

Challenges and tradition: Exploring the communication concept of pamali about pregnant mother in Lakkang Island society, Makassar

Yulianandaris^{1*}, MD Enjat Munajat¹, Yustikasari¹, Evi Novianti¹

¹⁾ Postgraduate Department of Tourism, Universitas Padjadjaran, Bandung, Jawa Barat

Received November 11, 2024/Accepted March 20, 2025

Abstract

Lakkang Island has a beautiful tourist destination and cultural diversity which is also the center of attention and attraction for tourists. This place still implements culture in the form of traditions/customs. The local community still strongly adheres to the customs or beliefs called Pamali or commonly called Kasimpalli, which have been entrenched for generations. One of the taboos that is still developing in the Lakkang community is pamali for pregnant women which must be obeyed by mothers so that the pregnancy and birth process runs smoothly. Pamali is contrary to the views that exist in the modern era, including the views of feminism. However, some of the immigrant communities who live there have adapted to appreciate and respect the traditions of the local community so that their friendship remains good even others don't quite believe it pamali. This type of research uses descriptive qualitative. Qualitative method because pamali is a non-exact object that can only be described in words. Researchers used a descriptive approach to describe the various ways the pamali concept was applied in the Lakkang Island Community. The data collection process was assisted by traditional leaders and the Lakkang Island Community. The methods used to collect data were interviews, observation, documentation, audio visual. Pamali in the Lakkang Island Society, is defined as expressions that contain a kind of prohibition or prohibition to be carried out because they contain consequences. Even though times have changed, the people do not want to let go of this sacred tradition, making pamali still exist and have a high position for the indigenous people of the island itself. From a cultural perspective, belief in pamali is seen as a way to maintain traditions that have been passed down by previous generations.

Keywords: Culture; Pamali; Tourism; Lakkang Island

Introduction

Lakkang Island is one of the islands in Tallo sub-district, with the majority of people living on the island working as fishermen, in addition to working as farmers and farming. Life for locals is similar to living in the countryside due to low levels of air pollutants, lush trees, gardens, and rice paddies, as well as roads that can only be used for pedestrians or two-wheeled vehicles. This place was previously named Bonto Mallangngere which means to hear from all directions, before becoming Lakkang which means inseparable. Visitors who want to go there must take a boat with a journey of approximately 20 minutes that connects Lakkang Island from the crossing point. The three ways to reach Lakkang Village are through the monkey pier in Tamalanrea District, on the edge of the Ir. Sutami Toll Road, and a pier called Tekkolo, both of which are located not far apart. Lakkang Island, with its rich culture and traditions, is one of the attractive destinations for tourists looking for an authentic cultural experience (Seto et al., 2023). The place retains its customary values, offering visitors a unique and different experience, which is different from other types of tourist experiences (Du Cros & McKercher, 2020). Various customs are still preserved by the local community, one of which is pamali for pregnant women. The purpose of these taboos is to make pregnant women more aware in order to avoid bad things that could happen during pregnancy and during the birth process. These taboos have the meaning of keeping the mother and her womb safe. Therefore, it is important to know the meaning of a pamali that is still developing in a society. Even though this is contrary to feminism because it takes away the freedom of pregnant women, most of them respect it by obeying local customs.

Lakkang Island has a tradition when a woman is pregnant in caring for pregnant women. Pregnancy is a physiological process bring changes to both mother and child the environment (Wati

*Corresponding Author:

E-mail: yulianandaris11@gmail.com

et al, 2023). With pregnancy then the woman's body system experiences fundamental changes to support internal fetal development and growth uterus during a person's pregnancy. Pregnancy, labor and birth This is a physiological process, but it is complicated can appear at any time, and can have serious impacts on the mother and fetus (Sari et al, 2019). The term high risk pregnancy (pregnancy risky) is used when physiological factors or psychologically significantly can increases the likelihood of mortality or maternal or fetal morbidity (Susiana, 2019). The pregnancy process is also related to traditional beliefs, namely taboo. The taboos that women have to face vary depending on the beliefs held in their respective regions. Lakkang Island has restrictions for pregnant women that women must adhere to so that the process of pregnancy and delivery runs smoothly. Women have many restrictions during pregnancy compared to men because women have sensitive bodies compared to men. Even though there are women who are strong during the pregnancy process, the beliefs of their ancestors are not always abandoned but are obeyed by pregnant women because they are considered to have benefits in the future. Women have several taboos that must be avoided during pregnancy. In contrast to men, women are considered creatures who have quite a lot of things they cannot do because women have special things. The views that exist in the modern era include the view of feminism or gender equality towards women. Feminism is an idea that views that women and men have the same rights in politics, social, sexual, intellectual and economic matters. Feminism includes movements, theories, philosophies and everything related to gender equality issues which aim to provide justice to women (Ilaa, 2021). The feminist movement aims to help women fight for women's rights and freedom in Indonesian society which is still dominantly patriarchal. Feminism is a theory that expresses personal self-esteem and the dignity of all women. On such an understanding, one women will believe in themselves Alone. Woman in view Feminism has activities and initiatives themselves to fight for their rights and these interests in the movement for demand their rights as human beings (Citraningsih et al, 2022).

Feminism is a movement for gender equality where women also have the same rights as men in carrying out activities (Hidayati, 2019). With feminism, women can carry out their activities as they wish. The power of feminism, especially in Indonesia, makes modern women today believe more in what they believe in compared to the traditions that have been passed down from generation to generation. The views that exist in the modern era include the view of feminism or gender equality towards women. Feminism is an idea that views that women and men have the same rights in politics, social, sexual, intellectual and economic matters. Feminism includes movements, theories, philosophies and everything related to gender equality issues which aim to provide justice to women (Ilaa, 2021). The feminist movement aims to help women fight for women's rights and freedom in Indonesian society which is still dominantly patriarchal. Feminism is a theory that expresses personal self-esteem and the dignity of all women. On such an understanding, one women will believe in themselves Alone. Woman in view Feminism has activities and initiatives themselves to fight for their rights and these interests in the movement for demand their rights as human beings (Citraningsih et al, 2022).

Pamali or Kasimpalli is a prohibition or taboo that is believed by the indigenous people of Lakkang Island. It plays an important role in their daily lives by regulating behavior and social interaction in depth. Pamali affects various aspects of life such as work, marriage, and daily activities because it is believed to avoid disasters and bring good luck (Risa & Amiruddin, 2023). Usually, taboos use unique strings of words and have great meaning. In pamali, there is a symbolic meaning that is spoken from parents to children, older siblings to younger siblings, husbands to wives and so on (Mutmainnah, 2020). Our ancestors always taught taboos because they believed there were moral values in them that were considered gentle and polite reprimands for society (Sapu, 2021). Pamali has been around for a long time and is widely used by people based on their own experience. Many people consider pamali as a myth and made up, but some people implement it in their lives. Thus, these pamali are considered the same as prohibitions that cause suffering (Syarubany et al., 2021).

Pamali is a cultural tourism activity that is widely preserved in a place with the main motivation being to study, search for, feel and apply tangible and intangible cultural tourism products related to a series of material, intellectual, spiritual, performing arts, fine arts, local community lifestyles, culinary, value systems, beliefs and traditions (Richards, 2022). Less

prosperous societies tend to maintain conservatism in various moral values (Muttaqin & Ismail, 2023). They highly value religion, adhere to traditional sexual norms, and respect values such as gender equality, marriage, and family. In addition, social identities influenced by gender, race, ethnicity, class, and nationalism remain highly influential in these communities (Norris, 2023). Basically, culture is a collection of knowledge that includes ideas or concepts that exist in the human mind so that in everyday life culture is abstract. Culture is in the form of behavior and objects that are real, such as behavioral patterns, language, living equipment, social organizations, religion, art, and others, all of which are intended to help humans in carrying out community life. Therefore, culture is a certain value system used by members of society as a guideline for their lives. Thus, culture tends to become a tradition in society. Tradition is difficult to change because it is inherent in people's lives. Therefore, it seems that tradition has become a norm in society (Ghazali, 2011). Culturally, it is normal for a society to maintain its culture (Solihin & Adanan, 2019). Some people are able to maintain the values they believe in amidst modernization (Nastiti, 2020). This can be achieved, among others, by understanding the belief system and preserving culture (Elfira et al., 2023). Preserving culture is beneficial for society because it maintains the authenticity and traditions that have existed for generations (Indriani et al., 2022). The tradition of beautiful and meaningful strings of words still exists in the local community, although it is decreasing in the modern era. Tradition Where society helps convey the principles of the past. Because of the legacy of inheritance for the next generation, the culture of the people of the past is considered a cultural heritage (Sendari, 2021). Through belief in Pamali, they are able to anticipate negative impacts that may arise in the future, reflecting cultural values such as mandates, wills, and consequences that are reflected in their daily routines (Susilo, 2012). Community compliance with pamali, customary rules that regulate daily behavior and etiquette, is an important part of maintaining the culture of Lakkang Island. Pamali is very important for maintaining social balance and maintaining cultural values that have been inherited

Pamali contain rules that prohibit people from violating the moral values that exist in their society with the aim of providing safety (Nurmalina, 2015). This makes there are limits that must be respected in various situations, including in the relationship between humans and nature, as well as in maintaining social peace in their communities. With the prohibition, it is hoped that everyone can understand the limits in acting on the environment in which they live (Sutisna et al., 2024). The prohibitions of pamali are always conveyed in a reasonable, light, and simple way so that they can be believed and accepted. Whether pamali works or not depends on how everyone sees it and how they see it (Asyari, 2024). Pamali is considered as a cultural identity if it is defined as a custom or original tradition that comes from human nature that is passed down from generation to generation. Natural customs are fundamentally different from educated customs. As a result, original traditions become stronger and more deeply rooted as cultural capital that cannot be replaced by later educated customs. Pamali is made into an intangible cultural asset, which is seen as a value in the local community. This asset includes a treatment whose value can be accepted or not accepted, which is reflected in the interaction between an individual and a community. This pamali becomes a strong social prohibition in certain community circles. This is because pamali is made into an oral tradition that grows and develops in social life, and the life of the community itself. This can make the Lakkang Island immigrant community can only adjust to the various traditions of the place which is part the richness of the expression of the beliefs of the people of Lakkang Island.

Method

This research uses a ethnography qualitative approach because pamali is a non-exact object that can only be explained in words. This approach is in accordance with the opinion of Becker et al. (2019), which was applied by Martono and Arifin (2022), who stated that qualitative methods are suitable for answering research problems that require narrative data through observations, interviews, document mining and literature studies. Apart from that, Bogdan and Taylor in Moleong (2019), also emphasized that qualitative research produces descriptive data in the form of written or spoken words and observable behavior. Researchers used a descriptive approach to describe various pamali concepts applied by the people of Lakkang Island. The data analysis process follows the stages described by Miles and Huberman in Gunawan (2013), which consist of data reduction, data

elaboration, drawing conclusions and taking action. The data collection process was carried out with the help of traditional leaders and local community members. by collecting data through interviews conducted directly with traditional heads and members of the Lakkang Island community, Observations carried out at the research location to gain a direct understanding of pamali which is still practiced by the local community, documentation to combine various sources of information from observations, interviews and documents others relevant to pamali and Audio Visual for the use of images and video supports data collection in a way that enriches the results of the previous three methods, enabling researchers to record and visualize pamali practices in the Lakkang Island community. The main objective of this study is to present a structured, accurate, and fact-based description of social reality and to describe the interactions between various phenomena (Cresswell, 2014). This study chose this approach because an in-depth understanding is needed to explain in detail how the Pamali belief system works.

Table 1. Research sample

No	Name of Source	Resource person's position
1	Sampara Daeng Nyampa	Traditional Council figures
2	Subarka	Immigrant Community
3	Verawati	Local community
4	Wahyuni	Local community

Source : Researcher, 2024

Results and Discussion

Short Profile of Lakkang Island

The research location is located on Lakkang Island, whose former name was Bonto Mallangere, meaning "high mountain", can be heard from all directions. According to local residents, during the colonial period, people in the city of Makassar could hear what was happening at that location. The legacy of the Japanese colonialists built a bunker on Lakkang Island, and the first native people living on the island fled. However, they left Lakkang Island only about seven months after the Hiroshima bombing. The village has seven old Japanese bunkers, but that's just the surface. While inside it is covered with soil. Meanwhile, in terms of employment, the majority of residents there work as fish catchers and spear handlers, with a handful working in factories, and some as employees. Most residents also choose to work in the rice fields when the rainy season arrives. Although life on Lakkang Island is an urban area, the atmosphere is more similar to life in the countryside. Lakkang Island is one of the small islands located in the city of Makassar, which has an area of 1.62 km². Geographically, Lakkang Village borders:

1. West: Rappokalling and Parangloe Villages.
2. North: Tamalanrea District (Kapasa Village and Parangloe Village).
3. east: Tamanlanrea Indah Village.
4. South: Pampang Village.

The people who inhabit this island do not only consist of one tribe, but there are several tribes, including the Bugis Tribe and the Makassar Tribe. Traveling to Lakkang Island is very interesting, apart from the traditions that are still strong there. This location also has many tourist attractions including a hiding place of Japanese heritage that is still preserved, typical local houses, cool air, beautiful views from a motorboat to Lakkang Island which is surrounded by nipah trees on the coast of the river and bamboo groves that decorate the village, then there is a lush forest. typical regional food, and unique arts and culture. Facilities available on Lakkang Island:

Facilities available on Lakkang Island:

1. Ferry Pier

This place is used by local people or tourists to cross in and out of Lakkang Island to the city center.

2. Public toilets

These facilities are intended for the public, both for visitors and local people. Public toilets are made in several places and can be used for free or not rented.

3. Parking area

This area is intended for the public and is available at the pier, parking is free.

4. Snack stalls

Several stalls are available on Lakkang Island with a variety of food and drinks available.

5. Lodging

Accommodation provided for tourists, mostly residents' houses which are also used as lodgings.

Kasimpalli pregnant mother

Pamali pregnant women bathe at Maghrib, information related to the prohibition on pregnant women bathing at sunset was presented by informant 1 and informant 2. The two informants explained that the local community believes in the prohibition on pregnant women bathing at dusk, if this prohibition is carried out by pregnant women it is feared that difficulties in the normal birth process. In this belief, pregnant women do not take Maghrib baths, this functions as a form of social control to avoid disasters and maintain the safety of pregnant women and their babies from disease attacks. This Pamali reflects the efforts of the people of Lakkang Island to protect pregnant women and their babies from possible difficulties during childbirth or diseases that are thought to arise from Maghrib bathing. This prohibition is a form of prevention so that health and safety norms are adhered to, thereby avoiding risks that might arise if this prohibition is violated.

This statement was supported by Émile Durkheim who stated that social control is a rule that society uses to maintain norms and customs so that they can be implemented properly, and to ensure that members of society obey rules that are considered important (Azisi, 2020). Most people can trust Pamali, but there are also some people who don't. For people who oppose the existence of pamali because they consider it a change in the modern era. Opinions regarding feminism certainly conflict with traditional beliefs such as Pamali which exist in several areas, especially on Lakkang Island. However, pregnant women who live on Lakkang Island follow pamali because they believe in rules that have existed since ancient times.

Pamali Eat pineapple, information related to this Pamali was put forward by all the informants who said that pregnant women are not allowed to eat pineapple. As a result, it will cause the fetus to overheat and experience a miscarriage. Pamali reflects the efforts of the people of Lakkang Island to protect pregnant women and their babies from anything that could harm both the fetus and the pregnant mother.

This statement is supported by Irawan (2022), who emphasizes that social control not only functions to maintain security, but also maintains community customs and beliefs. In this case, the prohibition on certain foods for pregnant women is part of the customs and beliefs of society which must be obeyed in order to maintain social harmony. By complying with this prohibition, the people of Lakkang Island show obedience to the norms they firmly hold, thereby bringing positive values in helping maintain the integrity and stability of the health of the people of Lakkang Island. Even though it is not in line with feminism, the people of Lakkang Island still obey this prohibition as a form of respect for customs. Feminism is a form of modernization that can be applied or not, if feminism is implemented it will reduce compliance with customs on Lakkang Island which could cause disaster in the future. With taboos that conflict with feminism, there needs to be a middle path taken as a step to maintain trust but not ignore the rights that women should have.

Pamali eats spicy food, because the child born will have an angry character. This statement was made by all the informants, the people of Lakkang believe that if pregnant women eat food that is too spicy, the result is that their children will become grumpy. With this pamali, many people are afraid to eat spicy food during pregnancy. Pamali conveys meaning, namely the efforts of the people of Lakkang Island to protect pregnant women and avoid dangers that might occur.

Kirani & Siregar (2022) explains that spicy food is not recommended for excessive consumption by pregnant women because it can stimulate peristaltic motion in the stomach which can cause nausea and vomiting. But on the other hand, spicy food has benefits for lowering cholesterol levels. However, people do not see the benefits of spicy food itself. Such as increasing the mother's appetite, so that it can meet the mother's nutritional needs. Therefore, the feminist

ideology is contrary to the taboo, because the prohibition limits the mother in choosing food, while eating spicy food also has benefits.

Pregnant women are advised to bring safety pins and onions attached to their clothes or underwear. Informants 3 and 4 explained that pregnant women should bring these items when traveling. This belief is so that these items can protect the mother and her baby from evil spirits and spirits. According to the informant, the onion that has been recited with a spell can ward off evil spirits and spirits that will disturb the baby. With this taboo, the people of Lakkang Island protect mothers and their unborn babies from anything dangerous.

In the view of feminism, the statement is contradictory, because pregnant women actually feel that these objects will be dangerous for the mother and have the potential to hurt the pregnant mother. This statement is in line with the opinion of [Kusumandari \(2010\)](#), who stated that carrying sharp objects when traveling so that the fetus is protected from danger, in fact, is dangerous if the sharp object injures the mother. Therefore, using safety pins and shallots is just a myth that has been taboo for our ancestors since ancient times until now and has been passed down through generations in society.

Prohibition on buying baby supplies if the pregnancy age has not reached seven months. Local people believe that buying baby supplies too hastily before the age of seven months of pregnancy can cause miscarriage. This statement was explained by informants 3 and 4 who said that pregnant women need to practice patience and calmness, because that will help and save the baby from unwanted things. The meaning of this taboo is that when the pregnancy has not reached the age of seven months, the baby's physical condition has not been fully formed. Although the gender can be seen from the age of five months of pregnancy, there is a possibility of an error in reading the ultrasound results due to the baby's physical condition not being perfect. So, it is not yet possible to determine whether the baby is a girl or a boy.

[Sabila \(2022\)](#) explains that seven months actually has a meaning and purpose that is believed to be a form of gratitude and praying for the baby and the mother who is carrying it so that they are healthy and do not experience difficulties or hardships. So that the child can be born smoothly and healthily and the mother is given security. Indirectly, this custom provides implied meaning and value for the prospective baby who is born and for the mother who is carrying it. This taboo actually contradicts feminism. Where in modern times, some pregnant women are too enthusiastic about welcoming the presence of their babies and happiness certainly dominates every time to fulfill their pleasure.

Conclusion

The people of Lakkang Island, Makassar, consistently implement the pamali (kasimpalli) tradition which is an integral part of their cultural identity. Even though there are immigrants living on this island, they have adapted by respecting and maintaining local traditions as a form of respect for the local community and maintaining harmonious relations. In this case, in the future the Pamali tradition will continue to be maintained and implemented as a valuable legacy left by their ancestors. The presence and practice of Pamali will not only strengthen the cultural identity of the people of Lakkang Island, but will also become a special attraction for tourists who are interested in exploring and understanding the rich culture of this island and helping to ensure the preservation and preservation of the Pamali tradition, it is important for the local government and stakeholders to be actively involved in supporting cultural preservation efforts. In this case, steps that can be taken include increasing public understanding of the importance of maintaining these traditions, as well as integrating Pamali culture in local tourism programs to attract more visitors who are interested in the unique culture of Lakkang Island.

References

- Arroisi, J., Badi, S., Perdana, M. P., & Mafaza, A. T. (2021). Problematika Aliran Kepercayaan dan Kebatinan sebagai Agama Asli Indonesia. *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya*, 6(2), 138–155.
- Asyari, M. (2024). Penerapan dan Pengaruh Budaya Pamali atau Pantangan Adat dalam Lingkup Masyarakat Islam Universitas Lambung Mangkurat. *Religion: Jurnal Agama, Sosial, Dan Budaya*, 3(2), 448–461.
- Azisi, A. M. (2020). Peran agama dalam memelihara kesehatan jiwa dan sebagai kontrol sosial

- masyarakat. *Al-Qalb: Jurnal Psikologi Islam*, 11(2), 55–75.
- Becker, G. C., Wüst, D., Köhler, H., Lautenbach, A., & Kruse, A. (2019). Novel approach of phosphate-reclamation as struvite from sewage sludge by utilising hydrothermal carbonization. *Journal of Environmental Management*, 238, 119–125.
- Citraningsih, D. W., Tasik, F. C. M., & Kawung, Evelin. (2022). Persepsi Mahasiswa Mengenai Feminisme (Studi Kasus Pada Mahasiswa Fispol Universitas Sam Ratulangi Manado). *Jurnal Ilmiah Society*, 2(3).
- Cresswell, J. W. (2014). *Penelitian Kualitatif dan Desain Riset*. Yogyakarta: Pustaka Pelajar.
- Du Cros, H., & McKercher, B. (2020). *Cultural tourism*. Routledge.
- Dudi, J., & Bramantyo, R. Y. (2019). Keluarga Sebagai Basis Kerukunan Umat Beragama Di Sei Gohong, Palangka Raya Kalimantan Tengah. *Jurnal Mediasosian: Jurnal Ilmu Sosial Dan Administrasi Negara*, 3(2).
- Elfira, E., Agustang, A., & Syukur, M. (2023). Prinsip Masyarakat Adat Kajang Dalam Mempertahankan Adat Istiadat (Studi Kasus Dalam Kawasan Adat Ammatoa). *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)*, 7(1), 282–290.
<https://doi.org/https://Doi.Org/10.58258/Jisip.V7i1.4230>
- Ghazali, A. M. (2011). *Antropologi Agama – Upaya Memahami Keragaman Kepercayaan, Keyakinan, dan Agama* (Cet. I (ed.)). Bandung: Alfabeta.
- Grinin, L. (2022). Evolution and typology of revolutions. In *Handbook of revolutions in the 21st century: The new waves of revolutions, and the causes and effects of disruptive political change* (pp. 173–200). Springer. https://doi.org/https://doi.org/10.1007/978-3-030-86468-2_6
- Gunawan, I. (2013). *Metode Penelitian Kualitatif: Teori dan Praktik*. Jakarta: PT Bumi Aksara.
- Hidayati, Nuril. (2019). Teori Feminisme: Sejarah, Perkembangan dan Relevansinya dengan Kajian Keislaman Kontemporer. *Jurnal Harkat*, 14(1), 21–29.
- Huda, M. T., Al Akhya, W., & Hardiyanti, S. (2024). Harmoni Beragama dalam Tradisi Ogoh-Ogoh: Studi Kasus Pura Agung Satya Dharma Desa Sekaran Kediri. *Empirisma: Jurnal Pemikiran Dan Kebudayaan Islam*, 33(1), 19–36.
- Illa, Dhiyaa Thufuran. (2021). Feminisme dan Kebebasan Perempuan Indonesia dalam Filosofi. *Jurnal Filsafat Indonesia*, 4(3).
- Indriani, N., Nala, I. W. L., Uhai, S., Adha, A. A., & Sinaga, F. (2022). Warisan Budaya Tradisi Lisan Di Era Modernisasi Sebagai Potensi Wisata Di Desa Kedang Ipil Kabupaten Kutai Kartanegara. *Sebatik*, 26(2), 866–872.
<https://doi.org/https://Doi.Org/10.46984/Sebatik.V26i2.2010>
- Irawan, D. (2022). Fungsi Dan Peran Agama Dalam Perubahan Sosial Individu, Masyarakat. *Borneo: Journal of Islamic Studies*, 2(2), 125–135.
- Kirani, P., & Siregar, P.P (2022). Pengaruh Kebiasaan Makan Makanan Pedas Terhadap Kejadian Sindrom Dispepsia Fungsional Di Poliklinik Penyakit Dalam Rumah Sakit Umum Haji Medan. *Jurnal Ilmiah Maksitek*, 7(4), 26–32.
- Kusumandari. (2010). *Bidan Sebuah Pendekatan Midwifery of Knowledge*. Yogyakarta: Nuamedika.
- Martono, S., & Arifin, M. (2022). Aset Budaya sebagai Daya Tarik Destinasi Wisata Desa Pujiharjo. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 8(4), 1379–1386.
- Moleong, L. J. (2019). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Mutmainnah, M. (2020). *Pemali pada Budaya Bugis Baring dalam perspektif Pendidikan Islam*. Doctoral dissertation, Universitas Islam Negeri Maulana Malik Ibrahim.
- Muttaqin, A., & Ismail, I. (2023). Kemiskinan Kultural Masyarakat Nelayan di Desa Panipahan Kecamatan Pasir Limau Kapas. *Jurnal Sosiologi Agama Indonesia (JSAI)*, 4(2), 279–292.
<https://doi.org/https://journal.ar-raniry.ac.id/index.php/jsai>
- Nastiti, T. S. (2020). Dewi Sri dalam Kepercayaan Masyarakat Indonesia. *Tumotowa*, 3(1), 1–12.
- Norris, P. (2023). Cancel culture: Myth or reality? *Political Studies*, 71(1), 145–174.
- Nurmalina. (2015). Pantang Larang Dalam Masyarakat Kampar Dan Relevansinya Dengan Pendidikan Karakter. *Jurnal Paud Tambusai*, 1(1), 27–35.
<https://doi.org/https://Doi.Org/10.31004/Obsesi.V1i1.52>
- Ozer, S. (2020). Globalization and radicalization: A cross-national study of local embeddedness and

- reactions to cultural globalization in regard to violent extremism. *International Journal of Intercultural Relations*, 76, 26–36. <https://doi.org/https://doi.org/10.1016/j.ijintrel.2020.02.007>
- Rabbaniyah, S., & Salsabila, S. (2022). Patriarki dalam budaya jawa; membangun perilaku pembungkaman diri pada perempuan korban seksual dalam kampus. *Community: Pengawas Dinamika Sosial*, 8(1), 113–124.
- Risa, B., & Amiruddin, I. (2023). Analisis Kepercayaan Pamali Pada Tindakan Sosial Masyarakat Bugis Di Desa Sampano. *Sosioreligius: Jurnal Ilmiah Sosiologi Agama*, 8(2), 97–112.
- Sapu, N. (2021). *Ajaran Kristen Dan Pantangan (Pamali) Dalam Budaya Toraja*. Center for Open Science.
- Sari, S. A., Sulaeman, S., & Indriani, I. (2018). Pengaruh Paket Edukasi Tanda Bahaya Kehamilan Melalui Media Booklet, Audiovisual dan Kombinasi Terhadap Pengetahuan dan Sikap Ibu Hamil. *Jurnal Wacana Kesehatan*, Vol 3(2), 356-372.
- Sabila, A.A. (2022). Tradisi Mitoni di Kecamatan Bangil Kabupaten Pasuruan: Studi Perbandingan Pendapat Tokoh Nahdlatul Ulama dan Tokoh Persatuan Islam. Universitas Islam Negeri Sunan Kali Jaga Yogyakarta.
- Sendari, A. A. (2021). *Wisata Bahari, Pengertian, Potensi, dan Destinasinya di Indonesia*. <https://www.liputan6.com/hot/read/4646692/wisata-bahari-pengertian-potensi-dan-destinasinya-di-indonesia>.
- Seto, A. A., Latif, I. N., Sari, O. H., Mareta, S., Susiang, M. I. N., Indrawati, A., Purwatmini, N., Kamal, B., & Ramadhan, A. R. (2023). *Manajemen Keuangan dan Bisnis (Teori dan Implementasi)*. PT. Sonpedia Publishing Indonesia.
- Solihin & Adanan. (2019). Keyakinan Masyarakat Adat dan Modernisasi di Kampung Adat Masyarakat Cireundeu Kota Cimahi. *Socio-Politica*, 8(1), 1–66.
- Susilo, R. K. D. (2012). *Sosiologi Lingkungan*. Jakarta: Rajawali Pers.
- Susiana, S. (2019). Angka Kematian Ibu: Faktor Penyebab dan Upaya Penangannya. *Bidang Kesejahteraan Sosial Info Singkat*, Vol 11(24), 13-18.
- Sutisna, T., Raharja, A. R., Solihin, S., Hariyadi, E., & Putra, V. H. C. (2024). Penggunaan Computer Vision untuk Menghitung Jumlah Kendaraan dengan Menggunakan Metode SSD (Single Shoot Detector). *Innovative: Journal Of Social Science Research*, 4(2), 6060–6067. <https://doi.org/http://Doi.Og/10.31004/Innovative.V4i2.10071>
- Syarubany, A. H. M., Azzahra, M. P. K., Rahayu, R. S., & Prayoga, S. (2021). Pengaruh pamali sebagai kearifan lokal dalam mewujudkan nilai Dan Norma dalam kehidupan sosial generasi Z. *Jurnal Kewarganegaraan*, 5(2), 570–577. <https://doi.org/https://doi.org/10.31316/jk.v5i2.1945>
- Ulhaq, S. D. (2023). Realisme Magis Sebagai Representasi Kritik Keadaan Dalam Manusia Kelelawar Karya Damhuri Muhammad. *Jurnal Ilmiah SEMANTIKA*, 5(01), 49–56.
- Wati, E., Sari, S. A., & Fitri, N. L. (2023). Penerapan Pendidikan Kesehatan Tentang Tanda Bahaya Kehamilan Untuk Meningkatkan Pengetahuan Ibu Hamil Primigravida di Wilayah Kerja UPTD Puskesmas Purwosari Kec. Metro Utara. *Jurnal Cendikia Muda*, Vol 3(2).