



## *Uang Panai in Bugis Wedding Traditions*

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### Abstract

This study analyses the implementation of Bugis community marriage in Malangke in accordance with the *maqashid al-syariah*. This study uses qualitative research with primary data from traditional, religious, and community leaders. The implementation of Bugis community marriage through cultural Islamization so as not to conflict with Sharia. In culture, there are benefits for both the wife and husband. This kind of marriage culture is called *al-adah al-sahihah* or *al-urf al-sahih*, namely good customs and can be used as legal considerations. In community marriage, there is a *Mappasikarawa* or *mappasiluka* (first contact) section, following the hadith of the Prophet Muhammad SAW, who gave instructions to husbands when they were about to marry a woman, they should hold her crown, read the basmalah, pray for blessings and read. In addition, Mappassau Botting and Cemme Passili (caring for and bathing the bride) are in accordance with the principle of *maqasid al-syariah* of descent (*Nasl*). The dowry in *maqashid al-syariah* is classified as *maslahat tahsiniyyat*, a benefit based on beautifying relationships. The tradition of giving dowry can be justified according to Islamic law as a form of upholding the value of family honour. *Maqashid al-syariah* and marriage of the Bugis community to realize goodness while avoiding evil or bringing benefits (*maslahah*).

**Keywords:** Bugis, Maqasid al-syariah, Uang panai

**How to cite:** Marwing, A., & Susanto. (2024). Uang Panai in Bugis Wedding Traditions. *Hikmatuna : Journal for Integrative Islamic Studies*, 10(2), 159–166. <https://doi.org/10.28918/hikmatuna.v10i2.8908>

**Received:** 02-10-2024

**Revised:** 29-11-2024

**Accepted:** 31-12-2024

### Introduction

Islamic law and culture often interact and shape the traditions of local communities, including the Bugis society. The Bugis tradition is known for its strong customary value system, *pangngaderreng*. This system encompasses various aspects of life, including marriage practices influenced by Islamic principles and local customs. In Bugis tradition, the harmony between Islamic law and customary practices is evident in ceremonies emphasising propriety, family honour, and community bonds. This fusion creates a

distinctive cultural diversity relevant to religious values, making it a unique and meaningful cultural heritage.

The *mappabotting* tradition, which includes a series of marriage processes, is a unique cultural practice of the Malangke community, differing from those in other regions. The panggaderreng system governs this tradition and comprises several stages, such as *mammanu'manu*, *madduta*, *mappetuada*, *mappaccing*, *tudangbotting*, and *marola*. These stages provide a rich field of study (Ikbal et al., 2016; Rahmatiar et al., 2021; Rusli, 2012; Zurina Abdullah & Muhammad Abdul Jalal Abdullah, 2019).

The Bugis society is also known for the tradition of *uang panai*, a significant sum of money the groom provides as a symbol of respect for the bride. In Bugis marriages, *uang panai* functions as a form of dowry that reflects the value and dignity of the bride and honors her parents. This tradition, passed down through generations, is central to Bugis culture.

However, *uang panai* often raises issues within the framework of *maqashid al-syar'i*, particularly when inflated demands create conflicts or cancel engagements. Such disputes contradict the principles of *maqashid*, which aim to promote welfare and prevent harm in social interactions. For instance, in the Bugis community of Akuni Village, excessive demands for *uang panai* have caused financial strain and social tension for several families.

For the Bugis, *adat* (customs) signifies more than habitual practices. According to Matthes, *adat* in Bugis tradition is understood as "habit," while *Lontara* explains that *adat* is an essential condition for human life. *Uang panai*, or *panaik*, symbolizes the respect given by the groom to the bride as part of the marriage process. Like other ethnic traditions in Indonesia, *uang panai* is a customary requirement for marriage, often involving substantial sums. Its primary function is to assist the bride's family with wedding expenses, distinguishing it from *mahar*, a direct gift from the groom. A traditional Bugis saying underscores the importance of *adat*:

"*Iyya nanigesara' ada' 'biyasana buttayya tammattikkamo balloka, tanaikatongannamo jukuka, anyalatongi aseya*" ("If the customs of the land are destroyed, the palm tree will cease to flow sap, the fish will vanish, and the rice will no longer grow") (Abdul Rokhmat Sairah Z, 2016; Lampe, 2015). This proverb illustrates the integral role of *adat* in sustaining social harmony and cultural identity in Bugis society.

Based on social facts, the traditional Bugis wedding customs, particularly in Tokke Village, remain profoundly rooted and challenging to eliminate. Bugis society strongly adheres to cultural traditions, especially in ceremonies like *mappaci* and *barzanji*. Weddings in Tokke Village are characterized by a strong sense of solidarity (*assitulung-tulungen*) and high familial values. The cultural foundation of Bugis behaviour has cumulatively developed over time (Azis et al., 2020; Ram & Hankuk, 2013). In Bugis culture, a wedding that is not celebrated is often viewed negatively and may lead to speculation, such as assumptions of premarital pregnancy. Additionally, there is a prevailing belief that marriages conducted with minimal effort or celebration are more likely to end in divorce.

In some regions of Malangke Subdistrict, wedding practices vary widely. Some communities carry out the full range of traditional rituals, others conduct only the essential formalities, and some choose not to hold any ceremonies. This variation creates confusion among the people of Tokke Village and raises concerns about the relevance

and continuity of customary law. Questions arise regarding whether these traditions should be maintained or abandoned. There is growing uncertainty about the future of these customs, as they face the risk of disappearing over time due to changing conditions and societal dynamics. This uncertainty poses significant challenges to preserving Bugis' cultural identity and traditional practices.

Addressing various perspectives on Bugis wedding traditions requires wisdom and careful consideration. It is crucial to explore the viewpoint of *maqashid al-syariah* (the objectives of Islamic law) concerning these traditions to understand better the integration of local Bugis culture with religious norms, known as *syara'*, which is a core element of the *pangngaderreng* system. Another significant reason for this research is the lack of similar studies. This research has the potential to generate new insights regarding Bugis marriage practices. The primary focus of this study, therefore, is to examine the existence and influence of Islam with the local wedding customs of the Bugis community. This investigation seeks to illuminate how Islamic principles harmonize with or influence traditional cultural practices, offering a deeper understanding of their coexistence and mutual enrichment.

## **Method**

This study employs a qualitative research method, utilizing a structured interview guide as the primary tool for data collection. The data sources include customary leaders, religious leaders, and members of the Bugis community in Tokke Village, Malangke Subdistrict, North Luwu Regency. The interviews with these key informants are the foundation for data analysis and valuable references for the research findings.

## **Result and Discussion**

### **Uang Panai, and Customary Traditions in The Study of Islamic Law.**

The marriage process in the Bugis community of Tokke Village, Malangke Subdistrict, North Luwu Regency, is not merely a formal recognition of the union between a man and a woman but is considered deeply significant by most members. Communities that place great importance on marriage often regulate the process meticulously to ensure it contributes positively to the societal structure.

In the Bugis community, marriage ceremonies are heavily influenced by strict customary rules and a complex social system. These rules require substantial communal assistance to adhere to the traditions. Bugis society differs from the general Indonesian population regarding status placement systems. It observes social norms that emphasize endogamy (marriages within the same social class) and occasionally exogamy (marriages outside the group) to secure suitable matches for their descendants (Nurjanah et al., 2013; Rusli, 2012; Tamam et al., 2010; Wekke, 2012).

In Malangke, the Bugis community is renowned for its strong sense of solidarity and togetherness. When a wedding is held in a village, the community participates to ensure the event proceeds smoothly. Rather than the parents, respected elders typically conduct the proposal process, and the language used often incorporates metaphors. For instance, the bride is likened to a blossoming flower in a garden, and the groom to a bee approaching the flower (Yunus, Muh. Idris, 2020; Yunus, 2018).

The relationship between *maqashid al-syariah* and customary traditions (*adat istiadat*) is a fascinating and complex subject in the study of Islamic law. *Maqashid al-syariah* refers to the primary objectives of Islamic law, which aim to protect religion, life,

intellect, lineage, and wealth. In contrast, *adat istiadat* represents the practices and norms that evolve within a specific society and are often regarded as part of its cultural heritage. The following points illustrate the relationship between *maqashid al-syariah* and customary traditions: 1) Mutual complementarity: *Maqashid al-syariah* and customary traditions (*adat istiadat*) can complement each other. Beneficial customs that align with Islamic values support the objectives of *maqashid al-syariah*, such as preserving lineage and wealth. Conversely, customs that contradict these objectives should be reviewed and adjusted to ensure harmony with Islamic principles. 2) Integration of Islamic values in society: Many societal traditions have adapted to include Islamic values. For example, customary marriage practices often incorporate Islamic elements, such as the consent of a guardian (*wali*) and dowry (*mahar*), aligning with *maqashid al-syariah* in maintaining lineage and strengthening social bonds. 3) Cultural Flexibility in Islamic Law: Islamic law provides room for cultural diversity, allowing societies to retain their traditions as long as they do not contradict Islamic principles. This flexibility ensures the relevance of Islamic law in varying cultural contexts. 4) Monitoring and Evaluation: Customs that conflict with *maqashid al-syariah*, such as those involving discrimination or human rights violations, should be reassessed and, if necessary, reformed. In this regard, *maqashid al-syariah* is a benchmark for evaluating traditions' compatibility with Islamic values. 5) Preservation of Local Wisdom: *Maqashid al-syariah* also seeks to safeguard local wisdom that aligns with Islamic principles. Traditions promoting justice and community welfare can be integrated into the objectives of *maqashid al-syariah* ('Asyur, 1997).

*Maqashid al-syariah* aims to promote the well-being of humanity, which aligns closely with the objectives of Bugis customs. In Bugis wedding traditions, symbolic gestures carry profound meanings and hope for the bride and groom. For example, *daun pacar* (henna leaves) involves seven pairs of married couples from respectable families, symbolizing the hope that the newlyweds will have a life as virtuous as, or even better than, these families.

One significant element in Bugis marriage ceremonies is silk sarongs, which symbolize honor. These sacred sarongs remind people to uphold personal and religious dignity. By safeguarding personal honor, individuals also protect the honor of their faith (Rahim et al., 2020).

In Bugis wedding culture, *uang panai* (bride price) is often used to symbolize the groom's serious intention to formalize the marriage. Its implementation reflects several principles: 1) transparency and Justice: When applied in line with the principles of *maqashid al-syariah*, *uang panai* promotes fairness and transparency, ensuring the protection of wealth and individual rights. 2) Protection of Wealth: *Uang panai* helps safeguard the assets of the involved parties by providing clarity and certainty in the transaction, thereby preventing potential losses or disputes in the future. 3) Fostering Trust: Including *uang panai* strengthens the trust between both parties, creating a secure environment for transactions based on confidence. 4) Facilitating Economic Growth: Within the framework of *maqashid al-syariah*, *uang panai* has the potential to support economic growth by enabling individuals to engage in well-structured and planned financial transactions (Elvira, 2014).

### **The Impact of Uang Panai in Family Relationship**

In Bugis wedding traditions, *uang panai* (bride price) is considered an act of *sadaqah* (almsgiving) by the bride's family, expressed through offerings of food or

hospitality to others. According to Islamic teachings, *sadaqah* is a right of Allah. It involves wealth given voluntarily by a wealthy individual to those entitled to receive it (*mustahiq*), including the poor and needy (Rahim et al., 2020). The term *sadaqah* is associated with blessings, the purification of the soul (*hifdz an-nafs*), the promotion of goodness, and the hope for divine rewards. In addition to obligatory *sadaqah*, voluntary *sadaqah* is also recommended, and it can be given at any time. This flexibility arises from Qur'anic and Prophetic encouragements to give alms without being restricted to specific times or conditions.

The amount of *uang panai* (bride price) requested by a bride's family can have several negative impacts on society, including: 1) Economic difficulties: Economic Hardship: Setting excessively high *uang panai* can impose a significant financial burden on the groom and his family. This financial strain may hinder individuals from marrying and starting families, affecting marriage rates within the community. 2) Social Inequality: Excessive *uang panai* exacerbates social dissatisfaction and inequality by creating disparities between those who can afford to meet the demands and those who cannot. This situation can lead to stigma or discrimination against individuals who cannot comply. 3) Cultural Value Shift: While *uang panai* is intended to symbolize commitment and respect, excessively high amounts may transform it into a purely economic transaction, stripping the marriage of its spiritual and social meaning. 4) Family Conflicts: Demanding excessively high *uang panai* can cause disputes between the groom's and bride's families, potentially leading to broader familial discord. 5) Delayed Marriages: Many individuals may postpone marriage due to their inability to meet *uang panai* requirements, which can negatively impact personal happiness and hinder the formation of families. 6) Moral Decline: In some instances, inflated *uang panai* demands can encourage corrupt practices or illegal activities to fulfil these requirements, undermining societal norms and ethical values. Overall, inflated *uang panai* can become a barrier to achieving marriage's social and spiritual objectives. It is therefore necessary to reconsider the value and purpose of *uang panai* to ensure alignment with the principles of *maqashid al-syariah* (the objectives of Islamic law) and the promotion of social welfare (Yunus, 2018).

### **The Implementing *Uang Panai* (Bride Price) and *Maqashid Al-Syariah* Approach**

Thus, implementing *uang panai* (bride price) that adheres to the principles of *maqashid al-syariah* (objectives of Islamic law) can benefit society more significantly by reinforcing ethical and just principles in economic transactions. In Bugis marriages, choosing the right partner is crucial to ensure the stability and success of the union. It is advised not to select a man with habits such as drinking alcohol (*pamabok*), as this could endanger the preservation of intellect (*hifz al-aql*). Additionally, the educational background of a potential spouse is essential, as neglecting this aspect may hinder intellectual and personal development (Zurina Abdullah & Muhammad Abdul Jalal Abdullah, 2019).

The Bugis tradition, deeply familiar with the term *panai*, refers to the *uang jujuran* (bride price) in Bugis marriage customs. *Panai* establishes the requirement for the groom's family to provide wealth or assets to the bride's family to formalize the marriage. The amount is determined by the bride's social status and education level; the higher the bride's education or noble lineage (*ningrat*), the greater the *uang panai* required. Failure to meet the required *pa'baji* (dowry) set by the bride's guardian will prevent the marriage contract (*akad nikah*) from taking place (Akhmar et al., 2017). This can lead to *salariang*

(elopement) or fornication, resulting in lineage (*nasab*) issues for children born out of wedlock. Consequently, one of the primary objectives of Islamic law in marriage—preserving lineage (*hifz al-nasl*)—is not fulfilled.

*Maqashid syariah* encompasses objectives that focus on creating peace and honour within families. In Bugis marriage customs, *uang panai* symbolizes care and prestige for the bride's family and contributes to covering wedding expenses, reflecting principles of kindness and affection within marital relationships (Wakidatul Ihtiar, 2020).

The purpose of *maqashid al-syariah* is to derive wisdom and public benefit (*maslahah*) from actions. According to scholars, the practice of *uang panai* offers several benefits and lessons (Sanuri, 2015); among the benefits of *uang panai* is its ability to highlight the honor and elevate the status of women, as it reflects the societal norm that women are to be sought after and married by men, not the reverse. This principle underscores the man's responsibility to make financial sacrifices to earn the right to marry a woman. Additionally, *uang panai* grants women ownership rights over gifts received during the marriage, such as *mahar* (dowry) or *uang panai*, emphasizing the husband's duty to respect and honour his wife through these contributions. It also symbolizes love and affection, as both *uang panai* and *mahar* are regarded as voluntary gifts, or *nihlah*, as described in the Qur'an, rather than payments for the woman.

Furthermore, it demonstrates the groom's seriousness and commitment to the sanctity of marriage, which is not to be taken lightly. By providing *uang panai*, the groom affirms his responsibility as the household leader, ensuring he is prepared to provide for and protect his family. This practice fosters a harmonious, loving, and enduring marital relationship, strengthening the bond between husband and wife throughout their lives (Asyur, 1997).

From the perspective of *maqashid al-'ammah* (general objectives of Islamic law), *uang panai* (bride price) provides universal benefits to society. It promotes fairness, ensuring satisfaction for both parties during the wedding ceremony while easing the logistical and financial burdens on both families. It incorporates elements of the *dharuriyat al-khams* (five essential objectives of Islamic law): upholding religious teachings to follow the Sunnah of the Prophet Muhammad (peace be upon him), preserving human dignity by avoiding sin, safeguarding intellect by fostering positive outcomes, creating a household built on honour, and fostering responsibility in the proper management of wealth.

### **The Benefit of *Uang Panai* in Social Context**

From the perspective of *al-maqashid al-juz'iyah* (specific objectives), *uang panai* provides particular benefits to the bride and groom. Scholars agree that *uang panai* strengthens bonds between the bride and groom's families, symbolizing respect and commitment. While the methods and amounts of *uang panai* may vary, its primary goal remains to facilitate marriage within a broader social context, linking individuals and families (Mahyudin Damis, 2020).

The tradition of *uang panai* fosters cooperation and mutual assistance within the community, cultivating a culture of respect among various groups and communities. This practice reflects the unity and brotherhood emphasized in Islam. *Uang panai* is a unifying force that encourages communal involvement in organizing and supporting beneficial and religious events. It also indirectly motivates young people to seek life partners promptly. The cooperative spirit in ensuring the success of such events aligns with Islamic

teachings, which encourage mutual aid in good deeds. Islam governs all aspects of life, from the smallest to the most significant, such as marriage. The principles of *maqashid al-syariah* affirm that Islamic law is established to ensure and preserve the welfare of humanity.

### **Conclusion**

In Bugis wedding traditions, *uang panai* reflects Islamic values, mainly through applying *Maqashid al-Syariah* (the objectives of Islamic law). Within this framework, *uang panai* relates to the goals of Islamic law in protecting and preserving dignity, welfare, and individual rights, particularly within the context of marriage. Both *uang panai* and *mahar* are often seen as symbols of respect for women and as expressions of the groom's commitment. However, studies indicate that inflating *uang panai* values can create societal issues, especially when higher amounts are demanded to reflect social status. This highlights the importance of applying *maqashid al-syariah* in determining the value of *uang panai*, ensuring that it remains ethical and does not impose undue burdens on either party. Thus, *uang panai* plays a crucial role in fostering both spiritual and social well-being, supporting the ultimate purpose of marriage in Islam: achieving harmony in life both in this world and the hereafter. Integrating Islamic law and Bugis customs demonstrates a synergy between religion and culture, promoting collective welfare for individuals and society alike.

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