

## THE TREND OF PEMALI PRACTICES IN PREVENTING MISFORTUNE IN MARRIAGE FROM MAQASHID SHARIAH PERSPECTIVE: A STUDY OF LUYO COMMUNITY BELIEFS

Noercholis Rafid. A\*

E-mail: [noercholis679@gmail.com](mailto:noercholis679@gmail.com)

STAIN Majene

\*corresponding author

---

### Abstract

This research aims to examine the traditional beliefs surrounding pemali in marriage practices within the Luyo community. Specifically, it explores the community's understanding of pemali, the reasons behind these beliefs, and how they function as preventive measures to avoid misfortune or failure in marriage. The study investigates the cultural significance of pemali and its enduring influence on contemporary marriage rituals. The study employs a qualitative approach, using ethnographic methods such as participant observation and in-depth interviews with key informants from the Luyo community. Data were collected through fieldwork and analyzed thematically to uncover the underlying motivations and meanings attached to pemali practices. The research also draws on a literature review of similar cultural practices in Indonesia to provide a comparative analysis. The findings reveal that the Luyo community views pemali as a set of prohibitions imposed on brides and grooms to prevent calamities such as accidents or other misfortunes. These beliefs are deeply rooted in empirical experiences, either from personal encounters or the collective memory of the community. The study also highlights that pemali is perceived as a spiritual safeguard, with marriage seen as a long and sacred journey that is vulnerable to the interference of evil forces. Therefore, pemali serves as a protective measure to ensure marital success. This research contributes to the understanding of the persistence of traditional beliefs in modern marriage practices, specifically in the context of pemali. While previous studies have explored cultural beliefs in other regions of Indonesia, this study offers a unique focus on the Luyo community's specific practices and the experiential basis for their adherence. It provides new insights into how traditional beliefs are maintained and transmitted through generations in a contemporary setting. The study has implications for understanding the intersection of cultural traditions and modern life, particularly in the context of marriage. It sheds light on how communities like Luyo continue to rely on traditional preventive measures in marriage, which could influence both social practices and future research on cultural preservation. Additionally, these findings may inform local policymakers and cultural practitioners about the importance of integrating respect for traditional beliefs with evolving social norms.

**Keywords:** Pemali, Future Bride, Maqashid Syariah.

---

## INTRODUCTION

Marriage is a fundamental human need and a practice established by Allah for human continuity.<sup>1</sup> This institution is based on the concept that all creation is made in pairs, as mentioned in the Qur'an (QS. Az-Zariyat/51:49),<sup>2</sup> which emphasizes the pairing of all things as a reminder of Allah's greatness.<sup>3</sup> In essence, marriage is not only about fulfilling biological needs but also about forming a small community called a family, ensuring human survival through procreation. According to Islamic principles, marriage fosters peace, stability, and societal well-being both in this world and the hereafter.<sup>4</sup>

The practice of marriage in Indonesia is influenced by diverse cultural and traditional factors.<sup>5</sup> Various ethnic groups in the country, including the Mandar people,<sup>6</sup> maintain unique customs such as the belief in *pemali*,<sup>7</sup> which encompasses pre-marital restrictions. For instance, the Mandar community believes that once a proposal has been accepted, the bride and groom must limit certain physical activities, such as heavy lifting or traveling

---

<sup>1</sup> Muhammad Aprizal Arsyita et al., "Smuggling of the Law in Different Religious Marriage As a Legal Action in the State of Pancasila," *SMART: Journal of Sharia, Traditon, and Modernity* 1, no. 1 (2021): 16, <https://doi.org/10.24042/smart.v1i1.9781>.

<sup>2</sup> Agama Kementerian, *Al-Quran Dan Terjemahnya* (Jakarta Timur: Lajnah Pentashihan Mushaf Al-Qur'an, 2019).

<sup>3</sup> Neng Eri Sofiana and Muhammad Ismail Sunni, "The Application of Article 53 of KHI (Islamic Law Compilation) Regarding Pregnant Marriage in Lottery Marriage," *Jurnal Ilmiah Al-Syir'ah* 19, no. 1 (2021): 122, <https://doi.org/10.30984/jis.v19i1.1453>.

<sup>4</sup> Sinta Pomahiya, Nur M. Kasim, and Dolot Alhasni Bakung, "Legal Consequences of Marriage During Iddah Period Based on Compilation Islamic Law," *Estudiante Law Journal* 4, no. 2 (2022): 708-19, <https://doi.org/10.33756/eslaj.v4i2.18848>.

<sup>5</sup> Ermi Suhasti, Siti Djazimah, and Hartini, "Polemics on Interfaith Marriage in Indonesia between Rules and Practices," *Al-Jami'ah* 56, no. 2 (2018): 367-94, <https://doi.org/10.14421/ajis.2018.562.367-394>.

<sup>6</sup> Muhammad Alwi, "Praktek Gadai Sawah Pada Masyarakat Kecamatan Luyo Kabupaten Polewali Mandar Perspektif Etika Bisnis Islam," *J-ALIF Jurnal Penelitian Ekonomi Syariah Dan Sosial Budaya Islam* 1, no. 1 (2016): 15-27, <https://doi.org/10.35329/jalif.v1i1.432>.

<sup>7</sup> R F Sudictar and T Hayati, "Implementation Of Development Of Integrity Zones Towards Wbk (Corruption-Free Area) And Wbbm (Clean Service Bureaucracy Area) In Implementation Of ...," *Journal Jurisprudentie* 9, no. 1 (2022): 89-105, <https://journal3.uin-alauddin.ac.id/index.php/Jurisprudentie/article/view/26977%0Ahttps://journal3.uin-alauddin.ac.id/index.php/Jurisprudentie/article/download/26977/15185>.

far from home.<sup>8</sup> This restriction, though culturally significant, is often followed without a clear logical or religious basis. Prior studies, such as research on the *pingitan* tradition in Javanese marriage,<sup>9</sup> suggest that pre-marital restrictions are acceptable as long as they do not conflict with Islamic law.

The mystery behind these pre-marital restrictions, particularly in the Mandar community, warrants further analysis.<sup>10</sup> While the community adheres to these customs without knowing the underlying reasons, this study aims to explore them through the lens of *maqāṣid al-sharī'ah* (objectives of Islamic law).<sup>11</sup> The research seeks to investigate whether these restrictions align with the principles of Islamic law and to provide clarity and education to the Mandar community, especially in Kecamatan Luyo. By doing so, the study will offer a more grounded understanding of these practices within an Islamic legal framework.

This research references previous studies on pre-marital customs, such as Javanese *pingitan* traditions<sup>12</sup> and general *pemali* practices among the Bugis<sup>13</sup> and Makassar people.<sup>14</sup> Unlike those studies, which used 'urf (custom) theory to justify traditions that do not contradict Islamic law, this study will apply the *maqāṣid al-sharī'ah* approach to

---

<sup>8</sup> Ulfiani Rahman et al., "Men and Women in the Distribution of Inheritance in Mandar, West Sulawesi, Indonesia," *Samarah* 6, no. 1 (2022): 156–75, <https://doi.org/10.22373/sjhc.v6i1.9094>.

<sup>9</sup> Ratu Ainun Jariah, Fathu Rahman, and M Amir P, "The Cultural Practice of Traditional Wedding Ceremony in Bima, West Nusa Tenggara," *International Journal of Social Sciences and Humanities Invention* 9, no. 07 (2022): 7056–64, <https://doi.org/10.18535/ijsshi/v9i07.01>.

<sup>10</sup> Sapri Amir and Irfan Lewa, "Mappasoro' Tradition in Mandar; an 'Urf Analysis," *Mazahibuna: Jurnal Perbandingan Mazhab* 3, no. 1 (2021): 76–83, <https://doi.org/10.24252/mh.v3i1.19303>.

<sup>11</sup> Melissa Towadi, "The Application of Sharia Maqashid on the Protection of the Rights of Minority of Muslim Rohingya in Regional ASEAN ( Indonesia-Malaysia ) Keywords:," *Journal of Indonesian Legal Studies* 2, no. 01 (2017): 43–54.

<sup>12</sup> Juhasdi Susono et al., "Uang Panai and Investment ( Study on the Value of Local Wisdom in the Marriage of the Bugis Makassar Tribe ) Uang Panai Dan Investasi ( Studi Pada Nilai-Nilai Kearifan Lokal Dalam Perkawinan Suku Bugis Makassar )," *Al-Ulum* 20, no. 1 (2020): 512–22, <https://doi.org/10.30603/au.v20i2.1280>.

<sup>13</sup> Salmia Syarifuddin and Irmawaty Hasyim Firmansyah, "Local Wisdom in South Sulawesi's Folklores," *ELite Journal: International Journal of Education, Language, and Literature* 2, no. 4 (2022): 2022, <https://doi.org/10.26740/elitejournal.v2n4.p193-200>.

<sup>14</sup> Sudictar and Hayati, "Implementation Of Development Of Integrity Zones Towards Wbk (Corruption-Free Area) And Wbbm (Clean Service Bureaucracy Area) In Implementation Of ...."

analyze the wisdom and rationale behind the Mandar pre-marital restrictions. Through interviews and the study of hadiths related to these prohibitions, the research will explore whether these restrictions serve as a preventive measure, known in Islamic law as *sadd dzari'ah*,<sup>15</sup> thereby offering insight into their legal and spiritual relevance.

## **METHOD**

This study adopts a qualitative descriptive research design to thoroughly explore the issue. The research focuses on using *maqāṣid al-sharī'ah*<sup>16</sup> as the primary analytical framework to examine the *pemali* restrictions imposed on Mandar brides and grooms in Kecamatan Luyo. By employing this design, the study aims to provide a detailed description and understanding of the traditions, their religious significance, and their cultural persistence.

Data for this research will be gathered through fieldwork, focusing on interviews with residents of Kecamatan Luyo to capture their views and experiences concerning the *pemali* customs. In addition to field research, the study will utilize a normative *sharī'ah* approach, referring to relevant Quranic verses and hadiths.<sup>17</sup> This dual approach, combining empirical data with scriptural sources, will help uncover the reasons behind these traditions and their alignment with Islamic teachings.

The interview data will undergo a reduction process, meaning only the most relevant and insightful information will be retained for analysis. The study will also employ a philosophical approach to interpret the *pemali* restrictions through the lens of *maqāṣid al-sharī'ah*. This approach will allow the researcher to draw conclusions about the wisdom

---

<sup>15</sup> Abdul Syatar et al., "Interfaith Marriage Phenomenon in Indonesia from the Perspective of *Sadd Al-Ẓarī'ah* and *Fath Al-Ẓarī'ah*," *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 9, no. 1 (2023): 19–38, <https://doi.org/10.24952/fitrah.v9i1.6800>.

<sup>16</sup> Muiyasaroh and Herlina, "Toll Road Development and Environmental Change: A *Maqashidi* Study at Indralaya – Muara Enim," *Millah: Journal of Religious Studies* 21, no. 3 (2022): 821–62, <https://doi.org/10.20885/millah.vol21.iss3.art8>.

<sup>17</sup> Shinta Nuriya Idatul Alfain, Achmad Khudori Soleh, and Muhammad Rafi Yamani, "The Role of Patience in Coping Mental Problems: A Quranic Perspective," *Tribakti: Jurnal Pemikiran Keislaman* 34, no. 2 (2023): 195–212, <https://doi.org/10.33367/tribakti.v34i2.3633>.

and objectives behind these prohibitions, contributing to a deeper understanding of their place in Islamic law.

## RESULT AND DISCUSSION

### 1. Pemali Beliefs Among the Mandar Community in Kecamatan Luyo

The Mandar community in Kecamatan Luyo, particularly in Desa Luyo, continues to uphold the traditional belief in *pemali*, especially concerning engaged couples. This belief stems from ancestral experiences and is reinforced by incidents perceived as consequences of disregarding these taboos. For instance, there have been cases where couples who ignored advice to limit certain activities before marriage met with unfortunate events, such as accidents leading to injuries or even fatalities. These occurrences strengthen the community's conviction in the importance of adhering to *pemali* to ensure safety and the smooth progression of wedding ceremonies.

The following table presents insights from community members regarding the *pemali* beliefs and related incidents:

Community Member	Perspective
H. Halim	Attributes the origin of <b>pemali</b> to repeated historical incidents, citing a recent accident in Tinambung where an engaged couple faced a tragic event after ignoring traditional advice.
Sappetia	Emphasizes the frequency of accidents when engaged individuals engage in prohibited activities, noting that such events often lead to postponements or cancellations of weddings.
Suardi	Recalls an incident where a groom-to-be, skeptical of <b>pemali</b> , suffered a fatal fall from a tree, underscoring the perceived consequences of not adhering to traditional warnings.
Salmawati	Shares a story of a friend who, days before her wedding, suffered severe burns from a kitchen accident, leading to a delayed marriage, highlighting the importance of caution during the pre-wedding period.

---

**Nurfadilah** Suggests that the wisdom behind **pemali** extends beyond preventing accidents; it also serves to protect engaged individuals from gossip and potential moral pitfalls, thereby preserving the sanctity of the impending marriage.

---

Source: Interview

These perspectives illustrate the community's deep-rooted belief in *pemali* and the significance placed on these traditions in safeguarding individuals and ensuring the success of marital unions.<sup>18</sup> In light of these findings, it is evident that the *pemali* beliefs among the Mandar community serve as guidelines for behavior, particularly for engaged couples. The community's continued adherence to these practices reflects a commitment to cultural heritage and a collective effort to mitigate potential misfortunes associated with neglecting traditional wisdom.

The belief in *pemali* among the Mandar community in Kecamatan Luyo is grounded in the intention to safeguard engaged couples from potential harm that could impact their marriages. While some community members may not fully understand or believe in these taboos, many still adhere to them due to their perceived benefits for the welfare of the couple. The empirical experiences of past accidents or misfortunes reinforce the belief that disregarding these prohibitions can lead to undesirable outcomes, further legitimizing the practice as an important cultural safeguard.

The results imply that the belief in *pemali* serves as a social mechanism to maintain order and protect individuals within the community.<sup>19</sup> By adhering to these traditional prohibitions,<sup>20</sup> community members feel a sense of security and continuity with their ancestors' teachings.<sup>21</sup> The potential for transmitting these beliefs to younger generations

---

<sup>18</sup> Rahman et al., "Men and Women in the Distribution of Inheritance in Mandar, West Sulawesi, Indonesia."

<sup>19</sup> Amir and Lewa, "Mappasoro' Tradition in Mandar; an 'Urf Analysis."

<sup>20</sup> Harwis Alimuddin and Tahani Asri Maulidah, "Implication of Local Wisdom in Islamic Law Compilation Legislation," *Mazahibuna: Jurnal Perbandingan Mazhab* 3, no. 2 (2021): 143–58, <https://doi.org/10.24252/mh.v3i2.24982>.

<sup>21</sup> Rosdalina Bukido and A Zainal Azhar Ishak, "Exploring the Verdict of Interfaith Marriage under Maqāṣid Sharīa Insights," *Mazahibuna: Jurnal Perbandingan Mazhab* 6, no. 1 (2024): 65–79, <https://doi.org/https://doi.org/10.24252/mazahibuna.vi.43025>.

also suggests that *pemali* holds significant cultural value. However, to ensure its sustainability, it may be necessary to emphasize the rational and beneficial aspects of *pemali*, making it more relatable to the younger generation, especially in the context of modern changes and technological advancements.

One limitation of the study is the reliance on anecdotal evidence and oral traditions to justify the belief in *pemali*.<sup>22</sup> While empirical experiences are crucial in understanding the community's perspective, the study lacks a deeper examination of alternative views, such as the opinions of those who do not believe in *pemali*.<sup>23</sup> Additionally, the study does not fully explore how external influences like education,<sup>24</sup> religion,<sup>25</sup> or modernization<sup>26</sup> may affect individuals' adherence to these beliefs,<sup>27</sup> particularly among younger generations who are more exposed to new ideas.

Future research should explore the broader cultural and psychological factors that influence belief in *pemali* among different segments of the community, particularly focusing on the younger generation's changing attitudes. It would be useful to investigate how modernization, education, and religious teachings interact with traditional beliefs like *pemali*, and how these forces shape or diminish their relevance. Comparative studies

---

<sup>22</sup> Ikma Citra Ranteallo et al., "Performing Toraja Rice Ritual, Communicating Biodiversity on YouTube: A Study of Conservation on Rice Landrace," *ETNOSIA: Jurnal Etnografi Indonesia* 6, no. 2 (2021): 143–69, <https://doi.org/10.31947/etnosia.v6i2.14713>.

<sup>23</sup> Syamsidah, Jusniar, and Amir Muhiddin, "Portraits of Shipwright Families and Their Cultural Values in a Coastal Community Zone of South Sulawesi, Indonesia," *International Journal for Research Trends and Innovation* 8, no. 5 (2023): 2122–28, <https://ijrti.org/viewpaperforall?paper=IJRTI2305200>.

<sup>24</sup> Abdul Karim and Halim Purnomo, "Transforming Islamic Boarding School as Indonesian of Islamic Educational Institution in the Digital Era," *International Journal of Psychosocial Rehabilitation* 24, no. 8 (2020), <https://doi.org/10.37200/IJPR/V24>.

<sup>25</sup> Yudhi Kawangung, "Religious Moderation Discourse in Plurality of Social Harmony in Indonesia," *International Journal of Social Sciences and Humanities* 3, no. 1 (2019): 160–70, <https://doi.org/https://doi.org/10.29332/ijssh.v3n1.277>.

<sup>26</sup> Rudi Hartono and Ayu Lestari, "The Influence of Modernization on the Implementation of Passampo Siri' in Bugis Marriages in East Kolaka: Sociological Perspective of Islamic Law," *Indonesian Journal of Islamic Law* 05, no. 1 (2022): 20–38, <https://doi.org/10.35719/ijil.v5i1.2012>.

<sup>27</sup> Bima Budi Utama, Farah Kamila Hayati, and Zulfa Alfaniah, "The Transition between Animism and Dynamism Belief to Islamic Culture Found in Sang Pencerah Movie," *1st National Seminar of PBI (English Language Education)*, 2019, 84–89, <https://proceeding.unikal.ac.id/index.php/nsmpi/article/download/258/197/>.

between communities that maintain traditional practices and those that do not could provide insights into the evolving role of cultural taboos in contemporary society.

## **2. Pemali for Bride-to-be in the Perspective of Maqashid Sharia**

*Pemali* refers to a societal prohibition that serves as a warning against certain activities, where violating the rule may result in unfortunate consequences such as accidents, illness, or even death. It is seen as a culturally ingrained message with profound significance. To avoid misinterpretation, people need to deeply understand its meaning. Despite the modern view that *Pemali* is irrational and outdated, some communities, including the Mandar people, still uphold this tradition, believing it to be an ancestral mandate for safety.

The Mandar people consider *Pemali* a guiding principle from their ancestors, intended for protection and well-being.<sup>28</sup> Although some view it as a myth, many still respect it due to perceived consequences that follow its neglect. In the context of engaged couples, *Pemali* serves as a preventive measure to avoid undesirable outcomes, even though the events believed to result from ignoring *Pemali* often lack a direct correlation. In Mandar society, *Pemali* holds a special place, particularly for engaged couples. It is believed to serve as a protective measure against potential harm,<sup>29</sup> and despite being seen by some as mere superstition, instances of misfortune following the disregard for *Pemali* have reinforced the belief for others. This tradition, though not inherently prohibited in Islam, aims to prevent potential negative outcomes.<sup>30</sup>

For Mandar society, *Pemali* functions not as a religious prohibition but as a form of caution passed down through generations. Engaged couples are advised to adhere to *Pemali* to avoid unwanted circumstances. This cautionary practice is believed to ensure

---

<sup>28</sup> Rahman et al., "Men and Women in the Distribution of Inheritance in Mandar, West Sulawesi, Indonesia."

<sup>29</sup> Novita Angraeni and Erry Fitrya Primadhany, "Sociological and Philosophical Study of Ijārah and Ijārah Muntahiya Bi Tamlik," *El-Mashlahah* 12, no. 1 (2022): 84–102, <https://doi.org/10.23971/elma.v12i1.4174>.

<sup>30</sup> Ridwan Harun, "Marriage Tradition of Bugis Muslim Tribe in Pontianak City (Social and Cultural Perspective)," *Jurnal Kawasan Sejarah* 1, no. 1 (2023).



focus on the wedding day, promoting preparedness for entering married life, which is viewed as a lifelong form of worship.

The concept of Maqashid Syariah refers to the objectives and wisdom behind Islamic law.<sup>31</sup> The term "maqashid" means goals or purposes, and "syariah" refers to the divine laws established by Allah concerning worship and social interactions. According to scholars, every aspect of Islamic law has a purpose, ensuring benefits for humankind. Islamic law (Syariah) is established for the benefit of all people. It is not limited to specific rules but applies universally, guiding individuals towards achieving both individual and collective welfare. As outlined by various scholars, including Imam Asy-Syatibi, the purpose of Islamic law is to ensure the well-being of humanity, both in this world and the hereafter.<sup>32</sup>

Imam Asy-Syatibi classified the goals of Islamic law into three categories: necessities (*dharuriyah*), needs (*hajjiyah*), and enhancements (*tahsiniyah*).<sup>33</sup> These categories aim to facilitate understanding of the law and ensure that it is beneficial and protective for humanity.<sup>34</sup> The ultimate goal is to guide individuals to live under the protection of divine law. Maqashid Syariah is universally applicable,<sup>35</sup> as every rule in Islamic law is intended for the greater good.<sup>36</sup> This principle underscores that every divine decree, whether found in the Quran or Hadith, carries inherent wisdom and aims to bring about welfare for society. Marriage in Islam serves significant purposes, including preserving lineage, controlling desires, and fostering tranquility.<sup>37</sup> These objectives are tied to the

---

<sup>31</sup> Mohd Hapis Mahaiyadin, "Hubungan Maqasid Syariah Dan Siasah Syar'iyah Dalam Urusan Tabdir Negara," *Jurnal Of Social Sicences and Humanities* 1, no. 3 (2017): 27.

<sup>32</sup> Abu Ishaq Al-Syatibi, "Al-Muwafaqat Fi Ushul Al-Syari'ah," Vol. II (Beirut: Dar Al Kutub Al Ilmiah, Tt), 2003.

<sup>33</sup> Al-Syatibi.

<sup>34</sup> Zulkarnain Abdurrahman, "Teori Maqasid Al-Syatibi Dan Kaitannya Dengan Kebutuhan Dasar Manusia Menurut Abraham Maslow," *Al-Fikr* 22, no. 1 (2020): 52–70.

<sup>35</sup> Muhammad bin Muhammad Al-Ghazali, *Al-Mustashfa Min 'ilm Al- Ushul* (Kairo: Syirkah ath- Thiba'ah al-Fanniyah al- Muttahidah, 1999).

<sup>36</sup> Darul Muftadin, "Perspektif Tafsir Maqashidi Ibnu Asyur Terhadap Kepemimpinan Perempuan Dalam Perspektif Islam," *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 2 (2022).

<sup>37</sup> Syatar et al., "Interfaith Marriage Phenomenon in Indonesia from the Perspective of Sadd Al- Zari'ah and Fath Al-Zari'ah."

wisdom behind *Pemali*, which encourages engaged couples to focus on preparing for their marriage and avoiding actions that could lead to sinful behavior.

One of the central goals of marriage in Islamic teachings is to prevent individuals from engaging in sinful behavior, particularly *zina* (fornication).<sup>38</sup> *Pemali* serves as a preventive measure, discouraging excessive interaction between engaged couples to avoid temptation.<sup>39</sup> This aligns with the Islamic legal principle of preventing harm before pursuing benefits. Engaged couples are vulnerable to temptation, and *Pemali* serves as a barrier against immoral acts, such as pre-marital intimacy.<sup>40</sup> By adhering to *Pemali*, couples are protected from Satan's influence, which seeks to disrupt their path to marriage.<sup>41</sup> The tradition thus aligns with Islamic teachings on protecting one's chastity and ensuring a successful marriage.<sup>42</sup>

*Pemali* not only protects against sin but also encourages couples to focus on the spiritual and practical aspects of preparing for marriage.<sup>43</sup> By limiting certain activities, such as meeting with former partners, *Pemali* ensures that the couple remains committed to their future marriage, avoiding situations that may lead to regret or dishonor.<sup>44</sup>

---

<sup>38</sup> Syarifah Syarifah, "Zina Act Review from Islamic Law in Bandar Sinembah Village Tanjung Morawa," *International Journal of Ethno-Sciences and Education Research* 1, no. 4 (2021): 71-75, <https://doi.org/10.46336/ijeer.v1i4.242>.

<sup>39</sup> Agus Utomo, Yosephine Angelina Yulia, and Yenni Khristiana, "Empowerment of Employees in Creative Economic Business: Case Study of the Developing Economy," *Journal of Governance and Regulation* 10, no. 3 (2021): 93-103, <https://doi.org/10.22495/jgrv10i3art8>.

<sup>40</sup> Jörgen Hellman, "Pilgrim Guides and Pilgrims in Productive Complicity: Making the Invisible Visible in West Java," *Tourist Studies* 19, no. 1 (2019): 43-61, <https://doi.org/10.1177/1468797617723765>.

<sup>41</sup> Efrinaldi et al., "Urf Review Of The Practice Of Gold Marriage Mahar In The Community Of Tanjung Senang District Bandar Lampung," *Al-Istinbath: Jurnal Hukum Islam* 7, no. 1 (2022): 287-310, <https://doi.org/10.29240/jhi.v7i1.4085>.

<sup>42</sup> Ahmad Kamal, "Early Marriage in the Perspective of Islamic Law : A Case Study in Indonesia Ahmad Kamal," *Fitrah: Jurnal Kajian Ilmu-Ilmu Keislaman* 10, no. 1 (2024): 45-60, <https://doi.org/10.24952/fitrah.v10i1.11146>.

<sup>43</sup> Idris Idris, Raya Lestari, and Zetria Erma, "The Problems of Siri Marriage for Couples Who Have Not Married According to the Law in Marriage Legal Perspective," *Legal Brief* 11, no. 6 (2023): 3520-29, <https://doi.org/https://doi.org/10.35335/legal.v11i6.706>.

<sup>44</sup> Dhea Adela, I Wayan Lasmawan, and I Wayan Kertih, "Habituation Educational Values in Ethnoparenting of Penrek Tojang Traditional Ceremony of the Bugis Tribe : A Study of Transcendental Phenomenology," *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran Dan Pembelajaran* 9, no. 2 (2023): 434, <https://doi.org/10.33394/jk.v9i2.7811>.

Marriage is intended to provide emotional and spiritual tranquility.<sup>45</sup> By adhering to *Pemali*, couples are encouraged to focus on the sacredness of marriage, which enhances their ability to worship Allah in peace and stability.<sup>46</sup> This peace of mind ultimately contributes to a more fulfilling marital life.<sup>47</sup> Marriage also facilitates the division of labor, allowing each partner to focus on their respective roles.<sup>48</sup> *Pemali*, by limiting certain activities, ensures that couples begin their married life with a clear understanding of their responsibilities, which contributes to a harmonious household and enables the husband to focus on his religious and social duties.<sup>49</sup>

Marriage is not just a physical union; it is the merging of visions, goals, and plans for the future.<sup>50</sup> *Pemali* reinforces this by encouraging couples to avoid distractions and focus on their shared life ahead, ultimately aiming for a relationship based on love, compassion, and mutual understanding (*sakinah, mawaddah, and rahmah*).<sup>51</sup> One of the primary objectives of *Pemali* is to prevent zina by restricting unnecessary interactions between engaged couples.<sup>52</sup> This tradition safeguards the couple's chastity, ensuring that their union is one of purity and fidelity. By avoiding premarital intimacy, the couple can honor their marriage covenant.

---

<sup>45</sup> Shella Oetharry Gunawan and Syamsul Bahri, "Impacts of Early Childhood Marriage in Indonesia Viewed from Child Protection Laws Perspectives," *El-Ussrah: Jurnal Hukum Keluarga* 6, no. 2 (2023): 362–80, <https://doi.org/10.22373/ujhk.v6i2.20262>.

<sup>46</sup> Bani Syarif Maula and Ilyya Muhsin, "Interfaith Marriage and the Religion–State Relationship: Debates between Human Rights Basis and Religious Precepts," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 2 (2024): 791–820, <https://doi.org/10.22373/sjkh.v8i2.19479>.

<sup>47</sup> Nina Nurmila, "Polygamous Marriages in Indonesia and Their Impacts on Women's Access to Income and Property," *Al-Jami'ah* 54, no. 2 (2016): 427–46, <https://doi.org/10.14421/ajis.2016.542.427-446>.

<sup>48</sup> Abdi Wijaya and Riska, "An Evaluation of Marriage Dowry Using Digital Money from the Perspective of the Four Madhhabs," *PAREWA SARAQ: Journal of Islamic Law and Fatwa Review* 1, no. 1 (2022): 48–58, <https://ejournal.sulselmui.com/index.php/PS/article/view/5>.

<sup>49</sup> Muhammad Ifzal Mehmood and Noraini Binti Md Hashim, "Marriage Without Wali's Consent: A Paradigm Shift in the Family Structure of Pakistan," *IJUM Law Journal* 29, no. (S1) (2021): 135–51, [https://doi.org/10.31436/iiumlj.v29i\(s1\).639](https://doi.org/10.31436/iiumlj.v29i(s1).639).

<sup>50</sup> Harun, "Marriage Tradition of Bugis Muslim Tribe in Pontianak City (Social and Cultural Perspective)."

<sup>51</sup> Erie Hariyanto et al., "Sakinah Family Empowerment by Optimizing the Role of BP4 and Parents Mental Revolution Perspective," *Samarah* 5, no. 2 (2021): 619–47, <https://doi.org/10.22373/sjkh.v5i2.10965>.

<sup>52</sup> Syarifah Syarifah, "Zina Act Review from Islamic Law in Bandar Sinembah Village Tanjung Morawa," *International Journal of Ethno-Sciences and Education Research* 1, no. 4 (2021): 71–75.

Marriage also fulfills the divine purpose of sustaining human lineage.<sup>53</sup> *Pemali*, by restricting excessive activities, ensures that couples approach marriage with the proper mindset, ready to build a family in accordance with Islamic principles.<sup>54</sup> This contributes to the continuation of humanity's role as Allah's khalifah (vicegerent) on earth<sup>55</sup>. Adhering to *Pemali* ensures that the couple enters marriage with a sense of responsibility and commitment. By avoiding potential pitfalls during the engagement period, couples can safeguard the sanctity of their marriage, ensuring that it fulfills the maqashid of Islamic law by promoting harmony and avoiding harm.<sup>56</sup> *Pemali* serves as a preventive measure against the potential consequences of disobedience, aligning with the broader objectives of Islamic law.<sup>57</sup> By avoiding behaviors that could lead to dishonor or harm, couples ensure that their marriage is built on a strong foundation of trust, respect, and adherence to religious values.<sup>58</sup>

In summary, *Pemali* aligns with the objectives of Maqashid Syariah by promoting the well-being of individuals and society.<sup>59</sup> By encouraging engaged couples to avoid harmful activities and focus on their upcoming marriage, *Pemali* ensures that the union is one that fosters spiritual growth, family continuity, and social harmony, fulfilling the ultimate purpose of Islamic law.

---

<sup>53</sup> Nabila Farhana Yahya and Mek Wok Mahmud, "Polygamy: Between Obligation and Lust in Forming A Happy Family," *Journal of Islam in Asia* 17, no. 3 (2020): 240–67, <https://doi.org/10.31436/jia.v17i3.988>.

<sup>54</sup> Nesya Shemer, "Islamic Law's Flexibility for Muslim Minorities in the West: Sheikh Yūsuf Al-Qaraḍāwī on Friday Prayer and the Concept of Wasaṭiyya," *The Maghreb Review* 42, no. 1 (2017): 48–59, <https://doi.org/10.1353/tmr.2017.0024>.

<sup>55</sup> Syandri, Iskandar, and Sulaiman Kadir, "The Post-Marriage Grave Pilgrimage Tradition: A Case Study of Manisa Village, Baranti Sub-District, Sidrap District, South Sulawesi," *Bustanul Fuqaha: Jurnal Bidang Hukum Islam* 1, no. 3 (2020): 272–93, <https://doi.org/10.36701/bustanul.v3i1.159>.

<sup>56</sup> Mojgan Janighorban et al., "Barriers to Vulnerable Adolescent Girls' Access to Sexual and Reproductive Health," *BMC Public Health* 22, no. 1 (2022): 1–16, <https://doi.org/10.1186/s12889-022-14687-4>.

<sup>57</sup> Naskur Bilalu et al., "Compilation of Islamic Law as Judge's Consideration at a Religious Court in North Sulawesi, Indonesia," *Samarah* 6, no. 2 (2022): 514–36, <https://doi.org/10.22373/sjhk.v6i2.12441>.

<sup>58</sup> Syarifah, "Zina Act Review from Islamic Law in Bandar Sinembah Village Tanjung Morawa," 2021.

<sup>59</sup> Abdurrahman Kasdi, "Maqasyid Syari'ah Perspektif Pemikiran Imam Syatibi Dalam Kitab Al-Muwafaqat," *Yudisia: Jurnal Pemikiran Hukum Dan Hukum Islam* 5, no. 1 (2014): 63, <https://doi.org/10.21043/yudisia.v5i1.693>.

## CONCLUSION

The study found that the community understands pemali as prohibitions imposed on engaged couples, where violations are believed to result in misfortune such as accidents or injuries. The belief in these prohibitions is rooted in the perception that disregarding them invites disaster. Additionally, the study revealed that the community sees pemali as a preventive measure to ensure the success of marriages, which are considered long-lasting acts of worship, often targeted by malevolent forces. One strength of this research is its exploration of how local customs like pemali are deeply integrated into community life and decision-making, particularly regarding marriage. By grounding the study in the lived experiences of the Luyo people, the research provides valuable insights into how cultural beliefs influence behavior, adding depth to the broader understanding of indigenous practices. This contextualized approach enhances the relevance of the findings in both cultural and anthropological studies. However, the study is limited by its focus on a specific community, which may not allow for the generalization of results to other regions. The reliance on qualitative data from a particular group means that the findings reflect the beliefs of that community alone, without broader comparative analysis. Future research could benefit from including a larger sample size and examining similar beliefs in different regions for a more comprehensive understanding.

## REFERENCES

- Abdurrahman, Zulkarnain. "Teori Maqasid Al-Syatibi Dan Kaitannya Dengan Kebutuhan Dasar Manusia Menurut Abraham Maslow." *Al-Fikr* 22, no. 1 (2020): 52-70.
- Al-Syatibi, Abu Ishaq. "Al-Muwafaqat Fi Ushul Al-Syari'ah." *Vol. II (Beirut: Dar Al Kutub Al Ilmiyah, Tt)*, 2003.
- Amir, Sapri, and Irfan Lewa. "Mappasoro' Tradition in Mandar; an 'Urf Analysis." *Mazahibuna: Jurnal Perbandingan Mazhab* 3, no. 1 (2021): 76-83. <https://doi.org/10.24252/mh.v3i1.19303>.
- Arsyita, Muhammad Aprizal, Damrah Khair, Erina Pane, A. Kumedi Ja'far, and Siti Mahmudah. "Smuggling of the Law in Different Religious Marriage As a Legal Action in the State of Pancasila." *SMART: Journal of Sharia, Traditon, and Modernity* 1, no. 1 (2021): 16. <https://doi.org/10.24042/smart.v1i1.9781>.

- Hariyanto, Erie, Abd Hannan, Arif Wahyudi, Eka Susylawati, and Bhismoadi Tri Wahyu Faizal. "Sakinah Family Empowerment by Optimizing the Role of BP4 and Parents Mental Revolution Perspective." *Samarah* 5, no. 2 (2021): 619–47. <https://doi.org/10.22373/sjhk.v5i2.10965>.
- Harun, Ridwan. "Marriage Tradition of Bugis Muslim Tribe in Pontianak City (Social and Cultural Perspective)." *Jurnal Kawasan Sejarah* 1, no. 1 (2023).
- Idris, Idris, Raya Lestari, and Zetria Erma. "The Problems of Siri Marriage for Couples Who Have Not Married According to the Law in Marriage Legal Perspective." *Legal Brief* 11, no. 6 (2023): 3520–29. <https://doi.org/https://doi.org/10.35335/legal.v11i6.706>.
- Janighorban, Mojgan, Zahra Boroumandfar, Razieh Pourkazemi, and Firoozeh Mostafavi. "Barriers to Vulnerable Adolescent Girls' Access to Sexual and Reproductive Health." *BMC Public Health* 22, no. 1 (2022): 1–16. <https://doi.org/10.1186/s12889-022-14687-4>.
- Jariah, Ratu Ainun, Fathu Rahman, and M Amir P. "The Cultural Practice of Traditional Wedding Ceremony in Bima, West Nusa Tenggara." *International Journal of Social Sciences and Humanities Invention* 9, no. 07 (2022): 7056–64. <https://doi.org/10.18535/ijsshi/v9i07.01>.
- Kementerian, Agama. *Al-Quran Dan Terjemahnya*. Jakarta Timur: Lajnah Pentashihan Mushaf Al-Qur'an, 2019.
- Mahaiyadin, Mohd Hapis. "Hubungan Maqasid Syariah Dan Siasah Syar'iyah Dalam Urusan Tabdir Negara." *Jurnal Of Social Sicences and Humanities* 1, no. 3 (2017): 27.
- Muftadin, Darul. "Perspektif Tafsir Maqashidi Ibnu Asyur Terhadap Kepemimpinan Perempuan Dalam Perspektif Islam." *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 2 (2022).
- Pomahiya, Sinta, Nur M. Kasim, and Dolot Alhasni Bakung. "Legal Consequences of Marriage During Iddah Period Based on Compilation Islamic Law." *Estudiante Law Journal* 4, no. 2 (2022): 708–19. <https://doi.org/10.33756/eslaj.v4i2.18848>.
- Rahman, Ulfiani, Idham, M. Dalip, Makmur, and Anwar Sewang. "Men and Women in the Distribution of Inheritance in Mandar, West Sulawesi, Indonesia." *Samarah* 6, no. 1 (2022): 156–75. <https://doi.org/10.22373/sjhk.v6i1.9094>.
- Ranteallo, Ikma Citra, Sandryones Palinggi, Meredian Alam, Lala Mulyowibowo Kolopaking, Juara Pangihutan Lubis, Ervival Amir Muhammad Zuhud, Imanuella Romaputri Andilolo, Azwar Hadi Nasution, and Muchamad Zaenal Arifin. "Performing Toraja Rice Ritual, Communicating Biodiversity on YouTube: A Study of Conservation on Rice Landrace." *ETNOSIA : Jurnal Etnografi Indonesia* 6, no. 2 (2021): 143–69. <https://doi.org/10.31947/etnosia.v6i2.14713>.
- Shemer, Nesya. "Islamic Law's Flexibility for Muslim Minorities in the West: Sheikh Yūṣuf Al-Qaraḍāwī on Friday Prayer and the Concept of Wasaṭiyya." *The Maghreb*

- Review* 42, no. 1 (2017): 48-59. <https://doi.org/10.1353/tmr.2017.0024>.
- Sofiana, Neng Eri, and Muhammad Ismail Sunni. "The Application of Article 53 of KHI (Islamic Law Compilation) Regarding Pregnant Marriage in Lottery Marriage." *Jurnal Ilmiah Al-Syir'ah* 19, no. 1 (2021): 122. <https://doi.org/10.30984/jis.v19i1.1453>.
- Sudictar, R F, and T Hayati. "Implementation Of Development Of Integrity Zones Towards Wbk (Corruption-Free Area) And Wbbm (Clean Service Bureaucracy Area) In Implementation Of ...." *Journal Jurisprudentie* 9, no. 1 (2022): 89-105. <https://journal3.uin-alauddin.ac.id/index.php/Jurisprudentie/article/view/26977%0Ahttps://journal3.uin-alauddin.ac.id/index.php/Jurisprudentie/article/download/26977/15185>.
- Suhasti, Ermi, Siti Djazimah, and Hartini. "Polemics on Interfaith Marriage in Indonesia between Rules and Practices." *Al-Jami'ah* 56, no. 2 (2018): 367-94. <https://doi.org/10.14421/ajis.2018.562.367-394>.
- Susono, Juhasdi, Abdul Rahim, K Amiruddin, and S T Habibah. "Uang Panai and Investment ( Study on the Value of Local Wisdom in the Marriage of the Bugis Makassar Tribe ) Uang Panai Dan Investasi ( Studi Pada Nilai-Nilai Kearifan Lokal Dalam Perkawinan Suku Bugis Makassar )." *Al-Ulum* 20, no. 1 (2020): 512-22. <https://doi.org/10.30603/au.v20i2.1280>.
- Syarifah, Syarifah. "Zina Act Review from Islamic Law in Bandar Sinembah Village Tanjung Morawa." *International Journal of Ethno-Sciences and Education Research* 1, no. 4 (2021): 71-75. <https://doi.org/10.46336/ijeer.v1i4.242>.
- — —. "Zina Act Review from Islamic Law in Bandar Sinembah Village Tanjung Morawa." *International Journal of Ethno-Sciences and Education Research* 1, no. 4 (2021): 71-75.
- Syarifuddin, Salmia, and Irmawaty Hasyim Firmansyah. "Local Wisdom in South Sulawesi's Folklores." *ELite Journal : International Journal of Education, Language, and Literature* 2, no. 4 (2022): 2022. <https://doi.org/10.26740/elitejournal.v2n4.p193-200>.
- Syatar, Abdul, Muhammad Fazlurrahman Syarif, Harwis Alimuddin, Universitas Islam, Negeri Alauddin, College Islamic, Institut Agama, and Islam Negeri. "Interfaith Marriage Phenomenon in Indonesia from the Perspective of Sadd Al- Zari'ah and Fath Al-Zari'ah." *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 9, no. 1 (2023): 19-38. <https://doi.org/10.24952/fitrah.v9i1.6800>.
- Towadi, Melissa. "The Application of Sharia Maqashid on the Protection of the Rights of Minority of Muslim Rohingya in Regional ASEAN ( Indonesia-Malaysia )  
Keywords : " *Journal of Indonesian Legal Studies* 2, no. 01 (2017): 43-54.
- Yahya, Nabila Farhana, and Mek Wok Mahmud. "Polygamy: Between Obligation and

*The Trend of Pemali Practices in Preventing Misfortune in Marriage from Maqashid Shariah Perspective*  
Noercholis Rafid. A.

Lust in Forming A Happy Family." *Journal of Islam in Asia* 17, no. 3 (2020): 240-67.  
<https://doi.org/10.31436/jia.v17i3.988>.