Prohibitive Expressions as Traditional Cultural Dynamics among Muslim

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Abstract: It is undeniable that oral traditions such as prohibitive expressions not only lead to careful attitude, but also presents identities as Muslim societies. While their existence remains controversial in Islamic perspectives, more societies believe in their function and contribution over safety, effectiveness, and discipline in a particular situation. Meanwhile, this study investigated oral traditions regarding prohibitive expressions that protect societies from any hazard during pregnancy, babies and child, and marriage. Intensive interviews were employed to collect data from a number of participants selected through purposive sampling. As for results, it is believed that the prohibitive expressions comprised some contexts such as during pregnancy, for babies and child, and marriage. Each expression was a mixture between traditional culture or local wisdom and Islam as a religion with strict rules. Although the expressions were not identified to emerge in Islamic context as a whole, the societies presumably believed in religious supports that allow them to practice the local wisdom without avoiding Islam.

Keywords: prohibitive expression, local wisdom, Muslims, traditional cultural dynamics

INTRODUCTION

Oral tradition amidst the progress of human civilization, marked by the rapid development of science, technology, and modern communication, is a cultural force that serves as the source for the formation of civilization in various important aspects and is preserved (Asfina & Ovilia, 2016; Kokorina et al., 2021; Udu et al., 2016). In its complex form and content, it not only contains stories, myths, legends, and fairy tales but also encompasses various elements related to life and the communal existence of its owners. For instance, local wisdom, value systems, traditional knowledge, history, law, customs, medicine, belief systems, religion, astrology, and various artistic achievements are embedded within it. Oral tradition is the result of cultural heritage passed down by a group of people characterized by physical, social, and cultural attributes communicated orally to each generation. It encompasses legends, music, oral history, proverbs, jokes, superstitions, fairy tales, incantations, and habits that become traditions within a culture or group (Irawati, 2021; Konovalova, 2021; Rahmatillah & Munjiah, 2022; Sharabitdinovna, 2021).
Therefore, the purpose of oral tradition is a series of practices serving as a means for the dissemination of various cultural traditions, undoubtedly intertwined with oral communication.

Oral tradition is recounted, listened to, and experienced collectively during specific events, with specific intentions and purposes. These events include ceremonies such as weddings, planting and harvesting rice, childbirth, and magical ceremonies (Daud, 2010). Oral literature is favored by community members and is typically listened to together because it contains the ideas, thoughts, teachings, and hopes of the community. The sense of togetherness generated by oral literature has a positive impact on strengthening emotional bonds among community members. In this context, it can be seen that oral literature also serves a social function, in addition to its individual function. Therefore, the fading of oral tradition within a society is an indication of the weakening social bonds among its members, and vice versa (Harahap et al., 2019; Monny & Tauk, 2021; Mosquera Muriel, 2023).

Efforts to explore the value of oral tradition do not imply showcasing regional characteristics but involve an exploration of regional cultural elements. This exploration is necessary because regional literature is an ever-flowing source of completeness for national culture. Oral tradition, as a cultural product, is rich in moral teachings, serving not only to entertain but also to educate, especially imparting values related to human qualities and humanity. Additionally, it contains cultural values that are universal, including religious, loyalty, social, historical, moral, educational, and ethical values (Armina, 2014; Nurhayati, 2017). Oral literature and oral tradition embody cultural values, growing and developing in tandem with the growth and development of their respective societies, thereby playing a crucial role in shaping the social character of supporting communities. One form of this oral literature is myths. This is also what keeps literature and oral traditions alive and thriving in society (Irawati, 2021; Rahmatillah & Munjah, 2022).

This research is focused on expressions of prohibitions related to the period of pregnancy, babyhood, childhood, and premarital time. The research questions for this study are as follows: (1) What are the forms of expressions of prohibitions concerning the periods of pregnancy, infancy, childhood, and premarital time in the villages of Tanjung Pauh Mudik and Pulau Tengah? (2) What are the purposes of the expressions of prohibitions concerning the periods of pregnancy, infancy, childhood, and premarital time in the villages of Tanjung...
Pauh Mudik and Pulau Tengah? (3) What is the relationship between the expressions of prohibitions regarding the periods of pregnancy, infancy, childhood, and premarital time and their pedagogical purposes?

**Literature Review**

**Local Wisdom**

The conceptual ideas that exist within a society, continuously grow and develop in the consciousness of the community, can be approached through religious, ethical, aesthetic, intellectual values, or even other values such as economic and technological, and are referred to as local wisdom (Kokorina et al., 2021; Udu et al., 2016). Local wisdom can be interpreted as the wisdom within the traditional culture of ethnic groups. Each ethnic group possesses values of local wisdom, whether arising from the local traditional culture, as a result of adopting external cultures (including adopting religious teachings), or through the adaptation of external cultures to local traditions (Irawati, 2021; Kembaren et al., 2019; Sentana et al., 2021).

Human efforts to use their cognitive abilities to act and behave toward something, an object, or an event that occurs in a specific space are understood as local wisdom. Local wisdom is a significant entity determining the dignity and status of individuals within their community. It is a cultural synthesis created by local actors through repeated processes, involving the internalization and interpretation of religious and cultural teachings socialized in the form of norms that guide daily life, known as local wisdom (Herbowo & Sulastri, 2020; Sentana et al., 2021). Unwritten rules serving as a reference for the community, covering all aspects of life, include (1) rules concerning interpersonal relationships, such as marriage regulations and daily life etiquette; (2) rules related to human relationships with nature, animals, and plants, aiming at environmental conservation; and (3) rules pertaining to human relationships with the supernatural, such as God and spirits, also referred to as local wisdom. Local wisdom can take the form of customs, institutions, wise words, proverbs.

Local wisdom (or local genius) is the local thought or idea that embodies wise, creative, and virtuous values, internalized through generations (tradition). These values are believed to contain truths, followed by members of the community, and can be referred to as the noble values (adhiluhung) of society, serving as the foundation for a philosophy of good behavior towards harmony. The significance of local wisdom lies in its role as a reference in addressing every dynamic
aspect of social life (Asfina & Ovilia, 2016; Hennilawati & Diana, 2018; Herbowo & Sulasri, 2020). The existence of local wisdom is tested amid the dynamic social life. Empirically, local wisdom that grows and develops within a community has proven its effectiveness, at least during the reform process, multi-party elections, and social conflicts with youth involvement, economic and political issues could be alleviated.

Local genius is not exactly the same as local wisdom. Local genius involves local genius in localizing external cultures, incorporating creativity and, at the same time, wisdom in producing unique cultures, including forms of local wisdom (Belintane & Cavalcante, 2021; Brakel-Papenhuyzen, 2010). Both involve wise steps, one in the context of localizing, while the other in the context of using the product as a habitus. Local wisdom functions as a recipe for action to realize wise and prudent individuals. Local wisdom is inherited through generations and preserved not only for its functionality as a recipe for action but also because it is pragmatically seen as having value in the context of realizing a harmonious society. Local wisdom (local wisdom) is the wisdom, sagacity, or noble traditions built on noble traditions passed down from ancestors from generation to generation (Harahap et al., 2019; Herbowo & Sulasri, 2020; Suraya et al., 2020). Therefore, local wisdom becomes something highly significant in a society.

Oral Tradition

Tradition is a historical and generational practice within a community. Community traditions can take the form of customs or local cultural practices. Cultural traditions encompass various knowledge and customary practices passed down through generations, becoming routine habits (Esnara, 2022; Herbowo & Sulasri, 2020; Khan, 2018). These customs are transmitted orally from one generation to the next, evolving into traditions within the local community, forming what is known as oral tradition. The terms oral tradition and oral literature need to be distinguished. Oral tradition can be considered as oral literature if it contains aesthetic elements or is perceived by the local community as beautiful. If this is not the case, the oral tradition remains as such. Oral tradition as discourse conveyed or transmitted through generations, including both oral and written forms, all delivered orally. However, the mode of transmitting oral tradition is not solely through words but also involves a combination of words and specific actions accompanying them (Konovalova, 2021; Nurhasanah, 2017). Traditions provide a
set of models for behavior encompassing ethics, norms, and customs.

Oral tradition can be classified under folklore. Folklore can be categorized into three groups: (1) oral folklore, (2) semi-oral folklore, and (3) non-oral folklore. The term oral tradition falls into the category of oral folklore. According to Taylor, oral tradition is materials produced by traditional societies (traditional) in the form of storytelling, customs, or practices, including folklore, folk songs, dances, games, and objects such as buildings, and walls (Bantog & Sarip-Macarambon, 2021; Herbowo & Sulastri, 2020; Sandoval, 2020). Meanwhile, oral tradition as all discourse spoken, including oral and written" or can also be called a discourse system that is not written. Earlier approaches to oral tradition mostly aimed to explain the history of specific forms (essentially narrative) in relation to their originality, diffusion, or evolution. Subsequently, theoretical understandings of oral tradition were developed. Development and deterioration theories suggest that fairy tales are fragmented myths, descending from higher levels to those of children and/or lower classes (Aghayeva, 2020; Kosherbaevna, 2021). Epics are developed from a combination of folk songs and similar theories.

The anthropological perspective on oral tradition developed by Andrew Lang views forms of oral tradition, such as similar stories to legends and narrative stories that make people curious about what comes next, as originating from a seemingly irrational period of storytelling (Elizabeth, 2020; Osei-Tutu, 2022; Samuelson et al., 2018). However, as it becomes understandable, these stories are then passed down from generation to generation. Oral tradition encompasses all cultural activities preserved and passed down from generation to generation in an unwritten form. Oral tradition includes local wisdom, literature, and other forms of art, history, medicine, mystical traditions, and so on.

Oral tradition generally thrives in societies that are unfamiliar or have limited exposure to writing, often in rural areas. Urban communities, while familiar with both writing and oral traditions, may find the role of oral tradition relatively small and less significant (Khan, 2018; Samuelson et al., 2018, 2018). Several characteristics of oral tradition includes: 1) a cultural activity, habit, or cultural form, some oral, and some not; 2) has events or occurrences as its context of use; 3) can be observed and watched; 4) traditional in nature, implying that oral tradition must contain ethnic heritage, either purely ethnic or new creations with ethnic elements; 5) passed down through generations; 7) transmitted "from mouth to ear." Oral
tradition refers to traditions conveyed, taught, socialized, and transmitted orally; 8) embodies cultural values and norms; 9) has versions. As an orally transmitted tradition, oral tradition has the potential to have different forms called variations or versions; 10) belongs to a specific community; 11) has the potential for revitalization and elevation as a source of cultural aspects. On the other hand, oral literature is a work whose dissemination is orally transmitted from generation to generation and has the following characteristics: 1) originates from a simple, non-literate society and is traditional; 2) depicts a culture belonging to a specific collective, with unclear authorship; 3) emphasizes imagination, satire, humor, and educational messages; 4) often portrays specific collective traditions; 5) oral traditions often express clichéd words or expressions; 6) tends to be instructive.

**Myth**

Myth is information believed to be true by a particular entity, although it may not be accurate (false) and is considered true because it has circulated from generation to generation. The scope of a myth circulating in society, such as pregnancy myths, is so extensive that people may not realize the information they receive is incorrect. Due to the strong beliefs of society in a myth about something, such as pregnancy myths, it can influence the behavior of the community. Myths, or mites, are folk prose stories featuring gods or semi-divine creatures that occurred in the otherworld (heaven) in the past and are considered genuinely happened by those who tell the story or follow it (Marino-Jiménez et al., 2023; Tulius, 2012). Myths are also referred to as mythology, which is folk stories considered to be true and connected to the creation of places, the universe, gods, customs, and sacred fairy tale concepts. Myths also refer to a story in a culture considered to have truth about an event that occurred in ancient times. Therefore, a myth is a story about the origin of the universe, humans, or a nation expressed through mystical means and carrying profound meanings. Myths also narrate the adventures of gods, their love stories, their wars, and so forth (Hennilawati & Diana, 2018).

People believe in myths because they consider myths to have a significant impact on society's life, especially in traditional communities where regional culture is still prevalent. They often overlook logic and place more trust in things passed down through generations. Basically, myths from ancient times had a good purpose for the survival of their descendants. Myths (from the Greek mythos) are folk prose stories.
that tell stories set in the past, containing interpretations of the universe and the existence of beings within it (Kokorina et al., 2021; Wijaya, 2013). They are also considered genuinely happened by those who tell the story or follow it. Myths are not limited to a kind of reportage about events that happened in the past and the magical world. Myths provide direction to human behavior and serve as a guide for human wisdom. Through myths, humans can participate in and respond to the forces of nature.

The function of myths is to make people aware that there are magical forces. Myths do not provide information about the powers of the magical world but help humans appreciate that power as a force influencing life. Another function of myths is to provide assurance for the present and knowledge about the world. Summarized in the mystical world, humans are not yet complete individuals (subjects), but they are influenced by images and magical feelings seemingly infused by external forces (Hennilawati & Diana, 2018; Tulius, 2012; Wijaya, 2013).

METHOD

Participants

This research was conducted in two villages, namely Tanjung Pauh Mudik Village in the Keliling Danau District and Pulau Tengah Village in the Keliling Danau District, Kerinci Regency. The research informants consisted of eight community members from the two villages, Tanjung Pauh Mudik and Pulau Tengah. These individuals were those who were knowledgeable about prohibitions or taboos. To obtain well-informed informants, we employed a purposive sampling technique.

Data Collection

We acted as an observer in the delivery of prohibition expressions. It was engaged in direct observation (participatory observation) or actively participated in the research activities. There were other instruments in this research that cannot be separated from each other. Observation aimed to observe, scrutinize, and collect data about the process of delivering prohibition expressions. It helped to obtain a detailed overview of the prohibition expression process. We also utilized field notes to record various details that cannot be summarized during the observation. Meanwhile, we also employed semi-structured and free interview techniques. The purpose of the interview was to gather data about explanations related to prohibition expressions. Additionally, through interviews, we could draw conclusions about the provided explanations.
Data Analysis

There were several stages in data analysis techniques. The collected data were systematically organized. We performed a double-check on the gathered data and arranged it according to the research needs. Reading the organized data and taking notes on the information were conducted after the data was neatly arranged. The notes referred were brief annotations. At this stage, we began to create an overview of the data, both in general and specific terms. Described data were classified into relevant data groups. Data interpretation involved explaining and analyzing the grouped data to ensure that the obtained data were addressed the research questions.

RESULT AND DISCUSSION

This subpart consists of descriptions prohibitions during pregnancy, prohibitions for babies and children, and prohibitions before marriage. Each theme was followed by some excerpts, stating that oral myth was clearly uttered by Muslims as their traditional cultural dynamics.

Prohibitions during Pregnancy

“Orang hamil tidak boleh duduk di atas batu atau di lantai semen, nanti lekat plasenta.”
"There's a prohibition for pregnant women not to sit on rocks or concrete floors; otherwise, the placenta might stick."

Parents and the community use this prohibition as a reminder for pregnant women not to casually sit on rocks or concrete. The aim is to prevent the baby's placenta from sticking or getting trapped in the mother's womb. Logically, this prohibition implies that pregnant women should always keep the floor or seat clean to prevent slipping or falling while sitting, which could lead to undesired outcomes such as bleeding or miscarriage.

“Orang hamil tidak boleh memasak dengan punting kayu, nanti tompel wajah anak.”
"Pregnant women should not cook with a wooden ladle; otherwise, the child's face will have birthmarks."

Using a wooden ladle is considered harmful during pregnancy because playing with the fire on the wood may cause an explosion. This explosion could affect the pregnant woman's face or her abdomen, resulting in burns. Through this prohibition, pregnant women are discouraged from thinking that participating in cooking with firewood is dangerous for the mother's skin and her pregnancy.

“Orang hamil tidak boleh memakan buah-buahan yang menyatu atau berdempet, nanti anak yang dilahirkan kembar siam.”
"Pregnant women should not eat conjoined or closely packed fruits; otherwise, the born child will be Siamese twins."
There are some prohibitions that cannot be directly studied for their scientific effects. Eating conjoined or closely packed fruits during pregnancy does not scientifically result in adverse effects on the baby to be born. Siamese twins cannot be scientifically proven to be born if the mother eats conjoined or closely packed fruits. However, the goal of this prohibition is to teach the pregnant woman from an early stage not to be greedy and excessive. Conjoined or closely packed fruits come in pairs and can be divided if needed.

“Orang hamil tidak boleh mandi hujan, nanti diganggu makhluk halus.”
"Pregnant women should not bathe in the rain; otherwise, they'll be disturbed by supernatural beings."

This prohibition implies that pregnant women should avoid bathing in the rain because it poses a risk of the woman catching a cold, flu, headaches, or, more dangerously, slipping on the slippery ground. This prohibition is highly beneficial to pregnant women to ensure they are cautious in every step they take.

“Suami dari perempuan yang hamil jangan membunuh dan menganiaya binatang tanpa alasan yang jelas, nanti anak yang lahir cacat sebagaimana yang dialami binatang yang dianiaya.”
"Spouses of pregnant women should not kill or abuse animals without clear reasons; otherwise, the born child will be born with defects similar to the abused animal."

This prohibition indicates that every person must be cautious and not act arbitrarily, both toward other humans and animals. The spouse of a pregnant woman should always respect animals as creations of Allah SWT. Humans should not harm or torture animals because they also have the right to live. However, in this research, it was found that society believes in the myth of the prohibition of abusing or killing animals. In one village, a husband intentionally or unintentionally tortured a frog. The frog's limb was deliberately or unintentionally struck by the husband whose wife was about to give birth. As a result, when the baby was born, it suffered a deformity similar to the frog's limb that had been cut off by the husband. Despite all these prohibitions being connected with local myths, they are linked to events in one village. Scientifically, a direct connection cannot be established, but socially and humanely, all living creatures should refrain from harming and abusing each other to maintain a peaceful and undisturbed life, free from myths like these.

“Orang hamil tidak boleh berdiri di pintu, nanti sulit saat melahirkan.”
"Pregnant women should not eat or drink while standing; it will be difficult during childbirth."

“Orang hamil tidak boleh makan dan minum sambil berdiri, nanti sulit saat melahirkan.”
"Pregnant women should not stand at the door; it will be difficult during childbirth."

Both prohibitions aim for the same outcome: pregnant mothers will face difficulties during childbirth if they disregard the warnings not to stand in front of doors and not to eat or drink while standing. These restrictions have a positive purpose for anyone in the family, especially pregnant women, to maintain proper etiquette while standing. Standing in front of a door can block others from passing through. Additionally, eating and drinking while standing is considered impolite and inappropriate.

"Orang hamil tidak boleh duduk tanpa alas daun di luar rumah, nanti bekas tempat duduk dicakar hewan buas."
"Pregnant women should not sit without a leafy cushion outside the house; wild animals might scratch the seat."

This myth holds positive advice for pregnant women when sitting outside. Pregnant women should always use a cushion when sitting to ensure personal hygiene and protection for themselves and the baby. Sitting with a cushion can prevent slipping and exposure to germs on the floor. Belief in this myth strengthens when experiences show that pregnant women's seats without cushions are scratched by wild animals. Public trust in these experiences elevates the status of this prohibition myth and makes it increasingly undeniable.

"Orang hamil tidak boleh mencaci sesorang, nanti anak yang dilahirkan akan mirip dengan orang yang dicaci."
"Pregnant women should not curse someone; the child born will resemble the cursed person."

This prohibition has been widely discussed in society. This myth is often associated with the belief that a baby born may carry traits or characteristics of the person cursed by the pregnant woman during her pregnancy. This belief has evolved, prompting every pregnant woman to be cautious about her words and always maintain polite language. The goal is to ensure that the baby born is well-mannered and always assumes positive or good intentions.

"Suami yang istrinya sedang hamil tidak boleh boros, nanti miskin hidup anaknya."
"Husbands whose wives are pregnant should not be extravagant; their children will be poor."

One positive piece of advice in this prohibition expression is that a lavish lifestyle can have negative repercussions for the future. This prohibition implies potential negative effects on a husband who cannot manage the family's finances. Living extravagantly can make the family's finances challenging, especially when new family members arrive or after the baby is born. This prohibition myth suggests that family members should always be thrifty and manage finances wisely.
“Suami yang istrinya sedang hamil tidak boleh menyabung ayam, nanti tubuh istrinya merasa lemas selama masa hamilnya.”
"Husbands whose wives are pregnant should not engage in cockfighting; their wives' bodies will feel weak during pregnancy."

This prohibition continues to be relevant because many husbands, whose wives are pregnant, still participate in cockfighting. Cockfighting has detrimental consequences. Besides being a form of gambling, this activity is also considered immoral as it deliberately inflicts harm on animals. Torturing animals to the point of weakness is associated with the negative impact the baby may experience when born. The baby may feel weak, mirroring the condition of the cock subjected to cockfighting activities.

**Prohibitions for Babies and Children**

“Di pergantian sore dan malam hari bayi tidak boleh ditinggal sendirian, nanti diganggu hantu.”
"At dusk and nightfall, babies should not be left alone, or they might be disturbed by spirits."

One of the prohibitions for babies and children during sunset is not to leave them alone. This is based on the community's belief in the two villages regarding the existence of supernatural beings wandering during sunset. Babies are still considered fragile and unable to confront supernatural beings like ghosts. On the other hand, sunset is also seen as a time when the light's power between existence and non-existence is present. During this time, people are not allowed to work, read, or even stare at something for an extended period during sunset. This can cause night blindness or impaired vision.

The same concern is applied to babies, as leaving them alone might lead to them playing, looking up, or even crying while staring at something, potentially disturbing their vision. Therefore, the light of sunset can interfere with vision.

“Tidak boleh bayi tidak dilekatkan bawang putih tunggal, besi magnet, dan gunting kecil, nanti terkenan gangguan palasik (makhluk halus yang jahat).”
"Babies should not be without a single clove of garlic, a magnet, and small scissors attached; otherwise, they might be disturbed by 'palasik' (evil supernatural beings)."

There are prohibitions that make sense, while others are not easily accepted by reason. In the above prohibition, the use of a magnet and small scissors is considered irrational for warding off potential small pests. However, using garlic is seen as reasonable because garlic is believed to repel small pests that could disturb the baby, such as ants, cockroaches, centipedes, caterpillars, and others.

The use of garlic is logical, although there are some community experiences regarding 'palasik' that are believed to be
true. Garlic is thought to repel 'palasik' due to its smell and the perceived strength of garlic.

“Tidak boleh mencium-cium tangan bayi, nanti setelah besar suka meminta-minta.”
"Do not kiss the baby's hands; they might become beggars when they grow up."

This prohibition is considered by most of the community as something real. Some experiences within the community show that a child who is frequently kissed on the hands may become inclined to begging when they grow up. This can be interpreted as the result of the child turning into someone dependent and less independent. The consequence of a child becoming dependent and not independent is that the child will be accustomed to begging without respecting others.

“Tidak boleh memukul anak dengan sapu lidi, nanti setelah besar menjadi pembantu atau pesuruh.”
"Do not hit a child with a broomstick; they might become a servant or a maid when they grow up."

Prohibitions like the one above reflects concerns about the object used to discipline a child. Most of the community in the two villages believe that parents who, in anger, strike a broomstick on their child's legs or hands will have negative consequences for the child's future job or well-being. The child is believed to become a servant or maid with low prosperity.

“Bayi tidak boleh dibiarkan menangis pada waktu senja, nanti diganggu setan.”
"Babies should not be left crying at dusk, as they may be disturbed by spirits."

“Anak tidak boleh menangis di malam hari, nanti diganggu makhluk halus.”
"Children should not cry at night, or they may be disturbed by supernatural beings."

“Anak tidak boleh bermain di waktu senja, nanti bisa kemasukan setan.”
"Children should not play at dusk, as they may be possessed by spirits."

The three prohibitions for babies and children mentioned above share a common concern: the danger of playing during dusk and nighttime. Myths like these are often found in various layers of society. They stem from fears of the potential harm of the diminishing light at dusk, which could
cause eye strain or night blindness. Additionally, crying loudly can disturb others who are trying to rest, perform religious practices, or enjoy dinner. Night is considered a time to experience tranquility and comfort without disruptive noises. Others may become irritated by a baby's cries at night.

“Anak tidak boleh mandi tepat di tengah hari, nanti dapat mengganggu mandinya setan dan keluarganya.”
"Children should not bathe at noon, as it may disturb the supernatural beings and their family."

The prohibition against children bathing at noon has implications for the child's health. The restriction is based on the fact that at noon, the sun is directly overhead. High temperatures and hot weather, combined with sweating, can cause a child to develop a fever and colds if they play in the water. Prohibiting children from bathing stems from the concern that supernatural beings may be disturbed, keeping children away from water play at noon. People often remind each other not to bathe at noon.

“Anak tidak boleh bermain di luar rumah saat hujan panas, nanti bisa diganggu dan kemasukan setan.”
"Children should not play outside the house during a sunshower, as they may be disturbed and possessed by spirits."

This prohibition and the previous one shared a similarity in being health-related advice. During a sunshower, temperatures rise, and the weather becomes hot. Just like bathing at noon, playing in the sunshower can make the body feel weak, leading to fever and colds. This can disrupt a child's health, and there's also a risk of falling or slipping during a sunshower.

“Bayi tidak boleh tidur dengan jendela terbuka saat senja, nanti bisa diganggu makhluk halus.”
"Babies should not sleep with open windows at dusk, as they may be disturbed by supernatural beings."

The prohibition against letting a child sleep with open windows or doors at dusk serves multiple purposes. Firstly, during dusk, there is a change in the color spectrum, and the surroundings become somewhat dark. This can influence a child sleeping while facing outside. Secondly, as it gets darker, mosquitoes and other dangerous insects may enter a well-lit house, posing a threat to the child. Despite these reasons, there is a widespread belief that during the transition from day to night, supernatural beings become active and roam. They may disturb children still playing or visible from outside the house.

Prohibitions before Marriage

“Kakak beradik tidak boleh menikah pada hari atau tahun yang sama, nanti salah satu pasangan akan mengalami perceraian.”
"Siblings should not get married on the same day or year, or one of the couples might face divorce."
This prohibition myth has been believed for a long time. The community's fear of potential divorce between couples who marry on the same day as their siblings. Belief in this happening has been passed down through generations. Some similar evidence shows that divorces have occurred between couples who married on the same day or year. On the other hand, this prohibition also aims to advise siblings not to marry their partners on the same day or year. This is done so that the family can effectively plan each wedding separately and manage finances more wisely. It requires more finances to marry two couples at the same time.

“Laki-laki dan perempuan yang rumahnya berhadapan tidak baik untuk menikah, nanti bisa mendapatkan kemalangan.”
"Men and women whose houses face each other should not marry; otherwise, they might face misfortune."

Although considered strange, this prohibition has profound meaning in marital life within the community. Marriage is not something simple and easy. There are many things to be encountered and done during marriage. The relationship does not only occur between the two prospective spouses but also involves the extended families of both prospective spouses. If problems arise, even small ones, they can be easily identified by the extended families because their houses face each other or are adjacent. Small issues can easily become significant problems and challenging for the husband and wife to resolve due to the active involvement of both extended families.

“Wanita tidak boleh berdiri di pintu, nanti sulit mendapatkan jodoh.”
"Women should not stand at the door, or they might have difficulty finding a match."

“Wanita tidak boleh makan atau minum di tangga, nanti sulit mendapatkan jodoh.”
"Women should not eat or drink on the stairs, or they might have difficulty finding a match."

Both prohibitions above share common advice for women seeking marriage. Eating and drinking on the stairs or standing in front of the door are considered impolite and lacking in the etiquette expected of women. Therefore, if men perceive the woman's lack of etiquette and manners, they might reconsider proposing to her.

“Adik tidak boleh melangkahi kakaknya untuk menikah, nanti kakaknya sulit mendapat jodoh.”
"Younger siblings should not get married before their older siblings; otherwise, the older siblings might have difficulty finding a match."

The prohibition against getting ahead of older siblings has been believed to be true for a long time. The community has observed that many older siblings find it challenging to find a marriage partner if
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their younger siblings get married first. This commonly occurs in community life. A younger sibling must refrain from marrying before their older sibling. Logically, this can be understood as a psychological shift in how someone views an older sibling who has not yet married, while their younger sibling already has. The older sibling is considered to have difficulties, making it challenging for others to propose to them.

"Pria dan wanita tidak boleh meninggalkan sisa nasi sewaktu makan, nanti mendapat jodoh orang tua."
"Men and women should not leave leftover rice when eating, or they might marry someone much older."

Some taboos become frightening for men or women seeking marriage. One such taboo is that if they leave leftover rice on their plate while eating, they might end up marrying someone much older than them. This is a deeply concerning belief, leading men and women to be very cautious about leaving any rice uneaten. This situation encourages men and women to be more disciplined and refined in finishing their meals to avoid the prospect of marrying someone much older. Parents and society teach their children about food etiquette through these prohibition myths.

Discussion

This research aimed to document and analyze various prohibition expressions during pregnancy, infancy and childhood, and pre-marital periods in the villages of two traditional villages. Prohibition expressions are composed and created by the community using supernatural beings such as ghosts or demons as disturbing subjects (Bantog & Sarip-Macarambon, 2021; Brakel-Papenhuyzen, 2010; Hennilawati & Diana, 2018). The use of supernatural beings as troublemakers in rural communities is easily done because rural communities still believe in the existence of supernatural beings as troublemakers. In traditional or semi-modern life, the use of supernatural beings as objects of prohibition in doing something forbidden is highly effective because most people believe that supernatural beings can have a negative effect on an individual. Avoiding prohibited things can prevent someone from the negative consequences that may arise (Dewi, 2010; Masreng et al., 2017).

However, the side effect of using supernatural beings is the increased fear or anxiety of an individual towards supernatural beings. Fear of things related to darkness, patternless objects, or strange sounds can disturb an individual in carrying out activities. Individuals feel haunted by anything that becomes the source of the appearance of supernatural beings (Brakel-Papenhuyzen, 2010; Sentana et al., 2021). However, in Islam, it
has been explained that there is a clear boundary between human life and the existence of supernatural beings. Supernatural beings cannot arbitrarily disturb, manifest, or intervene in human activities.

Prohibition expressions are structured by attributing negative effects or consequences to individuals who violate these prohibitions (Bantog & Sarip-Macarambon, 2021; Ester & Listya, 2014; Konovalova, 2021). The effects generated focus on misfortune, accidents, disasters, and even disabilities. These effects lead to problems that will directly affect individuals who violate them. Humans are very phobic about bad things that can happen to them. Everyone will avoid the possibility of encountering disasters, accidents, or disabilities that may occur if prohibitions are not obeyed and followed (Nurhasanah, 2017; Suryadi, 2010; Udu et al., 2016; Wilkie, 2020). Islam fundamentally asserts that every human has their own destiny or life line.

The purpose of creating prohibition myths is to prevent members of society from behaving impolitely, undisciplined, and lacking respect for others. One positive aspect resulting from the formation of prohibition myths is to enhance human character, making it more refined and respectful towards fellow humans and living beings (Esnara, 2022, 2022; Suryadi, 2010). Although it may seem like a somewhat negative strategy by instilling fear of something, prohibition expressions are appropriate in changing individual behavior. Prohibition expressions serve as indirect advice. Advice comes in various forms, and prohibition is one form of indirectly advising fellow humans (Asfina & Ovilia, 2016; Khan, 2018; Troll et al., 2021). This method is simple and does not cause offense to the individual as the recipient of advice. Indirect advice can cultivate awareness of what is good to do and what should be avoided, whether considered bad, negative, or even taboo (Ester & Listya, 2014; Hennilawati & Diana, 2018)

CONCLUSION

Prohibition expressions are traditional strategies crafted and developed by a group of community members for specific purposes. The goal of these prohibition expressions is to alter the behavior of community members and enhance the quality of their manners and morals. These expressions also serve as a means to prevent community members from engaging in actions deemed undesirable or prohibited by religious and cultural norms. Additionally, prohibition expressions are employed as a medium to indirectly offer advice to community members.
REFERENCES


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