

Construction of Social Values in Marriage of Arab-Bugis Descent in Pinrang Regency

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Abstract

This study discusses the Construction of Social Values in Arab-Bugis marriages in Pinrang Regency where Arab and Bugis culture have the same background of belief in Islam. Both of them then acculturated in the form of integration of social values and Islamic religious values. The problem is how the adoption of cultural forms in Arab-Bugis marriages, ultimately forms the acculturation and integration of social values in the form of Islamic religious views on the position of women or wives. This type of study is a field study with a qualitative descriptive nature. The primary data of this study comes from informants of Arab descent who marry women from the Bugis tribe, their families, and people from the Bugis tribe who live side by side, have long been associated with Arab descent. Through testing the validity or validity of the data using triangulation techniques. The results of the study show that 1) Marriages between Arabs and Bugis in society in Pinrang Regency have increased in terms of quantity from year to year; 2) Culture in marriage, both Arab and Bugis ethnicity in Pinrang Regency, acculturation occurs in the social life of the community, and 3) Constructed an acculturation of marriage culture of Arab descent with the Bugis tribe in realizing social, economic and religious integration so that the harmony of ukhuwah insaniyah and a strong ukhuwah diniyah, a waahidah community and a marhamah (compassionate) community, and a wise (wise) ethnic group and become part of a thayyibah (peace and prosperous) country.

Keywords: Construction of social values, marriage, Arab-Bugis descent

1. Introduction

Marriage is a system in Islamic law seen as an act of worship, and is the sunnah of the Prophet Muhammad. Representative marriage of *qudrat* and *iradat* in the creation of the universe. Nikah in Arabic is nikahun, synonymous with tazawwaja which translates to marriage. In addition, marriage in the legal sense is a contract (agreement) that makes sexual relations lawful as husband and wife between a man and a woman (Mohd, 2004).

Marriage is the sanctity of human nature and instincts. If this nature is not passed by a legitimate way, namely by way of marriage, it will cause humans to fall into sin causing the wrath of Allah SWT. The understanding of Islam is a religion of nature and humans are created with fitra. Therefore, Allah swt. giving instructions to humans in the form of

orders to confront the religion of nature so as to eliminate forms of deviation and deviation.

Marriage, it seems clear that marriage is a human nature as contained in the QS Al-Rum (30): 21; “And among the signs of His greatness is that He created partners for you from your own kind, so that you tend to and feel at ease with him, and He created between you love and compassion. Indeed, in that there are indeed signs of Allah's greatness for a people who think. (Ministry of Religion of the Republic of Indonesia)”.

The group of *jumhur* scholars in this case *Malikiyah Muta'akhirin* argues that marriage is obligatory for some people, voluntary for some others and permissible for others (Rahman Ghozali, 2003). Islam proclaims, marriage is a system that is always assimilated with the culture in which Islam is located. Every human behavior will produce a product that is packaged in a customary system, this of course will provide a link or mutual influence between one another, whether local culture or the culture where Islam was revealed (Arabic).

Culture will be a function in living life and can even be used as a way of life. Although sometimes this cultural concept has a general nature and various difficulties in interpreting because it has a very broad meaning so that the explanation is sometimes difficult to understand in a ratio.

Islam in various regions of the world, has historically been proven by their success in realizing Islamic teachings that have developed in various cultural products, which are a processed form of their creativity in carrying out the process of dialogue with local cultures they face, in the end Islam has given birth to various most civilization style influential and far-reaching (Thohir, 2004). This gives an interpretation that the teachings come from Allah, always in line with the culture of the community as long as the culture does not conflict with Islamic doctrine.

Islam regulates humans based on the doctrine of revelation which is The foundations of faith, sharia and morals are then applied in everyday life, both in worship and in creating cultural works, so that in a wider *muamalah*, for example, Muslims are bound by the values of faith, sharia and morals in a broad sense, in order to give birth to a form of civilization, then it will continue to influence the cultural products it produces (Ajid Thohir). The existence of a religious system that surrounds the community, contains the meaning of collectivity which mutually influence the social order of religious diversity totality, but it cannot be seen as a patent system or perpetually valid in a society that is constantly evolving along with the dynamics of its life.

Islam theologically, is a system of values and teachings that are divine and transcendent. Meanwhile, from the sociological aspect, Islam is a phenomenon of civilization, culture and social reality in human life. The dialectic of Islam with the realities of life is a reality that has accompanied this religion throughout its history. Since the beginning of its birth, Islam has grown and thrive in conditions that are not culturally empty (Mahendra, 1985).

Society in general, makes local culture in the form of customs as something urgent because a high culture imaged an advanced society, a low culture imaged an underdeveloped society. Culture is viewed from various aspects, consisting of three important elements, namely ideas, activities, and works (Linton, 1945). Human life is based on spiritual values, namely religious stimulation, religious encouragement as an awareness of nature in the form of religious values that are carried from birth (Sihotang, 2020).

Marriage in Islam according to the Shari'a, universally certainly has similarities with other communities, but in the implementation process it certainly has its own characteristics in Indonesian culture, especially in the local culture that exists in an area. Marriage is a procession that is considered sacred for some people in general. So sacred, they prepare the procession very carefully and in detail. Each custom or tribe has a different wedding tradition. Each has its own characteristics and uniqueness. The wedding tradition carried out by the people of Saudi Arabia is quite unique. Even though they are unique, they still put forward the applicable Islamic religious rules wrapped in modern nuances that exist today. There are many new things found in the Saudi Arabian wedding tradition, including the *ta'aruf* procession and the *khitbah* before the *Ijab Kabul* procession, after the *Ijab qabul* procession there are other unique processions, namely *milka* and *gumrah*. Then before the reception, the bridal couple may not live in the same house. In addition, at the wedding reception, the bride and groom have separate events and also usually the reception is held at night (Universitas Indonesia Library UI). Arab culture weddings are unique and are arranged in customs, the implementation process turns out to be similar to the concept of marriage in India, although in the context of rituals it is only carried out specifically in Arab weddings.

Marriage in local communities is of course carried out based on values and customs which are still maintained to this day. Marriage is a very sacred and sacred thing, of course it is a fundamental thing in the social life of the local community concerned. Marriage does not just unite two people in a family bond, but furthermore marriage is a medium to develop social status, economy, and the preservation of cultural values itself.

A nobleman, for example, will be attached to his nobility if there is a union or marry a woman from the nobility as well, and will even have a great influence in the socio-political aspect if he is able to marry a nobleman from another region. Cultural values are cultural heritage because they are owned and obeyed, respected and appreciated, and defended and maintained by the community. Violation of traditional Bugis values leads to the collapse of personal honor, both within the family and in society (Rusli, 2012).

The rapid development of the times and the influence of globalization have triggered a shift in values in marriage customs. Such developments have an impact on the emergence of various interpretations that marriage in local culture tends to be materialistic and pragmatic. This is evidenced by the high spending money that must be given by the groom to the bride's family. Not to mention the dowry and other equipment. The process of local cultural marriage indicates the stakes of social strata and can even lead to family prestige, so it must be celebrated in such a way. When marriage is not done lavishly, it will be justified as a lower class of society.

Local culture, which was originally firmly held and maintained by every community, is in reality now almost extinct. In general, people feel prestige and ashamed when they maintain and use local culture or regional culture in marriage. Most people choose to display and use modern art and culture rather than the culture that comes from their own area, which is actually the local culture or culture that provides conformity with the personality of Islamic teachings (Rusli, 2012). They prefer and switch to foreign cultures that are not necessarily in accordance with the personality of Islamic teachings, even people are more proud of foreign cultures than local cultures.

This study aims to examine the construction of marriage in Arab culture on the social values of the local community. In order to be able to provide an overview and restore the meaning of marriage in a traditional way in the frame of local culture. as a basis for reinterpretation, so that the oblique accusations that have emerged so far can be reduced. In addition, the social values contained in it can be well understood by the next generation as part of local wisdom in carrying out marriages.

Based on the description of this study is howcultural marriage of Arab descent in the construction of local community social valueswith the following sub-problems; 1) How is the phenomenon of quantity and culturemarriage between Arab descendants and Bugis people in the Pinrang Regency community?; 2) What is the social view of the marriage culture of Arab descent with the Bugis tribe in Indonesia?Pinrang Regency community?, and 3) How the construction of social values about marriages of Arab descent with the Bugis in the community of Pinrang Regency?.

2. Methods

The type of study to be carried out is a type of field study (field research), which is conducting direct observations to obtain the information needed in preparing a report or final project using a qualitative descriptive method, where the data collected is in the form of words and or images so that it does not emphasize on numbers (Moleong, 2021). Method is a process, principle, and procedure for solving a problem, while study is a scientific activity related to analysis and construction which is carried out methodologically, systematically and consistently (Soekanto, 2014). Basically, this study is a qualitative study that seeks to describe, analyze, and interpret the data collected in the study process (Mardalis, 1989). The process of analyzing the data that has been processed is by using content analysis techniques. This qualitative study emphasizes the exploration process tradition religion and culture, processconstruction of local community social values in Arab cultural marriages used as conceptual reference material in the study.

Method approachused in this study to obtain data accuracy and sharpness of analysis, as well as to obtain maximum study results, several approaches will be used, including a socio-historical approach. Social reality is always changing along with the history of a society, these changes will affect the regulatory system and the form of the rules that apply. A socio-historical approach is needed, especially to track chronological data aboutmarriage in Arab culture the construction of local community social values. Various forms of culture in procession. Arab cultural marriages are constructed in the social values of the local community, which includes two main things, namely its development and empowerment in adjusting to existing social realities. Approach philosophical in obtaining an in-depth and adequate analysis, especially with regard to Arab cultural marriages that are constructed in the social values of the local community. Considering the concept of marriage in cultural packaging that applies in each city/regency and changes in every era, the concept of Arab cultural marriages that are constructed in the social values of the local community in accordance with the socio-cultural reality of Pinrang Regency. Philosophical studies are good conceptual Arab cultural marriages that are constructed in the social values of the local community to implement the ideal form and implementation of marriage is a must based on Islamic law.

3. RESEARCH RESULT

3.1. Cultural Phenomenon in Marriage of Arab Descendants with Bugis in Pinrang Regency Society

Since ancient times, the Indonesian people have been known as a pluralistic society. This plurality consists of ethnic, cultural, religious, racial and linguistic diversity. In fact, the diversity of ethnic groups in Indonesia has more than thousands of ethnic groups living in areas spread from Sabang to Merauke.

The past of doing and leaving one's hometown, then settling in a place is a privilege for an aspiring santri. He must have enough courage, full of ambition, can suppress feelings of homesickness for his family and friends in his village, because after completing his studies, he is expected to become a pious person who can master his attitudes and actions as a reference for the community who is often asked for consideration in maintaining stability. security of an area In the end, at the beginning of the 20th century, traces of ulama were formed that spanned various fields of knowledge, intertwined with each other, the largest transmission of knowledge was the holy city of Mecca. This place is a magnet for travelers who are thirsty for religious knowledge in addition to their main purpose of visiting it to perform the pilgrimage as the fifth pillar of Islam.

The traces of the Pinrang clerics who were built along the Jampue coast to the Langnga coast, are woven into a network that absorbs knowledge from Tanah Mandar, Salemo, Sengkang to Mangkoso and Tanah Mecca, which are interconnected networks in kinship knots. These are some of the gurutta figures of Abd. Latif in the Pallameang area, gurutta Rabe Baddulu in the Langnga area, gurutta Abd. Samad KH Zainal Abidin and KH Hafid Karim in Pinrang City. They are knotted in a network of kinship ties and the same place of birth. These scholars are partly from Haramain with scholarship referring to Sunni characteristics.

It is estimated that Islam entered this area in 1609 AD, this figure is associated with historical sites in Jampue, namely its establishment in 1750 AD / 1171 H. The Old Mosque of Jampue was named Masjid At Takwa, who ordered the construction of the mosque, La Massomppa, the son of La. Tenricau (previous king). So the king who first embraced Islam was La Mappasompa with his father Tenricau then his people followed. After officially embracing Islam, the king and his people built a mosque on the coast of Jampue.

Mangngaji tudang is the process of hearing, gathering to face the clergy at his residence in order to study religious knowledge. People who carry out this kind of education are known as pangngaji kitta which aims to educate students to be able to read

the bare book/yellow book/classic book and understand its content (Muslim, 2016, p. 185). Moving on to the manggaji tudang system carried out by the teacher gave birth to several students who were able to understand religion and excellent reading skills.

The first wave of the XIV-XVI M centuries with the tomb of Jamaluddin Al-Akbar in Tosora (Wajo). He is called the first Arab from the Ahmad Al Muhajir family to settle in Bugis. The second wave of Arabs, namely the arrival of Sayyid Ba'alwy and Sayyid Jalaluddin Al-Aidid in the 16th century played an important role in developing Islam in South Sulawesi. Sayyid Ba'alwy his descendants spread to Maros and Sayyid Jalaluddin Al-Aidid spread to Cikoang. The third wave in the middle of the nineteenth century came to the waters of the archipelago, especially the island of Celebes, they worked as traders and preachers. The trade spirit possessed by the Arabs had an impact on how they embraced buyers to buy their wares. The same method they used when approaching the natives to get interested to their personality, including honesty, pleasant soul in the association. The Arabs did not only come to trade but also to give spiritual infusion to the natives. This teaching system made it easier for them to spread Islam. Assimilation by intermarrying with indigenous women and even approaching the aristocrats is a plus in their climbing the social ladder. Likewise, the ustadz who came from the Muhammadiyah circle was the pioneer in establishing the Gombara Punnia Pinrang Islamic Boarding School with a more modern education system.

The wave of Hadharim arrivals to the archipelago has been going on for a long time, around the 12th century, since the arrival of Ulama Ba'alwi from the Shihab clan to Siak and became Sultan there; scholars from Balfagih lineage to Mindanau-Philippines: Ulama Jamal al-Lail to Perlis, whose descendants were Ahmad Rahman in that wave are (Bahafdullah, 2010): with a genealogical-based structure, the position of the Hadramaut sayids is as important as the Malay Sultans, they also have a lineage that is even more prestigious because it connects to the prophet. It was this kinship system that enabled Hadramaut Sayids to approach the rulers and give them "precious gifts in the form of genealogies through the marriage process. In other words, the kinship system prevalent in the archipelago at that time accelerated the process of assimilation of Hadramaut sayids and made it easier for them to climb the social ladder through marriage which later produced a second generation of Hadramaut sayids.

Anregurutta Habib As-Sayyid Hasan Alwi bin Shal, one of his teachers in Mecca was Mukti Syafi'i Habib Said Mecca Al-Yamani (Father of Hasan Yamani Campalagian). Habib Hasan once served as Imam of the Jami at-Taqwa Pambusuang mosque (1934-

1944), then moved to Ujung Lero. Habib Hasan was an advisor and founder of MAI (Madrasah Arabiyah Islamiyah) in 1935 in Pambusuang, Lero Village, Suppa District, Pinrang Regency at this time is very densely populated. They make a living as sailors, traders and employees. The uniqueness of this area comes from the majority of the Mandar tribe and some of the Bugis and Javanese tribes. The daily language uses Mandarin. This village was formed around 1930, the existence of a merchant who came from Babbabulo, Pamboang District, Majene Regency, anchored in the Lero village. Because his merchandise would be sold to the city of Parepare, at that time the wind was very strong and the big waves made the merchant not continue his journey, finally the Mandar merchant faced Datuk Suppa to apply for a temporary stay in this village. The datuk also gave permission and even gave the authority to work on the land which would later become the Lero village.

In addition to formal institutions, there is also a non-formal institution, namely the Jiwa Taklim Council which is on Jalan Sungai Poso. This taklim assembly is attended by Arabs and non-Arabs. At the Said Mosque there is also a taklim assembly managed by mosque administrators attended by only men. The Taklim Mosque on Andi Tonro Street is managed by Muhammad bin Al Hamid. The Nurfadilah Islamic boarding school, which is led by Hasan bin Thohir bin Shal, a Yemeni alumni, is located on Mangga Daeng Bombang Street. The Taklim Council which is managed by Hamid bin Abu Bakar is located on Jalan Ade Irma. The clan of Al Hamid Mahmud established the Al Mubarak Islamic boarding school on Jalan Sunu. The Sunniah Salafiyah Islamic Boarding School on Jalan Arif Rahman Hakim.

As for the occurrence of assimilation between local communities, which here is a process of socialization in a society to identify themselves as part of a majority Indonesian nation. In the diverse socio-cultural life in society, of course it is not a barrier to the realization of the assimilation process in it. One of the most important things to be assimilated is the attitude of tolerance and sympathy for the realization of social integration (Soemardjan, 1988). Socio-cultural assimilation of communities of Arab descent and local communities (Bugis) occurs through marriage and through culture (between minority groups (Arab descent) with the majority group of Bugis society.

The concept of assimilation is generally associated with inter-ethnic marriage problems. In the context of inter-group relations assimilation has a broader meaning. Milton Gordon, an American sociologist, details this concept in five types of assimilation that are related to one another, namely: (Soemardjan, 1988), cultural assimilation or

behavior (acculturation) related to changes in cultural patterns in order to adjust to the majority group. Marriage assimilation (amalgamation) related to inter-group marriage on a large scale. Assimilation of attitudes related to the absence of prejudice. Assimilation of behavior related to the absence of discrimination. By cultural assimilation Marriage that occurs between the local community (Bugis) and Arab descent. The assimilation process can occur when there are supporting factors such as (Daniel Fernandez): the existence of an attitude of cultural tolerance, amalgamation, balanced economic opportunities and an attitude of respect for foreigners and their culture.

According to HM Natsir Ummas as one of the Islamic religious leaders (retired ASN Ministry of Religion of Pinrang Regency) having his address at Jalan Gabus, Pinrang City, he said that "Marriage between tribes of Arab descent with the Bugis people, especially in Pinrang Regency has been going on for about a hundred years which is quite a lot. Marriages between Arab tribes and Bugis people in Pinrang Regency occur in many areas, namely Pinrang City, Duampanua District (Pekkabata) and Lanrisang District (Jampue)" (*HM Natsir Ummas*).

Arab descendants, especially those who are the object of this research who are married to local community members (Bugis), it can be mentioned some of them that "Baharuddin who comes from Wajo Regency (Sengkang) as a native Bugis tribe married Samirah (Arabic descent) in Pinrang City, Abbas who came from Pinrang Regency as a Bugis tribe native to Pinrang Regency married Rabiah (of mixed Arab descent) in Pinrang City, Ayyub who is a Bugis tribe native to Pinrang Regency married Mariam (of mixed Arab descent, younger brother of Rabia's wife Abbas), Andi Syamiluddin who came from Kabupaten Pinrang Bulukumba as the original Bugis tribe Bulukumba married Syarifah Talhah (of Arab descent) native to Pinrang City, Muhammad Akbar, who comes from Wajo Regency (Sengkang) as a Bugis tribe native to Barru Regency, married Samirah of Arab descent/Samirah's sister, Baharuddin's wife.

Meanwhile, in the cultural aspect, there are two things that stand out, namely panaik money and Arab art performances. Mention in the society of Arab descent is called spending money, while in Bugis culture it is called panaik money.

According to Dwi Narwoko and Bagong Suyanto, the assimilation process will arise if there are three elements (Narwoko & Suyanto, 2010), that there are cultural differences between groups of people living at the same time and in the same place. The residents of each of these different groups in fact always interact intensively for a long period of time.

And for the sake of their association which has been going on intensively, each party adjusts their own culture so that there is a process of mutual cultural adjustment between the groups.

According to Hendropuspito, the driving factors for assimilation are: the existence of mixed marriages (amalgamation), and the existence of equal legal treatment (both indigenous and non-native), According to Hendropuspito, there are several other factors that hinder assimilation, namely: Differences in religion and belief, the elements of race and skin color that differ greatly from one ethnic group to another, such as the white, black, and yellow races are proven to still lead to racist politics, such as in South Africa, even in the United States. Psychological factors, especially the superior attitude, are still maintained by ethnic groups who feel that they are superior in all respects (the existence of majority and minority groups).

Returning to the reality of assimilation, especially in the Pinrang district, we can see that the assimilation of Arab descendants with the local communities around them is going well, their tolerance attitude and also from religious teachings make them eliminate differences. The assimilation of Arab descent in Pinrang Regency began with the marriage of people of Arab descent with the local community (Bugis) from this which later developed into socio-cultural assimilation both in language, art, and mixed customs.

3.2. Social View on Marriage Culture of Arab Descendants with Bugis Tribe

Adat is a community identity that reflects the perspective and behavior of people in every association. Customs cannot be separated from people's lives, because they serve as guidelines and benchmarks for all thoughts, actions, and behaviors that are manifested. Its relationship with customary marriages in Bugis society can be integrated into the values of Islamic law. That is why Islamic law recommends marriage which is believed to be a form of devotion, namely worship to Allah SWT. In addition, marriage is following the sunnah of the Prophet Muhammad. That is why marriage is an event that is considered sacred and sacred, so that each party who carries out the marriage gets the glory of Allah swt and has honor in society.

Local culture in the South Sulawesi region that is still being preserved is an ancestral heritage which is passed down from generation to generation in order to be preserved and maintained as a form of appreciation for the ancestral heritage. Ancestral heritage is

usually in the form of traditions, customs and habits. Tradition is more oriented towards beliefs and ritual activities that develop and take root in society into a culture.

Culture or tradition is something that has been done for a long time that is part of a community group that is carried out continuously into a habit, which includes knowledge, belief, art, morals, science, law, customs, and other abilities. and humans as members of society. Thus, culture or culture concerns all aspects of human life, both material and non-material. Most experts who interpret culture in this way are likely to be strongly influenced by the view, which is a theory that says that culture will develop from simple stages to more complex stage (Setiadi, 2017).

The Bugis community is a society that still maintains its culture, one of the cultures that is still maintained by the Bugis community is the mappacci tradition. The mappacci tradition is very closely related to the process of implementing marriage in the Bugis community, almost every marriage that occurs, then the mappacci tradition is carried out by the Bugis community. Mappacci means to clean oneself, both physically and spiritually. This implies that the future bride and groom can live happily like those who put pacci on their hands. mappacci is carried out at the time of tudampenni/wenni (at night) , mappacci is a ceremonial custom that is very thick with inner nuances. While in the cultural tradition of Arab weddings there is what is called a girlfriend's night. Girlfriend night is a hereditary tradition that must be carried out by prospective Arab brides. Using a girlfriend has become a tradition in every wedding before the bride of Arab descent. The girlfriend's night tradition is only attended by female guests. Before the wedding, the bride of Arab descent will gather with her family, relatives, friends, and female relatives on boyfriend night to apply henna. People of Arab descent used to call it henna. The use of henna by the family means that the family of the woman has given her blessing to the prospective bride to get married (Rahmat, 2000).

Marriage for the Bugis is not just an ordinary banquet ceremony, but rather an increase in social status. The merrier a party is, the higher the social status of a person, according to Bugis people, marriage is not just to unite the bride and groom, but more than that, it is to unite two large families so that kinship relations are getting closer. For this reason, the Bugis marriage culture needs to be maintained because it can strengthen the relationship between relatives. Various kinds of events and ceremonies that must be carried out according to Bugis wedding customs.

Marriage is God's recommendation that applies to all God's creatures, both humans, animals, and plants. All that God created pairs and matched, as applies to humans. In Surah Az-Zariyat verse 49 it is stated: "And We created everything in pairs so that you remember the greatness of Allah".

In choosing a mate, it is not different from that of indigenous peoples in general, in the environment of Arab descent, both ba'Awi and Masyaikh, the criteria for choosing a mate are very much taken into account the elements of seed, bebet, and weight. Before the sermon, the parents of both parties held a selection. The function of genealogy in this case is very decisive, there is a tendency for Sayid circles to marry off their children to people who are still closely related, at least from different clans. According to Sayid, the ideal marriage custom is between a man and his father's sister's daughter (aunt) or it is called a cross cousin marriage. This has the effect of becoming a fam marriage.

3.3. Construction of Social Values About Marriage of Arab Descendants with the Bugis

Social Construction is kEveryday life has stored and provided reality, as well as knowledge that guides behavior in everyday life. Everyday life presents an objective reality that is interpreted by individuals, or has subjective meanings. On the 'other' side, everyday life is a world that originates from the thoughts and actions of individuals, and is maintained as "real" by those thoughts and actions.

Society as an Objective and Subjective Reality, humans are different from animals. Animals have been given instincts by God, from birth to birth until death. Humans biologically and socially continue to grow and develop, therefore they continue to learn and work to build continuity. Efforts to maintain existence is what then requires humans to create a social order. So, social order is a continuous human product as an anthropological necessity that comes from human biology (Ba-Yunus, Ilyas and Farid Ahmad).

Traditional marriage is a marriage that not only unites men and women to become husband and wife, but also unites the families of both parties, tribes/clans, and acquaintances who are preceded by various stages of adat in accordance with the applicable provisions in this case the descendant community. Arabs with local communities The similarity of religion (Islam) is certainly one of the factors that

facilitates the occurrence of the marriage. As I explained earlier that people of Arab descent have the composition or strata of a group, for example sayid and not sayid.

Later in Bugis Wedding considers that marriage not only unites the two bride and groom in a marriage bond but also unites two families. Through the marriage they use is adjusted to the procedures in Islam, one of which is the custom. The stages of Arab marriage are the first stage. *Khitbah* for men of Arab descent in the process of marrying a woman they will do *khitbah* on the woman of his choice. *Khitbah* itself is the submission of an application to the woman, the sermon intends to convey the wishes of the prospective groom to propose to the prospective bride. This is the initial stage carried out by prospective Arab grooms to get married. The sermon is only attended by the nuclear family, namely the family of the prospective groom and prospective bride. The sermon is carried out to ask for a decision from the prospective bride whether the proposal from the prospective groom is accepted or not. The sermon is held to simply convey the intention to propose and is not valid if the woman has not made a decision. The bride-to-be will be given time to consider it. This sermon can be continued to the application ceremony if the woman is willing to accept the proposal from the man. However, the woman can cancel it if she feels she cannot accept the proposal (Imam Zudiat).

The second stage is *fatihah*, after the Arab bride and groom give a sermon to convey their intention to propose and the woman has accepted the proposal, a *fatihah* event will be held as a symbol that the proposal to the woman has been accepted. *Fatihah* is a prayer reading event, this event is only attended by nuclear families from both parties. Uniquely, in this event the prospective groom is not allowed to attend the event. The activity of this event will first be filled with prayer readings then followed by the submission of an application in Arabic by the family of the prospective groom who is then given an answer by the woman that the application already received (Ahmad Rafiq).

Applications, like the application ceremony that is carried out by most prospective grooms, prospective Arab grooms will also visit the prospective bride's house by bringing offerings in the form of food or jewelry. This is a symbol that the prospective groom is able to provide a living for the prospective bride and is able to meet all the needs of the prospective bride when she is married. The items brought seemed to give hope, meaning, and prayer for the welfare of the two prospective brides in the future life.

Furthermore, girlfriend night is a hereditary tradition that must be carried out by prospective Arab brides. Using a girlfriend has become a tradition in every wedding

before the bride of Arab descent. The tradition of boyfriend night is only attended by female guests. Before the wedding, the bride of Arab descent will gather with her family, relatives, friends, and female relatives on boyfriend night to apply henna. People of Arab descent used to call it henna. The use of henna by the family means that the family of the woman has given her blessing to the prospective bride to get married. Henna will be applied to the beautiful fingers of the prospective Arab bride, starting from the fingertips to the hand, the motifs and colors are various, the bride and groom can choose according to taste. After using henna, it is followed by a sungkeman event with the biological mother and also the mother-in-law and at the end of the event the prospective bride will be invited to dance by her close female relatives.

The marriage contract is that the groom has a unique tradition when he holds the marriage contract, usually the groom will be escorted by hadrah marawis members when they go to the house or place of the marriage ceremony where the bride and groom are. Hadrah marawis is a middle eastern art that is usually sung at the Prophet's Birthday or weddings. While playing the tambourine, this hadrah marawis member will accompany the prospective groom on his way to the bride's house. The journey to the bride will begin with the furthest route this is done intentionally to enliven the procession of the groom. The Arab bride's marriage ceremony is held separately between female guests and male guests. Arriving at the location of the marriage contract, the Prophet's Birthday was immediately read so that the marriage was always blessed. After that, it was continued with a sermon containing the virtues in a marriage. After the sermon was finished, it was continued with the main event, namely the Ijab Qobul which was carried out by the father of the prospective bride and groom and then immediately closed with a solemn prayer reading to pray for the husband and wife. to become a sakinah, mawaddah, and warohmah family (Rahmat Hakim).

After the marriage contract, after officially becoming husband and wife, the husband and wife who have been declared valid are immediately brought together in a meeting between the groom and the bride. The Arab groom reads a special prayer for the Arab bride followed by the bride kissing the groom's hand.

Jalsa gahwa after completing the marriage ceremony, it is followed by the *Jalsa Gahwa* event. *Jalsa gahwa* is a small event that is held in the afternoon. This event is usually an event of just drinking coffee and eating snacks together to strengthen the relationship between the two families. The gambus event has always been the most favored event by people of Arab descent, especially in weddings. Gambus are Malay

songs that are sung with Arabic poetry and then in the middle of the stage the men of Arab descent will dance together in pairs of at least two people. This dance performed by men of Arab descent is called the Zafin dance. This dance has a unique movement and is interesting to see. This dance has dance rules by moving the feet back and forth like competing with other dancers.

The reception is an event that is always eagerly awaited by both families. A big event that also invites extended family, relatives, relatives and old friends. Arab brides always take a Middle Eastern theme which gives a very classy and elegant impression like royal-style parties in the middle east. Middle Eastern wedding catering also adheres to typical Middle Eastern foods such as mutton and kebuli rice. Arab wedding receptions always look luxurious and festive because usually invited guests will dance together with the bride and groom so that the reception will be more lively and lively. Download in-laws are Arab brides will usually hold a wedding party twice. The main party, namely the reception, will usually be held from the woman's side, then the second reception is held by the groom's family, which is called the download mantu. The in-law download event is almost the same as the reception, only because it is held from the male side, most of the invited guests who come also come from the extended family and relatives of the groom.

As for the Bugis marriage culture with pmate choice. *Ma'manu-manu* or exploration period. *Ma'duta* or Massuro that is to propose. *Mappasiarengk* namely the confirmation of the agreement. *Mappaisseng* and *Mattampa*, which is to spread invitations to family and relatives to be held. *Mappatetto saravo* namely building aisles. *Mappassau botting* and *Cemme Passili*, which is the process of bathing the bride or grooming the bride. *Mappanre Temme* for the bride and groom who have been khatam in reading the Qur'an and continued with the recitation of barzanji. *Tudamppenni* namely the process of self-purification. Reception or wedding party. *Mappenre Botting* namely the process of bringing the groom to the woman. *Madduppa Botting* namely welcoming the arrival of the groom. Marriage contract or consent qabul.

As for social values Humans, in their existence as creatures, uphold the values that are used as references in carrying out their social life activities, suggesting several social values that are upheld by humans in their lives as fellow members of social groups, including the value of equality is to introduce a value that guarantees equality in the economic, political and educational fields, everyone has the same rights, opportunities and access to actively participate in the economy, politics and education while enjoying it (Morris Ginsberg, On Justice in Society).

In this case through marriage, between people of Arab descent and local communities. The similarity of religion (Islam) is certainly one of the factors that facilitates the process of assimilation, especially in the marriage. *Khitbah*, men of Arab descent in the process of marrying a woman they will do *khitbah* on the woman of their choice.

In this case the selection of a mate which encourages a man to choose a woman for his life partner in marriage and similarly the encouragement of a woman when choosing a man to be her life partner. The main points of which are because of the beauty of a woman or the valor of a man or the fertility of both in expecting children, because of her wealth, because of her nobility, and because of her religion. Among the many reasons, the most important one used as motivation is because of his religion. The Bugis community itself adheres to the selection of a mate and the selection of *bebet* and its weight in the selection of a mate, as the hadith about mate is a guide to choosing the ideal partner as taught by the Prophet Muhammad. as for the method of proposing marriages of Arab descent, it is divided into two; First, use clear and direct speech in the sense that it is impossible to understand from the speech except for proposals such as saying "I want to marry you". Second, using speech that is not clear and not frank or with the term *kinayah*, which means the speech can have a meaning not for proposing, such as saying "there is no one who is not happy with you".

As for the wedding reception of Arab descent in this case, Bugis marriage tradition or custom, in the simplest sense, is something that has been done for a long time and is part of the life of a group of people, usually from the same country, culture, time, or religion. The most basic thing about tradition is the existence of information that is passed from generation to generation, both written and (often) oral, because without this, a tradition can become extinct. Some Bugis wedding customs.

Panai money, or commonly called dowry money, then *mapparola*, meaning that after the marriage contract, the bride and groom are escorted to the groom's house. Grave pilgrimage is so that we remember death. But nowadays the above hadith is only used as a proof for the community that the pilgrimage to the grave is something that is permissible in Islam without paying attention to the reason for allowing it, namely to remember death that one day we too will experience the same thing (Basri & Fikri, 2018).

Dowry and spending money are different, dowry is a gift from a man to a woman. There is a pilgrimage to the grave after the wedding, where the meaning in this procession is reminiscent of death. Both the Bugis and the Arab descent, assimilate

together (assimilate) through marriage and adapt through culture (language, food, clothing), from the two forms of assimilation there has been a process of assimilation from both the Arab and the Bugis.

The principle of tolerance that Islam wants is tolerance which ensures that the rights of Islam and its people are not violated, strictly speaking, tolerance can only be accepted if it does not harm the religion of Islam. Wahbah Az-Zuhaili, interprets the principle of tolerance at the level of applying the provisions of the Qur'an and Hadith which avoid narrowness and difficulties, so that a person does not have a reason and a way to leave the Shari'a provisions of Islamic law. And the scope of tolerance is not only in matters of worship but includes all provisions of Islamic law, both civil muamalah, criminal law, judicial provisions and so on. In this case, Arab descent mingles with the local community which is shown in dress, language, food,

4. Conclusion

The phenomenon of marriage between Arab descendants and local community members showed significant quantity development. Marriages between Arabs and local people in Pinrang Regency, for example – to be precise – on Jalan Kande, Pinrang City, it was found about ten married couples with Arab-Bugis backgrounds. There are Bugis men from Pangkajene and Islands Regencies, Barru Regency, Bulukumba Regency, Pinrang Regency itself, and others who take women of Arab descent as wives. Meanwhile, the two tribes continue to hold panaik money which is the custom of the local community and the walimah celebration session is filled with Arab art mats.

The roles of women and men in the sayyid community differ according to their respective roles which are limited by the assumptions of their community. A sayyid man has a wider scope in carrying out his activities than a syarifah. This can be seen in the sekufu marriage tradition which provides certain criteria in choosing a mate for both Sayyid and Syarifah men, namely Syarifah is prohibited from marrying non-Sayyid men while Sayyid men are free to choose a partner, whether Syarifah or not. This sekufu marriage tradition is also a trigger for a sharifah to have limitations in socializing, in contrast to sayyid. The social boundaries are intended for syarifah who are still single,

With the attitude of knowing each other and adapting to different cultures, both communities of Arab descent and local people (Bugis), they have indirectly carried out the assimilation process in it. Marriage assimilation that occurs between people of Arab descent and local communities causes a pattern of changes in behavior between the two, especially from communities of Arab descent who assimilate following the culture of the

local community (Bugis). they use the Indonesian language, in making food they have followed the typical food and customs of the Condet Balekambang community, and the way they dress is the same as the way the local people dress.

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