

VALUES OF DA'WAH IN BANJAR PAMALI

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Abstract

Banjar Pamali is still used in the life of the Urang Banjar community. However, on the other hand, Banjar pamali are often associated with superstitions and only believe in the supernatural. So that many consider that Banjar pamali is an act of polytheism. This study aims to explain that not all Banjar pamali lead to acts of polytheism and superstition, but there are several verses in Banjar pamali that also contain da'wah values. The data used by the authors in this study are data obtained from literature studies. The collected data will be analyzed semiotically with interpretive techniques. This research is a type of literature review research by looking for theoretical references that are relevant to the cases or problems found. The results of this study prove that there are some da'wah values contained in the Banjar pamali oral tradition, namely sharia values and morals. With that it can be said that Banjar pamali are not all related to superstition or polytheism. because of that there are many more oral literary traditions that are considered tabu and even shirk apart from Banjar pamali even though there are da'wah values in them.

Keywords: Pamali, Banjar Comunity, Dakwah Values

Abstrak

Pamali masih digunakan dalam kehidupan masyarakat *Urang Banjar*. Namun, di sisi lain, *Pamali* seringkali dikaitkan dengan kepercayaan takhayul dan kepercayaan hanya kepada hal-hal gaib. Sehingga banyak yang menganggap bahwa *pamali* merupakan tindakan politeisme. Studi ini bertujuan untuk menjelaskan bahwa tidak semua *Pamali* mengarah pada tindakan politeisme dan kepercayaan takhayul, tetapi terdapat beberapa bait dalam *pamali* yang juga mengandung nilai-nilai dakwah. Data yang digunakan oleh penulis dalam penelitian ini adalah data yang diperoleh dari studi kepustakaan. Data yang terkumpul akan dianalisis secara semiotik dengan teknik interpretatif. Penelitian ini merupakan jenis penelitian tinjauan pustaka dengan mencari referensi teoritis yang relevan dengan kasus atau masalah yang ditemukan. Hasil dari penelitian ini membuktikan bahwa terdapat beberapa nilai-nilai dakwah yang terkandung dalam tradisi lisan *pamali*, yaitu nilai-nilai syariah dan moral. Dengan demikian, dapat dikatakan bahwa *pamali* tidak semuanya berkaitan dengan takhayul atau politeisme. Karena itu, terdapat banyak tradisi sastra lisan lain yang dianggap tabu dan bahkan syirik selain Banjar *pamali* meskipun terdapat nilai-nilai dakwah di dalamnya.

Kata Kunci: *Pamali*, Masyarakat Banjar, Nilai Dakwah

A. Introduction

Indonesia is known for its diversity. Its citizens show a diversity of cultures, customs, ethnicities, religions and languages. One of the largest provinces in Indonesia and has its own characteristics is South Kalimantan. South Kalimantan is an area that has various tribes and various cultures. One of them is the Banjar Tribe's, the majority ethnic

group that inhabits this area.¹

The Banjar tribe has quite a variety of oral traditions. We can see the wealth of Banjar oral literature in the variety of oral literature owned by the Banjar people. There are many Banjar oral traditions related to customs, religion and beliefs, moral values, language, art, and others. Among the Banjar oral traditions that are still rooted in Banjar society are Banjar oral literature, among others *pantun banjar*, *pribahasa banjar*, *pamali banjar*, *cucupatian*, *madihin*, *lamut*, *syair*, *legenda*, *mite*, *andi-andi*, *mamanda*, *mantra banjar*, *bakesah* and *bapandung*.²

One form of the oral tradition of the Banjar people is *Pamali*. *Pamali* is a type of Banjar oral literature that is used or has been used in Banjar society using the Banjar language as its medium. *Pamali* is a form of Banjar oral literature which is a statement prohibiting activities for the community, because it is believed that if you violate it you will receive unwanted consequences. In practice, this taboo is often associated with superstition and belief in the supernatural. So that led to many assumptions that *pamali* is an act of polytheism that associates partners with Allah.³

Therefore, it becomes very interesting to explore the meanings that exist in the oral tradition *pamali*. Especially the meanings that represent da'wah messages in the *pamali* oral tradition and prove that *pamali* is not just a mere myth or superstition let alone to the extent of

¹ Ermina Istiqomah, "Nilai Budaya Masyarakat Banjar Kalimantan Selatan: Studi Indigenous," *Psikologi Teori Dan Terapan* 5 (2014): 6.

² Dede Hidayatullah et al., "Pamali Banjar Dan Ajaran Islam Banjar Pamali and Islamic Teachings," 2019, 33–47.

³ Hidayatullah et al.

Nasruddin, Akhmad Rifa'i: Values of Da'wah in Banjar Pamali

associating partners with Allah SWT, but has deep meanings and can be used as a medium in preaching. Based on the description above, the writer is interested in knowing the da'wah messages contained in the *pamali* oral tradition.

In general, the message of da'wah about Islamic teachings concerns three things, namely: faith, shari'ah and morals. Aqidah itself is *i'tiqad bathiniyyah* which includes issues that are closely related to the pillars of faith. Sharia is used as a guide, to regulate the relationship between creatures and Allah and the relationship between creatures and creatures. The law prescribed by Allah SWT either in detail or just in essence. Islamic da'wah message material that connects humans with Allah through procedures and laws that are in accordance with the Qur'an and Sunnah. The material for this da'wah message about morals is as a complement or complement to one's faith and Islam.⁴

To know it all, we can examine it through a semiotic approach. Because signs never really tell the truth. It is only a representation and how something can be presented and the medium chosen to do so can greatly affect the person who is presenting it. Of the many semiotic models, the author chooses to use Roland Barthes' semiotic model, because according to him, all cultural objects can be processed textually. This is what distinguishes between existing studies, such as in the study by Dede Hidayatullah entitled *Banjar Pamali* and Islamic Teachings which only examines the relationship between Islamic teachings and *Pamali* Banjar. However, this research is more in-depth, using a semiotic

⁴ Citra Nurjanah, Jujun Junaedi, and Uwes Fatoni, "Pesan Dakwah Minoritas Dalam Vlog," *Tabligh: Jurnal Komunikasi Dan Penyiaran Islam* 5, no. 4 (2020): 425–42.

approach and classifying Islamic values that exist in *pamali* such as the values of faith, sharia and morals.

Roland Barthes develops Saussure's thought by presenting two levels of **denotative** and **contative** meaning. Denotation is the level of descriptive and literal meaning understood by almost all members of a culture. Pig, for example, has the denotative meaning of brown livestock (and so on according to definition). Information about swine flu, for example, refers to pigs as agreed through the convention. But at the second level, connotatively "pig" creates a new meaning by connecting markers with certain cultural aspects, even more broadly concerning beliefs, religious teachings; particular framework, ideology or social formation. Meaning becomes a matter of association of signs with other cultural codes of meaning. Connotation contains expressive value that arises from the cumulative power that arises from the cumulative power of a sequence expressive value that appears syntagmatically. The meaning is produced through social conventions which Barthes calls myth. Myth is a cumulative power that contains expressive value from an agreed sequence of meanings. conventionally.⁵

This research is a type of literature review research by looking for theoretical references that are relevant to the cases or problems found. The type of data used by the author in this study is data obtained from literature studies. Literature study is a method used to collect data or sources related to the topic raised in a study.⁶ The collected data will be analyzed semiotically with interpretive techniques. Grossberg explained,

⁵ Iswandi Syahputra, *Semiotika Arsitektur Jembatan UIN Sunan Kalijaga Yogyakarta: Laporan Penelitian Individual* (Universitas Islam Negeri Sunan Kalijaga, 2009).

⁶ Habsy.

Nasruddin, Akhmad Rifa'i: Values of Da'wah in Banjar Pamali

interpretive analysis in cultural texts is necessary because it relates to techniques that focus on encoded meaning, namely the interpretation that is assessed from the cultural text itself. Interpretation is the broadest category of open commentary. In other words, if interpretation is an explanation, then judgment is an explanation based on moral evaluation. Thus, interpretation is an analysis that combines information surrounding the text (*Pamali* context) and the opinion or opinion of the researcher himself.⁷ In the data collection step, sorting is carried out which meet the criteria as data, namely taboos originating from the Koran, taboos originating from hadiths, and *pamali* originating from the words of scholars, either directly or indirectly.⁸

B. Discussion And Result

Sign Structure in Banjar Pamali

This data comes from the Banjarbaru *Pamali* book compiled by the Language Center of the Banjarbaru Ministry of National Education which was sorted and considered to have da'wah messages in it.⁹ In this section, we will explain the sign structure proposed by Roland Barthes to find out the sign structure in Banjar *pamali*. As explained in the previous discussion, Roland Barthes provides two systems of meaning, namely denotation and connotation which in turn will produce myths. To unravel the myth of Banjar *pamali*. then some denotative and connotative signs

⁷ Syahputra, *Semiotika Arsitektur Jembatan UIN Sunan Kalijaga Yogyakarta: Laporan Penelitian Individual*.

⁸ Hidayatullah et al., "Pamali Banjar Dan Ajaran Islam Banjar Pamali and Islamic Teachings."

⁹ Yuliati Puspita Sari, Rissari Yayuk, and Muhammadi Mugeni, "Pamali Banjar," *Balai Bahasa Banjarmasin Departemen Pendidikan Nasional Banjarbaru*, 2006.

must be parsed first. In tabulation, the description can be seen in the following column;

Text	Denotation	Connotatio	Myth
1. <i>Urang betianan kada bulih makan bediri, kena pas beranak bisa tebehara</i>	pregnant women can't eat while standing later it will be hard to give birth	Everyone is prohibited from eating while standing	eating manners
2. <i>Pamali duduk di tangga kena ngalih beranak</i>	Don't sit on the stairs later it's hard to give birth	Stairs are the way people pass by; it is not ethical if we sit on the stairs	<i>Hablum minannas</i>
3. <i>Pamali urang batianan duduk di tengah lawang kena ngalih beranak</i>	A pregnant person doesn't to sit in the middle of the door, it will be difficult to give birth	Door is the way people pass by; it is not ethical if we sit on the middlr of the door	<i>Hablum Minannas</i>
4. <i>Imbah makan kda bulih langsung</i>	after eating, don't lie down immediately,	After eating should do activities	manners after eating

Nasruddin, Akhmad Rifa'i: Values of Da'wah in Banjar Pamali

<i>barabah, kena pengoler</i>	you will be lazy		
<i>5.Pamali mencatuk burit urang, bisa kada nyaman bemasak</i>	Don't hit people's ass, it won't taste good when cooking	It's unethical to hit people's ass, even if it's the opposite sex	Manners with all of people
<i>6.Pamali makan behamburan nasi, kena rajaki tahambur- tahambur jua</i>	don't eat and the rice is scattered, later luck will also go everywhere	Do not waste food even accidentally	Wasteful
<i>7.Pamali bangun malandau, kena kada parajakian</i>	Don't wake up in the morning, there will be no luck coming	It's not just fortune that doesn't come close, but the reward of morning prayer doesn't come close either	Subuh's prayer is obligatory
<i>8.Pamali guring imbah</i>	Don't sleep after subuh's	Morning is the time to be	Wasting time for

<i>subuh, bisa kda parajakian</i>	prayer, then there will be no luck	active, if it is used to sleep then a lot of time is wasted	useless things
<i>9.Pamali kda menjual uarang yang penambaian yang menukar, kena kda payu</i>	Don't not serve the first buyer, then the sale won't sell well	The buyer is a king	Shopping manners
<i>10. Pamali makan kada habis, kena banih di pahumaan rusak</i>	Don't eat without finishing, later the rice in the rice fields will be spoiled	Eat before you're hungry, stop before you're full	Mubazir
<i>11. Pamali membiarkan baras tahambur, bisa mawaris fakir miskin</i>	Don't let the rice be scattered, you can be poor later	Don't waste food	Mubazir
<i>12. Pamali duduk di atas</i>	Don't sit on a higher place	Not just sitting, we	Manners to older

Nasruddin, Akhmad Rifa'i: Values of Da'wah in Banjar Pamali

<i>urang tuha dibawah, kena ketulahan</i>	than people who are older than us, later disobedience	should respect each other's elders in everything	
<i>13. Pamali menyimpan baju urang nang sudah mati, kena urang nang mati kada bebaju bagus di akhirat</i>	Don't keep the clothes of a dead person, the dead person won't have nice clothes in the afterlife	Unused items should be given to people who need them more	alms
<i>14. Kada bulih guring imbah ashar, kena pas tuha bisa gagilaan</i>	Not being able to sleep after the Asr prayer will make you go crazy	After the Asr prayer is the time to get ready to enter the Maghrib prayer	Prohibited sleep
<i>15. Pamali menilik urang di jamban, kena batimbil</i>	Do not peek at people in the toilet later stye	not just in the toilet but everywhere, peeking is bad	Adab fellow human beings and things that are forbidden by God

<p><i>16. Pamali nginum sambil bediri, bisa bekamihan</i></p>	<p>Don't drink while standing, it's easy to urinate</p>	<p>Drinking while standing shows that we are people who have no manners and lack manners</p>	<p>Manners when drinking</p>
<p><i>17. Pamali memukul anak lawan sesapu, kena bisa pembabal</i></p>	<p>Don't beat your child with a broom, it will be difficult for your child to manage</p>	<p>It is forbidden to hit a child with any object, it is forbidden in Islam</p>	<p>Educating children according to Islamic law</p>
<p><i>18. Pamali makan lawan tangan kiri, kena iblis umpat makan jua</i></p>	<p>Don't eat with your left hand, the devil will follow you when you eat</p>	<p>It is unethical to eat with the left hand</p>	<p>Manners when eating</p>

Structure of Signs on Banjar Pamali

“*Pamali nginum sambil bediri, bisa bekamihan*” (Don't drink while standing, it's easy to urinate) and “*Urang betianan kada bulih makan bediri, kena pas beranak bisa tebehara*” (pregnant women can't eat while standing later it will be hard to give birth)

The *pamali* text above has the connotation that not only pregnant people are forbidden, but it applies to everyone. This *pamali* contains a

Nasruddin, Akhmad Rifa’i: Values of Da’wah in Banjar Pamali

prohibition of drinking and eating while standing and this is in line with the hadith narrated by Anas r.a. from the Messenger of Allah propet Muhammad, "The Prophet forbade someone to drink while standing". Qatadah said we asked Anas, "What about eating while standing?" Anas replied, "Eating while standing is worse and worse."¹⁰ In addition, banjar people are usually given threats when violating the taboo above results in frequent urination and for pregnant people when giving birth feces will come out of their rectum. In this *pamali* indirectly recommends implementing eating and drinking etiquette according to Islamic teachings so that a myth arises that the *pamali* text above is a da'wah to practice eating and drinking etiquette according to Islamic teachings.

“Pamali duduk di tangga kena ngalih beranak” (don’t sit on the stairs later it will be difficult to give birth) and **“Pamali urang batianan duduk di tengah lawang kena ngalih beranak”** (pregnant people don’t sit in the middle of the door, it will be difficult to give birth later)

The *pamali* text above connotatively means that doors and stairs are places to access roads that are often used or places for people to pass by, of course it is very unethical if we sit in those places. Even though the impact we get when we break the taboo doesn't make sense, if we relate it to Islamic teachings, it makes a lot of sense. Az-Zarmuzi in the book Ta'lim Al-Muta'alim explains that people are prohibited from sitting relaxed and standing in front of the door because doing so will cause poverty. *Pamali* above with what Az-Zarmuzi explained in the book of Ta'lim Al-Muta'alim looks different, but if we relate that people who block the road are wrong actions and it disturbs public order and within

¹⁰ Hidayatullah et al., “Pamali Banjar Dan Ajaran Islam Banjar Pamali and Islamic Teachings.”

the family. Because of this, a myth emerged that the *pamali* above is a form of having fellow human beings or commonly called *hablumminannas*.

“Kada bulih guring imbah ashar, kena pas tuha bisa gagilaan” (don't sleep after ashar, later when you're old you can go crazy) dan ***“Pamali guring imbah subuh, bisa kda parajakian”*** (don't sleep after the subuh prayerr, it will be hard to get sustenance)

The *pamali* text above connotatively means that we should not sleep after the Asr prayer because the time after the Ashar prayer is very close to the time when the Maghrib prayer begins. But the sleep that is meant here is sleep that becomes a habit, not sleep because of fatigue and sleeping after the subuh prayer will cause much fortune. Sleeping after the Ashar prayer and after Fajr is prohibited sleep. This is written in the manuscript of the seventh degree and in the BB 002 manuscript it is stated that the Prophet *sallalahualihi wa sallam* said, “There are seven kinds of sleep, namely: first, sleeping forgetting; secondly, the sleep of the wretched; third, cursed sleep; fourth, tortured sleep; fifth, rest sleep; sixth, sleeping as a loss; seventh, sleep is allowed. As for sleeping, forgetting is sleeping at the time of remembrance, sleeping of the wretched person is sleeping after the Asar prayer, cursed sleep is sleeping at the time of the dawn prayer, sleeping who is tortured is sleeping after the Fajr prayer, resting sleep is sleeping at the time of *qailulah* (before the midday prayer). sleep that is allowed to sleep after the time of 'Isha prayer. God knows better.¹¹

From the hadith above, it can be concluded that the Prophet forbade sleeping after the Asr prayer and after the Fajr prayer. Indirectly, the

¹¹ Hidayatullah et al.

Nasruddin, Akhmad Rifa'i: Values of Da'wah in Banjar Pamali

pamali above instructs us to appreciate time more in order to use time in a more positive way and to get ready for the evening prayer. With this, a myth appears that we must respect time by using time for useful things and getting ready when prayer time comes.

“Pamali makan behamburan” (don't waste food), **“Pamali makan kada habis, kena banih di pahumaan rusak”** (don't eat without finishing, later the rice in the rice fields will be spoiled) dan **“Pamali membiarkan baras tahambur, bisa mawaris fakir miskin”** (don't let the rice scatter, it can be mushy later).

The *pamali* text above by connotation has the meaning that you cannot leave or waste something that has beneficial value, more specifically food. This is in line with surah Al-Isra verse 26-27 which reads:

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ تَبْذِيرًا

إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ^طوَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا (الاسراء/17: 26-27)

Give to the near relatives their due, (also to) the poor, and the traveler. Do not squander (your wealth) extravagantly. Indeed, those spendthrifts are brothers of the devil and the devil is very disobedient to his Lord.

The two verses above successively discuss redundant behavior. In verse 26 discusses giving rights to relatives, the poor and ibn sabill and also the prohibition of doing redundant things. The meaning of redundant in this verse is wasting wealth on something that is not useful. Whereas in verse 27 according to Quraish Shihab As already mentioned that the perpetrators of excesses include brothers or friends of satan, then like brothers in general they both have a lot in common. Both of them behaved in vanity and did things that they shouldn't, namely aimed at

redundant behavior.¹² This verse is also in line with the hadith that discusses the prohibition of waste. From Abu Hurairah he said, "The Messenger of God SAW said, "Indeed Allah likes three things for you and hates three things; He likes you to worship Him and not associate Him with anything, you stick to His religion and do not divide. And God hates you from saying something that has no clear source, asking a lot of questions and wasting wealth"¹³

Based on the verse and hadith above, it is very clear that waste is an act forbidden by Allah SWT. With that, the myth emerged that the above pamali text is one of the commands not to behave wastefully.

“Pamali makan lawan tangan kiri, kena iblis umpat makan jua” (don't eat with your left hand, then the devil will also eat with you) and ***“Imbah makan kda bulih langsung barabah, kena pengoler”*** (don't go to bed after eating).

The above text by connotation has the meaning that it is forbidden to eat with the left hand and prohibition after eating lying down. The above text is in line with the hadith from Umar bin Abi Salamah who said, "When I was a child, when I was in the care of the Messenger of Allah -ṣallallāhu 'alaihi wa sallam-, once my hand went back and forth (while taking food) on the tray, then the Messenger of Allah -ṣallallāhu 'alaihi wa sallam- said to me, 'O little child! Say, 'Bismillah', eat with your right hand, and eat the food closest to you!' So, this always became my eating habit after that."¹⁴.

¹² Muhammad Hasan Ali and Dadan Rusmana, "Konsep Mubadzir Dalam Al-Qur'an," *Jurnal Riset Agama* 1, no. 3 (2021): 11–29.

¹³ Ali and Rusmana.

¹⁴ Sammillah Wakul Biyaminik Wa Mimma Yalik Budi Heriyanto et al., "Metode Rasulullah Dalam Mendidik Anak: Studi Hadits Sammillah Wakul Biyaminik Wa

Nasruddin, Akhmad Rifa'i: Values of Da'wah in Banjar Pamali

“Pamali mencatuk burit urang, bisa kada nyaman bemasak” (don't hit people's ass later when cooking doesn't taste good) dan **“Pamali menilik urang di jamban, kena batimbil”** (don't peek at people later stye)

The *pamali* text above connotatively has the meaning of prohibiting committing heinous acts such as peeking, peeking is part of the forerunner of adultery. The text above is also in line with surah Al-Isra verse 32 which reads;

وَلَا تَقْرُبُوا الزَّوَاجَ إِذَا كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (الاسراء/17: 32)

Do not go near adultery. It is truly a shameful deed and an evil way.

Al-Maraghi, one of the mufassirs in the modern period, interpreted the sentence la taqrabu zina as a form of Allah SWT's prohibition to his servants not to approach the act of adultery by avoiding all kinds of causes and motives. This verse clearly forbids committing adultery, this when linked to the *pamali* text above is a related matter, the act of spying and hitting sensitive parts of the body such as the anus is included in the act of adultery, even though it is not adultery but all of it is the forerunner of the future the occurrence of adultery.¹⁵

Accordingly, a myth emerged that the *pamali* text above is a suggestion to abandon heinous and forbidden acts, namely adultery or approaching adultery. Therefore, implicitly the *pamali* text above conveys a da'wah message about the prohibition of committing adultery.

Mimma Yalik (Ucapkan Bismillah Dan Makan Menggunakan Tangan Kanan Dan Memakan Makanan Yang Ada Disekitar),” *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 03 (October 31, 2022): 819–30, <https://doi.org/10.30868/EI.V11I03.3174>.

¹⁵ Yahya Fathur Rozy and Andri Nirwana AN, “Penafsiran ‘La Taqrabu Al- Zina’ Dalam Qs. Al-Isra’ Ayat 32 (Studi Komparatif Antara Tafsir Al-Azhar Karya Buya Hamka Dan Tafsir Al-Mishbah Karya M. Quraish Shihab),” *QiST: Journal of Quran and Tafseer Studies* 1, no. 1 (2022): 65–77, <https://doi.org/10.23917/qist.v1i1.525>.

“Pamali menyimpan baju urang nang sudah mati, kena urang nang mati kada bebaju bagus di akhirat” (do not keep clothes of people who have died, later people who died will not wear nice clothes in the afterlife)

The text above connotatively means that if there is something that is not used and is considered still usable, this item should be donated to people who need it more. This is in line with the hadith narrated by Bukhari and Muslim from Abu Hurairah that people who like to give alms in the way of Allah SWT with lawful assets will get a double reward from Allah SWT. And from this hadith it can be seen that charity is a good deed and holds a lot of wisdom in it.¹⁶ if we relate it to the *pamali* text above, it is very clear that almsgiving is a good deed, and is interrelated with the threat of violating the *pamali* above, that is, a dead person whose clothes are still stored will wear shabby clothes when in the afterlife, if his clothes are given to those in need, of course they will be a reward for the deceased whose clothes are given to others and according to proverbs they will definitely wear nice clothes in the afterlife.

Accordingly, in the *pamali* text, a myth emerges that we should give something that is no longer used in charity to those who need it more. The *pamali* text above is indirectly preaching about the recommendation to give alms.

“Pamali memukul anak lawan sesapu, kena bisa pembabal” (don't hit the child with a broom, later the child will be difficult to manage)

The *pamali* text above by connotation has the meaning that in Islamic teachings it is not allowed to hit a child with any object as explained in the hadith of Abu Dawud from Amr bin Syu'ab from his father, from his

¹⁶ Teguh Saputra et al., “Hikmah Sedekah Dalam Al-Qur’an Dan Hadis,” *Gunung Djati Conference Series* 8 (2022): 347–56.

Nasruddin, Akhmad Rifa'i: Values of Da'wah in Banjar Pamali

grandfather which reads below: Command your children to pray when they are seven years old and beat them when they are ten years old. And separate their beds.” To explain the hadith, several scholars have given diverse opinions. Among them, Sheikh Fauzan in Ighatsatul Mustafid Bi Syarh Kitab Tauhid said: "Beating is one of the means of education. A teacher can hit, an educator can hit, parents can also hit as a form of teaching and punishment. A husband can also beat his wife when she disobeys. But there is a limit. For example, you should not hit someone who injures you which can cause skin abrasions or broken bones. Enough shots as needed.”¹⁷

From the hadith above, we can hit a child but there is a limit, we can't hit until it hurts let alone breaks a bone. As in the *pamali* text above, the ban on hitting children with a broom indirectly reminds us of the hadith above. Even if it is linked to the above threat of *pamali* not only is it difficult to manage, he will experience psychological disorders if we educate children by force. With that, there is a myth that the *pamali* text above indirectly commands when educating children in accordance with Islamic teachings.

“Pamali kda menjuali uarang yang penambaian yang menukar, kena kda payu” (it is forbidden not to serve the first buyer, then the sale will not go well)

The text above connotatively means that in the ethics of buying and selling, the buyer is a king, as our king must be hospitable and serve whatever his needs are, such as the ethics in trading taught by the Prophet Muhammad SAW, where when he was young, he traded very pay

¹⁷ Ali Imron, “Re-Interpretasi Hadis Tarbawi Tentang Kebolehan Memukul Anak Didik,” *Jurnal Pendidikan Islam* 1, no. 2 SE-Articles (December 25, 2012), <https://doi.org/10.14421/jpi.2012.12.141-157>.

attention to honesty, trust, sincerity and hospitality. this makes a lot of sense when we relate it to the *pamali* above, when we can't serve buyers, of course it will have an impact on sales and our sales will definitely not sell.

Accordingly, a myth emerged that the *pamali* text above has a meaning about ethics in buying and selling. Indirectly, the *pamali* text above contains teachings on the ethics of the Prophet Muhammad SAW in buying and selling.

“Pamali duduk di atas urang tuha dibawah, kena ketulahan” (don't sit higher than older people, later *tulah*)

The *pamali* text above has the connotation that we should respect people who are older than us. This is in line with the hadith of the Prophet. Harun has told us. Ibnu Wahb has told me. Malik bin Al Khair Az Ziyadid from Abu Qabil Al Ma'afiri from 'Ubadah bin Ash Shamit that the Messenger of God, may God bless him and grant him peace, said: "My Ummah does not include people who does not respect the elderly, does not love the younger and does not understand the rights of a pious person." 'Abdullah said: I heard it from Harun.¹⁸

The hadith above explains that we are advised to respect the elderly and love the younger, this is in line with the *pamali* text above that when we sit higher than older people, the consequences received are *kulat*. Because even the Messenger of God did not consider people who could not respect their elders to be his people.

Da'wah values in Banjar *Pamali*

Sharia values

¹⁸ Ahmad Baihaqi, "Adab Peserta Didik Terhadap Guru Dalam Tinjauan Hadits (Analisis Sanad Dan Matan)," *Jurnal Tarbiyatuna* 9, no. 1 (2018): 62–81.

Nasruddin, Akhmad Rifa'i: Values of Da'wah in Banjar Pamali

Sharia is a way for a Muslim to get closer to God, through worship, such as prayer and other acts of worship.¹⁹ when it is related to values, we can mean that Sharia values are values related to our activities or worship to get closer to Allah SWT. In the *pamali* text that has been explained above, there are several Sharia values contained indirectly in the *pamali* text above, namely;

wastefulness

Wastefulness is a trait forbidden by Allah SWT, when we look at the text above there are several texts that state indirectly that wastefulness is a bad trait and if it is violated it will cause something bad as well. Like *pamali* text **“Pamali makan behamburan”** (don't waste food), **“Pamali makan kada habis, kena banih di pahumaan rusak”** (don't eat without finishing, later the rice in the rice fields will be spoiled) and **“Pamali membiarkan baras tahambur, bisa mawaris fakir miskin”** (don't let the rice be scattered, you will be poor later). Indirectly if this text is mentioned or used in daily life then we are indirectly preaching about the prohibition of wasteful.

Alms

Talking about almsgiving, of course this is an act that contains and is liked by Allah SWT. If you look at the *pamali* text above, there is a text that indirectly alludes to charity. The text of the *pamali* **“Pamali menyimpan baju urang nang sudah mati, kena urang nang mati kada bebaju bagus di akhirat”** (do not keep clothes of people who have died, later people who died will not wear nice clothes in the afterlife). This text is very clear if it is understood in depth, it is ordering that it is not good

¹⁹ Muh Luqman Arifin, “ANALISIS NILAI-NILAI PENDIKAN DALAM SURAT LUQMAN[31]: 12-19,” *Dialektika Jurnal Pendidikan* 2, no. 1 (May 31, 2018): 40–49, <http://journal.peradaban.ac.id/index.php/dfkip/article/view/264>.

to keep the clothes of the deceased, indirectly saying that it is better to donate.

Prayer commands

Prayer is an obligatory worship by Allah SWT and it will be sinful if we leave it. One of the *pamali* texts discussed above, there is one of the *pamali* texts which discusses the command to get ready when it comes to prayer time, namely **“Kada bulih guring imbah ashar, kena pas tuha bisa gagilaan”** (don't sleep after asr, later when you're old you can go crazy) and **“Pamali guring imbah subuh, bisa kda parajakian”** (don't sleep after the subuh prayer, it will be difficult to get sustenance). The *pamali* text here indirectly instructs us to make the best use of time, such as getting ready when we want to enter prayer time. Therefore, this *pamali* text can be said to contain aqidah value in it.

fornication

fornication is a very heinous act and prohibited by Islamic teachings. One of the *pamali* texts discussed above also discusses the prohibition of committing adultery and even acts that only lead there. Like *pamali* text **“Pamali mencatuk burit urang, bisa kada nyaman bemasak”** (don't hit people's ass later when cooking doesn't taste good) and **“Pamali menilik urang di jamban, kena batimbil”** (don't peek at people later stye). The *pamali* text above indirectly instructs not to approach adultery at all.

Shopping Manners

In life there, we must be related to humans and activities related to humans there must be a buying and selling, buying and selling of course there is also an ethics in it that makes buying and selling effective. In the *pamali* text discussed above, there is one *pamali* text that alludes to buying and selling, namely **“Pamali kda menjuali uarang yang penambaian yang menukar, kena kda payu”** (it is prohibited not to serve

Nasruddin, Akhmad Rifa'i: Values of Da'wah in Banjar Pamali

the first buyer later the sale will not sell). This *Pamali* indirectly we have to serve the buyer as best as possible. As previously explained above, that we must respect our buyers in buying and selling transactions.

Moral values

Morals, namely the attitude and behavior of a person as a manifestation of his belief and understanding of sharia.²⁰ As for moral values, namely values related to one's behavior that leads to good or positive. In the *pamali* text above there are several moral values in it, namely:

Eatung and drinking manners

Islam regulates in detail how to eat and drink. Not only adab when eating, or before eating, but after eating, Islam also regulates it. Talking about the etiquette of eating and drinking, one of the *pamali* texts above also discusses the etiquette of eating and drinking, namely "***Pamali makan lawan tangan kiri, kena iblis umpat makan jua***" (Don't eat with your left hand, the devil will eat too) and "***Imbah makan kda bulih langsung barabah, kena pengoler***" (don't sleep after eating). Other *pamali* texts also explain the manners of eating and drinking, namely "***Pamali makan behamburan***" (don't waste food), "***Pamali makan kada habis, kena banih di pahumaan rusak***" (don't eat without finishing, later the rice in the rice fields will be spoiled) and "***Pamali membiarkan baras tahambur, bisa mawaris fakir miskin***" (don't let the rice scatter, it can be mushy later). "***Pamali nginum sambil bediri, bisa bekamihan***" (Don't

²⁰ Arifin.

drink while standing, it's easy to urinate) and **“Urang betianan kada bulih makan bediri, kena pas beranak bisa tebehara”** (pregnant women can't eat while standing later it will be hard to give birth). The *pamali* texts above explain the manners of eating while eating and after eating. Therefore, this *pamali* text can be said to be one of preaching to remind people how to eat and drink according to Islamic teachings. Indirectly, people using this *pamali* text are doing da'wah.

Manners with older people

Manners with older people is a suggestion to all of us, as explained in the discussion above, we are encouraged to respect older people and love those who are younger. This is in line with the *pamali* text **“Pamali duduk di atas urang tuha dibawah, kena ketulahan”** (don't sit higher than older people, later *tulah*) This *pamali* text prohibits people from sitting higher than those who are older than us. It is very clear that this *pamali* text indirectly contains values in the form of morals.

Educating children according to Islamic law

In addition to the etiquette of eating and drinking, Islam also teaches how to educate children according to Islamic teachings, one of which is to be gentle with children. This is in line with the *pamali* text **“Pamali memukul anak lawan sesapu, kena bisa pembabal”** (don't hit the child with a broom, later the child will be difficult to manage). Indirectly this *pamali* text contains a message that we must be gentle with children.

C. Conclusion

Banjar *pamali* which are considered taboo and are also often only considered superstitious and even close to polytheism, in this study it can

Nasruddin, Akhmad Rifa'i: Values of Da'wah in Banjar Pamali

be proven that there are several *pamali* texts when associated with verses of the Qur'an, hadiths and the words of ulama have da'wah values.

Pamali banjar which has been sorted and selected in this study has da'wah values in the form of Sharia values, namely prayer commands, prohibitions on wasteful, giving alms, prohibiting acts approaching adultery and manners in buying and selling and eating and drinking manners, manners with parents and educate children according to Islamic teachings. Although in general there are three values of da'wah, namely faith, Sharia and morality which are the limitations in this study.

The author hopes that there will be further, deeper research in conducting research related to the da'wah values that exist in Banjar pamali and of course this will complement this paper.

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