



Law in The News as a Prevention of Criminal Acts Related to Uang Panai in The Tradition of Marriage in Indonesia

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Abstract: The tradition of Uang panai is the wisdom of the Bugis-Makassar tribe in Indonesia to honor women in the marriage process. Unfortunately, the amount of Uang panai is often the reason for criminal acts, such as fraud and theft, to fulfill the Uang panai. This study explores how audiences' reception of law news related to uang panai is based on Stuart Hall's theory and how it impacts the prevention of crime associated with this tradition. This article is written qualitatively, using a reception analysis of media news. The search for media news data was supported by in-depth interviews with purposively selected informants and complemented by literature studies. This research focuses on the theft of uang panai, which went viral and was widely responded to by the community. The results show three positions of audience acceptance, namely the dominant position that supports consistent law enforcement to create a deterrent effect. The negotiation position also supports law enforcement but offers customary reforms to make it cheaper and encourages people to act more wisely by facilitating uang panai. The existence of a community that promotes the uang panai tradition will reduce the pressure on men who are committed to marriage and be a deterrent to the criminal act of uang panai. The opposition rejects the application of formal law to perpetrators of theft for uang panai and suggests settlement by customary law. The opposition believes that understanding the sacredness of adat will effectively prevent crimes related to uang panai. The impact of legal reporting related to uang panai to avoid criminal acts appears in the form of public awareness of the consequences. Awareness of the consequences is born from the impact of the news that gives a deterrent effect, strengthens traditions, and encourages policy improvements.

Keywords: *Uang panai*, Bugis-Makassar tradition, crime prevention, law news, tradition reformation

Abstrak: Tradisi Uang Panai merupakan kearifan suku Bugis-Makassar di Indonesia untuk memuliakan perempuan dalam proses pernikahan. Sayangnya, jumlah Uang Panai yang ditetapkan oleh calon istri kepada calon suami sering kali menjadi alasan terjadinya tindakan kriminal, seperti penipuan dan pencurian, untuk memenuhi Uang Panai tersebut. Penelitian ini mengeksplorasi bagaimana resepsi khalayak terhadap berita hukum terkait uang panai berdasarkan teori Stuart Hall dan bagaimana dampaknya terhadap pencegahan tindak kriminalitas yang berkaitan dengan tradisi ini. Artikel ini ditulis secara kualitatif, dengan menggunakan analisis resepsi terhadap berita media. Pencarian data berita media didukung oleh wawancara mendalam dengan informan yang dipilih secara purposif dan dilengkapi dengan studi literatur. Penelitian ini berfokus pada kasus pencurian uang panai yang sempat viral dan direspon secara luas oleh masyarakat. Hasil penelitian menunjukkan tiga posisi penerimaan khalayak, yaitu posisi dominan yang mendukung penegakan hukum yang konsisten untuk menciptakan efek jera. Posisi negosiasi juga mendukung penegakan hukum namun menawarkan reformasi adat agar lebih murah dan mendorong masyarakat untuk bertindak lebih bijak dengan memberi urunan uang panai kepada yang membutuhkan. Adanya masyarakat yang memfasilitasi tradisi uang panai akan mengurangi tekanan terhadap laki-laki yang berkomitmen untuk menikah dan menjadi pencegah tindak pidana uang panai. Pihak oposisi menolak penerapan hukum formal terhadap pelaku pencurian uang panai dan menyarankan penyelesaian secara adat. Pihak oposisi percaya bahwa memahami kesakralan adat akan secara efektif mencegah kejahatan terkait uang panai. Adapun dampak pemberitaan hukum terkait uang panai sebagai pencegahan tindakan kriminal tampak dalam bentuk kesadaran masyarakat akan konsekwensinya. Kesadaran akan konsekwensi tersebut lahir dari dampak pemberitaan yang memberi efek jera, menguatkan tradisi, dan mendorong perbaikan kebijakan. Keterbatasan penelitian ini adalah cakupan geografis yang membatasi generalisasi kesimpulan. Oleh karena itu, penelitian selanjutnya disarankan untuk meneliti uang panai di suku lain dengan cakupan yang lebih luas.

Kata kunci: uang panai, tradisi Bugis-Makassar, pencegahan tindak kriminal, berita hukum, reformasi tradisi

Introduction

The provision of uang panai, or a nominal sum of money to the bride in the Bugis-Makassar marriage tradition in Indonesia, is a form of respect for the dignity of women. Therefore, violating the law to realize the uang panai is the same as a criminal act that tarnishes the dignity of women. Historically, the tradition of uang panai contains the value of the goodness of struggle, sincerity,

and responsibility of a man ready to build a household with a woman.¹ Meanwhile, criminal acts are actions that contain wrong values that can be referred to as cowards, reckless, and irresponsible.² So, it becomes very reasonable if criminal acts related to the fulfillment of uang panai are legally processed so that the perpetrators get punished for their actions. Not only that, but the law in the news or legal reporting related to Uang panai also turns out to be a lesson that prevents people from committing crimes in the name of Uang panai.

Previous research on Uang panai can be divided into four categories. First, Uang panai has roots in the Kindom period (before Indonesia became an independent unitary state) and is still evolving. Uang panai is interpreted as a test of a man's seriousness to guarantee his wife's physical and mental sustenance. For women, this tradition is a shield against men who tend to manipulate marriage in a wrong way.³ There is also a version of the history of the origin of Uang panai that mentions it as a reaction to the behavior of the Dutch colonizers.⁴ During the Dutch colonial period,⁵ there were several cases of Dutchmen deliberately marrying Bugis Makassar women and then leaving them at will.⁶ So, there was resistance in the form of a high demand for Uang panai, which was a sign of man's sincerity. Women's parents who have worked hard to raise their daughters consider it right to ask for uang panai as a form of recognition for their hard work and appreciation for the honor of women who have been well cared for.⁷

Secondly, it discusses the application of the Uang panai tradition, which is not only found in South Sulawesi. The spread of the Bugis Makassar tribe across Indonesia brought with it the implementation of the Uang panai tradition.⁸

¹ ST. Aisyah BM Aisyah BM, "Strategy of Communication and Da'wah in Reducing Uang Panai' of Marriage in Bulukumba," *Jurnal Komunikasi: Malaysian Journal of Communication* 35, no. 3 (2019), p. 92–107.

² Daniel Szyner and Carlton Patrick, "The Origins of Criminal Law," *Nature Human Behaviour* 4, no. 5 (2020), p. 506–16; Xingliang Chen, *Humanistic Foundation of Criminal Law* (Singapore: Springer Nature Singapore, 2023).

³ Rinaldi Rinaldi, Agus Bambang Nugara, and Lukman Ismail, "Uang Panai Sebagai Harga Diri Perempuan Suku Bugis Bone: Antara Adat Dan Agama," *Jurnal Pendidikan Sosiologi Undiksha* 5, no. 1 (2023), p. 1–13.

⁴ Mesoute Grampell, "The Dutch Indies Colonial Government System In Onderafdeling Bonthain 1905-1942," *Jurnal Daulat Hukum* 6, no. 1 (2023), p. 67–90.

⁵ Nguyen Van Thang et al., "Another Perspective in the Education of Netherlands in Indonesia During Colonial Period (1799 - 1942)," *Journal of Educational and Social Research* 14, no. 4 (2024), p. 413; Pieter C Emmer and Jos J L Gommans, *The Dutch Overseas Empire, 1600--1800* (Cambridge University Press, 2020).

⁶ Gerrit Knaap, "Slavery in the Dutch Colonial Empire in Southeast Asia: Seventeenth-Century Amboina Reconsidered," *Slavery & Abolition* 43, no. 3 (2022), p. 499–516.

⁷ Asriani Alimuddin, "Makna Simbolik Uang Panai pada Perkawinan Adat Suku Bugis Makassar Di Kota Makassar," *Al Qisthi Jurnal Sosial Dan Politik*, 2020, p. 117–32.

⁸ Nur Masthurah et al., "Evolving Traditions: The Contemporary Dynamics of Uang Panai' in Bugis-Makassar Wedding Ceremonies," *Tamaddun* 23, no. 1 (2024), p. 51–60. M. Tahir

The characteristics of respect for women and commitment to men in the uang panai tradition are consistently implemented in the surrounding areas of Sulawesi. This is the case in West Sulawesi, Southeast Sulawesi, Central Sulawesi, North Sulawesi and East Kalimantan. As for uang panai in areas relatively far from South Sulawesi, the characteristics of uang panai tend to be adjusted to local customs, as is evident in the Bugis Makassar Uang panai tradition in Manokwari, Nabire Papua, Denpasar Bali, Muncar Banyuwangi East Java, Lhok Aman Meukek Aceh, Palembang South Sumatra, Tangkit Muaro Jambi, and Indragiri Hilir Riau.⁹

Thirdly, some research results mention a shift in the value of Uang panai in Bugis-Makassar society, including aspects of prestige, strengthening social status, and commercialization of tradition. Large amounts of Uang panai often demonstrate the prospective bridegroom's financial capability, which is expected to elevate, maintain, or enhance the woman's family's prestige in the community's eyes.¹⁰ This is also seen as leading to the commercialization of tradition, where the value of the uang panai is no longer solely a form of appreciation but also a means of demonstrating social status and wealth. This leads to a heavy burden of uang panai and puts physical and mental pressure on men who must struggle to fulfill these demands.¹¹ The commercialization of tradition contradicts basic principles in Islam that emphasize fairness and balance. Islamic law offers a solution by reminding us that marriage should be made easy with a reasonable dowry.¹²

Maloko et al., "Sompas Tanah in Makassar Bugis Customary Marriages: Legal, Religious, and Cultural Perspectives," *Jurnal Ilmiah Peuradeun* 12, no. 3 (2024), p. 1225..

⁹ B. Maani, Syukri, and Aliyas, "Consequences of Panai Money in Siri and Value of Maqasid Al-Syariah in Tribe Marriage Bugis in Indragiri Hilir Riau," in *Religion, Education, Science and Technology towards a More Inclusive and Sustainable Future* (London: Routledge, 2024), p. 218–22.

¹⁰ Amrizal Salida and others, "Uang Panai Tradition: Economic Impact Analysis and Its Implications on Bugis Community in Pinrang Regency," *TGO Journal of Education, Science and Technology* 1, no. 2 (2023), p. 241–49; Nanda Nahdhiyah, Ratna Ayu Damayanti, and Nirwana Nirwana, "The Study of Accounting Practices in The Uang Panai Tradition (Ethnographic Studies on Traditional Marriages in West Sulawesi)," *Devotion: Journal of Research and Community Service* 3, no. 8 (2022), p. 757–63; Masthurah et al., "Evolving Traditions: The Contemporary Dynamics of Uang Panai in Bugis-Makassar Wedding Ceremonies."

¹¹ MD Rafid Abrar Miah and Ridwan Islam Sifat, "Economic Dimensions of Violence against Women: Policy Interventions Needed," *Journal of Social and Economic Development*, August 7, 2024.

¹² Muhammad Saleh Ridwan, Wahidah Abdullah, and Idham Idham, "Public Perception of Polygamy in Makassar, Indonesia: Cultural Perspective and Islamic Law," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 1 (2024), p. 20–38; Marion den Uyl, "Dowry in India: Respected Tradition and Modern Monstrosity," in *The Gender Question in Globalization* (Routledge, 2020), p. 143–58.

Fourth, Uang panai, in the view of Islamic law, is categorized as '*urf*' or good custom in society.¹³ '*Urf*' has the same meaning as tradition and is in harmony with a good soul.¹⁴ It is recognized and accepted by common sense and can be used as an argument in determining the law. The scholars of *usul fiqh* state that '*urf*' can be a legal consideration if it fulfills four conditions: it is worthy of *maslahat* (beneficence) and accepted by common sense,¹⁵ it is generally accepted and prevalent among the community, it existed at the time of the ruling of the law, and it does not contradict the evidence.¹⁶ Uang panai fulfills these conditions as a valid '*urf*' because it is a tradition that does not contradict the text, does not eliminate the benefit, and does not bring harm.¹⁷ Although not explicitly mentioned in Islamic law, uang panai is different from a dowry and serves the same purpose as a sign of the seriousness and responsibility of the prospective husband. Thus, uang panai as a valid cultural tradition can be accepted in Islamic law as long as it does not contradict *Sharia* principles and is essential in strengthening social ties and family relationships.¹⁸

Based on the four focuses of previous research results on Uang panai in the categories of historical meaning, characteristics of application in various regions, shifts in meaning, and aspects of Islamic law, it appears that the difference with the focus of this research is in the element of law news on the tradition of Uang panai. This is in line with the tendency to shift the meaning of Uang panai, which is considered the cause of criminal acts, to realize the Uang

¹³ 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), p. 848.

¹⁴ Yuni Roslaili, "Kajian 'Urf Tentang Adat Ranub Kong Haba Dan Akibat Pembatalannya Di Aceh," *SAMARAH: Jurnal Hukum Keluarga Dan Hukum Islam* 3, no. 2 (2019), p. 417. 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). 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: Jurnal Hukum Keluarga* 6, no. 2 (2023), p. 413.

¹⁵ Maskur Rosyid, "Reading Fatwas of MUI a Perspective of Maslahah Concept," *Syariah: Jurnal Hukum Dan Pemikiran* 19, no. 1 (2019), p. 91.

¹⁶ Ulfiani Rahman et al., "Men and Women in The Distribution of Inheritance in Mandar, West Sulawesi, Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 1 (2022), p. 156–75; Ridwan, Abdullah, and Idham, "Public Perception of Polygamy in Makassar, Indonesia: Cultural Perspective and Islamic Law." Edy Setyawan et al., "Legal Age for Marriage: SDGs and Maslahah Perspectives in Legal Policy Change in Indonesia," *Al-Manahij: Jurnal Kajian Hukum Islam* 17, no. 2 (2023), p. 183–98.

¹⁷ Yanuriansyah Ar Rasyid et al., "Reconstructing the Concept of Uang Panai in South Sulawesi: A Maq{=a} Id Al-Shar{=i} □ah Approach for Revitalizing Women-Friendly Islamic Values," *Al-Ahkam: Jurnal Ilmu Syari□ah Dan Hukum* 9, no. 1 (2024), p. 1–13.

¹⁸ Anggina Yusila Heryanto and others, "Analysis of Bugis Traditional Panai Money in Islamic Perspective Marriages," *Maklumat: Journal of Da'wah and Islamic Studies* 2, no. 2 (2024), p. 96–110.

panai. It is in this position that the importance of law news of Uang panai as a means of preventing criminal acts from becoming widespread. The formulation of the problem of this article is the audience's acceptance of the news of the crime of Uang panai and the impact of law news related to the crime in encouraging the return of noble customary and cultural values. This article differs from previous research because it focuses on an analytical approach that combines legal and cultural aspects.¹⁹ This study reveals that legal reporting can contribute to maintaining the integrity of the uang panai tradition and preventing deviations that harm traditional values.

Law news related to the crime of uang panai has been found to serve as an effective additional punishment for perpetrators and to have a significant positive impact. Widespread publicity can act as a social, legal mechanism, providing a deterrent effect by publicly exposing offenses. In addition, news of uang panai in crimes often goes viral and includes comments from the reading public on the importance of maintaining tradition. Such comments contain the word "*pacidda*," which means the offender should be punished for mucking up sacred traditional norms that must be honored. Viral news stories are also followed by wise comments from the community, which have several implications. Based on the findings from the news data of the uang panai law and its readers' comments, there is a form of audience acceptance that aligns with Stuart Hall's theory. Increased news visibility can also increase community oversight of law enforcement and adherence to Adat. Highly discussed news can speed up and monitor legal processes, ensuring efficient handling of cases. In addition, this news can stimulate policy reforms, regulations, and public understanding, which support improving the system and preserving cultural values in the marriage traditions of each ethnic group in Indonesia.

This article results from research using qualitative methods and reception analysis of legal news about uang panai. Data was collected from the internet media, namely Google Search, using the main keyword "uang panai."²⁰ The search results were limited to criminal and law aspects in the last ten years. Several forms of criminal acts are reported as law cases, namely, theft cases for Uang panai, fraud cases related to Uang panai, cases of illegal levies (*pungli*), and suicide cases. These cases were then analyzed, and one news story was selected that went viral and was widely reposted or shared evenly on YouTube, Facebook, and Instagram social media. The case was a case of iron theft worth two hundred

¹⁹ Yusdani, Ahmad Arifai, and Januariansyah Arfaizar, "The Jejuluk in Komerling Tribe Weddings in the Globalization from a Siyasa Perspective," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 23, no. 2 (2023), p. 211–34.

²⁰ Klaus Bruhn Jensen, "Media Reception: Qualitative Traditions," *A Handbook of Media and Communication Research*, 2013, p. 168–82; Klaus Bruhn Jensen, "Media Audiences: Reception Analysis: Mass Communication as the Social Production of Meaning," in *A Handbook of Qualitative Methodologies for Mass Communication Research* (Routledge, 2002), p. 135–48.

million rupiahs that not only drew the attention of public comments on social media but also the attention of the Indonesian Ulama Council of South Sulawesi so that it became the theme of discussion for the issuance of a fatwa related to Uang panai.

The researcher examined the news content of the theft for Uang panai by paying attention to all the details of the comments on each news story, and this data was then followed by in-depth interviews with key informants selected based on relevance and credibility criteria to ensure data quality. The main criteria for informants are media users, in this case, readers of news about the theft of Uang panai. After reading or viewing the news, interviews were conducted to explore their thoughts, inferences, and feelings. Interviews were also expected to reveal in-depth views and meanings about the impact of law news in the social and cultural context.²¹

The data were presented in tables, interview transcripts, and descriptions contextually and interpretatively through critical narratives. Critical narratives require the support of literature studies to enrich the reception analysis used in understanding how audiences interpret media texts.²² Reception analysis procedures involving in-depth interviews and literature studies are also used to verify and triangulate data. The audience reception data was organized based on Stuart Hall's Encoding-Decoding theory, which identifies three meaning positions: Dominant, Negotiation, and Opposition.²³ The use of this theory can maximize the way to explore how audiences understand and respond to the law news about Uang panai. The intended audience does not mean seeking the majority vote, but by utilizing the constructivist paradigm, the study emphasizes that meaning can be subjectively shaped based on individual experience.²⁴

²¹ Rwamahe Rutakumwa et al., "Conducting In-Depth Interviews with and without Voice Recorders: A Comparative Analysis," *Qualitative Research* 20, no. 5 (2020), p. 565–81; Nicole M Deterding and Mary C Waters, "Flexible Coding of In-Depth Interviews: A Twenty-First-Century Approach," *Sociological Methods & Research* 50, no. 2 (2021), p. 708–39.

²² Laura Sheard, "Telling a Story or Reporting the Facts? Interpretation and Description in the Qualitative Analysis of Applied Health Research Data: A Documentary Analysis of Peer Review Reports," *SSM-Qualitative Research in Health* 2 (2022), p. 100166; Janice M Morse, "Critical Analysis of Strategies for Determining Rigor in Qualitative Inquiry," *Qualitative Health Research* 25, no. 9 (2015), p. 1212–22; Elliot G Mishler, *Research Interviewing: Context and Narrative* (Harvard university press, 1991).

²³ Fauzi Fauzi, "□Urf and Its Role in The Development of Fiqh: Comparative Study of Family Law Between Egypt and Indonesia," *El-Ussrah: Jurnal Hukum Keluarga* 7, no. 1 (2024), p. 346–71; AHMAD MULYANA, MUHAMAD ARAS, and S R I Desti Purwatiningsih, "Exotization of Offensive Language In Building Keanu Angelo Youtuber Followers," *Journal of Theoretical and Applied Information Technology* 101, no. 6 (2023).

²⁴ Wilfred Bion, *Learning from Experience* (Taylor & Francis, 2023).

Discussion

The following table shows the categories of legal cases or crimes selected and described in three acceptance forms: dominant, negotiation, and opposition.²⁵ Dominant acceptance is a condition in which the reader fully accepts the message conveyed by the media by the intended meaning of the news narrative. Negotiated acceptance is when the reader accepts part of the message conveyed based on the media text while combining it with personal views that may be adjusted to their experience or knowledge. Oppositional acceptance is when the reader contradicts or opposes and rejects the message received from the media. The rejection can also be captured from skeptical comments that are considered to be intended to be in an oppositional position.

Table 1: Criminal theft to pay uang panai

No	News Title/source	Message
1	Viral! Determined to steal Rp 200 million worth of iron for Uang Panai, the groom was arrested by the police during the wedding ceremony. Suara.Com Wednesday, 08 June 2022 13:50	The gist of this story is that NS, a groom, was arrested by the police after his wedding vows because he was involved in the theft of 63 iron bars worth Rp 200 million.
2	Maros man stole Rp 200 million worth of iron rods for marriage, arrested after the ceremony detikSulsel Monday, 06 Jun 2022 17:38 WIB	The motive was said to be an act of revenge against his former boss who had sacked him from his job.
3	Man in Maros who stole 63 iron bars worth Rp 200 million arrested after marriage ceremony at South Sulawesi Police Headquarters. Tribunnews.com Wednesday, 8 June 2022 12:08	Another motive was that the stolen money was used to pay the uang panai. The theft occurred due to the financial pressure arising from the tradition of uang panai.

Based on the data in Table 1, news about the theft of uang panai presents three positions of acceptance from the audience.

²⁵ Simon Lindgren and Anna Johansson, "Getting Better? Hegemonic, Negotiated and Oppositional Uses of Instagram for Mental Health Support," *Journal of Communication Inquiry* 47, no. 3 (2023), p. 268–90; Dulce Pedroso and Rachel Aldred, "In the Opposite Lane: How Women of Colour Experience, Negotiate and Apply an Oppositional Gaze to Dominant Cycling Discourses," *Transportation Research Interdisciplinary Perspectives* 19 (2023), p. 100828.

Dominant position

Audiences who receive news about the theft to pay uang panai in a dominant position tend to understand and accept the message conveyed by the media without challenging the content of the message. They perceive this crime as evidence of the significant financial pressures resulting from the tradition of marriage requiring uang panai. They entirely blame the perpetrators of the theft and consider the act a mistake that should be punished. Actions that break the law and harm others must be processed fairly. The authorities should investigate the theft of other people's rights and impose appropriate punishment, whether for revenge or the urgency of giving money (*uang panai*) to his future wife.²⁶

This statement reflects an understanding that criminal acts should be sanctioned accordingly, regardless of the motive. Analyzing audience reception theory, this statement shows a dominant position where the received message is based on society's dominant ideology and prevailing values. The emphasis on moral responsibility and law enforcement demonstrates the belief that the legal system and justice should be upheld without exception. It supports the authority of legal institutions and the importance of maintaining social order. This view reinforces the rule of law and strengthens public trust in law enforcement officials by emphasizing that all reasons for committing a crime, be it revenge or the financial pressure of a tradition, cannot be justified. Violations of the uang panai tradition cannot be separated from the community's fault that burdens men getting married with high uang panai. The community should not be the cause of the noble value of the uang panai culture being tarnished by criminal acts.²⁷

The recipients of this message agree with the media accusation that those who provide a high burden of uang panai contribute to the emergence of theft crimes for the sake of uang panai. The community is perceived as failing to maintain cultural values and traditions because the heavy burden of uang panai encourages criminal behavior.²⁸ Acceptance of this message emphasizes that criminals and their causes are morally responsible. However, people who increase the uang panai cannot be prosecuted as criminals by law.

Negotiation position

Audiences in the negotiation position received the news message about theft for uang panai with a balanced understanding. They recognize that the tradition of uang panai can cause severe financial pressure on the man, but they also think that theft is unjustified. This audience tends to find a middle ground

²⁶ Interview with N5, Makassar, June 10, 2024.

²⁷ Interview with N1, Makassar June 2, 2024.

²⁸ Agnieszka Chwialkowska, Waheed Akbar Bhatti, and Mario Glowik, "The Influence of Cultural Values on Pro-Environmental Behavior," *Journal of Cleaner Production* 268 (2020), p. 122305.

when assessing the situation, considering various legal, social, and cultural aspects. Legally, they agree that theft is a serious offense that must be dealt with by law enforcement officials. The perpetrators should receive appropriate punishment for their actions. However, the negotiation position also suggests a more equitable policy to maintain the excellent character and sacredness of the tradition. This position encourages greater social participation for groom-to-be, such as assistance or loan programs deemed necessary to ease the financial burden. Social involvement in assisting brides-to-be to reduce the cost of marriage can be seen in the tradition of coffee drinking in Papua.

In the cultural context, the uang panai tradition is valued and respected as part of cultural heritage, but there needs to be flexibility in applying tradition.²⁹ Communities are encouraged to engage in dialogue to adapt the tradition to the economic conditions of the bride-to-be so that it is manageable for the groom. As expressed in the following interview excerpt. Tradition is essential to maintain, but we also have to be realistic about the economic situation of the bride and groom. The woman should set a cheap uang panai so as not to burden the groom.³⁰ Another interviewee said: I agree that theft should be punished, but we must also be wise in carrying out the tradition of uang panai; a good goal must be discussed in a good way, too, not to become an excessive burden.³¹

The negotiated position of the reader's reception from this interview shows a balance between respect for tradition and the economic reality of the bride-to-be. It stipulates that theft must be processed legally, which shows a commitment to law enforcement and justice. On the other hand, the interviewee also proposes finding a solution to manage this tradition. The interviewee emphasized the importance of maintaining tradition as part of cultural values and ancestral heritage. Still, he also suggested good communication to achieve good in marriage.

As part of the negotiation position, responding to the law news about uang panai, the Management of the Indonesian Ulema Council (Majelis Ulama Indonesia-MUI) of South Sulawesi also gave comments that accepted the continuity of the uang panai. However, MUI also reminded people to be wise and prioritize the essence of Islamic teachings, whose concept simplifies dowry for men. The high amount of uang panai and the desire to marry by giving appropriate uang panai makes the man steal. Even without uang panai, a marriage is considered valid by only giving dowry to the woman to be married. Therefore, the community should make uang panai easier so that cases like this do not happen again.³²

²⁹ Margaret Stacey, "Tradition and Change," in *Studies in British Society* (Routledge, 2023), 7–31.

³⁰ Interview with N2, Bone, June 4, 2024.

³¹ Interview with N8, Bone, June 3, 2024).

³² Interview with N4, Kendari, June 8, 2024.

This interview highlighted the negative impact of high uang panai in traditional marriage, where the high financial burden encourages a man to steal to fulfill the demands. Interviewees emphasized that without uang panai, marriage is valid simply by giving the woman a dowry. This shows that from a legal and religious perspective, uang panai is not the main requirement for a marriage to be valid.³³ Therefore, the resource person suggested that the community should make it easier to set the uang panai to avoid similar cases.

Opposition position

Audiences in the oppositional position disagreed with the message conveyed by the media that theft for the sake of uang panai should be punished criminally.³⁴ They also oppose narratives linking criminal behavior to the financial pressures of wedding traditions and see it as discrediting local culture. There is no excuse for theft, but theft within the scope of tradition should be treated as a customary offense, and the appropriate punishment should be through customary law. The reality of customary law can also satisfy and fulfill the victim's sense of justice.³⁵

If the case concerns the community's traditions and culture, it should be resolved through customary law. Customary law is considered for prioritizing family mechanisms without avoiding the fulfillment of a sense of justice for the victim as the aggrieved person. The opposition believes that criminal acts such as theft for traditional needs do not have to be processed through formal law. We can reflect on the case of *silariang*, which can always be resolved by custom, even though it can be categorized as kidnapping. Where *silariang* means a man takes away a woman he would like to marry legally according to religion. Usually, *silariang* marriages are carried out without the blessing of the woman's extended family to avoid uang panai. However, it causes anger in the female family. But after the woman's family realizes that their daughter has been taken away for marriage, they tend to resort to customary mechanisms to reconcile. So, people who steal to fulfill the tradition of uang panai can also be processed by custom.³⁶

According to acceptance theory, the oppositional position rejects the dominant perspective that requires all criminal acts to be handled by the state apparatus and punished by the law. The oppositional position proposes resolution through customary law, which is considered more relevant and fair in the context of local traditions. The statement of N6 highlighted the unfairness of treating these

³³ Majid Khadduri, "Marriage in Islamic Law: The Modernist Viewpoints," in *Issues in Islamic Law* (Routledge, 2017), 3–8.

³⁴ Daniel Blanchett, Jony Oktavian Haryanto, and Jhanghiz Syahrivar, "Oppositional Decoding Influences under Stuart Hall: A Case Study of the Advertisement □The NFL Is for Everyone□," 2023.

³⁵ Interview with N3, Denpasar, June 5, 2024.

³⁶ Interview with N6, Samarinda, June 12, 2024.

cases by comparing the theft of uang panai with the *silariang* case.³⁷ Audiences in the opposition position also rejected the view that the tradition of uang panai is a burden that should be eliminated. Uang panai is a norm that must be implemented and respected as part of a cultural heritage that should not be contested.

The tradition of uang panai is a form of honor that must be understood as a bond of *Siri na pacce*. Siri means everyone should feel ashamed if they cannot fulfill the family's wishes or realize the appropriate uang panai. The value of Siri must be accompanied by *pacce*, which means solidarity. Women's *pacce* is solidarity by asking for proper uang panai or adjusting to the conditions and abilities of men.³⁸

This oppositional position rejects the notion that high uang panai is the cause of crime. Asking for a high uang panai has two important meanings. Firstly, it recognizes a man's ability. Second, a symbolic rejection from the woman's family. In this context, the *Siri* function is activated, where a man should feel ashamed and not proceed with the proposal if he cannot fulfill the high uang panai demand. Shame does not only mean not being able to provide high uang panai, but the woman's family must also be ashamed of setting a high uang panai. Promoting the *Siri na pacce* culture for both parties will prevent the negative impacts of the uang panai tradition. Uang panai should not be perceived as a matter of spending money but should be interpreted as a form of *reso*, which means that everyone must work hard and be responsible for realizing their goals.³⁹

The opposition believes everyone should be prepared to face the demands of uang panai without looking for excuses to break the law. They do not see the tradition of uang panai as the leading cause of financial stress but rather as part of life's challenges. They suggest that individuals work harder or find other lawful solutions to fulfill financial obligations rather than committing criminal acts.

The Impact of Law News Coverage of Uang Panai Deterrent effect

News coverage of law cases related to uang panai can have a deterrent effect in different ways based on how the audience receives the message. The point is that there is no special treatment for criminals, although the reason is the cost of the uang panai tradition. For dominant audiences, the news reinforces the importance of law enforcement and social order. By highlighting criminal acts such as theft to pay uang panai, a deterrent effect is created by asserting that illegal

³⁷ Asni and Kamaruddin, "Maddeceng : A Family Reconciliation in Bugis Community on Maslahat's Perspective," *IOP Conference Series: Earth and Environmental Science* 175 (2018), p. 012133.

³⁸ Interview with N6, Samarinda, June 12, 2024.

³⁹ Interview with N9, Makassar, June 6, 2024.

acts will not be tolerated and will be punished accordingly.⁴⁰ From the perspective of Islamic law, this is in line with the principle of *qisas*, which provides appropriate punishment for crimes, thus strengthening the deterrent effect on the community.

The acceptance of audiences in the negotiation position aligns with the dominant position to enforce the law for criminals to create a deterrent effect by giving appropriate punishment. The deterrent effect can also emerge from negotiations that encourage people to be more flexible in applying traditions. The deterrent effect will merge into empathy for the economic condition of the male family and changes in the practice of uang panai, such as setting a more affordable amount or providing a more flexible payment scheme.

For the opposition audience, the news of the theft on the grounds of uang panai encourages the importance of maintaining local cultural norms and values for the community. In the name of tradition, thieves must understand the noble values inherent in the uang panai tradition. Therefore, the opposition encourages problem-solving through customary mechanisms that align with the traditional context. In the opposition's position, a deterrent effect is created by strengthening customary law and emphasizing that the uang panai tradition is part of a cultural heritage that must be respected without breaking the law. More contextually relevant problem-solving can deter criminal acts by taking a more holistic approach, prioritizing kinship and financial responsibility, and promoting cooperation and solidarity.

Whatever the form of deterrent effect in public acceptance, all of them lead to the point of awareness of the consequences. Severe and consequent punishment can make criminals realize the profound impact of their actions.⁴¹ When perpetrators face the fact that their actions have detrimental consequences, whether physically, mentally, or socially, they tend to be more careful not to repeat the act.

Reinforcement of tradition

Well-established traditions are respected and carried out sincerely, preventing community members from harming them with criminal offenses.⁴²

⁴⁰ Islamul Haq, "Prison in Review of Islamic Criminal Law: Between Human and Deterrent Effects," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 4, no. 1 (2020), p. 132–50; Daqian Shi, Caiqi Bu, and Huiyuan Xue, "Deterrence Effects of Disclosure: The Impact of Environmental Information Disclosure on Emission Reduction of Firms," *Energy Economics* 104 (2021), p. 105680.

⁴¹ Matti Näsi et al., "Crime News Consumption and Fear of Violence: The Role of Traditional Media, Social Media, and Alternative Information Sources," *Crime & Delinquency* 67, no. 4 (2021), p. 574–600.

⁴² Samantha K Brooks and Neil Greenberg, "Psychological Impact of Being Wrongfully Accused of Criminal Offences: A Systematic Literature Review," *Medicine, Science and the Law* 61, no. 1 (2021), p. 44–54.

News coverage of legal cases related to uang panai shows the impact on strengthening traditions from various perspectives of audience acceptance. In the dominant position, news about the theft to fulfill uang panai reinforced the importance of law enforcement and maintaining social order. People who received this message predominantly understood the robbery as a result of severe financial pressures but still considered it an unjustifiable violation of the law. In Bugis tradition, the act should be greeted with the word *pacidda*.⁴³ This word denotes a sense of repentance for those who dare to violate noble traditions.⁴⁴ This reinforces trust in the legal system and confirms that all offenses should be appropriately sanctioned, despite criticism of the high traditional burden of uang panai.

In the negotiation position, audiences agree on the financial pressures derived from the uang panai tradition and the importance of law enforcement. In addition, the negotiation position offers reforms to the tradition with conveniences in mind, such as a more flexible setting of the uang panai or a more affordable payment scheme. This approach demonstrates a balance between respecting cultural values and adjusting traditional practices so that they do not burden the man excessively. Efforts to maintain the tradition of uang panai align with the *reso* tradition, which means the spirit of hard work to realize goals. The principle that “*the hard work paid off and hard work always does*” is found in the Bugis proverb “*resopa temmanginngi na letei pammase dewata e*”,⁴⁵ which means that only with tireless hard work will one earn God's favor. *Reso* reflects the view that achievements in tradition must be made with maximum effort. Therefore, reforms in the uang panai tradition aim to reduce the financial burden and ensure that the tradition still values the ethos of hard work. By adjusting the demands of the uang panai more realistically, society can still honor the spirit of hard work and determination that is integral to cultural values. So, traditional values can contribute to the dynamic development of society over time.⁴⁶

Meanwhile, the opposition argues that customary violations should be resolved through customary law, which is more relevant to the local cultural context. Their emphasis on customary law reinforces the use of traditional mechanisms in dealing with issues related to tradition. The rejection of media narratives linking criminal acts to the pressure of high uang panai is considered to undermine the value of *Siri na pacce* and the spirit of *reso*.⁴⁷ The *Siri na pacce*

⁴³ Interview with N10, Makassar, June 18, 2024.

⁴⁴ Tony Eaude, “The Role of Culture and Traditions in How Young Children’s Identities Are Constructed,” in *Children’s Spirituality and Traditions* (Routledge, 2024), p. 7–21.

⁴⁵ Interview with N11, Kendari, June 19, 2024.

⁴⁶ Rismawidiawati Rismawidiawati et al., ““Gawe Kuta Baluwarti Bata Kalawan Kawis”: Contribution of Local Knowledge to the Expansion of the Banten Sultanate on the Nusantara Spice Route,” *Wacana, Journal of the Humanities of Indonesia* 24, no. 3 (2023), p. 7.

⁴⁷ Interview with N10, Makassar, June 18, 2024.

tradition emphasizes the importance of maintaining dignity and honor as a collective dignity; this approach reflects the value that breaches of tradition should be addressed in a way that preserves individual and community honor. *Siri*, which means shame or embarrassment to do things that harm the noble values of the culture, suggests that resolving customary violations through formal legal channels may be considered a form of a breach of the honor and values of the culture itself. The community believes that customary law, with its kinship mechanisms, can maintain a person's honor without neglecting the sense of justice for the victim.

The strong kinship and community elements of uang panai manifest the cultural value of *Siri*. A man feels *siri* ('ashamed') if he cannot make his wife happy, primarily if he cannot provide for his family's basic needs. The phrase "*taroi siri' alemu, aja mumakuttu*" means: "*Be ashamed of yourself, and don't be lazy*".⁴⁸ Hard work doesn't always pay off, but the community also understands the meaning of hard work as a struggle that deserves respect. Therefore, the uang panai from the groom-to-be to the girl's family is not judged by the size of the money that can be given. Most of the uang panai is adjusted to the ability of the male side. In principle, the ability to provide uang panai is a sign of the seriousness and willingness of the male side to accept the responsibility as head of the household. Generally, the uang panai tradition aims to strengthen family and kinship ties between the two marrying sides and even strengthen social ties within the Bugis Makassar community, which is also busy helping in the marriage process.

In addition, the view of uang panai as a symbol of the ability to be materially and morally responsible to his wife and family applies the concept of *reso* or work ethic. The embodiment of *reso* in the context of a Makassarese Bugis man's readiness for marriage is if he can "*circle the kitchen seven times, (makkalu dapureng wekka pitu)*". The meaning of this expression is not just the ability to walk around the kitchen seven times but also the ability to see the condition of the kitchen every⁴⁹ day so that it can operate continuously. Keeping the kitchen operating daily means fulfilling the kitchen's needs consciously and responsibly. The deeper meaning of circumambulating the kitchen is to show maturity in perspective. In addition to having financial ability, a man also has the moral responsibility to maintain the family's survival with dignity, physically and mentally. This shows that a man must be emotionally and economically mature before he is considered fit for marriage.

⁴⁸ Interview with N12, Makassar, June 2024

⁴⁹ Interview with N10, Makassar, June 18, 2024.

Encouraging policy reform and community wisdom

Policy reforms in formal law and unwritten customary law will establish discipline and, at the same time, increase the stability of traditions. The community's discipline to follow the rules and establish traditions that run according to the community's needs naturally becomes a deterrent factor in the occurrence of crimes related to tradition. This discussion highlights the importance of the law news of uang panai, which impacts improving formal legal policies and adjusting customs to more prudent and reasonable implementation forms.

Dominant positions indicate that audiences accept or do not challenge media narratives that link criminal offenders to financial pressures due to uang panai. Acceptance of this narrative encourages policy reforms to strengthen law enforcement, where criminals are prosecuted with appropriate punishment and without the influence of social background or cultural pressure. Policy reforms from a dominant position also encourage increased oversight in law enforcement, including establishing community oversight participation mechanisms to oversee law enforcement. Consistent application of the law is an education for the community about the boundaries of the law and the consequences of criminal behavior: legal power functions to regulate and discipline society. So, strict law enforcement serves to maintain social order, strengthen public trust in the legal system, and educate people about the consequences of breaking the law.⁵⁰

In the negotiation position, audiences show a more balanced understanding of the law news cases related to uang panai. They recognize that the tradition of uang panai can cause significant financial stress for the groom-to-be, but they also argue that theft is unjustified and should be met with strict law enforcement. This position reflects an attempt to find a middle ground between respect for tradition and adjustment to the economic realities of society. Policy reforms from the negotiated position encourage adjustments to the uang panai tradition to reduce the financial burden the groom-to-be faces. This could include reducing the amount of the uang panai, developing social programs that provide financial support for groom-to-be, such as assistance or loans, or strengthening the culture of voluntary donations. Cultural dialogue is also essential in adapting the tradition to current economic conditions to make it less burdensome for the groom. Effective reforms should consider flexibility and customization to local needs per the adaptive policy theory.⁵¹

⁵⁰ Jürgen Portschy, "Times of Power, Knowledge and Critique in the Work of Foucault," *Time & Society* 29, no. 2 (2020), p. 392–419; Santiago Castro-Gómez, Kyle Kopsick, and David Golding, "Michel Foucault and the Coloniality of Power," *Cultural Studies* 37, no. 3 (2023), p. 444–60.

⁵¹ Zhongzheng Wang et al., "Deep Reinforcement Learning and Adaptive Policy Transfer for Generalizable Well Control Optimization," *Journal of Petroleum Science and Engineering* 217 (2022), p. 110868.

The opposition's position rejected the pro-formal law enforcement media narrative and labeled it as an attempt to discredit local culture. The opposition also rejects the argument that uang panai is the leading cause of crime. Policy reforms from the opposition position emphasize strengthening customary law and a deeper understanding of cultural values in resolving customary cases. Customary law should be trusted to deal with customary offenses in a way that prioritizes family mechanisms and justice. Education and socialization on adat values are also essential to ensure that communities understand and respect traditions. Effective policy reforms should include elements of these three positions, ensuring that law enforcement is fair and consistent, adjusting traditions to reduce unfair economic burdens, and entrusting violations of traditions with customary law processes under mutual supervision.

Conclusion

This study identifies three positions of audience acceptance of the law news cases related to uang panai: dominant, negotiation, and opposition. In the dominant position, audiences accept the media message that criminal acts such as theft to fulfill uang panai must be strictly punished. The dominant position also aligns with media messages that consider criminal acts as pressure from the uang panai tradition. The negotiation position accepts the imposition of punishment for criminals due to financial pressure from the uang panai tradition. Still, it suggests adjustments to the tradition to reduce the economic burden without ignoring cultural values. Meanwhile, the opposition rejects media narratives that link criminal acts with the uang panai tradition, preferring resolution through customary law as a solution more relevant to the local cultural context. The impact of the three positions of audience acceptance shows that law enforcement and tradition adjustment play an essential role in preventing criminal acts related to uang panai. Dominant acceptance in favor of consistent and strict law enforcement according to the law will create a deterrent effect and strengthen legal norms in society. The deterrent effect of law enforcement is in line with the negotiation position that also supports strict law enforcement. The existence of a negotiation position encourages reform in applying the uang panai tradition to make it easier to prevent criminal acts. The opposition strengthens the formal legal process by rejecting formal law applications and prefers settlement through customary mechanisms. The emphasis on the importance of maintaining cultural values such as *Siri* and *reso* has the consequence of increasing individuals' sense of responsibility and honor in carrying out traditions. Thus, each position offers a different but complementary approach to preventing crimes related to uang panai while respecting and adapting to the prevailing traditions. This research has limitations in that its primary focus consists of a single case, which prevents it from generalizing its conclusions. In addition, the data collected was qualitative and not representative of the entire population. A broader and more integrated

study involving various stakeholders, such as policymakers, legal actors, and Indigenous communities, is recommended for future research. Future research should also explore the effectiveness of policy reforms in the context of formal law and customary law.

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