



Indonesian Journal of Islamic Law, 07 (1), 2024: 40-62
ISSN: 1907-591X, E-ISSN: 2442-3084
DOI: <https://doi.org/10.35719/ijil.v7i1.2114>

Islamic Law and Local Tradition: Living Appasili Marriage in Takalar Regency Indonesia

Muh Zaitun Ardi*
*STAI DDI Maros,
Maros, Sulawesi Selatan, Indonesia
email: mzardi@staiddimaros.ac.id*

Nadyatul Hikmah Shuhufi
*Lajnah Pentashihan Mushaf Al-Qur'an, Kementerian Agama RI
DKI Jakarta, Indonesia
email: nadyatul2000@gmail.com*

**corresponding author*

Article history: Received: April 30, 2024, Revised: May 15, 2024;
Accepted June 25, 2024; Published: June 30, 2024

Abstract

The *Appasili* wedding tradition in Takalar Regency, South Sulawesi, has its uniqueness that is rarely found in other places. *Appasili* involves a series of distinctive rituals, such as marriage proposals, offerings, and joint celebrations, which show the importance of customs and rituals in the lives of the Takalar people. Each element in this tradition has a deep symbolic meaning, reflecting the cultural, spiritual, and social values upheld in local society. The *Appasili* wedding process also highlights the important role of the extended family and community, showing solidarity and



© 2024. The author (s). IJIL is licensed under a Creative Commons Attribution-Share Alike 4.0 International License (CC BY-SA 4.0)

strong social integration in the celebration. This research aims to describe community perceptions and Islamic legal perspectives on this tradition. This research uses a qualitative approach and is field research with data collection techniques in the form of in-depth interviews with religious figures and traditional practitioners, as well as related documentation. The research results show that people view the *Appasili* tradition as a hereditary custom that is believed to perfect and cleanse a marriage. However, the impact is not uniform; Some traditional leaders believe that not carrying out *Appasili* will have a negative impact, while some people see it as a habit with no significant impact. From the perspective of Islamic law, the *Appasili* tradition is considered permissible (permissible) because it does not contain harm and is following the principle of "*al-urf muhakkam*" and includes '*urf Shohih*', namely habits that do not conflict with Sharia law'. This research recommends preserving traditions by the next generation and the need for attention from government agencies in providing an understanding of the importance of preserving these traditions.

Keywords

Islamic Law, *Appasili* Tradition, Marriage Customs

Abstrak

Tradisi perkawinan *Appasili* di Kabupaten Takalar, Sulawesi Selatan, memiliki keunikan tersendiri yang jarang ditemui di tempatlain. *Appasili* melibatkan serangkaian ritual yang khas, seperti peminangan, seserahan, dan perayaan bersama, yang memperlihatkan pentingnya adat dan ritual dalam kehidupan masyarakat Takalar. Setiap elemen dalam tradisi ini memiliki makna simbolis yang dalam, mencerminkan nilai-nilai budaya, spiritual, dan sosial yang dijunjung tinggi dalam masyarakat setempat. Proses pernikahan *Appasili* juga menonjolkan peran penting keluarga besar dan masyarakat, menunjukkan solidaritas serta integrasi sosial yang kuat dalam perayaan tersebut. Penelitian ini bertujuan untuk menguraikan persepsi

masyarakat dan perspektif hukum Islam terhadap tradisi ini. Penelitian ini menggunakan pendekatan kualitatif dan merupakan penelitian lapangan (field research) dengan teknik pengumpulan data berupa wawancara mendalam dengan tokoh agama dan pelaku tradisi, serta dokumentasi terkait. Hasil penelitian menunjukkan bahwa masyarakat memandang tradisi *appasili* sebagai kebiasaan turun-temurun yang dipercaya dapat menyempurnakan dan membersihkan pernikahan. Namun, dampaknya tidak seragam; beberapa tokoh adat berpendapat bahwa tidak melaksanakan *appasili* akan berdampak negatif, sementara sebagian masyarakat melihatnya sebagai kebiasaan tanpa dampak signifikan. Dalam perspektif hukum Islam, tradisi *appasili* dianggap mubah (boleh) karena tidak mengandung kemudharatan dan sesuai dengan prinsip "al-urf muhakkam" serta termasuk '*urf Shohih*', yakni kebiasaan yang tidak bertentangan dengan hukum syara'. Penelitian ini merekomendasikan pelestarian tradisi oleh generasi berikutnya dan perlunya perhatian dari instansi pemerintah dalam memberikan pemahaman tentang pentingnya melestarikan tradisi ini.

Kata Kunci

Hukum Islam, Tradisi *Appasili*, Adat Pernikahan

Introduction

Indonesia is a country with extraordinary wealth that stretches from the west to the east. The country is not only blessed with abundant natural resources but also with ethnic and cultural diversity that forms the beauty of its social mosaic. Each island in Indonesia has a unique culture that contributes to the cultural richness of this nation.

Among the various cultural heritages that are still preserved is the local culture in South Sulawesi. This heritage is passed down from generation to generation through a continuous and ongoing process. This form of heritage includes traditions, customs, and customs that have long been part of the daily life of local people. These traditions

are usually closely related to beliefs and ritual ceremonies that are ingrained in the community's culture.

In South Sulawesi, the role of Islam is very significant as a social religious institution that provides a religious dimension to local cultural life. Islam gives a distinctive nuance to existing traditions, thus profoundly influencing people's social life.

Customs or customs are patterns of behavior followed by members of society to fulfill their basic needs. When these patterns are no longer relevant or effective, changes in habits occur. Society and culture are two things that cannot be separated because society is the main supporter of culture itself. Even though humans will eventually die, the culture they leave behind will continue to be passed on to the next generation.

Like marriage in Islamic teachings, marriage is not just an inner and outer bond between a man and a woman. Marriage is also the main foundation for forming a harmonious and eternal family, following the teachings of the Almighty God. This *fitrah* emphasizes that humans are created in pairs who complement each other and need each other, with equality in purpose and dignity.

Indonesia, as a country with diverse cultures and ethnicities, reflects diversity in Islamic marriage practices which not only follow religious norms but are also influenced by local values and customs. For example, in South Sulawesi, wedding ceremonies such as *Appasili* play an important role in spiritually preparing the bride and groom before starting a new life together.

However, even though this practice has been around for a long time, there is still a gap in research on how marriage in the context of Islam and customs in South Sulawesi, including Takalar Regency, interacts and coexists in community life. Previous research has tended to separate analysis between legal and cultural aspects, leaving room for a more in-depth investigation of the integration and interaction between these two value systems.

Research on the *Appasili* tradition is not just a series of wedding rituals, but also a unique cultural heritage that reflects the spiritual, social, and cultural values upheld in Takalar society. This research is important to reveal the symbolic meaning in each element of the *Appasili* tradition, as well as to preserve the cultural identity that has been passed down from generation to generation. Apart from that, this research also explains how this tradition strengthens solidarity and

social integration in Takalar society, by involving the important role of extended families and communities in its implementation. From an Islamic legal perspective, this research examines whether *Appasili* complies with the *'urf Shahih* principle of recognizing local customs that do not conflict with sharia, which can provide insight into the integration of local cultural values in religious practices. By understanding and appreciating the *Appasili* tradition, this research not only explores its historical and cultural dimensions but is also relevant in supporting the sustainability of local culture in facing modern challenges.

Several studies conducted on the *Appasili* tradition in South Sulawesi Regency provide an in-depth understanding of its existence, processions, and cultural values contained therein.

The first research examined the *Appasili* tradition in Paccinongang Village, Somba Opu District, Gowa Regency, with a focus on several main sub-problems. This sub-problem includes the existence and procession of the *Appasili* tradition in local society as well as the Islamic cultural values contained therein. This research was carried out using a field research approach that combines elements of ethnography, sociology, and history. The data collection methods used include direct observation, in-depth interviews with community leaders such as *Panrita Balla* and *Anrong Bunting*, as well as documentation of various aspects of traditional processions. The research results show that the *Appasili* tradition is passed down from generation to generation to maintain the culture of the ancestors. The implications of this research highlight the important role of government in preserving local cultural traditions.

The second research focuses on the *Appasili* tradition in Tamarunang Village, Somba Opu District, Gowa Regency, by examining sub-problems which include the *Appasili* tradition procession, especially in the context of the seven-month pregnancy of the first child, the philosophical value of this tradition in the Makassar tribe culture, and the *Al-'urf* perspective to this tradition. The research method used is qualitative with primary and secondary data sources, including direct observation, in-depth interviews, and documentation. The research results show that the *Appasili* tradition is considered to

have positive values in local society and does not conflict with Islamic principles, so it is worthy of being maintained.

The third research investigates the *Appassili* law in Makassar customs in Sungguminasa Village, Somba Opu District, Gowa Regency, with a focus on sub-problems which include the *Appassili* traditional procession, the positive and negative impacts of implementing this tradition, as well as Islamic legal views on *Appassili*. This type of research uses a field approach with a focus on normative theology (Islamic law) and normative juridical (customary law). Data collection methods include observation, interviews with community, traditional, and religious figures, and documentation. The research results show that the *Appassili* tradition is considered an important part of cultural heritage that should be preserved. The implications of this research show the importance of understanding and respecting local traditions in the context of applicable laws to support the rich cultural diversity in Indonesia.

The local and cultural context of the *Appassili* tradition can show significant variations between Gowa Regency and Takalar Regency, even though both are located in South Sulawesi. These differences are reflected in ritual practices, processions, and local interpretations of the values contained in these traditions. For example, in Gowa Regency, the *Appassili* tradition highlights aspects of typical Makassar culture, while in Takalar Regency, different local nuances such as the influence of the Bugis ethnic group can influence the implementation of this tradition.

From an Islamic legal perspective, although principles such as "*al-urf muhakkam*" and '*urf Shohih*' are used to assess the validity of *Appassili*, the interpretation, and acceptance of its permissibility (*mubah*) may vary. This is influenced by local legal traditions that differ in each district, religious authorities who influence society, as well as the general view of the consistency between traditional traditions and Islamic principles.

The social and cultural impacts of implementing *Appassili* may also differ between the two locations. For example, in the Gowa Regency, this tradition has a different influence on marital stability or social roles.

This research aims to fill this knowledge gap by exploring marriage practices from an Islamic perspective and the customs of South Sulawesi, including the Takalar Regency. Through an

interdisciplinary approach involving religious studies, cultural anthropology, and sociology, this research aims to provide a deeper understanding of how religious values and local wisdom influence each other in forming sustainable and relevant marriage institutions for Indonesian society.

It is also hoped that this research can contribute to expanding academic insight into the complexity and dynamics of marriage as a social institution. By exploring the interaction between Islam and the customs of South Sulawesi, including the Takalar Regency, this research will stimulate further discussion about the harmonization of religious and cultural values in the changing context of modern life.

Thus, this introduction not only provides the theoretical context and background necessary to understand this research, but also highlights its novelty, uniqueness, and the main objectives to be achieved through this research. This research will develop our understanding of marriage as the core of complex social and cultural structures in Indonesia, and encourage critical thinking about traditional values in the context of modern times.

Methods

The research method used in this study is a case study approach to explore the *Appasili* Tradition in wedding customs in Takalar Regency. This approach was chosen because it allows researchers to gain a deep understanding of the context, processes, and meaning of the tradition being researched. The research was conducted in Takalar Regency because the strong presence of the *Appasili* Tradition in wedding customs in the area is the main focus of this study. The research approach integrates the Shar'i perspective with references to the *Al-Qur'an*, *Hadith*, *Ijma*, and *Fatwa* to analyze aspects of Islamic law regarding the *Appasili* Tradition, following the relevant theoretical framework.

The data used is qualitative data from primary data sources obtained through in-depth interviews with community leaders, traditional leaders, youth leaders, and parents in Takalar Regency. Secondary data sources are also used from literature on Islamic law, related legislation, and other documents that support the analysis. Data collection methods include systematic observation, structured

interviews, and documentation used to ensure consistency in data collection and the validity of research results. Data analysis was carried out using a data reduction approach, data presentation, and continuous conclusion drawing to produce an in-depth understanding of the *Appasili* Tradition in wedding customs in Takalar Regency. The validity of the data is strengthened through triangulation of data from various sources, thoroughness in data collection and analysis, and the use of credible reference materials, so that the resulting interpretations and conclusions can be justified in the context of Islamic law and local customs.

Result and Discussion

Marriage in Islamic law, or *nikah*, is the foundation for the formation of an Islamic society governed by ethical principles and legal provisions derived from the Qur'an and Sunnah. The verses of the Qur'an, as stated in Surah Ar-Rum (30:21) and Surah An-Nur (24:32), emphasize the importance of marriage as the basis for achieving peace and security in life in a shared bond. (Hasri 2020)

From an Islamic legal perspective, the conditions for a valid marriage include consent, the presence of a marriage guardian, a dowry as a woman's right, and the presence of fair witnesses. The marriage contract process is an important step, where both parties agree to the conditions that have been set. The role of marriage guardians is important in facilitating this process, ensuring the fairness and validity of the marriage. (Fadli Ghafur 2021) The rights and obligations of husband and wife are regulated fairly, with Islam emphasizing the protection and welfare of the family. This protection includes women's rights, including the right to dowry as a form of respect for women. (Nurani 2021) Marriage in Islam is not only a legal bond but also carries ethical values, justice, and equality to create a harmonious and sustainable relationship. (Nurani 2021)

In practice, Muslim communities are encouraged to understand the ethical values of marriage, including mutual respect, support, and maintaining the continuity of the family. (Al-Misri 2020) The Hadith of Prophet Muhammad (SAW) also emphasizes the importance of marriage. As narrated in the hadith of Bukhari and Muslim, "O young generation, whoever among you can marry, should marry, because marriage helps lower your gaze and maintain purity." (Abdul Aziz Khotibul Umam 2024)

Therefore, a deep understanding of legal aspects, ethics, and advice from the Prophet's hadiths is very important in guiding and carrying out marriages following Islamic teachings. (Ramadan 2020) Through this comprehensive understanding, it is hoped that marriage can become a strong basis for forming a family that is moral, harmonious, and obedient to Islamic teachings. (Ansari 2021)

Appasili Tradition and Community Perceptions of Marriage Among the Community of Takalar Regency

Marriage, as an entity involving a series of ceremonies and traditions, is an integral aspect in shaping the identity of the people of South Sulawesi, especially among the people of Takalar Regency. In South Sulawesi, one ritual that stands out in this context is *Appasili*, a bathing and cleansing ceremony led by *Antong Bunting* for the prospective bride and groom before the marriage contract is carried out.

Appasili's basic aim is to cleanse the prospective bride and groom of potential evil and ward off bad luck. Therefore, it refers to the concept of spiritual cleansing that underlies the existence of this tradition. *Appasili* is not only considered an ancestral heritage but is also understood as a means of bringing cleansing of negative energy.

Emphasizes the importance of choosing the right time to carry out *Appasili*. Intan Daeng Baji (55 years old), a traditional figure, explained about the implementation of the *appasili* tradition; (Baji 2024)

"Anjo time na pangaukanganga, battu ri allo bajika. Tena na ia ngasenna watua baji, nia' tong baji nia' kodi. Finger abboyaki allo baji. Anjo passilia bajiki ni gaukang bari'basa tette sagangtuju.' This means, 'that the best time to do it depends on the day, we also look at the situation because not all times are good in one day, so we look for a good time. *Appasili* is best done in the morning around eight o'clock." (Excerpt from the interview, 11 February 2024 - a good time to do it depends on the day, we also look at the situation because not all times are good in one day so we look for

a good time. *Appasili* is good to do in the morning around eight o'clock).

With this statement, Intan Daeng Baji illustrates that the success of *Appasili* depends on understanding the situation and conditions on that day. The recommended time for implementation is in the morning around eight o'clock, emphasizing the concept of blessing and holiness.

Apart from that, it was stated that *Appasili* is not only a tradition but an important customary practice for the people of South Sulawesi. Implementing *Appasili* is not a choice but an obligation that must be upheld by the community.

In preparing *Appasili*, there are important equipment and ingredients. Daeng Kebo, (58 years old), a traditional leader, explained the equipment and materials needed to carry out the *appasili* tradition; (Kebo 2024)

"Punna na Pakaramula Maki *Appasili* Appasadia Memeng Maki ala'-ala'na ia mi anjo pakakasa'na: ja'jakkang, berasa, kaluku, golla eja, kanjoli tai bani, pa'dupang, leko, ring, pammaja', katoang, se'ri sigang baranneng," (Excerpt from interview, 11 February 2024 - before starting the *appasili*, first prepare the tools and materials, namely: jakjakkang, rice, coconut, brown sugar, candles, incense, passili leaves, betel leaves, gold rings, frying pan, basin, and ladle).

With this statement, Daeng Kebo illustrates that before carrying out *Appasili*, there must be readiness to provide *ja'jakkang*, rice, coconut, brown sugar, candles, incense, passili leaves, betel leaves, gold rings, pots, basins, and ladles. that each piece of equipment used has its meaning.

Each piece of equipment carries symbolic meaning and value in a ritual context. Here is the explanation: (Haryanti 2024)

1. *Jajakkang*, an important component in the implementation of the *appasili* tradition, consists of eight liters of rice, wax, brown sugar, and coconut. *Jajakkang* is not only a requirement but also

- an item given to the *Anrong Bunting* after the *appassili* is completed, illustrating the high value of charity.
2. *Leko' passili*, a tool that plays an important role in the *appassili* ceremony, is used to sprinkle water on the bride and groom. Its symbolic function is as a cleanser from disease and an attempt to ward off bad luck. In this research, the use of coconut shoots replaced the role of *leko' passili* which was not available.
 3. Betel leaves (*Leko'*) are placed with a gold ring into the bath water. This betel leaf carries a deep symbolic meaning, reflecting continuity and harmony in the lives of married couples.
 4. *Padduppang* (Incense), equipment and requirements in the *appassili* procession, functions to burn incense around the water in the *appassili* container, adding a sacred atmosphere to the event.
 5. *Kanjoli Tai Bani* (Candle) functions not only as a ritual element but also as a symbol of the struggle that is willing to be extinguished to illuminate the lives of others, signifying wisdom and courage in marriage.
 6. *Kaluku* (Coconut), some with skin and some without skin, each has a special role. Coconuts with husks are kept in the *jakkang* along with rice, candles and brown sugar, while coconuts without the husk are used as seats for the bride and groom, showing the depth of meaning and symbolism in this tradition.
 7. *Bulaeng* (Golden ring), when lowered into the bathing basin, symbolizes the hope for a quality and blessed life for the bridal couple.
 8. *Doe'* (Money), apart from being kept in a basin with rice, has a unique function after the bride and groom are bathed. The money is then placed on a plate on top of the rice, symbolizing generosity and blessings in marriage.
 9. *Lading* (knife), is used to stir water three times, not only as a tool but also as a symbol of strength and unity in the marriage bond.
 10. *Pammaja* (basin), as one of the main pieces of equipment, functions as a container for water, rice, small change, and betel

- leaves. *Pammaja* symbolizes harmony and harmony in the *appassili* procession.
11. *Golla Roja* (Red sugar), with the philosophy that sweet and delicious brown sugar carries positive connotations, adds to the uniqueness and sweetness of every symbolism contained in *appassili*.
 12. The dipper, as the main tool in the bridal shower ceremony, emphasizes the important role of cleanliness and purity in the *appassili* tradition. Apart from careful equipment preparation, traditional cakes are also an important requirement, each carrying its meaning. There are four types of cake served in this tradition, namely *serikaya cake*, *umba-umba*, *cucur bayao*, and layer cake.

The meaning of each cake is as follows:

1. *Serikaya* Cake: This cake has a deep symbolic meaning in the *appassili* tradition. Through giving *Serikaya* cakes, it is hoped that people who undergo *appassili* will achieve a prosperous and prosperous life, as the name reflects prosperity ("*serikaya*").
2. *Umba-umba* cake: In the context of the *appassili* tradition, the *Umba-umba* cake signifies the hope that the life of the person who undergoes *appassili* will not be stagnant and will always receive abundant blessings. This cake represents the aspiration to achieve a life full of abundance.
3. *Cucur Bayao* Cake: The specialty of the *Cucur Bayao* cake in the *appassili* procession symbolizes the hope that married life which begins with *appassili* will always be blessed with goodness. This cake contains prayers and hopes that the marriage relationship will be filled with blessings.
4. *Lapis* Cake: In the context of the *appassili* tradition, the *Lapis* cake symbolizes a prayer that married life which begins with *appassili* will always be harmonious and full of goodness. This cake symbolizes the desire to create layers of happiness and blessings in a marriage that has just begun.

Each cake has a deep meaning in the *appassili* tradition, depicting aspirations for a life full of blessings, prosperity, and harmony in a marriage just beginning.

By referring to various literary sources and interviews with several local cultural figures, it can be said that the symbolic meaning of these tools reflects the cultural richness and deep spiritual values in the people of Takalar Regency, South Sulawesi. *Appasili* is a reflection of cultural heritage that is upheld and remains relevant in a modern context.

This is also following the statement of Mr Khaeruddin, S.Ag (43), a religious figure and KUA employee, who has a deep understanding of this tradition: (Khaeruddin 2024)

"The public's perception of the implementation of the *appasili* tradition at weddings is that it is considered not as an obligation but rather a custom of the local community. Even if this *appasili* tradition is not carried out at a wedding, it is considered normal and will not bring bad luck or disaster. Because this *appasili* tradition is only carried out as a custom just the habits of most local people." (Interview excerpt, February 12, 2024)

Mr. Khaeruddin's statement indicates that the implementation of the *appasili* tradition is considered more of a habit than an obligation, and does not cause negative impacts if it is not implemented.

Mr Aliuddin (30), a community figure, also expressed his views regarding the impact of the *appasili* tradition: (Aliuddin 2024)

"The *appasili* tradition in the view of previous communities, if *appasili* is not carried out then their marriage is considered imperfect. However, the impact of the *appasili* tradition is also not uniform. According to Indo botting, if *appasili* is not carried out it will have a negative impact, while some people only believe that *appasili* is a custom that doesn't have any impact." (Interview excerpt, February 12, 2024)

Mr. Aliuddin 's statement shows that there are different views in society regarding the importance of the *appasili* tradition, with some

people considering it very important, while others see it as a custom without significant impact.

Mr H. Baso Dg Rewa (65), a religious figure, explained in more detail regarding the implementation of the *appasili* tradition: (Rewa 2024)

"The *appasili* tradition is carried out in the morning, where the prospective bride is dressed in a bathing suit decorated with flowers or flowers, then bathed with water and flowers accompanied by drums or the sound of drums. The implementation of the *appasili* tradition is guided by *indo' botting*, then continued with the prospective bride's family women. After *appasili* in the morning, in the evening it will continue with the *mappacci* night." (Interview excerpt, February 12, 2024)

The statement by Mr. H. Baso Dg Rewa provides an overview of the procedures for implementing the *appasili* tradition, including the important role of *indo' botting* and family in this process.

Mrs. Hj. Salmawati Dg Ratu (40), an *Indo' botting*, also gave her views on the roles and processes in the *appasili* tradition: (Ratu 2024)

"This prayer is an intention to ensure that the marriage of the bride and groom is always smooth and given ease. After the *indo' bonting* recited the prayer, it was continued by pouring flower water using a ladle on the prospective bride from the top of the head to the bottom of the bride's body in one spray. Then then followed by the bride's family by doing the same thing. The role of *indo' botting* here is to accompany the prospective bride, do her make-up, then guide the bride to the altar and the most important thing is traditional knowledge regarding the process of making up the prospective bride so that her aura of beauty can be radiated In practice, if people don't first take ablution water, they take ablution water to cleanse themselves. Then, when they have bathed, they are then guided by their pregnant *anrong* to make the *shahadah*." (Interview excerpt, February 12, 2024)

A statement by Mrs. Hj. Salmawati Dg Ratu emphasized the importance of spiritual and symbolic aspects in the *appasili* tradition, as well as the crucial role of *indo' botting* in accompanying and dressing up the prospective bride.

This is also supported by the statement of Mrs. Hj. Nuraeni Dg Te'ne (62), an *Indo' botting*, who added: (Te'ne 2024)

"After the *indo' bonting* recited the prayer, it was continued by pouring flower water using a ladle on the prospective bride from the top of the head to the bottom of the bride's body with one spray. Then the bride's family continued by doing the same thing. The role of *indo' botting* here namely accompanying the prospective bride, doing her make-up, then guiding the bride to the altar and the most important thing is traditional knowledge regarding the process of making up the prospective bride so that her aura of beauty can radiate." (Interview excerpt, February 12, 2024)

A statement by Mrs. Hj. Nuraeni Dg Te'ne reinforced the importance of the role of *indo' botting* in maintaining traditions and ensuring proper implementation.

Finally, Mr Khaeruddin, S.Ag also added regarding the prohibitions for prospective brides: (Khaeruddin 2024)

"The prospective bride and groom are prohibited from leaving the house before and after the *appasili* is carried out. And the prospective bride and groom are prohibited from dressing up after the *appasili* is carried out." (Interview excerpt, February 12, 2024)

This statement confirms that certain rules must be followed by the prospective bride before and after carrying out the *appasili* tradition.

Analysis of the Appasili Tradition

In Islamic law, every action and tradition must follow sharia principles and must not conflict with the teachings of the Qur'an and Sunnah. Based on the analysis carried out, the *appassili* procession which involves cleaning the prospective bride and groom with water and the use of various symbolic equipment can be seen as an effort to achieve physical and spiritual cleanliness before entering marriage.

However, it is important to note that in Islam, spiritual cleanliness is usually achieved through prayer, worship, and good deeds, not through rituals that have no basis in the Qur'an and Sunnah. Therefore, the *appassili* tradition needs to be studied further to ensure that there are no elements that conflict with Islamic principles.

Based on the research results, the *Appasili* tradition in marriage in the Takalar Regency community can be seen from the perspective of Islamic law. The Islamic legal perspective on *Appasili* states that this practice is permitted to be carried out. Its implementation does not contain any detrimental elements and is following the teachings of Islamic law. The implementation of *Appasili* is based on religious values, as contained in one hadith which means "Whatever is considered good by Muslims is also good in the eyes of Allah, and whatever is considered bad by Muslims is also considered bad by Allah. "

Traditions such as *Appasili* can become a legal basis, as long as they do not conflict with the Koran and hadith. Customs are also included in *Urf Shohih*, namely habits that do not conflict with Sharia law. The *Appasili* tradition process reflects the principles of Islamic *fiqh* regarding *urf*, which must meet certain requirements. Customs in transactions have binding force such as the conditions stated explicitly. Customs that are known as *urf* in society have the same legal status with the conditions stated explicitly.

This argument is supported by previous studies which show that local customary practices, such as the *Appassili* wedding tradition, can be understood within the framework of Islamic law as a form of legitimate '*urf*. For example, research by Sulfan Wandu (2018) on the application of '*urf Shohih* in Islamic law shows that the principles of Islamic law allow for cultural adaptations that do not conflict with fundamental religious principles. Data from this study supports the claim that the practice of *Appassili*, which has been accepted by local communities in Takalar for many years, can be considered part of a legitimate custom and does not violate Islamic law. (Wandi 2018)

Furthermore, according to previous research conducted by Faiz Zainuddin (2015) in a similar context in the South Sulawesi area, the *Appassili* tradition has been widely accepted by the local community and is considered an integral part of their cultural identity. (Zainuddin 2015) The study confirmed that the *Appassili* ceremony, which involves ritual cleansing and spiritual preparation for the bride and groom, is in line with Islamic values of physical and spiritual cleanliness. Thus, the Islamic legal approach to this tradition shows that *Appassili* is not just a traditional ceremony, but also an expression of local wisdom that can support and strengthen social and religious values in Takalar society.

The principle of *Ma'al Tasbitu* in Islamic *fiqh* states that legal decisions based on customary practices are equivalent to the Sharia text, thus strengthening that customs that meet certain criteria have legal validity equivalent to the Sharia text. This principle is similar to *urf* *Ma'al Tasbitu*, which states that legal decisions based on custom are equivalent to the Sharia text. (Al-Misri 2020)

In determining legal decisions based on custom (*urf*), the minimum prerequisites for validity are agreement (*al-Istiqrar*) and continuity (*al-Istimrar*). *Istiqrar* shows that customs must be agreed upon by the perpetrators, while *al-Istimrar* ensures that customs can be an adequate and permanent legal reference. This is important to maintain the stability of Islamic law and prevent rapid change. (Kamali 2023)

Fiqh experts from various schools of thought accept *urf* as valid legal evidence in determining decisions when there is no clear Sharia text regarding an issue. Therefore, authentic customs must be maintained in the legal process, and mujtahids must consider them following the welfare of society. (Harisudin 2017)

The scholars who practice '*urf*' in determining the law, set several conditions for accepting '*urf*' as follows: (Schacht 2022)

1. '*urf*' must be useful and acceptable to common sense;
2. '*urf*' must apply universally and generally among the people in the customary territory, or the majority of its population;
3. '*urf*' must have existed at that time, not '*urf*' which appeared later;

4. *'urf* must not contradict or ignore existing Sharia evidence or contradict established principles.

The legal basis of *'urf* from the text, as stated in *Surah Al-Hajj/22:78*, emphasizes that religion will not burden its people and customs that have long been practiced and accepted by society, even though they have not been absorbed into Sharia, have positive value. Scholars who practice it have indirectly created *ijma'* in the form of silence. (Ali 2021)

The Qur'an also emphasizes the principle of kinship and harmonious relationships within the family. Islam views kinship ties as a form of mutual support. Strong families support the weak, the rich help the poor, and the capable empower the less fortunate, creating strong kinship or family ties. (Ramadan 2020)

Islam comes with a set of Sharia norms that regulate *muamalah* in the lives of Muslims, which must be obeyed as a consequence of their faith in Allah and His Messenger. Some old customs are in line with Sharia law, while others are contradictory. Customs that conflict with Sharia law cannot be practiced by Muslims along with Sharia law. The meeting between custom and Sharia law results in clashes, absorption, and mixing between the two. (Muhammad Ali Fauzi 2023)

Islamic law scholars divide *'urf* into three parts, namely: (Hallaq 2020)

1. *'urf* in terms of its object is divided into two parts, namely:
 - a. *'urf lafzi* (customs related to expressions) *'urf lafzi* is the habit of people using certain expressions to convey something so that the meaning of the expression is understood and thought about by the people.
 - b. *'urf amali* (customs related to actions) *'urf amali* is a community custom related to general actions or civil transactions. Ordinary actions refer to people's activities in their lives that are not related to the interests of others. Civil transactions refer to people's habits of carrying out contracts or transactions in a certain way.
2. *'urf* in terms of its scope is divided into two parts, namely:
 - a. *'urf'am* (general custom). *'urf'am* is a specific custom that applies widely across all societies and regions, or a custom practiced by people generally in any place.

- b. *'urf khash* (special customs). *'urf khash* is a custom that prevails in a particular country or community.
 3. *'urf* in terms of its validity is divided into two types, namely:
 - a. *'urf shahih* (legitimate custom). *'Sahih urf* is a custom that is common in society that does not conflict with the text (source of Islamic law), does not negate its benefits, and does not bring harm to them.
 - b. *'urf fasid* (broken customs). *'urf fasid* is a custom that is contrary to the evidence and principles of Islamic law. (Pakarti 2023)

Therefore, to analyze the *appassili* tradition in Islamic law, using the concept of *'urf* as an analytical instrument allows a comprehensive examination of two main dimensions, namely (1) the ceremonial procession and (2) the detailed meaning in it. In the context of the processional aspect of the ceremony, the bridal couple complies with every step according to the guidelines of the *appassili* tradition.

From the perspective of form (material), traditions like this can be classified as *'urf fi'li*, considering that they are actions that have become customary among certain communities, in this case, the community of Takalar Regency, South Sulawesi. Thus, wedding ceremonies involving the *appassili* tradition can be considered valid, citing the argument that the ceremony has become part of a deep cultural heritage.

In more detail, in terms of scope, this tradition is specifically held for traditional weddings in Takalar Regency, South Sulawesi, making it a distinctive feature (*urf khas*). These terms and entire processions are unique to certain wedding customs, confirming that these traditions are inherent characteristics of traditional weddings in that area.

In the assessment, the *Appassili* tradition is categorized as *urf* authentic, because each stage of the ceremonial procession does not violate Sharia law. Likewise, in analyzing the meaning implied in this tradition, all the messages and advice contained in it aim to provide positive guidance to both partners to overcome potential domestic problems. All of this advice is in line with the principles of Islamic law.

The "double movement" theory introduced by Karl Polanyi can be applied in the context of Islamic law and traditions such as *appassili* to understand how these traditions develop and are maintained in modern society. Polanyi described "double movement" as a process in which rapid social, economic, or cultural changes are responded to by societal movements to maintain or restore stability and balance. In this context, we can analyze the *appassili* tradition by looking at two main dimensions. First, Social and Cultural Transformation: The *appassili* tradition is undergoing changes and adaptations following the social and cultural conditions that are developing in the Takalar Regency community. These changes reflect how people are trying to maintain their traditional values amidst rapid social change. *Appassili* as a tradition of cleansing the bride and groom with water and symbolic tools is an example of how the community tries to maintain physical and spiritual cleanliness in marriage, which is an important aspect of their lives. Second, the Protection and Adjustment Movement: The *appassili* tradition was also a response to the need to maintain cultural and religious identity. In Islamic law, principles such as '*urf Shohih*' allow the adaptation of customs that do not conflict with Sharia. In this case, *appassili* is considered *urf* authentic because its practice is in line with the principles of Islamic law and does not conflict with the Koran and Sunnah. This custom is appreciated and preserved because it provides positive values and deep cultural wisdom for the community. (Polanyi 2021)

In the context of the "double movement" theory, we see how the *appassili* tradition undergoes a process of adaptation (transformation) to remain relevant in modern society as well as becoming a tool for people to maintain their cultural and religious identity (protection movement).

This discussion provides important insights for the development of legal policies that are more inclusive and sensitive to cultural diversity while ensuring that local traditions can survive and thrive in the context of modern multicultural countries. (Safitri 2022)

The various arguments above show that the *appassili* tradition is not just a series of ceremonies, but is a heritage that can be accepted and practiced in the context of traditional marriages in Takalar Regency, South Sulawesi. Its classification as *urf shahih* and the delivery of positive messages as provisions for couples demonstrate sustainable values and deep cultural wisdom.

Conclusion

Based on this research, the *Appasili* tradition in weddings in Takalar Regency, South Sulawesi, has very important value for the local community, not only in terms of culture but also in the context of Islamic law. Research shows that this tradition is not only considered an inseparable part of their cultural identity but is also following the religious values they adhere to. Although there are variations in views regarding the relevance and importance of this tradition, the majority of opinions support efforts to maintain it as part of the cultural heritage that needs to be preserved. However, this research has limitations such as a lack of more in-depth data and time constraints, although its contribution to the understanding of Islamic law and local culture is very valuable.

As a suggestion for further research, it is recommended to carry out comparisons with similar traditions in other areas and dig deeper into the social, economic, and political impacts of the *Appasili* tradition. Policy recommendations include the development of cultural education programs by local governments to support the preservation of these traditions, as well as considering traditional values in the context of Islamic religious values, illustrating that the *Appasili* tradition is not just a cultural heritage, but also reflects harmony between local values and highly respected religion.

Bibliography

- Abdul Aziz Khotibul Umam, Muh Zaitun Ardi, dan Samsidar Jamaluddin. 2024. "The Islamic Legal Perspective on A'Matoang in the Marriage Process (Exploring Agreements within the Monromonro Utara Community, Jeneponto Regency)." *International Journal of Health, Economics, and Social Sciences* 6, no. 1 56-59.
- Ali, Khaled. 2021. "Custom in Islamic Law: The Legal and Socio-political Functions of Urf." *Journal of Islamic Studies* 215-230.
- Aliuddin, wawancara oleh Muh Zaitun Ardi. 2024. *Wawancara Tokoh Masyarakat* (12 02).
- Al-Misri, Ahmad. 2020. *Reliance of the Traveller: A Classic Manual of Islamic Sacred Law*, trans. Beltsville, MD: Amana Publications.

- Al-Qur'an, Lajnah Pentashihan Mushaf. 2022. *Al-Qura'an Kemenag*. Jakarta: Unit Percetakan Al-Qur'an.
- Ansari, Javed Ahmad. 2021. *Islamic Law: Its Scope and Equity*. New Delhi: New Delhi: Manak Publications.
- Baji, Intan Daeng, wawancara oleh Muh Zaitun Ardi. 2024. *Anrong Bunting, Wawancara* (11 02).
- Fadli Ghafur, FZH Kanggas, dan SB Lahuri. 2021. "Kedudukan Pencatatan Perkawinan dalam Hukum Islam dan Hukum Positif di Indonesia." *Jurnal Perbandingan Hukum Syari'ah Indonesia* 3, no. 2 219-231.
- Hallaq, Wael B. 2020. *An Introduction to Islamic Law*. Cambridge: Cambridge University Press.
- Harisudin, MN. 2017. "Urf Sebagai Sumber Hukum Islam (Fiqh) Nusantara." *Jurnal Ushuluddin: Media Dialog Pemikiran Islam* 66-86.
- Haryanti, Sri. 2024. *Tradisi Appassili dalam Adat Pernikahan di Kecamatan Pattallassang Kabupaten Takalar: Studi Unsur-Unsur Budaya Islam*. Makassar: Makassar: UIN Alauddin Makassar.
- Hasri, Winceh Herlena dan Muh. Muads. 2020. "Tafsir QS. An-Nur: 32 Tentang Anjuran Menikah (Studi Analisis Hermeneutika Ma'na Cum Maghza)." *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 205-220.
- Kamali, Mohammad Hashim. 2023. *inciples of Islamic Jurisprudence*. Kuala Lumpur: Kuala Lumpur: Ilmiah Publishers.
- Kebo, Daeng, wawancara oleh Muh Zaitun Ardi. 2024. *Wawancara, Bajeng* (11 02).
- Khaeruddin, S.Ag, wawancara oleh Muh Zaitun Ardi. 2024. *Wawancara tokoh Agama & Pegawai KUA* (11 02).
- Khaeruddin, S.Ag, wawancara oleh Muh Zaitun Ardi. 2024. *Wawancara tokoh agama dan pegawai KUA* (12 02).
- Muhammad Ali Fauzi, Heppi Septiani, dan Zainatus Sholehah. 2023. "Harmonisasi Hukum Adat dengan Hukum Islam." *COMSERVA: Jurnal Penelitian dan Pengabdian Masyarakat* 2483-2489.
- Nurani, Sifa Mulya. 2021. "Hubungan Hak Dan Kewajiban Suami Istri Dalam Perspektif Hukum Islam (Studi Analitis Relevansi Hak Dan Kewajiban Suami Istri Berdasarkan Tafsir Ahkam Dan Hadits Ahkam)." *Jurnal Syakhsiiyyah* 3, no. 1 98-116.

- Pakarti, Muhammad Husni Abdullah. 2023. "Perkembangan Ushul Fiqih di Dunia Kontemporer." *Al-Syakhsiyyah: Journal of Law & Family Studies* 89-105.
- Polanyi, Karl. 2021. *The Great Transformation: The Political and Economic Origins of Our Time*. Boston: Boston: Beacon Press, 2001.
- Ramadan, Tariq. 2020. "Maqasid al-Shari'ah and the Ethical and Legal Value of Customary Law in Islam," *Islam and Civilisational Renewal* 542-561.
- Ramadan, Tariq. 2020. "Maqasid al-Shari'ah and the Ethical and Legal Value of Customary Law in Islam." *Islam and Civilisational Renewal* 11, no. 4 542-561.
- Ratu, Hj. Salmawati Dg, wawancara oleh Muh Zaitun Ardi. 2024. *Wawancara Indo' botting* (12 02).
- Rewa, H. Baso Dg, wawancara oleh Muh Zaitun Ardi. 2024. *Wawancara Tokoh Agama* (12 02).
- Safitri, Joko Susilo dan Wulan. 2022. "Konvergensi Hukum Adat, Hukum Islam dan Hukum Negara dalam Perkawinan Masyarakat Sasak." *Jurnal Hukum Islam Indonesia* 88.
- Schacht, Joseph. 2022. *An Introduction to Islamic Law*. Inggris: Oxford: Oxford University Press.
- Te'ne, Hj. Nuraeni Dg, wawancara oleh Muh Zaitun Ardi. 2024. *Wawancara Indo' botting* (12 02).
- Wandi, Sulfan. 2018. "'Eksistensi 'urf dan Adat Kebiasaan Sebagai Dalil Fiqih,'" *Jurnal Samarah* 2, no. 1 181-196.
- Zainuddin, F. 2015. "Konsep Islam Tentang Adat: Telaah Adat Dan 'urf Sebagai Sumber Hukum Islam." *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan* 379-396.