



Compromises and Customs: Strategic Practices in Bugis Sinjai Traditional Marriages

Abu Muslim

Badan Riset dan Inovasi Nasional, Indonesia

Idham

Badan Riset dan Inovasi Nasional, Indonesia

Mujizatullah

Badan Riset dan Inovasi Nasional, Indonesia

Baso Marannu

Badan Riset dan Inovasi Nasional, Indonesia

Dandung Budi Yuwono

Badan Riset dan Inovasi Nasional, Indonesia

Email: abu.muslim@brin.go.id

Abstract: In the Bugis community of Sinjai, customary marriage practices embody sacred unity and family honor, often imposing strict conditions that can challenge individuals striving to achieve their marriage goals. One major obstacle is the high cost of marriage, which is further complicated by the influences of modernity and freer social interactions that have shifted the purpose of marriage away from its original religious intentions. As a result, marrying according to Bugis customs entails significant financial burdens, leading some individuals to adopt compromises and strategic tactics as alternative solutions. This research explores how such compromises and strategies are employed in Bugis marriages within Sinjai Regency, South Sulawesi. Using a qualitative case study approach, data were collected through observation, interviews, and documentation. The analysis draws on perspectives from Islamic jurisprudence, Bugis cultural traditions, and ethics. The research identifies two primary categories of strategies: first, compromises or strategies used to overcome obstacles in proceeding with marriage; second, strategies driven by specific goals or interests underlying the decision to marry. Five distinct case types are examined: political marriage, elopement, polygamy strategies, passampo siri (a form of symbolic compensation), and resource pooling (*dui menre*). Findings suggest that while these compromises and strategies may have limitations and potential negative consequences if misapplied, they also serve as practical adaptations to the rigid demands of Bugis customary marriage. The study underscores the importance of applying social ethics to frame marriage beyond legalistic terms, recognizing it as a genuine worldly and spiritual union that prioritizes public welfare and prevents harm.

Keywords: Marriage compromise, marriage strategy, Bugis customs, Sinjai

Abstrak: Perkawinan adat masyarakat Bugis di Sinjai mengisyaratkan sebuah kesatuan sakralisasi dan kehormatan keluarga yang berpotensi sebagai lakuan yang sangat ketat, khususnya bagi seseorang merealisasikan tujuannya untuk menikah. Biaya perkawinan yang tinggi menjadi problem utama, seiring dengan arus modernitas dan pergaulan bebas yang turut menggeser nilai perkawinan dari tujuan peribadahnya. Akibatnya, menikah dengan adat Bugis berarti bersedia mengeluarkan biaya yang tidak sedikit, mendorong beberapa orang untuk melakukan kompromi dan siasat sebagai alternatif. Penelitian ini mengkaji bagaimana kompromi dan siasat dilakukan dalam perkawinan masyarakat Bugis di Kabupaten Sinjai, Sulawesi Selatan. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan studi kasus, melalui observasi, wawancara, dan dokumentasi. Data dianalisis dari perspektif fikih, adat kebudayaan Bugis, dan etika. Penelitian ini menemukan dua bentuk utama siasat: pertama, kompromi atau siasat sebagai strategi untuk melangsungkan perkawinan meski terdapat hambatan; kedua, siasat sebagai tujuan atau kepentingan khusus di balik kehendak melangsungkan perkawinan. Penelitian ini mengidentifikasi lima kasus sebagai objek penelitian: perkawinan politik, kawin lari, siasat poligami, siasat passampo siri, dan kompromi patungan dui menre. Hasil penelitian menunjukkan bahwa kompromi dan siasat dalam perkawinan memiliki celah dan dapat berpretensi negatif jika dilakukan serampangan, namun juga bisa berfungsi sebagai kompromi terhadap adat Bugis yang ketat. Penelitian ini menekankan pentingnya pengejawantahan etika sosial untuk memahami pelaksanaan perkawinan tidak hanya secara legalistik, tetapi juga sebagai kebersamaan yang ikhlas dunia-akhirat, sehingga perkawinan dapat mengutamakan kemaslahatan dan menghindari kerusakan.

Kata Kunci: kompromi perkawinan, siasat pernikahan, adat bugis Sinjai.

Introduction

When marriage is detached from its religious or spiritual foundations and instead motivated by factors such as political strategy, societal expectations, or personal advantage, it loses its intrinsic sacred significance and becomes commodified. This trend is exemplified in various contexts, including marriages arranged to expand political influence, marriages formed to alleviate social pressures, and alliances forged for individual benefits such as inheritance or facilitating research.¹

¹ Ninik Rahayu, "Politik Hukum Itsbat Nikah," *Musāwa Jurnal Studi Gender Dan Islam* 12, no. 1 (2016); Hasim Hasim, Ashadi L. Diab, and Ahmad Ridha, "Perkawinan Politik Di Kecamatan Mowewe Kabupaten Kolaka Timur (Perspektif Maqashid Syariah)," *Kalosara: Family Law Review* 2, no. 1 (2022); Risma Widiawati, "Perkawinan Politik Dan Integrasi Di Sulawesi Selatan Abad XVII-XVIII," *Patanjala: Jurnal Penelitian Sejarah Dan Budaya* 5, no. 3 (2013); Elisabeth Putri Lahitani Tampubolon, "Permasalahan Perkawinan Dini Di Indonesia," *Jurnal Indonesia Sosial Sains* 2, no. 5 (2021).

A notable illustration of this phenomenon is Wyn Sargent, an American photojournalist who married a Dani tribal chief in Papua to gain anthropological insights, subsequently disappearing once the data was acquired.² Similarly, Christiaan Snouck Hurgronje, a Dutch orientalist, feigned conversion to Islam and married a local woman to access information critical to his studies.³

A contemporary example of this phenomenon can be observed in political marriages among the offspring and descendants of prominent politicians. For instance, the marriage between the youngest son of Susilo Bambang Yudhoyono and the daughter of Hatta Rajasa, a politician from the National Mandate Party (PAN), is widely regarded as having significant political implications alongside its spiritual dimensions⁴ Similarly, in Sinjai, a comparable situation is evident in the union of ASGA, the son of local figure ARA, with ANDA, the daughter of senior South Sulawesi politician NH.

From a legal and ethical perspective, it is crucial to embed moral values within all legal institutions, including marriage⁵. As a legal instrument that formalizes both physical and spiritual bonds, marriage demands a strong commitment to be conducted properly, ethically, and appropriately⁶. The marriage process should adhere to normative principles to prevent misunderstandings, conflicts, or breaches of contract.⁷ Sincere intentions form

² Flora Pricilla Kalalo and Jemmy Sondakh, "Perkawinan Dalam Hukum Adat Suku Dani Papua" *Iv* (2022).

³ Michael F. Laffan, "Writing from the Colonial Margin: The Letters of Aboe Bakar Djajadiningrat to Christiaan Snouck Hurgronje," *Indonesia and the Malay World* 31, no. 91 (2003).

⁴ Purnama Ayu Rizky, "Pernikahan Politik Indonesia (Studi Kasus Pernikahan Adik Jokowi Dan Ketua Mahkamah Konstitusi)," *Politicos: Jurnal Politik Dan Pemerintahan* 2, no. 2 (2022), p. 104–13.

⁵ Ewa Batyra and Luca Maria Pesando, "Trends in Child Marriage and New Evidence on the Selective Impact of Changes in Age-at-Marriage Laws on Early Marriage," *SSM - Population Health* 14 (2021), p. 100811; Sayana Basu, "Women as Carriers of the 'Weaving Legacy': Shifting Labour and Changing Gender Relations in Marriage," *International Journal of Educational Research Open* 7 (2024), p. 100361; Rozenn Hotte and Sylvie Lambert, "Marriage Payments and Wives' Welfare: All You Need Is Love," *Journal of Development Economics* 164 (2023), p. 103141; Jony Eko Yulianto et al., "Navigating Tensions in Inter-Ethnic Marriages in Indonesia: Cultural, Relational, Spatial and Material Considerations," *International Journal of Intercultural Relations* 86 (2022), p. 227–39; Karel Karsten Himawan, "Either I Do or I Must: An Exploration of the Marriage Attitudes of Indonesian Singles," *The Social Science Journal* 56, no. 2 (2019), p. 220–27.

⁶ Elsa Rina Maya Toule, "Rule of Law and Rule of Ethic in Law Enforcement in Indonesia," *SASI* 28, no. 1 (2022); Tetiana Pavlova et al., "Ethics and Law in Kant's Views: The Principle of Complementarity," *International Journal of Ethics and Systems* 35, no. 4 (2019).

⁷ Karel Karsten Himawan, "Either I Do or I Must: An Exploration of the Marriage Attitudes of Indonesian Singles," *The Social Science Journal* 56, no. 2 (2019), p. 220–27; Yi Chen and Yi Zhao, "The Timing of First Marriage and Subsequent Life Outcomes: Evidence from a Natural Experiment," *Journal of Comparative Economics* 50, no. 3 (2022), p. 713–31; Jony

the foundation for preserving the integrity of the marital relationship, even in the presence of occasional miscommunications.

This normative framework underscores the importance of genuine intentions that carry consequences beyond this life⁸. Marriages entered into solely for personal gain represent a deliberate and structured form of individualism, necessitating careful and organized approaches. Such arrangements often involve a dialectic between strategic maneuvering and the politicization of attitudes to mask underlying vulnerabilities, resulting in the marriage orchestrated by one party to serve ulterior motives.⁹ In these cases, marriage may lose its sacred significance for some individuals.¹⁰

When marriage strays from its religious obligations and is utilized solely to satisfy desires beyond the establishment of a harmonious, loving, and compassionate family, the fundamental nature of marriage comes into question¹¹. Even when conducted in accordance with the formal rules and pillars of marriage, intentions that diverge from the core principles governing both worldly and spiritual dimensions carry significant consequences¹². Consequently, a thorough examination of such marriages is essential from the perspectives of Positive Law, Customary Law, and Islamic Law—herein referred to as “strategic marriage”.

Sinjai Regency, known for its Bugis traditional institutions, strongly preserves customary values in its matrimonial practices. This is evident in the historical struggle of the Sinjai people to embody the profound philosophical framework known as the “Three Edges” philosophy—symbolized by the tip of the dagger, the tongue, and the tip of the genitals. This philosophy represents the

Eko Yulianto et al., “Navigating Tensions in Inter-Ethnic Marriages in Indonesia: Cultural, Relational, Spatial and Material Considerations,” *International Journal of Intercultural Relations* 86 (2022), p. 227–39; Iim Halimatusa’diyah and Windy Triana, “Sexism and Women’s Access to Justice: Feminist Judging in Indonesian Islamic Judiciary,” *Women’s Studies International Forum* 103 (2024), p. 102883.

⁸ Uwe Kischel, “How Normative Is Comparative Law?,” *Casopis pro Pravni Vedu a Praxi* 28, no. 2 (2020); Theresia Anita Christiani, “Normative and Empirical Research Methods: Their Usefulness and Relevance in the Study of Law as an Object,” *Procedia - Social and Behavioral Sciences* 219 (2016).

⁹ Peter Duncan, “Ethics and Law,” in *Health Studies: An Introduction*, 2022; Ervina Dwi Indriati, Sary Ana, and Nunung Nugroho, “Philosophy Of Law And The Development Of Law As A Normative Legal Science,” *International Journal of Educational Research & Social Sciences* 3, no. 1 (2022).

¹⁰ Qodariah Barkah et al., “The Manipulation of Religion and The Legalization of Underage Marriages in Indonesia,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 1 (2023), p. 1–20.

¹¹ Rizqi Suprayogi, “Reformasi Hukum Perkawinan Islam Di Indonesia,” *Indonesia Journal of Business Law* 2, no. 1 (2023).

¹² Kartika Septiani Amiri, “Perkembangan Dan Problematika Hukum Perkawinan Di Indonesia,” *Al-Mujtahid: Journal of Islamic Family Law* 1, no. 1 (2021).

strength and influence of the Sinjai and Bugis-Makassarese communities¹³. Within this context, marriage (represented by the tip of the genitals) serves as a crucial instrument for maintaining social influence and power, a pattern observable in regions such as Johor, Selangor, Riau, and Aceh. For these communities, marriage transcends the union of two individuals to signify the merging of two families into a wider social and political alliance¹⁴.

In Sinjai, marriage functions as a conduit for embodying customary law strategies. One enduring practice is arranged marriage, which reflects a tendency to preserve kinship within a defined lineage. Nobility frequently arranged marriage between relatives or close noble families to safeguard bloodlines and heritage. This cultural strategy necessitated the full consent of the family for the marriage to proceed and served as a mechanism to prevent conflicts, provided the marriage was conducted peacefully¹⁵.

Investigating the dynamics of compromise and strategy in marriages within Sinjai Regency presents significant challenges, particularly due to limited access to information and the private nature of interactions between researchers and informants. Against this backdrop, the primary research question addressed in this study is: How are compromises and strategies manifested in Bugis marriages in Sinjai Regency? To explore this, two subsidiary questions are posed: (1) What forms of strategy are employed in Bugis marriages in Sinjai Regency? (2) How are compromises and strategies in marriage perceived through the lenses of Islamic law (fiqh), local customs, and ethics?

This study examines the concept of marital strategy within the Bugis community of Sinjai, focusing on two key dimensions.¹⁶ First, it considers how strategic approaches are employed to facilitate marriage despite opposition or the absence of approval from the bride's family, employing various strategies to ensure the marriage's consummation. Second, it explores strategies as a purposeful pursuit where marriage serves as a means to achieve specific objectives that may diverge from religious norms.

The scope of this research is confined to identifying and analyzing marriages in Sinjai Regency that exhibit elements of compromise and strategy. It primarily seeks to understand the motivations behind these strategic practices and

¹³ Ahmadin Ahmadin, *Kapitalisme Bugis: Aspek Sosio-Kultural Dalam Etika Bisnis Orang Wajo*, *Kapitalisme Bugis: Aspek Sosio-Kultural Dalam Etika Bisnis Orang Wajo*, 2008.

¹⁴ Juanda Juanda and Azis Azis, "The Bugis Culture in Marriage Proposal Communication," *Mozaik Humaniora* 22, no. 2 (2022).

¹⁵ Abd. Sattaril Haq, "Islam Dan Adat Dalam Tradisi Perkawinan Masyarakat Suku Bugis: Analisis Interaksionisme Simbolik," *AL-HUKAMA'* 10, no. 2 (2021).

¹⁶ 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). Abd Kadir Ahmad et al., "Bunting Lolo: The Dialectics of State, Islamic Law, and Culture in Marriage Practice among Island Communities in South Sulawesi," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial*, 18, no. 2 (2023), p. 443–66.

the processes through which they are enacted. In addition, the study evaluates the legal ramifications of such marriages within the frameworks of the customary law and the Islamic law, offering a comprehensive understanding of this phenomenon in the context of the Bugis community of Sinjai.

Research on Bugis marriage practices is notably represented in the work of Susan B. Millar, who provides insights into the social status dynamics at Bugis weddings in Soppeng Regency during the 1980s. Her study elucidates the significance of wedding rituals and the negotiation behaviors among participants, with a particular focus on the role of rituals and political symbolism within these ceremonies¹⁷.

In relation to marital strategies, Yohanes Bulu Dappa's research examines inter-noble marriages in East Lambok Regency and their impact on familial social relations. His analysis centers on how marriage functions as a mechanism to maintain noble status and ensure the transmission of inheritance¹⁸.

In addition, Suriadi Mappangara's doctoral dissertation investigates marriage as a strategic tool for consolidating influence and power among the nobility of South Sulawesi, especially within the Bone and Bugis-Makassar communities. This study underscores the significance of lineage and social rank in inter-noble unions and their broader consequences for social and political cohesion.¹⁹

In a comparable vein, Muhammad Dahlan's dissertation explores the interplay between Islam and indigenous culture within the wedding customs of the Bugis Sinjai community. His research highlights the concept of *Siala-siabbeneng*, which encapsulates the ideals of the Bugis Sinjai people and illustrates the integration of local traditions with Islamic principles in matrimonial ceremonies.²⁰

Suhanah and Fauziah's study investigates the phenomenon of contract marriage in the Puncak area of Bogor Regency. The paper explores the origins of contract marriage in Cisarua, identifies the underlying causes, and assesses its

¹⁷ Susan Bolyard Millar et al., "Perkawinan Bugis: Refleksi Status Sosial Dan Budaya Di Baliknya," 2009.

¹⁸ Yohanes Bulu Dappa, "Perkawinan Antar Bangsawan Dan Implikasinya Terhadap Hubungan Sosial Keluarga (Studi Kasus Di Desa Aikmel Kecamatan Aikmel Kabupaten Lombok Timur Tahun 2011)," *Jurnal Ganecswara* 6, no. 1 (2012).

¹⁹ Suryadi Mappangara, "Bertahannya Bangsawan Bone Di Tengah Perubahan Rezim, 1811-1946," *Masyarakat Indonesia* 37, no. 1 (2017), p. 185–210; Suriadi Mappangara, "Kerajaan Dan Bangsawan Bone Di Tengah Perubahan Rezim (1811-1946)" (Disertasi, Universitas Gadjah Mada, 2010).

²⁰ M Dahlan, "Islam Dan Budaya Lokal: Adat Perkawinan Bugis Sinjai," *Jurnal Diskursus Islam* 1, no. April (2013).

effects on women and children, alongside religious and societal attitudes toward the practice²¹.

This research contributes to a deeper understanding of marriage as a mechanism for social and political strategy, emphasizing the interaction between local culture and religion in this process. Unlike prior studies that primarily focused on ritualistic elements and social status, this investigation also considers individual motivations and the broader social consequences of marriages characterized by compromise and strategic considerations, particularly within Sinjai Regency.

The study employs multiple theoretical frameworks to underpin its analysis and discussion. Structuration Theory, as articulated by Anthony Giddens, examines the reciprocal relationship between social structures and social practices.²² Applied to Bugis traditional marriage, this theory elucidates how rigid customary norms coexist with the community's adaptive and negotiable marital practices. Social Negotiation Theory is also utilized to explore how individuals and groups engage in agreements and compromises during social interactions, which is pertinent to understanding how the Bugis navigate the demands of expensive weddings and customary obligations.²³

Furthermore, the integration of customary law and societal norms is critical in this research, as it enables an examination of how these cultural frameworks shape individual behaviors within the Bugis community. This approach facilitates an analysis of the strategies and compromises employed in the context of Bugis customs.²⁴

The integration of custom and law is essential²⁵ as it allows for an examination of how customary law and social norms shape individual behavior

²¹ Suhanah Suhanah and Fauziah Fauziah, "Kawin Kontrak Di Kawasan Puncak Kabupaten Bogor," *Harmoni* 10, no. 4 (2016), p. 888–901.

²² Bambang Wahyu, "Teori Strukturasi Anthony Giddens: Sebuah Tawaran Metodologi Ilmu Sosial," *Jurnal Islam Indonesia* 3, no. 1 (2015); Anthony Giddens and Simon Griffiths, *Sociology (Polity)*, 2006; Nirzalin, "Mendamaikan Aktor Dan Struktur Dalam Analisis Sosial Perspektif Teori Strukturasi Anthony Giddens," *Jurnal Sosiologi Universitas Syiah Kuala* 3, no. 3 (2021); Zainal Abidin Achmad, "Anatomi Teori Strukturasi Dan Ideologi Jalan Ketiga Anthony Giddens," *Translitera : Jurnal Kajian Komunikasi Dan Studi Media* 9, no. 2 (2020).

²³ Fahmi Fatwa Rosyadi Satria Hamdani et al., "Traditional Law vs. Islamic Law; An Analysis of Muslim Community Awareness in Inheritance Issues," *Al-Ahkam* 32, no. 1 (, 2022), p. 109–30.

²⁴ Stephen P Robbins, Timothy A Judge, and Bruce Millett, *OB: The Essentials* (Pearson Higher Education AU, 2015).

²⁵ Sulfan Wandu Sulfan Wandu, "Eksistensi'Urf Dan Adat Kebiasaan Sebagai Dalil Fiqh," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 2, no. 1 (2018), p. 181–96; Barkah et al., "The Manipulation of Religion and The Legalization of Underage Marriages in Indonesia." Ali Abubakar et al., "The Postponement of the Implementation of Inheritance Distribution in The Seunuddon Community, North Aceh In The Lens Of 'Urf Theory and Legal Pluralism," *El-Usrah:*

within a specific cultural context.²⁶ This approach is particularly useful in analyzing strategies and compromises within the Bugis customary framework.

To address the tensions between tradition and modernity, as well as the challenges posed by high marriage costs amid changing practices, Conflict Theory is applied to offer insight into how these disputes are negotiated and resolved through various strategies.²⁷

Cultural Economics theory offers a valuable framework for analyzing the interplay between economic considerations and cultural values within social practices²⁸ particularly regarding marriage expenses and the strategic behaviors employed.²⁹ This study employs a qualitative descriptive methodology with a case study design.³⁰ focusing intensively on a single subject. Data were gathered from multiple pertinent sources to explore specific issues serving as measurable variables, thereby facilitating a comprehensive understanding of the compromises and strategies characteristic of Bugis marriages in Sinjai Regency.

Data collection methods included document analysis, participant observation, and in-depth interviews. The triangulation of interviews and observations was employed to enhance data validity. The collected data encompass³¹: (1) the motivations underlying individuals' engagement in marital compromises and strategic behaviors; (2) the methods of implementation for these compromises and strategies, including how individuals sustain relationships with their partners; (3) the consequences or impacts of strategy-driven marriages; and (4) daily practices reflecting social behavior both within the community and family settings.

Data analysis was conducted concurrently with data collection through processes of data reduction, categorization, and descriptive presentation. A critical examination of the phenomena was undertaken to provide a coherent explanation of the negotiation and strategic dynamics in Bugis Sinjai marriages.

Jurnal Hukum Keluarga 6, no. 2 (2023), p. 411.; Mursyid Djawas et al., "The Construction of Islamic Inheritance Law: A Comparative Study of the Islamic Jurisprudence and the Compilation of Islamic Law," *Juris: Jurnal Ilmiah Syariah* 21, no. 2 (2022).

²⁶ Abdul Mufid et al., "Rereading Nasr Hamid Abu Zayd's Method of Interpreting Religious Texts," *HTS Theologiese Studies / Theological Studies* 79, no. 1 (2023).

²⁷ Arditya Prayogi, "Teori Konflik Karl Marx," *Teori Sosiologi*, n.d., 44.

²⁸ Iskandar Budiman, "The Islamic Perspective on the Improvement of Family Economy in the New Normal," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (2021), p. 252–75.

²⁹ A Ahmadin, *Kapitalisme Bugis: Aspek Sosio-Kultural Dalam Etika Bisnis Orang Bugis* (Pustaka Refleksi, 2008).

³⁰ Robert E. Stake, "The Case Study Method in Social Inquiry," *Educational Researcher* 7, no. 2 (1978); Robert Stake and Merel Visse, "Case Study Research," in *International Encyclopedia of Education: Fourth Edition*, 2022.

³¹ Sugiyono, *Metode Penelitian Pendidikan Dan Pendekatan Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2010); Jhon W Cresswell, *Research Design, Qualitative and Quantitative Approaches* (California: Thousand Oaks, 1994).

Only data pertinent to the research questions and objectives were selected for analysis to maintain validity.

The study received formal approval from the Sinjai Regency National Unity and Politics Agency (Kesbangpol). The ethical review process involved evaluating potential risks to participants and ensuring adherence to ethical standards, particularly regarding the confidentiality and protection of participant information.

Each participant (M, TA, R, A, ZH, and N) was thoroughly informed about the research objectives, procedures, their rights as participants, and the potential risks and benefits associated with their involvement. They were assured of their right to withdraw from the study at any point without any adverse consequences.

The research process commenced with an initial contact phase, during which potential participants were approached and the aims and methods of the study were clearly explained. Subsequently, in-depth interviews and observational sessions were conducted with those who provided informed consent. Data analysis involved systematic processes of data reduction, categorization, and descriptive presentation. The study culminated in the preparation of a research article based on the analyzed data. Employing rigorous methodological procedures and adhering to stringent ethical standards, this research seeks to offer a comprehensive understanding of the phenomena of compromise and marriage strategies in Sinjai Regency, alongside their implications within the frameworks of Islamic law, Bugis customs, and ethical considerations.

The Dynamics of Marriage and Compromise in Sinjai's Historical Context

In Sinjai, marriage historically functioned as a strategic tool to consolidate and extend royal authority. Within the Kingdom of Tellu Limpoe, kinship bonds known as *Passiajingeng* formed through marriage and blood relations³². Matrimonial unions between monarchs of different kingdoms served to strengthen inter-kingdom relationships and facilitate the expansion of power. Historically, Sinjai's kings and nobility employed marriage not only as a means of territorial expansion but also as an instrument of royal diplomacy to enhance their influence. Similarly, the kinship networks among Sinjai's kingdoms closely mirrored those in neighboring regions such as Bone and Gowa. A prevalent strategy involved marrying the crown prince or princess of one kingdom to a counterpart in another.³³

³² Astuti Astuti and Amirullah Amirullah, "Penetrasi Ajaran Islam Dalam Tradisi Pernikahan Di Sinjai, 1999-2003," *Jurnal Patingalloang* 6, no. 2 (2019); Dahlan, "Islam Dan Budaya Lokal: Adat Perkawinan Bugis Sinjai."

³³ Interview with Muhannis, Sinjai Cultural Expert, 2022

An illustrative example of marriage diplomacy is as follows: ³⁴King Bulo-Bulo, Apang Tapparang, arranged for his son to marry a princess from the Bone Kingdom. King Bone XVI, La Tenri Tatta, forged a kinship alliance with King Bulo-Bulo XIII through marriage, resulting in the birth of La Mappasessa Daeng Mamangang.

This marriage cemented a strong alliance between Bulo-Bulo and Bone, constituting a strategic partnership. La Mappasessa played a crucial role in assisting Bone in its conquest of Tambora, while Bone reciprocated by supporting his ascension to the throne of Bulo-Bulo and granting Pulau Sembilan to Bulo-Bulo. This example underscores the significance of *Passiajingeng* ties as a foundational element of political strategy in the region³⁵.

The Kingdom of Tellu Limpoe emerged as a coalition of three kingdoms Bulo-Bulo, Lamatti, and Tondongformed to safeguard their collective interests against the territorial ambitions of the Gowa and Bone kingdoms. This alliance consolidated both internal and external forces through a formal treaty that fostered close cooperation and kinship among the three kingdoms. Despite the ongoing rivalry between Gowa and Bone, which influenced the Sinjai region, Tellu Limpoe actively pursued diplomatic measures and alliances to preserve its sovereignty. Notably, in 1564, Tellu Limpoe initiated a peace conference and treaty between Gowa and Bone to mitigate hostilities, highlighting its critical role in promoting regional peace and stability.³⁶

In sum, marriage strategies and diplomacy were instrumental in reinforcing the political strength and cohesion of kingdoms in Sinjai, intertwining familial and political dimensions to establish durable and strategic alliances³⁷.

Compromises and Strategies in Bugis Marriage in Sinjai

The following section presents a narrative analysis of selected marriage phenomena observed within Sinjai Regency, serving as the focal point of this study on compromise and marital strategy. Cases were purposively chosen based

³⁴ Sritimuryati Sritimuryati, *Islamisasi Di Sinjai* (Balai Pelestarian Nilai Budaya Makassar, 2016).

³⁵ Astuti and Amirullah, "Penetrasi Ajaran Islam Dalam Tradisi Pernikahan Di Sinjai, 1999-2003"; Ulfa Sahra Tawil and Abdul Rahman, "Kepercayaan Masyarakat Bugis Sinjai Terhadap Nilai Dan Makna Dalam Setiap Tahapan Pernikahan," *Jurnal Socia Logica* 2, no. 1 (2023).

³⁶ Muhammad Anis, "Sejarah Dan Implikasi Politis Penerimaan Islam Di Sinjai," *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 6, no. 1 (2020).

³⁷ Dahlan, "Islam Dan Budaya Lokal: Adat Perkawinan Bugis Sinjai"; Tawil and Rahman, "Kepercayaan Masyarakat Bugis Sinjai Terhadap Nilai Dan Makna Dalam Setiap Tahapan Pernikahan"; Abdul Rahman, "Urgensi Doi Fappaenre Dalam Pesta Perkawinan Orang Bugis Di Desa Bulutellue Kecamatan Bulupoddo Kabupaten Sinjai," *PESHUM: Jurnal Pendidikan, Sosial Dan Humaniora* 1, no. 6 (2022).

on their prominence and discussion within the community. To ensure confidentiality, all names used in these case studies are pseudonyms.

1. Political Marriage

Hamka (a pseudonym), a young villager captivated by the affluent lifestyle of Pak Hans, a member of the district legislature, harbored a strong ambition to become a political representative himself. Motivated by Pak Hans's success and social standing, Hamka resolved to pursue higher education and actively participate in various political organizations.

Upon completing his college education and affiliating with a local political party, Hamka encountered significant obstacles during the 2009–2014 Legislative Elections. Confronted with limited financial resources and intense competition, he sought alternative means to enhance his electoral prospects. In this context, Hamka identified a potential solution through marriage to Marni (also a pseudonym), a thrice-widowed woman and the daughter of the village head.

Marni, who did not oppose the proposal, subsequently married Hamka. Their marriage quickly attracted public scrutiny at both village and district levels. Many viewed the marriage primarily as a calculated political maneuver, often deeming it imprudent or opportunistic. Nevertheless, the endorsement of the village head and Marni's family substantially bolstered Hamka's public standing.

Despite facing criticism and social censure, Hamka maintained his focus and perseverance. Ultimately, with the backing secured through this alliance, he was successfully elected as a member of the Sinjai Regency Regional People's Representative Council (DPRD) for the 2009–2014 term, demonstrating that his strategic marriage and political ambition effectively achieved their intended outcome (narrative adapted from the case of M, a political party politician in Sinjai Bulupoddo District).

2. The *passampo siri* strategy

Bunga, a young woman from Sinjai, undergoes a profound life transformation after failing to gain admission to college. Unemployed and awaiting future opportunities, she meets Tahir, a radio announcer and musician, at a music festival. Their relationship rapidly intensifies, evolving into a sexual partnership.

Following Bunga's pregnancy, Tahir, unprepared for the responsibility, urges her to terminate the pregnancy. Bunga refuses and implores Tahir to marry her to legitimize their child. In response, Tahir reacts with anger, physically assaults Bunga, and subsequently disappears.

Confronted with an unwed pregnancy and abandonment, Bunga discloses her situation to her parents, who arrange her marriage to Imran as a means to conceal familial dishonor. Although the marriage initially proceeds without

incident, complications arise when Bunga delivers prematurely, prompting Imran to harbor suspicions.

Upon investigating Bunga's past, Imran experiences feelings of betrayal and anger, ultimately dissolving the marriage and relocating to Malaysia. Consequently, Bunga must navigate motherhood alone, burdened by the social stigma prevalent in the Sinjai community toward unwed mothers.

Despite the emotional toll and societal judgment, Bunga receives support and encouragement from her immediate family. Meanwhile, Tahir, having left the area, experiences remorse over his abandonment but never reconnects with Bunga, leaving her to cope with the repercussions alone.

Determined to rebuild her life, Bunga secures employment while caring for her child and gradually regains self-confidence. Supported by her family and friends, she confronts her circumstances with resilience and fortitude.

Meanwhile, Tahir, who had left town, was overwhelmed with guilt and regret over his decision. Although he never reached out to Bunga again, he came to understand the profound impact his actions had on her life and on their child. Still, his remorse did nothing to change Bunga's reality she had already given birth and was forced to move forward on her own.

Bunga faced immense challenges as she worked to rebuild her life while caring for her child. Slowly, she began to realize that, despite everything not going according to plan, she possessed the strength to carry on. With the unwavering support of her parents and friends, Bunga persevered and gradually regained her confidence.

Determined to rebuild her life, Bunga secures employment while caring for her child and gradually regains self-confidence. Supported by her family and friends, she confronts her circumstances with resilience and fortitude.

Over time, Bunga learns to manage her new reality, raising her child with love and balancing the demands of work and motherhood. Her experiences impart critical lessons about love, responsibility, and endurance amid adversity. Bunga's story exemplifies the struggle of a woman who, despite betrayal and hardship, persists in seeking happiness and dignity (adapted from a case involving TA, North Sinjai District).

3. Elopement

Aty (pseudonym), who had been in a relationship with Ali (also a pseudonym) since junior high school, reached the age of 25, while Ali was slightly older. After six years of dating, they resolved to marry. Despite the happiness and harmony characterizing their relationship, they encountered considerable obstacles during the marriage proposal process.

Within the Bugis cultural context of Sinjai, Ali's family formally expressed their intention to propose Aty. However, representatives from Aty's family demanded an excessively high dowry and associated costs, which Ali's

family originating from a lower social class—was unable to meet. Given Aty's lineage from Bugis nobility, her family deemed these demands appropriate to her social standing.

Disheartened by these cultural barriers, Aty felt that traditional customs had undermined their aspirations and love. In response, she suggested elopement as an alternative, to which Ali consented. They subsequently fled to Kalimantan.

With limited financial resources, Aty and Ali traveled to Balikpapan, where, with assistance from supportive relatives, they arranged a modest wedding. In June 2012, they solemnized their marriage before witnesses and an Imam, their vows accompanied by tears of joy. Although their ceremony lacked the grandeur they had originally envisioned, they found happiness in overcoming traditional impediments and uniting legally (narrative adapted from the experience of Woman R, Sungai Tangka, Balanipa, North Sinjai).

4. Polygamy Strategies

Mr. Ahmad (pseudonym), a leader within his professional unit, had been married to Mrs. Siti for nine years without conceiving children. Despite their committed marriage, the persistent inquiries regarding offspring increasingly troubled Mr. Ahmad, particularly during family gatherings and workplace events.

Mr. Ahmad had pursued a range of medical and alternative treatments to address infertility, but none yielded satisfactory results. In a state of desperation, he disclosed to Mrs. Siti his intention to marry another woman in order to have children. This revelation deeply distressed Mrs. Siti, who felt unjustly blamed for their childlessness and withheld her blessing for the proposed marriage.

Despite the absence of Mrs. Siti's consent, Mr. Ahmad proceeded with his plan. Through a work colleague, he was introduced to Surti, a woman from a rural village, who accepted his circumstances and supported his desire to remarry. They married shortly thereafter, even without obtaining Mrs. Siti's written approval.

The wedding between Mr. Ahmad and Surti was modest but symbolized renewed hope. Two years later, Surti gave birth to a son, bringing great joy to Mr. Ahmad. He was finally able to participate in family and social celebrations without the embarrassment previously caused by inquiries about his parenthood (narrative adapted from the case of Mr. A, 48, Biringngere, North Sinjai).

5. The *Dui Menre* Compromise

Irma experienced profound disappointment when her family rejected her fiancé, Sadli, due to his inability to meet the customary "*dui menre*"—a financial contribution toward the marriage. Irma's family demanded 50 million rupiah, consistent with the amount paid at her sister Inha's wedding, while Sadli could only afford 30 million rupiah. Despite Irma's educational attainment—a master's degree in health and her position as a civil servant, she was unable to persuade

her family to lower the requirement. Sadli, constrained by his limited finances and reluctant to impose upon his own family, felt trapped in this situation.

Faced with uncertainty, Irma and Sadli sought a resolution to proceed with their wedding plans, which had been obstructed by customary law. Acknowledging the depth of their affection and closeness, Irma ultimately offered to contribute the remaining 20 million rupiah from her personal savings. Sadli initially resisted this offer, perceiving it as inappropriate for his prospective wife to bear financial responsibility. Nevertheless, confronted with pressing circumstances, they consented to move forward with the marriage, agreeing to keep the financial arrangement confidential.

The wedding ceremony of Sadli and Irma was conducted with solemnity and celebration. With Irma's financial support, the couple successfully met the customary obligations, allowing them to commemorate the event joyously alongside family and friends. Despite the challenges faced, their marriage was officially solemnized, culminating in a narrative of love that triumphed over numerous obstacles (narrative adapted from the experiences of ZH and N).

Establishing Compromise and Marriage Strategy from a Fiqh Perspective

Various cases illustrate that socio-cultural factors alone do not fully determine the durability of marriages within the Bugis community of Sinjai. In instances such as political marriages, strategic marital decisions are frequently shaped by socio-economic and socio-political patronage, revealing potential disparities in marital patterns, particularly in contemporary society. Traditionally, marriage was perceived as a lifelong, sacred commitment regardless of age differences. However, in modern contexts, the sanctity of marriage as an eternal bond has diminished, with socio-economic and political considerations increasingly prevailing over spiritual and sacred dimensions.

These cases further illustrate that marriages founded solely on socio-political and economic interests tend to be inherently unstable. Such marriages are often predisposed to decline and elevated rates of divorce, as they lack a sincere commitment to nurturing the marital bond. Within this context, religion is frequently invoked as a justification, asserting that a marriage is valid if it fulfills the formal pillars and conditions, without adequately addressing the underlying intentions or motivations of the parties involved. Consequently, vulnerable individuals may become victims, with Islamic jurisprudence (*fiqh*) misapplied to legitimize actions that contradict ethical and religious principles.³⁸ In truth,

³⁸ Pauzi M., Darul Hipni, and Anwar M. Radiamoda, "The Importance of the Ijtihad Jama'i Method in Contemporary Fiqh Formulations," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 23, no. 1 (2023), p. 13–20., Afridawati Afridawati, "History, Typology, and Implementation of Islamic Law in Indonesia: Combination of Sharia and Fiqh or the Result of Historical Evolution?," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 21, no.

Islamic marriage mandates that each partner adhere not only to the formal pillars and conditions but also to the spiritual intentions aimed at achieving *Sakinah* (tranquility), *Mawaddah* (love), and *Warahmah* (mercy).³⁹

Regarding the perspectives of Islamic jurisprudence on marriage, there is variation among the schools of thought concerning the emphasis on external versus internal intentions. The Hanafi and Shafi'i schools prioritize the external contractual aspects of marriage, whereas the Maliki, Hanbali, Zahiri, and Shia schools place greater importance on the intention and underlying motivations behind the contract. This diversity underscores the necessity of approaching fiqh in a holistic manner rather than through a purely formalistic lens.⁴⁰ Islamic jurisprudence should function to regulate human affairs in a way that promotes the welfare of the community rather than to rationalize harmful practices. Moreover, it is essential to consider the dimensions of love and affection within marriage, while maintaining a balanced perspective between worldly life and the hereafter, in order to preserve the sacredness and beneficial nature of the marital relationship.

An Analysis of Compromise and Marriage Strategies in the Context of Bugis Customary Culture

The wedding ceremonies within the Bugis Sinjai community function not merely as social celebrations but also as manifestations of social status and the broader hierarchical structure embedded within society. In this cultural context, the scale and splendor of wedding festivities serve as a visible indicator of an individual's or family's social standing. Lavish ceremonies symbolically communicate social hierarchy through various elements such as ritual practices, traditional attire, and ornamental jewelry.

The intricate and stratified social organization of the Bugis Sinjai community is deeply rooted in notions of descent-based social stratification. Specifically, the community recognizes five distinct social strata: *Wija Anak Arung*, *Wija Anak Karung*, *Wija To Deceng*, *Wija To Sama'*, and *Wija Ata'*. This classification system delineates differential rights and responsibilities among community members, grounded in mythological and ancestral beliefs related to lineage. The hereditary principle underpins this social hierarchy, wherein community leaders assume diverse roles, ranging from political authorities to traditional custodians of cultural practices.

1 (2021), p. 33–47. Usep Saepullah, “The Inter-Religious Marriage in Islamic and Indonesian Law Perspective,” *Jurnal Ilmiah Peuradeun* 7, no. 1 (2019), p. 43.

³⁹ Interview with Abdul Hamid DM, Chairman of the Sinjai Ulema Council, 2022

⁴⁰ Ulfiani Rahman et al., “Men and Women in the Distribution of Inheritance in Mandar, West Sulawesi, Indonesia,” *Samarah* 6, no. 1 (2022); Muhammad Saleh Ridwan, Wahidah Abdullah, and Idham Idham, “Public Perception of Polygamy in Makassar, Indonesia: Cultural Perspective and Islamic Law,” *Samarah* 8, no. 1 (2024).

Moreover, the *Pangngaderreng* customary system and the *Siri' na Pesse'* cultural norm are fundamental in shaping and sustaining the social structure within the Bugis Sinjai community. The *Pangngaderreng* system governs community behavior through the enforcement of customary laws, while *Siri' na Pesse'* embodies principles of social dignity and collective solidarity. In this context, marriage frequently serves as a strategic instrument for preserving and enhancing social status, encompassing kinship alliances as well as economic and political interests.

Nevertheless, marriage practices have experienced transformations due to modernization. Among urban Bugis Sinjai populations, there is a tendency to compromise certain traditional customs in favor of emphasizing spiritual and religious observance. Conversely, rural communities tend to uphold traditional practices more rigorously. Rituals such as *mappaota* and *mappanre temme* continue to be observed, often integrated with Islamic elements, illustrating that despite social changes, cultural values and customs remain integral to the Bugis Sinjai way of life. Principally, the full observance of Bugis marriage customs tends to be predominantly practiced by noble families, particularly in rural areas. In contrast, urban communities are more influenced by modernity, which affects the extent to which traditional ceremonies are performed. Factors such as the duration and high costs of traditional weddings, alongside religious considerations emphasizing the *walimah* as a religious obligation, contribute to a shift toward prioritizing Islamic marriage requirements over elaborate customary rites (Bahtiar, Penghulu KUA North Sinjai District, 2022).⁴¹

In the context of Sinjai Bugis marriage customs, there is a notable synthesis between indigenous traditions and Islamic teachings. Marriage is regarded as a sacred and once-in-a-lifetime event, warranting significant ceremonial and cultural attention. Within the Sinjai Bugis tradition, marriage is not solely perceived as the union of two individuals, but also as the merging of two families, with the broader purpose of strengthening familial bonds and repairing any existing tensions.

The customary marriage process, referred to as *Botting Ade*, comprises several ritual stages such as *mammannu-mannu*, *madduta*, and *mappacci* that underscore the solemnity of the event and embody familial honor. A pivotal stage in this sequence is *Mappaenre' Doi*, which involves the groom's payment of a dowry. This practice is deeply symbolic, often reflecting the socio-economic standing of the bride's family. The size of the dowry serves as a key indicator of social prestige and is closely tied to perceptions of the bride's value within the community.

⁴¹ Yuliatin Yuliatin et al., "Tradisi Hitung Waris Dalam Walimatul Â€Ursy Masyarakat Melayu," *Al-Istinbath: Jurnal Hukum Islam* 10, no. 1 (2025), p. 154–71.

Although Islamic teachings advocate for simplicity in marriage arrangements, local cultural norms frequently take precedence, especially in financial matters. Disagreements regarding the dowry can lead to tension or mistrust between families, particularly when consensus is not achieved. Families with greater wealth or higher social standing tend to demand larger dowries as expressions of status and prestige.

This dynamic also leads to strategic matchmaking practices, whereby families attempt to ensure that ideal prospective spouses are selected from within the extended family. This is done to prevent familial disputes and to safeguard family assets. As expressed in the local wisdom: “*De nasembarang natopasiala suhung lafong hurane sibawa makkunrainnya, nasaba Engka Riayseng Siala-siabbeneng iyanaritu pada idi siala massapposiseng, massappokadua, dan massappokatellu*”—matchmaking is not conducted arbitrarily but is rooted in cultural notions of compatibility, usually limited to first, second, or third cousins.⁴² Nevertheless, in contemporary society, such traditional considerations have diminished in importance, with many couples now prioritizing love and mutual understanding over dowry values.

Overall, marriage practices within the Sinjai Bugis community represent a convergence of customary law, social hierarchy, and religious principles. Despite ongoing social transformation, traditional marriage rituals continue to play a vital role in symbolizing social status and preserving cultural identity within the community.

The compromises and strategies surrounding marriage in the Bugis Sinjai community highlight the complex dynamics associated with financial obligations, particularly the customary expectation of *duit menre* (spending money). Traditionally, this responsibility falls entirely upon the groom, who is expected to bear the full financial burden of the marriage. However, there is a growing trend among younger generations to adopt more flexible approaches, some of which diverge from established cultural norms.

A common strategy involves financial support from the bride, who may contribute to the spending money when the groom is unable to meet the required amount. Women with independent income or personal savings often choose to assist discreetly to ensure that the marriage can proceed. While this practice may offer a pragmatic solution to financial challenges, it stands in contrast to traditional expectations, which emphasize the groom's obligation to demonstrate his financial independence and capability.

According to Bugis customary values, it is considered inappropriate for women to contribute to *duit menre*, as this may be perceived as diminishing the groom's dignity and that of his extended family. The groom is culturally expected to exhibit perseverance and commitment by fulfilling the customary requirements

⁴² Interview with M. Dahlan Muhammad, Sinjai Cultural Expert, 2022)

independently. These expectations are deeply rooted in the cultural ideals of self-respect and the preservation of social status

The success of this shared financial strategy often hinges on secrecy. Disclosure of the bride's involvement may lead to complications, undermine the legitimacy of the union, and damage the reputations of both parties. In such situations, women who contribute financially might be viewed as dominant or overly assertive, while men may be regarded as lacking capability or reliability, perceptions that can disrupt the delicate balance of social and familial expectations within the Bugis community.

In the Bugis society, values such as caution, honesty, and an acute awareness of the consequences of one's actions are deeply respected. Two central concepts—*manini* (vigilance) and *lempuq* (honesty) are expected to guide individual behavior, particularly in areas such as marriage and the management of financial matters under customary law. As expressed in a traditional saying: "*Idi to hugi ke, makkatenni masse ri adek'e, iyanaritu ri lempuq na ada tongeng e*" ("We, as Bugis people, adhere to our customs, namely honesty and truthful speech")⁴³.

Compromise and Marital Strategy in the Light of Ethics

Marriage, in the Bugis context, is considered an act of worship, requiring a deep understanding of the rights and responsibilities of each partner. Upholding ethical principles within marriage is essential. Once the *ijab qabul* (marriage contract) is completed and all legal requirements are met, both spouses are expected to fulfill their respective roles with integrity and responsibility.⁴⁴ These obligations are not conditional; they are fundamental duties that must be carried out conscientiously. This marks the first ethical principle in marriage: a sincere commitment to fulfilling one's responsibilities.

The second ethical principle concerns adherence to the law. A marriage must be conducted within the bounds of legal and customary regulations. Entering into a marriage through unlawful means where unethical methods are used to achieve an end is unacceptable. The ethical value of an action is determined not only by the act itself but also by its intent. An act perceived as "right" becomes ethically wrong if driven by harmful intentions. Conversely, actions motivated by noble intentions that result in positive outcomes are regarded as ethically sound.

The third ethical aspect of marriage relates to the inherent value of the duties and responsibilities assumed by each partner. Marriage is not merely a personal contract but a noble endeavor that supports the continuity of society through the just and loving governance of family life. The roles of husband and

⁴³ Interview with Puang Ida, Indo Botting, North Sinjai, 2022.

⁴⁴ Irena Dwi Fetraningtyas and Yunanto Yunanto, "Application of The Properties of Naqli And Aqli in Positive Law with Respect to Islamic Contract Law," *Syariah: Jurnal Hukum Dan Pemikiran* 21, no. 1 (2021), p. 59.

wife extend beyond daily routines; they are vital responsibilities that contribute to the broader moral and cultural fabric of the community.

This research is not intended to serve as a guide for marital strategies or compromise to ease relationships. Rather, its primary purpose is to present these cases as life lessons not only for the Bugis Sinjai community, but also for anyone who is married or planning to get married. Ethics, at its core, concern the actions and decisions we make as human beings. One's social, political, or economic standing does not absolve them of the responsibility to act rightly and justly. The ethics of marriage are not confined to gender roles or specific spousal duties but encompass universal values accepted across society. As conveyed in the teachings of our elders, "*Watakkale tu rupami, ampe-ampemi pannessaki tau*"—a Bugis expression urging mutual respect and humanity in our interactions—ethics in marriage resonate with the broader principle of *taro-ada taro gau* (consistency between words and actions).⁴⁵

A truly good marriage is one that benefits not only the couple and their immediate family but also society at large. An ideal union considers both worldly and spiritual gains. Marriage should never be misused for unethical purposes; instead, it must aim to maximize benefit and minimize harm for all involved.

Conclusion

In conclusion, an analysis of compromise and strategic behavior in marriage within the Bugis Sinjai community reveals two significant dimensions. First, certain marital stratagems such as pooling resources or elopement—are employed as survival strategies to sustain a marriage in the face of challenges, such as familial disapproval or financial disagreements (*dui menre*). These can represent a form of resilience aimed at preserving the union. Second, however, some strategies reflect specific, and often problematic, motives such as entering into a second marriage without the first wife's consent or pursuing political objectives. These indicate that strategic behavior in marriage can be driven by individual goals that may not align with ethical or customary values. From the perspective of the Islamic jurisprudence (*fiqh*), the intention (*nawaitu*) behind marital actions plays a crucial role in determining their legitimacy. Scholars are divided between focusing on external formalities and the deeper, internal motivations behind actions. From an ethical standpoint, any marital strategy must consider the collective good and adhere to universal truths, rather than serve individual interests alone. An ideal marriage contributes to personal well-being, social harmony, and spiritual fulfillment. Therefore, any decision or strategy within marriage should be grounded in sincere ethical awareness and oriented toward outcomes that benefit all parties involved. This research is not intended to

⁴⁵ Interview with Rahmatullah, Dean of the Faculty of Economics and Business, IAIM Sinjai, 2022

serve as a guide for marital strategies or compromise to ease relationships. Rather, its primary purpose is to present these cases as life lessons, not only for the Bugis Sinjai community, but also for anyone who is married or planning to get married.

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Interviews

- Interview with Muhannis, Historian and Cultural Expert of Sinjai, 2022
- Interview with Abdul Hamid DM, Chairman of Sinjai Ulema Council, 2022
- Interview with Bahtiar, Penghulu at KUA North Sinjai District, 2022.
- Interview with Puang Ida, Indo Botting Sinjai Utara, 2022.
- Interview with M. Dahlan, M. Historian and Cultural Expert of Sinjai, 2022
- Interview with Rahmatullah, Dean of the Faculty of Economics and Islamic Law, IAIM Sinjai, 2022.
- Interview with M, a Political Marriage Actor, in Sinjai, 2022
- Interview with TA, Perpetrators of Marriage Tactics in Sinjai, 2022
- Interview with R, Perpetrators of Marriage Tactics in Sinjai, 2022
- Interview with A, Perpetrators of Marriage Tactics in Sinjai, 2022
- Interview with ZH, Perpetrators of Marriage Tactics in Sinjai, 2022
- Interview with N, Perpetrators of Marriage Tactics in Sinjai, 2022