

JURNAL AL-QADĀU

PERADILAN dan HUKUM KELUARGA ISLAM

The Tradition of Surrendering Penne Anreang in a Bugis Suppa Marriage

Tradisi Penyerahan Penne Anreang dalam Perkawinan Bugis Suppa

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| Info Artikel | Abstract |
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| Diterima 28 Maret 2022 | <p><i>Penne anreang is a hereditary tradition that is carried out during weddings, the Suppa community assumes that the penne anreang tradition is a social aspect because it is seen as something important and has high traditional values. The impact if this tradition is not carried out will have an impact on social sanctions in the community itself, such as ridicule and gossip from neighbors and people in the area. This study aims to analyze the tradition of submission of penne anreang which is reviewed in Islamic law. The results show that this tradition looks so simple but from its simplicity, many messages will be conveyed, for example, people are required to respect and respect each other. Knowing the rights and obligations as husband and wife, how to deal with problems both in domestic life, the realization of the wife's responsibility in navigating the household ark, being able to serve her husband both physically and mentally, as well as in society. Seeing from the meaning implied in the submission of penne anreang, it can be concluded that this tradition is still carried out and does not conflict with the teachings of Islam because every meaning that will be conveyed all leads to goodness.</i></p> <p><i>Keywords: Keywords: Tradition, Marriage, Penne anreang</i></p> |
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| | <p><i>Penne anreang menjadi tradisi turun-temurun yang dilakukan pada saat acara perkawinan, masyarakat Suppa beranggapan bahwa tradisi penne anreang ini merupakan aspek sosial karena dipandang sebagai suatu hal yang penting dan memiliki nilai-nilai yang adat yang tinggi. Dampak yang ditimbulkan bila tradisi ini tidak dilakukan akan berdampak pada sanksi sosial dalam masyarakat itu sendiri, seperti cemooh dan gunjingan-gunjingan dari para tetangga dan masyarakat yang berada di daerah tersebut. Penelitian ini bertujuan untuk menganalisis tradisi penyerahan penne anreang yang ditinjau dalam hukum Islam. Hasil penelitian menunjukkan bahwa tradisi ini terlihat begitu sederhana namun dari bentuk kesederhanaannya ada banyak pesan yang akan disampaikan misalnya masyarakat dituntut untuk saling menghargai dan menghormati. Mengetahui hak dan kewajiban sebagai suami maupun istri, bagaimana menyikapi masalah baik dalam kehidupan rumah tangga, perwujudan tanggung jawab istri dalam mengarungi bahtera rumah tangga, dapat melayani suaminya baik lahir maupun batin, maupun dalam bermasyarakat. Melihat dari makna yang tersirat dalam</i></p> |

penyerahan penne anreang dapat disimpulkan bahwa tradisi ini tetap dilaksanakan dan tidak bertentangan dengan ajaran agama Islam karena setiap makna yang akan disampaikan semua mengarah kepada kebaikan.

Kata Kunci : Tradisi, Perkawinan, Penne anreang

A. INTRODUCTION

Marriage is an important event in human life because marriage does not only involve the person of the two prospective husbands and wives but also involves family and community affairs. One of the stages that humans go through is the adult stage where humans are more likely to interact with the opposite sex to form a group called a family through marriage. Marriage is considered as something sacred and therefore every religion always connects marriage rules with religious principles. All religions have textual marriage laws. The province of South Sulawesi, which consists of various ethnicities, tribes, and cultures, each has a different cultural diversity. Society is a form of shared life, whose citizens live together for a long period, resulting in a culture.¹

Marriage in the Bugis society, as seen in the Suppa community, is carried out in two series of ceremonies, namely at the bride's residence and at the groom's residence. In general, the wedding ceremony at the bride's residence is carried out during the day, there are several series of events including receiving the prospective groom and his entourage who brought some make-up equipment, clothes, prayer tools, and several kinds of traditional Bugis cakes, then continued with the mappakawing event (*ijab qabul*), mappasikarawa and a reception which was coupled with an opening ceremony, reading of the Holy Qur'an, marriage advice, and closing.²

After the entire series of wedding ceremonies at the bride's residence is complete, then proceed with the mapparola activity, the bride is escorted to the groom's house. The mapparola procession is carried out at a wedding and has become a tradition that must be carried out. The next tradition carried out is the delivery of sarongs and pastries by the bride to the groom's parents, the mammatua procession (a form of introduction of the bride to the groom's family), and the procession of handing over *penne anreang* by the groom to the bride.

Penne anreang is something that has become a hereditary tradition that is carried out at the time of the wedding ceremony. The Suppa community assumes that the penne anreang tradition is a social aspect because it is seen as something important and has high values so that this tradition is difficult to abandon. by custom, even though the marriage is legally and religiously valid because it leaves one of a series of events that have been carried out for generations.

Some of the series contained in the *penne anreang* handover procession such as the provision of seven plates in one tray containing rice, salt, vinegar, turmeric, pepper, and other kitchen ingredients that have sacred meanings for the Suppa community. From this tradition, one of the reasons the researchers conducted research on the process of implementing the *penne anreang* tradition in the traditional marriage of the Suppa

¹Soerjono Soekanto, *Hukum Adat Indonesia*(Cet. II; Jakarta: PT. Raja Grafindo Persada, 2018), h. 91.

²Soerjono Soekanto, *Hukum Adat Indonesia*, h. 232.

community and the philosophical meaning contained in the *penne anreang* was because the researcher wanted to know whether the tradition of handing over penne anreng at a traditional Bugis wedding, especially in Suppa sub-district, was up to date. Currently, this tradition is still being maintained by the people of Suppa District and researchers also want to know whether in this tradition the people of Suppa District really know the philosophical meaning of the tradition in-depth or just follow the tradition because it has become their habit at the time of the wedding ceremony. and also in this study, it can be seen that if the whole series of processions do not conflict with Islamic law, then it is maintained and if it is not appropriate, it will be abandoned.

B. RESEARCH METHOD

The type of research in the *Penne anreang* Submission Tradition in the Bugis Suppa Marriage with a field approach (Field research), namely direct research on the object under study regarding the implementation of the *penne anreang* tradition in the traditional marriage of the Suppa community, Pinrang Regency and the philosophical meaning of the *penne anreang* tradition in the traditional marriage of the Suppa community Pinrang. This research prioritizes the acquisition of data from the community directly.³ With a philosophical approach in religious studies, we are trying to find an explanation of the concepts of religious teachings by examining and finding a system of reasoning that can be understood by humans. The philosophy of religion includes alternative beliefs about God, varieties of religious experience, the interaction between science and religion, the nature and scope of good and evil, and the treatment of religion in birth, history, and death. This field also includes the ethical implications of religious commitment, the relationship between faith and reason, experience, and tradition.⁴

C. DISCUSSION

Islamic law is a set of regulations based on Allah's revelation and the Sunnah of the Prophet regarding the behavior of the mukallaf, which are recognized and believed to be valid and binding for all Muslims. According to Prof. Hasbi, Islamic law is a collection of legal experts' efforts to apply sharia to the needs of the community.⁵ The purpose of Islamic law is to ensure the happiness of human life in this world and in the hereafter by taking everything that is useful and preventing or rejecting harm, namely that which is not useful for life and life.⁶ In other words, the purpose of Islamic law is to benefit humans both spiritually and physically, individually and socially. The benefit is not only for life

³Jonaedi Efendi dan Johny Ibrahim, *Metode Penelitian Hukum Normatif dan Empiris* (Jakarta: Kencana, 2020), h. 149

⁴Benny Kurniawan, *Studi Islam Dengan Pendekatan Filosofis*, (Volume 2 No. 2, Jurnal Saintifika Islamica: 2015), h.58.

⁵Ismail Muhammad Syah, *Filsafat Hukum Islam* (Cet. III; Jakarta: PT Bumi Aksara, 1999) h. 17-18.

⁶Rohidin, *Pengantar Hukum Islam: dari Semenanjung Arabia hingga Indonesia* (Cet. II; Yogyakarta: Lintang Rasi Aksara Books, 2017), h. 4.

in this world but also for eternal life in the hereafter. Abu Ishaq Shatibi formulated five objectives of Islamic law, namely preserving religion, soul, mind, lineage, and property.⁷

When Islamic law is associated with 'urf/adat, where urf is something that is often known by humans and has become a tradition, either in the form of words or actions, or things that leave something, it is also called adat. According to the term 'syara experts', there is no difference between 'urf and adat'. Then 'urf', which is an act, is like a human mutual understanding about buying and selling with implementation without a spoken shighot.⁸ While 'urf which is verbal is like understanding each other. In a general sense, 'urf is understood as something that is common among humans, be it words or actions.⁹ Usually, "urf" is used to stipulate a law related to habits or customs that are still living in the community. The results of the determination of the law by using the 'urf can be used as a guide as long as it does not contradict the Qur'an and hadith.¹⁰ So 'urf is made up of human understanding of their different levels, generalities and specifics'.¹¹ In Islam, it is clear the rules regarding marriage are clear, but the marriage rules that apply in society are still influenced by customs, culture, and the environment in which the community lives.¹²

Tradition can be understood as something that has been done by the community in the past that is preserved from generation to generation, either in writing or in an activity. Because of the preservation of this tradition, a tradition can develop and not become extinct. Tradition can also be interpreted as a norm and is a cultural heritage from ancestors. Tradition can also experience changes according to the mindset and way of working humans and their application in people's lives.¹³

Marriage is something sacred, noble, and valuable. In carrying out a marriage, it must be accompanied by a sense of responsibility, sincerity, and following Islamic law.¹⁴ In addition, in order to achieve common goals, there must be a harmonious relationship accompanied by love. Marriage can also be understood as a mutual agreement between two people, not one, so that in navigating the ark of the household, husband and wife must work together to create a happy family.¹⁵

⁷Mohammad Daud Ali, *Hukum Islam: Pengantar Ilmu Hukum dan Tata Hukum Islam di Indonesia*(Cet. VI; Jakarta: PT Rajagrafindo Persada, 1990), h. 61.

⁸Risma Dehani Chilmiyah, "Mitos Ritual Adus Gawan dan Implikasi dalam Mempertahankan Keluarga Sakinah Perspektif 'Urf," (Volume 6, Malang: 2022), h. 2

⁹Afiq Budiman, "Tinjauan al 'Urf dalam Prosesi Perkawinan Adat Melayu Riau," *Jurnal An-Nahl*, no. 2(2021), h. 118.

¹⁰ Nasrun Haroen, *Ushul Fiqh 1* (Ciputat: PT Logos Wacana Ilmu, 1997), h. 143.

¹¹Abdul Wahhab Khallaf, *Kaidah-Kaidah Hukum Islam Ilmu Ushulul Fiqh*(Cet.VIII; Jakarta: PT Raja Grafindo Persada, 2002), h.130-131.

¹²Siti Nurul Hidayah, Ahsin Dinal Mustafa, *Larangan Pernikahan Tunggal Wates Perfektif Urf* (*Jurnal Sakina*, Malang: 2022), h. 2

¹³Van Reusen, *Perkembangan Tradisi dan Kebudayaan Masyarakat* (Bandung: Tarsito, 1992), h. 115

¹⁴Artatati Agus, *Kiat Sukses Menyelenggarakan Pesta Perkawinan* (Jakarta: Gramedia Pustaka Utama, 2001), h. 12.

¹⁵Beni Ahmad Saebani, *Fiqh Munakahat Jilid 1*, (Bandung: CV Pustaka Setia, 2013), h. 14

Since the beginning of Islamization in South Sulawesi, three types of community views have been formed in implementing Islamic teachings, namely the view that prioritizes Shari'ah, the view that prioritizes the science of kalam, and the view that prioritizes Sufism. These three views have an influence on various activities of community life, including the traditions related to marriage.

In the wedding procession of the Suppa District, Pinrang Regency, there is a tradition called a gift from the groom to the bride. The offerings are divided into two, namely, clothing in the form of clothing delivered at the mappenre' botting event which is called in Bugis language akkacu-acu, giving akkacu-acu in the form of women's equipment such as the Koran, prayer rugs, mukenah, sarongs, towels, underwear, bathrobes, slippers, decorative tools, etc. While the offerings in the form of food are given during the mammatua event when the bride comes to the man's house with a sarong and cake and the man is the host, as their offering to the bride, the groom gives his plate of food which is termed with the submission of *penne anreang*.

The tradition of giving offerings is a symbol of the readiness of the groom to provide a living for his wife physically and spiritually, both in terms of clothing needs and food needs. The fulfillment of food and clothing needs greatly affects the continuity of daily life in the household. The beauty of a wife is influenced by the care and attention of a husband, while the strength of a husband depends on the service of his wife. So the role of husband and wife is very continuous with each other to build happiness in the household for the realization of a *sakinah, mawaddah, warahmah* household.

In the procession of handing over *penne anreang* in a Bugis traditional wedding, when the wedding ceremony is appointed as the carrier of the *penne anreang* tray, that is one of the family members from the male side at the mapparola event during the mapparola event usually the one who brings the *penne anreang* tray. The family is from the man's side and is brought by a woman who is older than the man. One of the reasons why the woman who brought the *penne anreang* was the woman who was older than the male family because *penne anreang* is understood as a very sacred surrender from the male side to the female side and also has very deep meanings in the surrender of *penne anreang*, not only the surrender of the *penne anreang* is carried out symbolically but has a philosophical meaning.

When the *penne anreang* is brought by the family from the male side during the mappalora event, of course, the *penne anreang* is stored in a place where there are small plates or small places and usually there are 5 to 6 small plates. The place used to hand over the *penne anreang* is a place that has been prepared in advance and is also not a place or plate that has been used daily by men, but the place or plate is a place or plate specially provided for the tradition of handing over *penne anreang* during the mappalora event. One of the goals of providing a special place for women at the delivery of *penne anreang* is that the *penne anreang* is a submission from the male side which is not just handed over but a husband gives a sense of responsibility to his wife to serve her husband in the future.

At the mapparola event, the male party goes to the female side, then the *penne anreang* is handed over to the woman as a symbol of giving from the man to the woman to be ready to live household life and also to be ready to serve a husband both physically and mentally. Therefore, in the traditional procession of handing over the *penne anreang*, it has been carried out perfectly and also has its procedures for the tradition.

The term *penne anreang* which has been explained above is a series of wedding processions in the Bugis tribe, especially in Suppa Kab. Pinrang, where a series of processions so that the term *penne anreang* appears starting from the past until now. Efforts to maintain and preserve local wisdom that exists in the community can be done in various ways, one of which is to continue to implement local wisdom that has become part of the traditions of the local community. Culture plays an important role in the progress of a nation. The state advances Indonesian national culture amid world civilization and makes culture an investment to build the future. The diversity of regional cultures is wealth and national identity that is very much needed to advance Indonesian national culture amid the dynamics of world development.

Maintaining and preserving a local culture that exists in the community can be done in various ways. There are several ways that a member of the community, especially us as the younger generation, can support cultural preservation and participate in preserving local culture, namely by wanting to learn the culture, either just knowing or being able to practice it in everyday life or participating in participate when there are activities in the context of cultural preservation. Therefore, in the case of the term *penne anreang* which is a tradition and culture of the Bugis ethnic community, especially in Suppa District, Pinrang Regency, one way to maintain this tradition is using every wedding activity, the term *penne anreang* is mandatory for the local community in a wedding procession.

The position of this tradition is considered important for the people of Suppa District because it has been carried out from generation to generation. When talking about customary law in society, it means talking about the power of the law in regulating or forcing people to obey the law. The effectiveness of the law in question, means reviewing the legal rules that must meet the requirements, namely that they apply juridically, apply sociologically, and apply philosophically. It should be disclosed that customary law in the traditions of the people in Indonesia is very important in social life. Where customary law can regulate people's behavior patterns, and customary law can influence in carrying out daily activities and interactions.¹⁶

If there are community members who do not heed the social norms in question, then this means that the underlying cultural values are denied, and if the violations occur too often, then the underlying cultural values can fade and are threatened with disappearance or extinction. The use of law as a tool to direct social change is something that spreads widely in all contemporary societies, both underdeveloped and industrialized societies. Culture is a wealth that is very valuable because, in addition to being a characteristic of an area, it is also a symbol of the personality of a nation or region. Because culture is the wealth and characteristic of an area, maintaining, maintaining, and preserving culture is the obligation of every individual, in other words, culture is a wealth that must be maintained and preserved by every ethnic group. Therefore, in line with what the people of Suppa which is related to the term *penne anreang*, the local community in terms of maintaining their traditions at the wedding procession, this becomes mandatory at every wedding ceremony.

Basically, the *penne anreang* tradition is a manifestation of a wife's responsibility towards her husband in terms of carrying out domestic life. The maintenance of a wife over her husband is the husband's right from a wife. When a woman and a man marry, the woman is the right of the

¹⁶Ahmad Tahali, "Hukum Adat di Nusantara Indonesia", *Jurisprudentie*, Vol. 5 No. 1, 2018, h. 28

man. A wife's respect for her husband is a husband's right and a wife's obligation that is generally understood by wives. In addition to respecting her husband, a wife who is also a mother must be able to take care of the children. Then another thing that is the obligation of a wife to her husband is that everything that the wife does must be with the permission of the husband. So it can be said that the purpose of the *penne anreang* tradition is the wedding procession in the district community. Suppa that when a husband gives *penne anreang* to his wife, it indicates that a wife's responsibility towards her husband really must be carried out as a form of wife's obedience to her husband.

Saraq (sharia) and adeq (custom) are two things that find each other shape in the dynamics of the life of the Bugis people. When life was regulated by pangngaderreng (social law) as the highest philosophy that governed society until the conquest of all Bugis lands in 1906, the elements that initially consisted of only four were later changed to five. This is to accommodate the acceptance of Islam as a way of life. The mutually reinforcing system of pangngaderreng was founded on wariq (royal protocol), adeq (customs), talk (legal system), rapang (comparative decision making), and saraq (Islamic law). Thus, this historical fragment later became an important character for the Bugis.¹⁷ In Pelras' view, two characteristics are always interrelated. Not contradictory, but complementary. On the one hand, always open to current and future developments and advancements.

At the same time, on the other hand, there is an awareness of the past to always keep the traditions and messages of parents. The next development in this intersection of Islam and custom is the presence of a separate pangngaderreng element by its separate duties and functions. The pillar of adeq is carried by the king and the royal structure as well as the executive power that manages the government. Meanwhile, Saraq is held by the kadi, imam, khatib, bilal, and doja (guardian of the mosque). The continuity of these two pillars continuously touch each other in the cycle of human life. Separately but go hand in hand. Adeq and saraq as elements of pangngaderreng are not negation or dichotomous. Where Saraq deals specifically with matters relating to Islamic Jurisprudence and other worship practices. Likewise, daily activities that come into contact with Saraq such as circumcision, marriage, inheritance, and others. Hasan Walinono emphasized that in addition to the duties of adjudicating Islamic cases such as inheritance, the qadi is also the companion of the king and other government executives in advisory status. Including in terms of customary talks. Thus, it can be seen that Islam is a means of control for the implementation of customs.¹⁸

Meanwhile, in the development of national culture, the role of Islam in the formation of an insight into the unity and integrity of the nation has been proven in history. Islam can be a link for various regional cultures where most of the people are Muslim. The religious teachings adopted by our nation have provided a strong motivation for the growth and development of the national movement, the smooth proclamation of independence, the persistent armed struggle to expel the invaders, and the direction of national development. Although the influence of Islamic values has been evident in the development of national arts and culture, this influence is more emphasized in efforts to develop a national culture in a dynamic sense.

The Indonesian nation, which consists of various ethnic groups, religions, and local cultures, needs to cultivate two kinds of cultural systems, namely: the national cultural system (supra-ethnic) and the regional cultural system (ethnic). Meanwhile, the

¹⁷Nurhayati Rahman, *Cinta, Laut dan Kekuasaan dalam Epos La Galigo* (Makassar: La Galigo Press, 2006), h. 387

¹⁸Ismail Suardi Wekke, "Islam dan Adat: Tinjauan Akulturasi Budaya dan Agama dalam Masyarakat Bugis", *Analisis*, Vol. XIII, No. 1, 2013, h. 28

Indonesian nation consists of many ethnic groups with their respective ethnic-local cultural systems. The autonomous cultural system is characterized by the inheritance of values through tradition. These values have been deeply rooted in the society concerned. Furthermore, in the local ethnic community, there is a constant vitalization and actualization of their distinctive cultural values. In the context of the development of national culture, local ethnic culture often functions as a source or as a reference for new creations (in language, art, social order, technology, and so on), which are then displayed in the context of cross-cultural life. These local ethnic cultural systems generally give a sense of root to the Indonesian people.¹⁹

The *penne anreang* tradition in the traditional marriage of the Suppa community, Pinrang Regency. In essence, it does not conflict with Islamic law, that according to the rules of *ushul fiqhi*, the tradition of surrendering *penne anreang* that occurs in the Suppa community is included in the *urf sahih* category, namely habits that apply during society that do not conflict with the texts, do not eliminate the benefit of society and do not bring harm to them.

The *penne anreang* tradition is given directly by the husband to his wife which will later be brought home to his wife's parents, while the sarongs brought by the women are not all taken by the male family but only one is taken. Many sarongs were brought, but only one was taken, it was only a choice for the family of which man he would choose. The function of giving this sarong is as a thank you (*pawale'*) from the gift from the man. The *penne anreang* will be taken where the husband and wife live. If they already have their own house, the plate must always be brought and used as a place to eat every day. The occurrence of differences in the shape of the food plate between husband, wife, and children shows that in the family it is the husband who is the head of the household who has a great responsibility for the children and his wife as the support who will lead and guide the household. And children and wives should respect and respect their husbands.

As for the naming aspect, the tradition of surrendering *penne anreang* is defined as *pallawa talk* because it is said that when a wife is angry with her husband, she sometimes makes expressions such as *agato muengkangeng ribolaku teppenne sicipimu to teppejemu teppaccukkamu mu engkangeng*. With this kind of default, if in the future such an expression occurs from the wife, a husband can show his belongings at the time of marriage, namely *penne anreang*, in other words, the wife will no longer issue such expressions that seem to belittle her husband.

Therefore, based on the description above which discusses philosophical meanings, it is in line with Islamic law. So the philosophical meaning of various kinds of food ingredients and tools used if it is associated with Islamic law then this is in line with and does not conflict with Islamic values itself.

D. CLOSING

Conclusion

The process of implementing the tradition of handing over *penne anreang* is that in this tradition, especially those carried out in Suppa District, Kab. Pinrang starts from the groom's side to the bride's house. Then after arriving at the woman's house, the *penne anreang* was handed over to the woman. The procession of handing over *penne anreang*

¹⁹Deden Sumpena, *Islam dan Budaya Lokal: Kajian terhadap Interelasi Islam dan Budaya Sunda*, (Vol.6, No.19, Jurnal Ilmu Dakwah: 2012), h. 109

in a Bugis traditional wedding, when the wedding ceremony is appointed as the bearer of the *penne anreang* is one of the family members from the male side at the mapparola event and the one who brings the *penne anreang* is the family of the male side and brought by an older woman. The purpose of holding *penne anreang* handover is as a form of embodiment of the wife's responsibility in navigating the household ark, being able to serve her husband both physically and mentally.

The Suppa community carries out a wedding procession with various kinds of their customs ranging from pre-wedding, reception, and post-wedding. Each of their traditions has a deep meaning for the bride and groom in living their domestic life. Likewise in the tradition of handing over *penne anreang*, this tradition is not just done, but many messages can be used as lessons. After studying this tradition, it looks so simple, but from its simplicity many messages will be conveyed through this tradition, both in terms of naming, equipment and materials used. The message conveyed through the tradition of handing over *penne anreang* is how we are required to respect and respect each other. Knowing the rights and obligations as husband and wife, how to address problems both in domestic life and in society. Seeing from the meaning implied in the submission of *penne anreang*, the writer can conclude that this tradition is still carried out and does not conflict with Islamic religious teachings because every meaning that will be conveyed all leads to goodness.

Suggestion

With the *penne anreang* tradition, it is hoped that the next generation can further improve traditions that are considered good and leave human weaknesses, let alone incorporate un-Islamic customs. Before these customs fade and no longer get support from the local community, it is necessary as early as possible for these customary values to be inventoried and documented because the values in customs/traditions will experience a shift or change over time.

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