



## Pamali and Multiculturalism: Islamic Thought in Preserving the Rights of Cultural Customs in Banjar Society

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### ABSTRACT

The research titled "Pamali and Multiculturalism: Islamic Thought in Preserving the Rights of Cultural Customs in Banjar Society" focuses on the role of the Pamali tradition in maintaining cultural diversity and local identity within the Banjar society of South Kalimantan, all within the framework of Islamic thought. The study aims to explore how Pamali can serve as a tool for preserving minority rights and promoting multiculturalism in an Islamic context. Additionally, it seeks to analyze the relevance and effectiveness of the Pamali tradition in addressing the challenges posed by modernization. This research employs a qualitative approach, specifically a case study of the Banjar community. Data were collected through participatory observation, in-depth interviews with community leaders, and analysis of literature related to Pamali and multiculturalism in Islam. The findings reveal that Pamali plays a significant role in preserving local culture and supporting the integration of Islamic values with local traditions. The study confirms that Pamali not only helps maintain the cultural identity of the Banjar people but also promotes inclusive multiculturalism within an Islamic framework. However, the effectiveness of Pamali in preserving multiculturalism faces challenges from the pressures of modernization, which require more structured adaptation and institutional support. This research contributes to a deeper understanding of the role of local traditions in Islamic multiculturalism and offers insights for developing cultural preservation policies in Indonesia.

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## 1. INTRODUCTION

The Banjar people, who inhabit the region of South Kalimantan, have a rich and diverse cultural heritage. One tradition that stands out in the daily life of the Banjar people is *Pamali* - a concept that refers to unwritten customary prohibitions that are highly respected and adhered to. *Pamali* is often interpreted as something "taboo" or "forbidden," and these prohibitions are usually related to local beliefs and social values held by the community (Firdaus, Marbawi, et al., 2023).

*Pamali* in the daily life of the Banjar people serves as a behavioral guide that maintains social harmony and maintains a balance between humans, nature and the spiritual dimension (Mulyana et al., 2024). For example, there is a prohibition to perform certain activities at certain times or in certain places that are considered sacred. *Pamali* also plays a role in maintaining ancestral customs and traditions, thus becoming an integral part of the Banjar community's cultural identity (Qutni & Fuady, 2024).

In the context of multiculturalism and Islamic law, *Pamali* has significant relevance. On the one hand, *Pamali* helps preserve the local culture and ethnic identity of the Banjar people, while on the other hand, the Islamic thought underlying the *Pamali* practice provides a moral and ethical foundation that strengthens the continuity of the tradition. The Banjar people not only see *Pamali* as part of their cultural heritage, but also as a reflection of Islamic values that respect diversity and minority rights (Ipansyah et al., 2021).

Through this research, it will be explored how *Pamali* interacts with Islamic thought in safeguarding and preserving the rights of minorities in Banjar society, as well as how this tradition can be a model for the application of multiculturalism in an Islamic context. Local culture preservation has a very important role in maintaining the identity and uniqueness of a community, especially in an increasingly multicultural society (Adawiah et al., 2023). In the era of globalization, where the flow of information, culture and values from different parts of the world intermingle, local cultures are often threatened by the influence of dominant or foreign cultures. Traditions and customs that have been passed down from generation to generation can easily be displaced and even extinct if not properly maintained (Hafidzi, 2020b).

In the context of a multicultural society, the preservation of local culture such as *Pamali* in the Banjar community is not only important to preserve ancestral heritage, but also to maintain cultural diversity as part of the community's collective identity. This cultural preservation also serves as a form of respect for the rights of minorities, who are often in a vulnerable position in the face of cultural homogenization pressures. By preserving local traditions, communities can maintain unique values, norms and practices that give them a sense of continuity and connection to their past (Ardiansyah & Masrokhin, 2023).

Within the framework of Islamic thought, the preservation of local culture can be seen as part of an effort to strengthen the principles of multiculturalism recognized in Islamic teachings. Islam as a universal religion provides room for cultural diversity as long as it does not contradict the basic principles of religion. Therefore, practices such as *Pamali*, which combines Islamic values and local traditions, become an example of how local culture can be preserved within an inclusive and supportive framework of Islamic thought.

This research seeks to fill that gap by exploring two main issues. First, it examines the role of Islamic thought in preserving minority rights through the practice of *Pamali* in

Banjar society. The study will investigate how Islamic teachings support Pamali as a form of local cultural preservation that respects minority rights, highlighting the contributions of religious and community leaders in promoting this tradition. Second, the research will explore how the Pamali tradition can be integrated into the concept of Islamic multiculturalism, which values cultural diversity. By positioning Pamali not only as cultural heritage but also as a tool for creating and maintaining social harmony in a multicultural society, this study aims to contribute to the scholarly discourse on the preservation of local traditions within an inclusive Islamic framework.

In doing so, this research offers insights into the preservation of local culture as a means of maintaining community identity and uniqueness, particularly in the face of globalization, where local traditions are often threatened by dominant external cultures (Adawiah et al., 2023; Hafidzi, 2020b). The findings will contribute to a deeper understanding of the role of local traditions within Islamic multiculturalism, offering practical implications for cultural preservation policies in Indonesia (Ardiansyah & Masrokhin, 2023).

## 2. METHODS

This research uses a qualitative approach with a case study design to understand the role of *Pamali* tradition in Banjar society, South Kalimantan, in preserving customary cultural rights in the context of Islamic multiculturalism. This approach was chosen because it allows researchers to explore complex and in-depth social phenomena, especially in seeing how the Banjar community integrates local traditions with Islamic values. By focusing on a particular community, this case study provides space for researchers to understand the dynamics between *Pamali* tradition and Islamic thought thoroughly (Dewi, 2022).

The research data was collected through several main methods, namely in-depth interviews, participatory observation and literature analysis. Interviews were conducted with community leaders, scholars, and members of the Banjar community who have a deep understanding of the *Pamali* tradition. Through these interviews, researchers were able to reveal how *Pamali* is understood and practiced in daily life, as well as how this tradition is connected to Islamic values in Banjar society.

In addition to interviews, participatory observation was also used to directly observe the practice of *Pamali* in various social and religious activities in the Banjar community. This observation gives the researcher the opportunity to see how the *Pamali* tradition is practiced in its actual context and how it interacts with the Islamic values embraced by the community. Through this observation, the researcher can understand the role of *Pamali* in maintaining cultural identity and preserving the cultural rights of customs in Banjar society.

Literature analysis was also conducted to complement the field data obtained through interviews and observations. The researcher reviewed various relevant written sources, including literature on *Pamali*, Islamic thought and multiculturalism, to strengthen the argument and provide a theoretical framework supporting the analysis. These sources provide the historical and theoretical context necessary to understand the role of *Pamali* in Banjar society as well as its relevance in the context of Islamic multiculturalism (Rosidi et al., 2024).

In analyzing the data, the researcher used thematic analysis techniques to identify the main patterns that emerged from the data. These patterns were then analyzed within

the framework of Islamic thought and multiculturalism to understand how *Pamali* plays a role in preserving the cultural rights of customs in Banjar society. This analysis enables the researcher to reveal the relationship between local traditions and Islamic values in maintaining cultural diversity in Banjar society.

The results of this research are expected to make an important contribution to the understanding of the role of local traditions in preserving cultural identity in an Islamic multicultural society. By deeply exploring the relationship between *Pamali* and Islamic thought, this research can also provide new insights into how local traditions can be used as a tool to maintain cultural diversity and preserve minority rights in the wider society.

### 3. RESULTS AND DISCUSSION

#### 3.1 The Concept of Pamali in Banjar Society

*Pamali* is a concept well known in Banjar society, referring to a set of unwritten prohibitions or taboos that are respected and adhered to by the community. The term "*Pamali*" itself can be interpreted as something that is taboo, forbidden or abstinence, usually for reasons of belief or customary values (Firdaus, Magfirah, et al., 2023). In Banjar society, *Pamali* is not only understood as a social rule but also as a manifestation of spiritual beliefs and cultural norms passed down from generation to generation.

The origin of *Pamali* in Banjar tradition is rooted in a combination of local beliefs, customs and Islamic religious teachings that have become integrated into the daily life of the community. *Pamali* is often associated with animism and dynamism beliefs that existed before the arrival of Islam, where certain things were considered to have spiritual power or were considered sacred. With the entry of Islam, the concept of *Pamali* then underwent adaptation and reinterpretation, so that the existing prohibitions were not only based on traditional beliefs but also received legitimacy from Islamic teachings (Hafidzi, 2020a). This makes *Pamali* an inseparable part of the cultural and religious identity of the Banjar people.

Examples of *Pamali* that are still practiced in Banjar society are very diverse and cover various aspects of daily life. For example, there is a *Pamali* that prohibits one from sweeping the house at night, as it is believed to bring bad luck or lost sustenance. There is also a prohibition to leave the house before taking a bath after returning from a funeral, which is believed to invite evil spirits. In the context of social relations, there is a *Pamali* that prohibits one from speaking harshly or saying negative words in certain places that are considered sacred, such as around graves or traditional houses.

Other *Pamali* involve prohibiting certain activities on certain days or times that are considered sacred. For example, the prohibition of working in the fields on Fridays or the prohibition of getting married in certain months that are considered unlucky. These practices reflect the Banjar community's belief that not all times and places are neutral, but rather there are certain moments that must be respected by following *Pamali*. *Pamali* in Banjar society functions as a social mechanism that maintains balance and harmony between humans, nature and the spiritual world. Although some of these *Pamali* may seem irrelevant in a modern context, they remain an important part of the cultural and social identity of the Banjar people, as well as a tool to teach moral and ethical values to the younger generation (Sholihin, 2021).

### 3.2 Pamali as a Form of Customary Culture in the Frame of Islam in Banjar Society

*Pamali*, as a deep tradition in Banjar society, plays a crucial role in maintaining the cultural identity of the community. *Pamali* is a set of taboos or prohibitions rooted in traditional beliefs and spiritual values that are believed to maintain balance and harmony in daily life (Asyari, 2024). This concept not only reflects local beliefs but also serves as a strong guardian of cultural identity in the midst of changing times.

*Pamali* serves as a guardian of cultural values that have been passed down from generation to generation. By following the taboos, the Banjar people maintain their ancestral heritage and ensure that existing traditions are not lost or eroded by modernity. For example, the prohibition to perform certain activities on certain days or in sacred places not only regulates social behavior, but also reaffirms long-established cultural values. By preserving these practices, Banjar communities strengthen their ties to their past and maintain their cultural continuity.

These traditions often symbolize the link between community members and their ancestors, reinforcing a sense of community and collective consciousness. For example, the prohibition against sweeping the house at night may seem trivial, but for the Banjar people, it is part of a practice that connects them to spiritual values and ancestral traditions. Through the implementation of *Pamali*, community members not only abide by the rules but also celebrate their identity as part of a group that has its own unique and rich culture. *Pamali* as a local tradition in Banjar society has great potential to become a model of cultural preservation in an Islamic multicultural society. As a form of unwritten rules governing individual behavior in society, *Pamali* not only functions as a guardian of social norms, but also as a means of maintaining a unique cultural identity. In the context of multiculturalism, where various cultures and religious values coexist, *Pamali* can be one of the effective tools to maintain social harmony and preserve local traditions in the midst of globalization (Dini et al., 2024).

*Pamali*, with all its rules and prohibitions, is deeply rooted in local values and customs that have been passed down from generation to generation. When these values are combined with Islamic principles that emphasize tolerance and respect for diversity, *Pamali* can be integrated as part of cultural preservation efforts within the framework of Islamic multiculturalism. Islam as an inclusive and adaptive religion to local culture, provides space for traditions such as *Pamali* to exist as long as they do not contradict religious teachings. Thus, *Pamali* serves as a bridge connecting local and universal values in Islam.

In an Islamic multicultural society, *Pamali* can be seen as a concrete manifestation of the principle of *'uruf*, which is a tradition or custom recognized in Islamic law as long as it does not contradict sharia. This *'uruf* plays an important role in maintaining cultural unity and diversity within the community. By maintaining *Pamali* as part of the local tradition, the Banjar people not only preserve their cultural heritage, but also enrich diversity within the broader context of Islam. This shows that local traditions such as *Pamali* can contribute to the strengthening of cultural identity amidst religious and cultural plurality (Lating et al., 2022). *Pamali* rules, which often reflect the values of togetherness and mutual respect, help people to coexist peacefully despite differences in cultural and religious backgrounds. In this regard, *Pamali* can be used as a model of how local traditions can support the principles of Islamic multiculturalism, where diversity is valued and unity in difference is fostered.

As a model of cultural preservation, the integration of *Pamali* in the framework of Islamic multiculturalism also provides an important lesson about the importance of adaptation and innovation in maintaining tradition. In facing the challenges of modernization and globalization, traditions such as *Pamali* must be able to adapt to universal values without losing its local essence. This requires continuous dialogue between local and religious values, as well as openness to accommodate changes without abandoning cultural roots.

Thus, *Pamali* as a Banjar local tradition can be an effective model for cultural preservation in an Islamic multicultural society. Through the harmonious integration of local values and Islamic principles, *Pamali* not only serves as a guardian of cultural identity, but also as a tool to promote diversity and harmony in a complex and plural society.

### 3.3 The Role of *Pamali* in Maintaining Cultural Diversity in Society

*Pamali* also plays a role in maintaining cultural diversity within Banjar society in a very specific and local way. With traditional taboos, the Banjar community can avoid cultural homogenization and ensure that local cultural diversity is maintained. For example, the prohibition to perform certain practices at certain times or places helps to safeguard the uniqueness and distinctiveness of Banjar culture from outside influences that might change or eliminate elements of traditional culture (Sholihin, 2021).

The taboos often regulate social interactions, such as the prohibition of speaking harshly in sacred places or at certain times. By following these rules, Banjar society creates a space where shared values are respected, and cultural differences can be managed harmoniously. Through the observation and application of *Pamali*, the Banjar community can create and maintain a social structure that supports their cultural diversity, while ensuring that each individual understands and respects the existing traditions and values.

*Pamali* serves as an important tool in preserving local culture and ensuring that the Banjar cultural identity remains alive and thriving. By keeping and applying the traditional taboos, the Banjar people not only maintain their traditions but also strengthen the cultural diversity that is an integral part of their lives.

Here are some examples of *Pamali* that are still practiced in Banjar society:

1. *Larangan Menyapu Rumah pada Malam Hari* (Prohibition of Sweeping the House at Night). The Banjar people believe that sweeping the house at night can bring bad luck or eliminate sustenance. This prohibition is considered important to maintain good luck and spiritual balance in the household.
2. *Tidak Boleh Meninggalkan Rumah Tanpa Mandi Setelah Mengunjungi Pemakaman* (Not Leaving the House Without Taking a Bath). After Visiting a Funeral After attending a funeral, one is not allowed to leave the house before taking a bath. This is considered a way to cleanse oneself of any possible interference from evil spirits or negative energy that may be brought from the funeral venue.
3. *Larangan Berbicara Kasar di Tempat Suci* (Prohibition of Speaking Rudely in Sacred Places). Around places that are considered sacred, such as graveyards or traditional houses, there is a taboo against speaking rudely or using disrespectful language. This is done to preserve the sanctity of the place and respect the associated spiritual values.
4. *Tidak Boleh Menggunakan Pakaian Putih pada Saat Tertentu* (Should Not Wear White Clothes on Certain). Days There is a belief that wearing white clothes on

certain days, such as Friday, can be unlucky or considered inappropriate. White clothing is considered a symbol of death or sadness, making it inappropriate for certain activities at certain times.

5. *Larangan Melakukan Aktivitas Tertentu pada Hari-Hari Keramat* (Prohibition of Doing Certain Activities on Sacred Days). Some days are considered sacred or have special energy, such as Fridays or certain days in the local calendar. On these days, there are restrictions on certain activities such as working in the fields or holding celebrations. This is to honor the day and maintain spiritual balance.
6. *Larangan Menggigit Bibir Saat Berbicara* (Prohibition of Biting Lips While Speaking). Biting one's lips while speaking is considered a disrespectful act or can bring bad luck. Banjar people believe that this can create disharmony in communication and social relationships.
7. *Tidak Boleh Makan Makanan Tertentu pada Waktu Tertentu* (Not Eating Certain Foods at Certain Times). Some foods may be forbidden to be consumed at certain times or in certain situations, such as during times of celebration or certain rituals. This prohibition is related to the belief that certain foods can affect energy or luck.
8. *Larangan Menggunakan Alat Rumah Tangga Tertentu pada Saat-Saat Tertentu* (Prohibition of Using Certain Household Appliances at Certain Times) Some household appliances, such as frying pans or certain kitchen tools, may not be used at certain times, such as at night or on certain days. This is thought to maintain good luck and balance in the household.

These examples show how *Pamali* serves as a guide in the daily life of the Banjar people, influencing their behavior and practices in various aspects of life.

### 3.4 Implementation of Islamic Thought in *Pamali* Tradition

Islamic thought plays an important role in safeguarding local traditions and cultural identity, especially in a society as rich in cultural heritage as the Banjar community. One of the main contributions of Islamic thought is its ability to adapt and accommodate local traditions without compromising basic religious principles. Islam recognizes the existence of '*uruf*' or local customs as one of the secondary sources of law, as long as these traditions do not contradict the basic teachings of Islam. This concept allows local traditions, such as *Pamali* in Banjar society, to continue to exist and be preserved within a framework that is in accordance with Islamic values.

Islamic thought also emphasizes the importance of maintaining cultural identity in the face of the challenges of globalization and modernization. In the context of Banjar society, Islam not only acts as the religion followed by the majority, but also as a force that helps preserve and revive local traditions. Through an inclusive outlook (Mulyana et al., 2024; Qutni & Fuady, 2024), Islam in Banjar society is able to accommodate traditions such as *Pamali*, so that these traditions are not only maintained, but also integrated into daily religious life. This strengthens the Banjar's cultural identity amidst the changing times.

Islamic scholars and thinkers in Banjar society act as guardians and interpreters of local traditions within an Islamic framework. They often serve as mediators who bridge the gap between Islamic teachings and local traditions, ensuring that they are understood and practiced in a way that does not deviate from Islamic principles. Through lectures, writings and fatwas, these ulama contribute to strengthening people's awareness of the importance of maintaining local traditions as part of a cultural identity that is in line with Islamic values. For example, in the context of *Pamali*, the existing rules are often seen as

part of ethics and morality in accordance with Islamic teachings, such as respecting parents, protecting the environment, and respecting each other (Mulyana et al., 2024). By providing this religious foundation, Islam helps to strengthen the position of local traditions in the eyes of the community, so that they are not only seen as cultural heritage, but also as an integral part of religious life.

In the face of rapid social change, Islam allows local traditions to develop and adapt without losing their essence. This can be seen from how the *Pamali* tradition in Banjar society continues to be maintained and practiced despite various changes in social structure and community life. Islamic thought provides space for this tradition to continue to be relevant to the conditions of the times, while maintaining a distinctive cultural identity.

Islamic thought makes a significant contribution to maintaining local traditions and cultural identity in a multicultural society like Banjar. By integrating local values into the Islamic framework, it not only preserves cultural heritage, but also strengthens the religious and cultural identity of the community. This shows that Islam, as a dynamic and adaptive religion, has a vital role to play in protecting and reviving local traditions in the midst of global change.

### 3.5 The Influence of Islamic Thought on *Pamali* Practices

Islamic thought has had a significant impact on the practice of *Pamali* in Banjar society, by integrating Islamic teachings into local traditions. Along with the introduction of Islam into Banjar culture, many aspects of local beliefs are reinterpreted in the context of Islamic teachings, thus creating harmony between traditional customs and religious values.

1. **Adaptation and Integration of Islamic Values in *Pamali*.** Some *Pamali* practices that were previously rooted in local animist or dynamist beliefs have been adapted to align with Islamic teachings. For example, prohibitions related to certain rituals or abstinence are often influenced by Islamic principles such as maintaining cleanliness and purity, which are in line with Islamic teachings on how to worship and live a clean life. *Pamali* associated with nocturnal activities or sacred places often have parallels with Islamic teachings on respect for time and place which are considered important in religious contexts.
2. **Reinterpretation of Abstinence in the Context of Sharia.** Some *Pamali* taboos may have undergone reinterpretation to ensure that they do not contradict the principles of sharia. For example, the prohibition against sweeping the house at night might be viewed through the lens of Islamic teachings that emphasize the need to keep the house clean and healthy, without disregarding any pre-existing spiritual or traditional elements.
3. **Application of the Principles of Balance and Moderation.** Islamic thought also brings the principles of balance and moderation in the application of *Pamali*. Islam emphasizes the principles of justice and simplicity, so that the *Pamali* taboos that may have previously been considered rigid or excessive can be softened to reflect more inclusive and flexible Islamic principles.

Ulama and community leaders play an important role in preserving the *Pamali* tradition through an Islamic approach. They act as a bridge between local traditions and religious teachings, ensuring that *Pamali* practices remain relevant in an Islamic context.

1. **Education and Explanation.** Ulama are often involved in educating and explaining to the community how *Pamali* can be integrated with Islamic teachings. They



provide an understanding of how traditional taboos can be harmonized with sharia principles and explain the importance of maintaining cultural values while adhering to Islamic teachings. Through lectures, teaching and discussions, ulama help the community understand appropriate ways to preserve *Pamali* traditions without neglecting the religious aspects.

2. Adjustment of *Pamali* Practices. Community leaders, together with ulama, may develop guidelines or recommendations on adjusting *Pamali* practices to fit Islamic teachings. For example, they might adjust some taboos to reflect Islamic principles that emphasize cleanliness, health and well-being. These adjustments aim to maintain harmony between local traditions and religious teachings, and to ensure that *Pamali* practices remain relevant and beneficial to the community.
3. Preservation of Traditions in an Islamic Context. Ulama and community leaders play a role in preserving traditions in a way that respects Islamic values. They are often involved in celebrating rituals or cultural events that integrate Islamic elements, thus helping the Banjar community to keep their cultural identity while strengthening their religious commitment. By facilitating traditional events that contain Islamic values, they ensure that the *Pamali* tradition remains alive and respected.
4. Mediator between Generations. Ulama and community leaders also act as mediators between the older and younger generations in terms of *Pamali* preservation. They help explain to the younger generation why certain taboos are important and how they relate to Islamic teachings. In this way, they ensure that the *Pamali* tradition is not only passed on but also understood and appreciated in a context that is appropriate to the times.

The integration of Islamic thought in *Pamali* practices and the active role of ulama and community leaders in this process helps to ensure that local cultural traditions are not only preserved but also strengthened within the broader framework of religious teachings. This allows the Banjar community to retain their rich culture while maintaining harmony with Islamic principles.

### **3.6. *Pamali* as Multicultural Practice in Islam**

*Pamali* as a local tradition in Banjar society not only functions as a social rule that regulates behavior, but also as a practice that supports multiculturalism in Islam. In a society consisting of diverse cultural and religious backgrounds, *Pamali* plays an important role in creating and maintaining intercultural harmony. This tradition reflects local wisdom that is in line with Islamic principles of respecting differences, tolerance and maintaining peace in social life.

As a multicultural practice in Islam, *Pamali* allows people to maintain their cultural identity while still respecting and adapting to universal Islamic values. For example, *Pamali* rules related to social ethics, such as respecting parents, maintaining environmental harmony, and not doing actions that can harm others, are in line with Islamic teachings on noble morals. Thus, *Pamali* is not only a tool to maintain cultural diversity, but also to internalize Islamic values in the daily life of the Banjar people.

In the context of multiculturalism, *Pamali* also plays a role in maintaining a balance between local traditions and broader Islamic policies. Islam as an inclusive religion provides room for local traditions such as *Pamali* to be maintained as long as they do not contradict the basic principles of religion. This shows the flexibility of Islam in accommodating local culture, making it an effective tool to support cultural diversity in

society. *Pamali*, in this case, serves as a bridge between local traditions and the more universal values of Islam, allowing the Banjar people to retain their cultural identity within the framework of Islam.

*Pamali* also strengthens social cohesion in a multicultural society by creating rules that are recognized and respected by all community members, regardless of their religious or cultural differences. Through the practice of *Pamali*, people learn to live in harmony, appreciate differences, and maintain good social relations with others. This is in line with the principles of multiculturalism in Islam which emphasize the importance of harmony, mutual respect, and working together for the common good. Thus, *Pamali* contributes to the creation of an inclusive and diverse society, where each individual can maintain his or her cultural identity while still being part of the larger community.

*Pamali* as a multicultural practice in Islam can also be seen as an effort to promote the values of diversity and tolerance among the younger generation. In Banjar society, this tradition is taught from an early age, so that children grow up with a strong understanding of the importance of respecting the traditions and cultures of others. In this way, *Pamali* not only preserves the local culture, but also shapes a generation that is more open and tolerant of differences, which is the essence of multiculturalism in Islam. By integrating Islamic values and local culture, *Pamali* helps to create a harmonious society, where cultural identities are respected and preserved within the framework of Islamic multiculturalism.

### 3.7. Discussion: Integration of *Pamali* and Islamic Multiculturalism

*Pamali*, as a local tradition in Banjar society, is intrinsically in line with the principles of multiculturalism in Islam. This tradition, which regulates social behavior through various prohibitions and unwritten rules, reflects the basic values that Islam also promotes, such as respect for differences, maintaining harmony and upholding social justice. In the context of multiculturalism, Islam emphasizes the importance of appreciating diversity and maintaining peace among various cultural groups, which is also at the core of *Pamali* practice (Rachma & Hasibuan, 2024; Sholihin, 2021).

First, the Islamic principle of respecting '*uruf*' or local customs, allows the integration of local traditions such as *Pamali* into the daily lives of Muslims. '*Uruf*' is a practice recognized in Islamic law as long as it does not contradict sharia. *Pamali*, with all its social rules, helps the Banjar people to maintain their cultural identity while still living in accordance with Islamic teachings. In this case, *Pamali* is not only maintained as a cultural heritage, but also as a part of religious life that helps uphold Islamic values in a multicultural society.

Second, *Pamali* supports the principle of multiculturalism in Islam by encouraging mutual respect among community members with different cultural and religious backgrounds. One example of how *Pamali* reflects this principle is in the rules that emphasize the importance of maintaining good relations with neighbors, avoiding conflict, and respecting the traditions of others. This is in line with Islamic teachings that encourage tolerance and peace, and prohibit behaviors that can trigger discord and division in society.

Third, *Pamali* is in line with the Islamic principle of social justice, which is an important pillar in Islamic multiculturalism. Many rules in *Pamali* aim to maintain balance in society, such as the prohibition to damage the environment, take the rights of others, or perform actions that can harm the community. These principles support the concept of social justice in Islam, which emphasizes the importance of maintaining the rights of every

individual in society, including the rights of minority groups and those who are vulnerable.

Fourth, *Pamali* also reflects the Islamic principle of social responsibility, which is important in the context of multiculturalism. *Pamali* rules are often related to an individual's responsibility towards the community and the environment. For example, the prohibition to perform actions that could damage social relations or pollute the environment reflects a moral responsibility that is in line with Islamic teachings on maintaining trust and respecting God's creation. Thus, *Pamali* helps the Banjar people to fulfill their social responsibilities in a way that supports cultural diversity and social harmony.

Finally, *Pamali* as a local tradition helps to strengthen social solidarity and cohesion among the various cultural groups in Banjar society. Islam, as a religion that promotes unity and brotherhood, supports all forms of traditions that strengthen social relations among community members. In this regard, *Pamali* serves as a tool to strengthen the sense of community and mutual respect, which is the foundation of a peaceful and harmonious multicultural society.

Thus, *Pamali* is not only in line with the principles of multiculturalism in Islam, but also strengthens the application of these values in Banjar society. The integration of *Pamali* with Islamic teachings creates a model of cultural preservation that not only respects local traditions, but also supports cultural diversity within an inclusive and dynamic religious framework.

### **3.8. A Critical Analysis of the Effectiveness of Pamali in Preserving Multiculturalism in Banjar Society**

*Pamali*, as a local tradition passed down from generation to generation in Banjar society, has played an important role in preserving the values of multiculturalism. However, its effectiveness in maintaining and promoting multiculturalism in this modern era can be viewed from various angles, both positive and negative (Sholihin, 2021).

Positively, *Pamali* has succeeded in becoming an effective tool in maintaining the cultural identity of the Banjar community. The *Pamali* rules, which are full of social and ethical values, have helped maintain cultural diversity and social norms in a complex society. For example, the prohibitions contained in *Pamali*, such as not insulting or belittling other cultures, are in line with the principles of multiculturalism in Islam which emphasize respect for differences and the importance of harmonious coexistence. Thus, *Pamali* serves as a bridge between local culture and Islamic values, creating a harmony that strengthens cultural diversity in Banjar society.

However, from a critical perspective, the effectiveness of *Pamali* in preserving multiculturalism also faces challenges, especially from the influence of modernization and globalization. *Pamali* traditions that are oral and contextual often have difficulties in facing rapid social changes. The younger generation, for example, may no longer understand or appreciate *Pamali* rules like the previous generation, so the sustainability of this tradition may be threatened. In such a situation, *Pamali* may lose its relevance as a cultural preservation tool, especially if there is no systematic effort to adapt it to the changing social context.

The effectiveness of *Pamali* can also be questioned in the context of an increasingly heterogeneous society. While *Pamali* has been successful in maintaining social norms in a homogeneous community such as Banjar society, its success in a society that is more plural and open to external influences may not be as strong. For example, *Pamali* rules

that are very specific to Banjar culture may not have the same appeal or relevance among people from different cultural backgrounds, which could reduce its effectiveness as a tool for preserving multiculturalism (Firdaus, Magfirah, et al., 2023).

In terms of institutions, although *Pamali* is widely recognized and respected, the absence of formal support from educational or governmental institutions can also be an obstacle to its effectiveness. Without strong support from formal institutions, *Pamali* is more vulnerable to erosion amidst the pressure of modernization. This suggests that, to maintain its effectiveness, *Pamali* requires more structured adaptation and is supported by education that integrates traditional values into the formal curriculum.

However, this adaptation potential also opens up opportunities for *Pamali* revitalization as part of a broader multiculturalism strategy. With a sustained effort to teach and reinforce *Pamali* values among the younger generation, this tradition can still serve as an effective tool in maintaining cultural diversity (Aris & Bukido, 2022). In addition, the integration of *Pamali* with broader multicultural policies and practices can also strengthen the role of this tradition in building a more inclusive and harmonious society.

The effectiveness of *Pamali* in preserving multiculturalism in Banjar society depends on the ability of this tradition to adapt to social change and the support of formal institutions. Although the challenges of modernization and globalization may threaten its sustainability, with the right approach, *Pamali* still has the potential to be a powerful tool in promoting and preserving multiculturalism in Banjar society (Afif et al., 2023).

#### 4. CONCLUSION

The conclusion of the research titled "*Pamali* and Multiculturalism: Islamic Thought in Preserving Cultural Rights of Customs in Banjar Society" underscores the significance of local traditions like *Pamali* in maintaining cultural identity within a multicultural society. *Pamali*, deeply embedded in the Banjar community, serves as both a social norm and a cultural preservation tool aligned with Islamic principles. The study finds that *Pamali* plays a crucial role in safeguarding minority rights and promoting cultural diversity in Banjar society. By integrating Islamic values with local traditions, *Pamali* fosters multiculturalism, creating social harmony and cohesion among different cultural groups. This demonstrates that Islam, as an inclusive religion, can accommodate and support the sustainability of local traditions like *Pamali*, provided they do not contradict religious teachings.

However, while *Pamali* is effective in preserving culture and local identity, the challenges posed by modernization and globalization necessitate a more structured approach to maintaining its relevance. To ensure the tradition's continuity amidst rapid social changes, *Pamali* must be supported by educational institutions and government policies. Beyond preserving the Banjar cultural identity, *Pamali* also strengthens the principles of multiculturalism within an Islamic framework. The study acknowledges certain limitations, such as the focus on a single ethnic group, which may not fully capture the diverse practices across other regions. Future research could explore comparative studies with other ethnic groups or regions to better understand the role of similar traditions in preserving cultural identity and promoting multiculturalism.

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