



## Exploring the Tradition of '*Pamantang*': Prohibitions and Beliefs Surrounding Pre-Marriage Practices in the Banjar Society

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### Abstract

In the Banjar society, prohibitions or restrictions are referred to as "*pamantang*," encompassing beliefs rooted in religion, culture, and local customs. In the present era, a significant number of Banjar people still believe that adverse events may occur if these prohibitions are not adhered to. One such restriction is refraining from leaving the house before the marriage ceremony (akad nikah) takes place, as it is believed to have negative consequences if not followed, potentially leading to misfortune (bala). Using a qualitative method and analyzed with a sociological and phenomenological approach, the tradition of refraining from leaving the house for prospective brides and grooms in the Banjar community can be explored. In Banjar society, these prohibitions are deeply intertwined with religious beliefs, cultural norms, and local traditions. Qualitative analysis, employing sociological and phenomenological lenses, aims to delve into the subjective experiences and meanings attached to these traditions. It is noteworthy that in the Banjar community, these prohibitions, also known as "*pamantang*," continue to be practiced and believed in until today, with the aim of future well-being. Importantly, these practices are not in conflict with Islamic values. In-depth qualitative analysis, involving active participation in the community and open dialogue with its members, will be instrumental in comprehending the complexity and persistence of these traditions in contemporary times.

Keywords: Tradition, Taboo, Future Bride And Groom

### Abstrak

Dalam masyarakat Banjar, larangan atau pembatasan dikenal sebagai "*pamantang*," mencakup keyakinan yang berakar dalam agama, budaya, dan adat istiadat lokal. Pada era saat ini, sebagian besar masyarakat Banjar masih meyakini bahwa peristiwa buruk dapat terjadi jika larangan ini tidak diikuti. Salah satu larangan tersebut adalah untuk tidak meninggalkan rumah sebelum upacara pernikahan (akad nikah) berlangsung, karena diyakini dapat menyebabkan konsekuensi negatif dan potensi ketidakberuntungan (bala) jika tidak diikuti. Dengan menggunakan metode kualitatif dan dianalisis dengan pendekatan sosiologis dan fenomenologis, tradisi ini dapat dijelajahi lebih lanjut di komunitas Banjar. Dalam masyarakat Banjar, larangan ini erat terkait dengan keyakinan agama, norma budaya, dan tradisi lokal. Analisis kualitatif dengan lensa sosiologis dan fenomenologis bertujuan untuk menyelami pengalaman subjektif dan makna yang melekat pada tradisi ini. Perlu dicatat bahwa di komunitas Banjar, larangan ini, yang dikenal sebagai "*pamantang*," terus diamalkan dan diyakini hingga saat ini, dengan tujuan kesejahteraan di masa depan. Penting untuk dicatat

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bahwa praktik-praktik ini tidak bertentangan dengan nilai-nilai Islam. Analisis kualitatif mendalam, melibatkan partisipasi aktif dalam komunitas dan dialog terbuka dengan anggotanya, akan menjadi kunci untuk memahami kompleksitas dan ketahanan tradisi ini dalam konteks zaman kontemporer.

Kata Kunci: Tradisi, Larangan, Calon Pengantin

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## INTRODUCTION

In the Banjar society, cultural norms and religious beliefs play a significant role in shaping the lives of individuals. One intriguing aspect of this cultural tapestry is the presence of prohibitions or restrictions known as "*pamantang*." These restrictions encompass a range of behaviors and practices rooted in local customs, deeply intertwined with religious values and societal norms.<sup>1</sup>

Of particular interest is the prohibition associated with refraining from leaving the house before the marriage ceremony (*akad nikah*) takes place. This practice is embedded in the Banjar community, where a substantial number of individuals firmly believe that adhering to such prohibitions is crucial to averting adverse consequences. The fear of potential misfortune (*bala*) serves as a motivating factor for compliance with these traditions.<sup>2</sup>

Despite the modernization and evolving societal dynamics, these prohibitions persist among the Banjar people, maintaining their relevance in contemporary times. The persistence of such cultural practices raises questions about the underlying motivations, societal implications, and the intersection of these traditions with Islamic values.

The Banjar society, nestled in the rich tapestry of Indonesian culture, is marked by a unique set of prohibitions known as "*pamantang*." These restrictions, deeply rooted in religion, culture, and local customs, serve as intriguing markers of social identity and belief systems. One such prohibition that captures attention is the practice

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<sup>1</sup> Khairanor, Anwar Hafidzi, dan M. Hanafiah, "Eksistensi Variasi Akad Kerjasama Penggarapan Sawah Di Kabupaten Hulu Sungai Tengah," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 1, no. 4 (15 Desember 2023): 813-21; Akhmad Faisal, Nurdin, dan Anwar Hafidzi, "Analisis Hukum Islam Terhadap Batimung Dalam Pernikahan Adat Banjar," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 1, no. 4 (15 Desember 2023): 768-80.

<sup>2</sup> Ma'sum Anshori dan Teten Jalaludin Hayat, "Islamic Universality for Global Goodness: Integration of Fiqh and Sufism," *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 22, no. 1 (11 Juli 2023): 87-105, <https://doi.org/10.18592/al-banjari.v22i1.7846>.

of refraining from leaving the house before the marriage ceremony (akad nikah). Despite the shifting sands of time and the winds of modernization, this tradition persists, ingrained in the collective consciousness of the Banjar people. This essay aims to delve into the theoretical underpinnings of this cultural phenomenon, employing sociological and phenomenological perspectives to unravel its complexities.<sup>3</sup>

In the intricate tapestry of Banjar society, the prohibitions encapsulated by "*pamantang*" serve as cultural markers that bridge the past with the present. Through the amalgamation of sociological, phenomenological, and anthropological theories, we embark on a journey to unravel the rich layers of tradition and belief. The persistence of these prohibitions in contemporary times invites us to appreciate the resilience of cultural practices in the face of societal transformations, providing valuable insights into the dynamic interplay between tradition, religion, and the evolving Banjar identity.

The sociological approach offers a lens through which we can examine the interconnectedness of these prohibitions with the broader social fabric. Drawing from the theories of sociology of religion, we can explore how "*pamantang*" becomes woven into the social structure, influencing collective behaviors and maintaining a sense of communal identity. The rituals associated with the prohibitions, viewed through this lens, provide insight into the intricate web of social norms and the function of religion in Banjar society.<sup>4</sup>

Today, many Banjar communities still believe in *pamantan* (*pantangan*), the prohibition of an action that is considered important to be carried out by the bride and groom before the marriage contract takes place. The implementation of this *pamantang* varies in time from 3 days, 7 days, to 2 weeks in its implementation. The purpose of this is to avoid danger such as bad slander before the marriage contract is carried out.

In the previous banjar community, they thought that if they did not do this *pamantang*, it could cause bad things (calamities) for the bride and groom, they thought that it was bad and looked bad at the bride and groom and thought bad things, because they did not do it. The purpose of holding this *pamantang* is to avoid

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<sup>3</sup> Anwar Hafidzi dan Rina Septiani, "Legal Protection of Women Forced to Married In Islamic Law and Human Rights Perspective," *Madania: Jurnal Ilmu-Ilmu Keislaman* 10, no. 1 (2020): 18–28.

<sup>4</sup> Muhammad Fadhil, Muhammad Fajri, dan Anwar Hafidzi, "Comparative Analysis of the Transfer of Wali Aqrab to Wali Ab'ad According to Kitabun Nikah with the Opinion of Imam Malik," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 1, no. 3 (10 Oktober 2023): 181–97; Bunga Lestari dkk., "Islamic Law Guidelines Regarding The Banjar People's Belief In Using Turmeric And Whiting To Cure 'Kepidaraan,'" *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 1, no. 2 (10 Juni 2023): 85–91.

danger, such as maintaining the boundaries between the prospective man and woman to avoid bad slander before the marriage contract is held.

Nowadays, only some of the Banjar community may still practise this *pamantang*, and it may no longer be practised. Is the application of *pamantang* still widely practiced in order to maintain the good for the bride-to-be. The Banjar community assumes that this is for the good of the bride and groom, both male and female.

Wilda Asofa, 2019. Thesis "Analysis of Islamic Law on the Tradition of Prohibition of leaving the house for brides-to-be in Sumberkepuh Village, Tanjunganom District, Nganjuk Regency." That pingitan is carried out by the bride-to-be before the wedding day takes place and does not conflict with shara' the customs of the local community which does not eliminate the benefit for those who carry out this custom. The belief of the local community is still quite strong that if they do not carry out the tradition, they will have bad luck.

This happens by the provisions of Allah SWT. not from the impact of actions from reluctant to carry out this tradition. The bride-to-be is not allowed to leave the house or meet the groom-to-be according to the predetermined time, which is before the marriage ceremony. For the time interval usually varies, some carry out for 2 months, 1 month and 2 weeks, and in later developments only three days are enough.<sup>5</sup>

Fauzi Nabawi Tri Hatmaja, 2019. Thesis "The pre-marital tradition of pingitan for Javanese brides in the perspective of Islamic law, a case study in Acetan Village, Cepur District, Kleten Regency." That there are several communities that still apply this pingitan, some of the previous communities still hold on to this tradition because it is a sacred marriage procession and provides good benefits. And the other part of the community considers it irrelevant to be applied in modern times.

Jumriana, Year 2023. Journal of IAIN Kendari "The Philosophical Value of the pingitan tradition in Javanese tribes from the perspective of Islamic law" That in this community carrying out pingitan is a tradition to respect ancestral culture and has a belief that if it does not carry out it will get disaster. This pingitan time ranges from 1-2 weeks. The pingitan tradition consists of two positives, namely, giving time to reflect, avoiding the temptation of the devil, avoiding quarrels, avoiding failure in marriage plans. While negatively, namely, the obstruction of an activity that will be

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<sup>5</sup> Diana Rahmi dkk., "Review Of Islamic Law Regarding Placing Piduduk During Walimah Events Due To Hereditary Traditions In The Banjar Community," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 1, no. 2 (10 Juni 2023): 93-101.

carried out as well as in office work and others, feeling bored when doing the pingitan tradition.

This study aims to delve into the tradition of refraining from leaving the house for prospective brides and grooms in the Banjar community. By employing a qualitative approach with sociological and phenomenological lenses, we seek to explore the subjective experiences and meanings attached to these prohibitions. Understanding the intricacies of these cultural practices is essential not only for preserving cultural heritage but also for gaining insights into the complex interplay between tradition, religion, and contemporary life in the Banjar society.

## METHODS

This research employs a qualitative approach, utilizing both sociology and phenomenology to analyze the tradition of brides-to-be refraining from leaving their houses in the Banjar society. The selection of this approach is motivated by the intention to delve into the social meanings and subjective experiences intricately linked to this cultural tradition. A qualitative descriptive approach was chosen to provide a comprehensive and detailed exploration of the phenomenon under investigation. This method enables a nuanced understanding of the various aspects associated with the practice, offering insights into the cultural, social, and individual dimensions of the tradition.<sup>6</sup>

Open-ended interviews were conducted with a carefully selected sample of 3 informants, chosen strategically to ensure a diverse representation of perspectives within the Banjar community. The rationale behind selecting a limited yet diverse pool of informants is to capture a broad spectrum of viewpoints and interpretations regarding the tradition. These interviews were designed to encourage informants to freely express their experiences, beliefs, and perceptions related to the abstinence tradition.

The collected data from the interviews were subjected to thematic analysis. This involved identifying recurring themes, patterns, and variations in the informants' responses. Through this analytical process, we aimed to extract the shared meanings and diverse perspectives surrounding the tradition of abstinence, contributing to a richer understanding of its cultural and social significance.

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<sup>6</sup> I. Made Laut Mertha Jaya, *Metode Penelitian Kuantitatif dan Kualitatif: Teori, Penerapan, dan Riset Nyata* (Anak Hebat Indonesia, 2020).

The primary objective of this research is to uncover the complexities associated with the tradition of brides-to-be refraining from leaving their houses in Banjar society. By employing qualitative methods, we aspire to contribute to a deeper understanding of the values, norms, and social significance embedded in this tradition. The findings of this research are anticipated to shed light on the cultural richness of the Banjar community, fostering greater appreciation for the intricacies of their traditions and enhancing cross-cultural understanding.

## RESULTS AND DISCUSSION

### History of Larangan (*Pamantang*):

*Pamantang*, as a prohibition applied to the bride and groom before and on the day of the marriage ceremony, holds historical significance in the Banjar community. Factors such as not allowing the couple to see each other, travel far, ride alone, eat carelessly, and engage in potentially risky activities contribute to the belief that adhering to these prohibitions maintains goodness, honor, and safety. The implementation of *pamantang* is deeply rooted in the Banjar community and passed down through generations, aligning with the Islamic values of maintaining purity and cleanliness.

*Pamantang* (prohibition) is something that should not be done or done. This *pamantan* (prohibition) is applied to the bride and groom before the marriage ceremony and on the day of the ceremony. The appearance of this *pamantang* can be several factors, namely:<sup>7</sup>

1. It is forbidden for the bride and groom to see each other.
2. Prohibited from traveling far away
3. No riding alone
4. Can't eat carelessly, to maintain goodness in the body
5. Must not engage in activities that jeopardize safety

The banjar community believes that doing this action will not harm the bride-to-be and it is beneficial to maintain an image in a community environment that is very concerned about this matter because it may be a factor of implementation that is carried out from generation to generation among the banjar community.

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<sup>7</sup> Rahmi dkk., "Review Of Islamic Law Regarding Placing Piduduk During Walimah Events Due To Hereditary Traditions In The Banjar Community"; Rahmi dkk.

This is in accordance with the following proposition:

Q.S. Al-Ahzab:33

اللَّهُ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ وَفَرْنَ فِي بُيُوتِكُنَّ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Meaning: And remain in your houses, and do not adorn yourselves and behave like the former Jahiliyyah, and establish prayer, pay the alms, and obey Allah and His Messenger. Verily, Allah intends to remove sin from you, O ahl al-bayt, and to cleanse you as cleanly as possible.

The verse above means that you should stay in your homes and not leave them unless you have a need. That unless the bride and groom are forced to leave the house close to the day of the marriage contract, this *pamantang* does not restrict the movement of those who do it, but is a good thing for those who do it.

### Examination of the Banjar Community's Tradition

Something that is often practiced and attached to the community, or from a habit that is often done is a tradition. Pamantan (pantangan) is a prohibition not to carry out and avoid it. *pamantang* proverbs are often used by the Banjar community considering this important so as not to get a misfortune.<sup>8</sup>

The Banjar community considers that if they leave this *pamantang*, something bad will happen. The efforts of the ancients to maintain the goodness, honor, and protection of the bride and groom. It is not merely to complicate activities because it confines the bride and groom to work outside the home.

The following is the opinion of the informant (grandmother, implementing), that: *calon nang handak kawin ni baiknya bedian diri dirumah haja, sekira kadada bala musibah nang kada dihandaki tejadi. Urang bahari ni lilip meanu adat menghormati orang tadahu.*

It means that candidates who want to get married should limit themselves to the house only, in order to avoid potential disasters or unwanted calamities. This is done as a form of respect for existing traditions and social norms. People around will also respect the decision not to leave the house in preparation for the wedding.

The second informant (bride-to-be), that:

*padahal aku merasa dibatasi kuitan pang kada kawa bejalanan pas parak hari tiga aku disuruh kuitan dirumah ja. Kada bulih bekwanan kecuali ada yang mengawani aku*

<sup>8</sup> M. Hanafiah, Nadiyah, dan Lutfi Lutfi, "Reduction of Religion: Attitude and Religious Behavior of Indonesian College Students," *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 22, no. 2 (2023): 197–208, <https://doi.org/10.18592/albanjari.v22i2.12345>.

*bejalan itu pun dua abah ku aja bejalan lawan yang lain kada dibulih jua.*

That is, even though I was forbidden to go out unless it was urgent. On the third day, I was asked to stay at home. I was not allowed to walk alone, unless I was with my father.

The third informant (ordinary citizen) that:

*aku sabanarnya kada yakin dua pamantang ngini, Cuma nini nya menyuruh anak ku samalam begana dirumah haja lawan kada batamu lawan calon nya semingguan pas parak hari inya kawin, kada kurusuh begawian begana haja pang dirumah lawan kurusuh puasa putih jua sekira jar urang banjar bawanas pas bacaraan.*

I was actually unsure about these two restrictions. However, my mother-in-law told my son to just stay at home overnight and not see his bride-to-be for a week leading up to the wedding day. There was no problem as long as they stayed at home and did not violate the white fast prohibition.

What is interesting about this theme is that there are still quite a number of people who carry out and perform pamantan with the aim of respecting the opinions of previous people through their descendants. Another interesting thing is that the community does not consider it bad, because calamities can occur anywhere, by trying to obey it, there is no loss in carrying it out.

The solution that the author can put forward is that the benefits of doing this custom do not become bad in the future where we do this to protect ourselves from danger not merely to believe in the supernatural, but a thousand ways of Satan's temptation to prevent marriage by disturbing humans. And obeying the orders of our parents or predecessors has a positive side to protect us from evil and we must respect our parents. In order to become a human being who does not harm himself and others.

The Banjar community's tradition of brides-to-be refraining from going out of the house is deeply embedded and regarded as a crucial practice to avoid misfortune. The belief that leaving the *pamantang* may lead to negative consequences reflects the community's commitment to upholding social norms and safeguarding the well-being of the individuals involved. The interviewed informants, representing different perspectives within the community, consistently emphasized the importance of this tradition in maintaining respect, goodness, and protection.

The community's adherence to *pamantang* reveals a collective consciousness rooted in respect for tradition and social norms. The Banjar people's understanding of



the tradition as a form of protection from potential calamities demonstrates the dynamic interplay between cultural practices and a sense of security. The alignment of these prohibitions with the Islamic verse reinforces the community's commitment to integrating cultural traditions harmoniously with religious values.

The individual perspectives provided by the informants offer valuable insights into the practical aspects of implementing *pamantang*. While some express feelings of restriction, the consensus remains that these restrictions are temporary and are accepted for the greater good. The emphasis on respecting the opinions of ancestors and maintaining family traditions underscores the cultural richness and continuity within the Banjar community.

### **Definition of Tradition and Prohibition: Cultural Sanctity and Well-being**

The exploration of the Banjar community's practice of *pamantang* is enriched through an analysis of the definitions of tradition and prohibition. Traditionally understood as a long-standing habit, tradition is revealed as a dynamic social phenomenon deeply entrenched in shared values, cultural identity, and religious beliefs. This highlights the Banjar community's collective consciousness, emphasizing the significance they place on the preservation of established ways of life. The continuous transmission of traditions through generations suggests a commitment to cultural continuity and underscores the community's identity formation.<sup>9</sup>

The concept of prohibition, exemplified in *pamantang*, introduces a layer of sacredness and cultural sanctity to specific activities. It is not merely a set of rules but a symbolic representation of practices that demand reverence and strict adherence. The focus on restricting certain actions for brides-to-be underscores the Banjar community's commitment to safeguarding the well-being and purity of individuals undergoing a significant life transition. This prohibition becomes a mechanism through which the community upholds its values and ensures the sanctity of pivotal life events.

The collective judgment associated with tradition serves as a powerful social force within the Banjar community. This collective judgment, rooted in shared values

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<sup>9</sup> Zein Firdaus dan Jalaluddin, "Strategies For Maintaining Family Harmony From The Perspective Of The Ustaz Of The Darul Hijrah Islamic Boarding School, Cindai Alus Martapura," *Interdisciplinary Explorations in Research Journal* 2, no. 1 (13 Januari 2024): 56–65.

and beliefs, establishes a communal consensus that these established ways are not only the best but also the right path to follow. The strength of this collective judgment becomes evident in the adherence to cultural practices like *pamantang*, where individual preferences are subordinated to the broader cultural norms. This shared understanding fosters unity within the community, reinforcing the importance of upholding and passing down cultural traditions for the greater good.

In essence, the analysis highlights the intricate interplay between tradition, prohibition, and collective judgment within the Banjar community. The cultural significance of *pamantang* is not merely a set of rules but a reflection of shared values, symbolizing the community's commitment to cultural preservation, well-being, and unity. The Banjar people's adherence to these practices demonstrates a holistic approach to cultural continuity, where traditions are not only observed but actively embraced as integral components of their social fabric.

The Banjar community's commitment to the practice of *pamantang* underscores a broader theme of cultural continuity and unity. The ongoing adherence to this tradition, passed down through generations, speaks to the community's resilience in preserving its cultural identity. The collective consciousness that values continuity reflects a shared commitment to safeguarding the unique heritage of the Banjar people.<sup>10</sup>

*Pamantang*, as a cultural mechanism, serves as a unifying force within the community. The prohibition's symbolic significance and the collective judgment associated with it create a sense of shared purpose and understanding. This unity extends beyond individual preferences, fostering a community-wide consensus that transcends the bounds of personal choices. Through *pamantang*, the Banjar society not only maintains cultural practices but also reinforces a sense of belonging and togetherness among its members.

The cultural sanctity embedded in *pamantang* goes beyond being a set of rules; it becomes a sacred pact aimed at ensuring the well-being and purity of individuals. The prohibition acts as a protective shield, guiding brides-to-be through a significant life transition. By restricting certain activities, the community believes they are safeguarding the individuals from potential harm and misfortune. This reflects a

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<sup>10</sup> M. Azhar Musaddiq dan Anwar Hafidzi, "Review of Islamic Law on Keeping Pets That Defile Neighbors' Houses and Eat at Neighbors' Houses," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 1, no. 2 (12 Juni 2023): 123–31.

holistic approach to cultural practices, where tradition is intricately woven into the fabric of individual well-being.

The emphasis on cultural sanctity within *pamantang* aligns with broader anthropological concepts of rituals and rites of passage. The tradition serves not only as a symbolic gesture but also as a transformative experience for the individuals involved. It becomes a cultural rite of passage, marking the transition from one life stage to another, with the overarching goal of preserving the well-being of the community members.

In conclusion, the analysis of the Banjar community's practice of *pamantang* reveals a multifaceted cultural phenomenon deeply rooted in tradition, prohibition, collective judgment, cultural continuity, and well-being. This examination not only provides insights into the specific practices of the Banjar people but also contributes to a broader understanding of the intricate dynamics between culture, tradition, and community unity. *Pamantang* emerges as more than a set of rules; it embodies a cultural legacy that strengthens the social fabric, ensuring the preservation of values and the well-being of the Banjar society.

## CONCLUSIONS

In concluding the examination of the tradition of abstinence from going out of the house for prospective brides in Banjar society, it is evident that adherence to *pamantang* does not yield negative consequences. On the contrary, the practice is viewed as a protective measure, safeguarding individuals from potential harm. Furthermore, the tradition aligns with Islamic values, emphasizing the compatibility between cultural practices and religious teachings.

The research underscores the importance of respecting and maintaining cultural traditions, as evidenced by the Banjar community's commitment to *pamantang*. The findings highlight the positive impact of such traditions on individuals and the community as a whole, emphasizing the values of respect, goodness, and protection. Ultimately, the implementation of these prohibitions contributes to a holistic approach to cultural preservation, ensuring the continuity of rich traditions within the Banjar society.

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