

ANALYZING ISLAMIC EDUCATION VALUES FROM BUGIS MARRIAGE PROCESS TRADITION IN BONE, SOUTH SULAWESI

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Abstract: This article discusses the values of Islamic education in the Bugis traditional marriage procession in the Tanete Riattang Barat sub-district, Bone district. This article uses the type of qualitative research (qualitative research). In this research, the data sources are interviews, observations, and documentation. The informants in this study were Ulama, traditional leaders and local communities. The Bugis traditional marriage procession is not a religious obligation in Islam that determines whether a marriage is valid or not, but the people in the Bugis Bone area believe that the traditional wedding procession carried out has meaning. This can be seen from every series of processions carried out based on Bugis Customs in the Tanete Riattang Barat District, Bone Regency, which can be seen from every wedding procession carried out by the people of the West Riattang Tanete District. These customs are traditions that are carried out from generation to generation and passed down from generation to generation.

Keywords: Islamic Education Values, Marriage, Bugis Tradition

INTRODUCTION

Marriage is a social bond or legal agreement between individuals that forms a kinship relationship and is an

institution in the local culture that can formalize interpersonal relationships. Generally, marriage is carried out with the intention of forming a family and is one way of continuing offspring based on legitimate love that can provide relationships between families, tribes, and even between nations. The definition of marriage is also explained in Law Number 1 of 1974, article 1 which reads:

Marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on God Almighty.¹

Every marriage is not only based on biological needs between men and women who are recognized as legitimate, but as executor of the process of human nature. Likewise, Islamic marriage law contains basic psychological and spiritual elements including inner and outer life, humanity and truth. In addition, marriage is also based on religion, meaning that religious aspects become the main basis of domestic life by carrying out faith and devotion to God.

Therefore, marriage must be arranged in such a way as to achieve the family goals of *sakinah*, *mawaddah* and *warohmah*. The purpose of marriage is basically to meet the needs of human physical and spiritual life, as well as to form a family and continue offspring in living life in this world. In addition to preventing adultery in order to create peace in the family and society.²

The Bugis traditional marriage procession is not a religious obligation in Islam that determines whether a marriage is valid or not, but people in the Bugis Bone area believe that the traditional wedding procession that he does has meaning. The meaning contained in the marriage

¹Tihami dan Sohari Sahrani, *Fikih Munakabat (Kajian Fikih Nikah Lengkap)* (Jakarta: Raja Grafindo Persada, 2014), p. 8.

²Idris Ramulyo, *Hukum Perkawinan Islam (Suatu Analisis Dari UU No. 1 Tahun 1974 dan Kompilasi Hukum Islam)* (Jakarta: Bumi Aksara, 1996), p. 2.

procession in the Bugis Bone area is that there are Islamic educational values and cultural values.

The values of Islamic education are characteristic, inherent properties consisting of the rules and perspectives adopted by the Islamic religion. The values of Islamic education include the values of faith, the values of sharia, and the values of morality. The value of *aqidah* (belief) is vertically related to Allah swt (*Hablun Min Allah*). Shari'ah value (experience) implementation of the *aqidah* horizontal relationship with humans (*Hablun Min an-Naas*). While the moral value (horizontal vertical ethics) which is the application of *aqidah* and *muamalah*³. The value of Islamic education and cultural values contained in the Bugis marriage tradition can be seen from the meaning of each series of processions.

Based on the explanations and interviews above, the researcher is interested in conducting research with the title "Values of Islamic Education in Marriage Processions based on Bugis Customs in Tanete Riattang Barat District, Bone Regency". The reason why the researcher raised the marriage tradition is because there are still many Bugis people in Bone, especially those in the Tanete Riattang Barat District, Bone Regency who only carry out the marriage procession but do not know the meaning contained in the tradition of marriage which is carried out from generation to generation and researchers are interested in examining whether the value of - Islamic educational values contained in the Bugis Bone marriage procession.

THEORETICAL FRAMEWORK

The wedding ceremony (marriage) which in Bugis language is called *tudang botting* (↖ ↗ ↘ ↙) sits the bride and groom not only unites two people into a husband and wife, but also unites two larger family clumps, namely the family of

³ Endang Syafruddin Anshari, *Wawasan Islam Pokok-Pokok Pemikiran Tentang Islam* (Jakarta: Raja Wali, 1990), p. 24

the groom and the family of the bride. woman. The unification of the two large families in Bugis is called -*silorongeng* (ᵒᵐᵃᵃᵃᵃᵃ) which means reaching out to each other or -*mappasideppe mabelae* (ᵐᵃᵓᵃᵃᵃᵃᵃ ᵐᵃᵇᵃᵃᵃᵃᵃ) which means bringing those who are far away.







So important is the issue of marriage that among the Bugis/Makassar people in South Sulawesi and also among the Mandar people in West Sulawesi, there are several expressions that are addressed to people who have not or are late getting a mate to get married. For example, for children who have not yet grown up, both boys and girls who are not married, it is said; -de' pa nabbatang tau (ᵃᵐᵃᵃᵃᵃᵃ ᵃᵃᵃᵃᵃᵃᵃ) means not yet perfect as a human being. As for men or women who are elderly and have never married, it is said -lajo (ᵃᵃᵃᵃᵃ) means a tree that does not bear fruit. It is also commonly referred to as -nawelai pasa (ᵃᵃᵃᵃᵃᵃᵃ ᵃᵃᵃ) which means missing the market.

Actually, the views of the Bugis/Makassar people regarding marriage and the procedures for its implementation, basically have similarities between one region and another. It's just that in small aspects often found differences that are not too principal.⁴

For the Bugis people, marriage is seen as something sacred, religious and highly valued. Therefore, traditional institutions that have existed for a long time, regulate it carefully. In accordance with the reality in society, the largest Bugis tribe adheres to Islam so that marriage does not only mean an inner and outer bond between a man as a husband and a woman as a wife, but also more than that, marriage is a kinship relationship between a man and a woman who will form a larger family unit.

In accordance with the prevailing custom in the Bugis Bone community, more requirements are imposed on the

⁴Asmat Riady Lamallongeng, *Dinamika Perkawinan Adat dalam Masyarakat Bugis Bone*, p. 1-4.

men. Besides he had to prepare a number of materials and money, he also had to prepare himself to be a captain in navigating the household ark that he would foster later. It can be said that almost all the financing in the implementation of the marriage is borne by the men, because in addition to having to raise –doi menre    (spending money), they also have to bring offerings which are now known as –leko    (betel nut) whose value is not a little. In addition, if the prospective groom comes from outside, then he is required to pay - lallawa tana. The amount of pallawa tana is determined by the local traditional leader (government) or the penghulu where the bride is domiciled. Pallawa tana is a sign or acknowledgment for the prospective groom that he is ready to follow all the customary and religious rules that apply in the area.

The Bugis/Makassar community has always been in effect forbidding marriage between two people (male and female) who are still closely related by blood, for example, a man is prohibited from marrying a woman who inherits him (mother/grandmother) either through the father or through the mother. A man is prohibited from marrying a woman who descends from him (children/grandchildren/great-grandchildren) whether it is a female child, a man is prohibited from marrying a woman from his father's lineage or from a mother's lineage (siblings/children of siblings), and a man is prohibited from marrying a woman's sibling from the one who descended her (father's sibling or uncle/mother's sibling or aunt/grandparent's sibling, either from the father or from the mother).

From the things mentioned above, it means that a man is prohibited from marrying a woman in a straight line up and down without limits. If this happens, then by the Bugis people consider it as an event - malaweng (illegal act according

to Islam)⁵. In the Bugis Bone community, several types of marriage are known, including;

1. Marriage based on a proposal.

This type applies from generation to generation to the general Bugis Bone community, both nobles and ordinary people. The difference is only from the procedure for its implementation, namely for the nobility; through a long process with certain traditional ceremonies. Meanwhile, for ordinary people, it is carried out in a simple manner according to their abilities.⁶

In Islamic teachings, proposals are something that is sunnah. With the proposal, the man can find out the woman he is proposing to someone else's proposal or not. The prohibition of proposing a woman who is deep in the proposal of another person is very clear as the Prophet Muhammad SAW said:

لَا الرَّجُلُ لِي الْخَاطِبُ لَهُ لَهُ الْخَاطِبُ

It means:

"Let not a man propose on the proposal of his brother, until the previous applicant abandons his proposal or he allows it" (Narrated by Bukhari).⁷

In the hadith above, it can be understood that the prohibition of proposing to a woman who has been proposed by someone else. If men are prohibited from applying to women who have been proposed, it is certain that women who have accepted applications cannot accept other applications.

⁵ Dinas Pendidikan Provinsi Sulawesi Selatan, *Upacara Adat Istiadat Masyarakat Bugis*, p. 8-9.

⁶ Asmat Riady Lamallongeng, *Dinamika Perkawinan Adat dalam Masyarakat Bugis Bone*, p. 4.

⁷ Saifuddin, *Membangun Keluarga Sakinah* (Tangerang: Qultum Media), p. 123.

2. Interbreeding (elopement)

The type of marriage that is carried out is not based on a proposal, but because both parties agree to run to the head of the prince's house to ask for protection and then get married. In fact, in the Bugis Bone community, the incident of silariang (ᨀᨁᨉᨆᨇᨉ) running away to be married is an act that results in -siri' ᨀᨁᨉᨆᨇᨉ for a woman's family. In the past, when such an incident occurred, the woman's family called -to masiri' (ᨀᨁᨉᨆᨇᨉ) always tried to enforce siri' sir by killing the man who ran away his child. But according to customary provisions, if both are already in the house of a customary member, then he can no longer be disturbed. Members of adat (government) and after the entry of Islam is handled by the penghulu, must try to marry her.

For this purpose, a relationship is held with the parents of the woman to masiri' (ᨀᨁᨉᨆᨇᨉ) for approval. But it is common for women's parents and families to refuse to give their consent, because they feel humiliated and dipakasiri' (ᨀᨁᨉᨆᨇᨉ). In fact, it is often the case that parents who are dipakasiri' (ᨀᨁᨉᨆᨇᨉ) think that their runaway child has died and is no longer recognized as their child. If this happens, then the way out is for the adat party (penghulu) to marry him who is now known as the guardian judge.

But even though the two have been married, the relationship between the parents and the close family of the woman and the man who ran away from her child is still dangerous. Therefore, as long as both of them have not been accepted back for reconciliation, which in Bugis language is called -madeceng (ᨀᨁᨉᨆᨇᨉ) which means apologizing, the two to silariang (ᨀᨁᨉᨆᨇᨉ) must always avoid meeting the woman's parents and closest family.⁸

Elopement occurs when a woman's family rejects the man's proposal. The rejection of the proposal usually occurs

⁸ Asmat Riady Lamallongeng, *Dinamika Perkawinan Adat dalam Masyarakat Bugis Bone*, p. 5-6.

because the woman's family considers her child's potential partner to be unsuitable or inappropriate. This is due to various possibilities, among others: Men come from a lower strata of society than women, men are considered as people who are not polite, do not obey customs, so that men are classified as careless people., and the first daughter had ripasitaro ᳚᳚᳚᳚᳚᳚. That is, already engaged in advance with another teenager of his parents' choice. Usually from among their own relatives⁹.

The Bugis tribe is one of the tribes in South Sulawesi Province. The customs that have become customary in several districts/cities within the province are basically the same, although there are differences that are not too principal in their implementation in each type of ceremony. Likewise with the wedding procession ceremony from one area to another where there are differences in the implementation procession.

The Bugis traditional marriage procession, like other traditional marriages, has several stages. Bugis customary marriage procedures are arranged according to customs and religion so that it is a series of interesting ceremonies, full of manners and courtesy and mutual respect. Arrangements or procedures are regulated from the clothes or clothing used starting from the stages before marriage, marriage, and stages after marriage.¹⁰ The implementation of the stages of marriage customs is believed to contain meaning and meaning.

Research methods

This type of research is a qualitative research (qualitative research). Qualitative research (qualitative research) is a study aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs,

⁹ Dinas Pendidikan Provinsi Sulawesi Selatan, *Upacara Adat Istiadat Masyarakat Bugis*, (Makassar: Telaga Zam-zam, 2002), p. 5.

¹⁰ Dinas Pendidikan Provinsi Sulawesi Selatan, *Upacara Adat Istiadat Masyarakat Bugis*, p. 14.

perceptions, thoughts of people individually and in groups¹¹. In this qualitative research, the data sources from interviews, observations, documentation are called primary data sources, the two secondary data sources are data that are already available such as existing documents. The informants in this study were Ulama, traditional leaders and the local community. As a source of comprehensive data information regarding the wedding procession based on Bugis customs in the Tanete Riattang Barat District, Bone Regency. With the instrument of observation guide, interview guide, and documentation guide. The secondary data in this study include a book with the title Customary Ceremony of the Bugis Society, The Dynamics of Traditional Marriage in the Bugis Bone Society, and the Mapettu Ada Procession in the Bugis Traditional Marriage Tradition. This secondary data as supporting data to primary data relevant to the discussion.

RESULTS AND DISCUSSION

Based on the results of observations and interviews that have been conducted by researchers. The researcher found that the people's reasons for carrying out the Bugis Bone traditional marriage procession were a complex reality. This reason reflects the necessity of the Bugis Bone community to preserve the marriage custom in the area where they live. In other words, the existence of the reasons above reflects the value of local wisdom that is maintained by the people of the West Tanete Riattang District in terms of maintaining the culture that has been passed down by their ancestors from generation to generation. The value of local wisdom in question is the value that applies in the community which is believed to be true which is a reference in daily behavior by the local community. The above can be understood that the people in the Tanete Riattang Barat sub-district carry out a marriage procession based on the Bugis

¹¹ Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Cet. I; Bandung: Remaja Rosdakarya, 2005), p. 60.

strata so that the pronunciation is distinguished for the nobility and ordinary people.

The term Mammanu-manu (ᵐᵐᵐᵐ-ᵐᵐ) is heard more often and is more common, while mappese-pese (ᵐᵐᵐᵐ-ᵐᵐᵐᵐ) is more aristocratic from the side of nobility. Mammanu-manu (ᵐᵐᵐᵐ-ᵐᵐ) or mapese-pese (ᵐᵐᵐᵐ-ᵐᵐᵐᵐ) has the meaning of exploring, approaching, paving the way or mabbaja laleng (ᵐᵐᵐᵐ ᵐᵐᵐᵐ). Where the prospective groom, his family or a trusted person to find out about women or about the family of the woman he wants to propose¹².

Mammanu-manu (ᵐᵐᵐᵐ-ᵐᵐ) or mapese-pese (ᵐᵐᵐᵐ-ᵐᵐᵐᵐ) as expressed by Andi Baso Bone Mappasissi can be understood that the procession of mammanumanu (ᵐᵐᵐᵐ-ᵐᵐ) or mapese-pese (ᵐᵐᵐᵐ-ᵐᵐᵐᵐ) carried out by the man or the man's family to find out about the woman to be proposed. This was also expressed by Hj. Hukmiah, Lc., M.Ag who says:

Mammanu-manu (ᵐᵐᵐᵐ-ᵐᵐ) or mapese-pese (ᵐᵐᵐᵐ-ᵐᵐᵐᵐ) is a taaruf effort to find a way or approach taken by men. Mammanu-manu (ᵐᵐᵐᵐ-ᵐᵐ) or mapese-pese (ᵐᵐᵐᵐ-ᵐᵐᵐᵐ) is carried out by the man because he is the one who will submit the application, therefore it is the male family who makes identification efforts to facilitate the conversation later.¹³

The efforts made by the man or his family in the mammanu-manu (ᵐᵐᵐᵐ-ᵐᵐ) or mapese-pese (ᵐᵐᵐᵐ-ᵐᵐᵐᵐ) procession are very important, because they are the ones who will apply to the women, so that the initial identification of women and their families is indispensable.

¹²Andi Baso Bone Mappasissi, Dewan Adat Bone, *Interview*, Kecamatan Tanete Riattang Barat, 20 May- 2021.

¹³ Hukmiah, Masyarakat dan Dosen IAIN Bone, *interview*, Kecamatan Tanete Riattang Barat, 03 June- 2021.

The initial identification carried out by the man usually concerns the status of the woman to be proposed, her descendants and others concerning the woman to be proposed.

The Bugis Bone community is known for several social layers that greatly influence a person in choosing a mate. This social stratification is broken down into several categories, namely: Anakarung (ᨗᨗᨗᨗ)/original nobility, To-Maradeka (ᨗᨗ ᨗᨗᨗᨗᨗᨗ)/free people, Ata(ᨗᨗ)/ slave slaves. The existence of several strata in the Bugis Bone community makes the men have to be careful and pay attention to things that have to do with marriage.

Apart from the use of terms that distinguish between the nobility and the non-aristocrats, marriage in the Bugis Bone community is still found in a marriage rule called blood pangelli which is especially advantageous to girls of noble descent who will be married to men who are not noble. What is meant by blood pangelli in Bugis society is to fulfill the request of a girl's family in terms of giving dui mendre (ᨗᨗ ᨗᨗᨗᨗᨗᨗ).

Based on the results of the interviews above, it can be understood that Mammanu-manu (ᨗᨗᨗᨗ-ᨗᨗᨗ) or mapese-pese (ᨗᨗᨗᨗᨗᨗᨗᨗᨗᨗᨗᨗ) is an effort to open the way which is carried out directly by men or their families to find out about women and their families. The woman who wants to be proposed to move on to the next event is massuro (ᨗᨗᨗᨗ) or madduta (ᨗᨗᨗᨗ).

2. Massuro (ᨗᨗᨗᨗ) or madduta (ᨗᨗᨗᨗ)

Just as mammanu-manu (ᨗᨗᨗᨗ-ᨗᨗᨗ) or mapese-pese (ᨗᨗᨗᨗᨗᨗᨗᨗᨗᨗᨗᨗ), massuro (ᨗᨗᨗᨗ) or madduta (ᨗᨗᨗᨗ) are two terms that have the same meaning, it's just that the term massuro (ᨗᨗᨗᨗ) is usually spoken when a Nobles want to marry someone who is not royalty, while madduta (ᨗᨗᨗᨗ) is a term spoken when they are both nobles. But sometimes

there are nobles who humble themselves when he wants to marry women who are not noble, he still uses the term madduta (♣♣♣) because he wants to raise women too. In terms of the use of the term there is no prohibition when they use the word madduta (♣♣♣).

Massuro (♣♣♣) or madduta (♣♣♣) means more to a proposal ceremony, the meaning of these two terms is the same. However, if the use of this term is not used in a place where it should be used, there will be overlaps that lead to rejection. Because people who really understand tradition will be angry if they are descended from nobles, while people who come to propose use the word massuro (♣♣♣), the word that should be used is madduta (♣♣♣).

The procession of massuro (♣♣♣) or madduta (♣♣♣) is a procession carried out by men because it is the men who will apply for the women. In Bugis society, it is also known as the siri (♣♣) culture which is highly respected and preserved for a long time. Siri siri is not just a shame, but siri siri is also interpreted with dignity, good name, self-respect, and self and family honor, all of which must be maintained and upheld in daily life.

Andi Muhammad Yunus, S.SOS, M.Si gave an explanation about this massuro (♣♣♣) or madduta (♣♣♣) procession, he said:

In this procession, the person involved in visiting the bride's house is one of the family or relatives of the groom who is trusted to submit an application to the prospective bride's family.¹⁴

Based on the statement above, it can be understood that the procession of massuro (♣♣♣) or madduta (♣♣♣) are terms that have the same meaning. The difference in the mention of the two terms can usually be seen from the social

¹⁴ Andi Muhammad Yunus, Budayawan, *Interview*, Kecamatan Tanete Riattang Barat, 21 April 2021.

matters relating to the marriage procession, such as sompa (ᑕᑕᑕ) (dowry), doi balanca (ᑕᑕᑕ ᑕᑕᑕ) (spending money), passuro mitana (ᑕᑕᑕ ᑕᑕᑕ) (leko), tanra esso (ᑕᑕ ᑕᑕᑕ), clothing and others.

4. Ripasau (ᑕᑕᑕᑕ) and Cemme Passili (ᑕᑕᑕ ᑕᑕᑕ)

Ripasau means taking a steam bath while cemme passili (ᑕᑕᑕ ᑕᑕᑕ) means taking a bath against reinforcements (ᑕᑕᑕᑕ ᑕᑕᑕᑕ ᑕᑕᑕᑕ ᑕᑕᑕ ᑕᑕᑕ). This was stated by Prof. Dr. H. Syarifuddin Latif, M.HI who said:

Ripasau (ᑕᑕᑕᑕ) which means steam bath is a procession whose equipment is a pot made of earth. The pot is filled with water and ingredients such as baka leaves (ᑕᑕᑕ ᑕᑕᑕ), callopeng leaves (ᑕᑕᑕ ᑕᑕᑕᑕᑕ), pandan leaves (ᑕᑕᑕ ᑕᑕᑕ), patappulo rempa (ᑕᑕᑕ ᑕᑕᑕᑕᑕ), and fragrant roots. A pot filled with water and potions is placed on the stove. Then the mouth of the pot is closed with banana stems, and a bamboo pipe is attached that stands up to the floor of the house where the bride and groom are going to be seated (ᑕᑕᑕᑕ). But so far, the Ripasau procession has not been found or is no longer carried out by the people in Bone Regency, especially the people in Tanete Riattang Barat Subdistrict.¹⁷

The statement expressed by Prof. Dr. H. Syarifuddin Latif, M.HI illustrates that the ripasau procession (ᑕᑕᑕᑕ) is one of the Bugis traditional wedding processions, but with the development of the era this ripasau procession is no longer found or is no longer carried out by the Bugis community, especially the people of West Riattang Tanete

¹⁷Syarifuddin Latif, Dosen IAIN Bone, *Interview*, Kecamatan Tanete Riattang Barat, 15 April-2021.

District. This was also expressed by Andi Baso Bone Mappasissi as the Bone Customary Council said:

That cemme passili (ᨆᨑᨒ ᨆᨑᨒ) in Bugis customary terms and processions does not actually exist, what is there is rippasau (ᨆᨑᨒ) which is carried out in a closed room and made walasuji wlsuji which also contains rempa patappulo (ᨆᨑᨒ ᨆᨑᨒ) in it. Walasuji (ᨆᨑᨒ) is made and covered with cloth in the shape of a large box and tall like a toilet. Rippasau (ᨆᨑᨒ) is warm like a sauna bath so that dirt and odors come out especially after a woman has her period. But for now the rippasau (ᨆᨑᨒ) procession is very rarely found in Bone Regency, especially in the Tanete Riattang Barat sub-district, there are no marriages that still carry out this rippasau (ᨆᨑᨒ) procession, and most of them are cemme passili (ᨆᨑᨒ), where the bride and groom are put on powder and bathed.¹⁸

This statement illustrates that the actual traditional marriage procession is a rippasau (ᨆᨑᨒ) procession and in the past there was no cemme passili (ᨆᨑᨒ) procession, but now the rippasau (ᨆᨑᨒ) procession is very difficult to find and the people of Bone, especially in Tanete Riattang District. The West, in fact, more often performs the cemme passili (ᨆᨑᨒ) procession in a series of wedding processions.

Mr. H. Salehuddin as a traditional leader and chairman of the Baitul Rahman Mosque also said:

That this rippasau procession has not been found and seems to have disappeared, because what the Bugis Bone community currently does, especially in the Tanete Riattang Barat sub-district, is Cemme Passili (ᨆᨑᨒ), where the bride and groom are first

¹⁸ Andi Baso Bone Mappasissi, Dewan Adat Bone, *Interview*, Kecamatan Tanete Riattang Barat, 20 May 2021.

powdered and then bathed, when the candidate is powdered. the bride sits on or steps on the lojen which has an ax on it.¹⁹

Mabedda (ᵛᵗᵛ) as expressed by H. Salehuddin is a series of cemme passili (ᵗᵛᵛ ᵗᵗᵗ) this was also expressed by Drs. Sarifa Suhra, S.Pd.,M.Pd.I said the cemme passili (ᵗᵛᵛ ᵗᵗᵗ) event was coupled with the mabedda (ᵛᵗᵛ) event where the bride and groom were beddaki (ᵗᵗᵗ) then bathed by their parents and close family.²⁰

Based on the statement stated above, it can be understood that the rippasau procession (ᵗᵗᵗ) is one of a series of Bugis Bone wedding processions, but at this time the procession is no longer found by people in Tanete Riattang Barat District who do it, mostly the cemme passili (ᵗᵛᵛ) procession is found. ᵗᵗᵗ performed by the groom and the bride.

5. Mappacci (ᵛᵗᵗ)

Mappacci (ᵛᵗᵗ) comes from the word pacci (henna leaf) in the form of a plant whose leaves are commonly used by the Bugis people as decoration or nail polish. The word pacci is connoted into the word paccing (ᵗᵗ) which means clean or holy. Thus the mappacci (ᵛᵗᵗ) procession has a symbolic meaning, namely cleanliness and purity as an indispensable element before entering the peak event of the marriage procession.

The implementation of mappacci (ᵛᵗᵗ) uses equipment consisting of pillows, 7 sheets of sarong, jackfruit leaves, pacci leaves, candles, and water. The equipment is believed to contain the following meanings:

¹⁹Salehuddin, Ketua Masjid Baitullah/ Tokoh Adat, *Interview*, Kecamatan Tanete Riattang Barat, 15 April 2021.

²⁰Sarifa Suhra, Masyarakat dan Dosen IAIN Bone, *Interview*, Kecamatan Tanete Riattang Barat, 17 April 2021.

($\sqrt{\text{v}}\text{v}\text{a}\text{o}$ $\hat{\text{a}}$ $\text{v}\text{v}\text{e}\text{s}\text{e}\text{a}$) which means to aspire to goodness or virtue. As for the flower, the jackfruit or panasa (vvo) is called lempu (vvv) in Bugis language which means honesty and trust. This implies that the future bride and groom after marriage have the hope of fostering a household in a state of prosperity and cheap sustenance.

- d. Pacci leaves, are plants that have been finely grown and then stored in a pacci container. Pacci leaf comes from the word paccing or clean. This means that the prospective bride and groom are ready with a pure and sincere heart to enter the household. What is meant by the community is mappaccing hearts, meaning clean hearts, mappaccing mpci nawa-nawa means clean thoughts, and mappaccing pangkaukeng/ateka vvv vvv means clean/good behavior/deeds.
- e. Candles as a symbol of light to give light to the path that will be taken by the bride and groom. The candle is placed adjacent to the pacci leaf which means that the prospective bride and groom in their future will always receive guidance from Allah swt. The candle used is interpreted as lighting, so it is hoped that the bride and groom will always receive guidance from God in taking their future.
- f. Water, which is stored in a small container as a place to wet hands for people who will do the mappacci (vvv) event, both before taking the pacci leaves and after doing the mappacci (vvv) .

After all the equipment or tools are ready, then the prospective bride who has been made up as a bride is seated on a lamming (vv) or baruga. Both hands are placed on the pillow with the palms facing up. This was done in order to receive the pacci leaves that would be given by the people who would do the mappacci (vvv) technically Prof. Dr. H. Syarifuddin Latif, M.HI stated that:

Noble families in ancient times did the mappacci (ᵛᵏᵏ) procession for 3 nights, and for ordinary people only one night. But for now, practically, nobles and ordinary people only do it for one night, namely on the night of tudang penni (ᵏᵛ ᵏᵏ). A woman who performs a mappacci (ᵛᵏᵏ) event is a symbol of her chastity, while a widow if she wants to remarry does not hold a mappacci (ᵛᵏᵏ) event.²¹

Andi Muhammad Yunus, S.SOS, M.Si, also stated that:

The mappacci (mpc)i procession is also called tudang penni (ᵏᵛ ᵏᵏ) (sat night) carried out at the home of each prospective bride and groom. In the mappacci (ᵛᵏᵏ) procession, apart from the prospective bride and groom, several other people, such as the family of the bride and groom, the imam of the mosque and the sub-district head, pray in Bugis language called sennu-sennungeng (ᵏᵏᵏᵏᵏᵏ) so that the bride and groom can be like the person giving the pacci. or and pacci.²²

The statement expressed by the informant above, it can be understood that the mappacci (ᵛᵏᵏ) event also called tudang penni (ᵏᵛ ᵏᵏ) (sat night) is carried out at the home of each prospective bride and groom on the night before the ceremony or wedding reception which is carried out the next day. .

Before carrying out the mappacci (ᵛᵏᵏ) procession, the people of West Riattang Tanete Sub-district performed a barazanji (ᵏᵏᵏᵏ) Prof. Dr. Syarifuddin Latif, M.HI explained that:

Mabbarazanji (ᵛᵏᵏᵏᵏ) is reading the life history of Muhammad, which was written by Ja'far al-Barazanji

²¹Syarifuddin Latif, Dosen IAIN Bone, *Interview*, Kecamatan Tanete Riattang Barat, 15 April-2021.

²² Andi Muhammad Yunus, Budayawan, *Interview*, Kecamatan Tanete Riattang Barat, 21 April 2021.

together or in a group led by an ustadz. Mabbarazanji (ᵛᵛᵛᵛᵛᵛ) is an Islamic culture that is absorbed into the culture of the Bugis Bone, therefore mabbarazanji (ᵛᵛᵛᵛᵛᵛ) in the Bugis Bone community, especially in Tanete Riattang Barat District, performs barazanji (ᵛᵛᵛᵛ) before the mappacci (ᵛᵛᵛᵛ) procession.²³

The statement expressed by Prof. Dr. Syarifuddin Latif, M.HI regarding the barazanji (ᵛᵛᵛᵛ) performed by the people of the West Tanete Riattang District before the mappacci (ᵛᵛᵛᵛ) procession, was also disclosed by another informant, namely Drs. Abdul Aziz says:

Barasanji (ᵛᵛᵛᵛ) is an activity carried out by the Bugis community in celebration of large events such as weddings, aqiqah, pilgrimages, and family celebration events. At the time of this barazanji (ᵛᵛᵛᵛ), a series of mappandre temme (ᵛᵛᵛᵛ ᵛᵛᵛ) (to finish the Koran) is also carried out by the prospective bride or groom who has completed the previous Al-Quran, in the procession of mappandre temme (ᵛᵛᵛᵛ ᵛᵛᵛ) the prospective bride or groom sit opposite the priest, in front of him there is the Koran and the Imam will read the Koran followed and listened to in the heart by the bride and groom.²⁴

Based on the explanation of the mappacci (ᵛᵛᵛᵛ) procession above, it can be concluded that symbolically mappacci (ᵛᵛᵛᵛ) is defined as cleanliness and purity. Mappacci (ᵛᵛᵛᵛ) is also called the night of tudang penni (ᵛᵛ ᵛᵛᵛ) in which there are several series performed by the prospective bride and groom before the mappacci (ᵛᵛᵛᵛ) procession such as mabbarazanji (ᵛᵛᵛᵛᵛᵛ) and mappandre temme (ᵛᵛᵛᵛ ᵛᵛᵛ). In the mappacci (ᵛᵛᵛᵛ) procession

²³Syarifuddin Latif, Dosen IAIN Bone, *Interview*, Kecamatan Tanete Riattang Barat, 15 April-2021.

²⁴Abdul Aziz, Imam Masjid Miftahul Khair Cabalu, *Interview*, Kecamatan Tanete Riattang Barat, 17 April 2021.

educational values, be it the values of faith, sharia values and values. morals.

So it can be concluded that the value of Islamic education in the marriage procession based on Bugis customs in Tanete Riattang Barat District, Bone Regency, can be seen from each procession which contains the meaning of various processions carried out by the prospective bride and groom, there are values of Islamic education, both values of faith, sharia values, and values. morals.

CONCLUSION

1. The people of Tanete Riattang Barat Sub-district carry out a marriage procession based on Bugis customs for several reasons, namely: (a) Maintaining the culture that has been passed down from generation to generation from their ancestors since several years ago, as a sign of love for the tradition where they were born, (b) The Bugis Bone marriage procession is considered not contrary to the teachings of Islam, even in line with the teachings of Islam, this is evidenced by the establishment of friendship between the bride's family and the groom that occurs in a series of marriage processions based on the Bugis Bone custom, and (c) The series of processions is believed to be has meaning, by carrying out each of these processions, it is hoped that the marriage will run smoothly and get the blessing of Allah swt.
2. The values contained in the marriage procession based on Bugis Customs in the Tanete Riattang Barat District, Bone Regency, can be seen from every wedding procession carried out by the people of the West Riattang Tanete District. These customs are traditions that are carried out from generation to generation and passed down from generation to generation. So that this marriage procession has cultural values, not only that in the Bugis Bone traditional marriage procession there are

also social values, family values, sipakatau values, sipakalebbe values, togetherness values, ethical values, kinship values, and the value of helping.

3. The values of Islamic education contained in the Bugis customary marriage procession are: creed values, sharia values and moral values (a) The values of faith that are seen at the time of the marriage contract which are believed to be the sunnah of the Prophet Muhammad, (b) Sharia values can be seen clearly in a marriage contract procession which presents the prospective bride and groom, guardians, witnesses, consent and acceptance and (c) Moral values can be seen from the mammatoa process (mmtoa) or asking for the blessing of both parents. This can be seen from every series of processions carried out by the prospective bride and groom.

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