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

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Abstract:

This study seeks to examine 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 generated from studies of relevant literature and *in-depth* interviews. This study suggests that *syara'* and *ade'* are

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Perlu dimunculkan sesuatu yg menarik dari akomodasi dan integrasi antara *sara'* dan *ade'*

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integrated in the Bugis marital tradition, as evidenced by *sompa* or dowry, *tudang penni*, *mappacci* and *mabbarazanji*, *mappanre tame*, and *assitulung-tulungan* 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. This fact also constitutes a scientific argument that refutes the *receptie* theory advanced by earlier experts. 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-tulungan* atau *ma'jama* (saling tolong menolong atau bekerja). Jika merujuk pada kajian hukum Islam, maka tradisi ini termasuk dalam *al-urf* yang

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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. Realitas tersebut juga menjadi argumen ilmiah yang mengoreksi teori *receptie* yang dikemukakan oleh para sarjana sebelumnya. 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 Asian 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. Since the region's first acceptance of Islam, Islamic law has become a living body of law. Hooker and Lindsey found in their research of the evolution of Islamic law in Southeast Asia that there were dynamics and changes in Malaysia, Brunei Darussalam, Singapore, Thailand, and especially Indonesia from before colonization to after independence. In Indonesia there was a development of Islamic law that was combined with *adat*, referred to

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as local *shari'ah* or national legal schools, which may be found in the Compilation of Islamic Law (KHI).¹

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, Sasak, 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 life in Bugis Bone society. In the perspective of legal sociology and legal history, Raja and qadhi (petta kalie) 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*

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¹M. B. Hooker and Tim Lindsey, "Public Paces of Shari'ah in Contemporary Indonesia: Towards a National Madhhab," *Studia Islamika* 10, No. 1 (2003); 23-64. DOI: 10.15408/sdi.v10i1.637. Euis Nurlaelawati, "The Kompilasi Hukum Islam and Legal Practice in the Indonesiaan Religious Courts: Modernization," *Tradition, and Identity (Amsterdam: International Convention of Asia Scholars (ICAS), 2010*. M. B. Hooker, "Southeast Asian Shari'ahs," *Studia Islamika* 20, No. 2 (2013); 183-242. DOI: 10.15408/sdi.v20i2.387. Arskal Salim, *Contemporary Islamic Law in Indonesia: Sharia and Legal Pluralism*, Edindurgh UK: Edinburgh University Press, 2015.

²Arskal Salim, "Adat and Islamic Law in Compemporary Aceh, Indonesia: Unequal Coexistence and Asymmetric Contestation," *Samarah: Keluarga dan Hukum Islam* 5, No. 2 (2021); 529-551. DOI: <http://dx.doi.org/10.22373/sjhk.v5i2.11082>. Erwati Aziz and Mohammad Dhofir, The Acculturation of Islam and Custoamry Law: An experience of Minangkabau, Indonesia, *Qudus International Journal of Islamic Studies* 8, No. 1 (2020); 131-160. DOI: <http://dx.doi.org/10.21043/qijis.v8i1.7197>. Muhammad Ali, "Muslim Diversity: Islam and local Tradition in Java and Sulawesi, Indonesia," *Indonesian Journal of Islam and Muslim Societies* 1, No. 1 (2011); 1-35. Miftahul Huda, "Toward a New Theology for a Religiously Restless Region: The Accommodation of Local Traditions into Islamic Law in Lombok," *Journal of Indonesian Islam* 13, No. 1, (2019); 50. Doi:10.15642/Jiis.2019.13.1.50-72.

adil, in the Demak Sultanate by Wali Songo, and in the Sultanate of Mataram by Kyai Penghulu.³

The Islamic Sultanate in the archipelago made significant contributions to the development of Islamic law in the society. In every Islamic kingdom, there is a religious court or *syar'iyah* court that addresses criminal, civil, and family law disputes. Problems, marriage, divorce, reconciliation, inheritance, *hadhanah*, grants, and *waqf* all fall under the jurisdiction of Islamic family law, which is widely practiced by the society

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. 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

Legal historians take the link between Islamic and customary law in Indonesia very seriously. At the very least, a number of ideas were developed, such as van Den Berg's reception in complex, which held that the law applies in line with the believers' distinct religions (1845-1925 AD). Initiated by van Vollenhoven (1874-1933 AD) and C. H. Hurgronje, the *receptie* theory holds that customary law, not Islamic law, governs Muslims (1857-1936 AD). Hazairin (1906-1975

Commented [Ma13]: How do they resemble each other?

³ Ridhwan and A. Nuzul, "The *Petta Kalie's* Contribution in The Development of Islamic Law During the Kingdom of Bone," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, No. 1 (2021): 64. DOI: 10.22373/sjhk.v5i1.8977. Ismanto and Suparman, 2019: 67 -88 *Sejarah Peradilan Islam Nusantara Masa Kesultanan-Kesultanan Islam Pra-Kolonial, Historia Madania: Jurnal Ilmu Sejarah*, (2019); 67 -88. DOI: <https://doi.org/10.15575/hm.v3i2.9169>.

⁴ Arskal Salim and Azyumardi Azra (eds.). *Shari'a and Politics in Modern Indonesia*, Singapore: Institute of Southeast Asian Studies, 2003. Nisa, Eva, Marriage Practices: Indonesia. In S. Joseph (Ed.), *Encyclopedia of Women & Islamic Cultures Online Brill*. 2016. https://doi.org/10.1163/1872-5309_ewic_COM_002088.

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AD) challenged the receptie theory with his recepte exit theory, which emphasized that Islamic law does not depend on customary law. Finally, Talib (1929) proposed the receptio a contrario argument, which states that Islamic law applies to Muslims and customary law may be used if it does not clash with the Islamic law.⁵

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.⁶

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 the function of adat in conflict resolution. Despite the fact that this demonstrates adat's subordination to Islamic law.⁷

⁵ Aqib Suminto, *Politik Islam Hindia Belanda*, Jakarta: LP3ES, 1986; 9. Ahmad Gunaryo, Ahmad, *Pergumulan Politik dan Hukum Islam*, Yogyakarta: Pustaka Pelajar, 2006. Andi Herwati, "Dinamika Perkembangan Hukum Islam," *Ash-Shahabiah: Jurnal Pendidikan dan Studi Islam* 4, No. 1 (2018); 1-8.

⁶ Franz von Benda-Beckmann, and Keebet van Benda-Benckmann, *Political and Legal Transformations of an Indonesian Polity: The Nagari from Colonization to Decentralization*, United Kingdom: Cambridge University Press, 2013. Mursyid Djawas and Sri Astuti Abdul Samad, "Conflict, Traditional and Family Resistance: The Pattern of Dispute Resolution in Acehnese Community," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 4, No. 1 (2020); 65-84. DOI: <http://doi.org/10.22373/sjhk.v4i1.5271>.

⁷ John R. Bowen, *Islam, Law and Equality: An Antropology of Public Reasosing*, United Kingdom: Cambridge University Press, 2003.

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.⁸

In the Bugis Bone community, Islamic and customary laws have merged in the same manner as in other areas of the archipelago. Religion and custom cannot be separated in Aceh, as mentioned in *Hadith Madja: hukom ngon adat lagee zat ngon sifeut* (religion and custom as substances and characteristics, which cannot be separated).⁹ A Minangkabau saying in West Sumatra states, "*adat basandi syara', syara' basandi kitabullah*" (customs based on sharia, sharia based on the Book of Allah).¹⁰ Similarly, the Bugis understand the pattern of integration articulated in their language: *mappakarajai sara'e ri ade'e, mappakalebbi'i ade'e ri sara'e* (Shari'a respects adat, adat respects Shari'a).¹¹

Methods

This is empirical legal research focusing on the legal reality that exists in society via the historical lens of Islamic law and legal

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⁸ Erie Harianto and Made Warka, "The Political Scrimmage of the Religious Court's Law as the Judicial Institution in the Reformation Era in Indonesia," *al-Ihkam: Jurnal Hukum dan Pranata Sosial* 11, no. 1 (2016): 177-200. <https://doi.org/10.19105/al-Ihkam.v11i1.782>. Abdul Halim, "Membangun Teori Politik Hukum Islam di Indonesia," *Ahkam: Jurnal Ilmu Syariah* 13, No. 2 (2013): 259-270. DOI: 10.15408/ajis.v13i2.938.

⁹ Rusjdi Ali Muhammad, *Revitalisasi Syariat Islam di Aceh: Problem, Solusi dan Implementasi*, Jakarta: Logos, 2003; 175.

¹⁰ Yaswirman, *Hukum Keluarga: Karakteristik dan Prospek Doktrin Islam dan Adat Dalam Masyarakat Matrilineal Minangkabau*, Jakarta: Rajawali Press, 2011; 107.

¹¹ Ridhwan and A. Nuzul, "The Petta Kalie's Contribution in The Development of Islamic Law During the Kingdom of Bone," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, No. 1 (2021): 64- 87. Ridhwan, et.al., "Masjid Sebagai Pusat Pendidikan Islam pada Masa Kerajaan Sampai Masa Orde Lama di Bone Sulawesi Selatan," *Jurnal Ilmiah Didaktika* 20, No. 1 (2019): 86. DOI: <http://dx.doi.org/10.22373/jid.v20i1.4648>.

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sociology.¹² [The history of Islamic law as a tool for analyzing the facts from the books and interviews. This paper claims, utilizing the historical viewpoint and the sociology of law, that there has been a harmonic merger between Islamic and customary law in the Bugis Bone society ever since Islam became the state religion. Sociologically, the function of law is to integrate, regulate, and enable the attainment of justice, order, benefit, and certainty in the society.¹³ Although Islamic family law is more prevalent in the Bone community than in other regions and communities in Indonesia, Islamic law predominates in the Bone community.]

Result and Discussion

Islamic Law, Marriage Customs, and Traditions in Indonesia

In addition to being a religious order containing Islamic legal standards, marriage is also rich in historic and cultural elements. [In addition] to being practiced in the customs and cultural traditions of the Muslim community, Islamic law as included in legal sources such as the Qur'an, Sunnah, and the opinions of the imam mazhab are also contained in legal sources such as the Qur'an, Sunnah, and the opinion of the imam.]

The inhabitants of Aceh also observe marriage customs steeped in Islamic legal beliefs, such as giving *jeulame* or *mayam* (dowry in the form of gold), *peusujuk* (flouring), *meukeurja* (helping), *kendhuri* meukawen, and *meukeurja* (wedding party events). These norms are not in conflict with the Islamic law; rather, tradition strengthens the Islamic law through communal socialization. This procession is conducted by Acehnese and Gayo ethnic groups in the coastal and highland regions respectively.¹⁴

¹² Munir Fuady, *Metode Riset Hukum: Pendekatan Teori dan Konsep*, Jakarta: Rajawali Press, 2018; 121. Peter Mahmud Marzuki, *Metode Penelitian Hukum*, Jakarta: Kencana, 2014; 166.

¹³ Munir Fuady, *Teori-Teori Besar (Grand Theory) dalam Hukum*, Jakarta: Kencana, 2020. Satjipto Raharjo, *Hukum dan Masyarakat*, Bandung: Angkasa, 1980.

¹⁴ Ridwan Nurdin, et.al., *The Gayonese Culture of Marriage System: The Islamic Law Perspective*, *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, No. 1 (2021); 108-125. DOI: 10.22373/sjhk.v5i1.9257. Sri Astuti A Samad and Munawwarah, "Adat Pernikahan dan Nilai-Nilai Islami dalam Masyarakat

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In addition, the Minangkabau community is familiar with the phrase *baralek* referring to marriage, which consists of numerous phases. It starts with *maminang* (propose), *manjapuik marapulai* (take up the groom), to *basandiang* (sitting side by side on the aisle). After the *maminang* and an agreement on the date of marriage (determining the wedding day), the brides and grooms sat side by side at the aisle for an Islamic wedding, which is typically performed in a mosque.¹⁵

Riau's ethnic Malays have a wedding rite replete with philosophical connotations, such as the marriage contract, *khatam al-Qur'an*, asking for a hand, patting fresh flour, tranquil bathing ceremony, elaborate bathing, and *mengantuk gigi*. Sociocultural acceptance of a new marriage connection is possible if the marriage has received religious legality through a marriage contract. It is considered that a bride's ability to read the al-Qur'an indicates that she would be a good wife and obedient to religious teachings. Regarding the custom of proposing, it is not acceptable for a man to ask a lady who has already been asked by another. The pat of fresh flour is seen as a sign of salvation prayers for married couples who would build their household.¹⁶

In the Javanese society, there is a tradition of *hontoni* or *ta'aruf* to determine potential spouses. *Selamatan* and *hajatan* mean gratitude for being close enough to receive blessings. *Pasang tarub* means announcing the marriage to the public by installing symbols intended to prevent slander. This custom is the result of a dialectical interaction between Islamic law and Javanese custom.¹⁷

Aceh Menurut Hukum Islam," *El-Ussrah: Jurnal Hukum Keluarga* 3, No. 2 (2019); 289-302. DOI: <http://dx.doi.org/10.22373/ujhk.v3i2.7716>.

¹⁵ Asmaniar, "Perkawinan Adat Minangkabau," *Jurnal Binamulia Hukum* 7, No. 2 (2018); 131-140. <https://doi.org/10.37893/jbh.v7i2.23>. Aida Sumardi, "Nilai Budaya Panibo dalam Adat Perkawinan di Minangkabau," *Jurnal Sasindo Unpam* 4, No. 1 (2017); 17-25. DOI: <http://dx.doi.org/10.32493/sasindo.v4i1.%25p>.

¹⁶ Indra, "Nilai-Nilai Pendidikan Dalam Tradisi Pernikahan Melayu Di Kabupaten Bengkalis Dan Implikasinya Dalam Kehidupan Modern," *Jurnal Akademika* 9, No. 1 (2016); 89-102.

¹⁷ Roibin, "Dialektika Agama dan Budaya dalam Tradisi Selamatan Pernikahan Adat Jawa di Ngajum, Malang," *El-Harakah: Jurnal Budaya Islam* 15, No. 1 (2013); 37-47. Doi: <https://doi.org/10.18860/el.v15i1.2671>. Safrudin Aziz, "Tradisi Pernikahan Adat Jawa Keraton Membentuk Keluarga

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Commented [Ma26]: Do you mean propose?

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East Java's Madurese community has a distinctive custom, namely *Binsabin* and *Tongngebban*. These two conditions are essential for a valid engagement. This implies that an engagement is not deemed legally binding if it is not terminated. The study's findings indicate that, from an anthropological standpoint, the *Binsabin* and *Tongngebban* traditions express the satisfaction of psycho-biological requirements and ensure the survival of social groups. Anthropology also reveals how tenaciously the Madurese community maintains this custom from generation to generation, despite the fact that they live in modern times. Second, from the perspective of Islamic law, this tradition seeks to build three things: first, a strong agreement between fellow Muslim families; second, friendship in order to create a strong emotional bond; and third, the joy shown by giving gifts or goods in order to strengthen the bonds of brotherhood.¹⁸

Commented [Ma28]: To what does it refer to?

The philosophical significance of *nyabek toloh* is to form a relationship between two *bhishan* (besan) and to preserve the elders' tradition (*sangkolan*). *Nyabek toloh* is to respect women by granting *toloh*; to retain men's obligation to women from the moment of proposing the spouse; and to preserve men's dignity. The requirement of *adar* in the form of *nyabek toloh* is a step towards obeying the elders, as the engagement might be cancelled if there is no *toloh*. People have the notion that if a man is innocent, he and his parents no longer have any interest in extending the engagement. In the execution of *nyabek toloh*, people have diverse conceptions of how to deliver the kind of items to be given. However, the core of *nyabek toloh* is to give women gifts each year following a marriage proposal.¹⁹

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Commented [Ma30]: What do you mean?

In South Kalimantan and beyond, the Banjar community is strong in sustaining religious values and cultural customs. The

Sakinah," *Ibda': Jurnal Kajian Islam dan Budaya* 15, No. 1 (2017); 22-41. DOI: <https://doi.org/10.24090/ibda.v15i1.724>.

¹⁸ Suhaimi, et.al., "Binsabin dan Tongngebban as Madurese Local Wisdom: An Anthropology of Islamic Law Analyses," *al-Ihkam: Jurnal Hukum dan Pranata Sosial*, 16, No. 1 (2021); 161-179. DOI: <http://doi.org/10.19105/al-ihkam.v16i1.3861>.

¹⁹Yayan Sopyan dan Muhammad Showan Nidzamin, "Nyabek Toloh Marriage Proposal Tradition in Madurese Culture: A Review of the Sociology of Islamic Law," *Ahkam: Jurnal Ilmu Syariah* 18, No. 2 (2018); 450. DOI: 10.15408/ajis.v18i2.9015.

traditions in Banjar traditional marriages are quite long, starting from *basusuluh*, *batadang*, *bepapayuan* (determination of dowry), *maantar patalian*, *maantar jujuran* (*baantaran*), *bakakadaan*, mutual cooperation looking for *kayu gasan baaruhan* and *maulah sarubung*, *bathimung*, *bathing*, *batapung* fresh and *batamat* Al-Qur'an.²⁰

In this context, it is clear that Islamic and customary law have been harmoniously integrated in Aceh, Minangkabau, Riau Malay, Java, Madura, and Banjar. The institution translates Islamic law in the form of basic reasons and explanations into a more flexible form in the form of the local customs and culture of each region in Indonesia.

Islam and Traditions in the Bugis Bone Culture

The Bone community is a part of the Bugis ethnic group, which is allied with the Bone, Soppeng, and Wajo peoples through the *tellupoccoe* alliance. Other than Makassar, Toraja, and Mandar, Bugis is the largest ethnic group in South Sulawesi. Bone was the capital city of the Bugis kingdom, whereas Gowa and Tallo were the capital cities of the Makassar kingdom. Islam entered Bone in 1611 AD or 1020 Hijriyah, under the reign of We Tenrituppu, the 10th King of Bone.²¹

Three months after, La Tenriruwa (the eleventh king of Bone), Sultan Alauddin Raja of Gowa led an expedition to Bone and encouraged the king and the people of Bone to convert to Islam, which they did willingly. La Tenriruwa is now known as Sultan Adam. Then, La Tenripale or Sultan Abdullah (13th King of Bone; died 1640 A.D.) was regarded as the most influential *sultan* in the development of Islam in Bone. Sultan Abdullah frequently traveled to Gowa to study Islam with Datok ri Bandang, the preacher who introduced Islam to Sulawesi.²² Later, disciples of Datok ri Bandang, such as Fakhir

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Commented [Ma33]: To whom does it refer to?

²⁰Gusti Muzainah, "Baantar Jujuran dalam Perkawinan Adat Banjar," *al-Insyiroh: Jurnal Studi Keislaman* 5, No. 2 (2019): 10-33. Ngismatul Choiriyaah, et.al., "Nilai-Nilai Pendidikan Islam dalam Tradisi Perkawinan Masyarakat Banjar Kota Palangka Raya," *Jurnal Hardatul Madaniyah* 6, No. 1 (2017).

²¹Mattulada, *Latua: Satu Analitis Lukisan Antropologi Politik Orang Bugis*, Ujung Pandang: Universitas Hasanuddin, 1995; 40. Leonard Y. Andayah, *Warisan Arung Palakka: Sejarah Sulawesi Selatan Abad ke-17*, (translation), Makassar: Innawa, 2006; 43.

²²Muhammad Ali, *Bone Selayang Pandang*, Watampone: Damai, 1986; 28. Abu Hamid, *Semangat Islam dalam Kebudayaan Orang Bugis-Makassar*, *Jurnal Jaffray* 4, No. 1 (2006); 16-24. doi:10.25278/jj71.v4i1.129.

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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'*.

The merger of Islamic law with *adat* that emerged in the Gowa and Tallo Kingdoms, which knew the *pangadakkang* (Makassar language), was not dissimilar to the *pangngaderreng* (Bugis language) system in the Bone Kingdom; this was carried out constantly by these groups.²³ In the traditional system of the Bugis Bone community, *pangngaderreng* is viewed as something that has noble ideals and is employed as a way of life. Consequently, in the Bugis Bone group, social piety is judged not only by *sara'* but also by *ade'*.

Thus, *pangngaderreng* and *syara'* continue to coexist in a value system that informs each step and behavior of the Bugis Bone. The Bugis proverb reads '*Mappakarajai sara'e ri ade'e, mappakalebbi'i ade'e ri sara'e, temmakullei ade'e narusa' taro talk sara'e demonstrates the relationship between pangngaderreng and sara'. Temmakulle toi sara'e narusa' taro talkinna ade'e, Temmakulle toi sara'e narusa' tarobicaranna ade'e. Temmakullei sipusa-pusang iya duwa. Temmakulle toi sirusa' iya duwa. (Shari'a respects adat, adat respects Shari'a. Abstinence from adat cancels shari'a decisions, abstinence from shari'a likewise cancels adat choices. It is not feasible for the two to be confused. The two cannot contradict one another).*'²⁴

The incorporation of *sara'* into the *pangngaderreng* system signifies that Islamic law ideals have been incorporated into the traditions and culture of the Bugis Bone group. Additionally, obedience to *pangngaderreng* implies allegiance to *syara'*. Conversely, a violation of *pangngaderreng* constitutes a violation of *syara'*. As a royal official who embodies *sara'* in the *pangngaderreng* system, Petta Kalie's position is very strategic and plays a role in imposing Islamic law in the Bone community.

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 *petta kalie* was linked to Mecca and Medina as

²³ Anhar Gonggong, Abdul Qahhar Muzakkar: *Dari Patriot Hingga Pemberontak*, Yogyakarta: Ombak, 2005; 117-130.

²⁴ Haddise, *Hukum Kewarisan di Bone; Kajian Tentang Pelaksanannya Berhadapan dengan Hukum Kewarisan Adat*. Laporan Penelitian; Proyek Peningkatan Perguruan Tinggi Agama STAIN Watampone, 2004; 1-2.

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Commented [Ma37]: Doesn't this mean local language?

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. *Mangaji kitta'* (recitation of the book) and *mangaji tudang* (recitation while sitting cross-legged) are held in the mosque to teach fundamental Islamic sciences such aqidah, interpretation, hadith, and fiqh.²⁵ In addition to Sengkang (Wajo) with As'adiyah and Mangkoso (Barra) educational institutions and Pinrang with Darud Dakwah wal Irsyad (DDI) educational institutions, Bone is currently recognized as a center for traditional Islamic education based on Ahlusunnah wa al-Jamaah. After independence, several of these subjects constituted the foundation of education until today.

Abu Hamid concludes that the Bugis and Makassarese are fervent adherents of Islamic teachings because, as a result of the history of their cultural evolution, they have witnessed the heyday and widespread implementation of Islamic law in society. Even the spirit of Islam is becoming deeply rooted in circulation through the teachings of the tradition, such as those of the Naqsyabandiyah, Khalwatiyah, Qadiriyyah, and Syaziliyyah orders. Even during South Sulawesi's war for independence, Islam became the people's driving force and a source of inspiration. After independence, Islamic boarding schools continued to administer Islamic law among the community's youth in order to preserve the Islamic spirit.²⁶ Numerous Islamic principles are acquired from scholarly works, whereas cultural values are gleaned from *lontaraq* (handwritten books).

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

²⁵Ridhwan, et.al., "Dynamic of Islamic Education in The Land of Bugis: Growth, Development and Typology Pesantren in Bone," IOP Conference Series: Earth and Environmental Science, 175 (2018), 012158. Doi: 10.1088/1755-1315/175/1/012158. Ridhwan, et.al., "Masjid Sebagai Pusat Pendidikan Islam pada Masa Kerajaan Sampai Masa Orde Lama di Bone Sulawesi Selatan," *Jurnal Ilmiah Didaktika* 20, No. 1 (2019): 83-98. DOI: <http://dx.doi.org/10.22373/jid.v20i1.4648>.

²⁶Abu Hamid, *Semangat Islam dalam Kebudayaan Orang Bugis*, 16-24.

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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.²⁷

The Bugis people, notably the Makassar and Mandar, are renowned as dependable seamen and merchants. This is the reason why they are called as nomads (*pasompe'*). It is not unexpected that the Bugis-Makassar population can be found in numerous locations around the Archipelago, including South, North, West, Nusa Tenggara, East Java, the Thousand Islands, Riau, and even Malaysia. Additionally, they sailed as far north as the Formasa Peninsula (Taiwan), as far west as Madagascar, and as far south as Australia. In addition to commerce, dwelling, and preaching, they constructed mosques and taught Islamic doctrines.²⁸ This is feasible due to their capacity to construct Phinisi ships, which are capable of navigating the Ocean, and their astrology, which can interpret natural signs in the midst of the Ocean.

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*

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²⁷Abu Hamid, *Semangat Islam dalam Kebudayaan Orang Bugis*, 20.

²⁸Abu Hamid, *Semangat Islam dalam Kebudayaan Orang Bugis*, 16.

(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.²⁹

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

1. Dowry and *Sompa*

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.³⁰ In the perspective of *appanngadereng*, especially the *ade' akkalabinengeng* tradition of *doi' balanca* or *do'i menrek* 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 sahih* 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.³¹

Sompa and *doi' balanca* in the South Sulawesi wedding tradition of the Bugis people. In Bugis society, *Sompa* 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 *sompa* and *doi' menre'* in the Bugis marriage tradition is due to the noble, wealthy, highly educated, and beautiful social position of the parents and the

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Commented [Ma42]: Rather than solely mentioning, explain how it relates to the formal object of this research.

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²⁹Syarifuddin Latif, *Fikih Perkawinan Bugis Tellumpoccoe*, Jakarta: Gaung Persada Press, 2017; 88-159.

³⁰Syarifuddin Latif, *Fikih Perkawinan Bugis*, 115.

³¹Abdul 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, No. (2019); 213.

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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 drawback is that many men fail to get married and engage in unregistered married, or they choose to be single.³²

Commented [Ma52]: because of inability to pay them off?

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.³³ 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].³⁴

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2. Mappacci and Tudang Penni

The *mappacci* process 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 pillows, silk *sarongs*, jackfruit leaves, banana shoots leaves, *pacci* leaves, rice, candles, *pacci* holders, brown sugar, and coconut. The Bugis Bone community continues to practice the culture inherited from their

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³²Rusdaya Basri and Fikri, "Sompa dan Dui Menre Dalam Tradisi Pernikahan Masyarakat Bugis," *Ibda': Jurnal Kajian Islam dan Budaya* 16, No. 1 (2018): 1-18. DOI: 10.24090/ibda.V16i1.1101.

³³Ismail Suardi Wekke, "Islam dan Adat dalam Pernikahan Masyarakat Bugis di Papua Barat," *Jurnal Thaqafiyat* 13, No. 2 (2012): 208-335.

³⁴AND, Interview, December 21, 2021.

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.³⁵

The night before their wedding, the bride and groom participate in *mappacci* or *tudang penni* rituals at their respective houses. Relatives, *syara'* employees, respectable individuals, and neighbors attended this celebration. The origin of the term *mappacci* is the term *pacci*, which signifies henna leaves. *Pacci* in Bugis denotes clean or *holy*, whereas *tudang penni* literally translates to "night sitting." Thus, *mappacci* might be understood as meaning to cleanse oneself the evening before the wedding.³⁶

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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.³⁷

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.

³⁵Emilsyah Nur and Rukman Pala, "*Mappacci* Sebagai Media Pesan Masyarakat Di Kabupaten Bone," *Jurnal Walasuji* 11, no. 2 (2020): 331.

³⁶Yunus, "Islam dan Budaya (Nilai-Nilai Islam dalam Proses Pernikahan Masyarakat Bugis)," *Titian: Jurnal Ilmu Humaniora* 2, No. 1 (2018): 91. DOI: <https://doi.org/10.22437/titian.v2i1.5217>.

³⁷Dwi Hartini, "Kajian Living Hadis atas Tradisi Mappacci pada Pernikahan Suku Bugis Makassar," *Jurnal al-Fath* 14, No. 1 (2020): 81. Doi: <http://dx.doi.org/10.32678/alfath.v14i1.3366>.

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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.³⁸

The recitation of the *barazanji* 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.³⁹

Even *mabbarazanji* is occasionally performed in Bugis, demonstrating the acculturation of Islamic teachings (in this case, the reading of *barazanji*) 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 of Islamic values will be diminished if it is introduced into certain societies, as communities have a predisposition own culture to practice and preserve. When Islamic teachings are introduced, Islamic values are automatically preserved alongside the local culture. This indicates that *adat* plays a

³⁸ 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): 49-60.

³⁹ Abd. Sattaril Haq, "Islam dan Adat Dalam Tradisi Perkawinan Masyarakat Suku Bugis: Analisis Interaksionisme Simbolik," *Al-Hukama': The Indonesian Journal of Islamic Family Law* 10, No. 2, (2020): 360.

crucial role in upholding Islamic law itself.⁴⁰ The significance of the *mabbarazanji* 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.⁴¹

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

In the Bugis tradition, *mabbarazanji* is performed extremely frequently, and Bone is no exception. People who will build a house, organize *aqiqah* celebration, 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 *barzanji* readings. The Bugis believe that *barzanji* contains *salawat* and the biography of the Prophet Muhammad PBUH, and that this *salawat* will bring them blessings and protection.⁴²

4. Mappanre Tamme'

The *Mappanré tamme'* culture emerged from the process of Islamization within the Bugis Bone group. The introduction of *mappanré 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* practiced by the Bugis Bone community. *Mappanré 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 complete the Qur'an.⁴³

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Commented [Ma59]: Reciting or memorizing?

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*

⁴⁰Ahmad Muttaqin, "Barzanji Bugis" dalam Peringatan Maulid: Studi Living Hadis di Masyarakat Bugis, Soppeng, Sul-Sel," *Jurnal Living Hadis* 1, No. 1 (2016); 129-150.

⁴¹Syarifuddin Latif, *Fikih Perkawinan Bugis*, 158.

⁴²APS, Interview, December 22, 2021.

⁴³Sadiani, "Tinjauan Hukum Islam Terhadap Nilai Sakralitas Budaya Mappanre' Temme Dalam Perkawinan Adat Bugis Bone," *Al-Bayyinah: Journal of Islamic Law* 7, no. 2 (2018); 115. DOI: 10.35673/al-bayyinah.v2i2.53.

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(*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.⁴⁴

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.⁴⁵

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.⁴⁶

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.⁴⁷

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

⁴⁴Sadiani, "Tinjauan Hukum Islam Terhadap Nilai Sakralitas Budaya Mappanré Temme", 115.

⁴⁵Yunus, *Islam dan Budaya*, 91.

⁴⁶MAZ, Interview, December 23, 2021.

⁴⁷Hidayatullah, et.al., "Nilai-Nilai Pendidikan Islam Dalam Tradisi Mappanre Temme' Pada Masyarakat Bugis Di Kecamatan Soppeng Riaja Kabupaten Barru," *Al-Qodiri: Jurnal Pendidikan, Sosial dan Keagamaan* 17, No. 2 (2019); 402.

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 is held as an expression of gratitude to Allah SWT.⁴⁸ 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.⁴⁹

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. With the local community's knowledge of cultural values, 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.⁵⁰

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⁴⁸Syarifuddin Latif, *Fikih Perkawinan Bugis*, 153.

⁴⁹Yunus, *Islam dan Budaya*, 97.

⁵⁰Yunus, *Islam dan Budaya*, 97.

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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.⁵¹ *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. [The custom of *sompa* or dowry, which is a gift from a man to his future wife. *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 actual phrase (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).⁵²

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Similarly, Bugis Bone parents do the *mappanre temme* tradition when their children successfully complete the Qur'an.⁵³ *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. 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

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⁵¹Ismail Suardi Wekke, "Islam dan Adat: Tinjauan Akulturasi Budaya dan Agama dalam Masyarakat Bugis," *Jurnal Analisis* XIII, No. 1 (2013); 28. DOI: <https://doi.org/10.24042/ajsk.v13i1.641>.

⁵²Syarifuddin Latif, *Fikih Perkawinan Bugis*, 110.

⁵³Ismail Suardi Wekke, *Islam dan Adat*, 40.

familial responsibilities to pay *diyyat* 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 "*wa maa ja' alaa 'alaikum fiddiin man haraja*" 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*. Imam Hanafi employs 'urf in deciding a certain law, if there is no law in the Qur'an, Hadith, ijma', qiyas, or istihsan. When qiyas contradicts 'urf, making the general specific, and sustaining the absolute truth, while Malikiyah abandons it. If 'urf does not contradict the text, Shafi'i accepts 'urf. In terms of its legality, Malikiyah divides 'urf into three categories: first, 'urf that is taken by all scholars, namely those indicated by the texts; second, 'urf, if taken, means taking something prohibited by syara' or leaving something *syara'* task ('urf does not exist); and third, 'urf that is neither forbidden nor appointed to practice it. While Hanafiyah scholars allow 'urf so long as it does not contradict the texts, 'urf is not accepted.⁵⁴

If you follow the rules of fiqh, namely: *al-muhafadat 'ala al-qadim al-shalih wa al-akhdu 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.⁵⁵ 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*, *mappanre tamme*, and *assitulung-tulungan* 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

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2.Pay attention the author guideline, what the conclusion consist off!

⁵⁴ Zulfan Wandu, "Eksistensi 'Urf dan Adat Kebiasaan sebagai Dalil Fiqih," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 2, No. 1 (2018): 181-196. DOI: <http://dx.doi.org/10.22373/sjhk.v2i1.3111>.

⁵⁵ Isa Anshori, "Perbedaan Metode Ijtihad Nahdlatul Ulama dan Muhammadiyah dalam Corak Fikih di Indonesia," *Jurnal Nizam* 4, No. 1 (2014): 126-142.

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encompasses both issues and benefits. The dialectic between Islamic law and marriage rituals that the Bugis Bone group has followed in the past and will continue into the future. This is a result of the continuity of history, which will continue to run, repeat, and develop dialectically across time. This is due to the fact that Islamic law, being the most essential component of Islamic teachings, cannot be divorced from the customs and culture of the people, which have become living law. This study also refutes the receipt argument which says that Islamic law is only applicable if it is consistent with community practices, as stated by a number of earlier academics. It turns out that in the Bugis Bone community, *syara'* and *ade'* are harmoniously integrated into the marital tradition. From the perspective of sociological theory, the combination of Islamic law and customary law is capable of producing laws that control and facilitate the attainment of justice, order, and social gain by the populace.

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REVIEW FORM AL-IHKAM 2023

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

REVIEW POINT	COMMENTS	ASSESSMENT
TECHNICAL WRITING 1. Articles must be in accordance with the journal's style and template	Mostly yes	Yes <input checked="" type="checkbox"/> No <input type="checkbox"/>
2. Article length must be between 6500-7000 words in total	Over words --> 9200	Yes <input type="checkbox"/> No <input checked="" type="checkbox"/>
3. The similarity must be under 20 % by Turnitin Plagiarism Checker	Will check later	Yes <input type="checkbox"/> No <input type="checkbox"/>
TITLE Title reflects the essence of the article's content, including method and novelty.	Mentioning problem in title artiecel	1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input checked="" type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/>
ABSTRACT Abstract contains problems of research, method, and result in 150-200 words	Abstract is written in one paragraph that includes four things: (1) Research purposes, the number of research question must be in line with the number of subheadings in result (2) Method must be clear, (3); Findings/results must be in line with research question, and (4) Conclusion. Cek author guidlenis al-ihkam. Perlu dimunculkan sesutu yg menarik bukan akomodasi dan integrasi antara <i>sara'</i> dan <i>ade'</i>	1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input checked="" type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/>
KEYWORD	Good	1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input checked="" type="checkbox"/> 5 <input type="checkbox"/>

It consists of 3-5 important keywords		
INTRODUCTION Introduction must contain a (shortly and consecutively) general background, a literature review (state of the art) as the basic of the brand-new research question, statements of the brand-new scientific article, main research problems, hypothesis, and purpose(s) of the article.	<p>This introduction is too general. Introduction should contain (1) General academic or background anxiety. (2) Previous literature review (state of the art) as a basis for scientific novelty statements of the article to justify the novelty (there must be references to a journals published in the last 10 years. No "library review" is allowed as in research reports (thesis, thesis and dissertation), but it can be manifested in the form of a review of the previous literature.(3) Gap analysis, a statement of the gap or novelty statement or the unique difference of this research compared to previous studies, or in terms of the importance of the research or comparison of uniqueness with previous research.(4) Hypothesis (if any) (5) The approach to solve the problem or the method used in solving research problems (including analytical methods (if any), (6) At the end of the introduction, the expected results or objectives of the article/research should be written.</p> <p>Your current introduction speaks too various variables and making it not focused to your material objects. No research objective, previous studies, novelty, as well as argument. You also failed to pay attention on details, such as italicized words, local words that need English equivalent terms, and others.</p>	1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input checked="" type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/>

<p>ORIGINALITY Originality of the subject matter would be of interest to the scholar of Islamic Jurisprudence, Law and social sciences concerning plurality and living values specifically in Indonesia</p>	<p>Mention also how this specific case might contribute to the global issue.</p>	<p>1<input type="checkbox"/> 2<input type="checkbox"/> 3<input checked="" type="checkbox"/> 4<input type="checkbox"/> 5<input type="checkbox"/></p>
<p>RESEARCH METHOD It should contain enough information to enable the readers to understand methods used in obtaining and analyzing the data.</p>	<p>Unclear, you haven't mentioned how you will analyze the data.</p> <p>The data compilation process is not clear as well. Some paragraphs seem to be misput at this section.</p>	<p>1<input type="checkbox"/> 2<input checked="" type="checkbox"/> 3<input type="checkbox"/> 4<input type="checkbox"/> 5<input type="checkbox"/></p>
<p>DISCUSSION AND RESULT It should be presented continuously starting from main result until supporting results and equipped with a discussion whether the findings are subjected to suitable analysis, conclusions, and implications.</p>	<p>Simplify your data from interview to a table or other visual data display so the pattern can be well understood.</p> <p>Most importantly, make the sub-headings synchronised to your research objectives.</p> <p>Focus about riset problem</p> <p>Do consider to omit your first subheading because it has no direct relationship to your current object, take much of your space, and you failed to resonate it with the real object of your research.</p> <p>Meanwhile, your second subheading also takes quite much space to discuss about the Bone history which has not direct correlation on how the marriage system is formulated, let alone the integration of syara' and adat.</p> <p>More importantly, in your third subheading, do not only display the data without analysing it. It</p>	<p>1<input type="checkbox"/> 2<input checked="" type="checkbox"/> 3<input type="checkbox"/> 4<input type="checkbox"/> 5<input type="checkbox"/></p>

	seems that you solely introduce the phenomenon and nothing more than that.	
CONCLUSION Conclusion is the answer of the hypothesis and research questions. It should not contain only the repetition of the results and discussions.	Refer to the journal template and author guidelines. No information about manuscript contribution, limitation, and suggestion for further research.	1 <input type="checkbox"/> 2 <input checked="" type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/>
REFERENCES References must be up to date (in the last 5 to 10 years) with at least 30 references (40% from primary sources/journal) and accessible by everyone. Bibliography should use Mendeley reference manager applications with writing style of <i>Chicago Manual of Style 17th edition</i> and in accordance with footnote.	Please use Mendeley reference manager	1 <input checked="" type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/>
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September 12, 2023

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

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Abstract:

This study seeks to describe the Islam and tradition in societies as well as examine the integration between Islamic and customary law into the marriage customs of the Bugis Bone community in South Sulawesi. This 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 in the form of and in-depth interviews to informants. This study found that the Bugis are culturally influenced by Islamic ideas, which can be seen in their social customs and daily behavior with several local values. Meanwhile, *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-tulungan* or *ma'jama* (helping each other or work collaboratively). According to the study of Islamic law, this tradition is a part of *al-urf* which does not contradict the Qur'an, Sunnah, or good practices, and therefore can be adopted because it provides benefits and advantages. This characteristic is the consequence of the fusion of Islamic and customary law that has occurred throughout the course of the community's history. 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

Introduction

The dialectic between Islamic and customary law in the Southeast Asian 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, the Islamic law develops and interconnects with *adat*, referred to as local *shari'ah* or national legal schools which, among others, may be found in the Compilation of Islamic Law (KHI).¹

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¹M. B. Hooker, "Southeast Asian 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)*, (Amsterdam, 2010), <https://doi.org/DOI: 10.15408/sdi.v20i2.387>. Arskal Salim, *Contemporary Islamic Law in Indonesia: Sharia and Legal Pluralism*, Contemporary

Some stated that it forms local Islamic law which creates a new legal body in the archipelago. Furthermore, customary law played a major role in the establishment of national law both in colonial and post-independence Indonesia. This is evident throughout the legal systems of the Indonesian archipelago including Aceh, Minangkabau, Malay, Javanese, Sundanese, Madurese, Banjarese, Bugis, and Makassarrese.²

The interconnection, between Islamic and customary law, exist in some regions. The Bugis Bone society, for instance, develops a living law or the law embedded within their own community. 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. The integration process as it occurred in other region also happen 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 They were respectively the king's advisors in the kingdoms.

In the context of Indonesia, there are ongoing discussions regarding the integration of Islamic law and Muslim norms, particularly that related to marriage. Although Indonesia is not an Islamic nation, Islamic marriage is enforced and regulated in Indonesian's marital legislation. 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

Islamic Law in Indonesia: Sharia and Legal Pluralism, 2015, <https://doi.org/10.1080/14442213.2015.1125772>.

² Arskal Salim, "Adat and Islamic Law in Contemporary Aceh, Indonesia: Unequal Coexistence and Asymmetric Contestation," *Samarah* 5, no. 2 (2021), <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: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:10.15575/hm.v3i2.9169>.

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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 by playing 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 concluded 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 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

Commented [g3]: WHAT IS THE IDEA? You have to start form the main idea then develop into some supporting sentences. Rather than you telling us about some customary law that connected to islam, such as in aceh, I strongly suggest to discuss about the unique of this in bugis bone!

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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: Early 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>.

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

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 separated from each other.

This article aims to describe the tradition of Bugis Bone with Islamic based as well as examine the integration between *syara'* and *ade'* in its marriage tradition. 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 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. The respondents consist of number of people from Bone society. Meanwhile, the documents used in this research consist of (What is the document about). Sociologically, the

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⁷ Erie Harianto and Made Warka, "The Political Scrimmage of the Religious Court's Law as the Judicial Institution in the Reformation Era in Indonesia," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 11, no. 1 (2016): 177-200, <https://doi.org/https://doi.org/10.19105/al-ihkam.v11i1.782>.

⁸ Rusjdi Ali Muhammad, *Revitalisasi Syariat 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).

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

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 Fakih 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 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."

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 Analitis Lukisan Antropologi Politik 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).

Commented [g13]: What is the evidence?

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Abstinence from *adat* cancels sharia decisions, while 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 *petta 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 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

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>.

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

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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

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

1. Dowry and *Sompa*

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

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¹⁷ Abu Hamid.20.

¹⁸ Syarifuddin Latif, *Fikih Perkawinan Bugis Tellumppoccoe* (Jakarta: Gaung Persada Press, 2017). Muh. Sudirman Sesse, "Eksistensi Adat Perkawinan Masyarakat Bugis Parepare Dalam Perspektif Hukum Islam," Disertasi: UIN Alauddin, 2017.

¹⁹ Syarifuddin Latif, *Fikih Perkawinan Bugis Tellumppoccoe*.

for the woman's family) which is charged to the groom, it 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 sahih*' 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, *Sompa* is a gift of money or property to the woman as a marriage pillar and a requirement for a legal union. The *dui'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 *sompa* and *dui' menre* in the Bugis marriage tradition is due to the noble, wealthy, highly 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

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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),' " *Mazahib: 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.

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.V16i1.1101>.

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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* process 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 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.

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.

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

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

Mappacci has indeed 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

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 "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

On the recitation, the bride and husband sit on a designated location and so do the group of *barazanji* readers. When the *barazanji* reader reads "*Asrakal Badrun Alaina*," all *barazanji* readers get to their

Commented [g26]: Both are different. Which one are you in actually?

Commented [g27]: Comply with the journal's transliteration.

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>.

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).

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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 *Mabbarazanji* ritual 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.²⁹

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 of Islamic values will be diminished if it is introduced into certain societies, as communities have a predisposition to practice and preserve their own culture. Instead, when Islamic teachings are introduced, Islamic values are automatically preserved alongside the local culture. This indicates that *adat* plays a crucial role in upholding Islamic law itself.³⁰

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

In the Bugis tradition, *mabbarazanji* is performed extremely frequently, and Bone is no exception. People who will build a house, organize *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 *barzanji* readings. The Bugis believe that *barzanji* contains *salawat* and the biography of the Prophet

Commented [g28]: What do you mean? Your sentence is confusing.

Commented [g29]: Who said so?

Commented [g30]: Plis provide English equivalent term

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>.

²⁹ Syarifuddin Latif, *Fikih Perkawinan Bugis Tellumppocoe*. 158.

³⁰ Ahmad Muttaqin, "'Barzanji Bugis' dalam Peringatan Maulid: Studi Living Hadis di Masyarakat Bugis, Soppeng, Sul-Sel," *Jurnal Living Hadis* 1, no. 1 (2016), <https://doi.org/10.14421/livinghadis.2016.1071>.

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 tamme'* 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* of gratitude and appreciation for the young generation of the Bugis Bone community who are able to reciting the Qur'an.³²

The marriage of the Bugis Bone community and the implementation of the *mappenré 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 *mappenré tamme'* (*khataman al-Qur'an*) cultur. *Mappenré tamme'* is deemed permissible as it does not contradict the provisions of the Qur'an and Sunnah; hence, the *mappenré tamme'* culture is regarded as '*urf*'.³³

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

Actually, the *mappenre tamme'* 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.³⁴

The *mappenre tamme'* custom is an exotic and charming tradition. The value of *mappenre tamme'* is not only that it serves as a means of traditional entertainment in the midst of cultural globalization, but also that it is rich in meanings and messages that express the value system adopted by the Bugis community. It furthermore contains many Islamic educational values, namely: faith,

Commented [g31]: What is it actually in practice? Reciting the Qur'an from beginning to the end? Pls be clear

³¹ APS, "Interview," n.d.

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

³³ Sadiani, 115.

³⁴ MAZ, "Interview," n.d.

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morals, intellectual, physical, and psychological education, and social education.³⁵

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 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.³⁶ 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. They typically provide beef, goat, or chicken from *doi balanca* or *doi menre*. 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 an Ansar woman." 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 is identified as the essence of human life due to the instinct to live in harmony with others. Every human being has physical and mental requirements that are impossible to fulfill alone, thus he/she collaborates with others to accomplish certain societal values.³⁷

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³⁵ Hadiyatullah, Ondeng, and St. Syamsudduha, "Nilai-Nilai Pendidikan Islam Dalam Tradisi Mappanre Temme' Pada Masyarakat Bugis Di Kecamatan Soppeng Riaja Kabupaten Barru."

³⁶ Syarifuddin Latif, *Fikih Perkawinan Bugis Tellumppoccoe*. 153.

³⁷ Yunus, "Islam Dan Budaya (Nilai-Nilai Islam Dalam Proses Pernikahan Masyarakat Bugis).", 97.

Assitulung-tulungeng is an integral aspect of Bugis community life and the culxtural 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. 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 it 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.³⁸

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.³⁹ *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 efforts 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 *riyal* (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

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³⁸ Yunus., 97.

³⁹ Ismail Suardi Wekke, ""Islam Dan Adat: Tinjauan Akulturasi Budaya Dan Agama Dalam Masyarakat Bugis."

Mursyid Djawas, et al.
the reading of *barzanji* (praise and salutations to the Prophet Muhammad),⁴⁰

Similarly, Bugis Bone parents do the *mappanre temme* tradition when their children successfully complete reciting the whole part of the Qur'an (*khatm al-Qur'an*).⁴¹ *Mappanre temme* reflects the joy and thanks 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 *diyyat* to heirs who have been wrongfully killed, as well as the *salam* sale and purchase contract. *Second*, the practice of 'urf is in line with Allah's words in Islamic law that 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*.⁴²

Another base for preserving the tradition is a fiqh maxim which reads: *al-muhafadat 'ala al-qadim al-shalih wa al-akhduzu bi al-jadid al-ashlah* (maintaining good old values and adopting new, superior values) which aims to maintain good old values while adopting new and superior values.⁴³ 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.

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Commented [g42]: Exactly from what source does it stem for?

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⁴⁰ 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.

⁴¹ Ismail Suardi Wekke, ""Islam Dan Adat: Tinjauan Akulturasi Budaya Dan Agama Dalam Masyarakat Bugis."40.

⁴² Sulfan Wandu Sulfan Wandu, "Eksistensi Â€Urf Dan Adat Kebiasaan Sebagai Dalil Fiqh," SAMARAH: Jurnal Hukum Keluarga Dan Hukum Islam 2, no. 1 (2018), <https://doi.org/10.22373/sjhk.v2i1.3111>.

⁴³ Isa Ansori, "Perbedaan Metode Ijtihad Nahdlatul Ulama Dan Muhammadiyah Dalam Corak Fikih Di Indonesia," Nizam 4, no. 1 (2014).

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 penmi*, *mappacci* and *mabbarazanji*, *mappanre tamme*, and *assitulung-tulungan* or mutual assistance (*ma'jama* or team working). 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. This integration can be used as a model for such win-win solution in other places in Indonesia and even in other Muslim worlds. Therefore, any tensions between the two entities can be prevented and harmonization can be made instead. 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 social benefits for society. In the future, a similar study is needed in the field of Islamic law or other disciplines either in Bone or other areas.

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

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