

P-ISSN : 1412-6141

E-ISSN : 2548-7744

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Indonesia: Text and Context-Based Understanding of Islam*

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*Islamism and Contemporary Indonesian Islamic Politics*



**FAKULTAS ADAB DAN HUMANIORA  
UNIVERSITAS ISLAM NEGERI ALAUDDIN**

**Vol. 22 No. 1 (2022)**



**Theme: Islamic Humanities**  
**VOLUME 22 ISSUE 1, JANUARY-JUNE 2022**

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### **Jurnal Adabiyah:**

This journal receives a national accreditation from Ministry of Research, Technology, and Higher Education Republic of Indonesia, **Nomor 10/E/KPT/2019** on April 4, 2019 with the **SINTA score: S2**.

The Journal has been published by the Faculty of Adab and Humanity of Alauddin State Islamic University, Makassar, since 1997 and has been online since 2016 with the main themes on Humanities and Islamic Studies with the emphasis on interdisciplinary and intertextuality approach.

This journal are published twice a year, on June and December. The themes related to Islamic Studies are textual studies, scriptural traditions, Islamic law, and theology; and those related to Humanities are language, literature, history, and culture.

The journal of Humanities and Islamic Studies will provide the online collection of articles from 1997 up to now. The most updated information can be found on the website.

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## THE PORTRAYAL OF ISLAMIC VALUES AND PERSPECTIVE OF BUGIS – MAKASSAR CULTURE IN THE CONCEPTION OF DOWRY FOR PEOPLE IN BANGKALA VILLAGE, MAKASSAR, SOUTH SULAWESI

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Doi: [10.24252/jad.v22i1a7](https://doi.org/10.24252/jad.v22i1a7)

(Submitted: 12/05/2022, Accepted: 29/06/2022)

### Abstract

This research is about the conception and practice of dowry for people in Bangkala village, and how it portrays the Islamic perspective of Bugis-Makassar culture. Researchers took two formulations of problems that will be discussed in this study. First, what is the conception and practice of dowry in Bangkala village? Secondly, how does the conception of dowry for Bangkala people portray the Islamic perspective and values and the richness of Bugis–Makassar culture? The type of research used is qualitative research with social welfare and sociological approach methods. The results of this study illustrate the conception of dowry in Bangkala village. Dowry determines the implementation of marriage. The Dowry (Mahar) is a form of absolute obligation by the male side to the female side. This is in line with the view in Islam that the dowry is a pure right of women, which is recommended to be given to them as an expression of men's desire for their future wives. The Dowry conception for the Bangkala people also portrays how the social stratification in Bugis – Makassar culture, also plays a big role in determining the amount and types of dowries given to the bride in Bangkala village wedding ceremonies. The dowry is not only a sign of the future husband's love and affection for the proposed wife, but it is also an appreciation symbol for the bride and her family in terms of their social stratification in the local society.

**Keywords:** Culture; Traditional; Social Welfare; Sociology

### ملخص

يدور هذا البحث حول معنى المهر في عادات زواج ماكassar بوغيس في قرية بانغكالا في منطقة مانغالا في مدينة ماكassar. أخذ الباحثون صيغتين للمشاكل التي سيتم مناقشتها في هذه الدراسة. أولاً، كيف يعني الوخز للأسر النسائية في جمارك ماكassar في قرية بانغكالا في منطقة مانغالا بمدينة ماكassar، وثانياً، ما هي أشكال المهر للأسر النسائية في جمارك ماكassar في قرية بانغكالا في منطقة مانغالا، مدينة ماكassar. نوع البحث المستخدم هو البحث النوعي مع أساليب نهج الرعاية الاجتماعية وعلم الاجتماع. توضح نتائج هذه الدراسة حول معنى



المهر في قرية بانغكالا بمقاطعة مانغالا بمدينة ماكاسار، أن معنى المهر يحدد تنفيذ الزواج، حيث يعتبر المهر شكلا من أشكال الالتزام المطلق من جانب الرجل تجاه الجانب الأنثوي، وهذا يتماشى أيضا مع الرأي السائد في الإسلام بأن المهر حق خالص للمرأة التي يوصى بإعطائها للمرأة تعبيرا عن رغبة الرجل في زواجها المستقبلي، وتعتبر من علامات الحب والمودة لزواج المستقبل للزوجة المقترحة.

الكلمات المفتاحية: ثقافة؛ التقليديين؛ الرفاه الاجتماعي؛ علم الاجتماع

### Abstrak

Penelitian ini membahas bagaimana nilai dan ajaran Islam dengan budaya Bugis – Makassar dalam konsepsi mahar pada praktek pernikahan Bugis Makassar di Kelurahan Bangkala, Kota Makassar. Peneliti mengambil dua formulasi masalah yang akan dibahas dalam penelitian ini. Konsepsi dan praktek pemberian mahar pada masyarakat di Kelurahan Bangkala dan konsepsi dan praktek pemberian mahar tersebut menggambarkan nilai dan ajaran Islam dan kekayaan budaya Bugis-Makassar. Jenis penelitian yang digunakan adalah penelitian kualitatif dengan metode pendekatan kesejahteraan sosial dan sosiologi. Hasil penelitian ini menggambarkan tentang konsepsi mahar bagi masyarakat di Desa Bangkala, Kota Makassar yang menentukan pelaksanaan pernikahan. Mahar atau mas kawin merupakan bentuk kewajiban mutlak oleh pihak laki-laki kepada pihak perempuan. Hal ini sejalan dengan pandangan dalam Islam bahwa mahar adalah hak murni perempuan yang dianjurkan untuk diberikan kepada perempuan sebagai ekspresi keinginan laki-laki untuk calon istri mereka. Konsepsi mahar bagi penduduk Kelurahan Bangkala juga menggambarkan bagaimana kelas sosial memainkan peran besar dalam menentukan jumlah mahar dalam pernikahan. Mahar, tidak saja merupakan tanda cinta suami kepada istri, tapi juga penghargaan pada istri dan keluarga, berdasarkan strata sosial mereka di masyarakat.

**Kata kunci:** Budaya; Tradisional; Kesejahteraan Sosial; Sosiologi

## A. Introduction

### 1. The sacredness of dowry

The marriage dowry contains the virtues of Islam in protecting and glorifying women by giving them the gifts they ask for in marriage, in the form of a marriage dowry set. A dower is presented with the consent of both parties because the gift must be given sincerely. The fiqh scholars agree that the dowry must be given by the husband to his wife both in cash and in time, the dowry payment must be in accordance with the agreement contained in the marriage contract or agreement. The scholars agreed that dower was a condition of marriage and that no agreement should be held to negate it.<sup>1</sup>

<sup>1</sup> Wahyu Wibisana, "Pernikahan dalam islam," *Taklim : Jurnal Pendidikan Agama Islam* 14, no. 2 (2016), accessed June 26, 2022, [http://jurnal.upi.edu/taklim/view/4607/PERNIKAHAN\\_DALAM\\_ISLAM](http://jurnal.upi.edu/taklim/view/4607/PERNIKAHAN_DALAM_ISLAM).

The dowry given by the bridegroom to the bride is not interpreted as payment, as if the woman to be married has been bought as an item. The provision of dowry in Islamic sharia is intended to lift the dignity and degree of women who have been trampled on their pride since the time of Jahiliyyah. Through the payment of dowry from the bridegroom, the woman's status is not considered a saleable item, so women do not have the right to hold their property, or their guardians can arbitrarily spend their property rights.<sup>2</sup>

## 2. Dowry from an Islamic perspective

*“And marry the unmarried among you and the righteous among your male and female slaves.” If they should be poor, Allah will enrich them from His bounty; and Allah is all-encompassing and knowing.” -The Quran 24:32*

In Islamic sharia, women are appointed to their degrees by the obligation of men to pay dowry if they marry them. The rapture of women's rights in the time of Jahiliyyah with the right of dower and the rights of other women who are the same as men, as there is the right of inheritance and the right to receive a will.<sup>3</sup> One of the privileges of Islam is to pay attention to and respect the position of women, by giving them the right to hold and have something. After that, Islam came by removing the shackles, and the wife was given the right to dower, and the husband was obliged to give the dower to his wife, not to his father or anyone close to him. Others should not ask for their property even a little, even from their husband, except by getting permission from their wife.<sup>4</sup>

Dowry is designated as the husband's obligation to his wife, as a sign of the seriousness of men to marry and love women, and as a symbol of sincerity to care about its *Ma'ruf*.<sup>5</sup> The term "dowry" includes the virtues in Islam of protecting and glorifying women by giving the rights requested in marriage in the form of a sizeable small marriage dowry stipulated by the consent of both parties because the gift must be given sincerely.<sup>6</sup> Islam has lifted the degree of women, for Dowry is given as a sign of respect for it. Even if the word a marriage ends in divorce dowry, it remains the wife's property, and the husband is not entitled to take it back except in the case of *Khulu'*, i.e., Divorce

<sup>2</sup> Ali Manshur, *Hukum Dan Etika Pernikahan Dalam Islam* (Malang: Universitas Brawijaya Press, 2017).

<sup>3</sup> Abd Kohar, “Kedudukan Dan Hikmah Mahar Dalam Perkawinan,” *ASAS: Jurnal Hukum Ekonomi Syariah* 8, no. 2 (December 13, 2016), accessed June 26, 2022, <http://ejournal.radenintan.ac.id/index.php/asas/article/view/1245>.

<sup>4</sup> Noryamin Aini, “Tradisi Mahar Di Ranah Lokalitas Umat Islam: Mahar Dan Struktur Sosial Di Masyarakat Muslim Indonesia,” *AHKAM: Jurnal Ilmu Syariah* 14, no. 1 (July 29, 2014), accessed February 26, 2022, <https://journal.uinjkt.ac.id/index.php/ahkam/article/view/1239>.

<sup>5</sup> Apriyanti Apriyanti, “Historiografi Mahar dalam Pernikahan,” *An Nisa'a* 12, no. 2 (2017): 163–178, accessed January 26, 2022, <http://jurnal.radenfatah.ac.id/index.php/annisa/article/view/1787>.

<sup>6</sup> Putra Halomoan, “Penetapan Mahar Terhadap Kelangsungan Pernikahan Ditinjau Menurut Hukum Islam,” *JURIS (Jurnal Ilmiah Syariah)* 14, no. 2 (October 18, 2016): 107–118, accessed June 26, 2022, <https://ojs.iainbatusangkar.ac.id/ojs/index.php/Juris/article/view/301>.

occurs because of the wife's request. The wife must return all the Dowry paid to her in this case.<sup>7</sup>

Dowry is the right of the wife received from her husband, and the husband gives it voluntarily with the agreement of both parties between the wife and husband as a sign of the husband's love and responsibility to the wife for the welfare of his family.<sup>8</sup> The dowry that has not been paid for submission becomes the debt of the groom-to-be. Marriage laws do not regulate dowry. This is because dowry is not a pillar in marriage. The pillar of marriage in the language is the central part of a building that is the most substantial part that supports the building to remain sturdy, and according to the term, there is nothing that if something is done not with it will be void. Marriage is considered legal when the marriage pillars and conditions have been met.<sup>9</sup>

### **3. Dowry in Bugis - Makassar culture**

The dowry that has not been paid for submission becomes the debt of the groom-to-be. Marriage laws do not regulate dowry. This is because dowry is not a pillar in marriage. The pillar of marriage in the language is the central part of a building that is the most substantial part that supports the building to remain sturdy, and according to the term, if something is done without it, it will be void. Marriage is considered legal when the marriage pillars and conditions have been met.

Bugis itself is famous for its fishing and trading tribes, but why is it given as a customary dowry in the form of land. This happened because Bugis community leaders have been doing this for a long time, both in the Bugis tribe in South Sulawesi and in Java. It can also be correlated that the Bugis people in South Sulawesi also have many of them who have livelihoods as farmers. This is considered reasonable since the customary dowry in question is in the form of a piece of land. According to customary law, marriage is not merely a bond between a man and a woman as a husband and wife to obtain offspring and build and foster a household family life, but a legal relationship that concerns relatives on the part of the wife and husband. The occurrence of marriage means the enactment of kinship bonds to mutually help and support kinship relations that are harmonious and peaceful.<sup>10</sup>

### **4. Significant methods**

This article studies the conception of dowry in the customs of Makassar-Buginese marriage in Bangkala village, Makassar city. Researchers took two formulations of problems that will be discussed in this study. First, what are the conception and practices of dowry in Bangkala village? Secondly, how does the conception of dowry for Bangkala people portray the Islamic perspective and values and the richness of

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<sup>7</sup> Harijah Damis, "Konsep Mahar Dalam Perspektif Fikih Dan Perundang-Undangan," *Jurnal Yudisial* 9, no. 1 (2016), <https://jurnal.komisiyudisial.go.id/index.php/jy/article/view/29>.

<sup>8</sup> Hafidz al-Ghofiri, "Konsep Besarnya Mahar Dalam Pernikahan Menurut Imam As-Shafi'i." (Skripsi, IAIN Ponorogo, 2017), accessed February 26, 2022, <http://etheses.iainponorogo.ac.id/2084/>.

<sup>9</sup> Iffah Muzammil, *Fiqh Munakahat: Hukum Pernikahan Dalam Islam* (Tangerang: Tira Smart, 2019), accessed February 26, 2022, <http://digilib.uinsby.ac.id/id/eprint/42013>.

<sup>10</sup> Ahmad Atabik and Khoridatul Mudhiyah, "Pernikahan Dan Hikmahnya Perspektif Hukum Islam," *YUDISIA : Jurnal Pemikiran Hukum dan Hukum Islam* 5, no. 2 (January 20, 2016), accessed February 26, 2022, <https://journal.iainkudus.ac.id/index.php/Yudisia/article/view/703>.



Bugis–Makassar culture? The type of research used is qualitative research with social welfare and sociological approach methods.

This article uses interviews, observation, and the literature study method. It establishes an understanding of the conception and practices of Dowry in the Customs of Bugis-Makassar Marriage and how Dowry, or *Mahar* or *Uang Panai'* in the eyes of the *Bangkala* People, portrays the Islamic Syariah perspective in *Mahar* that rhymes with Bugis-Makassar culture, that symbolizes the pride of the bride's family, in traditional as well as in Islamic point of view.

### B. The Dowry's Concept

Etymologically, Dowry (صداق) means *mas kawin*.<sup>11</sup> Dowry or *maskawin* is equated with the word in the Indonesian Contemporary Arabic Dictionary. whereas, according to *Hamka*, the word *shidaq* or *sadaqat*<sup>12</sup> of صدق, مهر صداق (clumps of the word *shiddiq* and *shadaq*) branching also with the famous word *shadaqah*. In its meaning contained an honest feeling, a white heart. So, it means the treasure is given with a white heart, a sacred heart, and a clear face to the bride when she is about to get married. The deep meaning of the dowry meaning is like a stamp or a stamp that the marriage has been sealed. Dowry (*maskawin*) in terminology according to Imam Taqiyuddin Abu Bakr is a property given to a woman by a man when married or having sex (*wathi*).<sup>13</sup>

Based on the Compilation of Islamic Law, dowry is defined as a gift from the groom to the bride, whether in the form of goods, money, or services that do not conflict with Islamic law.<sup>14</sup> The Compilation of Islamic Sharia states that dowry is given directly to the bride and has since become her right. "Dower" is not a condition of the marriage contract. However, it is a semi-binding gift, which the husband must give to the wife before the husband-and-wife relationship occurs, even if in the circumstances of not fully agreed, the dower is handed over.<sup>15</sup> The dower symbolizes loyalty and appreciation from the bridegroom to the bride. Therefore, Islam prohibits excessive dowry because symbolism is achieved by what is easily obtained.<sup>16</sup>

<sup>11</sup> Atun Wardatun, "Ampa Co'i Ndai: Local Understanding of Kafā'a in Marriage among Eastern Indonesian Muslims," *Al-Jami'ah: Journal of Islamic Studies* 54, no. 2 (December 14, 2016): 311–336, accessed June 26, 2022, <https://aljamiah.or.id/index.php/AJIS/article/view/54203>.

<sup>12</sup> Beni Ahmad Saebani, *Perkawinan Dalam Hukum Islam Dan Undang-Undang* (Jawa Barat: Pustaka Setia, 2021).

<sup>13</sup> Siti Marnis, Husni Thamrin, and Khotimah Khotimah, "Pernikahan dalam Islam dan Katolik," *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama* 11, no. 1 (November 22, 2019): 57–81, accessed June 27, 2022, <http://ejournal.uin-suska.ac.id/index.php/toleransi/article/view/8290>.

<sup>14</sup> Saebani, *Perkawinan Dalam Hukum Islam Dan Undang-Undang*.

<sup>15</sup> Agustina Nurhayati, "Pernikahan dalam Perspektif Alquran," *Asas: Jurnal Hukum dan Ekonomi Islam* 3, no. 1 (2011), accessed February 26, 2022, <http://ejournal.radenintan.ac.id/index.php/asas/article/view/1651>.

<sup>16</sup> Abdul Basit Misbachul Fitri, "Eksistensi Mahar Pernikahan Dalam Islam," *Usratuna: Jurnal Hukum Keluarga Islam* 2, no. 1 (December 30, 2018): 28–54, accessed February 26, 2022, <https://ejournal.staida-krempyang.ac.id/index.php/usratuna/article/view/128>.

A dowry, or gold mating, is a property given by the bridegroom (or his family) to the bride (or the bride's family) at the time of the wedding. The same term is also used if the dowry giver is the family or bride. Anthropologically, the dower is often described as another form of buying and selling transactions as compensation for losses suffered by women's families due to the loss of some supporting factors in the family, such as labor and reduced fertility rates in the group.

Dowry in Islam is considered by using the value of money as a reference. This is because Dowry is a treasure and not solely a symbol. Women can ask for dower in the form of property with a particular face value, such as cash, gold, land, houses, vehicles, or other valuables. A dowry can also be a qur'anic *mushaf* and a set of prayer tools. Islam allows dowry to be given by the male side in any form (ring of iron, a date, or merit), but the bride, as the recipient, has the full right to accept or reject the dowry.<sup>17</sup>

### 1. The basis of the law of dowry

Dowry is an obligation in Islamic marriage. Its presence undoubtedly has a legal foundation that becomes a strong basis as a handle of the prospective husband as a party who should pay dowry to the future wife.

### 2. Types of dowry

The *Fuqahas* have agreed that the bridegroom gives the Dowry to the bride. While the type of Dowry consists of two types, namely *Musamma* Dowry and *Mitsil* Dowry. The first type of Dowry is *Mahar mitsil*. *Mitsil* a dowry judged based on the Dowry of a sister who has been married before.

The second type of dowry is *Mahar muthamma*: a dowry judged by circumstances, position, or determined by the woman or her guardian. This *muthamma* dowry is commonly used in every marriage of the Bugis people, namely the one mentioned in the contract editor. *Musamma* is a dowry that has been set in shape and number in the *sighat Akad*. *Musamma* has two kinds of types; *Musamma mu'ajjal*, is the dowry that the bride immediately gives to the bride, and *Musamma ghair mu'ajjal*, which is a dowry whose gift is suspended.<sup>18</sup> The payment of *musamma* dowry is required by law if there has been a *dukhul*. If one of the husbands or wives dies, as agreed by the scholars, if there has been a *khalwat*, the husband is obliged to pay the dowry. Nevertheless, if the husband has died while the dowry has not been paid, then the payment is taken from his estate and paid by his heirs.

### 3. Dowry conditions

The dowry given to the future wife must meet the following conditions: First, the treasure or thing is valuable. There must be valuable properties or objects, but there is no provision for a minimum or maximum dowry limit. However, if the dowry is small but valuable, it is still legal to marry. Secondly, the goods are sacred and can be taken advantage of. So it is not permissible to give dowry with *khamar*, pigs and blood, and

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<sup>17</sup> Ibnu Irawan and Jayusman Jayusman, "Mahar Hafalan Al-Qur'an Perspektif Hukum Islam | Irawan | Palita: Journal of Social Religion Research," *Palita: Journal of Social Religion Research* 4, no. 2 (2019), accessed February 26, 2022, <https://ejournal.iainpalopo.ac.id/index.php/palita/article/view/804>.

<sup>18</sup> Irawan and Jayusman Jayusman, "Mahar Hafalan Al-Qur'an Perspektif Hukum Islam | Irawan | Palita: Journal of Social Religion Research."

carrion because it has no value according to the view of *Shari'a*, or Islamic Law if it is haram and worthless. Third, dowry is not *ghosob's* thing. *Ghosob* means taking other people's property without their permission and does not intend to own it because it will be merged later. Giving Dowry in the form of *ghosob* things makes it invalid. It must be replaced with a *mitsil* dowry, but the marriage contract is still valid. The dowry must not be something of unknown form, type, and nature.<sup>19</sup>

#### 4. Dowry form

In principle, dowry must be helpful and not something illegal to use, possess, or eat. The dowry should be something that can be exchanged, and this seems to have to be in the form of an object that cannot be exchanged. This does not seem to be allowed.<sup>20</sup> However, something useful is not considered a general measure but is subjective, so it is not always associated with objects. In this case, the future wife has the right to judge by choosing her dowry. This is very conditional because a bride, ideally, knows who she is and who her future husband is.

In addition to property (material), dowry can also be other than treasures, such as the recitation of the Qur'an. In Islam, the form of dowry like this is allowed in the religion. The basis is the deeds of the Prophet SAW. The dowry, called treasure and value for people, is legal to be used as a dowry so that it can be in the form of gold, silver, or fixed goods such as land on which the house can be built. All of them are legal to be used as a dowry, usually adjusted to the traditions that have been applied. However, keep in mind, do not let the dowry provisions in the tradition of charging the male side make it so that he cannot get married because he cannot afford to pay the dowry. After all, it is too expensive. The negative impact of excessive dowry can have a dangerous social impact because the biological needs of women and men cannot be met, and they feel morally ready to do the wedding.

#### C. The Social Stratification in Dowry

“Social stratification” is a concept in sociology that looks at how members of society are distinguished by their status. The status possessed by every member of society is obtained by an effort (achievement status) and some is obtained without an effort (ascribed status), such as status based on lineage. The system of social stratification in a society can be: 1). closed (closed social stratification), limiting the possibility of moving a person from one layer to another, whether it is an upward or downward motion. In this system, the only way to become a member of society is by birth; 2). In an open society (open social stratification), each member of society has the opportunity to strive with their ability to ascend the layer or, for those who are unlucky, to fall from the upper layer to the lower layer. In general, an open system gives a more significant stimulus to each member of society to be used as a foundation for community development than a closed system.

<sup>19</sup> Hasbi Hj Muh Ali and Raihanah Hj Azahari, “Objektif Syariah Dalam Pemberian Mahar,” *Jurnal Fiqh* 10 (2013): 57–76, accessed June 26, 2022, <https://ejournal.um.edu.my/index.php/fiqh/article/view/4313>.

<sup>20</sup> Andi Asyraf, “Mahar dan PAENRE’ Dalam Adat Bugis (Studi Etnografis Hukum Islam Dalam Perkawinan Adat Bugis Di Bulukumba Sulawesi Selatan)” (Skripsi, UIN Syarif Hidayatullah Jakarta, 2015), accessed February 26, 2022, <https://repository.uinjkt.ac.id/dspace/handle/123456789/30035>.

The layer of rulers, who can also be referred to as the elite group, can also be separated from people who come from the layers of most people (knowing the same), who show their social achievements in society, namely consisting of people as follows:<sup>21</sup> 1) *Tau Panrita* is descended from *anakarung* or *tausama* who went on to become scholars, religious leaders, or other knowledgeable people who worked for the benefit of society; 2) *Tau Sugi* are rich people who, because of their tenacity, try to become wealthy and respected entrepreneurs in terms of regulating the welfare of society in general; 3) *Tau warani* are brave people who appear to defend the interests of the state and the people in the fight against the enemy, either from the group of children or from the same tau group.; 4) *Tau sulesana*, are people who have special skills, such as technocrats who always create their power for the benefit of society and the state. These elite groups then aligned with the group of *anakarung*. However, it does not mean this elite group can automatically become an *anakarung* (nobles' descendants). *Anakarung* is based on heredity, while the elite group as mentioned is based on achievement factors in society or achievement status. For example, the use of knighthoods such as Andi and others is awarded when there is a marriage between a woman from the group of *anakarung* and a man from the tau-samas (knowledgeable people). Although a person comes from an elite group, it does not mean that the husband has become a group of nobles' descendants or vice versa. Similarly, regarding the giving of dowry and event money (*dui menre*), if the bride comes from a group of *Anakarung* and the bridegroom comes from *tausama*, then he must give a large dowry and *dui menre* as a form of appreciation and readiness to be the head of the family. The social stratification of society consists of:

The *Anakarung* (noble descendants), consists of: 1). *Ana'mattola-sengngempali*, the son of the king's successor, never decreased his nobility either from the father's side or from the mother's side; 2). His nobility decreased due to the king's son. *Ana'mattola-mangenre*, the successor son of the king, was the king's concubine.

1. The *To-maradeka* group consists of 1) *Tau Deceng* is a group of nobles' descendants, but the degree decreases because he is only a cousin of the king; 2) *Tausama* is the group of ordinary people in general.
2. The *Ata* group (*sahaya* servants) consists of 1). *Ata mana*, namely slaves of inheritance or children of enslaved people; 2). *Ata mabuang* is a group of enslaved people who are sentenced to customary punishment or enslaved people who lose the war.

After the entry of Islam, the *ata* group was gradually erased. In 1906, by the Dutch East Indies government, this group was officially abolished so that the existing community groups were only the *Anakarung* and *Tausama*. This makes the role of *Anakarung* increasingly less important; the difference between the layer of *Anakarung* and the layer of *Tausama* in people's lives is also reduced even more and sometimes not even visible.<sup>22</sup>

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<sup>21</sup> Hafidz al-Ghofiri, "Konsep Besarnya Mahar Dalam Pernikahan Menurut Imam As-Shafi'i."

<sup>22</sup> Gantarang, "Relevansi Penentuan Kuantitas Mahar Dalam Pernikahan Masyarakat Bugis Parepare (Stratifikasi Sosial Kontemporer)" (Disertasi, IAIN Parepare, 2022), accessed February 26, 2022, <http://repository.iainpare.ac.id/3341/>.

#### ***D. The Perspective of Bugis Makassar Culture in The Conception of Mahar***

Bangkala Village is located in the Manggala District of Makassar City, South Sulawesi, Indonesia. The majority of Bangkala Village residents come from Makassar and Buginese culture, with very rich customs and also the conception of dowry for themselves. The meaning of dowry for people in Bangkala Village is very decisive for the implementation of marriage. The dowry is a form of absolute obligation by the male side to the female side, and this is also in line with the view in Islam that the dowry is a pure right of women, which is recommended to be given to women as an expression of men's desire for their future wives. Dowry is also considered one of the signs of love and affection of the future husband to the future wife, as well as a symbol to glorify respect and the woman who will be his wife.

The form of dowry in the Bangkala Village is money, jewelry, land, garden, food, several clothes or prayer equipment, or other material objects depending on the ability of the male side and the agreement of both parties. This aligns with the Islamic view that everything that can be used as a price in buying and selling, can be used as a dowry, even if only one *Qirsy* (shark). The people of Bangkala village gave the understanding of dowry as an order to be given to the bride, and by religion, there was no determination. A dowry is an initial living before the next routine living that the husband gives to the wife. So, it is very natural for a woman to ask for a dowry in the form of property with a specific face value. For example, cash, gold, land, houses, vehicles, shares, rent, or other valuable things.

The existence of willingness and simplicity in giving Dowry has to be in line with the sense of adjusting to the husband's ability to afford the Dowry. Islam prioritizes simplicity in terms of dowry. At the time of the Mappettu-ada ceremony, several agreements will be agreed on, including Sompá. Sompá means "dowry" as a condition of legal marriage. Sompá's magnitude has been determined according to the class and level of the woman. The Bangkala people have an understanding that the Bugis people take great care of their family's self-esteem. In the culture of Bangkala village, dowry has been determined since matching a girl with a man. People think that the dowry is essential for the future wife. After all, the dowry is given following the stratification of the woman because the dowry reflects that her family is from a good circle. Therefore, the background of the Bangkala community, which is mainly from the Bugis and Makassar tribes, assumes that in marriage, the bride and groom must know how their respective families are doing, so that their descendants have a clear origin.

A custom is an ideal form of culture that serves as an ideal behavior.<sup>23</sup> Customs as part of Culture consist of various patterns, acts, thoughts, feelings, and reactions obtained and especially imitated by symbols that make up their achievements as human groups, including the embodiment of material objects. The center of cultural essence consists of traditions of ideals or understanding, and especially the connection to values. Bangkala village communities, like other communities in other parts of the world, have different areas of activity. Their relationship complements each other as a manifestation of the differences they have. These differences are expected to complement each other and unite them in one marital bond. In the dowry crossing ritual in Bangkala village, the dowry is brought and given at the time of mappenre botting (the traditional ritual of

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<sup>23</sup> Koentjaraningrat, *Culture, Mentality and Development* (Jakarta: Gramedia, 2011).

escorting the groom to the bride's house) with the amount that has been agreed upon and discussed at the mappetu-ada' (engagement). In "mappetu-ada'", the amount of dowry to be given to the bride is decided. Even before the mappetu-ada' there had also been agreement on the amount of dowry. Meanwhile, doi' menre (delivery money in Bugis - Makassar customary marriages as the surrender of property consisting of money or property) was given at the time mappetu-ada', to finance the wedding party. Masyarakat Bangkala Village generally organizes marriage contracts and receptions on the same day.

This research found that the dowry handed over in the wedding ceremony in Bangkala village was in the form of money and things. Mahar can be a jewelry ring or bracelet with a weight starting from 5 grams, generally given at the time of the marriage contract (Akad Nikah). While doi menre or uang panaik are most commonly used as delivery money, amounts range from 10,000,000 Rupiah to hundreds of millions of Rupiah depending on the agreement of the two families., both gold and doi menre, is given one week before the wedding and is entirely borne by the bridegroom. This custom comes from the people of Bangkala village, who see men (especially from the Bugis and Makassar tribes) as candidates for the head of the family and their ability to finance marriage, showing their potential as economically responsible heads of families. When the application process is carried out, the groom's family sends a representative of one of the family members to come to the woman's house to talk to the bride-to-be's family. Generally, the family of the groom-to-be comes two times, first to propose to the bride-to-be and talk about Dowry; and secondly, to determine the time of the wedding.

In Bangkala Village, the bridegroom gives various amounts of dowry to the bride. The bridegroom's family usually considers the amount of dowry based on the stratification determined according to the class or level of degree of the girl to be made a wife. One of the reasons the Bugis female dowry is relatively high is because the daughter comes of noble descent. Thus, parents in Bangkala who still follow this customary guide generally want to marry their daughter to a man of the same social degree. A woman of noble descent with the title "*Andi*" in front of her name is generally married to a man who has descendants of *Andi* or his equivalent.

This research also found that the understanding of the people of Bangkala village on the tradition of giving dowry has developed. One of them is in the practice of mentioning the number of dowries in the Ijab Kabul (solemnization of marriage) procession. While mentioning the set of prayer equipment as "dowry" or gifts brought by the groom's family in Ijab Qabul, the bridegroom also mentions the amount of "dowry" (money and gold). This is quite different from the habits of some Indonesian customs in general, wherein in the Ijab Qabul procession, the dowry is only referred to as a set of prayer tools, while other types of dowry are not mentioned. Marriage in Bugis-Makassar customs also has different practices. One common one is the mention of the amount of dowry in the form of money, symbolically using Saudi currency, such as 88 Saudi Reals if the bride is of noble descent. The number of Dowry, such as 88 Real, does not represent any specific economic value, but rather serves as a symbol that the woman belongs to a high social stratification in society. In addition to this sompa or dowry of 88 real, the number of other dowries used as a symbol in marriage is 44 real, representing the same message.

The Dowry, mentioned in the marriage contract, then brought in the *mappenre botting*. Following the number of dowries that have been discussed before at the time of the *mappetu ada*, The Bugis–Makassar people, especially the people of Bangkala village, have not used the word, *Rella*, based on the social status of the bride according to customs, but directly mentioned the form of dowries (*sompa*) such as the amount of money, gold, a patch of rice fields, or one set of jewelry, and so on, according to the agreement of both families.

In the customs in Bangkala village, there is no minimum and maximum limit in giving Dowry to the bride-to-be. However, the community weighs and determines the number of Dowry from stratification determined according to the class or degree of the woman to be made a wife. This reflects the understanding and self-conception of the people in bangkala village, which is looking at the classification of society depicted in the social stratification of brides-to-be according to customs based on heredity. This understanding is certainly influenced by the customs and cultural factors of most people in Bangkala village, who come from the Bugis and Makassar tribes. The social stratification of the community, in the village of Bangkala, in its development also began to shift so that the social stratification of the community was not solely measured by heredity but measured by the wealth and position held by the family of the bride-to-be.

### ***E. Conclusion***

The results of this study illustrate the meaning and conception of Dowry in Bangkala Village, that the meaning of Dowry determines the implementation of marriage, where the Dowry is a form of absolute obligation by the male side to the female side. This conception is in line with the view of Dowry in Islam, that Dowry is a pure right of women who is recommended to be given to women as an expression of men's desire for their future wives and considered as one of the signs of love and affection of the future husband to the proposed wife.

The form of dowry in Bangkala Village is money, jewelry, land, gardens, foodstuffs, several clothes or prayer equipment, or other material objects depending on the ability of the male side and the agreement of both parties. This aligns with the Islamic view that everything that can be used as a price in buying and selling can be used as a dowry, even if only one *Qirsy* (shark). In Islam, the primary goal in recommending dowry in marriage practice is not to put a price on a woman. Therefore, Islam restrains and advises not to be excessively generous in giving dowry. The law of dowry is mandatory and follows the husband's ability and the wife's agreement or approval. This perspective is slightly different from the practices of dowry in Bangkala village, where the amount of dowry is decided mainly based on the social stratification of the bride-to-be. Furthermore, this research provides another perspective that hopefully can be helpful as a reference for readers in the future.

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<sup>1</sup>Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

<sup>2</sup>Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

<sup>3</sup>Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.

<sup>4</sup>Syeikh Ja'far Subhānī, *Maḥāhim Al-Qur'ān*, h. 8-9.

#### Example in bibliography:

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#### Detail informations of the footnotes:

##### 1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

##### 2. Qur'anic translation

<sup>1</sup>Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

##### 3. Book

<sup>1</sup>Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalahuh* (Beirut: Dār al-Fikr, 1989), h. 57.

##### 4. Translation Books

<sup>1</sup>Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

##### 5. Voluminous book

<sup>1</sup>Muḥammad al-Ṭāhīr b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dār al-Suḥūn, 2009), h. 76.

<sup>1</sup>Muḥammad b. Ismā'īl al-Bukharī, *al-Jam' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

##### 6. Article in book

<sup>1</sup>Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

##### 7. Article in encyclopaedia

<sup>1</sup>M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

##### 8. Article in journal

<sup>1</sup>Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika* 8, no. 3 (2001): h. 9.

##### 9. Article in mass media

<sup>1</sup>Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

<sup>1</sup>Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam <http://www.shahrou.org/25> Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

<sup>1</sup>Syahrudin Usman, “*Kinerja* Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

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