

Review of Islamic Law on Implementation Tradition Bugis; Sompaa and Mappasikarawa

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Abstract:

The Mappasikarawa tradition at Bugis tribal weddings is one of the activities carried out after the marriage contract with the aim of ensuring that the bride and groom obtain happiness, peace, physical and spiritual well-being while sailing the ark of domestic life. Mappasikarawa is a ritual after the marriage contract in the Bugis tribe tradition. Mappasikarawa is carried out with the hope that the bride and groom will find happiness, peace and prosperity in navigating married life. The meaning of mappasikarawa in the Bugis community marriage tradition is to bring the bride and groom closer (mappasiame) so that they are in harmony with each other or in religion it is termed a sakinah mawaddah warahmah family. So, the author raised this case as research material for submitting a thesis to examine how Islamic Law Reviews the Implementation of the Bugis Traditional Mappasikarawa Tradition in Pematang Rahim village, Mendahara Ulu subdistrict.

Keywords:

Sompaa, Mappasikarawa, Traditions, Bugis, Islamic Law.



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INTRODUCTION

In the Indonesian Law Number 1 of 1974 concerning Marriage Chapter 1 paragraph (1) states that Marriage is an innate bond between a man and a woman as a husband and wife with the aim of forming a happy and eternal family (household) based on the One God (*Marriage, Law of the Republic of Indonesia number 1 of 1974*) On that basis, marriage is actually a strong bond of a couple of men and women. Marriage in a society is usually followed by a series of traditional events and traditional ceremonies, for example Bugis custom with the tradition of Mappasikarawa (*the first touch of the bride*) which is preceded by Mabukka tange' (opening the door) the mappasikarawa tradition in Bugis tribal marriage is one of the activities carried out after the marriage contract with the aim that the bride and groom get happiness, peace, physical and mental welfare in navigating the ark of domestic life Mappasikarawa is a ritual after the marriage contract in the tradition of the Bugis Tribe. In the Bugis traditional wedding custom, there are two main elements that a man must prepare before proposing to a woman, namely Sompaa (*dowry of things*) and Doi" Menre" (*shopping money*). (Rusman et al., 2018)

Sompaa in Bugis is dowry. Dowry is a gift from the groom to the woman in a marriage. In Bugis

customs, marriage is a sacred and religious moment. Marriage is also a place to bring together two extended families with different social statuses and identities. Therefore, in Bugis traditional marriages, the element of kafaah is a priority. Kafaah means that the future husband must have equality or balance with his future wife. In determining the sompa, the two families will conduct a deliberation called mapettuada. The goal is to agree on the amount of sompa that will be given to the bride.

In the procession of the implementation of Mabukka' Tange' and Mappasikarawa of the Bugis tribe in general, there are conditions and symbols that are full of meaning, so it is very important to know the conditions of Mabukka' Tange' and the meaning of the Mappasikarawa symbols. The symbols contained in the Mappasikarawa procession in the traditional marriage of the Bugis tribe are not just symbols made without meaning, but there is a communication message implied in the symbol. In addition, by understanding every meaning contained in the practice, it will automatically foster a person's interest in continuing to maintain it and even learn it. (Safitriwa & Hermina, 2018).

The practice of Mappasikarawa is not known when it was first used in the marriage of the Bugis tribe. The person who leads the Mappasikarawa process is a chosen person, a role model, and even an elderly person in society. The person in question is Pappasikarawa. This activity is also considered important in Bugis weddings because there are still many people who believe that the success of a household depends on the first touch of the groom to the bride. (Najib, 2019). It is explained in the Qur'an Surah Al-Hujurat; 13 which means: "O people, indeed We have created you from a man and a woman. Then We made you nations and tribes so that you might know one another. Indeed, the noblest among you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing, All-Knowing, All-Knowing. (*Qs. Al-Hujurat*; 13). (*Lantern Optima Library*).

Mabukka' tange' and Mappasikarawa are performed at the bride's house which is held after the marriage contract procession. The symbols contained in the Bugis mappasikarawa process are not just symbols made without meaning but the message implied in them. Understanding the symbolic meaning of mappasikarawa in the wedding of the Bugis tribe in Pematang Uhim is one of the interesting cultures. Therefore, it is necessary to conduct research with the aim of exploring every process and symbolic meaning contained in every mappasikarawa activity in the marriage of the Bugis tribe. Therefore, to avoid misunderstandings of interpretation for the internal and external people of the Bugis community in Pematang Rahim.

The process of Mappasikarawa activities begins after the marriage contract is completed. The groom was guided to the bride's room. In the pick-up, usually the door of the room is closed tightly and guarded by people who have power or are respected by the bride's family. A new door can be opened if the groom's side has handed over something so that the bride's family agrees to open the room door. Usually, the groom hands over a number of materials (coins, sweets, and the like). If the door guard is still pulling and is not willing to open the door, then the groom's family adds with a certain number of banknotes. The purpose of this *gaukeng* (*deed*) is so that the husband will not easily control and deceive his wife, because he has obtained it with difficulty. After the groom enters the room, he is then seated next to the bride to follow the Mappasikarawa procession. (Millar, 2019). The bride and groom are directed to sit facing each other on the mattress, then Pappasikarawa guides the thumb of the groom's surrogate to touch the bride's body while praying for her.

It should be emphasized that some Muslims, especially in the Bugis area, that they require a ritual like this, for fear of unwanted things happening, for example, the groom is not liked by his wife, which will lead to divorce. For this reason, in avoiding unwanted things, Pappasikarawa was brought in. Pappasikarawa is a person who is chosen and given the trust to bring together the bride and groom in the place that has been provided. (A, Racmah, 2019). Initially, Mappasikarawa aimed to be good (*friendship*) and strengthen kinship, but on the journey its meaning shifted so that it had implications for the faith of a Muslim (Wijaya and Akbar, 2020). Of course, things such as the tradition of mabukka' tange' and Mappasikarawa must also be studied and researched how the sharia views Islamic law in this regard, because something that is contrary to the sharia of Islamic law certainly should not be done, and the community must be willing to abandon it even though the custom has been inherited from generation to generation and has been flesh and blood.

METHOD

In writing this thesis, the author uses the field research method, which is research that requires research to look for primary data in the field in the form of written questions and understandable behaviors. (Moelong, 2024). This research will be conducted in Pematang Rahim village, Mendahara Ulu District by conducting interviews with Bugis traditional leaders who deeply understand Bugis traditional marriage in Pematang Rahim village. In addition, it is also based on literature research such as books related to the problems discussed in this thesis.

The research conducted by the author is qualitative, namely research that presents results in the form of descriptive sentences that usually provide a broad overview of the research object (Moelong, 2024). In this regard, this study tries to describe the implementation of the Mappasikarawa tradition and its influence on the Bugis Indigenous people in Pematang Rahim village.

Research design

Data is evidence collected by researchers to answer research questions. In this study, the researcher uses 2 sources, namely

1. Primary data sources

This type of research data focuses on qualitative research data in the form of words, sentences, and not numbers. According to qualitative research data, it consists of observation reports, interviews, and documents. In this study, primary data was used because it collected data from non-participant observations, interviews, and documentation. Primary data is data obtained directly from existing informants or sources, in this case traditional leaders and several local community shops or who can be trusted and understand the traditions of the Bugis tribe.

2. Secondary Data Sources

Secondary data is data obtained from several journals or supporting tools that are not taken directly from informants but through relevant documents or research results to help complete the information needed in this research. (Hadi, 1994).

Participants and research venues

This research was conducted in Pematang Rahim village, Mendahara Ulu district, East Tanjung Jabung district. The location is dominated by the Bugis tribe and the Bugis people there still apply the tradition of mappasikarawa.

Data Collection Procedures

First, the researcher observed through non-participant observation methods, pre-activities, activities, and post-activities of the process of implementing mappasikarawa. Second, the researcher used a semi-structured interview guide with ten open-ended sub-questions of the research questions, to investigate the approach, methods, and experiences of pappasikarawa. For this reason, the observation instrument sheet and the Realme C15 mobile phone are used to record and record videos, procedures, and activity steps during the mappasikarawa event.

1. Observation, in this study, field notes and video recording devices (*mobile phones*) were used to collect data through observation. Regarding the research question, non-participant observation is the researcher's choice.
2. Semi-structured interviews allow researchers to have greater flexibility in setting up questions and participants can define their own experiences. Therefore, the researcher chose the interview guidelines: which means breaking down the research questions into 10 questions to investigate the implementation of mappasikarawa activities, an overview of the activities and efforts that the participants encountered.
3. Documentation is printed or electronic documentation provided by the institution. (Arikunto, 1981). in this study, known as mappasikarawa in this case study consists of interviews with Pappasikarawa and mappasikarawa participants. The data from the interview became valuable documents in evaluating and analyzing the impact of mappasikarawa on the skills of Bugis people who participated in mappasikarawa activities

Data Analysis and Analysis Procedures

Researchers will conduct four stages to analyze the data: Coding, Data Reduction, Data Presentation, and Drawing Conclusions or Interpretation. The researcher transcribed the data using a Oppor.net transcription application. Then proceed to descriptive coding of the data with themes: "execution", "Description" and, "Experience". The next stage is to reduce by condensing the data to only storing data that answers the research question. The next stage is to communicate data using a table display format. The last stage is drawing conclusions and discussions. In this problem, the researcher uses a descriptive analysis method.

Validity Check

As important as the position of data in research, ensuring the truth or validity of data is something that should not be ignored by a researcher. Good and correct data will determine the results of a good and correct research. On the other hand, erroneous data (*doubtful truth*) will lower the degree

of confidence in a research result.

RESULTS AND DISCUSSION

Pematang Rahim Village is a name taken from the name of a community leader who used to be from 1978 to 1999 this village was part of Mendahara Ulu Village, Mendahara District which was led by a head of RT named Rohim. With the passage of time and the development of the times, in 2004 the villages in the area of East Tanjung Jabung Regency were expanded from 63 to 93 Villages/Villages and Districts which were previously 6 to 11 sub-districts. Based on the Government Regulation of East Tanjung Jabung Regency Number 12 of 2004 concerning the Arrangement of Districts and Villages/Villages in East Tanjung Jabung Regency. Pematang Rahim Village is part of Simpang Kiri Hamlet which was formerly one of the 11 hamlets in the Mendahara Ulu Village area which only covers the Simpang Kiri Hamlet area. Because it has expanded, the name Pematang Rahim Village was taken from the name of the head of the RT who led at that time, namely Rohim. While Pematang is a wide stretch of Pematang land and on its side, there is water.

1. Implementation of Sompā and Mappasikarawa in Bugis tribal marriage

Sompā literally means "offering", which is an absolute gift given to the future wife. The amount of sompā is determined according to a person's status. Sompā for high-class noble women or the peak sompā can reach 14 kati, while for the lowest level noble women only one kati, and ordinary people only a quarter kati. Sompā is also often referred to as a traditional dowry given by the man to the woman and this gift is mandatory by the custom in the form of a piece of woman. land, both rice fields and plantations. The giving of a piece of land has the meaning of a guarantee to women, where when a woman is given a piece of land, women consider that this is a tangible form of responsibility given by men to women (NurAvit, 2019).

The giving of dowry/sompā is given at the time of the marriage contract which is brought when Mapendre Botting but previously it has been discussed at the mapettu ada (proposal) event Even before Mapettu Ada has also been agreed on the amount of dowry to be given. The results of the interview with Mrs. Haji Nurasiah is an elderly Bugis community leader;

“who said that Mappasikarawa or commonly also called Ma'dusak or in Indonesian it is commonly called the cancellation of Wudhu, because before performing ijad Kabul the bride and groom are required to perform ablution and mappasikarawa is carried out after the Kabul ijab where a person appointed by the bride's family leads the groom to enter the bride's room which is guarded by the party family”.

The groom cannot enter the room easily, because the groom must give money as a ransom so that the bride's family can open the door of the bride's room. After this process, only then does the groom enter the bride's room, then the groom and the bride are seated opposite each other for the Mappasikarawa process. In this process, there are many versions of which parts of a woman's body should be touched, this goes back to pappasikarawa (Nurasiah, 2024). Which part of the body is good to touch. In general, the parts of a woman's body that are commonly touched are: thumbs, palms, arms, chest, middle forehead. And also Mrs. Hj. Nurasiah said that: There are parts that should not be touched when this Mappasikarawa process is carried out, for example holding the crown of the bride and the

middle of the lower neck. This is believed to make one of them short-lived, because the two limbs have holes which are likened to a symbol of the grave. Mr. Musthopa added that this mappasikarawa has been done for a long time by the ancestors, the Bugis people believe that this mappasikarawa is good, and the goal is also good, which is to unite the two brides and grooms (Musthopa, 2024). The results of the interview with Mr. Mulyadi said;

"The Mappasikarawa process that the procedure in the Mappasikarawa process begins with Pappasikarawa reading the prayer first then after reading the prayer then blown into the groom's hand, then the bride's hand or the groom's thumb is guided to meet with the bride's hand or thumb, then Pappasikarawa directs the groom's thumb to the bride's palm which contains, the arm that contains, chest and forehead in the middle of the bride and ends with Pappasikarawa holding the hands of the two brides then telling the two brides to stand together quickly, after which the bride kisses the groom's hand. In this procession, the Pappasikarawa who has been believed to have their own version in this process, but of course, even though there is a version of each, the intention and goal are the same, namely for the continuity of the household of the bride and groom, namely to become a family that is sakinah mawaddah and warohmah". (Mulyadi, 2024).

2. The Meaning of Sompa and Mappasikarawa

Sompa or Mahar is a Bugis customary requirement to propose to the bride-to-be that must be given by the bride-to-be, it all depends on several factors of the bride-to-be, such as the bride-to-be has noble blood, the high level of education or the woman has already performed Hajj, will affect the high dowry. However, the high or low of this dowry can still be discussed and conditioned depending on the agreement of both parties. (,2020). Dowry or sompa is a must that should not be ignored by men as a symbol of appreciating, respecting and dividing their partners, Sompa is not a price for a woman because women do not sell themselves with dowry and mascot, because it is determined by the consent of both parties and very decisive for the implementation of marriage according to Bugis customs where it is the absolute obligation of the prospective groom to give an object or goods to the prospective bride women at the wedding or when the bride goes to the groom's house. Islam seizes women as honorable and noble creatures, so it is given dowry/sompa, dowry is a form of gift given by a man as an expression of his loyalty to his future wife.

Dowry is not a harmony in marriage but an obligation, something that is ordered by the Shari'ah with a strict command and threatened with punishment for those who leave it deliberately, then Islam makes it mandatory for a husband/man to hand over a dowry to the woman if the man wants to marry her. Dowry is a mandatory giving, not compensation and purchase, so it cannot be withdrawn. (Kamal Muhtar, 1974). Dowry in Islam is mandatory by law, but in determining it must still pay attention to the principle of simplicity and convenience, meaning that the form and price of dowry should not burden the husband or exceed the husband's capacity but should not also ask for the origin or as it is, so that the prospective wife is not underestimated and not underestimated. (Rahmat Hakim, 2000) In Indonesia, dowry is regulated in three laws, including religious law, state law and customary law. It is explained in the Qur'an surah An-nisa verse 4 which reads:

"Give a dowry to the woman (whom you marry) as a gift of willingness. Then, if they give you a part of the dowry with pleasure, accept it and enjoy the gift with pleasure."

The Bugis marriage tradition, which emphasizes the giving of sompa (dowry) and the mappasikarawa ritual, shows that marriage is not only seen as a personal bond but also as a social institution that upholds responsibility, respect, and cultural continuity. Based on interviews with community leaders, sompa carries a symbolic meaning as a form of responsibility and guarantee given by the groom to the bride (NurAvit, 2019). This is in line with previous research which emphasized that in Bugis tradition, sompa is not merely material wealth but rather a symbol of respect for women's dignity and a marker of the family's social status (Rahman, 2018). Thus, customary aspects in Bugis marriage ceremonies remain relevant even as times continue to evolve.

When compared with earlier studies, the mappasikarawa ritual also demonstrates strong spiritual values. This ritual is believed to unite the bride and groom symbolically while affirming prayers for building a household based on tranquility (sakinah), affection (mawaddah), and mercy (rahmah) (Mulyadi, 2024). A similar study by Andi (2017) found that mappasikarawa is not only regarded as a customary ritual but also as containing religious significance because it begins with prayer and symbolizes purification after the marriage contract (Andi, 2017). Therefore, this tradition affirms that Bugis society integrates cultural customs with Islamic values, making marriage not only a social contract but also a spiritual covenant. Interestingly, the determination of sompa is highly influenced by factors such as social status, education, and the bride's religious experience for instance, women of noble descent or those who have performed the pilgrimage (hajj) are associated with higher sompa values (NurAvit, 2019). This finding is consistent with Idrus (2004), who noted that dowry determination in Bugis society often serves as a marker of family prestige (Idrus, 2004). However, this contrasts with Kamal Muhtar (1974), who emphasized that Islam regulates dowry based on simplicity so as not to burden the groom (Muhtar, 1974). This comparison illustrates the dialectic between local customs, which highlight social stratification, and Islamic law, which stresses fairness and moderation.

Legally, the practice of giving sompa and dowry in Bugis custom also intersects with Islamic law and state law. In Islam, dowry is an obligatory requirement that cannot be withdrawn, as stated in Qur'an Surah An-Nisa verse 4, which commands that dowries be given with willingness (Rahmat Hakim, 2000). Meanwhile, earlier studies by Nurlaelah (2016) emphasized that Indonesian state law through the Compilation of Islamic Law also regulates the presence of dowry as a prerequisite for a valid marriage (Nurlaelah, 2016). Thus, the practice of sompa in Bugis tradition can be understood as a form of integration between local customs, religion, and state law. With the intersection between Bugis customs and Islamic teachings, it can be concluded that sompa and mappasikarawa are not merely inherited rituals but also representations of the harmonization between local culture and Islamic law. Comparisons with previous studies show that although variations exist in practice and symbolic interpretation, the ultimate goal remains the same, namely to affirm the groom's responsibility toward the bride and to build a strong family foundation (Musthopa, 2024; Andi, 2017). Therefore, these traditions can be regarded as cultural heritage that is worth preserving while continuously being reinterpreted in modern contexts without losing their underlying Islamic values.

CONCLUSION

1. The practice of Mappasikarawa in traditional marriage of the Bugis tribe is that after the marriage contract, the groom and some of his relatives are brought in by Pappasikarawa into the bride's room. The door of the room is guarded by some relatives of the bride called 'Mabukka Tange', the door will not be opened until the man gives the money as requested from the bride's side to the party commonly called 'Pattingka' Tange'. After an agreement was made, only then did the man enter the room. Then the groom and the bride are directed to sit facing each other on the mattress, then Pappasikarawa guides the groom's thumb/hand to touch the bride's body while praying for his wife. And the purpose of Mappasikarawa is for the bride and groom to be closer, and can become a happy family in the hereafter.
2. Dowry/sompa is not a harmony in marriage but an obligation, something that is ordered by the Shari'ah with a strict order and threatened with punishment for those who leave it deliberately, then Islam makes it mandatory for a husband/man to hand over a dowry for the woman if the man wants to marry her. Dowry is a mandatory giving, not compensation and purchase, so it cannot be withdrawn
3. Mappasikarawa itself in review in Islamic law is Mubah (Permissible) because the process of implementing this tradition is carried out after the marriage contract so that it is permissible to touch and where this is also done by the Prophet Muhammad PBUH kissing his wife's forehead after marriage.

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