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The Integration Between *Syara'* and *Ade'* in Marriage Tradition Bugis Bone, South Sulawesi: Islamic Law Perspective

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51

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56

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Abstract:

This study seeks to examine⁸⁰ the incorporation of Islamic and customary law into the marriage customs of the Bugis Bone community in South Sulawesi. This research is an empirical legal study employing a legal history and legal sociology methodology. The data for this study was

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generated from studies of relevant literature and in-depth interviews. This study suggests that *syara'* and *ade'* are integrated in the Bugis marital tradition, as evidenced by *sompa* or dowry, *tudang penni*, *mappacci* and *mabbarazanji*, *mappanre tame*, and *assitulung-tolongan* or *ma'jama* (helping each other or work collaboratively). If you are referring to the study of Islamic law, then this tradition is part of *al-urf*, which does not contradict the Qur'an, Sunnah, or good practices, and can be adopted because it provides benefits and advantages. The diverse marriage rituals practiced by the Bugis Bone group are the consequence of the fusion of Islamic and customary law that has occurred throughout the course of the community's history. Because Islamic law, being the most essential component of Islamic teachings, cannot be divorced from society's norms, which have become living law. From the perspective of Islamic law, the marriage tradition of the Bugis Bone group revealed a harmonious combination of Islamic and customary law. Similarly, sociologically, this integration is able to create rules that control and help achieve harmony and mutual benefit.

Keywords:

Integration Syara' and Ade'; Marriage Tradition;
Custom of Bugis; Islamic Law

Abstrak:

Kajian ini bertujuan untuk membahas integrasi hukum Islam dan adat dalam tradisi pernikahan masyarakat Bugis Bone, Sulawesi Selatan. Penelitian ini merupakan kajian hukum Islam dengan menggunakan pendekatan sejarah hukum, teknik pengumpulan data kajian literatur dan wawancara mendalam. Kajian ini menyimpulkan bahwa terjadi akomodasi dan integrasi antara *sara'* dan *ade'* dalam tradisi pernikahan masyarakat Bugis nampak dalam *sompa* atau *mahar*, *tudang penni*, *mappacci* dan *mabbarazanji*, *mappanre tame*, *assitulung-tolongan* atau *ma'jama* (saling tolong menolong atau bekerja). Jika

merujuk pada ka⁷⁵n hukum Islam, maka tradisi ini termasuk dalam *al-urf* yang tidak bertentangan dengan al-Quran dan Sunnah atau adat yang baik dan dapat dilaksanakan karena mengandung nilai maslahat dan kemanfaatan. Berbagai tradisi perkawinan yang dipratikkan oleh masyarakat Bugis Bone merupakan hasil akomodasi dan integrasi antara hukum Islam dan adat yang terjadi sepanjang rentang sejarah yang cukup lama sampai saat ini. Sebab antara hukum Islam sebagai bagian terpenting dari ajaran Islam tidak dapat dipisahkan dari adat masyarakat yang telah menjadi hukum yang hidup. Dilihat dari sejarah hukum Islam, tradisi perkawinan masyarakat suku Bugis Bone menunjukkan adanya perpaduan harmonis antara hukum Islam dan hukum adat. Begitu pula secara sosiologis, integrasi ini mampu mewujudkan aturan-aturan yang mengontrol dan membantu tercapainya keharmonisan dan kemaslahatan bersama.

Kata Kunci:

Integrasi *syara'* dan *ade'*; tradisi perkawinan; Adat Bugis; Hukum Islam

Introduction

The dialectic between Islamic and customary law in the Southeast Asia³⁷ society of the Malay Archipelago reveals differences between Islam in the Middle East and Islam in Southeast Asia. This is due to differences in society's conventions, culture, and social structures. In Indonesia there was a development of Islamic law that was combined with *adat*, referred to as local *shari'ah* or national legal schools, which may be found in the Compilation of Islamic Law (KHI).¹

¹⁴ M. B. Hooker, "Southeast Asia²⁶ in Shari'ahs," *Studia Islamika* 20, no. 2 (2013): 183–242; Euis Nurlaelawati, "The Kompilasi Hukum Islam and Legal Practice in the Indonesiaan Religious Courts: Modernization, Tradition, and Identity," in *International Convention of Asia Scholars (ICAS)*, (Amsterdam⁴⁸

Local Islamic law is the consequence of the merger of Islamic law and community norms into a new legal body in the archipelago. This is evident throughout the legal systems of the Indonesian archipelago, including Aceh, Minangkabau, Malay, Javanese, Sundanese, Madurese, Banjarese, Bugis, and Makassarrese.² In addition to Islamic law, customary law played a major role in the establishment of national law in colonial and post-independence Indonesia.

Between Islamic and customary law, the Bugis Bone society developed living law or the law embedded within community in Bugis Bone society. In the perspective of legal sociology and legal history, king and *qadhi* (*petta kalie* or *Ulama*) are the primary agents driving the vast unification of the two legal systems. This facilitates the integration process, as it occurred in the Aceh Sultanate through the *qadhi malikul adil*, in the Demak Sultanate by *Wali Songo*, and in the Sultanate of Mataram by *Kyai Penghulu*.³ For they were the king's advisors in the kingdom.

In Indonesia, there are ongoing discussions regarding the integration of Islamic law and Muslim marriage norms, particularly in regards to women. Although Indonesia is not an Islamic nation, Islamic marriage is enforced and regulated by its marital legislation.

2010), <https://doi.org/DOI: 10.15408/sdi.v20i2.387>. Arskal Salim, *Contemporary Islamic Law in Indonesia: Sharia and Legal Pluralism*, 2015, <https://doi.org/10.1080/104442213.2015.1125772>.

² Arskal Salim, "Adat and Islamic Law in Contemporary Aceh, Indonesia: Unequal Coexistence and Asymmetric Contestation," *Samarah* 5, no. 2 (2015), <https://doi.org/10.22373/sjhk.v5i2.11082>. Erwati Aziz and Mohammad Dhofir, "The Acculturation of Islam and Customary Law: An Experience of Minangkabau, Indonesia," *Qijis* 8, no. 1 (2020): 131–60, <https://doi.org/DOI: http://dx.doi.org/10.21043/qijis.v8i1.7197>. Muhamad Ali, "Muslim Diversity: Islam and Local Tradition in Java and Sulawesi, Indonesia," *Indonesian Journal of Islam and Muslim Societies* 1, no. 1 (2011), <https://doi.org/10.18326/ijims.v1i1.1-35>.

³ Ridhwan and A. Nuzul, "The Petta Kalie's Contribution in the Development of Islamic Law during the Kingdom of Bone," *Samarah* 5, no. 1 (2021), <https://doi.org/10.22373/sjhk.v5i1.8977>. Ismanto and suparman, "Sejarah Peradilan Islam Nusantara Masa Kesultanan-Kesultanan Islam Pra-Kolonial," *Historia Madani*, 2019, 67–88, <https://doi.org/DOI: https://doi.org/10.15575/hm.v3i2.9169>.

Nevertheless, the challenges surrounding Muslim marriage entail both Islamic law and cultural norms. Throughout Indonesia's history, the debate surrounding Muslim marriage has been more than a discussion of religion and religious contestation; it has also been linked to the country's legal system, political contestation, women's struggles, and, most importantly, culture, as Muslim marriages have long been integrated into larger cultural practices.⁴

However, if we investigate further, we find that Hazairin and Talib's idea is the only one that continues to exist and be relevant today. Specifically, Islamic law relates to Muslims, and customary law is incorporated into daily life so that it can evolve into living law. Several additional investigations, including Benda-Beckmann, Bowen, and Salim, demonstrate this idea. Franz and Keebet von Benda Beckmann described a continuous dialectic between Islamic and customary law in Minangkabau. The *Nagari Kerapan Adat* (KAN) institution encourages customary law. The institution plays a role in conflict resolution via customary methods. Due to sociopolitical developments, the customary settlement mechanism has developed a distinct identity since the colonial era and has continued to exist with full dynamics and continuity until the time of decentralization.⁵

In addition, Bowen conclude that the Acehnese have practiced Islamic law (*fiqh*), the Compilation of Islamic Law (KHI), and adat throughout the past two decades. There are also initiatives to institutionalize bureaucracy and revitalize customs, as well as to strengthen customary rights associated with natural resources and

⁴ Arskal Salim and Azyumardi Azra, *Shari'a and Politics in Modern Indonesia*, Institute of Southeast Asian Studies (Singapore, 2003), <https://doi.org/10.1355/9789812305206>. Eva F. Nisa, "Battling Marriage Laws: Poly Marriage and Online Youth Piety in Indonesia," *Hawwa* 42, no. 1 (2020), <https://doi.org/10.1163/15692086-12341387>.

⁵ Franz von Benda-Beckmann, *Political and Legal Transformations of an Indonesian Polity: The Nagari from Colonization to Decentralization*,. Mursyid Djawas and Sri Astuti A. Samad, "Conflict, Traditional, and Family Resistance: The Pattern of Dispute Resolution in Acehnese Community According to Islamic Law," *Samarah*, 2020, <https://doi.org/10.22373/sjhk.v4i1.5271>.

the function of adat in conflict resolution. Despite the fact that this demonstrates adat's subordination to Islamic law.⁶

The KHI also advocates the building of judicial institutions (Religious Courts and Syar'iyah Courts) as a part of the process of incorporating Islamic law into national law. Although this is not a compromise with Islamic law within the context of the plan to establish an Islamic state. This process poses no cause for concern because it is driven by the influence of cultural Islam. In addition, Islamic law is based on legal sources, so that its incorporation into legislation is subjected to rigorous scrutiny to ensure that it is always in conformity with Pancasila and the 1945 Constitution.⁷

In Bugis Bone society, Islamic law and customary law have merged, as in other areas of the archipelago. This can also be seen in the people of Aceh and Mingkabau (West Sumatra).⁸ Islamic law and custom are two entities that have been integrated and cannot be separated⁷⁹ from each other.

This article aims to examine the integration between *syara'* and *ade'* in the marriage tradition in Bugis Bone. On the one hand, this study strengthens previous argument research, namely the integration of Islamic and customary law, on the other hand, it is different from previous research in terms of focus, methods, theory and time used. The findings of this research will contribute to the harmonization between Islamic law and customary law not only in Indonesia, but also in Muslim communities globally.

Methods

This is empirical legal research focusing on the legal reality

⁶ John R. Bowen, *Islam, Law and Equality: An Antropology of Public Reasosing* (United Kingdom: Cambrigde Univerity Press, n.d.).

⁷ Erie Harianto and Made Warka, "The Political Scrimmage of the Religious C²³'t's Law as the Judicial Institution in the Reformation E⁴⁴ in Indonesia," *Al- Ihkam: Jurnal Hukum Dan Pranata Sosial* 11, no. 1 (2016): 177–200, <https://doi.org/https://doi.org/10.19105/al-lhkam.v11i1.782>.

⁸ Rusjdi Ali Muhammad, *Revitalisasi S³ariat Islam Di Aceh: Problem, Solusi Dan Implementasi* (Jakarta: Logos, 2003). Yaswirman, *Hukum Keluarga: Karakteristik Dan Prospek Doktrin Islam Dan Adat Dalam Masyarakat Matrilineal Minangkabau*, (Jakarta: Rajawali Press, 2011).

that exists in society via the historical lens of Islamic law and legal sociology.⁹ History of Islamic law and legal sociology as tools for analyzing the data in this article. data was collected through in-depth interviews and document studies. Sociologically, the function of law is to integrate, regulate and enable the achievement of justice, order, benefit and certainty in society.¹⁰ Even though Islamic family law is more common in Bone society than in other regions and communities in Indonesia, Islamic law is more dominant in Bone society.

Result and Discussion

Islam and Traditions in the Bugis Bone Culture

Islam entered Bone in 1611 AD or 1020 Hijriyah, under the reign of We Tenrituppu, the 10th King of Bone.¹¹ Sultan Abdullah frequently traveled to Gowa to study Islam with Datok ri Bandang, the preacher who introduced Islam to Sulawesi.¹² Later, disciples of Datok ri Bandang, such as Fakihi Amrullah and *patta kalie* or ulama advisors to the sultan, became actors in the Bugis Bone society who carried out the combination of *syara'* and *ade'*.

In this context *Petta Kalie* (ulama) played a role in combining Islamic law with customs that emerged in the Kingdom of Gowa and Tallo, which knew *pangadakkang* (Makassar language), no different from the *pangngaderreng* (Bugis language) system in the Kingdom of Bone; This is done constantly by these groups.¹³ In the traditional

33

⁹ Munir Fuady, *Metode Riset Hukum: Pendekatan Teori Dan Konsep* (Jakarta: Rajawali Press, 2018); Peter Mahmud Marzuki, *Metode Penelitian Hukum* (Jakarta: Kencana, 2014).

¹⁰ Munir Fuady, "Teori-Teori Besar Dalam Hukum (Grand Theory)," *Kencana Prenadamedia Group*, 2014; Satjipto Raharjo, *Hukum Dan Masyarakat* (Bandung: Angkasa, 1980).

¹¹ Mattulada, *Latoa: Satu Analisis Lukisan Antropologi* (57) *Orang Bugis*, (Ujung Pandang: Universitas Hasanuddin, 1995); Leonard Y. Andayah, *Warisan Arung Palakka: Sejarah Sulawesi Selatan Abad Ke-17 (Translation)* (Makassar: Innawa, 2006).

¹² Muhammad Ali, *Bone Selayang Pandang* (Watampone: Damai, 1986). Abu Hamid, "Semangat Islam Dalam Kebudayaan Orang Bugis-Makassar," *Jurnal Jaffray* 4, no. 1 (2006), <https://doi.org/10.25278/jj.v4i1.129.16-24>.

¹³ Anhar Gonggong, *Abdul Qahhar Muzakkar: Dari Patriot Hingga Pemberontak*, (Yogyakarta: Ombak, 2005).

system of the Bugis Bone community, *pangngaderreng* is seen as something that has lofty ideals and is used as a way of life. As a result, in the Bugis Bone group, social piety is valued not only by *syara'* but also by *ade'*.

Thus, *pangngaderreng* and *syara'* continue to coexist in a value system that informs every step and behavior. in the Bugis tradition it is affirmed that "sharia respects custom, adat respects sharia." Abstinence from *adat* cancels sharia decisions, abstinence from sharia also cancels customary choices. It is impossible for the two to be confused. The two cannot contradict each other.¹⁴

The Bone Kingdom was strongly influenced by Datok ri Bandang and his disciples, who later became *patta kalie*. At that time, the scientific sanad of *patta kalie* was linked to Mecca and Medina as the hub of the *Nusantara ulama* network. In the *ahlusunnah wa al-jamaah* school of thought, Bugis Bone adheres to Imam Shafi'i in fiqh and Imam Ash'ari in *aqidah*, while Imam al-Ghazali and Junaid al-Baghdadi have a strong effect on Sufism. The al-Mujahidin Mosque was the first educational institution created by the scholars at the period, followed by educational institutions such as Islamic boarding schools. This is done by means of *mangaji kitta'* (recitation of the book) held in mosques to teach basic Islamic sciences such as *aqidah*, *tafsir*, *hadith*, and *fiqh*.¹⁵

Abu Hamid concluded that the Bugis and Makassar people were devout followers of Islamic teachings because through the history of cultural evolution they had witnessed a period of glory and widespread application of Islamic law in society. In fact, the spirit of Islam is becoming more entrenched in its circulation through traditional teachings, such as the tarekat. Even during the war for

¹⁴ Haddise, "Hukum Kewarisan Di Bone; Kajian Tentang Pelaksanannya Berhadapan Dengan Hukum Kewarisan Adat. Laporan Penelitian; Proyek Peningkatan Perguruan Tinggi Agama STAIN Watampone," n.d.

¹⁵ Ridhwan, et.al. "Dynamic of Islamic Education in The Land of Bugis: Growth, Development and Typology Pesantren in Bone," in, "IOP Conference Series: Earth and Environmental Science", 2018, 175, <https://doi.org/Doi:10.1088/1755-1315/175/1/012158>.

independence in South Sulawesi,¹⁶ Islam was a driving force for the people and a source of inspiration and continues to this day.

The Bugis are culturally inspired by Islamic beliefs that exhibit themselves in their social traditions and daily conduct. There are several main Bugis values that have become socially accepted measures, including: first, honesty and piety to Allah SWT, namely an honest attitude in behavior and speech, to others as well as oneself; wisdom, coupled with the kindness of the day, the intelligence to realize ideals for others; speak the truth (there is tonging), coupled with vigilance, that is, always speak the truth in all speech; *siri'* '(shame), coupled with intelligence, feeling ashamed of yours.¹⁷

Integration of *Syara'* and *Ade'* in the Traditional Bugis Bone Wedding

The Bone community's marriage traditions are carried out in many stages: beforehand, during the wedding ceremony, and afterwards. The first phase begins with *paita* (seeing) or *ma'baja laleng* (opening the road), followed by *mammanu-mamu* (activities carried out by men to ask questions and find out the condition of the prospective wife). In addition, *ma'duta* (applying) and *mappettu* (deciding an agreement) are present, as is the discussion of dowry (*sompa*), *doi* balance, and the wedding date. *Mattampa* (inviting), *massarapo* (making room for visitors), *mappasau* (steam bath), *cemme tolak bala* (bathing tolak bala), and *tudang penni* are the stages leading up to marriage (consisting of *mappanre temme*, *mabbarzanji* and *mappacci*). The wedding procession consists of *maddupa botting* (collecting the bride and groom), *mappenre botting* (taking the bride and groom), *ripakawing* (signing the marriage contract), *mappasikarawa* (first touching), and *mappabotting* (wedding party). Following the wedding, *mapparola* (the bride's visit), *mappoleang mpunge* (the first for the groom), *mabbarazanji*, *cemme-cemme* (bathing), and *mattinro baisen* (the bride's parents' visit) take place.¹⁸

¹⁶ Abu Hamid, "Semangat Islam Dalam Kebudayaan Orang Bugis-Makassar." 16-24.

¹⁷ Abu Hamid.20.

¹⁸ Syarifuddin Latif, *Fikih Perkawinan Bugis Tellumppocoe* (Jakarta: Gaung Persada Press, 2017). Muh. Sudirman Sesse, "Eksistensi Adat

Among a variety of marriage procedures and customs, the following include the incorporation of Islamic and customary law:

1. Dowry and Sompā

Dowry is a gift of goods, money, or non-goods from a potential husband to a prospective wife. In question are commodities such as rice, flour, sugar, and women's clothing that will be brought to the wedding.¹⁹ In the perspective of *appanngadereng*, especially the *ade' akkalabinengeng* tradition of *doi' balanca* or *do'i menrek* (shopping money for the woman's family) which is charged to the groom is a measure of the seriousness and wealth of the groom because the large amount of money spent or *do'i menrek* is the primary medium for the Bugis people to demonstrate their position in society, even included in the category of 'embodiment of siri values'. In the context of 'urf theory, the Bugis practice of *do'i menrek* falls under the category of 'urf sahīh because, despite the fact that *do'i menrek* differs in practice from the dowry known in Islamic marriage law, it has similarities in principle, namely as a form of seriousness and the responsibility of the groom in marrying his future wife. According to the history of Islamic law, the payment of a dowry to the wife is one of the first rituals mandated by Islam.²⁰

In Bugis society, *Sompā* is a gift of money or property to the woman as a marriage pillar and a requirement for a legal union. The *doi'menre'* is money that the prospective groom must present to the prospective bride's family in order to finance the wedding procession. The high significance of *sompā* and *doi' menre'* in the Bugis marriage tradition is due to the noble, wealthy, highly

³⁵ Perkawinan Masyarakat Bugis Parepare Dalam Perspektif Hukum Islam," Disertasi: UIN Alauddin, 2017.

¹⁹ Syarifuddin Latif, *Fikih Perkawinan Bugis Tellumppocoe*.

²⁰ Abdul Halim and Enom Kosasih, "'Tradisi Penetapan Do'i Menrek Dalam Perkawinan Masyarakat Adat Suku Bugis Soppeng (Analisis Teori 'Urf Dan Appanngadereng Dalam Hukum Adat Suku Bugis),' " *Mazaahib: Jurnal Pemikiran Hukum Islam* " 7 (2019): 213. Shofiatul Jannah, et.al., "Panaik Money of Bugis' Customary Marriage in the Perspective of Islamic Law and Positive Law in Indonesia," *Journal of Transcendental Law* 3, No. 2 (2022). DOI:10.23917/jtl.v3i2.17375.

educated, and beautiful social position of the parents and the prospective wife. *Dui' menre'*, from the standpoint of *maqasid al-syari'ah*, has a *maslahat* (beneficial) aspect that can inspire young people to work hard, earn money, and is a representation of a woman's noble standing. The downside is that many men fail to marry and marry out of wedlock, or choose to be single because they are unable to meet the dowry and *sompa*.²¹

Sompa, often known as dowry, is the primary requirement for the implementation of marriage under Islamic law. *Sompa* is calculated and then added to *dui' menrek* (spending money) incurred by the groom and handed to the bride for the wedding celebration. The dowry has been the subject of discussion since before the application was submitted. The Bugis are a flexible people when determining the dowry.²² Despite the fact that social class, education, and religion are occasionally taken into account when approving a dowry, these factors are not universal.

In fact, the practice of Bugis Bone marriage is a blend of Islamic and traditional law. For example, AND, a Buginese traditional leader, explains the relationship between dowry and *sompa* with Islamic law, as follows:

"The Bugis word for dowry and *sompa* is "*mahar pattaro syara', sompa pattaro ade*" (dowry is a religious provision, while *sompa* is a customary provision). Therefore, there is no conflict between Islamic law and customary law; in fact, the two complement one another and merge with the traditions of the Bugis Bone community.²³

2. *Mappacci and Tudang Penni*

The *mappacci* process³² contains a form of hope and prayer for the welfare and happiness of the prospective bride and groom, which is arranged in a summary of nine types of equipment, including

²¹ Rusdaya Basri and Fikri, "*Sompa Dan Dui Menre Dalam Tradisi Pernikahan Masyarakat Bugis*," *Ibda* 16, no. 1 (2018): 1-18, <https://doi.org/DOI: 10.24090/ibda.56i1.1101>.

²² Ismail Suardi Wekke, "*Islam Dan Adat: Tinjauan Akulturasi Budaya dan Agama Dalam Masyarakat Bugis*," *Jurnal Analisis* XIII, no. 1 (2013): 28, <https://doi.org/DOI: https://doi.org/10.24042/ajsk.v13i1.641>.

²³ "AND, Interview, December 21, 2021," n.d.

pillows, silk sarongs, jackfruit leaves, banana shoots leaves, *pacci* leaves (henna), rice, candles, *pacci* holders, brown sugar, and coconut. The Bugis Bone community continues to practice the culture inherited from their ancestors, and it is anticipated that the future generation will continue this tradition. The *mappacci* ritual at the Bugis Bone wedding ceremony contains the value and significance of a meaningful life message. As one of the cultural heritages of the archipelago, it is the responsibility of the younger generation to care for and preserve the Bugis tribe's culture by respecting and appreciating it, nurturing and filtering it from outside culture, and instilling an early appreciation for local culture.²⁴

The night before their wedding, the bride and groom participate in *mappaci* or *tudang penni* rituals at their respective houses. Relatives, religious leaders, respectable individuals, and neighbors attended this celebration. The origin of the term *mappaci* is the term *pacci*, which signifies henna leaves. *Pacci* in Bugis denotes clean or holy, *tudang penni* literally translates to "night sitting." Thus, *mappacci* might be understood as meaning to cleanse oneself the evening before the wedding.²⁵

Therefore, *mappacci* has multiple meanings in the Bugis Bone community: first, the objective meaning is that the community believes that the *mappacci* practice is a tradition that must be maintained and preserved in order to continue to exist because it is a custom that has been passed down from generation to generation in the past; second, the expressive meaning is that people believe that *mappacci* has various values contained in the use of tools in the practice; and third, the subjective meaning is that people believe that *mappacci* has various forms and meaning.²⁶

²⁴ Emilsyah Nur and Rukmi Pala, "Mappacci Sebagai Media Pemertahanan Budaya Masyarakat Di Kabupaten Bone," *Walusuji: Jurnal Sejarah Dan Budaya* 11, no. 2 (2020), <https://doi.org/10.36869/wjsb.v11i2.160>.

²⁵ Yunus, "Islam Dan Budaya (Nilai-Nilai Islam Dalam Proses Pernikahan Masyarakat Bugis)," *Titian: Jurnal Ilmu Humaniora* 2, no. 1 (2018).

²⁶ Dwi Hartini, "Kajian Living Hadis Atas Tradisi Mappacci Pada Pernikahan Suku Bugis Makassar," *Jurnal Al-Fath* 14, no. 1 (2020): 81, <https://doi.org/Doi: http://dx.doi.org/10.32678/alfath.v14i1.3366>.

3. *Mabbarazanji*

Mabbarazanji is the reading of the *Barzanji* book, which contains the blessings and life story of the Prophet Muhammad, in the Bugis language. Since Islam entered the region of Bone, the *mabbarazanji* tradition has existed as a result of the acculturation of Islamic law. Historians acknowledge that by the end of the 17th century or the start of the 19th century, *Mabbarazanji* had supplanted the ancient manuscripts in the local custom, namely the reading of the "I La Galigo" manuscript as a required reading text during a thanksgiving ceremony or festival. This demonstrates that the ulama's propagation of Islamic principles does not seek to revitalize or erode native culture in society.²⁷

The recitation of the *Barazanji*, which represents adoration for the Prophet Muhammad. The bride and husband sit on a designated location. The group of *barazanji* readers then seated in the designated area. When the *barazanji* reader reads "*Asrakal Badrun Alaina*," all *barazanji* readers get to their feet and the procession begins while the *barazanji* reading is still being performed. The procession begins with the reading of the holy verses of the Qur'an and *barazanji* as an expression of appreciation to Allah SWT and praise for the bounties felt at that time.²⁸

Even *mabbarazanji* is occasionally performed in Bugis, demonstrating the acculturation of Islamic teachings (in this case, the reading of *barzanji*) with the culture of the Bugis society in order to better comprehend and imitate the nature and example of the Prophet Muhammad PBUH as described in the *Barzanji* book. In addition, it demonstrates the public's embrace of Islam through the use of local cultural practices to impart Islamic principles in phases. This contradicts the claim that the universality Islamic values will be diminished if it is introduced into certain societies, as communities have a predisposition to practice and preserve their own culture. When Islamic teachings are introduced, Islamic values are

²⁷ Abdul Fattah and Lutfiah Ayundasari, "Mabbarazanji: Tradisi Membaca Kitab Barzanji Dalam Upaya Meneladani Kehidupan Nabi Muhammad Saw.," *Wahana Islamika: Jurnal Studi Keislaman* 7, no. 1 (2021).

²⁸ Abd. Sattaril Haq, "Islam Dan Adat Dalam Tradisi Perkawinan Masyarakat Suku Bugis: Analisis Interaksionisme Simbolik," *AL-HUKAMA'* 10, no. 2 (2021), <https://doi.org/10.15642/alhukama.2020.10.2.349-371>.

automatically preserved alongside the local culture. This indicates that adat plays a crucial role in upholding Islamic law itself.²⁹

The significance of the *mabbarazangi* ritual in marriage is celebrated twice, firstly at the *tudang penni* and after the wedding procession, as a gesture of appreciation for the successful completion of the event.³⁰

Regarding the *mabarazangi* ritual, a Bone traditional leader emphasized that:

In the Bugis tradition, *mabbarazangi* is performed extremely frequently, and Bone is no exception. People who will build a house, aqiqah, travel on a pilgrimage, acquire new items such as vehicles, get married, and observe all customs of salvation (*ma' baca-baca*) with the exception of death, almost always conduct *barzangi* readings. The Bugis believe that *barzangi* contains *salawat* and the biography of the Prophet Muhammad PBUH, and that this *salawat* will bring them blessings and protection.³¹

4. *Mappenre Tamme'*

The *Mappenré tamme'* culture emerged from the process of Islamization within the Bugis Bone group. The introduction of *mappenré temme* into a series of traditional Bugis Bone wedding processions began at the same time as the mappaci procession celebrated on the evening of *tudang penni*. This is an Islamic syiar (broadcasting) practiced by the Bugis Bone community. *Mappenré temme* is a tradition carried out as a gesture of thanks and appreciation for the sons and daughters of the Bugis Bone community who were able to reciting the Qur'an.³²

22

²⁹ Ahmad Muttaqin, "'Barzanji Bugis' Dalam Peringatan Maulid: Studi Living Hadis 47 Masyarakat Bugis, Soppeng, Sul-Sel," *Jurnal Living Hadis* 1, no. 1 (2016), <https://doi.org/10.14421/livinghadis.2016.1071>.

³⁰ Syarifuddin Latif, *Fikih Perkawinan Bugis Tellumppocoe*. 158.

³¹ APS, "Interview," n.d.

³² Sadiani, "Tinjauan Hukum Islam Terhadap Nilai Sakralitas Budaya Mappenre Temme Dalam Perkawinan Adat Bugis Bone," *Al-Bayyinah* 2, no. 2 (2018), <https://doi.org/10.35673/al-bayyinah.v2i2.53>.

The marriage of the Bugis Bone community and the implementation of the *mappanré tamme'* culture hold spiritual values. These holy values include the value of worship, the value of *sennu-sennungeng rideceng'e* (love of kindness), and the imperfect value of Bugis Bone traditional weddings in the absence of the *mappanré tamme'* (*khataman al-Qur'an*) culture. Islam sees the application of *mappanré tamme'* culture as permissible so long as it does not contradict the provisions of the Qur'an and Sunnah; hence, the *mappanré tamme'* culture is regarded as '*urf*'.³³

The celebration of *khatam al-Qur'an* and the recitation of *barzanji* as an expression of appreciation to Allah SWT and admiration for the Prophet Muhammad. This event is typically conducted by an imam in the afternoon or after the Asr prayer. Before departing, the readers of *Barzanji* were presented with a gift consisting of yellow sticky rice wrapped in banana leaves as a token of appreciation for their families.³⁴

MAZ, a religious figure, explained the meaning of *mappanre tamme'* in the Bugis tradition:

Actually, the *mappanre temme'* or *khataman al-Qur'an* ritual has a profound significance for the bride and groom who are being married. Not only must the person marrying be physically, physiologically, and financially capable, but he or she must also be able to read, comprehend, and most importantly, practice the values of the Qur'anic texts.³⁵

The *mappanre temme'* custom is an exotic, charming tradition. The value of *mappanre temme'* is not only that it serves as a means of traditional entertainment in the midst of cultural globalization, but also that its tradition is rich in meanings and messages that express the value system adopted by the Bugis community, which contains many Islamic educational values, namely: faith, morals, intellectual, physical, and psychological education, and social education.³⁶

³³ Sadiani., 115.

³⁴ Yunus, "Islam Dan Budaya (Nilai-Nilai Islam Dalam Proses Pernikahan Masyarakat Bugis)." 91.

³⁵ MAZ, "Interview," n.d.

³⁶ Hadiyatullah, Ondeng, and St. Syamsudduha, "Nilai-Nilai Pendidikan Islam Dalam Tradisi Mappanre Temme' Pada Masyarakat Bugis Di Kecamatan Soppeng Riaja Kabupaten Barru."

5. *Ripakawing* and *Mappabotting*

Ripakawing is the bride and groom's marriage contract procession. In accordance with Islamic law, the *ijab qabul* is guided by a penghulu or imam along with two witnesses from the bride. In addition to the reading of the Qur'an and the provision of marital guidance for home duties, the marriage contract also includes the recitation of the Qur'an and the signing of the marriage contract. Then *mappabotting* is a wedding celebration held as an expression of gratitude to Allah SWT.³⁷ Families and guests come to offer the bride and groom prayers and charity.

Typically, the family hosts a party by preparing a dinner of Bugis food, beverages, and pastries. It is also provided with beef, goat, or chicken from *doi balanca* or *doi menre*. Even according to the hadith of the Prophet, this is not deemed contrary to Islamic law. The Prophet of Allah (PBUH) asked Abdurrahman bin Auf, "Are you married?" He responded, "Yes." Again asked: with whom? He responded, "with Ansar women." The Prophet said, "How much (dowry) did you pay?" A piece of gold jewelry or a chunk of gold, he replied. Therefore, the Prophet stated: please organize a wedding party, even with slaughtering a goat (Narrated by Bukhari).

6. *Assitulung-Tulungeng*

The *assitulung-tulungeng* tradition, which is then reflected in the forms of *massolo*, *majjama*, *dijamari*, a type of caring and giving assistance, and other forms of social interaction, identifies as the essence of human life, the instinct to live in harmony with others. Every human being has physical and mental requirements that are impossible to meet alone, thus he/she collaborates with others to accomplish certain societal values.³⁸

Assitulung-tulungeng is an integral aspect of Bugis community life and the cultural heritage of the nation. As the values and behavior of *assitulung-tulungeng* have become a way of life for the local community, they cannot be isolated from their daily activities.

³⁷ Syarifuddin Latif, *Fikih Perkawinan Bugis Tellumppoccoe*. 153.

³⁸ Yunus, "Islam Dan Budaya (Nilai-Nilai Islam Dalam Proses Pernikahan Masyarakat Bugis).", 97.

With the local community's knowledge of cultural values that something that has been given or received (material or else) should be reasonable, the recipient returns with something proportionate. Everyone who has a kindred tie will be the last to choose not to destroy kinship relations and develop tribal or kinship solidarity in which there is a natural agreement to aid and strengthen each other.³⁹

In the Bugis society, the integration of *syara'* and *ade'* reflects the symbiosis between rigidity in customs and religious practice. Similarly, both are structures inside the *pangngaderreng* (social law), which merges their regulatory roles in life. In addition, several traditional activities have been altered to adhere to Islamic ideals. Islam is translated into local living tools while preserving the current pattern, and then its essence is turned into monotheism's essence. In conclusion, the meeting of *adat* and religion in Bugis culture demonstrates communication and the reconstruction of a new culture with local peculiarities.⁴⁰ *Petta Kalie* facilitated the process of combining Islamic and customary law; she was the driving force behind this achievement.

Acceptance of *sompa*, *mappacci*, *barzanji*, and *mappanre tamme'* traditions by *Petta kalie* is part of an endeavor to improve Islamic and customary law. *Sompa* was performed by the Bugis people prior to the introduction of Islam and the concept of dowry. Even today, if a potential husband reads the *ijab qabul*, he must include the *real* (the currency of Saudi Arabia). In Bugis culture, the *mappacci* ritual is a succession of marriage proposals. *Mappacci* occurs the evening of the wedding ceremony. The *mappacci* tradition was perpetuated alongside the reading of *barzanji* (praise and salutations to the Prophet Muhammad).⁴¹

³⁹ Yunus., 97.

⁴⁰ Ismail Suardi Wekke, ²⁴ "Islam Dan Adat: Tinjuan Akulturasi Budaya Dan Agama Dalam Masyarakat Bugis."

⁴¹ Syarifuddin Latif, *Fikih Perkawinan Bugis Tellumppocoe*. Andi Mahdaniar, et.al., "Analyzing Islamic Education Values from Bugis Marriage Process Tradition in Bone, South Sulawesi," *JICSA: Journal of Islamic Civilization in Southeast Asia* 10 (2) (2021): 245. DOI:10.24252/jicsa.v10i2.24484.

Similarly, Bugis Bone parents do the *mappanre temme* tradition when their children successfully complete the Qur'an.⁴² *Mappanre temme* reflects the joy and thanks of the people to Allah for their children's accomplishment in learning to read the Qur'an. In this instance, *Petta Kalie* was instrumental in ensuring that these customs are still observed by the Bugis Bone community.

It might be highlighted further that numerous Bugis Bone traditions fall under the '*urf*' category (*adat/ade'*). Although '*urf*' is a contentious source on the one hand, there are three arguments about its reliability. First, Islamic law codifies numerous pre-Islamic Arab '*urf-urf*', such as familial responsibilities to pay *diyat* to heirs who have been wrongfully killed, as well as the *salam* sale and purchase contract. Second, The practice of '*urf*' is consistent with Allah's words in Islamic law there is a solution to the problem because it is difficult for humans to break habits. Thirdly, fiqh scholars acknowledge that '*urf*' is significantly greater than other *al-masadir altab'iyah al-aqliyah*.⁴³ 15

If you follow the rules of fiqh, namely: *al-muhafadat 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah* (maintaining good old values and adopting new, superior values), then you would be able to maintain good old values and adopt new, superior values.⁴⁴ It is the product of the long-standing merger of Islamic and traditional law into the Bugis Bone community's customs. The legal measures that the ulama of the archipelago employed in the past to integrate Islamic law into societal customs continue to this day. In light of the history of Islamic law in Indonesia and the Muslim world as a whole, this integration is a need that is difficult to ignore.

Conclusion

In the Bugis marital tradition, the merging of *syara'* and *ade'* is evident in *sompa* or dowry, *tudang penni*, *mappacci* and *mabbarazanji*,

⁴² Ismail Suardi Wekke, "Islam Dan Adat: Tinjauan Akulturasi Budaya Dan Agama Dalam Masyarakat Bugis." 40. 24

⁴³ Sulfan Wandu Sulfan Wandu, "Eksistensi Urf Dan Adat Kebiasaan Sebagai Dalil Fiqh," *SAMARAH: Jurnal Hukum Keluarga Dan Hukum Islam*, no. 1 (2018), <https://doi.org/10.22373/sjhk.v2i1.3111..> 43

⁴⁴ Isa Ansori, "Perbedaan Metode Ijtihad Nahdlatul Ulama Dan Muhammadiyah Dalam Corak Fikih Di Indonesia," *Nizam* 4, no. 1 (2014).

mappanre tamme, and *assitulung-tolongan* or mutual assistance (*ma'jama* or work). This tradition is included in al-urf, which does not clash with the Qur'an, Sunnah, or implementable good traditions, because it encompasses both issues and benefits. The dialectic between Islamic law and marriage customs adhered to by the Bugis Bone community in the past and will continue in the future. This integration can be used as a model in other places in Indonesia and even in other Muslim worlds. So that tensions between the two entities do not occur, what is created instead is harmonization between Islamic law and custom as living laws in society. It turns out that in Bugis Bone society, *syara'* and *ade'* are integrated in an integrative and harmonious way in marriage traditions. From the perspective of sociological theory, the combination of Islamic law and customary law is able to produce laws that control and facilitate the achievement of justice, order and ⁹¹ social benefits for society. In the future, a similar study is needed in the field of Islamic law or other Islamic family law in Bone or South Sulawesi.

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