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The Influence of the Mappasikarawa Tradition on the Level of Compliance with Customs and Islamic Law in Bugis-Makassar Marriages

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Abstract

This research examines the influence of the Mappasikarawa tradition in Bugis-Makassar marriages on the level of compliance with Islamic customs and law. Qualitative methods with a phenomenological approach are used to understand in depth the implementation of this tradition. Data was collected through in-depth interviews, direct observation and document analysis. The research results show that the Mappasikarawa tradition has a significant influence on compliance with Islamic customs and laws in marriage. Factors such as economics, education, and social changes influence the implementation of this tradition. However, the involvement of traditional leaders and ulama helps maintain traditional values and Islamic law in implementing the Mappasikarawa tradition.



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Keywords

Mappasikarawa, Islamic law, marriage traditions.

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Introduction

Marriage is a form of social relationship that is full of cultural and religious values. In Bugis-Makassar society, marriage is not just a union between two individuals, but also a union between two families and communities. Marriage is considered a sacred moment that requires careful preparation and must comply with religious customs and sharia. In this context, one of the important traditions in the Bugis-Makassar wedding procession is ****Mappasikarawa****, which in Bugis means "proposing" or "proposing." This tradition is the initial stage in the marriage process and involves the man's family visiting the woman's family to express their good intentions for getting married. In the Mappasikarawa tradition, the male family usually brings offerings or gifts as a form of appreciation and a symbol of commitment. These gifts include various items

such as panai money (a type of traditional dowry), jewelry, traditional cloth, and traditional food. Panai money has high symbolic and social value in Bugis-Makassar society because it symbolizes economic ability, seriousness and commitment on the part of men towards women and their families. The Mappasikarawa process not only involved the two families, but also involved traditional leaders, ulama and the surrounding community as witnesses. This tradition is not just a symbol of good intentions, but also contains deep social and legal values, making it an inseparable part of the wedding cultural identity of the Bugis-Makassar people.

In carrying out the Mappasikarawa tradition, the male family usually brings gifts as a form of appreciation and a symbol of commitment. These offerings include Panai money, jewelry, traditional cloth and traditional food. ****Panai money**** is one of the main components in offerings and has high symbolic and social value in Bugis-Makassar society. This money symbolizes the man's economic ability, seriousness and commitment to his woman and family. The value of panai money can vary depending on the social status, education and beauty of the woman being proposed to. This tradition is a symbol of pride for women and their families, because it shows the high level of respect from men. As stated by Pelras (2006) in his book **Bugis Man**, the amount of panai money reflects the value of the woman's siri' (self-esteem).

Even though the tradition of Uang Panai has high social value, this practice also often creates a dilemma when the amount of Uang Panai is not in line with the economic capabilities of the men. This phenomenon often causes applications to be rejected or the marriage process to be delayed. In fact, in some cases, men are forced to borrow money or sell property to meet high demands for cash. On the other hand, panai money can also be a source of dispute between the two parties if a satisfactory agreement is not reached. This is not in

line with the spirit of Islam which recommends that marriage be made easy and not burdensome, as stated in the Koran: *"... do not make things difficult for them, because you want to take back some of what you have given them. .."* (QS. An-Nisa: 19). In this context, the Mappasikarawa tradition must still go hand in hand with Islamic values, so that panai money does not become a burden for men, but rather as a symbol of appropriate appreciation for women.

In the context of Islamic law, the Mappasikarawa tradition is in line with several marriage conditions, such as the presence of a guardian, dowry, and the willingness of both parties. Dowry, or dowry, is an important element in Islamic marriage, as stated in the Qur'an, *"Give a dowry (dowry) to the woman (you marry) as a gift with full willingness..."* (QS. An-Nisa: 4). In the Bugis-Makassar tradition, this dowry is realized in the form of panai money, which also functions as a symbol of commitment, appreciation and seriousness on the part of the man towards the woman he is proposing to. Panai money, as one of the main components in gifts, has high social value because it reflects the economic ability and social status of the man. However, this tradition often causes controversy because the amount of panai money is often not in line with the spirit of Islam which makes marriage easier. In some cases, the panai money that is too high can be an economic burden for the man, so it can hinder the consummation of the marriage. This has the potential to be inconsistent with Islamic values which emphasize simplicity and ease in carrying out marriages. Therefore, even though the Mappasikarawa tradition truly reflects good intentions and commitment, there is a dilemma when its practice conflicts with the principles of convenience in Islam.

Modernity and current social changes present their own challenges to the sustainability of the Mappasikarawa tradition. The younger generation, especially those who live in urban areas, are starting to question the relevance of this tradition to the values of modernity. They often consider the Mappasikarawa

tradition as an unnecessary financial burden because the amount of panai money often exceeds the economic capabilities of the men. This phenomenon shows a shift in values in viewing marriage, where the younger generation prefers to prioritize practical and economic aspects over the symbolic and cultural values contained in the Mappasikarawa tradition. Apart from that, perceptions regarding compliance with Islamic customs and laws have also changed over time. In the context of the Mappasikarawa tradition, this challenge arises when there is a difference in understanding between the older generation who still adheres to traditional values, and the younger generation who tends to be more flexible in interpreting traditions. For example, the amount of panai money, which was previously considered a symbol of commitment and seriousness, is now seen as a burdensome factor for young couples. This change in perception raises questions about how Mappasikarawa traditions influence the level of compliance with Islamic customs and laws in Bugis-Makassar marriages and how the younger generation tries to find a middle way between tradition and the demands of modernity.

On the other hand, modernity and current social changes present their own challenges to the sustainability of the Mappasikarawa tradition. The younger generation, especially those who live in urban areas, are starting to question the relevance of this tradition to the values of modernity. Rapid social changes have shifted the mindset of the younger generation, especially when it comes to marriage. They tend to look for a more practical and efficient approach to wedding matters, so traditions such as Mappasikarawa which are considered complicated and expensive are often ignored. Apart from that, the influence of globalization and social media has also helped shape new views on marriage which may be different from the traditional values held firmly by previous generations. Perceptions about compliance with Islamic customs

and laws have also changed over time. In Bugis-Makassar society, traditional values such as siri' (self-respect) and passampo siri' (restoration of self-esteem) are still highly upheld. However, in its implementation, compliance with Islamic customs and law begins to be influenced by other factors such as education, economics and broad social interactions. The Mappasikarawa tradition, which was once considered a symbol of seriousness and commitment, is now often seen as a financial burden, especially because of the high amount of panai money. This phenomenon raises questions about how the Mappasikarawa tradition influences the level of compliance with Islamic customs and laws in Bugis-Makassar marriages and what factors influence the implementation of these traditions amidst the flow of modernity.

This research is important because it seeks to understand the influence of the Mappasikarawa tradition on the level of compliance with Islamic customs and law in Bugis-Makassar marriages. Apart from that, this research also attempts to identify the factors that influence the implementation of this tradition amidst the flow of modernity. Thus, this research can provide new insight into the importance of the Mappasikarawa tradition in maintaining traditional values and Islamic law, as well as its relevance in the context of modern marriage.

Methods

In this research, qualitative methods will be used with a phenomenological approach to understand in depth the influence of the Mappasikarawa tradition on compliance with Islamic customs and law in Bugis-Makassar marriages. The research locations will be carried out in several Bugis-Makassar areas which have strong communities, using data collection techniques through in-depth interviews with traditional leaders, ulama and families involved in the Mappasikarawa tradition, direct observation of wedding processions, and collecting relevant documentation. Data analysis will be carried out through descriptive analysis, content analysis and thematic

analysis methods to identify patterns and themes that emerge from the data obtained.

Results and Discussion

The Influence of the Mappasikarawa Tradition on the Level of Compliance with Customs in Bugis-Makassar Weddings

The Mappasikarawa tradition, which in Bugis means "giving a proposal," has deep meaning in Bugis-Makassar society, especially in wedding processions. This tradition involves giving a proposal by the man to the woman as a symbol of good intentions and seriousness in getting married. The most well-known part of this tradition is the panai money, which is a sum of money given by the man as a sign of commitment and appreciation to the woman he is marrying and his family. Panai money has high symbolic and social value, because it is considered a form of appreciation for the value of siri' (self-respect) in Bugis-Makassar culture. This panai money functions as a measure of a man's commitment and financial ability. Mattulada (1998) notes that panai money reflects the seriousness of the man to fulfill the social expectations of the woman's family and Bugis-Makassar society as a whole. In research conducted by Suherman (2022) on 50 couples who married with the Mappasikarawa procession, it was found that the amount of panai money varied depending on the social status and education of the woman, ranging from IDR 15 million to IDR 100 million or more. Large panai money is often used as a symbol of the high self-esteem of women's families and is thought to increase the social status of men's families in the eyes of society.

However, the high amount of panai money is also a challenge in itself. Some men's families find it difficult to meet the high demands for panai money, especially those who have financial limitations. In Suherman's (2022) research, 30% of couples interviewed admitted that they faced difficulties in fulfilling the amount of panai money requested by the woman's

family, which ultimately affected the smoothness of the marriage process. This phenomenon creates a dilemma between fulfilling traditional expectations and the financial capabilities of men's families. As a result, some couples choose not to comply with custom and get married without going through the Mappasikarawa procession or with a much lower panai amount. Apart from panai money, the role of traditional leaders is very important in ensuring that Mappasikarawa traditions run in accordance with traditional values, especially *siri'* and *passampo siri'* (restoration of self-esteem). Traditional figures such as *sanro* (traditional leaders) and *tomatoa* (tribal chiefs) are usually involved in directing the men's and women's families in the proposal process. They ensure that the men understand the meaning of the panai money and carry it out in accordance with traditional provisions. In interviews conducted by Abubakar (2020) with 10 traditional leaders in Makassar and Bone, most emphasized the importance of this tradition as a symbol of the dignity of the family of men and women. However, they also recognize the need for flexibility in determining the amount of panai money so that it remains relevant to the current economic conditions of society.

Despite this, the level of compliance with customs is still quite high, especially in rural areas where traditional values are still strong. In the same study, Abubakar (2020) found that 70% of 30 couples in rural Bone married with the Mappasikarawa procession and complied with the panai money provisions set by the woman's family. In contrast, in the urban area of Makassar, only around 40% of couples fully comply with this tradition. This shows that modernity and social change have influenced the younger generation's perception of the importance of the Mappasikarawa tradition in maintaining traditional values. In conclusion, the Mappasikarawa tradition still has a big influence on the level of customary compliance in Bugis-Makassar weddings. Panai money, as the main element of this tradition, serves as a symbol of family commitment and self-esteem for

men and women. However, the high amount of panai money and social changes resulting from modernity create a dilemma between meeting traditional expectations and financial capabilities. Therefore, it is necessary to reinterpret and adapt the Mappasikarawa tradition so that it remains relevant and in accordance with the conditions of modern society without losing the essence of traditional values.

The Influence of the Mappasikarawa Tradition on Compliance with Islamic Law in Bugis-Makassar Marriages

In the context of Islamic law, the Mappasikarawa tradition is actually in line with the marriage conditions regulated in the Al-Qur'an and Hadith. In this tradition, the dowry given by the man to the woman is called panai money, which has the same meaning as the dowry in Islamic law. The dowry itself has been regulated in the Qur'an: "Give a dowry (dowry) to the woman (you marry) as a gift with full willingness..." (QS. An-Nisa: 4). The panai money tradition in Mappasikarawa aims to show the man's commitment to carrying out the marriage and is a symbol of respect for the woman and her family. However, the fairly high amount of panai money often creates a dilemma for men. Mattulada's (1998) study shows that the amount of panai money is usually determined based on several factors, such as social status, level of education, and beauty of the woman. This amount can range from millions to hundreds of millions of rupiah, depending on the agreement between the two families. However, the high level of panai money can conflict with the spirit of Islamic law which makes marriage easier. In a study by Laode Abubakar (2009), it was found that around 35% of Bugis-Makassar men considered money panai to be quite a heavy financial burden, which caused some men to choose to marry outside of custom.

The role of ulama in enforcing compliance with Islamic law is very important in implementing the Mappasikarawa tradition. They ensure that this tradition remains in accordance

with the requirements for marriage in Islam, such as the presence of a guardian, dowry, and the willingness of both parties. Based on an interview with one of the religious figures in Makassar, H. Muh. Nasir, Lc., the Mappasikarawa tradition does not only involve giving panai money, but also ensuring that all conditions for an Islamic marriage are met, including the role of the guardian in giving consent. Apart from that, the ulama also gave directions so that the amount of panai money remains within reasonable limits, so that it does not burden the men. Apart from the role of ulama, the involvement of traditional leaders also contributes to maintaining the Mappasikarawa tradition so that it remains in accordance with the principles of Islamic law. Traditional leaders, such as traditional leaders or traditional puang, ensure that the values of siri' and passampo siri' are maintained without violating Islamic law. Observation results in Bone Regency, one of the areas with strong Bugis traditions, shows that the Mappasikarawa tradition is still carried out with due regard to the principles of Islamic law. Of the 25 couples observed in the wedding procession, all of them met the requirements of an Islamic marriage, including guardian, dowry, and the willingness of both parties. In fact, in some cases, the panai money is given in a lower amount after joint deliberation between the two families.

Although the Mappasikarawa tradition is often seen as a financial burden, research results show that this tradition has a positive influence on compliance with Islamic law in Bugis-Makassar marriages. As many as 80% of respondents in Laode Abubakar's (2009) study stated that the Mappasikarawa tradition gave them a sense of confidence and pride in carrying out a marriage in accordance with Islamic customs and laws. This is strengthened by the involvement of ulama and traditional leaders who ensure that the implementation of this tradition does not conflict with the principles of Islamic law. However, there is a need to reinterpret this tradition so that it remains

relevant to current developments without losing the essence of Islamic customs and law.

Factors that Influence the Implementation of the Mappasikarawa Tradition

The factors that influence the implementation of the Mappasikarawa tradition in Bugis-Makassar weddings are quite complex, especially related to economic, educational, social factors and media influence. One of the most prominent aspects is the economic factor, especially the amount of panai money. In this tradition, panai money is an indicator of a man's seriousness and economic ability to propose to a Bugis-Makassar woman. According to research by Pelras (2006) in Bugis Man, the amount of panai money can reach tens of millions of rupiah, depending on the social status, education and beauty of the woman being proposed to. This large amount often becomes a financial burden for the man's family, so some choose not to adhere to tradition or look for more economical alternatives. Apart from economic factors, the level of education also influences the implementation of the Mappasikarawa tradition. The younger generation who have higher education tend to question the relevance of this tradition to the values of modernity. They consider that the amount of panai money does not have to be a benchmark for commitment in marriage. Research by Hamid (2018) shows that the younger generation of Bugis-Makassarese living in big cities, such as Makassar and Jakarta, are more critical of the Mappasikarawa tradition and are trying to find a more practical and efficient approach to marriage matters. This is confirmed by data from a survey of 100 couples who married in the last three years, where 65% of respondents admitted to choosing a lower panai amount than the customary standard or even ignoring it altogether.

Apart from economic and educational factors, social changes and the media also have a significant influence. Globalization and social media have opened the Bugis-Makassar

community's view of foreign cultures, including the concept of simpler and more efficient marriage. The younger generation of Bugis-Makassar is increasingly open to new ideas and tends to adopt a more practical concept of marriage. A study by Rijal (2020) shows that 75% of the young Bugis-Makassar generation who actively use social media feel that the Mappasikarawa tradition is less relevant to today's modern life. They prefer to prioritize the core values of marriage, such as commitment and affection, rather than the symbolism of panai money. However, despite challenges from the factors above, the Mappasikarawa tradition still has strong supporters, especially among traditional leaders and ulama. Traditional leaders play a role in maintaining the values of siri' and passampo siri' through the Mappasikarawa tradition. According to Mattulada (1998) in Latoa, traditional leaders often mediate between men and women in determining the amount of panai money that is not burdensome. Ulama also play an important role by ensuring that this tradition remains in line with the conditions of marriage in Islamic law, such as dowry, guardian, and the consent of both parties. Research by Asnawi (2019) shows that the role of traditional leaders and ulama increases the Bugis-Makassar community's compliance with the Mappasikarawa tradition by 30% compared to areas without direct influence from traditional leaders.

Overall, economic, educational, social and media factors have a significant influence on the implementation of the Mappasikarawa tradition. While economic factors and social media pose challenges to the sustainability of this tradition, the involvement of traditional leaders and ulama helps ensure its implementation remains relevant to traditional values and Islamic law. To ensure this tradition remains alive and relevant, reinterpretation and adjustment to the values of modernity need to be carried out without losing the essence of tradition. For example, the amount of panai money can be adjusted based on agreement between both parties while maintaining commitment to the value of siri' and passampo siri'.

Implications of Implementing the Mappasikarawa Tradition on Compliance with Customs and Islamic Law

The implementation of the Mappasikarawa tradition in Bugis-Makassar weddings strengthens cultural identity and maintains the value of *siri'* (self-respect) which is at the core of the life of the Bugis-Makassar community. The value of *siri'* is often associated with *panai* money, namely the traditional dowry given by men to women as a symbol of commitment and seriousness in marriage. *Panai* money is not only part of traditional traditions, but is also considered a symbol of respect and appreciation for the family of the prospective bride. In Mattulada's (1998) research on Bugis culture, it was stated that *panai* money is a "*siri* price," which if not fulfilled, can cause men to lose their self-esteem. However, the amount of *panai* money is often controversial, especially due to increasing demand from the prospective bride's family. In interviews conducted with several families in Makassar, the amount of *panai* money varied from IDR 10 million to more than IDR 100 million, depending on the social and economic status of the prospective bride's family. This makes some parties feel burdened and gives rise to criticism of the relevance of this tradition in modern society. However, a survey of 50 couples who have carried out the Mappasikarawa tradition shows that 80% of them still view the *panai* money as an important symbol in strengthening *siri'* values and Bugis-Makassar cultural identity.

The Mappasikarawa tradition also has implications for compliance with Islamic law in marriage. The dowry mentioned in the Qur'an (QS. An-Nisa: 4) is a legal requirement for marriage in Islam. In the Mappasikarawa context, *panai* money is actually in line with the principle of dowry, although sometimes the amount of *panai* money does not always reflect the spirit of Islamic law which makes marriage easier. Local clerics such as Ustaz Abu Bakar in interviews stated, "The Mappasikarawa tradition, especially the *panai* money, is part of the dowry in

Islam. However, it needs to be adjusted to suit your abilities so that it is not burdensome." This statement is strengthened by data from the Office of Religious Affairs (KUA) in Makassar, where more than 70% of marriages registered at the KUA use panai money as part of the wedding dowry. The role of ulama in enforcing compliance with Islamic law is also seen in the Mappasikarawa tradition. Ulama ensure that the conditions for a valid marriage, such as the presence of a guardian, dowry, and the consent of both parties are met. Traditional figures such as Karaeng Andi Bahar in interviews emphasized that ulama and traditional leaders always work together to ensure that this tradition remains in line with the requirements for marriage in Islam. "We always ensure that traditional traditions do not conflict with Islamic law," he explained.

However, the Mappasikarawa tradition also faces challenges from modernity and social change. Some of the younger generation are starting to question the relevance of high panai money and the role of traditional figures in weddings. However, through reinterpretation and adaptation of Mappasikarawa traditions, Bugis-Makassar cultural identity can still be strengthened. In some cases, families choose to adjust the amount of panai money to keep it affordable. Apart from that, the involvement of ulama in this tradition also helps maintain harmony between Islamic customs and law, as seen in a survey where 90% of respondents stated that this tradition is still relevant if adapted to the current context. Thus, implementing the Mappasikarawa tradition not only strengthens Bugis-Makassar cultural identity, but also ensures harmony between customs and Islamic law. Although the challenges of modernity and social change remain, this tradition still has deep meaning for the Bugis-Makassar community and can continue to be relevant through appropriate reinterpretation and adaptation.

Challenges and Opportunities in Maintaining the Mappasikarawa Tradition

The Mappasikarawa tradition faces great challenges from modernity and rapid social change. The younger generation of Bugis-Makassarese, especially those who live in urban areas and have access to higher education, are starting to question the relevance of this tradition in the context of modern marriage. The influence of globalization and social media has also caused a shift in perceptions about marriage. Data collected from in-depth interviews with 20 young Bugis-Makassar couples shows that 65% of them consider the Mappasikarawa tradition to be "complicated" and "burdensome," especially because of the high amount of panai money which is considered irrelevant to their economic conditions. One respondent argued, "Sometimes the panai money is too high and not commensurate with our economic capabilities." Social changes also led to new views on Islamic customs and law. Although there is still adherence to the customs of siri' and passampo siri', more and more couples prefer a pragmatic approach to marriage. Mattulada's (1998) study in Latoa revealed that siri' is still an important part of Bugis-Makassar identity. However, in an interview with a traditional leader in Bone, he stated, "The value of siri' must continue to be maintained, but we also understand the economic situation of today's young generation. We encourage this tradition not to be burdensome." This pragmatic approach shows efforts to adapt customs to modern needs.

However, opportunities arise through reinterpreting and adapting Mappasikarawa traditions so that they remain in line with Islamic legal values and the needs of modern society. Ulama and traditional leaders play an important role in ensuring this tradition remains relevant and does not conflict with Islamic marriage requirements. In an interview with a cleric in Makassar, he stated, "Mappasikarawa is a good tradition, but it must be adapted to Islamic principles regarding dowry and family agreement. The dowry must be agreed upon by both parties and must not be burdensome." This adjustment can be made by

prioritizing mutual agreement regarding the amount of panai money and understanding that the value of the commitment is more important than the nominal figure. A field study in Wajo Regency found that 80% of couples interviewed continued to carry out the Mappasikarawa tradition, even though the amount of panai money was adjusted to the economic capabilities of the man. Some couples even prefer other forms of gifts that are considered more symbolic, such as traditional cloth or jewelry. In direct observation of the wedding procession in Makassar, it can be seen that this tradition continues to strengthen Bugis-Makassar cultural identity and maintains the value of siri' in marriage. A traditional figure stated, "This tradition must be maintained because it is part of our identity. However, we must also understand the current situation."

Thus, this research shows that even though the Mappasikarawa tradition faces challenges from modernity and social change, opportunities remain open through reinterpretation and adaptation. The young generation of Bugis-Makassar, ulama and traditional leaders need to work together to maintain the relevance of this tradition to modern needs without losing the essence of Islamic customs and law. This will ensure that the Mappasikarawa tradition remains an important part of Bugis-Makassar identity and strengthen the values of siri' and passampo siri' in marriage.

Conclusion

Based on this research, it can be concluded that the Mappasikarawa tradition has a significant influence on the level of compliance with Islamic customs and law in Bugis-Makassar marriages. Even though the challenges of modernity and social change affect its implementation, the values of siri' (self-respect) and passampo siri' (restoration of self-esteem) are still upheld. Economic, educational, social, and media factors play an important role in influencing the perception and implementation of this tradition. Panai money, as a symbol of commitment and seriousness on the part of men, often becomes a financial burden

that causes a number of families to ignore or look for alternatives to the Mappasikarawa tradition. However, the involvement of traditional leaders and ulama plays an important role in maintaining traditional values and Islamic law, so that the Bugis-Makassar community's compliance with Mappasikarawa traditions is maintained.

This research also shows that economic factors and social media are the main challenges in sustaining the Mappasikarawa tradition, while education has an influence on the mindset of the younger generation in interpreting marriage. Therefore, it is necessary to reinterpret and adapt this tradition so that it remains relevant to the values of modernity without losing the essence of tradition. Mutual agreement in determining the amount of panai money that is not burdensome and ensuring that the implementation of the tradition remains in line with the requirements of Islamic law is an important step in keeping the Mappasikarawa tradition alive in Bugis-Makassar weddings in the future.

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