

The Traditional Marriage Customs of the Bugis Bone in Dua Boccoe District from the Perspective of the Living Qur'an: An Analysis Based on Karl Mannheim's Theory

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Abstract

This study analyzes the Bugis traditional wedding customs in two subdistricts through the perspective of the *Living Qur'an*, using Karl Mannheim's theory. The main objective is to understand how Bugis wedding rituals are interpreted in the context of the Qur'an and to explore the social dynamics embedded in these traditions. A qualitative approach was employed, with data collected from the head of the office of religious affairs (KUA), village imams, traditional leaders, and local community members. Data collection methods included observation, interviews, documents, and literature review. Were analyzed through reduction, presentation, and conclusion data data. the tells reveal that the bugis traditional wedding procession in dua boccoeconsists of three stages: pre marriage, marriage (akad), and post marriage. Each stage carries spiritual, social, and cultural values that remain relevant to the bugis community. Despite some changes in the way traditions are practiced, the objectives, expressive, and documenting meaning, remaining intact, aligning with mannheim's theory of ideology and utopia. Qur'anic values such as *shariah*, *ṭahārah* (Purity), and *adab* (Etiquette) are integrated with local culture, reinforcing the connection between religions and traditions. This research is expected to contribute to the preservation of local traditions and Deepen the understanding of the interaction between local culture and Islamic teaching.

Traditional Wedding; Living Qur'an; Karl Mannheim; Al-Qur'an

Abstrak

Penelitian ini menganalisis tradisi pernikahan adat Bugis Bone di Kecamatan Dua Boccoe melalui perspektif Living Qur'an, dengan menggunakan teori Karl Mannheim. Tujuan utama penelitian adalah untuk memahami bagaimana prosesi pernikahan adat Bugis dimaknai dalam konteks Al-Qur'an dan untuk menggali dinamika sosial yang terkandung dalam tradisi tersebut. Pendekatan yang digunakan adalah kualitatif, dengan sumber data dari Kepala KUA, imam desa, tokoh adat, dan masyarakat setempat. Metode pengumpulan data meliputi observasi, wawancara, dokumentasi, dan penelusuran referensi, dengan analisis data melalui reduksi, penyajian, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa prosesi pernikahan adat Bugis di Kecamatan Dua Boccoe meliputi tiga tahapan: pra-nikah, akad nikah, dan pasca-nikah. Setiap tahapan mengandung nilai-nilai spiritual, sosial, dan budaya yang tetap relevan dalam kehidupan masyarakat Bugis. Meskipun terdapat perubahan dalam pelaksanaan tradisi, makna objektif, ekspresif, dan dokumenter tetap terjaga, sesuai dengan teori Mannheim mengenai ideologi dan utopia. Nilai-nilai Al-Qur'an seperti syariah, ṭahārah, dan adab terintegrasi dengan budaya lokal, memperkuat hubungan antara agama dan tradisi. Penelitian ini diharapkan dapat berkontribusi dalam pelestarian tradisi dan memperdalam pemahaman mengenai interaksi budaya lokal dan ajaran Islam.

Kata Kunci: Pernikahan adat; Living Qur'an; Karl Mannheim; Al-Qur'an

INTRODUCTION

Islam as a perfect religion has regulated all aspects of human life, including in terms of marriage. Marriage is a form of worship that not only has a social dimension, but also contains deep spiritual values (Anton et al., 2025). In Islamic teachings, marriage becomes a means to maintain honor, continue offspring, and build *sakinah* families, *mawaddah*, and *rahmah*. The Qur'an confirms the importance of marriage (Adharsyah et al., 2024) in QS. Al-ḥujurat/49: 13 which emphasizes human creation of men and women to get to know each other and shape harmonious social relations. In addition, QS. An-Nisā'/4: 1 also implies human origins created from one soul, namely Adam and Eve (Al-Bagawī, 2000), as well as the importance of maintaining the ties of kinship and kinship through marriage.

In the context of a multicultural Indonesian society, the implementation of marriage is not only regulated based on Islamic law, but is also influenced by local customs and culture that developed in each region (Ridwan, 2015). One of the communities that has a distinctive marriage tradition is the Bugis Bone community, especially in the Dua Boccoesub district, South Sulawesi has several rituals in Bugis custom marriages, such as *mappese' pese'*, *mammanu' manu'*, *mappettuada*, *mappacci*, *tudang botting*, *marola*, to *mabbaca-baca*, remain sustainable in the midst of modernization and changes in value in society. Although it has gone through the process of acculturation with Islamic teachings, these traditions are not only maintained, but also interpreted as part of the implementation of the values of the Qur'an. In the midst of the lives of the Dua Boccoesub district people, each stage of ritual is not just a customary event, but is considered a symbol of family honor, a marker of social status, and the media to show position in society. The existence of these rituals reflects a close relationship between customs and sharia, where local cultural elements are integrated with religious teachings (Haq, 2020), so as to form a distinctive cultural religious identity unit.

This context is increasingly interesting when noticed in millennial generation who live in the digital age. They are at the intersection between the demands of maintaining ancestral heritage and the need to adjust to the modern socioeconomic reality. This generation faces high marriage costs, community expectations that are still strong on the completeness of rituals, as well as the influence of social media that encourage visual and public marriage imaging. In this situation, they are required to provide theological justification for their choices, both when maintaining the entire series of rituals and when making modifications (Ilmi, 2020). This raises academic questions about how this generation interprets the verses of the Qur'an related to marriage and use them to legitimize or reform tradition.

This research emerged from the lack of studies that combine the analysis of local traditions of Bugis marriage with the sociology theory of Karl Mannheim knowledge systematically. Many previous studies were only descriptive, describing the stages of the ritual or symbolism contained in it, without breaking down the layers of meaning hidden behind the social behavior of traditional actors. Mannheim quoted Dilthey to show that with the concept of objective meaning, expressive meaning, and documentary meaning provides rich analytical tools to reveal how people construct and interpret tradition, both consciously and not recognized (Mannheim, 1991). Objective meaning can show how the social context affects the implementation of tradition, expressive meaning reveals messages or values to be stated by the perpetrators, while the documentary meaning helps reveal cultural values embedded in tradition and passed on cross generation (Hamka, 2020).

If tracing the existing literature, many studies have indeed reviewed Bugis traditional marriages from an angle of culture and Islamic law, including research that highlighted the procession of *mappacci* or readers as a medium for strengthening moral and spiritual values. There is also a study that underlines the process of acculturation of customs and Islam, where tradition is positioned as part of the symbols of religion and confirmation of cultural identity (Nasruddin, 2023). However, there is still a minimal research that specifically focuses on the millennial generation of Bugis Bone and examines how they interpret the Qur'anic texts in relation to the legitimacy of the marriage tradition. Not many research has integrated socio cultural analysis with the Mannheim approach to reveal the layer of meaning that is not explicitly expressed by traditional actors.

It is at this point that this study offers novelty in an effort to bridge the study of the interpretation of the Qur'an with the study of local traditions using the Mannheim framework. This research will not only photograph the implementation of the tradition of Bugis Bone traditional marriage to millennial generation, but will also reveal how they negotiate the values of customs and religious teachings in the midst of the demands of the times. On the other hand, this study offers a methodological approach that combines in depth interviews, participatory observations, and interpretation text analysis, so as to be able to reveal the difference between the meaning that is stated consciously by the perpetrators and the meaning present as cultural heritage that they are not always aware of. Thus, this research is expected to make a theoretical contribution to the development of Islamic studies and local culture, as well as practical contributions to the preservation of harmonious traditions with the values of Islamic teachings.

METHOD

This study employs a qualitative method with a descriptive approach. The qualitative approach was chosen because it aligns with the focus of the research, which seeks to understand the symbolic meanings, Qur'anic values, and social realities within the traditional marriage customs of the Bugis Bone community in Dua Boccoe District. The study integrates approaches from Qur'anic exegesis, sociology, and semiotics. The exegetical approach is used to examine Qur'anic verses relevant to marriage and the principle of ease. The sociological approach is applied to understand social interactions and cultural values of the Bugis Bone community in marriage. Meanwhile, the semiotic approach is employed to analyze the symbols, signs, and meanings embedded in the traditional rituals, such as the *mappacci* ceremony, which is rich in philosophical significance.

The data collection techniques consist of observation, interviews, and documentation. Observation was carried out by directly attending and examining the Bugis Bone traditional marriage process in Laccori Village. Interviews were conducted with key informants, including customary leaders, religious leaders, and community members, with the aim of obtaining in-depth information about the meaning of the tradition and its relation to Qur'anic values. Documentation was used to support the data through photos, written records of the ceremonies, and other related customary documents. The sources of data in this study consist of primary data, in the form of direct information from informants, and secondary data, in the form of literature, books, journals, and archives related to traditional Bugis marriage. The total number of informants in this research is 13 people, consisting of the Head of the Office of Religious Affairs (KUA), the Head of Laccori

Village, the village Imam, *indo' botting* (traditional bridal attendant), and community figures. They were selected using the purposive sampling technique, considering that these informants possess a deep understanding of the traditional marriage customs and could provide credible and relevant information.

The data obtained were then analyzed using qualitative descriptive analysis. The process of analysis includes three stages: (1) data reduction, namely filtering, categorizing, and simplifying the data so that only essential information is retained; (2) data presentation, in the form of structured narrative descriptions of Bugis Bone traditional marriage customs, the symbols and values embedded within them, and the community's perspectives; and (3) drawing conclusions and verification, which involves concluding the analysis based on valid data and verifying it by comparing sources (triangulation) to ensure accountability. Through this method, the research is expected to produce a comprehensive depiction of the Bugis Bone traditional marriage customs in Dua Bocoe District and how Qur'anic values are lived and interpreted within the community.

RESULTS AND DISCUSSION

The Bugis Bone Traditional Wedding Procession in Dua Bocoe District

Traditional marriage is a form of local culture that grows in the midst of society. The culture of the Bugis people's marriage studied in this study is the marriage process that is in accordance with the customs carried out by the community of Dua Bocoe, and is still preserved today. Along with the development of the times and modern technology that affects the Bugis society, the habits that have been inherited from generation to generation have become part of customs and are difficult to eliminate. This happens because the Bugis tribal people really respect and maintain their ancestral heritage cultural heritage.

Traditional wedding ceremonies among the Bugis people are called "*mappabotting*" (marriage), there are several series of stages that must be done sequentially without being able to exchange their sequences. This series of activities is carried out by the community who truly maintain and maintain their customs. These stages are interrelated and become an important part of the marriage tradition that is passed down from generation to generation (Meliyanti & Anwar, 2024).

There are three stages in the implementation of the Bugis traditional wedding procession, namely the pre-marriage stage consisting of *mammanu-manu* atau *mappese'pese'*, *madduta*, *mappettu ada*, *cemme passili*, *mappacci*, *mappenre botting*, the second stage is the marriage contract, this stage is passed into a husband and wife which is then followed by *mappasikarawa*, *tudang botting*, *marola*, *mammattua*, with the *marola wekkadua*, the wedding procession has ended. Third, the post marriage stage is *mattinro biseng* and grave pilgrimage (Arfina et al., 2023).

Pre Marriage

a) *Mammanu' manu' or mappese' pese*

Mammanu' manu' this means doing activities like birds that fly to and fro. The purpose of this activity is to find a girl he wants to apply. This activity is carried out by the male family by sending someone who is considered capable of finding out the family tree of the female family to be proposed. The person sent will ask the family concerned (Haq, 2020).

In the procession *mappese'-pese'*, the male family sent someone to ask about the status of the bride and groom, whether someone has applied or has a fiancé. If not, the male family will ask if they can still continue to the application stage (*madduta*). This process is important to find out the character and pedigree of women's family before applying. In the past,

Mammanu'-manu' and *mappese'-pese'* were done separately, but now both are often combined for convenience, without eliminating the meaning of custom. In the past, the bridegroom's family often introduced prospective partners, but now many millennials who choose their own partners without the matchmaking of parents.

b) *Madduta*

The next process is *madduta* which is to deliver applications to the female family. *Madduta* In Bugis language, it means to send a messenger to submit an application from a man to a woman. There are two terms in *mappettu ada*, namely *tau riassuroi* and *tomassuro*. The event *madduta* is usually carried out by a messenger representing the man as an opening purpose of his arrival, which usually starts with expressions in the form of *elong ugi* as follows (Mahdaniar, 2021).

to madduta: With an honest and holy heart we come with happy news to convey our sacred intentions Kembang Ros has bloomed whether someone has protected it.

to riaddutai: Is there no girl in your land that you have to travel far to find one?

to madduta: There is a beautiful country in our country but not the beauty we are looking for but good character

to riaddutai: Who wants to propose to our child, a child who knows nothing?

to madduta: Let it be that I know nothing, because the adornment that never fades will become the light of my life.

c) *Mappettu ada*

Mappettu ada it is an advanced stage after the application is accepted, where the male family invites close relatives to discuss in detail the preparation of marriage, such as the time of the contract, surrender, marriage expenses, and administration of marriage recording. This conversation also includes dowry negotiations (*sompa*) and panai money (*dui balanca*), as well as other equipment. In some cases, this procession is combined with *mappasiekeng*, to publish the results of an official agreement. Some people now combine these two processions for time and cost efficiency, while in rural areas, changes are also seen by the use of technology, such as transferring money directly rather than visiting the bride's house. Although its form changes, the essence of this tradition is maintained.

d) *Mattampa*

Mattampa is a procession of the spread of wedding invitations conducted by the families of the two brides. The invitation is usually delivered long before the reception by sending several people, according to customs that require the number of delegates between 9, 11, or 13 people. People who first visited was *pengulu adat*, followed by the prince of *syara'*, community leaders, and finally the residents. The invitation can be delivered orally or in writing, depending on

family habits, with a noble family who still prioritizes oral ways to use small gutters. However, along with the times, digital invitations are now more widely used by millennial generation because it is more practical, replacing print invitations that were once distributed one by one. After the dissemination of the invitation, the wedding preparation continued with activities such as *mabbaruga* or *masarapo*.

e) *Mabaruga* or *mappatettong sarapo*

Mabaruga or *mappatettong sarapo* is a marriage preparation tradition that involves the community in making equipment such as *wala suji. Baruga*, which was built five days before the event, was once made of woven bamboo. However, along with the times, the use of sarapo made from bamboo is replaced with an iron building that is installed and demolished after the event. The millennial generation is now adopting modern elements, combining western nuances with customs, where the reception is regulated by wedding organizer and held at the wedding hall.

f) *Cemme passili*

Cemme passili is a tradition of bathing self-purification that is carried out before the procession of the marriage contract, aims to cleanse the soul and body, and eliminate the sins of the girls. Some people interpret *Cemme Passili* as bathing *tola' bala*, while others consider it a flower bath to make the bride look fresh and fragrant, using pandan leaves because of the fragrant aroma. The process of *cemme passili* starts with the bride and groom is put on a mashed powder mixed with cinnamon and nutmeg, then the bride is sitting with legs placed on a tray containing axe and rice. The bath water used is mixed with eggs and pandan leaves in the basin, while reading prayers and intended to purify themselves before the marriage contract.

g) *Mappacci*

Tudang Penni is a procession carried out at night before the marriage contract which is on the inside mixes customs and religions, with various rituals such as *mappanre temme'* (khataman Qur'an), *mabbarazanji*, and *mappacci*. This ritual aims to purify the hearts, thoughts and souls of the bride and groom, with *mappanre temme'* as a form of gratitude to Allah, *mabbarazanji* for love for the Prophet Muhammad, and *mappacci* as a tribute to cultural customs. In addition, this procession is also considered a night of blessing, although it is often interpreted as a formal event documentation. However, not all people carry out *mappacci*; Some assume that *cemme passili* and *mappabedda'* are enough to purify the bride and groom. They argue that *cemme passili* is enough to clean and purify the bride, so they don't need to repeat the purification process.

h) *Mappenre Botting*

Mappenre Botting is the procession of the bride and groom delivery to the prospective bride to hold a marriage contract (Tahir, 2022). In this procession, the male family carries a surrender consisting of a wedding ring, leko (bridal equipment), traditional cakes in bosara (twelve types of cakes), and wala suji which contain fruits such as sugar cane, coconut, bananas, and native chickens, which have symbolic meanings.

Upon arrival at the bride's house, the group was greeted with dances padduppa and rituals throwing rice as a symbol of fertility and prosperity in marriage. Although the term *mappenre botting* was originally used to describe the bride who climbed the stairs of the house on stilts, but over time, even though the house had changed shape to a stone house, the term was maintained.

Implementation of the Contract

a) Contract

The procession of the marriage contract in the community of Dua Boccoe was carried out in accordance with the Islamic Sharia, as explained by the Head of KUA, Mr. H. Abd. Samad, S.Ag. The implementation begins after all administrative requirements are met, including the presence of the bride and groom, the guardian or priest who acts as a female guardian, as well as two witnesses from both parties. Before the consent *qabul*, the priest guided the bride and groom read the *shahada* and *surah al-fatihah*. After that the dowry was handed over, examination of documents, as well as the signing of the files by the bride and groom and witnesses. The appointment of female guardians is also carried out in this process. After the pronouncement of the *qabul* consent, the groom officially bears the responsibility of the husband in front of the witnesses. After the contract, the groom who has been legally become a husband then guided by *Indo 'Botting* as a companion to the bride's room, which is then followed by a traditional procession *mappasikarawa*

b) *Mappasikarawa*

Mappasikarawa is an important tradition in the traditional marriage of Bugis Bone, carried out after the marriage contract. The goal is that the bride and groom get happiness, peace, and prosperity in building a household. This procession is also known as the cancellation of ablution, the symbolic aims to strengthen the bond between the bride. According to Ms. Miati, this procession involved *indo botting*, a companion who played a role in praying and giving hope that the bride and groom remained harmonious, considering that marriage in the past often involved couples who did not know each other.

In his research, Syandri revealed that although there is debate regarding the legality of the *mappasikarawa* tradition, many Islamic scholars consider it permissible (*mubah*) as long as it does not contradict Islamic law and is conducted after the marriage contract (*akad nikah*) (Syandri et al., 2020). This research provides a critical understanding of the balance between preserving customs and adhering to Islamic law within the context of Bugis traditional weddings.

c) *Tudang botting*

After the procession of the marriage contract and *mappasikarawa* is complete, the bride and groom will be guided to the aisle or just to welcome the invited guests. They will be accompanied by a *botting* child and bride's parents, and receive congratulations and prayers. According to Ms. Hj. Sitti Rahma, this procession indicates that marriage has been religious and legal. Over time, the *Botting Tudang* procession now also includes additional activities such as the reading of the *Qur'an*, giving marriage advice, and *sungkeman*. The reading of the *Qur'an* aims to ask for blessing and harmony in the household, marriage advice functions to provide direction so that couples can build household life harmoniously, while *Sungkeman* is done to apologize, express his gratitude, and ask for the blessing of parents.

d) *Marola*

The *Marola* procession is a tradition of delivering the bride to the groom's house with a group carrying prizes such as silk sarong, *plakat sarong*, and cookie jars for in-laws (*mammatoa*). According to Mr. H. Competitive, if the group of men to the house of a woman is called *mattinvi botting* or *mappabenni*, then the group of women to the male house is called *marola*. On the

first night, the groom is required to spend the night in a woman's house, then in the morning again while carrying sugar and coconut as a symbol of prayer and good hope (*poliang mpunge*). This action is called *sennu-sennuangeng*, which is a symbolic meaning to ask for blessing from God. Head of Village Muhammad Yunus added that after Marola, the bride visited the in-laws' house in bridal clothes, then the couple welcomed guests from the male family and continued the *Mammatoa* procession at the groom's house.

Previous research conducted by Fitriya offers valuable insights into the tradition of lawasuji in Bugis wedding ceremonies (Fitriyani & Hendri, 2024). She explains that lawasuji is a distinctive cultural artifact filled with symbolic meanings, containing various types of fruits that not only represent a person's completeness but also convey important cultural messages within the Bugis marriage rituals.

Post Wedding

a) Mattinro biseng

The procession *mattinro biseng* is the visit of the groom's extended family to the bride's family home after marriage, with the aim of strengthening the relationship of friendship and building harmonious communication between the two united families. This activity took place with a warm atmosphere and mutual respect, as a form of appreciation as well as strengthening the new family ties.

b) Ziarah kubur

The grave pilgrimage procession is the last stage in a series of marriages, where the bride and groom visit ancestral meals or family members who have died. The goal is as a reminder that both of them always remember Allah SWT. By carrying out His commands and staying away from His prohibitions. According to Mr. H. Rudding, this grave pilgrimage is something that must be done by the bride and groom after the event is completed. This activity teaches that death is a reality of life that must be realized, especially when someone has entered a new life after marriage, which often brings happiness so that sometimes forget that life in the world is only temporary. However, now the millennial generation interprets the grave pilgrimage is not just a traditional tradition, but also as a time to reflect and be grateful and always remember responsibilities in his new family. So the meaning of grave pilgrimage changes than just custom to be more spiritual in accordance with changes in attitudes and understanding of millennial generation.

The traditional Bugis wedding ceremony, rich in meaning and symbolism, has undergone transformation due to modernization and globalization. For example, rituals like *mapacci*, *mappasikarawa*, and the use of digital invitations, as well as simplification of reception stages, have changed. Traditions such as *cemme passili*, once full of symbolic and spiritual meaning, have also evolved in their practice, coinciding with a millennial generation that tends to be more practical and less aware of the deeper meanings of these traditional symbols.

According to Talcott Parsons' modernization theory (Syandri et al., 2020), these changes are a logical consequence of rapid technological advancement and socio-cultural shifts. Nonetheless, despite simplifications and adaptations in form, the core cultural values embedded in these traditions continue to be preserved to maintain communal identity. Research on Bugis wedding traditions

shows how society strives to balance preserving cultural heritage with the need to adapt to modern times, making these traditions dynamic cultural practices relevant to today's social context.

The meaning of the Tradition of Bugis Bone's Traditional Marriage According to Karl Mannheim's Theory of Sociology

a. Objective interpretation of the tradition of Bugis Bone traditional marriage

In Karl Mannheim's theory, objective meaning refers to the collective understanding of inherited and accepted by the community as part of its social structure (Hartini, 2020). Tradition of traditional Bugis Bone marriage in the sub-district Dua Boccoes has a strong objective meaning through symbols and processions that are run down and generation, such as *mappacci*, *cemme passili*, *mappanre temme'*, *wala suji*, *to pangolo sompa*. The community believes that the symbols in each procession contain prayer, hope, and spiritual values inherited by ancestors.

For example, *cemme passili* is interpreted as a spiritual self purification process to *tola' bala*, *mappacci* as a cleaning of the soul and body towards a new sacred life, and *lipa sabbe* as a symbol of maintaining family honor. Elements such as Pacci leaves, candles, and rice are also a symbol of blessings, peace, and independence. In addition, the procession *mappanre temme'* and *mabarazangi* are a form of acculturation between Islam and local culture as a form of gratitude and affirmation of religious values.

This objective interpretation shows that tradition is not merely seen as a traditional ritual, but rather as a sacred legacy that has cultural and spiritual values. The community interprets the symbol in marriage is not just a complement to the ceremony, but as a form of respect for ancestral heritage and as a means of strengthening cultural identity that synergizes with Islamic values. Thus, the objective meaning of the symbol and the procession shows the harmonious integration between customs and religion in Bugis Bone society, as explained by Karl Mannheim that social meaning is formed through collective awareness in a developing cultural structure.

b. Expressive interpretation the tradition of Bugis Bone traditional marriage

According to Karl Mannheim, expressive meaning comes from the intention and motivation of social actors in carrying out actions, including in the implementation of traditional rituals. In the tradition of Bugis Bone traditional marriage, perpetrators, especially millennials, express the meaning of tradition through individual experience and awareness that remains related to the cultural and religious values of society. First, many young people carry out the adat procession because of the encouragement to follow parents and respect customs. Although they have been influenced by modernity, they still preserve the ritual of marriage as a form of respect for ancestors and to maintain cultural sustainability. This expression reflects emotional and social attachments to tradition. Second, the implementation of tradition is also a form of cultural identity. The millennial generation interpreted every symbol, clothing, and traditional ritual as a characteristic of the Bugis tribe that distinguishes them from other cultures. Maintaining tradition means maintaining cultural identity in the midst of globalization and changing times. Third, expressive meaning is seen in the prayer and expectations that are tucked in every procession. Symbols such as *mappacci*, *cemme passili*, until *mabarazangi* are not only carried out symbolically, but also intended as requests for safety, smooth marriage, and household happiness. Tradition is a spiritual means to ask for pleasure and blessing from Allah SWT.

Thus, the expressive meaning in the tradition of Bugis Bone traditional marriage shows that every individual, especially the younger generation, still has the awareness to maintain cultural values while expressing their hopes and identities. Tradition is not only carried out as a social obligation, but also as a form of personal expression that is full of meaning in religious and cultural life of the community.

c. Interpretation of documentary traditions of Bugis Bone traditions

The meaning of documentary in Karl Mannheim's theory which highlights the implied meaning in the tradition of Bugis Bone traditional marriage in the District of Dua Bocoe reveals changes in the form of implementation that occurs unconsciously by the perpetrators, especially millennial generation. This change is most likely related to the social and economic situation of the community which triggers the need for efficiency and savings in carrying out expensive traditions and takes a long time. For example, the combination of traditional stages such as Mappettu exists by mappasiekeng and shortening the duration of the penni tudang from nine nights to one night implicitly showing the public's response to financial limitations and the demands of modern lifestyles that demand simplicity and practical without leaving the essential value of tradition. This can be seen as an effort of the community to maintain their cultural heritage in the frame of economic and social reality that changes, so that it becomes pragmatic but still meaningful.

In addition, in terms of ideology and utopia, there is an implied anxiety related to the continuity of tradition in the midst of these changes. The tradition that was once rich in symbolism and long rituals is now brought to a more concise format, raising the question whether the deepest values are maintained or actually begin to experience erosion. For example, the tradition of Mahar or Panai Money (Dui Balanca) which is a symbol of the husband's responsibility to the wife is still often a heavy burden for millennial generation. Complaints about the amount of dowry that must be met becomes real among millennial generation, even a factor that makes some choose to get married outside the Bugis community to ease the burden of costs and procedures. This condition becomes a kind of utopia that has not yet been fully realized, on the one hand millennial generation wants to maintain tradition and cultural values, but on the other hand economic and social reality requires change so that marriage can be reached more easily and not burdensome.

The role of parents and traditional leaders becomes very important in transmitting symbolic meanings and maintaining a balance between cultural preservation and modern adaptation needs. They play a role in maintaining cultural heritage, so that tradition is not lost and remains relevant to all generations. However, the tension between preservation and this change will continue, with the hope that the changes that occur do not erode the spiritual and cultural meaning of tradition.

Overall, the documentary meaning at Bugis Bone's traditional marriage reflects the cultural dynamics that takes place continuously. Tradition is carried out and respected as a strong cultural identity, as well as transforming slowly in response to social economic conditions and practical demands. Conflict between the ideology of preservation of tradition and utopia changes in efficiency that are more easily accessible to part of the journey of cultural life that lives and develops in the Bugis Bone community.

The values of the Qur'an in the tradition of the Bugis Bone traditional marriage in the Bocoe District

a. Value *Muamalah* (social)

The marriage tradition in the Dua Boccoe sub district is very thick with muamalah or social values that are reflected through community interaction and solidarity. In each stage of marriage, starting from preparation to the top event, the community mutually cooperates actively without being asked. In fact, residents from other villages often help voluntarily, who shows how strong the sense of togetherness and solidarity in Bugis culture. The Head of Laccori Village, Mr. Muhammad Yunus, stated that residents were very enthusiastic in helping the preparation of marriage without orders from the bridegroom's family or community leaders because they believe that this activity contained the value of friendship and blessings, and was considered a form of worship.

Social value, namely togetherness and help in the marriage tradition in the Dua Boccoe sub districts, is very in accordance with the teachings of Islam contained in QS al-Maidah/5: 2, which forbids actions that cause hostility and teach to always be fair and help in goodness. In addition, QS An-Nisa/4: 36 also emphasized the importance of doing good to others, including both parents, relatives, neighbors, and people in need.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا فِي أَن قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٢

"O you who have believed, do not violate the symbols of Allah or the sacred month or the sacrificial animals or the garlanded ones, and do not harm those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of Ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty" (Kementrian Agama RI, 2019).

In addition, it was also mentioned in the Word of Allah SWT. In An-Nisa's letter [4] verse 36:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ٣٦

"Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the distant neighbor, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are arrogant and boastful" (Kementrian Agama RI, 2019).

b. Moral values

In the Bugis Bone Indigenous People, the values of the Qur'an such as morals, morals, character, and manners are highly guarded and inherited from generation to generation. These values are strongly embedded in each stage of traditional wedding ceremonies in the Dua Boccoe community, ranging from pre-wedding such as *mammanu-manu*, *madduta*, and *mappacci*, to the procession of the qabul consent and wedding party. Throughout the series of events, words and behavior are always maintained in accordance with the adab of Islam, so that the implementation of tradition is not only a cultural ritual, but also a means of instilling Islamic morals and ethics (Mustadi, 2023). One example is in the tradition of the contract that is during the qabul consent, where the bride

remains in the room. This tradition is not just a custom, but teaches maintaining the boundary between men and women before the bond of marriage is considered legal in religion. In addition, the tradition of *mappasikarawa* which is the first touch of the groom to the bride who is carried out under the supervision of *ambo botting* and witnesses after the consent qabul, is a form of respect for the limits of the shar'i between men and women. This tradition reflects moral values, maintaining the sacred space of Khalwat according to QS Al-Isra 'ver se 32 which forbids approaching adultery.

وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ٣٢

“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way” (Kementrian Agama RI, 2019).

Hamka explained in the book of his interpretation Al-Azhar, that Khalwat is the condition of a man and two women without others around them, in Islam it is considered very close to the act of adultery so that it is forbidden. Even the khalwat with mahram must be limited and guarded so as not to cause things that can lead to big sins. To prevent approaching adultery, Islam regulates courtesy or etiquette which includes keeping distance, views, talking politely, and avoiding situations that trigger temptation. This rule aims to protect honor and morality, so that the relationship between humans remains in accordance with Islamic teachings and forms honorable and noble character (Amrullah, 1982).

c. Divine Value

The value of worship in the traditional marriage of Bugis Bone is realized through various forms of worship such as the reading of the Qur'an, prayers, and prayers. Each procession is seen as a worship that reflects the hope of getting the blessing of Allah SWT, as well as an expression of gratitude and a request for marriage to be blessed and protected. The values of worship in the traditional marriage of Bugis Bone are reflected in several traditions that contain elements of worship, including:

- The reading of the holy verses of the Qur'an before the marriage contract, such as Surah Al-Fatihah, to assess the readiness of the bridegroom to become a family priest, and the reading of the Qur'an during *Mappanre Temme*.
- Reading prayer in the procession of Mappaci and Tudang Botting as a request for the blessing and blessing of marriage from Allah SWT and prayers to parents
- The reading of the blessings in the tradition of *Mabbarazanji* during the *Penni Tudang*, which included the history of the Prophet Muhammad as a form of respect and request for a blessing following the Sunnah of the Prophet.
- Thanksgiving in the form of prayers and gratitude to Allah SWT after the ritual is finished, accompanied by eating together as a sign of gratitude for the smooth running of the event and the achievement of the Qur'an.

All of these traditions show that the traditional marriage of Bugis Bone is a form of worship and hope of the blessing of Allah SWT, in line with QS Fatir/35: 29-30.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تَجَرَّةً لَّنْ تَبُورَ ٢٩ لِيُؤْتِيَهُمُ أَجْرَهُم بِرِيبٍ مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ ٣٠

"Indeed, people who always read the book of God and establish prayer and spend a part of the fortune that we give to them quietly and blatantly, they expect a commerce that will not be losses, So that God perfects them to their rewards and add to them from His gifts. Indeed, All ah is all-forgiven for grateful" (Kementrian Agama RI, 2019).

The interpretation of *fi zhilalil Qur'an* explains that reading the Qur'an is not only reciting, but also reflects on its meaning in order to encourage positive awareness and actions. After reading, it is recommended to pray and give alms to get more reward. Allah is forgiven and grateful, meaning He accepts the lack of servants and gives a good reply to their obedience. This teaches humans to be grateful to God for His blessings with the attitude of fear and respect for the gift (Quthb, 2000).

The verse emphasizes the importance of gratitude to God for His Nikamt. In the ritual *mappanre temme*, the bride and groom carry out the Khataman Al-Qur'an and read prayer as an expression of gratitude to God for the grace of marriage. This ritual serves as a purification of the soul, and is in line with QS Fātir who encourages people to be grateful for blessings and try to improve themselves.

d. Value Taharah

Al-Ghazali states that the *tuarah* includes the cleanliness of physically and mentally, with four levels: purifying born from hadas and dirt, cleaning the body of sin, cleaning the heart of bad morals, and purifying the heart only for God like the prophets and shidiqin. In line with this, in the Bugis traditional marriage there is a ritual of the *Cemme Passili* that cleanse the bride and groom's body from dirt, signifying the importance of cleanliness and purity according to Islamic teachings, as emphasized in verses and hadiths about maintaining cleanliness (Shilokhin, 2008).

Tradition of *mappacci* and ritual *cemme passili* in traditional Bugis marriage reflects the value of the *tuarah*, which is to clean and purify themselves physically and mentally before marriage. *Mappacci* serves to eliminate bad things and keep the heart sincerely, in line with QS al-Baqarah verse 222 which emphasizes cleanliness and purity as a provision for the marriage of Sakinah. According to Miati (interview, May 10, 2025), the procession *cemme passili* contains the value of the *taharah* from the Qur'an, which is to maintain cleanliness and purify themselves before the event *tudang penni*. Meanwhile, Mr. Awaluddin (interview, May 8, 2025) also stated that QS Al-Baqarah/2: 222 became the basis of the meaning of the *Mappacci* tradition that focused on cleanliness.

وَيَسْأَلُ لَوْنَكَ عَنِ الْمَجِيزِ قُلْ هُوَ أَذَى فَأَعْتَزِلُوا الْبَسَاءَ فِي الْمَجِيزِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَّبِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ٢٢٢

"They asked you about menstruation. Say: "Menstruation is a dirt". Therefore you should keep away from women at menstruation; And do not approach them, before they are holy. If they have been holy, then mix them in a place that God ordered to you. Indeed, Allah likes people who repent and like people who purify themselves" (Kementrian Agama RI, 2019).

The verse explains that God likes people who repent and purify themselves both physically and mentally. According to the interpretation of al-Misbah by M. Quraish Shihab, repenting is a process of inner purification of sin, while purification is born by bathing or ablution, so that purification includes physical and spiritual aspects (Shihab, 2002). The interpretation of al-Rāzī emphasized that purification with water (bathing/ablution) is highly recommended, and Allah praises those who routinely purify. In QS At-Taubah: 108 it is said that God loves a clean person, those who like to use water for purification (Ar-Rāzī, 2000). Mafātihul Ghaib's interpretation adds

that purification also means leaving sin as spiritual dirt. People who repent are those who leave sin, while those who purify themselves are those who live without sin. In this context, sin is considered as spiritual feces, and leaving sin means achieving the cleanliness of the soul. God is described as sacred without mistakes, and someone is also considered sacred when distance from sin and mistakes.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا يَحْيَى أَنَّ زَيْدًا حَدَّثَهُ أَنَّ أَبَا سَلَامٍ حَدَّثَهُ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ - أَوْ تَمْلَأُ - مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو فَبَايِعَ نَفْسِهِ فَمَعْتَفَهَا أَوْ مَوْثِقَهَا

“Narrated by Ishaq bin Mansur, narrated by Habban bin Hilal, narrated by Aban, narrated by Yahya that Zaid narrated to him, that Abu Sallam narrated to him from Abu Malik al-Ash'ari, he said: The Messenger of Allah (peace and blessings be upon him) said: “Purification is half of faith. Alhamdulillah (praise be to Allah) fills the scale, and Subhanallah (glory be to Allah) and Alhamdulillah together fill what is between the heavens and the earth. Prayer is light, charity is proof, patience is illumination, and the Qur'an is an argument for you or against you. Every person begins his day as a vendor of his soul, either freeing it or causing its ruin.” (Al-Nīsābūrī, n.d.).

Both of these traditions are *cemme passili* and *mappacci* reflect the value of the *tuarah* in the Qur'an. *Cemme Passili* Cleans the physical bride and groom according to God's commands about cleanliness of birth in QS Al-Baqarah: 222 and Hadith. *Mappacci* symbolizes the inner purification by cleaning the heart and filling with prayer, according to QS at-Taubah: 108. These two rituals complement each other, purify physically and mentally, so that it becomes the basis of sacred marriage and *sakinah* family according to the Islamic law and the pleasure of Allah SWT.

In this case, the values of cleanliness and purification in the traditions of *cemme passili* and *mappacci* in Bugis traditional marriages do reflect the principle of the *tuarah* as taught in the Qur'an and the hadith, which is to cleanse and spiritually inner preparation for the marriage of *sakinah*. However, when viewed from the standard side of the complete Islamic *taharah* includes outwardly purification (ablution, mandatory bath) and inner purification of sin and bad morals in the ritual is more symbolic and has not fully met the rule of *syar'i* purification. Therefore, there is hope or utopia so that this procession can be more Islamized by referring to the rules of the true purification according to Islamic law, so that in the procession the bride and groom can at the same time carry out the practice of purifying physically and mentally according to religious teachings. With this step, the value of cleanliness and purity in the customs of Bugis marriage is not only a symbol, but also manifested in practices in accordance with Islamic guidance.

e. Sharia Value

The Bugis traditional marriage procession that contains sharia values includes consent *qabul*, guardians, dowry (*sompa*), witnesses, and without coercion, according to the teachings of the Qur'an and hadith (Adharsyah et al., 2024). *Mahar* must be given sincerely and agreed upon by both parties without burdensome. In the Bugis Bone custom, the dowry in the form of land (*sompa*) remains in accordance with sharia because the land is a source of community livelihood and the amount of dowry is mutually agreed upon. Mr. Firdaus explained that dowry is the sincerity of his gift, not a woman's request, according to QS An-Nisā '4: 4

وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ۚ

“Give a dowry to women (which you marry) as a gift full of willingness. Then, if they submit it to you part of the (dowry) with pleasure, accept and enjoy the gift with pleasure” (Kementrian Agama RI, 2019).

Tafsir Ibn Katsir interpretation explains that dowry (نِحْلَةً) is the husband's obligation that must be given to his wife with willingness, just as women receive gifts with pleasure. If the wife voluntarily surrenders some of her dowry, the husband may accept it halal and well, according to the word of God in the above verse. This verse also reminded the prohibition of taking dowry without the willingness of the wife, emphasizing the importance of justice and pleasure in giving dowry. This teaches that the process of giving dowry takes place with respect and agreement for the realization of a harmonious marriage and in accordance with the Shari'a (Al-Syeikh, n.d.).

So, it can be understood that sompa or dowry in marriage is not just an obligation, but is also a symbol of respect and recognition of women's dignity. In the tradition of traditional Bugis Bone marriage, the concept of sompa or dowry has meaning that is in line with the teachings of the Qur'an. The dowry given by the husband to his wife reflects the seriousness and commitment in establishing relationships, and shows the husband's responsibility to protect and protect this wife. This shows that culture and religion can go hand in hand, creating harmony in people's lives.

However, in the Qur'an, especially in the An-Nur Verse 32, there is a very clear and in-depth message of the principle of marriage, namely that marriage should be treated easily, simply, and friendly, especially for the Dhu'afa or those who are economically disadvantaged. The verse states,

وَأَنكِحُوا الْأَيَامَىٰ مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ٣٢

“And marry off those among you who are single, and the righteous among your male servants and female servants. If they are poor, Allah will enrich them out of His bounty. And Allah is All-Encompassing, All-Knowing” (Kementrian Agama RI, 2019).

This verse confirms that God ordered His people to facilitate the process of marriage, not burdening or making it difficult, let alone aggravating those who are in limited financial conditions. This message is an important principle in the context of traditional marriages, including in the Bugis Bone community today. In the Bugis tradition, Panai money and marriage costs are often a large burden that not only requires high costs, but also becomes a symbol of honor and family status. In ideally, this burden can be borne together by a large family, so it does not burden just one party. This mechanism shows the value of kinship and togetherness in the Bugis community, where extended families support each other in the holding of marriage.

However, real situations on the field are often different. Not infrequently the burden of high marriage costs still falls on one particular family, which can make the marriage process a heavy pressure and burden. This condition is clearly contrary to the spirit taught in the Qur'an, namely the principle of ease in worshiping and carrying out a sunnah such as marriage. Therefore, there is no harm in stating that a number of values in the tradition of Panai money and the burdensome customary marriage costs are not in accordance with the principles of the ease taught by Islam.

In facing this social reality, a wise middle way is needed. Families, traditional leaders, and scholars can sit together to formulate marriage practices that still respect customary values but also

follow Islamic law, especially the principle of ease. For example, agreeing to the realistic amount of money according to ability, or make adjustments to rituals that simplify without eliminating meaning. Approach like this

Not only maintaining cultural sustainability, but also reduces economic and social burdens for brides and their families. So it can be understood that marriage in the Bugis Bone community can take place with a blessing, without being a source of difficulty and heavy burdens, in accordance with the teachings of the Qur'an that prioritizes the ease and grace in every aspect of life, including in making love to build a *sakinah* family.

CONCLUSION

The traditional marriage customs of the Bugis Bone community in Dua Boccoe District are still preserved today, although they have undergone various adjustments in line with social change. The wedding processions, which consist of pre-marriage, marriage, and post-marriage stages, serve not only as a cultural heritage but also embody symbolic, expressive, and documentary meanings, as analyzed through Karl Mannheim's theory. For the Bugis people, these traditions represent the continuity of ancestral values, respect for parents, and the natural dynamics of social transformation. Furthermore, the wedding rituals illustrate the close interrelation between customary practices and Islamic teachings, reflected in the presence of Sharia, purification (*ṭahārah*), moral, and social values in accordance with the guidance of the Qur'an. This demonstrates that the Bugis community is able to preserve its cultural identity without neglecting religious principles. However, this study is limited in scope as it only examines a portion of the traditions in a single region, and therefore does not fully represent the diversity of Bugis wedding practices. For this reason, future research is recommended to explore broader areas with different theoretical and methodological approaches in order to gain a more comprehensive understanding of the continuity and transformation of Bugis marriage traditions in the modern context.

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