

# Marriage Tradition of Bugis Muslim Tribe in Pontianak City (Social and Cultural Perspective)

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## Abstract

*This article aims to explain the process of implementing the marriage tradition of Bugis Muslim tribe in Pontianak city (social and cultural perspective). This research uses field research method and library research approach. The results of this study indicate that the implementation of the marriage of the Bugis tribe of Pontianak District includes the selection of a mate, then the exploration or introduction or meresek, then proposing and then determining a good wedding date according to the Bugis people. Then proceed with spreading invitations or mappaiseng or mattampa, then proceed with bathing the bride or mappasau botting or cemme passili, then reciting the Qur'an or mappanre temme, then proceed with purifying yourself with henna or inai leaves or called mapacci, then escorting the groom to the bride or called mappenre botting, After the marriage contract, the first contact will be made or called mappasikarawa or mappasiluka, and the core activity is the reception or wedding, and the last activity is marola or a return reception then closed with a celebration in the evening.*

**Keywords:** *Wedding, Ethnic Bugis, Social, Culture*



## **Introduction**

The history of Muslims is a dynamic part of the Islamic experience. The success of Islamic preaching is not only in the Arabian Peninsula, but Islamic preaching has spread to all corners of the world. Islam is like a typhoon blowing from the desert through the walls of the Arabian Peninsula to meet various regions and nations whose souls are empty. Islam in a short period of time has become a role model in almost all corners of the world and has made significant changes in the culture of each country or region that it preaches and Islam is a dynamic force in the contemporary world.<sup>1</sup>

The cultural product of a society is an activity that is a social phenomenon that can be a series of wedding ceremonies or weddings.<sup>2</sup> This kind of cultural activity is an inseparable part of other activities in the realm of culture at large, including in this case marriage. In human life, marriage is something very important. Wedding ceremonies are held in various forms according to customs and have a great influence. Weddings contain a series of events from the pre-wedding stage to the core and final parts. Each of these events has an important meaning and significance because it contains philosophy, hopes, desires from the heart in its implementation.<sup>3</sup>

For the Bugis, tradition is not just a habit. Therefore, according to his understanding, Matthes<sup>4</sup> said that the customs that exist in Bugis tradition are habits. The same thing is also said by Lontara, which illustrates that customary traditions are one of the requirements in living life.<sup>5</sup> So, custom is not just a habit, but becomes an essence of life. However, when the tradition is violated, the consequence is that other community members are also affected. This means that traditions or customs are among the ideas and ideas to fulfil the continuation of a social life and one of the traditions in Bugis society is marriage.

Marriage in the Bugis community is an ancestral heritage that developed in the Bugis community which was then translated with Islamic teachings which are generally a Muslim majority, especially those in the East Pontianak sub-district who still carry out their traditions from generation to generation inherited from their ancestors. The Bugis community organises marriages in a strict traditional manner because in general, Bugis community marriages are in accordance with the principles and content of Islamic teachings and its teachings as the majority religion adopted by the Bugis community in general.

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<sup>1</sup> Asep Achmad Hidayat, *Studi Kawasan Muslim Minoritas Asia Tenggara* (Bandung: Pustaka Rahmat, 2017), 2.

<sup>2</sup> Chairil Effendy, *Sastra Sebagai Wadah Integrasi Budaya* (STAIN Pontianak Press, 2006), 218.

<sup>3</sup> L Aryati, *Menjadi MC Acara Pernikahan* (Gramedia Pustaka Utama, 2013), 1, <https://books.google.co.id/books?id=05NnDwAAQBAJ>.

<sup>4</sup> Ismail Suardi Wekke, *Islam Dan Adat, Keteguhan Adat Dalam Kepatuhan Beragama* (Deepublish, 2018), 54.

<sup>5</sup> Wekke, 54.

## **Method**

The writing in this article uses field research, which is a field study to learn about the background, place and community. Field research by digging up data sourced at the location, namely the implementation of the wedding tradition of the Bugis tribe community in Pontianak city and interviewing several people. This research also uses a library research approach by taking several journals and books as materials in this research. Field research was conducted by observing and conducting interviews which were then documented. Data obtained from field studies and literature studies will be published as research results, then the data is abstracted to get the actual results so as to produce an interpretation of science to be drawn conclusions.<sup>6</sup>

## **Results and Discussions**

### **Implementation of the Bugis Wedding Ceremony**

According to the Bugis themselves, marriage is a combination of strong customs and the implementation of Islamic teachings. Islam, which came after the establishment of Bugis civilisation through a long phase, did not necessarily change the existing customs and processions. However, what contradicts the teachings is then abandoned while things that are not rigidly regulated in Islam are then adapted into principles that remain Islamic but the packaging is adjusted to the frame of custom. Some of the basic rules of Islam in marriage are acculturated into the Bugis processions that are more familiar in everyday life. Islam is strictly adhered to but becomes part of the social fabric, not a separate pillar. Some wedding processions do not use Arabic, but are still in tune with Islamic teachings and framed in a regional atmosphere.<sup>7</sup>

The implementation of the Bugis wedding ceremony is a series of wedding processions carried out by the bride and groom as a sign of releasing the single period and marriage is a requirement that must be carried out as a sign of the beginning of the ark of life in the household for a married couple. The implementation of the Bugis wedding ceremony generally has three stages in the implementation process. The first is before the wedding, the second is the wedding process, and the third is after the wedding. The three stages include. The earliest stage in the process of getting married is choosing a mate. In general, Bugis people are more likely to choose a mate from within the family, and this is considered the ideal mate in a marriage relationship.

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<sup>6</sup> Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*, 2020, 5.

<sup>7</sup> SHK141618 MAULANA YAHYA, Bahrul Ma'ani, and Dian Mustika, "TRADISI PERNIKAHAN MATTUDANG PENNI SUKU BUGIS DITINJAU DARI HUKUM ISLAM (STUDI KASUS DI KELURAHAN NIPAH PANJANG I KABUPATEN TANJUNG JABUNG TIMUR)" (UIN Sulthan Thaha Saifuddin Jambi, 2019), 9.

Exploration or usually called *mappese-pese* or usually Bugis people in Pontianak know it as "*meresek*" is a secret activity carried out by women as representatives of the male party to find out whether the woman who will be used as a mate has already proposed or not. If the target has not been proposed to, the man will send some people from his family or from outside the family who have the ability to speak with the aim of proposing or submitting a proposal to the woman and her family.

Determining the auspicious date. The Bugis wedding ceremony is held on a date that has been agreed upon by the bride and groom. According to information obtained by the researcher from the informant, this ceremony is carried out based on the auspicious date set by the most elders or people who are more knowledgeable about the science of *falaq* according to the Bugis people. Usually, Bugis people call it *Metoa*. This auspicious date is obtained by using the science of *Falaq*. This method of determining good dates can only be done by *Metoa*. Because according to the Bugis people, *Metoa* is a person who is considered to understand and understand more about the science of *falaq*. In addition, the Bugis consider *Metoa* as a respected person in the Bugis tribe.

Because, according to the Bugis people, the date of marriage is a sacred day and of course the determination of the date must also be determined by *matoa*, namely traditional elders or elders in Bugis society, because they are considered to understand better than ordinary Bugis people. The determination of the good date of the Bugis wedding ceremony is carried out by using the science of *falaq*, how to determine a good wedding date according to the Bugis community is by using the science of *falaq*, namely by adhering to the *Tajul Mulk* book originating from Saudi Arabia. And this book is often used by Bugis people who understand more or who are elders according to Bugis people about how to use the book.<sup>8</sup>

*Matampa* and *mappaiseng* are activities to inform about the wedding reception through invitations addressed to the family both from the male side and the family from the female side both near and far, to neighbours, religious leaders and the community in general. For the community in the environment that will hold the reception, the invitation is part of asking for assistance both materially and non-materially, which in essence is for the sake of success during the reception event. *Matampa* and *mappaiseng* are activities to inform about the wedding reception through invitations addressed to the family both from the male side and the family from the female side both near and far, to neighbours, religious leaders and the community in general. For the community in the environment that will hold the reception, the invitation is part of asking for assistance both materially and non-materially, which in essence is for the sake of success during the reception event.

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<sup>8</sup> Abdurrahman Saleh, "Tradisi Pernikahan Suku Bugis," *Pontianak*, 12 Juni, 2022.

*Mapassau Boting* or *Ceme Pasilli* is the process of bathing the bride and groom, also known as bridal bathing. Usually the Bugis community in Pontianak call it "*tangas*" which is treating or bathing the bride and groom with some fragrances using a *tangas* tool such as a *belanga* or rice cooker. The procession is held in a special room and is done for three consecutive days until the main day of the wedding.

*Mappanre Temme* is a religious activity, such as *khataman al-Qur'an*, praying to the Prophet Muhammad SAW by reading the book of *al-Barzanji*. These activities are carried out as a form of gratitude to Allah Swt and great respect for the Prophet Muhammad Saw.

*Mappaci* or *pasang innai* or *daun pacar* (purifying oneself) is a traditional *mappaci* ceremony that is carried out at *mappaci* time, which is held one day before the wedding day, before the *akad/ijab qabul* ceremony the next day. Usually *mappaci* or *pasang innai* is held at the bride-to-be's house. Then the second stage, carried out on the "D" day of the wedding. Namely: *Mappenre botting* (taking the bride) is an activity to take the groom to the bride's house to carry out the marriage contract.

*Maddupa Boting* is an activity to welcome and receive the arrival of the bridegroom at the bride's house. The marriage ceremony, which is held in accordance with the teachings of Islam, is led by religious leaders or headmen from the ministry of religion or in this case the Religious Affairs Office (KUA) closest to the wedding organiser.

*Mappasiluka* or *Ippasikarawa*, namely the bride and groom who have completed the marriage ceremony procession will be led by the family to go to the bride's room to touch because they have legally become husband and wife. Then the last activity after the marriage contract or *ijab qabul* is the wedding reception.

The reception is held after the marriage contract or *ijab qabul* procession is carried out, the reception or *walimah* is a wedding party facilitated by the event organiser for the invited guests who come. This is also a symbol of the blessing of the invited guests as well as a witness to the marriage that has been held by the bride and groom so that when one day the community sees the bride and groom together they do not have unwanted suspicions.

*Merola* or *Maparola* is the second reception or return reception held at the groom's house, usually held one week after the reception at the bride's house. Because the holding of a *merola* event held at the groom's house will increase the family ties between the two families of the bride and groom.<sup>9</sup>

Every Bugis traditional wedding has a different method, but the meaning and purpose are the same. There are three stages in the implementation of Bugis traditional marriage, the first is held before the "D" day of marriage, the second is on the "D" day of marriage, the third is after the wedding. Which each stage has various kinds of wedding ceremonies. For the ceremony before the wedding, the first thing to

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<sup>9</sup> Saleh.

do is to choose a mate. Bugis people generally choose a mate from their own family or from Bugis descendants. Because, it will strengthen the balanced Bugis descent. However, this is not a benchmark in choosing a mate. For example, in the Bugis family there is a candidate who has a good character and religion, why should you look for another, because in your own family there is already a better one.<sup>10</sup>

The implementation of the Bugis Tribe Wedding in East Pontianak is the same as the implementation of the Malay Tribe Wedding in general. The implementation of the Bugis Tribe Wedding in East Pontianak is obligatory for nobles or especially for descendants of the Qadriah Palace Kingdom.<sup>11</sup>

### **Islamic Cultural Values Contained in Bugis Marriage**

The word value itself comes from the Latin "*valere*" while in English it is called "value" which means quality, validity, strength, and usefulness. Value is something that has a quality that makes it something that is liked and becomes something that is desired because it has a use so that it can be used as an object for certain purposes.<sup>12</sup>

The word value itself has various definitions from different perspectives. Value means a human attitude that is influenced by normative benchmarks in making choices and this includes alternative actions or methods. This definition emphasises norms as the most important value and is part of the external factors that influence human behaviour.<sup>13</sup>

Values are both written and unwritten concepts, and they distinguish the characteristics of a group or individual. Value means that something will be seen as having value if it is desired and becomes part of the human life. So the value itself can be concluded when something is something that is desired then it has value so that it determines a choice of the individual.<sup>14</sup>

Therefore, the values contained in Islamic culture are important traits and can be used as a person's benchmark in the process of optimising human potential in accordance with Islamic teachings. Islamic cultural values are divided based on the scope of Islamic teachings which include Faith, Worship, and Morals.

Every custom carried out by the community certainly has values contained in it. It is the same with the wedding ceremony of the Bugis tribe in East Pontianak, which also has Islamic cultural values. The Islamic cultural values contained in the Bugis wedding procession are a form of reflection of changes in the good behaviour patterns of the community. The Islamic cultural values contained in the Bugis wedding ceremony are as follows:

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<sup>10</sup> Saleh.

<sup>11</sup> Fauziah, "Pernikahan Suku Bugis," *Pontianak*, 16 Juni, 2022.

<sup>12</sup> Pembentukan Kepribadian Anak Sjarawi, "Peran Moral, Intelektual, Emosional, Dan Sosial Sebagai Wujud Integritas Membangun Jati Diri, Jakarta: PT," *Bumi Aksara*, 2011, 29.

<sup>13</sup> Rohmat Mulyana, *Mengartikulasikan Pendidikan Nilai* (Alfabeta, 2004), 9.

<sup>14</sup> Mulyana, 10-11.

## 1. Moral Value

The moral objectives contained in the implementation of Bugis tribal marriage are a form of reflection of changes in good behaviour patterns of the community. The moral values contained in the Bugis wedding ceremony are:

### a. Morals to Parents

Included in moral values such as elders, respected parents, the position of sitting parents is positioned at the top when at the time of the bride's sungkeman event with her parents.<sup>15</sup>

### b. Strengthening Silaturahmi

Through the implementation of the Bugis tribal wedding ceremony, namely to establish kinship through silaturahmi relations. This can be seen when the ceremony takes place all those invited to the wedding participate in the activities of the Bugis wedding ceremony. For example, when giving invitations to family or neighbours and known friends, all those invited eventually meet in the wedding ceremony. Allah says in the Qur'an Surah Ar-Ra'd verse 21:

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ<sup>ط</sup>

21. *And those who join that which Allah has ordered to be joined and fear their Lord and are afraid of the evil of [their] account, (QS. Ar-Ra'd: 21)*

Fostering an attitude of brotherhood Bugis wedding ceremony directs to the good relationship between humans fellow Muslims, so that it will create a harmony of brotherhood or often referred to as "*ukhuawah fiddin al Islam*" means brotherhood between fellow Muslims.

### c. Fostering Harmony

Through this Bugis wedding ceremony, a good relationship is created between families, and the surrounding Bugis community. They are very enthusiastic to follow and appreciate the ceremony that has been planned before. Maintaining harmony here means respecting each other for the existence of the Bugis wedding ceremony, so between one family and another family, one neighbour and another neighbour, or one friend and another friend must maintain good relations so that it will create harmony.

## 2. Akidah Value

### a. Gratitude to Allah SWT

Getting into the habit of always being grateful to Allah Swt. One of the purposes of the Bugis wedding ceremony is to show gratitude to Allah for the fulfilment of the marriage contract at a very happy moment in one's life. This is in accordance with what has been said by Mr Ahmad Jais, chairman of FKOB.

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<sup>15</sup> Saleh, "Tradisi Pernikahan Suku Bugis."

He said that: the Bugis wedding ceremony is indirectly one of the purposes of marriage in Islam, namely to give gratitude to Allah SWT and happiness for the bride and groom.<sup>16</sup>

b. Qur'an and Hadith as a foundation

The basic foundation of Islam is the same as the basic foundation that guides life in the implementation of the Bugis marriage ceremony, namely the Qur'an and Hadith, where the Bugis marriage ceremony is indirectly in accordance with Islamic teachings.

The implementation of Bugis traditional marriage is always based on the teachings of Islam. If there are rules that conflict with Islamic teachings, they will be abandoned. Thus, the implementation of Bugis traditional marriage always contains very deep Islamic cultural values and is certainly in accordance with the Qur'an and Hadith.<sup>17</sup>

If in the process of implementing the Bugis wedding ceremony in East Pontianak there is something that deviates from the teachings of Islam then it does not need to be implemented, but in ancient times there were indeed several things that were considered deviating from religious teachings, one of which was throwing eggs in the water, if you want to use it, you can, if not then you don't need to do it, the most important thing is that your heart still believes in Allah SWT. This is done because they want to preserve Bugis culture. In the event of throwing eggs in the water there are readings of prayers such as *alfatihah*, *sholawat nabi*, and the prayer of the prophet Khidir. However, nowadays Bugis people rarely use the custom of throwing eggs in the water because it is considered *shirk*, but for those who still believe, then they still carry it out with a note that everything that happens is by the will of Allah SWT. So *shirk* depends on the heart that believes in other than Allah but in this case belief in Allah Swt is the most important. So the point is if in his heart this deviates from Islam, then there is no need to do it.<sup>18</sup>

c. Believing in the *Qada'* and *Qadar*.

One of the values of faith in the Bugis wedding ceremony is to believe that the soul mate, fortune, and death have been determined by Allah Swt.<sup>19</sup>

3. Value of Worship

a. Marriage is an act of worship

Worship is a form of obedience to Allah Swt which is intended in the heart. This form of obedience has been confirmed in the teachings of Islam. Forms of obedience include establishing prayer, fasting, giving alms, performing the

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<sup>16</sup> Ahmad Jais, "Nilai-Nilai Dalam Pernikahan Suku Bugis," *Pontianak*, 16 Juni, 2022.

<sup>17</sup> M N La Ady and Mahsyar Idris, "Nilai-Nilai Pendidikan Islam Dalam Pelaksanaan Pernikahan Adat Bugis," *Istiqra*, 4 2 (2019): 93.

<sup>18</sup> Saleh, "Tradisi Pernikahan Suku Bugis."

<sup>19</sup> Saleh.



pilgrimage for those who are able. As for worship that is not confirmed by its implementation and is left to its creatures and always does not leave the principle of worship, namely solely intended only for Allah SWT.<sup>20</sup> Another worship is that in marriage and all activities in it are worship, including small things such as smiling at your partner.

The value of Islamic culture in terms of worship can be seen from the implementation of the marriage itself at the wedding ceremony for the Bugis tribe, because in fact marriage is worship, if someone gets married then he has completed half of his religion. As a hadith narrated by Anas bin Malik r.a. The Prophet said:

*“If a person marries, then he has completed half of his religion. Therefore, fear Allah in the other half”* (HR. Al-Baihaqi).

The value of Islamic culture in terms of worship can also be seen in the process of *Mappaci* or installing *innai* or *daun pacar* (purifying oneself) is the traditional *mappaci* ceremony which is carried out at *mappaci* time, which is held one day before the wedding day, before the *akad/hijab qabul* event the next day. Cleanliness in Islam is part of worship itself as explained by Allah SWT:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

6. *you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.* (QS. Al-Maidah: 6)

Cleanliness, purity, and beauty is something that Allah loves. If the servant does what Allah likes, then it will be a good value for Allah Swt, then certainly the servant will get a reward. This kind of Qur'anic command is also an indirect signal that maintaining cleanliness is very important and main as the virtues of dhikr, prayer, charity, and patience. Therefore, the word *Mappaci* is a symbol

<sup>20</sup> Z Daradjat, *Metodik Khusus Pengajaran Agama Islam* (Bumi Aksara, 1995), 73, <https://books.google.co.id/books?id=cJTbAAAACAAJ>.

of a statement in culture that navigating a new life requires cleanliness not only outwardly but also inwardly.<sup>21</sup>

b. Almsgiving

The Bugis wedding ceremony is an activity of charity by giving food to invited guests. This ceremony educates Muslims to have a generous attitude. This is an example as well as teaching the people of East Pontianak to be able to spend a little of their possessions to be donated to our other brothers and sisters.

c. *Gotong-royong* (mutual aid)

In the Bugis wedding ceremony, researchers also found elements of cooperation in one family, namely the people who participated in the Bugis wedding ceremony activities. The intention that arises from the community to help the wedding process to run smoothly and well is part of worship itself.

## **Benefits of Organising a Bugis Wedding for the Community**

### **Obedience to Religion**

As a form of acceptance of the existence of Islamic teachings adapted through the Bugis wedding ceremony. Islam is accepted as a way of life even though it does not use the procedures used in the Arab tradition. This shows that from the beginning, the Bugis people had their own way of life which was not rejected in the implementation of Islamic law. The Bugis way of marriage is maintained in their own environment, even when they are far from their ancestral homeland such as in West Papua.

The procedures and ceremonies that have been passed down from generation to generation in Bugis land are also performed overseas. Things that are not rigidly regulated in Islam are then adapted into principles that remain Islamic but the packaging is adjusted to the frame of custom. Some of the basic rules of Islam in marriage are acculturated into the Bugis processions that are more familiar in everyday life. Islam is strictly adhered to but becomes part of the social fabric, not standing alone as a distinct pillar. Some wedding processions do not use Arabic, but are still in tune with Islamic teachings and framed in a regional atmosphere.<sup>22</sup>

### **Cultivating good traditions**

Bugis wedding ceremonies can not only develop in the province of Sulawesi, but can also develop in other areas. Even though it is far from the ancestral land. The procedures and ceremonies that are hereditary in Bugis land are also carried out overseas. Bugis Islam as a way of life shows the unity of the customary system with

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<sup>21</sup> Ady and Idris, "Nilai-Nilai Pendidikan Islam Dalam Pelaksanaan Pernikahan Adat Bugis," 90.

<sup>22</sup> Wekke, *Islam Dan Adat, Keteguhan Adat Dalam Kepatuhan Beragama*, 46.

religion. This is not only the case in the area of origin in the province of South Sulawesi, but also in the development of Bugis communities living in other areas. Although this is not singular, there have been struggles and varied responses that have led to the emergence of Bugis Islam. This customary ethos then gives rise to a religious identity that does not break away from traditional expressions that have been going on for generations.<sup>23</sup>

### **Islamic Values in Bugis Traditional Wedding**

Islamic teachings in Bugis wedding ceremonies are integrated and inseparable even in everyday life. For example, respecting parents, entertaining guests, and others. This means that by carrying out the Bugis wedding ceremony, the community has also indirectly carried out the teachings of Islam. Custom and Islam are fused so that it is difficult to distinguish or separate between the two. While weddings are guided by religious teachings, the sending of invitations, respect for parents, selection of partners, banquets, and preparations for becoming a new family couple are all carried out in the spirit of Islam.<sup>24</sup>

### **Kinship Value**

As a form of uniting kinship and close friendship. Marriage according to the Bugis people is to unite two large families so that there is a closer kinship and silaturrahim relationship. The Qur'an explains the principle of a kinship in a small scope, namely like a family that complements each other.<sup>25</sup> Kinship in Islam is a relationship of covering and complementing each other's shortcomings and helping each other. And it signifies the strength of brotherhood in a family relationship. Therefore, Allah Swt explains this kinship relationship in QS. al-Anfal: 75.

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

75. *And those who believed after [the initial emigration] and emigrated and fought with you - they are of you. But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah. Indeed, Allah is Knowing of all things. (QS. Al-Anfal: 75)*

### **Honouring the Bride**

As a form of honour for the bride. The groom, especially in the Bugis community, will give a gift in the form of a dowry in accordance with the request of the bride. This is one of the forms of respect for women carried out by the Bugis

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<sup>23</sup> Wekke, 32.

<sup>24</sup> Wekke, 56.

<sup>25</sup> LUSIANA ONTA, "Adat Pernikahan Suku Bugis Di Desa Bakung Kecamatan Batui," *Skripsi 1*, no. 231408024 (2013): 22.

community. This is in line with Islamic teachings that teach us to uphold the dignity of women and respect them. The respect given by the bride in Bugis society is for example in the form of giving a dowry or what is known as “*uang panaik*”. Mahar is an obligation that must be submitted by the prospective groom to the prospective bride when getting married and becomes the property of the bride. This is an order of Allah in the Qur'an. Allah says, in QS. An-Nisa: 4.

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَدِيَّةً مَّرِيَّةً

4. And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease. (QS. an-Nisa: 4).

### **Exemplary Value**

As a form of exemplification and teaching about social norms and rules in accordance with Islamic teachings, especially for prospective brides and grooms. The Bugis community is a society that upholds the principles and values of customs and religious teachings in running their lives. Those who are able to uphold these principles are a reflection of a Bugis community that can set an example and bring social norms and rules.<sup>26</sup>

### **Preserving Bugis culture**

As a form of effort to preserve Bugis tribal culture that has been abandoned by many Bugis people today. Preserving the culture of co-operation between communities through the Bugis marriage process. The marriage process of the Bugis community until now is always present in the social life of the community is “*Assitulung-tulungeng*” which means helping each other.<sup>27</sup> As stated in the Qur'an Surah Al-Maidah: 2.

Religion, on the one hand, strengthens the social bonds of society. Religious conflict can be avoided with the institution of cultural co-operation to connect understanding. This includes religious differences.<sup>28</sup> In the perspective of each religion, there is social solidarity that arises spontaneously. This then fosters an attitude of mutual cooperation, helping each other, and understanding differences. If it is usually likened to a solid building, then there is an attitude to understand the happiness and difficulties of others. There are efforts to always reduce social economic disparities through strong kinship ties.<sup>29</sup>

### **Upholding the Teachings of Islam**

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<sup>26</sup> ONTA, 22.

<sup>27</sup> Y Yunus, “Islam Dan Budaya (Nilai-Nilai Islam Dalam Proses Pernikahan Masyarakat Bugis),” *Titian: Jurnal Ilmu Humaniora* 2, no. 1 (2018): 75.

<sup>28</sup> Wekke, *Islam Dan Adat, Keteguhan Adat Dalam Kepatuhan Beragama*, 20.

<sup>29</sup> Wekke, 21.

As a means of control for the Bugis marriage ceremony.<sup>30</sup> In this case, the control tool for the Bugis wedding ceremony is the teachings of Islam itself. This means that when the community carries out traditional ceremonies, the Bugis community still limits things so as not to deviate from Islamic teachings. This is of course included in the benefits because the Bugis community is still guided by the basic foundation of Islamic teachings, namely the Qur'an and As-Sunnah.<sup>31</sup>

## **Conclusion**

Islamic cultural values contained in Bugis tribal marriage, first, the moral value of cultivating good traditions. Bugis wedding ceremony is not only developed in Sulawesi province, but also in other regions. The procedures and ceremonies that are hereditary in Bugis land are also carried out overseas. Then the value of kinship and harmony. As a form of uniting kinship relationships and close silaturahmi. Finally, the value of exemplarity. As a form of exemplification and teaching about social norms and rules in accordance with Islamic teachings, especially for prospective brides and grooms. Second, the value of faith includes the value of obedience to religion. As a form of acceptance of the existence of Islamic teachings adapted through the Bugis wedding ceremony and upholding Islamic teachings. As a control tool for the Bugis marriage ceremony. Third, the value of worship marriage is worship. Indeed, marriage is an act of worship, if someone marries then he has completed half of his religion. In addition, the Bugis wedding ceremony is an activity of charity by giving food to invited guests. Then in the Bugis wedding ceremony there are elements of cooperation in one family, namely the people who are involved in the Bugis wedding ceremony activities. The benefits of Bugis weddings for the community include obedience to religion, cultivating good traditions, Islamic values contained in Bugis weddings, kinship values, respect for the bride, exemplary values, preserving Bugis culture, and upholding Islamic teachings.

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<sup>30</sup> Wekke, 26.

<sup>31</sup> D R H Abuddin Nata, *Ilmu Pendidikan Islam* (Prenada Media, 2016), 86.

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