not only understand religious teachings but also to appreciate and preserve their own culture. This can help maintain the existence of local culture in globalization which often dominates people's lives. In this context, Islamic education based on local culture creates a generation that has an Islamic character and is proud of their ancestral traditions. In addition, this integration also provides flexibility for teachers in delivering Islamic education materials. By connecting Islamic teachings with everyday experiences through traditions such as *Pamali*, teachers can create more engaging, interactive, and meaningful learning. Students can more easily understand Islamic values because they are taught in a context they are familiar with. As a result, Islamic education is not only a theory but also a practical application in daily life.²⁹

Although it has many benefits, the integration of Islamic education based on local culture also faces many challenges. One of the biggest challenges is the increasingly strong influence of modernization and outside culture in people's lives. Modernization often brings a pragmatic mindset that diminishes respect for local traditions such as *Pamali*.³⁰ As a result, the younger generation tends to consider *Pamali* as something archaic or irrelevant to their current lives, so the values contained in it are at risk of being forgotten. In addition, cultural globalization also introduces new values that sometimes contradict local culture and Islamic teachings. For example, habits that promote a fast-paced, individualistic lifestyle can erode the values of *Pamali* that emphasize togetherness, respect, and responsibility.

²⁸ Sadin Subekti and Masdar Hilmy, "Constructing Education in Sustaining Islamic Values Based on Local Culture Among the Fisherfolk Community," *Al-Hayat: Journal of Islamic Education* 8, no. 2 (2024): 711, <https://doi.org/10.35723/ajie.v8i2.575>.

²⁹ Muhamad Fazli, Muhammad Syafiq, and Chanifudin Chanifudin, "Combining Cultural Wisdom in Islamic Education Learning Strategies," *JPPi: Indonesian Journal of Educational Research* 1, no. 4 (2024): 194–204, <https://doi.org/https://doi.org/10.62017/jppi.v1i4.1480>.

³⁰ Ilmiwidiadari, "Modernization and Local Traditions: Preserving Heritage in the Midst of the Progress of the Times | kumparan.com," Kumparan.com, 2024, <https://kumparan.com/ilmiwidiadari/modernisasi-dan-tradisi-lokal-menjaga-warisan-di-tengah-kemajuan-zaman-241R1jOYMT>.

As foreign cultures become more dominant, local traditions such as *Pamali* lose their appeal, making it difficult to use as an effective learning medium. Another challenge is the lack of understanding of some people about the values of *Pamali* from an Islamic perspective. Many people see *Pamali* solely as a traditional belief without understanding the underlying moral or ethical values. In this context, Islamic teachers or educators face the difficult task of explaining the relevance of *Pamali* to Islamic teachings clearly and interestingly. This requires more effort in preparing learning materials that can connect local values with Islamic principles.

In addition, the lack of formal documentation on the values of *Pamali* from an Islamic perspective is also an obstacle. Most of the *Pamali* is delivered orally and is not well documented, making it difficult to make a consistent reference in education. Therefore, efforts are needed to document the values of *Pamali* and their relevance to Islamic teachings systematically so that they can be used as a guide in learning. The integration of Islamic education based on local culture has great potential to enrich learning with relevant contexts, increase students' understanding of Islamic teachings, and preserve local traditions.

However, its success requires efforts to overcome existing challenges, such as the influence of modernization, cultural globalization, and a lack of understanding of *Pamali* values. With the right approach, such as strengthening documentation, teacher training, and collaboration with local communities, Islamic education based on local culture can be an effective solution to build the character of an Islamic generation while appreciating their culture.

Conclusion

The integration of *Pamali* values in Islamic education shows great potential in enriching learning with relevant local contexts. *Pamali* values, such as manners when eating, environmental conservation, and respect for parents, are in line with Islamic teachings that emphasize noble morals and social responsibility. Through this integration, Islamic education becomes more contextual, builds the character of students based on local wisdom, and strengthens the cultural identity of the community. This approach is also a means of preserving local traditions in modernization and globalization. By using *Pamali* as a learning medium, the younger generation is not only taught Islamic values but also invited to love and preserve the cultural heritage of their ancestors. This creates harmony between local culture and religious teachings, making it a strategic tool in building Islamic individuals while respecting tradition.

However, the main challenge in this integration is the change in values due to modernization and the lack of formal documentation of the *Pamali*. The younger generation often considers *Pamali* irrelevant, so its values are at risk of being eroded. Creative and systematic efforts, such as documentation, story-based learning, and the use of digital media, are needed to ensure that the values of *Pamali* remain alive and relevant. Thus, Islamic education based on local culture that integrates *Pamali* not only educates, but also

shapes the character of the younger generation who have a noble character, responsibility, and love for local culture. This approach combines the advantages of tradition and religion, creating a more meaningful and contextual education for modern society.

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