



REVIEW OF ISLAMIC LAW REGARDING THE BELIEFS OF THE BANJAR COMMUNITY REGARDING PAMALI AND KAPUHUNAN IN THEIR DAILY LIVES

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ABSTRACT

This research examines the Banjar people's habit of believing in *pamali* and *kapuhunan*. As indigenous Banjar people, most of them strongly believe in *pamali* and *kapuhunan*, where *pamali* is an oral language that contains prohibitions or taboos while *kapuhunan* is a local myth in Kalimantan which means bad luck or disaster that we experience when we refuse the food offered or do not have time to eat the food that has been served. The purpose of this research is to find out how the level of belief of the Banjar people about the myths that have been passed down from generation to generation, indeed these two things are just myths among the Banjar people but until now there are still many Banjar people who believe in these two things because they are also considered so sacred for them. The research method used in this study is a field research method that takes place in several areas of Banjar district and is analyzed descriptively qualitatively, namely the discussion obtained by collecting data from interviews and decision sources about the perspective of views on the belief in the *pamali* and *kapuhunan* myths among the Banjar people. From the results of this research it can be concluded that the beliefs about *pamali* and *kapuhunan* among the Banjar community should be abandoned because it can lead to negative perceptions of this myth that make the local community become anxious and start to worry if they violate certain behaviors it will have bad consequences and in *kapuhunan* it will also have bad consequences if they do not have time to eat the food that has been served. The anxiety they feel is influenced by their own thoughts. If we make positive thoughts about the meaning of *pamali* and *kapuhunan* it could be that the disaster did not happen to us.

Keywords: *Pamali*, *Kapuhunan*, Perception

ABSTRAK

Penelitian ini mengkaji mengenai kebiasaan masyarakat Banjar dalam mempercayai *pamali* dan *kapuhunan*. Sebagai masyarakat Banjar asli kebanyakan sangat mempercayai yang namanya *pamali* dan *kapuhunan* yang mana *pamali* tersebut merupakan bahasa lisan yang isinya berupa larangan atau pantangan sedangkan *kapuhunan* ialah sebuah mitos masyarakat lokal di Kalimantan yang artinya kesialan atau bencana yang kita alami ketika kita menolak makanan yang ditawarkan atau

tidak sempat memakan makanan yang telah dihidangkan. Tujuan dari penelitian ini ialah untuk mengetahui bagaimana tingkat kepercayaan masyarakat Banjar tentang mitos yang ada turun menurun, memang kedua hal ini cuman menjadi mitos belaka di kalangan masyarakat Banjar akan tetapi sampai sekarang pun masih banyak masyarakat Banjar yang mempercayai kedua hal tersebut dikarenakan juga dianggap begitu sakral bagi mereka. Metode penelitian yang digunakan dalam penelitian ini adalah metode penelitian lapangan yang terjadi di beberapa daerah kabupaten Banjar dan dianalisis secara deskriptif kualitatif, yaitu pembahasan yang diperoleh dengan mengumpulkan data dari wawancara dan sumber keputusan tentang perspektif pandangan terhadap kepercayaan mitos *pamali* dan *kapuhunan* di kalangan masyarakat Banjar. Dari hasil penelitian ini dapat disimpulkan bahwa kepercayaan tentang *pamali* dan *kapuhunan* di kalangan masyarakat Banjar tersebut lebih baik ditinggalkan karena dapat menimbulkan persepsi negatif dari mitos ini yang membuat masyarakat setempat menjadi was-was dan mulai cemas jika mereka melanggar perilaku tertentu maka akan berdampak buruk dan dalam *kapuhunan* juga akan berakibat buruk jika tidak sempat memakan makanan yang telah dihidangkan. Kecemasan yang mereka rasakan dipengaruhi oleh pikiran mereka sendiri jika kita membuat pikiran positif mengenai makna dari *pamali* dan *kapuhunan* bisa jadi musibah itu tidak menimpa kita.

Kata kunci: *Pamali*, *Kapuhunan*, Persepsi

INTRODUCTION

Pamali and *kapuhunan* among the Banjar people is a strong myth and a sacred story that almost every culture of any society has. In some societies, especially traditional societies, this myth always appears in various socio-religious activities of the community which have a sacred value for the adherents. This sacredness should not be underestimated, let alone undermined and destroyed in traditional societies or more specifically the Banjar community.

Among local communities or even in our country, Indonesia, there are many myths from various regions, meaning that not only the Banjar community believes in this mystical myth. Among the Javanese people, the Bugis people, the Balinese people and in other areas, myths that are feared, such as *pamali* and *kapuhunan*, also exist in their own language. So this myth makes us behave in accordance with the norms and culture of the local community, therefore I want to discuss myths on one of the Indonesian islands, namely the island of Kalimantan which coincides in Banjar. Because of the strong belief in mystical myths among the Banjar people, here I will discuss the myths about *pamali* and *kapuhunan* which are still strongly believed by the local community.

So it is necessary to examine the myths or beliefs about *pamali* and descent among the Banjar community in accordance with the review of Islamic law so that the local community does not believe in things that deviate from this sacred myth, for example, such as we are offered food by someone and if we do not eat the food we will get a disaster from the community's perspective on the case if we do not do or do not accept the food we will get a disaster, now from a negative perspective or mindset little by little except about beliefs that are good and make sense in the review of Islamic law.

These cases or beliefs about myths among traditional communities are numerous in Indonesia, not only among the Banjar community but also in many other regions of our country. For example, the Javanese myth that it is forbidden for a girl to sit in front of the door at dusk also exists.

The one who examined the issue of *pamali* beliefs and harmony among the Banjar community was Ajeng Anggoro Putri, a student from the faculty of psychology at the University of Surabaya, which was published in the Insight journal of the faculty of psychology at Muhammadiyah Jember University. His research is entitled dissecting the myth of *kapuhunan* in Kalimantan from a psychological aspect. In Vol. 15, No. 2, October 2019.

In the research researched by this student, there is a dissection of the perspective of the psychological aspects researched by her among the people of Kalimantan. Because she was curious about the myths that exist in Indonesia, more specifically in the Kalimantan area, where there is a myth called *kepuhunan*. *Kebun* itself is bad luck or disaster that we experience when we refuse food that is offered or do not have time to eat food that has been served. Myths give people something to believe in and fear, myths also bring hope to people. If there are no myths, there are no values to organize human life activities.

The negative perception of the *kepuhunan* myth makes local people anxious and easily worried if they do not have time to eat the food that has been served. Which is where the process of this anxiety can turn into a positive perception or into a positive mindset and make a good result.

In my opinion, the beliefs among the Banjar people called *pamali* and *kepuhunan* should be filtered or taken only for what is good or what has a good impact on the daily life of the local community. Let's look at it, if the meaning or meaning of divinity and *kepuhun* are combined, the meaning and meaning becomes wretched. From there if we believe in it and violate what is prohibited by local myths we will get disaster or harm. Meanwhile, if we do not fully believe it, maybe we will avoid the name of the disaster that has been mythologized by the local community.

The Banjar people of South Kalimantan still have a lot of traditional and cultural products made by their parents that still exist today, even though over time some of them have weakened their influence. It may be difficult to get rid of the beliefs from the myths among the local community about *pamali* and *kapuhunan* which are very sacred, and it may also be good from the myths among the local community such as not being allowed to sit at the door, logically if someone sits at the door it will block the passage of people who want to enter the room through the door.

Therefore, it is important that this case is issued by a fatwa institution so that Indonesian people wherever they are, especially those who adhere to Islam, have a handle, namely in addition to the Koran and hadith, also found in the MUI fatwa as our guide as Indonesian people who are Muslims.

METHODS

The research method used in this study is a field research method that takes place in several areas of Banjar district and is analyzed descriptively qualitatively, i.e. a discussion obtained by collecting data from interviews and decision sources about the perspective of views on *pamali* and extinction myth beliefs among the Banjar community.

RESULTS AND DISCUSSION

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ. وَمَنْ مَعَهُ إِلَّا إِنَّمَا طَبَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ
١٣١

وَقَالُوا مَهْمَا تَأْتَيْنَا بِهِ مِنْ أَيْدِي لَيْسَحَرَنَا بِهَا فَمَا نَحْنُ بِمُؤْمِنِينَ ١٣٢.

Meaning: Then when good (prosperity) came to them, they said, "This is because of our (efforts)." And if they were afflicted with adversity, they blamed it on Moses and his followers. Behold, their fate is in the hands of Allah, but most of them do not know. ¹³¹

And they said (to Moses), "Whatever proof you bring us to bewitch us, we will not believe you." ¹³²

From the above evidence we can know." And if they were afflicted with hardship, in the form of long droughts, plagues and economic crises, they blamed the cause of the misfortune on Moses and his followers. They forgot that it was their injustice and wickedness that actually caused them such calamities. Know that the good and bad fortune that befell them was in the hands of Allah based on His decree of qada and qadar, and also due to their sin and disbelief, but most of them did not know because they were immersed in ignorance and misguidance.

It is because of false assumptions like this that they continue to maintain the evil. So, it is better to abandon the myths that cause calamities in the local area because they can cause unwanted things and harm many people.

The myths of *pamali* and kepuhunan have been passed down from generation to generation in the Banjar community and are very sacred to the local community. This myth

is spread by word of mouth among the local community, and is eventually believed throughout the Banjar community. The Banjar people who believe in this myth have generally experienced the loss or misfortune of the *pamali* and extinction attitudes themselves, hence their perception of the myth of *pamali* and extinction is very strong.

The legal basis contained in surah al-a'raf verses 131 and 132 is worthy of being used as an argument by MUI because believing in a myth or something similar can deviate from the right belief or belief in Allah SWT, which believes in myths that do not have clear legal basis will gradually deviate from the teachings of Islam and can even lead us to shirk.

The use of the legal illat about the myths or beliefs of the Banjar community about *pamali* and *kepuhunan* when associated with other cases, this case is rather complicated because behind a myth there are usually also good things in it such as having blessings for certain actions, but more deviate from it because the effect of this belief is to cause a disaster that comes from belief to cause a reality.

Therefore, this case is very interesting to study because it is directly related to the beliefs or behavior of the local community in their daily lives. And it directly affects the community which certainly aims for the common good.

The solution to the case of belief in the myths that exist among the Banjar people about *pamali* and *kepuhunan* is that it is better to first filter out what the local community believes. If it is good, we research it and do it according to the teachings of Islam that we have adopted, and if the belief refers to shirk to Allah SWT as I explained above, which can cause disasters, accidents or things that have other negative impacts and are contrary to the teachings of Islam itself, then we must avoid it so that we are always on the right path.

CONCLUSIONS

From the above case that we have examined, the belief or myth about *pamali* and *kapuhunan* among the Banjar community can cause unwanted things such as the arrival of calamities, this comes from the perspective of the local community who believe too much in the sacred beliefs of the local area and cause unwanted things. Therefore, it is better to filter the beliefs that are in accordance with the teachings of Islam and leave the beliefs or myths of *pamali* and *kapuhunan* that are not in accordance with the teachings of Islam which can cause calamities for those who strongly believe in certain things. This is very beneficial if practiced by the local community in the sense that the local community leaves all sacred beliefs that are not in accordance with the teachings of Islam.

LITERATURE

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