



The Urgency of Panaik Money in Bugis Marriage Customs in the Maqāshid Sharia Perspective in Indragiri Hilir District, Riau Province

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Abstract

The empirical reality of panaik money in Bugis wedding customs has recently become a trending topic, several cases including a viral Bugis woman in Pinrang, South Sulawesi, married with 5 billion panaik money and 300 meters to pick up guests and bring in artists from the capital, the case has spread to various areas including Indragiri Hilir. The high panaik money in marriage customs is a scourge for the Bugis tribe, both local and overseas Bugis people. Departing from the above reality, the purpose of this research is to unravel the philosophy of panaik money in Bugis marriage customs, to find out the historical, sociological and philosophical basis for the high amount of panaik money, and to analyze panaik money in Bugis marriage customs in the perspective of Maqāshid shari'ah. The research method used is qualitative, namely field research to explore the philosophy of panaik money in the perspective of maqāshid sharia, data collection techniques: observation, interviews and documentation. The results of the study found that: The urgency and essence of panaik money as evidence of the seriousness and sincerity of a man to propose to a woman he admires is accompanied by the ability to fulfill the agreed requirements; Historical basis, panaik money originated from the kingdoms of Bone and Gowa Tallo in the 17th century during the reign of Sultan Muhammad Said Tumanangari Ball Pangkana, Sociological basis, the Bugis tribe adheres to a hierarchical system, namely the existence of noble community groups such as: Arung, Anakarung, To Deceng, To sama and Ata, Philosophical Foundations, panaik money is summarized in Panggederang which accumulates in siri' culture, Maqāshid Syari'ah perspective on the high level of panaik money is included in the Tahsiniyat level, which is only as a complement that functions as pleasure and not as a necessity of life.

Keywords: *Panaik Money; Marriage Customs; Maqāshid Syariah*

Introduction

Marriage is a necessity and nature, as well as the most noble means for mankind to maintain and maintain the continuity of generations, strengthen relationships between fellow human beings to create peace, love, harmony and compassion. In Islamic law, marriage is a contract between a man and a woman to establish a relationship, a happy family life full of peace and love blessed by Allah SWT (Ahmad Azhar Basyir, 2007:14), The goal is to create a perfect, happy and lasting unity of family life, to create a sense of affection and love (Martiman Prodjohamidjojo, 2007:1).

However, there is an interesting phenomenon in the wedding customs of the Bugis tribe, namely the panaik money tradition. This tradition has become an interesting trending topic and is a determining factor in the course of the wedding procession, as well as the terms and obligations that must be met when handing over a sum of money from the groom to the bride. The high and low of panaik money is a reflection of the social status of the bride and groom. The contributing factors include the financial situation of the prospective wife's family, education level of the prospective wife, physical condition of the prospective wife, marital status of the prospective wife; widow or virgin (Moh Iqbal, 2016;202). Addressing facts and realities in the field is interesting to study and analyze from a legal perspective based on one of the most important concepts in the realm of Islamic law, known as Maqāshid Syariah, which is the goal of applying law in Islam. In this sense it can be understood that all provisions of Islamic law always contain the value of benefit and encouragement to realize social benefits which is more essential and fundamental in relation to the public interest and not the individual interest (Muhammad Khalid Masud, 1973;4-5).

The research problem that is the focus of this study is how the urgency and essence of panaik money in the marriage customs of the Bugis tribe in Indragiri Hilir Regency, Riau Province; What is the historical, sociological and philosophical basis for the high panaik money in Bugis marriage customs; What is the Maqāshid shari'ah perspective about the high panaik money in the Bugis marriage custom. The purpose of this study is to reveal the philosophy of panaik money in Bugis marriage customs, find out the historical, sociological and philosophical basis for the high panaik money, and analyze the panaik money in Bugis marriage customs in the Maqāshid Syari'ah perspective.

Research Method

In this study the authors used qualitative research methods, research Qualitative research is research where the researcher conducts his research using observation, interview or interview techniques. Content analysis and data collection methods others to present the responses and behavior of the subject. (Puhaji Setyosari, 2012:12) This qualitative research with the type of field research (field research) and using primary data sources (people who directly experienced the event) and secondary (person who is the second party).

Result and Discussion

1. Urgency and Essence of Panic Money

Panaik money is a long-standing tradition. This tradition is a condition that must be fulfilled by the prospective groom before the traditional wedding procession takes place. Panaik money is given to the bride's family by the groom's family to finance the wedding procession (Reski Kamal, 2016;14) Panaik money tradition implies that respect for women regardless of the amount of money Panaik actually wants to convey that women are people who deserve to be respected. The Bugis people are known as hard workers and many of them try their luck in other countries to make their lives better. One of the strong reasons that encourage them to work hard namely in order to fulfill the requirements to get the woman they desire. The urgency of panaik money is an appreciation of the property and dignity of a woman who is asked to be a bride as a form of respect for the bride's extended family. If the rules for giving panaik money are not obeyed, then there are social sanctions, for example being excluded from large families and society. The sanctions received are only limited to social sanctions for violating applicable customs and rules (Interview, H. Arif, 2022), Panaik money is spending money to finance an event that will be held by the prospective bride. But along with the changing times, the essence of Panaik money began to

shift, initially it was spending money, but now for some people, Panaik money has become a symbol of prestige and prestige (Interview, Arfah, 2022)

The essence of the panaik money is that the Tudang Sipulung (sitting deliberation) in determining the panaik money should not burden each other, because marriage failures often occur to unite families because of panaik money, it doesn't mean the men can't afford it, but sometimes there are words-unspoken words. In Bugis custom there is the term mammanu 'manu' or first tracking how much ability and offer we come together. The point is for the Bugis people who are overseas to embrace each other (mali siparappe), remind each other (malilu sibawange'), respect and appreciate each other (sipakatau, sipakalebbi) and help each other (situlung-tulung). Because many of us Bugis people in Indragiri Hilir forget the value of kinship (nalupai selessurengge), if we trace the history of the Bugis people in Indragiri Hilir, we are all one family, some from Bone, Soppeng, Wajo and Sidrap are all overseas. It means both overseas means one family, one custom (Interview, Najmudin, 2022)

In short, the urgency and essence of panaik money as evidence of the seriousness and sincerity of a man to propose to a woman accompanied by the ability to meet the agreed requirements. In addition, it is a value and symbol of honor and dignity for women's families. Over time, the essence of Uang Panaik began to shift, initially it was spending money for the cost of organizing a wedding procession, but now for some people, Panaik Money has become a symbol of prestige and prestige, extravagant, showing off and aggressive among Bugis people, Panaik Money seems to have become law. tradition that still applies. This tradition is a characteristic of the Bugis tribe of Indragiri Hilir Regency who are overseas.

2. The Historical, Sociological and Philosophical Foundations of the High Money Panaik

Historically, panaik money originated from the kingdoms of Bone and Gowa Tallo. Gowa was then the center of the kingdom which reached its peak in the 17th century during the reign of Sultan Muhammad Said Tumanangari Ball Pangkana. At that time, the Kingdom of Gowa held hegemony and sovereignty in the region of South Sulawesi and East Indonesia. If a man wants to free his family from the kingdom, then he must sacrifice and show that he can provide prosperity and future happiness for his wife and children, in other words, the man is a symbol of honor and offerings of money as a condition that must be met if a girl wants to get married. Another source stated that the panaik money started from a beautiful and handsome noble girl, thus making a young Dutchman interested and willing to marry the girl, but the girl's parents did not allow her child to be touched by any man, thus setting an expensive panaik money (Riski, Andi Aminah, 2017; 14)

Sociological Basis, the Bugis adheres to a hierarchical system, namely the existence of noble community groups such as: Arung, Anakarung, To Deceng, To sama and Ata. Although there is a fairly high level of kinship among the Bugis, they still prioritize unity. The Bugis tribe is known as an accomplished sailor who likes to migrate and spread to the surrounding tribes non-linearly so that it can be said that the coastal area can be described as an area that influences the entry of Islamic culture into Bugis society. The higher the caste and level of education of a Bugis princess, the more expensive the panaik money that must be spent. This is due to the high cost of education, and of course the level of education is a prestige for the girl's parents. The position, wealth or profession of the girl's parents really determine how expensive the girl's money is because the higher the position of her parents, the higher the prestige, because of that high prestige they will be very embarrassed if their child's wedding party does not take place lavishly and unfortunately the cost of the wedding party the luxury will be charged to the groom in the form of Panaik money. Some even misinterpret money as a measure of one's prestige. If the nature of prestige can be put aside, it is very likely that panic money in a regional environment will not become like a competition event. But back again, that if two people are destined to be together, high money is not a problem (Interview, H. Bacok, 2022)

The philosophical basis, panaik money is a tradition to propose to Bugis girls which is still valid until now, the term panaik money must be handed over by the man to the woman outside the dowry or dowry, the amount of panaik money has a class according to the strata of the woman women start from beauty. aristocratic descent, education, hajj titles, to work. Regardless of the large amount of money, this tradition actually wants to convey the message that women are people who deserve to be respected and hint that this is indeed the case. The Bugis people, most of whom live outside the city, are still bound by sacred norms and customary rules, all of which are called panggaderang. The main elements of this sacred practice are intertwined in the minds of the Bugis as a unit that gives them a sense of citizenship and social identity, as well as the dignity and self-worth that are accumulated in the concept of siri'. Siri' is a shame that gives a moral obligation to kill those who violate customs, especially in the case of marital relations. It's easy for us to understand, because siri' is an abstract thing and only its concrete consequences can be observed. (Koentjaraningra, 1993, 276-277)

The philosophy of siri' as a "price of status" becomes clear when one looks at the Bugis concept of siri as formulated by Andaya: one of the most prominent realizations in siri is the desire to uphold the status of honor for close family members. There is a kind of unbreakable siri bond that unites and binds family members, and a woman's family will certainly be made siri if the woman is married to a lower class caste. Other situations that cause people to become siri' include when a person is appointed with a disrespectful attitude, given a seat in a place that is usually given to people of low status. (Millar, Susan Bolyard, 2009, 37-38)

Siri' has a close relationship with the customs of the Bugis community because it is an act of retaliation based on a moral obligation to punish those who violate adat, but adat does not ignore the meaning contained in siri'. This can be seen from the paseng contained in the siri'. This is revealed in the paseng "using uttetonggriade'e, najagannami siri'ku" this expression means "I obey customs because siri' is awake. It can be described in the sense of the word "shame", and siri' for Bugis people has many aspects, so it is often considered meaningless, something that can be emotional in nature, which is viewed from the aspect of pangadereng as a form of culture related to human dignity in the social environment. Regarding religious beliefs, obedience to orders given (paseng) or promises (janci). Loyalty to friendship, ease of interfering in other people's problems, upholding religious marriage customs and siri' cannot be separated because in penggadereng there are aspects of sara' (law) Islam, they are all Muslim. Siri' can also mean "equality", meaning we are humans and not animals. For whom we will feel ashamed, and answered with "To God Almighty for our Prophet and also for ourselves and others." Which actions are shameful, the answer is "applies to animals and not humans" for what actions by animal behavior and not human, it is meant that with animals and not humans are that they do not know the existence of Allah, so they do not know the prohibitions and don't know what's the rush. (Eva Zulvita, 1995; 83-85)

Adat as a key concept of Bugis culture has functions and roles centered on humanitarian issues. Lontarak shows the function and role of adat. "Adat is the right thing to do and we do it; words that deserve to be said and we say. He gathered the crowds so that they would not fall apart; a fence for the country to prevent arbitrary acts from entering; deterrent to evil deeds; a place to protect the weak who are honest, a place to form strong people who are unjust and fraudulent; if he is attacked he suffocates, if he is stepped on he kicks." Based on this understanding, adat clearly teaches about propriety, honesty, justice and truth. The goal is for the benefit and good of mankind. (A. Rahman Rahim, 1992; 143-144)

3. Maqashid Syari'ah Perspective on the High Cash Flow

It is associated with maslahah within the framework of al-usul al-khamsah (five main things) religion, soul, mind, lineage and property, it is included in efforts to maintain offspring (hifzl al-nasl). Protection of offspring (hifzl al-nasl) in Islam occurs in two ways: First, the main purpose of marriage is to try to protect the existence of legitimate descendants; Second, rejecting something that can bring

various mafsadah (daf'i al-mafasid). This step is actually a prohibition of adultery. Therefore, in addition to the shari'ah of marriage, the protection of daruriyyat (primary) offspring consists of the prohibition of adultery. Therefore, in terms of strength, masalah panaik is seen as hajiyat (tertiary, complementary) for the protection of offspring. While adultery is forbidden and marriage is prescribed at the daruriyyat (primary) level, in fact panaik money is a form of caution so as not to fall into adultery. (Thahir, A Halil, 2015, 169), Observing the description of Maqasid al-Syariah in banknotes based on field data, it has the following basis:

First, the provision of panaik money is based on sincerity and ability and is carried out through deliberation and consensus between the two parties; **Second**, Panaik money is evidence of seriousness in asking for a proposal accompanied by the ability to meet the requirements. In addition, also as a measure of honor and prestige. Because it contributes to the prestige and dignity of the family. The most important point is how we see the positive side of a tradition; **Third**, the nominal panaik money given is a symbol of respect for the woman's family and as a guarantee that the male family will give the best to the bride's side; **Fourth**, to convince parents of women that their daughters who have been well cared for and cared for will still be nurtured and guided, even though they are already married; **Fifth**, Panaik money is not measured based on its high and low, but is a respect and guarantee that the male family wants to give to the female family; **Sixth**, the parents really want to see the seriousness of the man in marrying his daughter, so the man really tries and works to get the woman he loves. **Seventh**, getting a Bugis woman's idol is difficult, so letting go is also difficult. The high money will make a man think a thousand times to divorce his wife because he has sacrificed a lot to marry her (Interview, 2022)

Observing empirical data that the philosophy of panaik money is included in the Tahsiniyat level, namely as a complement that functions as a pleasure and not as a necessity of life. Although the Dharuriyat aspect is the most essential need, the Hajiyat and Tahsinyat aspects are needed to achieve it. Panic money is a measure of honor and prestige. The maqashid al-syariah perspective of panaik money is more dominant in protecting offspring (hifz al-nasl), and even then no one is at the Daruriyyat (primary) or Hajiyat (secondary) level, but is included at the Tahsiniyyat level, namely the rules that are closely related with commendable attitudes and behavior, encouraging people to have al-karimah character and keep them away from al-akhlaq al-madzmumah (despicable attitudes and behavior) (A. Djazuli, 2005;29).

Conclusion

The urgency and essence of panaik money as proof of the seriousness and sincerity of a man to propose to a woman accompanied by the ability to fulfill the agreed requirements. In addition, it is a value and symbol of honor and dignity for women's families. Over time, the essence of Uang Panaik began to shift, initially it was spending money for the cost of organizing a wedding procession, but now for some people, Panaik Money has become a symbol of prestige and prestige, extravagant, showing off and aggressive among Bugis people, Panaik Money seems to have become law. tradition that still applies.

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The philosophical meaning of panaik money is contained in the Tahsiniyat level, namely as a complement that functions as a pleasure and not as a necessity of life. The Maqāshid Sharia perspective of panaik money is more dominant in protecting offspring (hifz al-nasl), and even then there is no one at the Daruriyyat (primary) or Hajiyyat (secondary) level, but at the Tahsiniyyat level, namely rules that are closely related to attitudes and behavior that commendable, encouraging people to have the character of al-karimah and keep them away from al-akhlaq al-madzmumah (despicable attitudes and behavior).

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