



## Strengthening Marriages Through *Ati Maccinong's* Ethical Values

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### Abstract

This research aims to analyze the importance of local wisdom in mitigating domestic conflicts, emphasizing its relevance in contemporary society. The study was motivated by the observation of high rates of post-marital conflicts, including divorce, domestic violence, and infidelity, which pose significant social challenges. Employing a qualitative methodology, the research gathered data through interviews with four categories of informants: The Head of Office, the Head of Islamic Community Guidance and KUA, Traditional Leaders, Husbands and Wives, and Islamic Religious Counselors. Secondary data were sourced from relevant documents to complement the primary data. The findings reveal that marriage guidance rooted in local wisdom significantly enhances the confidence of brides and grooms in their marital life by imparting essential knowledge and skills. Couples who participate in such pre-marital guidance report feeling better prepared to navigate domestic life, thus reducing the likelihood of conflicts. This preparation is crucial in fostering a harmonious (*Sakīnah*) family environment. The study underscores the efficacy of local wisdom values from *Lontarak*, which align with societal norms and etiquette, such as *Abbulo Sibatang* and *Ati Maccinong*. These values play a pivotal role in the guidance process, promoting understanding and respect within the marital relationship. Consequently, the incorporation of local wisdom into marriage guidance programs emerges as a vital strategy for addressing and preventing domestic conflicts, thereby contributing to the overall stability and well-being of families.

**Keywords:** Domestic Conflict, Local Wisdom, Marriage Guidance

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### Introduction

In Islam, marriage is regarded as an act of worship, establishing specific fundamental elements. These elements include the prospective groom, the prospective bride, the bride's guardian who solemnizes the marriage, two witnesses, the consent given by the guardian, the *qabul* performed by the groom, and the dowry (Humbertus, 2019). The journey of marriage is not always smooth; challenges and conflicts often arise that can shake the relationship between husband and wife (Ikbal et al., 2016). The absence of disputes, quarrels, differences of opinion, or similar issues in a marital relationship is unusual and might indicate underlying problems (Hamsin, 2013). Ideally, disagreements between husband and wife are expected as they are integral to the growth and maturity of the relationship. These household issues are viewed as life's seasoning, allowing spouses to learn from each other and address their shortcomings. By navigating these challenges,

couples can become more resilient and adept at facing future problems (Kisiyanto & Setiawan, 2018).

Contemporary marriages often face numerous challenges, including marital disputes, economic pressures, and infidelity, leading to disharmony within the household. Divorce rates in Indonesia are notably high, with numerous cases being processed in the Religious Courts, encompassing both talaq (unilateral) and contested divorces (Nurjanah et al., 2013). These cases span a wide range of marriage durations, from newlyweds to couples married for decades. According to the Central Statistics Agency, Indonesia recorded 1,961,140 divorce cases between 2017 and 2021. The annual figures show fluctuations: 374,516 cases in 2017, increasing to 408,202 in 2018 and 439,002 in 2019, then decreasing to 291,677 in 2020, before rising sharply to 447,743 in 2021. The primary causes of divorce in 2021 included continuous disputes and quarrels (279,205 cases), economic issues (113,343 cases), abandonment (42,387 cases), domestic violence (4,779 cases), apostasy (1,447 cases), and polygamy (893 cases) (Yunus, Muh. Idris, 2020).

The high incidence of talaq and contested divorces stems from various factors, such as conflicts between partners, infidelity, and domestic violence. The inability of spouses to resolve arising issues exacerbates these problems. Therefore, fostering maturity among prospective brides and grooms is crucial (Agus Mahfudin; Khoirotul Waqi'ah, 2016; Desiyanti, 2015). To prevent and manage disputes and quarrels in marriage, and to promote a harmonious marital life, marriage and family counseling, particularly in the form of Marriage Guidance (Bimbingan Perkawinan or Bimwin), is essential. This guidance aims to enhance understanding and knowledge about home and family life, thereby reducing disputes, divorces, and domestic violence.

Marriage guidance imparts essential knowledge on creating a happy and prosperous family and managing marital issues. It also helps in building a healthy, quality family and resolving various internal conflicts. Given its importance, developing guidance materials based on the internalization of local wisdom values integrated with Islamic teachings is necessary. Such an approach helps instill early awareness about household responsibilities among prospective brides and grooms. In this context, it is crucial to explore and incorporate local wisdom into marriage guidance.

Ancestral messages, or *papatta*, written in the *Lontara* script, contain many local wisdom values that can serve as fundamental principles (Iin Parningsih, 2021). Examples include the concepts of "two kuala sappo" (two protective values): "unganna panasae - lempu" (honesty, symbolized by the jackfruit shoot) and "belona kanukue - pacci" (clean living, symbolized by nail color decoration). Honesty and cleanliness, metaphorically represented by lempu and pacci, are essential values for the Luwu people, promoting a life of integrity and purity (Yunus, 2018; Aminah, 2021; Wekke, 2012).

Local wisdom and cultural values offer practical solutions closely aligned with people's lives (Desiyanti, 2015; Juwaini, 2018). Integrating these values with Islamic teachings can help shape individuals with moral integrity and noble character (*Akhlāq al-karīmah*). Internalizing these integrated values in marriage guidance can prepare prospective brides and grooms to avoid disputes and prevent drastic actions like divorce. To reduce the divorce rate in Indonesia, one effective strategy is to develop marriage guidance materials based on the local wisdom of the Luwu people, combined with Islamic values. Strengthening these values in marriage guidance can significantly contribute to lowering future divorce rates.

## Method

The research employed a qualitative methodology, utilizing a sociocultural approach to investigate the family and kinship system of the Luwu community in the Belopa area and its influence on marriage (Lura & Asang, 2018). The data sources for this study were categorized into four groups of informants: 1 Head of Office, 1 Head of the Administrations Staff Subdivision, 2 Heads of Islamic Community Guidance, and 3 Heads of KUA Belopa Subdistrict Office of the Ministry of Religion of Luwu Regency. Additionally, 2 Traditional Leaders, 5 Husbands and Wives who were participants of the Bimwin program, and 5 Islamic Counselors were also interviewed. This diverse group of informants provided comprehensive insights into the sociocultural dynamics of the Luwu community and the role of kinship in shaping marital relationships.

## Result and Discussion

Marriage guidance provided by the Ministry of Religion in Luwu Regency is conducted before participants enter into the marriage contract and spans 16 class hours over two days. The modules used are the "Marriage Guidance Module for Prospective Brides" and "Foundations of the *Sakīnah* Family: Independent Reading for Prospective Brides," both published by the Ministry of Religion in 2017. The first module focuses on strengthening prospective brides' and grooms' perspectives on marriage and family, as well as training them in specific skills for managing marital and family life. This module comprises six main topics: (1) planning marriage towards a *Sakīnah* family, (2) managing marriage and family dynamics, (3) meeting family needs, (4) maintaining family reproductive health, (5) preparing a quality generation, and (6) managing conflict and building family resilience. These core topics are supplemented by two additional materials: an introduction, hopes and concerns, and a learning contract at the beginning, and reflection and evaluation at the end (Afian Syah et al., 2023).

The first three topics—planning a marriage towards a *Sakīnah* family, managing marriage and family dynamics, and meeting family needs—are taught by the Head of the Islamic Community Guidance Section of the Ministry of Religion, Luwu Regency (Ridho, 2018). The remaining three topics are covered by guest speakers: maintaining reproductive health is taught by doctors from the Luwu Regency Regional General Hospital, preparing a quality generation by employees of the Ministry of Religion of Luwu Regency, and managing conflict and building family resilience by community leaders in Luwu Regency. This module employs an adult education approach (andragogy), defined as the art and science of helping adults learn. Adult education views participants as individuals with knowledge, experience, and creativity that can be developed into shared understanding (Jasminto, 2018; Made Saihu, 2021). This approach is based on the principle that prospective brides and grooms learn best when they (1) are actively involved in the learning process, (2) encounter material directly related to their daily lives, (3) find the material useful and applicable to their lives, (4) have opportunities to utilize their knowledge, abilities, and skills during the learning process, and (5) have their experiences and cognitive abilities considered during the learning process. Additionally, marriage guidance aims to ensure that participants understand the roles and functions of the family and each other's rights and obligations (Rafi'i, interview with Ruslin, Head, 2024).

The marriage guidance process is structured to engage participants actively at various stages: revealing, analyzing, concluding, and experiencing. Initially, participants

are invited to express their experiences and share their responses or impressions. This is followed by an analytical phase where participants examine the causes and relationships of problems in their experiences, identifying patterns related to order, rules, values, systems, or other foundational issues. Subsequently, participants are encouraged to conclude, formulating the meaning of their experiences into general principles or insights. Finally, they are invited to plan new actions based on their new understanding, thereby creating better outcomes in their marital life. According to Ruslin (2024), participants of marriage guidance programs move through these stages, beginning with their initial experiences, and during the process, they engage in expressing, analyzing, and concluding.

After completing the guidance, participants return to the experience stage with enhanced knowledge and skills. They are then trained to apply the adult education cycle to their marital and family experiences. This participatory approach positions all participants as essential contributors through their knowledge and experiences. The process involves various activities, such as brainstorming, group discussions, one-on-one discussions with prospective spouses, Q&A sessions with experts, and role-playing. The first session includes introductions and a learning contract, aimed at fostering a friendly, dialogical, and participatory learning environment.

Marriage guidance is a crucial effort to prepare prospective brides and grooms for married life (Mawardi, 2012). They need to acquire knowledge on creating a happy family, building mutual awareness, creating a healthy and quality family, resolving family conflicts, and strengthening their commitment. The Decree of the Director General of Islamic Community Guidance Number 373 of 2017 marked a significant shift towards more comprehensive pre-marital education. Previously, the Suscatin program was criticized for being ceremonial, relying heavily on lectures focused on sharia (*Fiqh munākahāt*), which made the sessions monotonous and less engaging.

The revitalized marriage guidance program incorporates varied methods, including lectures, discussions, Q&A, and assignments tailored to field conditions and participants' needs. Organized by the Ministry of Religion of the Republic of Indonesia and implemented by the Regency/City Ministry of Religion, this program aims to prepare, implement, and foster good and correct marriages (Ruslin, 2024).

Guidance activities provide essential advice and implementation strategies for marriage, aiming to reduce the increasing rates of divorce and domestic violence, particularly among young couples. Kartadinata (2007) highlighted several reasons for the necessity of marriage guidance and counseling, i.e. (1) Individual Differences: People have varying abilities to think and solve problems. Those who struggle need guidance or counseling to address their issues. (2) Individual Needs: Humans have specific needs that drive behavior. In marriage, individuals sometimes require guidance to understand how to act appropriately. (3) Individual Development: As individuals develop, they encounter changes that may cause difficulties, necessitating guidance and counseling. (4) Socio-Cultural Background: Changes in social, political, economic, industrial, and cultural contexts affect marital life, presenting challenges that require guidance and counseling. This holistic approach ensures that participants are well-prepared to handle the complexities of married life, fostering stronger, more resilient families.

The pre-marital guidance program provided to couples aims to address issues and disseminate information related to marriage and household management. By adhering to this guidance, the program seeks to enhance the effectiveness of family life by raising the

couple's awareness of their respective rights and responsibilities as husband and wife, fostering an environment of mutual understanding and respect.

The first session of the program introduces participants to the scope of the material, facilitates participant introductions, identifies their hopes and concerns, establishes a guidance schedule, and sets forth a study contract. The second session focuses on preparing couples for a resilient marriage that aligns with the principles of a *Sakīnah* family. This session encourages participants to reflect on their roles as servants of Allah and as stewards (*Khalifah*) on earth, emphasizing that marriage and family life should align with their long-term spiritual aspirations and be managed in accordance with their divine status and responsibilities. The goal is for participants to articulate their highest life ideals, align them with both short-term and long-term marital objectives, and realize these ideals in accordance with their roles as servants of Allah and custodians on earth (Harahap, 2021).

The third session addresses managing marital and family dynamics by exploring the characteristics of successful and unsuccessful marriages. Participants will analyze the challenges inherent in family life, identify crucial components of a couple's relationship, and understand both relationship destroyers and builders. This session aims to help participants develop a thorough understanding of what constitutes a healthy marriage (Wahyu Ziaulhaq, 2020).

The purpose of this session is to enable participants to recognize the essential aspects of marriage for themselves and their partners. It aims to foster self-awareness and social awareness concerning marital dynamics, provide an understanding of the Islamic perspective on family relationships, and identify key components and stages of marital development, as well as attitudes that either destroy or build relationships. The fourth session, focusing on meeting family needs, invites participants to identify and comprehend the types of needs necessary for establishing a *Sakīnah*, *mawaddah*, and *rahmah* family (Hakiki, 2022).

This knowledge serves as a foundational step in ensuring that both parties have a unified understanding and can develop alternative strategies to meet family needs. To enhance this capability, participants will engage in self-reflection to recognize their potential and resources, as well as those of their potential partners. This process will enable both prospective spouses to strategize effectively for overcoming obstacles and addressing family needs, including the division of roles and tasks (Zaini, 2015).

The aim is for participants to identify various family needs, understand the necessary division of roles and tasks to meet these needs and develop several alternative strategies reflective of their current situations. Participants should also comprehend that fulfilling family needs requires a collaborative effort between husband and wife, working as a cohesive team with a shared vision and mission. The second module, distinct from the first, shifts focus to topics related to reproduction and health, the preparation of a quality generation, and conflict management and family resilience. This module is crucial for prospective brides and grooms, as it not only covers religious aspects of marriage but also provides essential information on reproduction and managing domestic conflicts. The second module is comprised of four sessions (Yusuf & Widodo, 2022).

The pre-marital marriage guidance program is based on various regulations issued by the Director General of Islamic Community Guidance. These include Regulation No. DJ.491/11 of 2009 concerning Bride and Groom Courses, which was subsequently refined by Regulation No. DJ.II/542 of 2013 outlining Guidelines for Implementing Pre-

Wedding Courses. Further refinements include Decree No. 373/2017 regarding Technical Instructions for Marriage Guidance for Prospective Brides, and Decree No. 379 of 2018 concerning Guidelines for Implementing Pre-Wedding Marriage Guidance for Future Brides and Grooms.

The instructions for implementing pre-marital marriage guidance are detailed in Decree No. 379 of 2018. The implementation process begins with organizational arrangements, which involve: a) The Regency or City Ministry of Religion; b) The District Religious Affairs Office; c) Other institutions that meet the requirements and have obtained implementation permits from the Ministry of Religion, in accordance with the level of authority assigned by the Ministry. The technical coordinator for these activities is the Section Head responsible for Islamic Religious Affairs/Islamic Community Guidance at the Regency/City Ministry of Religion Office. Pre-marital marriage guidance is prioritized for those who have registered with the District KUA. If no registrations are received, guidance may be provided to individuals aged 21 and above. The guidance follows a pre-marital marriage module book, and participants receive a book titled "Foundation of the *Sakīnah* Family: Independent Reading for Prospective Brides and Grooms," published by the Ministry of Religion. Participants may engage in counseling individually, as a couple, or in groups. The guidance may be conducted face-to-face or through independent study (Yusuf & Widodo, 2022).

In Luwu Regency, pre-marital marriage guidance is conducted at the Regency Ministry of Religion Office, overseen by the Head of the Islamic Community Guidance Section. This guidance is available not only to prospective brides and grooms but also to teenagers of marriageable age within the Luwu Regency sub-district. Over the past three years, the program has been implemented as follows: two batches in 2017, four batches in 2018, and four batches in 2019, with participants from each sub-district in Luwu Regency, including MA/SMA students.

The purpose of the pre-marital marriage guidance program is to demonstrate the Ministry of Religion's commitment to national development through fostering ideal marital harmony and enhancing human resources. The program aims to preempt disputes, divorce, and family violence, thereby contributing to the creation of a *Sakīnah*, *mawaddah*, and *rahmah* family.

The objectives of the pre-marital marriage guidance are twofold: general and specific. The general objective is to create a *Sakīnah*, *mawaddah*, and *rahmah* family by providing knowledge, enhancing understanding, and developing skills related to household and family life. The specific goal is to standardize perceptions among institutions and effectively implement pre-marital marriage guidance for young individuals of marriageable age and prospective brides and grooms. Ultimately, the program aims to cultivate Indonesian citizens who are well-prepared to establish harmonious domestic lives and face the challenges of an increasingly complex global environment.

According to the Regulation of the Director General of Islamic Community Guidance, Department of Religion No. DJ. II/491 of 2009 concerning Prospective Bride and Groom Courses, the objectives of marriage guidance are as follows: a) To provide foundational knowledge and preparation for individuals of marriageable age, including prospective husbands and wives, as they transition into married life; b) To strengthen and sustain household institutions to realize a *Sakīnah* family; c) To reduce the incidence of disputes, divorce, and domestic violence.

Premarital marriage guidance offers several benefits to couples, such as providing a clearer vision for their future, reducing the risk of relationship breakdowns, and facilitating the alignment of their visions and mutual understanding within the family context (Robiatur Rohmah, 2019). This guidance is crucial for helping two individuals, who come from different backgrounds, to communicate effectively, resolve problems, and manage conflicts. These skills are essential for a successful domestic life. Young couples particularly need this guidance to clarify their expectations for marriage and strengthen their relationship before marriage.

Local wisdom values incorporated into the marriage guidance program at the Ministry of Religion of Luwu Regency include concepts such as *ati macinnong* (conscience). According to local beliefs, *ati macinnong* represents the true essence of humanity, with the heart serving as the core that directs all other bodily functions. As such, important decisions, including those related to marriage, should be made in alignment with one's conscience. The values emphasized in *Maccae ri* Luwu's philosophy include *lempu'* (honesty), *ada tongeng* (truthfulness), and *getteng* (firmness).

*Lempu'* (maintaining honesty) is a fundamental value in household management. Honesty is crucial for both partners in a marriage, as it ensures transparency and integrity in all decisions and actions. A marriage grounded in honesty is more likely to thrive because all policies and actions are based on genuine intentions.

*Makkeda tongeng* (always speaking the truth) refers to the alignment of words and actions. Both partners in a marriage need to be truthful and consistent in their communication. As stated in the Quran Surah Al Nisa 4:19, spouses should associate with each other appropriately and exercise patience even if there are disagreements. The foundation of marriage is mutual respect, and the key is to act with the utmost consideration for one another. Early in marriage, couples may experience romance and affection, but maintaining these qualities throughout the marriage is crucial. Both partners should continually treat each other with respect and avoid actions that involve physical contact when addressing conflicts.

*Magetteng* (firmness in maintaining a correct stance) represents a characteristic of personal integrity and consistency, which historically was a quality exhibited by leaders such as datu or kings in the Luwu Keadatuan. In contemporary contexts, this attribute remains crucial for maintaining stability in household management. A lack of firmness can lead to an unstable household easily influenced by external factors.

Self-confidence is a critical dimension of personal evaluation that empowers individuals to manage future challenges effectively. It is the driving force behind one's ability to engage in activities perceived as leading to success, reflecting a belief in one's capability to achieve goals. This self-confidence is cultivated through a belief in one's ability to shape one's own life. Consequently, individuals with self-confidence tend to exhibit optimism in their daily activities, which leads to the establishment of realistic goals. They set life goals based on their abilities and pursue these goals with a strong belief in their eventual success.

Self-confidence is an attitude characterized by trust in one's ability to confront and overcome challenges. It is marked by persistent optimism and resilience. This trait develops over time, beginning in early childhood and evolving through various stages and experiences. The family and broader environment play a significant role in fostering self-confidence by providing consistent validation and appreciation of one's strengths and

weaknesses without undue criticism. Thus, an individual is considered confident if they can set and pursue personal life goals effectively.

In the context of Marriage Guidance, the participants in this study were young people approaching marriage. According to Law No. 40 of 2009 concerning Youth, Article 1, Paragraph 1, youth are defined as Indonesian citizens between the ages of 16 and 30 years, a period marked by significant growth and development. Post-guidance interviews with informants revealed their expectations and primary goals for marriage over the next five years. Common aspirations included: "To perfect my religion, achieve meaningful happiness, protect myself from immorality, have pious children, and create a *Sakīnah*, *mawaddah*, and *rahmah* household. My goal is to have offspring and live a life of happiness, peace, harmony, and contentment."

Following Marriage Guidance, prospective brides and grooms are better equipped to define their marital goals and direct their relationship accordingly. These goals will serve as a reference for their married life and are pivotal in developing self-confidence. Married couples require both *mawaddah* (love) and *rahmah* (compassion), which foster a mutual desire to contribute to each other's happiness in both joyful and challenging times.

a. *Mammesa'* (Unity)

The adage "United we stand, divided we fall" underscores the importance of unity within a society, a principle that is equally crucial for establishing a strong household. According to Ibrahim and *the Maccae ri Luwu*, unity is a fundamental quality necessary for creating a cohesive and harmonious household (Nurnaningsih, 2015). This concept is reflected in Quran Surah Al-Nisa 4:21, which questions how one can reclaim something after it has been mingled with another as in a marriage. The verse emphasizes that marriage is a solemn union based on vows made before Allah, indicating that such promises are binding and significant. Marriage, therefore, represents a union of two hearts committed to each other with sincerity and mutual consent, supported by their families' blessings.

The principle of unity in marriage is further reinforced by Quran Surah Al-Baqarah 2:233, which permits weaning before the age of two if both parents consent and consult each other. This highlights the idea that marriage is a unification of two individuals into a single entity, merging their emotions and goals. To maintain a strong household, spouses must set aside personal egos and work together as a unit. All decisions should be made through mutual consultation to avoid future conflicts and shared responsibility.

According to Quran Surah Al-Baqarah 2:187, spouses are described as garments for each other, symbolizing how they should cover and support each other's strengths and weaknesses. A wife, for instance, should address her husband's shortcomings discreetly, and a harmonious family is achieved when each partner supports and protects the other's dignity.

*Maccae ri Luwu's* philosophy offers three metaphors for unity in marriage: "united like a chicken egg," "united like rice," and "united like a bamboo reed." These metaphors illustrate different dimensions of unity. The "ovoid unity" suggests facing all household challenges together, regardless of their nature. "Unity like rice" represents a vertical union where the husband, as the leader, and the wife, as the follower, work together, with mutual support and no suspicion or resentment. "Unity like a bamboo reed" implies that spouses should support each other in both joy and



sorrow, reminding and helping one another through difficulties. This type of unity requires consistency both internally and externally; if damaged externally, it impacts internal cohesion as well.

In marriage, three main components define the relationship between husband and wife: a) **Emotional closeness**, which includes affection, *mawaddah* (love), and *rahmah* (compassion), creating a deep emotional bond; b) **Passion**, which refers to the sexual aspect of marriage, making the relationship legally and ethically valid; c) **Commitment**, which involves viewing the marriage bond as a strong and enduring connection that supports all aspects of domestic life. Both partners are expected to maintain this bond with dedication and effort.

The sanctity of marriage is deeply connected to the concept of *siri'*, a principle in Luwu philosophy. *Siri'* pertains to personal honor and dignity. As articulated in traditional sayings, when *siri'* is offended, immediate action is necessary to defend one's honor. This concept is vital because it addresses the vulnerability of personal dignity and the importance of courage in preserving it. Historical context reveals that maintaining a daughter's honor was of utmost importance in Luwu culture, often more valued than material possessions. Women who compromised their honor faced severe repercussions, including exile or even death, to uphold family prestige. The care of a daughter was considered more challenging than managing livestock, reflecting the high value placed on preserving family honor and the significant social consequences of failing to do so.

b. The value of discipline

Discipline is characterized by orderly behavior and adherence to established rules and regulations. For the Bugis people, discipline encompasses obedience to both traditional customs and governmental authority. This adherence is reflected in the traditional saying: "*Ajaq siyo mupinrai, murusaq-i, mubuati Islam and Local Wisdommêng pura onroe, iyana ritu dressedêng popo gamaru, makêrrêq. Natujui tikkaq wanuae, lelei saiye, makkamateng-matengngi tedongnge, oloq-koloe, têmabbuai aju-kajung ri anrewe buwana, ri sappeyang pattapie, natuwoi sêriq Dapurêngngê; Yes natêppa kêrêkêna nanre fire hat adêq-e popo gamaru, sukaqe pura-onro, pura lalêng malêmpuq. narusaq deceng mallêbbang, breathealai tongêngnge napatujui salae; Naiya pura onroe, appunnanna tanae, appunnanna toi to maegae, appunnana toi arung-e.*" This translates to: "One should never alter, destroy, or debate established customs, as such actions are considered *popo gamaru* (a serious taboo). Failure to adhere to these customs can result in severe consequences, such as prolonged droughts, epidemics, widespread death of livestock, and the barren state of agricultural produce. For instance, the fruit will fail to bear, the rice plants will wither, the mortar will become overgrown, and the kitchen will be neglected." This saying underscores the critical importance of respecting and maintaining traditional practices, reflecting the deep-rooted belief in their role in ensuring societal harmony and well-being (Yusuf, 2015).

c. The value of hard work

Hard work is defined as a concerted effort to overcome various obstacles and challenges in life. This principle is deeply embedded in Bugis culture, as illustrated by the saying: "*Ajaq mumaeloq ribettang makkalêjjaq ricappaqna letengnge,*" which translates to: "Do not allow yourself to be placed on the edge of failure; strive to work optimally and be astute in identifying business opportunities." This saying

emphasizes that success requires not only diligent effort but also strategic insight and competitive hard work (Wekke & Salim, 2018).

d. Independent Values

Independence is defined as the attitude and behavior of not relying on others to accomplish tasks. This value of self-reliance is strongly emphasized in Bugis wisdom, as reflected in the saying: "*Makkedai pappasenna arung rioloe ri anana ri eppona ri siajinna rekko sappaqko dalleq koi mutajeng pammaseña Allah ta'ala ri pammaseña arung mangkauq-e. Enrengge ri laonrumangge. Kuwaeq leppang limammu.*" This translates to: "The former king advised his children, grandchildren, and relatives to seek sustenance through their efforts rather than depending on the favor of a powerful king. In farming, as in other endeavors, one should rely on one's labor while always praying for Allah Ta'ala's blessings." This saying underscores the importance of pursuing one's livelihood through personal effort and dedication, while simultaneously seeking divine grace. Working diligently and praying for Allah's blessings is considered more virtuous than relying on the favor of others (Suhra, 2019).

e. The value of social care

Social care embodies an attitude and behavior characterized by concern and compassion for others. When assisting others, it is essential to act with sincerity. This genuine approach fosters a deep sense of satisfaction, as it alleviates others' burdens without ulterior motives or expectations of human praise, but rather with the hope of divine rewards and blessings. This concept is illustrated in the saying: "*Galeccei alemu nampa mugalecce tauwe,*" which translates to: "First, assess your situation before you judge others; if it causes you pain, it will cause pain to others as well." This adage emphasizes the importance of empathy and consideration, urging individuals to reflect on their actions and their potential impact on others before causing harm.

f. The value of caring for the environment

Concern for the natural environment is demonstrated by utilizing natural resources in a reasonable and balanced manner. Various messages about preserving the environment and enhancing it are reflected in *pappaseng*. For instance, the saying: "*Naiya rekko maelokko mappalili madecenni maddepungeng ri Padangnge tasipakainge madeceng ritalkanna laonrumae ri billaqla bareq-e, timoq-e. Poncoqla bosie enrengge lampeqla ri alemmana timoq-e, rimakerinna, nasabaq purana napalalo matowa pallaonrumae riaddapangi pole riadanna lontaraq-e enrengge rapang lalonnae tau parekkengngengngi laonrrumae temmakkullei Pasala,*" can be translated as: "When working in the rice fields, it is beneficial to gather and deliberate on best practices for different seasons—dry and rainy. This involves consulting traditional wisdom from past agricultural practices documented in lontaraq, as well as learning from experienced agricultural experts who have successfully implemented these methods without error." This saying underscores the importance of collective reflection and adherence to proven methods to prevent environmental degradation and promote sustainable agricultural practices.

g. *Sipakatau, sipakalebbi, sipakaingge* (The spirit of togetherness, unity, unity in maintaining harmony)

To achieve mutual peace, it is essential to foster friendships across all distinctions of ethnicity, religion, race, and social class. The concept of *padaidi* is

rooted in the principles of kinship and brotherhood, which emphasize mutual support and cooperation. This spirit can be more effectively realized in society by promoting values such as mutual respect (*sipakalebbi*), advising one another (*sipakainge*), and honoring each other (*sipakatau*). These values serve as the foundation for respectful interactions among individuals, regardless of age or status.

*Sipakalabbiri* specifically refers to maintaining each other's dignity and modesty, including respecting one's decorum and upholding mutual honor. This concept can be seen in the expectation that guests are treated with the highest respect, reflecting positively on the host's standing within the community. In the Luwu cultural context, failure to show proper respect (*pakalabbiri*) is viewed as a serious lapse in etiquette, indicating a lack of respect towards guests and, consequently, towards societal norms.

h. *Abbulu Sibatang* (Cooperation, Unity).

In daily life, the people of Luwu place a strong emphasis on cooperation, evident in communal activities such as relocating houses on stilts, planting rice, and harvesting crops. The value of *abbulo sibatang* (working together) enhances relationships, fostering a sense of unity and camaraderie among individuals. This principle underpins a lifestyle characterized by mutual support and shared responsibility, embodied in the values of *mali siparappe* (mutual assistance), *rebba sipatokkong* (reciprocal help), and *malilu sipakainge* (advising one another). These values advocate for caring for others, providing help in times of need, offering advice for personal growth, and motivating one another during challenging times.

The philosophy of cooperation is deeply ingrained in Bugis culture and has been practiced for generations. For instance, during rice planting season, the entire community comes together to assist in the fields, demonstrating a collective effort that embodies these core values.

Cooperation extends beyond rice planting to include activities such as building houses, repairing roads, and providing irrigation for fields. This communal effort is essential for maintaining and enhancing community well-being. The author has summarized these aspects in the accompanying chart.

Premarital marriage guidance plays a crucial role in achieving the goal of a *Sakmah* family, in alignment with Islamic teachings. The effectiveness of such guidance is rooted in the interplay between intentions, motivation, and mental readiness. Clear objectives foster hope, while a strong spirit empowers action. Mental readiness nurtures desire, obsession, curiosity, and optimism, and fosters self-education—a firm belief in one's capacity for success. Nevertheless, achieving success often involves overcoming obstacles, which is evident in the implementation of premarital marriage guidance in the Belopa District.

The primary challenges faced include (1) Inadequate Media Support: Facilitators often encounter issues with media equipment, such as non-functional LCD/projectors, which are essential for effectively delivering material to participants. The lack of functioning equipment hampers the clarity and comprehensibility of the material presented. There must be follow-up actions to repair or replace faulty equipment to ensure facilitators can present the material effectively. (2) Lack of Mandatory Participation: There is no requirement for all prospective brides and grooms to attend premarital marriage guidance, resulting in low attendance and incomplete sessions. The Central Ministry of Religion allocates quotas for these sessions (Mustamin, Kamaruddin, 2022;

Yunus, 2021)—33 groups in 2017, 10 groups in 2018, and 36 plus 4 additional groups in 2019—while Luwu Regency sees thousands of weddings annually. It is crucial to mandate attendance to ensure all prospective couples benefit from the guidance. (3) Absence of Sociological Data Mapping: There is a lack of sociological data on Bimwin participants, leading to a one-size-fits-all approach in guidance. Each participant has a unique background and learning style, requiring early assessment to tailor the guidance effectively. Without this mapping, sessions can become disengaging and ineffective, diminishing the quality of participant understanding. Identifying each participant's needs is essential for successful guidance. (4) Issues with Time and Attendance: Discipline, reflected in punctuality and adherence to schedules, is vital for the success of the guidance process. Participants often show a lack of commitment to time discipline, which impedes the effectiveness of the guidance sessions. (5) Obstacles for Participants: One significant challenge is the lengthy and inflexible scheduling of premarital marriage guidance sessions, which can be difficult for working individuals to attend. It is recommended that guidance sessions be scheduled on work holidays to accommodate couples with jobs, thereby reducing excuses for non-attendance and early departures.

### **Conclusion**

The development of premarital marriage guidance can be assessed through various initiatives undertaken by the government, including the establishment of legal frameworks, implementation guidelines, and the provision of essential elements such as facilitators, guidance materials, methods, and media. These efforts are aimed at enhancing the confidence of prospective couples as they embark on married life. By equipping them with knowledge and skills relevant to marital life, pre-marital guidance significantly contributes to preparing couples for a successful marriage, fostering the creation of a *Sakīnah* family.

In Luwu Regency, the local wisdom integrated into the marriage guidance program is derived from *lontarak*, embodying values such as universal friendliness, willingness to help, and adherence to norms and manners, exemplified by principles such as *Abbulo Sibatang* and *Hati Maccinong*. Despite these efforts, the implementation of premarital marriage guidance has faced several challenges. These include inadequate media resources for facilitators, the lack of mandatory participation for all prospective couples, the absence of sociological data mapping for participants, and issues with punctuality and attendance. Additionally, participants have encountered difficulties with the length and rigidity of the guidance sessions, particularly those who are employed, leading to suboptimal engagement with the guidance material.

Addressing these challenges is crucial for improving the effectiveness of premarital marriage guidance and ensuring that it fully supports the development of well-prepared and harmonious marriages.

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