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## **Symbolic Value and Social Function of Panai Money in Bugis Wedding Rituals**

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### **Abstract**

This study aims to examine the symbolic values and social functions of the dowry tradition in Bugis wedding rituals, by highlighting its integration with Islamic principles, especially Maqashid Syariah. This study is motivated by the significance of dowry as a central element in Bugis wedding customs and the existence of illustrations in the study that show the integration of Maqashid Syariah in Bugis culture. This study uses a qualitative approach with primary data sources obtained through in-depth interviews with traditional leaders, religious leaders, and community leaders. Secondary data were collected from relevant documents. Data collection was carried out through observation, interviews, and documentation. Data analysis was carried out through the process of data reduction, data presentation, and drawing conclusions. The results of the study indicate that the dowry tradition in Bugis weddings contains deep symbolic values and carries out significant social functions in strengthening family ties and preserving customs. Furthermore, this study identified that the integration of Maqashid Al-Syariah values in Bugis wedding practices is going well through the Islamization of culture. Bugis wedding traditions are not found to be in conflict with Islamic law and are believed to bring benefits to husband and wife. This

marriage custom is categorized as al-'adah aṣ-ṣaḥiḥah or al-'urf aṣ-ṣaḥiḥ, which is a good custom that can be used as a legal consideration based on the fiqh principle of al-'adah muhakkamah ("customs and customs can be used as a legal basis"). This study concludes that a deep understanding of the symbolic value and social function of dowry money within the framework of Islamic values provides a rich perspective on the harmony between local traditions and religious teachings.

**Keywords:** Bride Price, Bugis Marriage, Symbolic Value, Social Function, Islam

## A. INTRODUCTION

Indonesia, as a country with rich cultural diversity, has various unique traditions in every traditional ceremony, including marriage. In South Sulawesi, especially in the Bugis community, the tradition of panai money or dowry plays a central role in the wedding ritual. Panai money is not just a material gift from the man to the woman, but contains deep symbolic values and social functions for the Bugis community.

*Mappabottingin* which a series of marriage processions are found, is a local culture of the Malengke community that has differences with other regions. This culture is their customs which are regulated in the pangngaderreng system. This can be seen starting from the stages of mammanu'manu, madduta, mappetuada, mappacking, tudangbotting and marola, which are interesting to examine in depth (Ikbal et al., 2016; Rahmatiar et al., 2021; Rusli, 2012; Zurina Abdullah & Muhammad Abdul Jalal Abdullah, 2019).

Historically, dowry has been an integral part of the Bugis customary marriage system, passed down from generation to

generation. The practice often involves complex negotiations between both families, where the amount of dowry can be influenced by various factors such as social status, education, lineage, and family agreement. This phenomenon is interesting to study more in because it shows the existence of strong social and cultural constructions behind the practice of giving material things in the context of marriage. (Elvira, 2014; Mahyudin Damis, 2020).

However, in the era of modernization and globalization, the tradition of dowry money faces various new dynamics and interpretations. On the one hand, this tradition is seen as a form of appreciation and respect for women and the preservation of Bugis cultural identity. On the other hand, critical views have also emerged regarding the potential economic burden that it causes, especially for men and their families. Several early studies have shown a shift in the values and practices of dowry money among the younger generation of Bugis, where factors such as women's education and economic independence have begun to influence the perception and implementation of this tradition. (Wekke, 2012; Yunus, 2018).

In addition, the understanding of the wider community outside the Bugis cultural context towards dowry money is often limited to the material aspect alone, without understanding the symbolic meaning and social function contained therein. This has the potential to cause misinterpretation and negative stereotypes towards this tradition which is rich in local wisdom values.

Therefore, research on the symbolic value and social function of dowry in Bugis wedding rituals is relevant and important to do. A deep understanding of the non-material

aspects of this tradition will provide a more comprehensive and nuanced perspective. This research is expected to identify the symbolic meanings that attached on dowry money, analyzing its social function in strengthening family ties and preserving cultural values, and understanding how this tradition adapts to changing times.

In some places in Malangke District when they are about to hold a wedding, some hold a wedding ceremony with all the traditional ceremonies, some hold it but only as a formality, meaning they only hold the important ones, and some do not hold it at all. In this situation, the Malangke community is confused by several realities, this will have an impact on the existence of customary law. At this time, several confusing questions arise whether this custom will still be held or not, it is even possible that this custom will disappear by itself along with the current time and conditions.

In responding to various views on Bugis wedding customs, it should be responded to wisely and judiciously. So it is important to know the perspective of maqashid sharia on marriage customs to know various aspects of local Bugis culture, which is assimilated with religious institutions called sarak as one of the elements of pangngaderreng. Another reason for the importance of the research in question is because until now there has never been a similar study, so that with this research new findings will emerge regarding marriage. Thus, the main problem that is the object of research here is, how is the existence of Islam in relation to the local culture of marriage customs of the Bugis community.

## **B. METHOD**

To understand the tradition of panaik money and its relation to the blend of Islamic and Bugis customary values, an in-depth and comprehensive research approach is needed. This tradition not only reflects the ceremonial dimension but also represents the social structure and cultural values that are firmly held by the Bugis community. Therefore, this study aims to explore the meaning and practices contained in the Mappabotting procession by involving various parties who have cultural and religious authority. Thus, this study is expected to provide broader insights into the integration of Islamic and customary law in the lives of the Bugis community, especially in Malangke District, North Luwu Regency.

This study uses a qualitative method that uses the main instrument in data collection. The data sources for this study include the Customary Leader, Religious Leader, and the Bugis community in Malangke District, North Luwu Regency.

The data sources from the interviews in this study involved Bugis people who have a deep understanding of the Mappabotting tradition, both from a customary and religious perspective. The interviewed people consisted of various groups, such as customary leaders, religious leaders, and members of the general public, to obtain diverse views. Customary leaders provided information about the history, meaning, and rules governing this tradition in the pangngaderreng system, while religious leaders explained how Islamic values are integrated into each procession. Community members, especially those who have been directly involved in implementing this tradition, provided empirical data on practices, experiences, and challenges faced. This

approach allows researchers to explore holistic data, covering normative, practical, and personal experience aspects related to the tradition.

### **C. RESEARCH RESULT**

In the pangadereng, pwedding roses of the Bugis community in Kec. Malangke, North Luwu district. Marriage is not only a legitimate relationship between a man and a woman and is considered important by most of society. Groups of people who feel that marriage is important then regulate marriage in such a way that it can provide more contribution to the group. certain communities.

This study aims to explore the organization of marriage in Bugis society, which is influenced by strict customary rules and a complex social system, one of which is the organization of marriage in Bugis society which is influenced by customary rules so that the organizers require a lot of...assistance in order to comply with its customary rules. Bugis society is different from Indonesian society in general in terms of the status placement system. The applicable provisions that the implementation of marriage between individuals with equal social status (endogamy) and social groups that practice marriage customs with outsiders (exogamy) can be used to obtain candidates with a more appropriate status for their descendants. (Nurjanah et al., 2013; Rusli, 2012; Tamam et al., 2010; Wekke, 2012)

In Malangke society, it has several functions: 1) The dowry symbolically represents respect for women and their families. The amount is often associated with the social

status, education, and quality of the woman. This is not just “buying” a bride, but a form of recognition of her worth. 2) The willingness of the man to pay the dowry shows their seriousness and responsibility in building a household. This is a symbol of financial and emotional commitment to the future wife and her family.3)The process of negotiation and giving of dowry involves all family members from both sides. This strengthens family ties and shows support and solidarity in facing the marriage.4)Panai money is an important element in Bugis wedding rituals that has been passed down from generation to generation. Through this practice, Bugis cultural values and identity are maintained and preserved.5)Although not the main objective, the amount of dowry can sometimes be an indicator of the social status and economic stability of the groom’s family.However, the main emphasis remains on the value of respect for women.

The Bugis community in Malangke is very strong in their sense of togetherness and solidarity. If a village holds a wedding, then all the people will take part so that the event runs smoothly without any obstacles. In the proposal process, only the elders, not the parents, are represented, and the language is somewhat sarcastic, for example, women are likened to flowers blooming in the garden and men are like beetles approaching the flowers.(Yunus, Muh. Idris, 2020; Yunus, 2018).

The diverse relationship between sharia and Muslim culture, law and jurisprudence must consider social, cultural, political and economic sources and contexts. The implementation of law is flexible and can change, according

to the context of time and geographical location. Of course, this opinion is not something new, when connected with the opinions of orientalist who specifically study Islamic law with a sociological and historical approach. It is not surprising that many Muslims are not happy with this idea, for various reasons. One of them is because this approach was developed by orientalist, who are suspected of trying to separate Muslims from their original sources, the Qur'an and the Sunnah.

Maqashid al-syariah has a good purpose for human life. This is very much in line with the purpose of Bugis custom itself where in the series of Bugis processions there are allusions in which there are hopes that are desired for the bride and groom, for example the giving of henna leaves is started with seven pairs of husband and wife who are considered good by their families, this means that it is hoped that the bride and groom will also be as good as that or even better than the family.

In the series of Bugis wedding customs, there is one series that is related to maintaining religion, namely a silk sarong that symbolizes honor. The silk sarong that is prepared and used in the Bugis procession has a very sacred value, besides intending to maintain honor, it also means that with that honor we can maintain the honor of our religion. It is intended to maintain personal honor as well as to maintain the honor of religion.

Bride price in Bugis wedding considered as the family of the bride and groom giving alms by giving food or entertainment to other people. Alms is Allah's right in the form of property given by someone who is rich to those who



are entitled to receive it, who are poor and poor. This wealth is called alms because it contains the blessing of purifying the soul/hifdz an-Nafs (nurturing the soul), development with goodness, and hope to gain. Apart from obligatory alms, there are also alms that are sunnah and recommended to be given at any time. This is because the recommendation from the Qur'an and Sunnah to give alms is not binding.

In Bugis society marriage it is important to choose a partner so that after marriage you do not choose the wrong one, do not choose a man who likes to drink alcohol/get drunk. If this provision is not observed, it will result in the existence of reason being threatened. In addition, it is important to see his education candidate. If that is done, it will not damage reason, but will make it difficult for someone, in relation to the development of science.

Bugis customs that are familiar with the term panai, namely honest money in the original Bugis wedding customs. Panai defines a rule for giving property from the man's side to the woman's family to carry out the marriage. The size of this property depends on the position and education of the woman being proposed to. So, the higher the education or descent (nobility) of the woman, the higher the dowry given. Pa'baji or dowry money that does not meet the requirements determined by the guardian of the bride will have implications with no pa'baji then there will be no marriage contract. The impact of the relationship between men and women will be forbidden so that it causes salariang (elopement) adultery, children born from adultery will have problems with their lineage. So one of the goals of the sharia in marriage will not be achieved, namely maintaining lineage (hifzdu al-nasl).

One of the goals of life that is stated in the explanation of maqashid sharia. In Bugis marriage customsgiving panai money, looking at al-Ghazali's theory above, giving panai money is classified as tahsiniyyat. Which means not looking at daruriyyat and hajiyyat, but rather taking into consideration tahsin and tazyin (heeding) as additions and maintenance in matters of relationships and good habits in life(Halim Rane, 2012).

The aim of maqashid al-syariah is to seek wisdom and benefit in an action, so from giving panai money, according to the author, several lessons and benefits can be drawn, including: a. Showing the nobility of women and raising the status of women, because women should be the ones men propose to and marry, not the other way around. So, no matter what, it is men who have to try to sacrifice their wealth to get women b. Elevating women's status and giving them ownership rights. So they are given the right to receive gifts from their husband when they get married, whether in the form of a dowry or panai money, and this shows that it is an obligation for the husband to respect women by giving these gifts. c. Showing a husband's love and affection for his wife, because panai money or dowry is in the nature of a gift, gift or bequest which the Koran terms nihlah (a willing gift), not as a payment for a woman's price. d. Show your sincerity, because getting married and having a family is not a joke and something that can be played with. e. Showing the husband's responsibility in household life by providing a living, therefore men are leaders over women in their household life. And to get that right, it is natural for a husband to spend his wealth so that he must be more responsible and not arbitrary towards his wife. f. The creation of a harmonious and loving

relationship and a lasting relationship until the end of life. Jasser auda divides maqashid al-syari'ah into three levels, namely maqashid amah, khassah, and juziyyah (M. Luthfi Afif Al Azhari, 2020).

Viewed from the level of maqashid, according to the author, taking an example such as dowry which is included in all levels. In maqashid ammah, dowry is seen as providing universal benefits to society, such as with the existence of dowry, a justice is created where both parties feel their own satisfaction in carrying out the wedding ceremony, on the other hand, both families feel convenience when the wedding ceremonies are carried out, including in it there are aspects of dharuriyat al-khamsah, namely: upholding religious law in order to follow the sunnah of the Prophet Muhammad, maintaining the human soul so as not to commit sin, maintaining human reason because it is in a positive direction, creating a household whose honor is continuously upheld, the birth of responsibility in maintaining wealth and spending it on the right path.

In the maqashid juz'iyyah of dowry money, the arena provides special benefits for both brides. Scholars argue that the dowry has a function to strengthen the bond between the families of the prospective wife and husband, as well as a symbol of respect and commitment in marriage. Although the method and value of the dowry can vary, the goal remains to facilitate marriage in a broader social context, not only between individuals but also between two families.

The dowry in Bugis wedding tradition is not just a material transaction, but also contains deep symbolic values related to women's respect, men's responsibility, and family

ties. In addition, the dowry also has a significant social function in facilitating marriage, building relationships between families, and preserving customs. A comprehensive understanding of the symbolic value and social function of the dowry is important to appreciate the richness of Bugis culture.

The tradition of dowry money will create cooperation and mutual assistance between members of society, creating mutual respect among various tribes and groups, and this is what makes the Islamic religion appear to be united and brotherly.

So the dowry can be said to be a unifier of society to carry out various events in terms of goodness and religion, and indirectly can also direct them in a positive direction, as if the existence of wedding rituals can motivate young people to immediately find a life partner. So with the existence of mutual cooperation in making this good event a success is a recommendation in Islam.

## **D. CONCLUSIONS**

Panai money in the Bugis wedding tradition shows that Islamic religious values, especially through the application of Maqashid al-Syariah, The dowry in the context of maqashid sharia is related to the objectives of sharia in protecting and maintaining the honor, welfare, and rights of individuals, especially in the marriage process. The dowry and mahar are often considered as symbols of respect for women and as a form of commitment from the man. However, research shows that there is a practice of inflating the value of the

dowry which can cause problems in society, especially when the woman wants a higher amount to show her social status. Therefore, it is important to consider maqashid sharia in determining the value of the dowry so that it remains ethical and does not burden other parties. Thus, Panai money has an important role in maintaining welfare both spiritually and socially, and supports the achievement of the goals of marriage in accordance with Islamic teachings, namely maintaining harmony in life in the world and the hereafter. The integration of Islamic law and Bugis customs shows the synergy between religion and culture that functions for the common good, both for individuals and society.

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