

Understanding Local Tradition of *Pamali* Banjar and Integration of Islamic Education Values

Darul Qutni ¹, M. Noor Fuady ²

¹ UIN Antasari Banjarmasin, darultabassam@gmail.com

² UIN Antasari Banjarmasin, fuady@uin-antasari.ac.id

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ABSTRACT

Islam is an identity of Banjar people. In their daily life, Banjar people also know and believe in *pamali*. On the other hand, *pamali* is not allowed by Islamic religion. Is there any *pamali* in Islam? The objective of this study is to describe *pamali* originating from Islamic teachings such as the Qur'an and hadith. This research uses descriptive qualitative method. The results of this study prove that the Banjar *pamali* is partly derived from the Qur'an, and hadith, and the words of ulama. The *pamali* from the teachings of Islam is in the way of eating and drinking, sleeping, farming, In the five pillars of Islam and Islamic teachings, *pamali* is practiced and believed by people. The *pamali* taken from the Qur'an, hadith, and the words of ulama do not make people shirk

ABSTRAK

Islam merupakan identitas orang Banjar. Dalam kehidupan sehari-hari orang Banjar juga mengenal dan menggunakan *pamali* dalam kesehariannya. Di sisi lain, *pamali* dianggap sebagian masyarakat Banjar bertentangan dengan ajaran Islam. Adakah *pamali* itu yang sesuai dengan ajaran Islam. Penelitian ini bertujuan mendeskripsikan *pamali* yang bersumber dari ajaran Islam seperti Alquran dan hadis. Metode yang digunakan dalam penelitian ini adalah metode deskriptif kualitatif. Hasil penelitian ini membuktikan bahwa *pamali* Banjar sebagian bersumber dari Alquran, hadis, serta perkataan ulama. *Pamali* yang bersumber dari ajaran Islam tadi ada yang berbentuk adab makan dan minum, adab tidur, adab bertani, dan ajaran Islam dalam rukun Islam. Mengamalkan dan meyakini *pamali* yang bersumber dari Alquran, hadis, dan perkataan ulama ini sama dengan melaksanakan ajaran agama dan tidak membuat pelakunya menjadi syirik.

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INTRODUCTION

Pamali is a spoken language that contains prohibitions and taboos. According to some Banjar, *Pamali* is considered a myth, because its existence is believed to be a sacred belief passed down from generation to generation, and if violated, it will have bad consequences. Therefore, it is considered not to be violated. The Banjar tribe is an ethnic group living in South Kalimantan, with some living in Central Kalimantan and East Kalimantan. The Banjar people are divided into three groups based on their region: Banjar Pahuluan, Banjar Batang Banyu, and Banjar Kuala.

Value is an order that serves as a guide for individuals to consider and choose alternative decisions in certain social situations. Similarly, in '*Pamali*', each *Pamali* expression has its own value, such as '*Pamali* Baduduk di muka Lawang' which means you should not sit in front of the door.

This *Pamali* expression carries the character value of discipline. Discipline character value refers to behavior that shows orderly and obedient behavior towards various rules and regulations. Therefore, the *Pamali* expression above prohibits sitting in front of the door. This is because people who go in and out of the house will be blocked and feel unsafe.

As an oral tradition that grows and develops in the life of the Banjar people, the *Pamali* expression in Banjar language reflects the attitudes and views of the community. The *Pamali* expression in Banjar language that is commonly used by the Banjar people reflects two things in the expression of its meaning.

Firstly, the Banjar community upholds politeness and unity in conveying intentions. The prohibition is not expressed directly, but in another form of expression, namely the word *pamali*, which means taboo. The prohibition of the term "*pamali*" is intended so that the recipient of the message does not feel directed or patronized.

Second, the utilization of *Pamali* as a character education media, especially regarding religious character values, tolerance, discipline, and social welfare. Disclosure is easy to do in a few words, but it needs to have meaning. People tend to understand and remember shorter messages than longer ones. That way, the core of the message is easily realized as a form of conveying character values.

Therefore, through the study of cultural anthropology, facts are found related to cultural issues and the development and aspects of human culture in society, especially the expression of the Banjar people.

METHODS

This research is a descriptive qualitative research with a linguistic approach. Descriptive research has data variables in the form of speech or sentences. The use of some data in the form of numbers is only as a tool to facilitate data collection and analysis. Then, to determine the data, a purposeful sampling technique is applied, namely determining the data sample by considering certain criteria in accordance with the research objectives.

After that, the data was analyzed following the steps proposed by Miles and Huberman, namely (1) Data collection, (2) Data reduction, (3) Data display, and (4) Conclusion drawing. In the data collection step, the criteria for data collection were sorted, namely *pamali* sourced from the Koran, *pamali* sourced from hadith, and *pamali* sourced from the words of scholars, either directly or indirectly.

Directly here means that the *pamali* comes from the hadith, for example, and the reason for the *pamali* is also in the hadith. Indirectly means that the *pamali* comes from the hadith, for example, and the reason for the *pamali* is also in the hadith.

FINDINGS AND DISCUSSION

A. Definition of *Pamali* Expression

According to the Big Indonesian Dictionary (KBBI), *pamali* or *pemali* itself means taboos or prohibitions based on hereditary customs and habits, usually always associated with myths and will bring disaster to the person who does it. Another definition states that the term *pamali* comes from the Sundanese language, has the same meaning as the words *pantrang* and *cadu* (equivalent in meaning to the word abstinence or taboo), which means abstinence or prohibition about an action performed daily which if the abstinence is carried out, it is considered to bring bad luck and is usually related to health, safety, mate, sustenance, offspring, and so on. For example it is said; *Ulah diuk na lawang panto, pamali!* *Bakal hese meunang jodo* means Don't sit in the doorway, *pamali!* It will be difficult to find a mate.

In the Banjar Language Dictionary, *pamali* means to sin by doing something that is forbidden. According to Djebbar Hapip, *pamali* means taboo or taboo, for example; *pamali mambanam acan basanjaan* (taboo to burn shrimp paste at dusk). Pregnant people, menstruating girls, people who are traveling, people who are working in the forest or certain places, have a number of *pamali* that should not be violated.

Thus it can be concluded that *pamali* means expressions that contain some kind of prohibition or taboo to do, both in the context of behavior, actions, attitudes, traits, and words based on the norms that apply in society or religious teachings.

B. Expression of *pamali* in banjar society

The data collected from the research results of Yuli, et al. which have sources from Islam are 10 *pamali*, namely:

- 1) *Urang batianan pamali makan sambil badiri, pas baranak bisa tabahera* (Pregnant women should not eat while standing, later when giving birth will poop)
- 2) *Pamali makan badiri, bangkak batis* (Do not eat while standing, later the legs will be swollen)
- 3) *Pamali banyu mata gugur ka awak urang mati, kaina urang matiinya bisa kasakitan* (Tears should not fall on the body of a dead body because it will cause pain.)
- 4) *Pamali guring batiharap orawa batiharung, kaina ditinggalakan mati kuwitan*
(Do not sleep on your stomach, because it can cause your parents to die)
- 5) *Pamali manatak kuku atawa rambut hari Salasa wan hari Sabtu, bisa handap umur*
(Do not cut your nails or hair on Tuesdays and Saturdays, it will shorten your life)
- 6) *Pamali duduk bajajuntay di watun lawang, bisa ditinjak mintuha*
(Do not sit in front of the door, you will be kicked by your in-laws)
- 7) *Pamali guring imbah Asar, kaina pas tuha bisax gagilaan*
(Do not sleep after Asr, as it will cause mental illness when old)
- 8) *Pamali guring waktu sanja, kaina garing banget* (Never sleep at dusk, it will cause mental illness when you are old) (Do not sleep at dusk, you will get very sick)
- 9) *Pamali maaandak patung dalam rumah, malaikat rahmat kada mau masuk.*
(Do not put a statue in the house, it is believed that the angel of mercy will not enter the house)
- 10) *Pamali makan baras nang pamulaan di katam, batakok*
(Do not eat rice that has just been threshed, you will get goiter)

C. Islamic Religious Education Values in *pamali* expressions

In this data analysis, we will describe *pamali* and its source from Islam.

- 1) *Urang batianan pamali makan sambil badiri, pas baranak bisa tabahera*
(Pregnant women should not eat while standing, later when giving birth will poop)
- 2) *Pamali eat badiri, bangkak batis*
(Do not eat while standing, later the legs will be swollen)

Both of these *pamali* mean not to eat food while standing. The prohibition of eating while standing is addressed to all people, both those who are pregnant and those who are not with different consequences. This *pamali* actually contains a lesson in manners and morals. Food is a sustenance from Allah that must be thanked. Eating has its own manners in Islam, such as saying bismillah, praying, and eating only the closest food, and is done in a sitting position, not eating while standing. This is what distinguishes humans from animals. Eating while standing is not appropriate for someone who has good manners in Islam, especially when done by a pregnant woman.

In addition, to make the *pamali* listeners obey what is forbidden, it is threatened that if they violate it, the perpetrator's legs will be swollen and for pregnant people when giving birth, feces will come out of their rectum. From this, it is hoped that people can maintain ethics when eating, as well as when doing other activities. In Islam, the prohibition of eating while standing is in accordance with the hadith narrated by Anas r.a. from the Messenger of Allah, "The Prophet forbade drinking while standing". Qatadah said we asked Anas, "What about eating while standing?" Anas replied, "Eating while standing is more evil and worse." (H.R.Muslim) (An-Nawawi, 1992, p. 221).

This Hadith indicates the prohibition of drinking while standing. A companion asked what about eating while standing. Anas bin Malik, who narrated this hadith, replied that eating while standing is worse and worse. This indicates that the Hadith prohibiting drinking while standing also prohibits eating while standing. Because the activity of eating exceeds the activity of drinking.

3) *Pamali minum sambil berdiri, jadi kamih*

(Do not drink while standing, the water you drink will immediately become urine)

This *pamali* states the prohibition of drinking while standing, this is believed to cause the water drunk directly into urine. Usually this *pamali* is addressed to children who like to drink while standing up after playing. This *pamali* contains a meaning that emphasizes the ethics of eating and drinking. Either eating or drinking should be done in a sitting position. If done in a standing position, it will look disrespectful. The prohibition of drinking while standing is in accordance with the hadith narrated from Anas r.a. from the Prophet SAW "The Prophet forbade someone to drink while standing" (H.R. Muslim) (An-Nawawi, 1992, p. 221).

4) *Pamali banyu mata gugur ka awak urang mati, kaina urang matiinya bisa kasakitan*

(Tears should not fall on the corpse's body because it will cause the corpse to be in pain)

This *pamali* states the prohibition of excessive crying to mourn a dead body until the tears fall on the body. Tears falling on the corpse's body will cause the corpse pain. Sadness over death is natural. However, it is not right to shed it with excessive weeping. This *pamali* contains a meaning that is in accordance with the teachings of Islam which demands that every believer should not cry excessively if left behind by the death of a loved one.

This *pamali* is in accordance with the hadith narrated by Bukhari and Muslim. "Umar bin Khattab r.a. said the Messenger of Allah (SAW), "The corpse (of a deceased person) will be punished in his grave according to the excessive weeping he received" (An-Nawawi, 1992: 421).

This Hadīth is consistent with the meaning of the *pamali*, which is the prohibition of excessive weeping. In the *pamali*, it is said that if the *pamali* is violated, the deceased will be in pain. Likewise, the above Hadīth states that the deceased will be punished in the grave if the family members of the deceased lament excessively. The punishment in the grave is a punishment that will bring pain to the deceased. Thus, the *pamali* and the hadith have the same meaning although the wording is different.

- 5) *Pamali guring batiharap atawa batiharung, kaina ditinggalakan mati kuwitan*
(Do not sleep on your stomach, because it can cause your parents to die)

Generally, this *pamali* is addressed to children. The speaker of the *pamali* believes that if someone sleeps on their stomach, their parents will die quickly. This *pamali* is indeed unacceptable. *Pamali* means that if you do activities on the ground, it will make it difficult for you to breathe. According to Ibn al-Jauzi in al-Asqalani (1997, p. 133) the recommended sleep is on the right side. Even sleeping on the right side is recommended by doctors because it is good for the health of the body.

The prohibition of sleeping on the stomach is in accordance with what the Prophet did. In Riyadhus Solihin there are traditions that explain how the Prophet slept. The Prophet always slept on his right side and his hand was under his right cheek. Narrated by Abu Daud. Hadith from Yaisyi bin Thikhfah al Gifari r.a. his father said: "I was sleeping on my stomach when suddenly a man moved me with his foot and said: "Lying like this is displeasing to Allah". My father said, "Then I turned around and found out that it was the Messenger of Allah SAW" (An-Nawawi, 1992, p. 231). This Hadith explains the prohibition of sleeping on the stomach because it is disliked by Allah. Everything that Allah dislikes will certainly bring harm, both in the world and in the hereafter.

- 6) *Pamali manatak kuku atawa rambut hari Salasa wan hari Sabtu, bisa handap umur.*
(Do not cut your nails or hair on Tuesdays and Saturdays, you will live a short life)

This *pamali* states the prohibition of cutting nails or hair on Tuesdays and Saturdays, because if done it is believed that the perpetrator will live a short life. Logically, there is no connection between cutting nails or hair and a short life. The matter of age is Allah's business. It's just that in Islam it is recommended to cut nails or hair on Thursday or Friday. The strong suggestion of this *pamali* strongly influences the Banjar community to believe in it. Many Banjar still do not want to cut their hair or cut their nails on Tuesdays and Saturdays for fear of violating this *pamali*.

The prohibition of cutting nails on Tuesdays and Saturdays is also found in Islamic teachings. al-Baijuri (tt: 230) in his book Hasyiah Ibrahim al-Baijuri ala Syarah al- Alamah Ibn Qasim al-Qaza ala Matan ash-Shaykh Abi Syajam explains that cutting nails on Tuesdays will cause destruction and cutting nails on Saturdays will cause the person who does it to be exposed to various diseases (sickness). Based on this, it can be concluded that if a person cuts his nails on Tuesdays and

Saturdays, he is shortening his life by being exposed to various diseases and getting destruction.

7) *Pamali duduk bajajuntay di watun lawang, bisa ditinjak mintuha.*

(Do not sit in front of the door, you will be kicked by your in-laws)

This *pamali* states that one should not sit casually in front of the entrance door or one will be kicked by the in-laws. Logically, this can be accepted, in the sense that the road near the door is a place where residents of the house pass to enter or leave the house. Therefore, it is not surprising that if someone sits in front of the door, it will interfere with the passage of people going in or out. The people who speak this *pamali* want their community to obey their rules through a series of sentences associated with household life activities. This *pamali* is also found in Islamic teachings. Az-Zarmuzi (tt: 44) in *Ta'lim Al-Muta'alim* explains that people are forbidden to sit and stand in front of the door because it will cause poverty.

The *pamali* above and what Az-Zarmuzi explains in the book *Ta'lim Al-Muta'alim* look different, but if further elaborated it can be concluded that, people who like to sit at the door are lazy, because their work is just sitting at the door, not trying to find sustenance. A lazy person will certainly not be liked by the in-laws. Likewise, laziness will cause someone to fall into poverty.

8) *Pamali guring imbah Asar, kaina pas tuha bisa gagilaan.*

(Do not sleep after Asr, as it will cause mental illness when old)

9) *Pamali guring waktu sanja, kaina garing banget.*

(Never sleep at dusk, you'll get sick)

This *pamali* means the prohibition to sleep after dawn and dusk, because doing so will cause insanity. The time after dawn and the time of twilight are two names with one meaning. After asr is the time of twilight. The time after 'asr is the time to clean up after a full day's work. It is a time to prepare for the maghrib and isha prayers. The sleep referred to here is habitual sleep. Not falling asleep because of fatigue. If sleeping after 'asr becomes a habit, it will cause the person to become insane.

In Islam, the time after 'Asr is the time when it is forbidden to pray after performing the 'Asr prayer. The same applies to sleeping. In the manuscript of the book of the Dignity of Seven (tt. 41-42) and manuscript BB 002 (tt:12) it is mentioned that the Prophet (peace be upon him) said, "There are seven kinds of sleep, namely: First, the sleep of forgetfulness; Second, the sleep of the wretched; Third, the sleep of the cursed; Fourth, the sleep of the tortured; Fifth, the sleep of rest; Sixth, the sleep of loss; Seventh, the sleep of the permissible. The sleep of forgetfulness is the sleep of remembrance, the sleep of the wretched is the sleep after the 'asr prayer, the sleep of the cursed is the sleep during the dawn prayer, the sleep of the tortured is the sleep after the fajr prayer, the sleep of rest is the sleep during the qailulah (before the noon prayer), the sleep of the permitted is the sleep after the 'isha prayer. Allah knows better.

From this Hadith, it can be concluded that the Prophet forbade sleeping after the 'asr prayer, sleeping at dawn, sleeping after dawn and sleeping during dhikr. Sleeping after the afternoon prayer will cause harm, sleeping at dawn will cause curse, sleeping after dawn will cause the person to be punished, because they have not performed the morning prayer, and sleeping during dhikr is the sleep of people who forget and neglect Allah. In addition, this *pamali* also indirectly instructs people to perform the maghrib prayer on time. If someone sleeps at dusk after sunset, it is feared that they will not pray maghrib on time.

10) *Pamali maaandak patung dalam rumah, malaikat rahmat kada mau masuk*

(Do not put a statue in the house, it is believed that the angel of mercy will not enter the house)

This *pamali* states the prohibition of putting statues in the house, this is believed to cause the angels of mercy to not want to enter the house. Statues are idols made of earth or iron or ceramics. The existence of a statue in the house is believed by the religious Banjar community to make the angel of mercy will not enter the house. This *pamali* is in accordance with Islamic teachings in the hadith narrated by Abi Talhah. The Messenger of Allah once said from Abi Talhah r.a. that the Messenger of Allah once said, "Angels will not enter a house that has dogs and statues (H.R.Bukhari Muslim). This Hadith explains that angels will not enter a house where there are dogs and statues. The presence of dogs and statues in the house prevents the angels from coming into the house (An-Nawawi, 1992: 415).

From all the *pamali* described above, it can be concluded that there are *pamali* sourced from the Koran, hadith, and the words of scholars, either directly or indirectly. The *pamali* derived from Islamic teachings are mainly related to manners and procedures of life. Therefore, believing in these *pamali* from Islamic teachings is the same as believing in Islam and implementing them in daily life is the same as implementing Islamic teachings.

CONCLUSION

The *pamali* that the Banjar community believes in and owns are partly sourced from the Koran, hadith, and the words of scholars written in the Muslim handbook. Therefore, practicing and believing in these *pamali* derived from the Quran, hadith, and the words of scholars does not cause the practitioner to become shirk. *Pamali* derived from the Qur'an, hadith, and the words of scholars are in the form of

prohibitions on eating and drinking while standing, sleeping in the afternoon, sleeping while lying down, wailing, eating the first harvest, putting statues in the house, and sitting in front of the door. Some of these prohibitions are related to manners, such as eating and sleeping; some are related to the pillars of Islam, such as zakat and prayer; and some are related to manners towards the dead.

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