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**Marriage Traditions and Family Resilience in Bugis Bone Society:
A Study of Islamic Law and Islamic Education**

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Abstract: Indonesia, with the highest Muslim population globally, has experienced significant changes in its legal landscape throughout history. These changes have resulted in the coexistence of various legal systems, including the Islamic law, the customary law, and the state law. The three variations of societal practices, including marriage, persist to be the topic of academic discussion. Marriage has both legal and customary aspects, as well as philosophical and educational components. This study is an empirical sociological investigation that specifically examines the marriage tradition within the Bugis society, employing the theoretical framework of the Islamic law and Islamic education. The data collection approaches employed include interviews, observations, and document analysis. This study finds that the marriage process, both before and after implementation, is conducted with wisdom and is imbued with profound values within the family and the community involved in the marriage. The relationship between marriage traditions and family resilience is rooted in the ideals and meanings of Islamic legal philosophy. The marriage rituals, from preparation to implementation and beyond, serve to build and bind bonds between families. The marriage tradition within the Bugis Bone group encompasses educational principles, including aqidah education, moral education, and social education. The educational ideals serve as the bedrock for enhancing the resilience of families in the Bugis Bone community.

Keywords: Marriage customs, family resilience, Islamic law, Islamic education

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Abstrak: *Indonesia merupakan negara yang berpenduduk muslim terbesar di dunia, sehingga dalam perjalanan sejarah terjadi dinamika yang cukup kuat antara dan berubah menjadi varian hukum yaitu; hukum Islam, adat dan negara. Ketiga varian tersebut terus berdialektika dalam masyarakat termasuk perkawinan yang memiliki dimensi hukum dan adat demikian juga dimensi filosofis dan pendidikan. Kajian ini merupakan studi sosiologis empiris yang difokuskan pada tradisi pernikahan dalam masyarakat Bugis dengan menggunakan teori hukum Islam dan Pendidikan Islam. Teknik pengumpulan data yang digunakan adalah wawancara, observasi dan studi dokumen. Kajian ini menyimpulkan bahwa proses perkawinan sejak dari sebelum, sampai pasca pelaksanaan secara hikmat dan penuh dengan nilai-nilai yang mendalam pada keluarga yang melaksanakan, maupun masyarakat yang ikut serta dalam pelaksanaan pernikahan tersebut. Terdapat hubungan antara tradisi pernikahan dengan ketahanan keluarga, sebab proses-proses pernikahan sejak dari persiapan, pelaksanaan sampai pada sesudah melaksanakan pernikahan terdapat nilai-nilai dan makna filsafat hukum Islam yang dapat merekatkan dan mengikat hubungan antara keluarga. Tradisi pernikahan dalam masyarakat Bugis Bone mengandung nilai-nilai pendidikan yakni pendidikan aqidah, pendidikan akhlak dan pendidikan sosial. nilai-nilai pendidikan tersebut menjadi landasan untuk memperkuat ketahanan keluarga dalam masyarakat bugis bone.*

Kata Kunci: *Tradisi perkawinan, ketahanan keluarga, hukum Islam, pendidikan Islam*

Introduction

Indonesia, being a predominantly Muslim country, encounters significant interplay between the Islamic law, cultural practices, and the government. Consequently, three distinct types of law emerged: the Islamic law, the customary law, and the state law. The three versions, including marriage, persist as dialectic entities in the society, encompassing legal and customary aspects, as well as philosophical and pedagogical elements. The marriage process, from its inception to its execution and aftermath, is conducted with solemnity and imbued with profound values and significance for the individuals and families involved, as well as the wider community.¹

The institution of marriage in Indonesia encompasses the principles of the Islamic law and education, and is observed across numerous ethnic groups including Javanese, Sundanese, Acehnese, Malay, Minangkabau, Banjar,

¹ Asep Saepudin Jahar, "Bureaucratizing Sharia in Modern Indonesia: The Case of Zakat, Waqf and Family Law," *Studia Islamika* 26, No. 2 (2019). Atun Wardatun and Bianca J. Smith, "Woman-Initiated Divorce and Feminist Fiqh in Indonesia: Narrating Male Acts of Nushūz in Marriage," *Ulumuna: Journal of Islamic Studies* 24, No. 2 (2020). Agus Moh Najib, "Reestablishing Indonesian Madhhab: 'Urf and the Contribution of Intellectualism," *Al-Jamiah: Journal of Islamic Studies* 58, No. 1 (2020).

Madurese, Makassar, and Bugis in South Sulawesi.² The Islamic educational principles embedded in Bugis wedding rituals are considered as ancestral heritage that should be kept, even in the present period. It is crucial to maintain the culture and customs without any alterations, as they hold significant Islamic teachings. Marriage customs are the culmination of collective human ideas that are adopted as societal norms and typically transmitted across generations over an extended period.

The Bugis society is characterized by its adherence to the Islamic law and Islamic education, which form the foundation of its beliefs and customary norms. A proposal is the preliminary step taken by a man to formally request the hand of a woman in marriage. It involves the prospective groom visiting the woman's family at their residence to engage in discussions regarding the potential union. For instance, *mappacci* refers to the act of purifying oneself from all impurities. Allah SWT holds a preference for individuals who maintain cleanliness, as mentioned in the hadith which emphasizes that cleanliness is an integral aspect of faith. The act of *ijab kabul* holds a religious significance in every marriage, and without obtaining consent, the marriage is considered invalid. *Sungkeman* is a demonstration of a child's reverence towards their parents, and at a wedding ceremony, the bride and groom seek their parents' blessings in order to ensure the longevity of their marriage, extending even to their grandparents.³

The Bugis ethnic group exhibits a profound sense of unity and cohesion. When a wedding takes place in a community, all members actively participate to ensure the occasion proceeds seamlessly, without of any hindrances. During the proposal process, the representation is limited to the elders and excludes the parents. The terminology used in this process takes the form of satire, where women are metaphorically compared to flowers blossoming in a garden, while males are equated to insects approaching these blooms. The activities that are envisioned and perceived as the epitome of a romantic connection between two persons have now become the focus of several entities, ranging from parents, extended families, religious institutions, to the state, who engage in them as a business. Marriage encompasses both social and holy dimensions. Marriage is a societal and legal contract between two individuals that establishes a familial connection and serves as an institutionalized practice in the local community to legitimize personal connections. *Mappaci*, a traditional Bugis marriage ceremony, encompasses various Islamic values such as kinship, mutual assistance, and the

² Wardah Nuroniyah and Bani Syarif Maula, "Muslim Women Adhering to Minangkabau's Bajapuik Tradition in Cirebon, West Java: Compromizing A Gendered Culture in Islamic Law," *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 22, No. 2 (2022). A Arfiansyah, et.al., "Matrifocality and Its Implication to The Practice of Islamic Family Law in The Patriarchal Muslim Society of Gayo, Indonesia," *Jurnal Ilmiah Islam Futura* 23, No. 2 (2023).

³ Andi Tahir, et.al., "Akulturasi Nilai-Nilai Pendidikan Islam Dalam Adat Perkawinan Bugis Wajo," *Jurnal Al-Qayyimah* 5 No. 2 (2022).

importance of honesty and the teachings of Prophet Muhammad SAW. The Bugis community provides direct instruction and guidance to the bride regarding the significance and symbolism inherent in the Bugis community wedding ceremony.⁴

The significance of Islamic education is crucial in the execution of Bugis traditional weddings as it serves as the guiding principle for all the traditional ceremonies involved. The wedding ceremony is comprised of multiple parts, specifically the prenuptial ritual and the postnuptial ritual. Wedding rituals are steeped in enduring traditions and robust conventions. Nevertheless, out of all the prevailing customs, they are inseparable from the regulations and stipulations of Islamic doctrines. The core principles of Islamic education are reflected in the execution of Bugis traditional weddings, which include reverence for the Qur'an, hygiene, fostering strong social bonds, and various other virtues. The inference drawn from this study is that the local government ought to allocate greater focus and effort towards preserving and upholding the prevailing customs within society. The younger generation should actively engage in conserving and upholding area customs by not forsaking or disregarding customary ceremonies.⁵

Furthermore, a customary practice observed during the wedding ceremony is the *doi pannai*. *Doi pannai*, often known as dowry money, is an obligatory ritual in the Bugis wedding ceremony. *Doi pannai* refers to the act of the potential groom transferring property to the potential bride. This research method employs library research to carry out descriptions, systematization, and interpretations. The findings indicate that there are four determinants that contribute to a woman's elevated dowry worth, specifically: 1) aristocratic lineage, 2) educational attainment, 3) economic standing, 4) physical well-being, and 5) professional occupation. The *doi pannai* tradition encompasses various values that have significant effects on the relationship between men and women. It instills in Bugis men a strong work ethic, enabling them to be financially stable and supportive partners. In addition, the tradition places great importance on the well-being and dignity of individuals, ensuring fairness and justice for both men and women. Moreover, it imbues the union of two individuals with a spiritual significance, elevating it to a form of worship.⁶

In fact, marriage does not accommodate unregistered and unofficial unions. Due to its divergence from the inherent nature of both Muslim society in Indonesia and the highly communal Bugis community. Similarly, conducting an unregistered marriage not only goes against societal norms but also breaches the

⁴ Yunus, "Islam Dan Budaya (Nilai-Nilai Islam Dalam Proses Pernikahan Masyarakat Bugis)," *Titian: Jurnal Ilmu Humaniora* 2, No. 1 (2018).

⁵ M. Najib La Ady and Mahsyar Idris, "Values of Islamic Education in Implementation of Bugis Indigenous Marriage," *Jurnal Istiqra'* 6, No 2 (2019).

⁶ Fitri Alfariz, "Tradisi Panai dalam Perspektif Filsafat Nilai," *Jurnal Filsafat Indonesia* 3 No 2 (2020).

established legal regulations, specifically Marriage Law No. 1 of 1974 and the Compilation of Islamic Law (*Kompilasi Hukum Islam/KHI*).⁷ Moreover, it is conventional to assert that unregistered marriage has the effect of dismantling familial connections and undermining family fortitude, despite the fact that the establishment of extended family bonds between the spouses is a primary objective of marriage.

This article is significant since it elucidates the tradition of marriage and the durability of families in the Bugis Bone group, focusing on the viewpoint of the Islamic law studies and Islamic education. The selection of Bone as the focal point of the study was based on its historical significance as the hub of the Bugis kingdom, known as the *TellumpoccoE* kingdom, which encompassed Bone, Wajo, and Soppeng.⁸ The Bugis Bone community can be considered the focal point of Bugis culture in the three regions.

This study is an empirical sociological investigation that examines the marriage tradition in Bugis community through the lens of Islamic legal theory and Islamic education.⁹ Islamic legal theory is employed to analyze the marital tradition, while Islamic educational theory elucidates the educational principles inherent in the marriage custom. Data were gathered through the utilization of interviews and literature reviews. The individuals interviewed included religious figures, academics, community leaders, and prominent women. The literature study encompasses scholarly articles, books, and research papers that are relevant to the topic under consideration.

Analysis of the Islamic Law and Custom in Bugis Society

From the inception of Islam in Bone, the Islamic law has been assimilated with the local customs and culture. This might be attributed to the influence of intellectuals, also known as *petta kalie* or sultan's advisors, who actively endorsed the policies of the rulers throughout that period. During that period, Bone emerged as the focal point of the Bugis kingdom and served as the hub for the propagation of Islam to neighboring regions. Islam was introduced to Bone in 1611 AD or 1020 Hijri, under the rule of We Tenrituppu, the 10th King of Bone. Sultan Abdullah frequently visited Gowa to learn about Islam from Datok ri Bandang, a prominent cleric and preacher who brought Islam to Sulawesi. Subsequently, the pupils of Datok ri Bandang, namely FakiH Amrullah and Petta Kalie, along with other religious leaders, assumed the role of actors within the Bugis Bone community. They implemented a blend of *syara'* (Islamic law) and *ade'*

⁷ Andi Zainuri, et.al., "Problems of Sirri Marriage and Prisoners: A Case Study in Sukadana, East Lampung, Indonesia," *El -Usrah: Jurnal Hukum Keluarga* 6, No. 2 (2023).

⁸ Fadli, et.al., "Islamization Process of The Tellumpoccoe Alliance: The History of Bone, Soppeng And Wajo," *El-Harakah: Jurnal Budaya Islam* 25 No. 1 (2023).

⁹ Peter Mahmud Marzuki, *Penelitian Hukum*, Jakarta: Kencana, 2017. Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kualitatif, Kuantitatif, R & D)*, Bandung: Alfabeta, 2014.

(customary law), particularly in matters concerning Islamic family law such as marriage, *zakat*, *waqf*, and the celebrations of Eid al-Fitr and Eid al-Adha.¹⁰

Datok ri Bandang and his disciples, who subsequently became patta kalie, had a significant impact on the Bone Kingdom. Petta Kalie's scientific trajectory was connected to Mecca and Medina, which served as central nodes for the Indonesian ulama network. Within the Sunni school of thought, the Bugis Bone clan follows the teachings of Imam Syafi'i in matters of Islamic jurisprudence (*fiqh*) and Imam Asy'ari in matters of Islamic creed (*aqidah*). Additionally, they engage in the practice of several *tarekat*, which are spiritual paths within Sufism. The al-Mujahidin Mosque was the inaugural educational establishment established by the ulama during that period, thereafter followed by other educational institutions such as Islamic boarding schools. *Mangaji kitta'* (learning circle) is conducted in mosques to impart fundamental Islamic knowledge, including *aqidah* (theology), *tafsir* (interpretation of the Quran), *hadith* (sayings and actions of the Prophet Muhammad), and *fiqh* (Islamic jurisprudence).¹¹

Following the Musu Assellengeng battle, the Kingdom of Bone experienced a significant impact from the Islamic faith. The implementation of Islam in religious education in the kingdom commenced, with the introduction of the Qur'an and Hadith as a replacement for certain cultural form of prayer, which was deemed inconsistent with Islamic teachings. In addition, numerous mosques were constructed. Islam introduced new guidelines to the commanders and officials of the kingdom regarding the "laws of war". These guidelines, derived from the practices outlined in the Qur'an, include the following: (1) Muslims are only permitted to kill, expel, and fight against those who initiate the war, and they are prohibited from committing any violations; (2) fighting in the mosque is not allowed unless Muslims are attacked by non-believers; (3) the battle should cease when the enemy no longer resists and poses no further threat; (4) fighting should be carried out in accordance with God's command; (5) it is obligatory to provide protection to polytheists who seek refuge within the Islamic community. All of these advancements have endured up to the present time.¹²

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¹⁰ Abu Hamid, "Semangat Islam dalam Kebudayaan Orang Bugis-Makassar," *Jurnal Jaffray* 4, no. 1 (2006).

¹¹ Ridhwan, et.al. "Dynamic of Islamic Education in The Land of Bugis: Growth, Development and Typology Pesantren in Bone," in *IOP Conference Series: Earth and Environmental Science*, 2018, p. 175.

¹² Fadli, et.al., "Islamization Process of The Tellumpocoe Alliance: The History of Bone, Soppeng And Wajo," *El-Harakah: Jurnal Budaya Islam* 25 No. 1 (2023), p. 175.

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Indonesian scholars have made significant contributions by formulating the Islamic law that aligns with the setting of the Indonesian society. They have also endeavored to establish these formulations as formal legal regulations. The Indonesian school gives great importance to 'urf (custom and social background) as a fundamental factor in formulating the Islamic law, due to its distinctive qualities. In the Indonesian school of thought, the Islamic law is developed by engaging in a debate between the text of the Qur'an, the Hadith of the Prophet, and the Indonesian 'urf, in order to ensure its compatibility with the Indonesian environment. The Indonesian school of thought has greatly influenced the thinking on 'urf in legal rules relating to the Islamic law in Indonesia, since its creation to the present. The notion of 'urf, developed by these thinkers, has played a significant role in shaping the Indonesian school of thought's perspective on this matter. Therefore, the development of the Islamic law in Indonesia is closely linked to the evolving ideas about the 'urf (customary practices) of its prominent figures.¹⁴

Marriage and Family Resilience

The norms and policies regarding the development of family resilience are outlined in Law Number 52 of 2009. According to Islamic principles, family resilience can be achieved through the establishment of a harmonious and compassionate family known as *sakinah mawaddah warahmah*. An ideal family is one that demonstrates reciprocal love and affection, ensuring that every member feels secure, content, joyful, and successful in both this life and the afterlife. The importance of this notion is highlighted in the Decree issued by the Director General of Islamic Community Guidance and Hajj Affairs, numbered D/71/1999,

¹³ Ismail Suardi Wekke, "Islam dan Adat: Tinjauan Akulturasi Budaya dan Agama Dalam Masyarakat Bugis," *Jurnal Analisis* 13, No. 1 (2013). Abd. Sattaril Haq, "Islam dan Adat dalam Tradisi Perkawinan Masyarakat Suku Bugis: Analisis Interaksionisme Simbolik," *Al-Hukama* 10, No. 2 (2021), p. 349-371.

¹⁴ Agus Moh Najib, "Reestablishing Indonesian Madhhab...", p. 171.

which provides guidelines for the implementation of the *Sakinah* Family Movement.¹⁵

The legal foundation demonstrates the significance of building a strong, prosperous family. As a result, tranquility, harmony, and peace might arise from how the state is actually managed. Nevertheless, cultivating a resilient family is a challenging task, and yet it is the one marriage couples need to nurture. Marriage counseling is crucial in this regard since true understanding in a family necessitates a mature understanding readiness for each individual, both morally and materially. Emphasizing the importance of family resilience is crucial for all aspiring brides and grooms.

Regarding the aforementioned perspectives, the government has implemented a policy aimed at achieving family resilience through a program focused on developing family resilience. One of the implemented initiatives is marital counseling, which provides advantageous support for individuals considering marriage. This direction is crucial for every individual to facilitate changes in attitudes, comprehension, and desired behaviors. Hence, it is imperative for every individual to be adequately prepared before embarking on starting a family, as families are constantly exposed to the risks of fragility and vulnerability stemming from diverse social and economic factors, as well as the natural environment, which can potentially lead to harm.¹⁶

Then the government also stipulated a ban on early marriage or child marriage, because it had a negative impact on family resilience because it caused problems that led to divorce. There is a significant relationship between marriage dispensation, high levels of underage marriage, and weak family resilience. In granting a marriage dispensation, religious court judges consider legal and extra-legal grounds. The dispensation's determination meets legal requirements, although the legal reasons are less convincing. Furthermore, early marriage has an impact on increasing divorce rates due to problems such as psychological problems and reproductive readiness, as well as the negative impacts caused by divorce. Thus, concrete steps and strategies are needed involving various parties, including the government, ulama and traditional leaders, which are able to encourage family resilience in society.¹⁷

¹⁵Mursyid Djawas, et.al., "Creating Family Resilience in Indonesia: A Study of "Marriage Guidance" Program in Aceh and South Sumatera," *al-Ihkam: Jurnal Hukum dan Pranata Sosial* 17, No. 1 (2022), p. 299-324. Miftahus Sholehudin, "The Contextualization of The Sakinah Family Concept: The Struggle for Family Law Ideas in The Interpretation of The Qur'an," *De Jure: Jurnal Hukum dan Syar'iah* 12, No. 2 (2020), p. 201-213

¹⁶Arditya Prayogi and Muhammad Jauhari, "Bimbingan Perkawinan Calon Pengantin: Upaya Mewujudkan Ketahanan Keluarga Nasional," *Islamic Counseling: Jurnal Bimbingan dan Konseling Islam* 5, No. (2021), p. 223-242.

¹⁷Darmawan, et.al., "Marriage Dispensation and Family Resilience: A Case Study of the Bener Meriah Shariah Court, Aceh Province," *Ahkam: Jurnal Ilmiah Syariah* 22, No. 2 (2022).

Furthermore, this study focuses on family resilience as the most basic social unit and investigates the influence of knowledge about the Islamic law and other variables on family resilience and the quality of child care. The resilience of a family is shaped by the quality of parenting practices, understanding of Islamic jurisprudence, and effective management of personal finances. The quality of child care is determined by the level of psychological maturity and the ability to effectively handle personal finances. Moreover, fostering a greater understanding of Islamic law among the younger generation and families helps enhance the resilience of the family unit. The capacity of parents, particularly fathers, to convert spiritual-religious practices into means of enhancing family resilience is a matter of strategic importance.¹⁸

Moreover, family resilience is impacted by various factors, including legal consciousness, societal parenting styles, and cultural marriage customs. The influence of marriage, legal awareness, and parenting habits on family resilience is significant. Therefore, it is important to highlight that the cultural practices of marriage within a community exerts a substantial impact on the ability of families to withstand and recover from challenges.

Next, in the Bugis marriage custom, the integration of *syara'* and *ade'* is seen in several practices such as *sompa* or dowry, *tudang penni*, *mappacci* and *mabbarazanji*, *mappanre tamme*, and *assitulung-tolongan* or *gotong royong* (*ma'jama* or collaboration). This tradition falls under the category of *al-'urf*, which is in accordance with the Qur'an, Sunnah, and good traditions that can be practiced. It encompasses both challenges and advantages. This integration can serve as a mutually beneficial solution model in other parts of Indonesia and perhaps in other Muslim nations. Thus, by avoiding any conflict between the two entities, a state of harmony can be achieved through the process of harmonization. From a sociological standpoint, the amalgamation of the Islamic law and the customary law has the capacity to generate rules that effectively regulate and promote justice, order, and social welfare within the society. Further research is required in the future to explore the Islamic law and other fields of study, not just in Bone but also in other regions.¹⁹

The *mappasikarawa* tradition, originating from the native Bugis Makassar culture, is deeply influenced by the principles of the Islamic law, which embody a multitude of virtuous qualities (*urfiah*). The *mappasikarawa* tradition holds

¹⁸ Asrorun Niam Sholeh, et.al., "The Awareness of Islamic Law as a Spiritual Factor in Family Resilience and Parenting Quality During the Covid-19 Era," *Journal of Indonesian Islam* 15, No. 2 (2021). Nurunnisa Nurunnisa, et.al., "Implications of Annulment of Marriage on the Distribution of Joint Assets according to the Compilation of Islamic Law and National Law," *Syariah: Jurnal Hukum dan Pemikiran* 23, No. 1 (2023).

¹⁹ Mursyid Djawas, et.al., "The Integration between Syara' and Ade' in Wedding Tradition of Bugis Bone, South Sulawesi: Islamic Law Perspective," *al-Ihkam: Jurnal Hukum dan Pranata Sosial* 18, No. 2 (2023).

profound intellectual significance within the context of the marital tradition in the Islamic law. Some of these processes include holding hands between husband and wife, clasping palms, making contact with arms, caressing the chest, contacting the forehead, stroking the stomach, and kissing each other. The various procedures included in the *mappasikarawa* tradition hold great significance in relation to the principles of the Islamic law, therefore ensuring that this practice is in complete harmony with Islamic legal principles. The *mappasikawara* tradition can be considered a *hasanah sunnah* due to its inclusion of prayers to the Prophet and accompanying petitions for goodness. The *mappasikarawa* tradition reinforces the Islamic legal theory and the Islamic family custom.²⁰

Marriage and family resiliency are strongly interconnected. The application of family law in the Muslim society will enhance family resilience, regardless of our awareness of this fact. This is evident through the influence it has on several parts of the family, such as their ability to withstand economic challenges, maintain social connections, and cope with psychological stress. Economic resilience is assessed by considering factors such as work status, income, and population status. Social resilience is evaluated based on communication patterns and engagement in social activities. Psychological resilience is demonstrated through problem-solving abilities and the active pursuit of maintaining familial peace.²¹

Hence, it can be asserted that there exists a correlation between marriage customs and the ability of a family to withstand and recover from challenges. The procedures involved in marriage, including preparation, execution, and post-marriage activities, encompass philosophical ideals and meanings that have the potential to enhance and solidify the bond between families.

Islamic Educational Values and Marriage Traditions

1. The Teaching of *Aqidah*

Tradition refers to a set of customs or practices that a community follows in order to adhere to their way of life. When the family carries out this tradition, there is a clear and genuine objective behind it. Without a specific goal to be attained, this tradition would not be practiced. The objective of this tradition is to promote Islamic educational values, which, in the context of the *mappanre temme'* tradition, will foster the development of social virtues. The social ideals being

²⁰Achmad Musyahid Idrus, et.al., "The Tradition of Mappasikarawa in the Bugis-Makassar Community Marriage: A Study of Islamic Law Philosophy," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 2 (2023).

²¹Achmad Fathoni, et.al., "Family Resilience and Implementation of Islamic Family Jurisprudence on Millennial Muslim Families in Gresik, Indonesia," *Journal of Islamic Law* 2, No. 1 (2021). Filda Rahma Saidah and Muhammad Zaki Fahmi, "Management of Long-Distance Marriage for Overseas Female Worker Profession on Family Resilience in Kendal Regency," *El-Mashlahah* 13, No. 1 (2023).

discussed pertain to the communal gathering during a procession, where individuals engage in conversation with the host or others, without considering their social standing. Furthermore, the *Mappanre Temme'* tradition serves to reinforce, encourage, and actualize a noble aim, namely the successful reading and completion of the Qur'an. The *mappanre temme'* custom fosters feelings of joy and appreciation. These families partake in this practice as a way to express their appreciation for their child's accomplishment in reading and completing the Qur'an, which serves as the fundamental pillar of Islamic education. The significance of each symbol raised by the author in this text is directly proportionate. The essence of the *mappanre temme'* tradition activity lies on expressing genuine appreciation.²²

The ritual of *mappanre tamme* involves the commemoration of the Qur'an's significance as a guiding principle for the bride and groom, serving as a representation of their flawless Islamic identity. The core of *mappanre tame* lies in *mappacci*, a process that imparts a crimson hue to the nails, rendering it highly resistant to removal. The incorporation of red nail color as a sign represents the desire for a lasting and eternal marriage, where the union between two individuals brings lifelong bliss, akin to the adhesive nature of red nail polish.²³

2. The Teaching of *Akhlak*

A significant aspect of moral teaching within the wedding tradition involves the recitation of the *barzanji*, often referred to as *Mabbarzanji*. This tradition is predominantly practiced by those belonging to the Makassar, Mandar, and Bugis ethnic groups in South and West Sulawesi. Among the three ethnic groups, the ritual of reading the *barzanji* is not limited to weddings, but also extends to many occasions of gratitude such as moving into a new house, acquiring a new car, performing *aqiqah*, and traveling to and from the *hajj* pilgrimage.

Mabbarazaji refers to the practice of upholding moral values and showing reverence for the Prophet Muhammad PBUH. *Mabbarazanji* involves reciting the *Barzanji* book, which comprises prayers and the biography of the Prophet Muhammad PBUH, written in the Bugis language. The *mabbarazanji* tradition in the Bone region has emerged as a consequence of the assimilation of the Islamic law following its introduction. Historians recognize that from the late 17th or early 19th century, *mabbarazanji* supplanted ancient manuscripts in local traditions, namely the practice of reading the "*I La Galigo*" manuscript as a required text

²² Muhammad Ihsan, et.al., "Gambaran Nilai Pendidikan Islam Dalam Tradisi Mappanre Temme' Masyarakat Desa Balambano Luwu Timur," *Jurnal Sinestesia* 13, No. 1 (2023), p. 237. Nurhamzah Nurhamzah and Risal Qori Amarullah, "Implementation of Targhib and Tarhib Methods to Teach Aqidah and Akhlaq Subject in Madrasah," *Jurnal Pendidikan Islam* 7, No. 2 (2021).

²³ M. Najib La Ady and Mahsyar Idris, "*Values of Islamic Education...*", p. 84.

during festivities or days of gratitude. This demonstrates that the scholarly dissemination of Islamic teachings did not seek to undermine the community's inherent culture. However, the experts persisted in combining Islam and local traditions within the Bugis Bone group. During the recitation, the bride and groom occupy a prearranged position, just as the group of *barazanji* readers. When the *barazanji* reader recites "*Asyraqa al-Badru 'Alaina*," all *Barazanji* readers rise and the procession commences while the *barazanji* recitation is still ongoing.²⁴

The *Mabbarazanji* ceremony is observed on two occasions, specifically during the *tudang penni* and following the wedding procession, serving as a gesture of gratitude for the successful culmination of the event. The *mabbarazanji*, a performance infrequently conducted in the Bugis language, vividly demonstrates the assimilation of Islamic teachings into the Bugis culture. Its purpose is to facilitate a deeper comprehension and emulation of the nature and actions of the Prophet Muhammad PBUH, as outlined in the *barazanji* book. The *barazanji* book effectively portrays the biographical details, conduct, and virtuous principles of the Prophet, so inspiring individuals to develop affection and adherence towards these moral values.²⁵

The *Mabbarazanji* tradition involves elucidating the moral teachings of the Prophet Muhammad PBUH, known as *Petta Nabie* in the Bugis language, throughout several domains of life, including domestic affairs. In the series of *mabbarazanji*, the performance of *mappacci* holds not only the aforementioned meaning but also carries a cultural and philosophical significance. *Mappacci* is a tradition that involves purifying oneself before the *ijab qabul*, which is the formal acceptance of marriage. This purification process entails cleansing oneself both physically and mentally. It is symbolized by the use of a set of 7 layers of sarong, which are covered with jackfruit leaves. These 7 pieces of sarong represent the prospective bride and groom and symbolize their success in all aspects of their future household. The banana leaves symbolize the wish for the bride and groom to have a fresh and vibrant life, just like newly sprouted banana leaves. May their journey together be filled with joy, love, and prosperity. The *lipa' pitullampaa*, consisting of 7 pieces of *sarong*, serves as a protective garment to prevent embarrassment during *mabbelang* or *mallosu-losu*. Therefore, in the Bugis language, the term "*masirii*" or "*malongkoo*" is used to refer to self-esteem. This concept emphasizes the importance of the bride and groom maintaining their self-esteem and leading fortunate lives, symbolized by the presence of 7 sarongs as the foundation on the pillow or *Angkalulungung*.²⁶

²⁴ Abdul Fattah and Lutfiah Ayundasari, "Mabbarazanji: Tradisi Membaca Kitab Barazanji dalam Upaya Meneladani Kehidupan Nabi Muhammad Saw.," *Wahana Islamika: Jurnal Studi Keislaman* 7, no. 1 (2021).

²⁵ Mursyid Djawas, et.al., "The Integration between Syara' and Ade' ..., p. 354.

²⁶ Interview with Imran, Cultural Leader at Kabupaten Bone, South Selatan, August 10, 2023.

The mabarazanji tradition is a practice that embodies the ethical teachings of the Prophet Muhammad PBUH. The book *al-Barazanji* narrates stories about the Prophet's birth, his childhood, adolescence, prophethood, and significant events in his life. Within the Bugis community, which encompasses Makassar and Mandar, it is customary to engage in *mabbaca-mabbaca* or *kenduri* (thanksgiving) ceremonies on various occasions, including as while embarking on or returning from the Hajj pilgrimage, performing *aqiqah* (ritual animal sacrifice), expressing gratitude for a new dwelling, or celebrating weddings. The Bugis community will perform the *barzanji* ceremony in all of these phases.²⁷

These are the ethical principles of the Prophet Muhammad PBUH. In the context of marriage, it serves as a form of moral instruction for both the husband and wife. For instance, the moral obligation towards the wife is embodied in the ritual of *mappasikarawa*, which involves respectfully stroking the woman's body in a way that symbolizes prosperity, happiness, and fulfillment of her economic demands.²⁸

Mappasikarawa is a ritual that symbolizes eternal togetherness in a marriage. It involves the joining of the husband's thumb with the wife's thumb, signifying their unbreakable bond and unity. This ritual draws inspiration from the story of Prophet Adam and Sitti Hawa, who were separated when they were expelled from heaven but eventually reunited in the earthly realm. In order to prevent any division between the newly married couple, the *mappasikarawa* will perform a prayer for the harmonization of both the physical and spiritual aspects of the pair, while bringing their thumbs together. Recite the prayer, O Allah, fortify the bond between these two individuals, just as you fortified the bond between Adam and Eve. Enhance the bond between the two individuals in a similar manner to how you enhanced the bond between Ibrahim and Sarah. Enhance the bond between the two individuals in a similar manner to how you enhanced the bond between Yusuf and Zulaikha. Enhance the bond between the two individuals, similar to how you enhanced the bond between Muhammad PBUH and Khadijah (may Allah be pleased with her).²⁹

Similarly, the *mappasiluka* tradition serves as a symbolic representation of a woman's lawful permission to engage in intimate relations with her spouse following the *ijab qabul* ceremony. Prior to the union of the husband and wife,

²⁷ Interview with Ridhwan, Professor of Islamic Law at IAIN Bone, South Sulawesi, August 11, 2023.

²⁸ Interview with Misbahuddin Amin, Lecturer at IAIN Bone, South Sulawesi, August 9, 2023.

²⁹ Achmad Musyahid Idrus, et.al.. "The Tradition of Mappasikarawa in the Bugis-Makassar Community Marriage: A Study of Islamic Law Philosophy," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 2 (2023). Arini Safitri, et.al., "Tradisi Mapasikarawa Dalam Perkawinan Masyarakat Bugis Di Kecamatan Wolo Kabupaten Kolaka," *Lisani: Jurnal Kelisanan, Sastra, Dan Budaya* 1, No. 1 (2018), p, 56–64.

the *mappasiluka* ritual commences under the guidance of *Ambo Botting*. This ritual involves the touching of a specific part of the bride's body, specifically the thumb, which is brought into contact with the base of the thumb containing flesh. This act is performed with the intention that the bride will gain weight after marriage, symbolizing prosperity.³⁰

3. Social Education

The Bugis Bone tradition of marriage encompasses significant social educational principles. For instance, the tradition of *assitulung-tulungeng* (mutual assistance) is manifested via practices such as *masolo'* (offering presents), *majjama* (collaborating), *dijamari* (supporting others' work), and various other forms of concern and aid. Social interaction is considered fundamental to human existence due to the innate needs to coexist well with others. Every individual possesses inherent physical and spiritual requirements that cannot be fulfilled in isolation. Consequently, they collaborate with others to attain specific societal ideals.³¹

Assitulung-tulungeng is a fundamental component of the Bugis community's existence and the cultural legacy of the nation. The values and behavior of *assitulung-tulungeng* have become an integral part of the local community's daily activities, serving as a guiding principle. This is supported by the local community's awareness of cultural norms that dictate the need to reciprocate something that has been given or received (whether it is tangible or intangible) with something of equal value or significance. Individuals with familial connections will be the least likely to refrain from harming familial relationships and foster a sense of unity within their tribe or family, characterized by a mutual commitment to support and reinforce one another.³²

Social education is prominently incorporated in the *mappese-pese'* and *mammanu-manu'* customs, namely at the pre-wedding rituals known as *Lettu' or Madduta*, where the groom's party visits the prospective daughter-in-law. I would like to inquire about the current situation of the girl who is expected to receive a marriage proposal. Specifically, I am interested in knowing if any men have already proposed to her. This event is organized by the parents of the man or by a family who is deemed capable and reliable in conveying positive intentions. After the completion and acceptance of the *mappese-pese'* process by the woman, the *Mappettu Ada* event will proceed. This event involves reaffirming positive

³⁰ Interview with Anre Gurutta Haji Idris Rasyid, the secretary of MUI Kabupaten Bone, South Selatan, August 10, 2023.

³¹ Yunus, "Islam Dan Budaya (Nilai-Nilai Islam Dalam Proses Pernikahan Masyarakat Bugis)," *Titian: Jurnal Ilmu Humaniora* 2, No. 1, (2018). Muhammad Masdar, et.al., "Interactionism and Social Harmonization in Wonomulyo as the Multiethnic City," *Jurnal Ilmiah Peuradeun* 12, No. 2 (2024).

³² Mursyid Djawas, et.al., "The Integration between Syara' and Ade' ..., p. 357.

intentions while discussing *Doii Menre'*, *Sompa*, *Leko*, *Baju Botting*, auspicious days, and other related matters. This occasion brings together families, friends, and *Macca Pabbicara* (traditional and community leaders) to coordinate the march of the *Mappettu Ada* celebration.³³

In the Bugis Bone tradition, the action of *Mappese-pse'* or *Mammanu-manu'* is performed before a wedding to express the intention of proposing or madduta to the female who would become the daughter-in-law or wife of an individual. This task is typically performed by the parents themselves or delegated to close relatives who are deemed reliable in matters of matrimony, and inquiring if the chosen girl is already engaged in a courtship with another individual, either explicitly or implicitly. Once the groom's intention is confirmed, the conversation proceeds to discuss matters such as *Panai Money* or *Duii Menre'*, *Sompa* or dowry, the auspicious wedding day, *Waju Botting*, and the registration of the marriage at the local KUA, which is the government office responsible for this affair. In addition, the *Mappettu Ada* custom is performed, which involves reinforcing the agreement reached during the *madduta* by sharing the joyous news with close family and friends in the presence of *biritta madeceng*.³⁴

Marriage can be described as a conventional practice that encompasses social education principles, which are evident in the tradition of mutual support and assistance before, during, and after the wedding ceremony. The significance of social education is paramount in a society currently experiencing a crisis of social cohesion, when interpersonal connections are exceedingly weak. Thus, when the process of marriage takes place in the society, it reestablishes these connections not only within the community, but also among the immediate and extended families, including the families of the husband and wife.³⁵

The social education embedded in this tradition encompasses interactions with the community, community leaders, religious leaders, and the reinforcement of familial ties amongst the immediate families of potential spouses. Furthermore, establishing social and familial connections between the husband and bride, commencing with madduta and mappatu ada, and progressing to negotiations on the dowry, culminating in the wedding day.

Conclusion

The marriage tradition of the Bugis Bone group encompasses both legal and customary aspects, as well as philosophical and educational elements. This study asserts that the marriage process, encompassing the stages before, during, and after implementation, is conducted with prudence and imbued with profound

³³ Interviewed with Anre Gurutta Haji Idris Rasyid, the secretary of MUI Kabupaten Bone, South Selatan, August 10, 2023.

³⁴ Interview with Murni Andi Beddu Usman, a female leader in Bone, South Sulawesi Selatan, August 10, 2023.

³⁵ Interview with Asni Zubair, a lecturer at IAIN Bone, South Sulawesi, August 11, 2023.

values and significance for the individuals and families involved, as well as the wider community participating in the marriage ceremony. The relationship between the Islamic law and custom is characterized by a synergistic understanding, where *ade* (custom) and *sara'* (Islamic law) are both considered integral components of *panggaderrengan* (social law). The lifestyles of the Bugis community are governed by a combination of the Islamic law and custom. Marriage traditions and family resiliency are interconnected. The marriage stages, including preparation, execution, and post-marriage, encompass values and meanings derived from Islamic legal philosophy, which serve to fortify and unite social interactions among families. The marriage tradition in Bugis Bone community encompasses educational principles, including *aqidah* education, moral education, and social education. The educational ideals serve as the bedrock for enhancing family resilience within the Bugis Bone community.

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Interviews

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