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Original Article

The Socio-Economic Impact of the *Dui' Pappenre'* Tradition (Gift Money) on the Household Economic Resilience of the Bugis Community

Riswan Riswan[1*], Asriadi Arifin[2], Irwandi Irwandi[3]

[1,3]Islamic University DDI AGH Abdurrahman Ambo Dalle Polewali Mandar, Indonesia
[2]Islamic Institute DDI Sidenreng Rappang, Indonesia
Email: [1)] riswanamir151@gmail.com

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Abstract

Dui' Pappenre' in Bugis marriage holds a negative stigma among the community, but from an Islamic economic perspective, *Dui' Pappenre'* becomes an instrument that can stimulate a man's economic and mental circulation. This study aims to analyze the socio-economic impact of *the Dui' Pappenre' tradition* while examining its influence on the economic resilience of Bugis Muslim households. This study applies a qualitative descriptive design through an ethnographic approach and an interpretive paradigm to dissect the reality of the research object naturally. Through an ethnographic approach, this study seeks to explore a comprehensive explanation of the socio-cultural phenomenon of Bugis marriage based on the perspectives and direct experiences of the research subjects. Data were collected through observation techniques and in-depth interviews, which were strengthened by the results of previous studies as secondary data. Furthermore, the data were analyzed using the Miles and Huberman model which includes the stages of data condensation, data presentation, and drawing conclusions. The results show that the high levels of dowry and *Dui' Pappenre'* are sometimes seen as obstacles to marriage. However, substantively, it is a cultural symbolization that reflects the sacredness of marriage for the Bugis community. In Islamic economics, this phenomenon is viewed as an effort to fulfill the common good (*maslahah*) and distribute economic prosperity collectively. This research projects that if managed with principles of justice and appropriate financial protection, *Dui' Pappenre'* can transform into a pillar of resilience for the economic stability of Muslim households in the future.

Keywords: Bugis Marriage, Dowry, *Dui' Pappenre'*, Islamic Economics, Islamic Law.

1. Introduction

Humans were created as perfect creatures with reason and conscience capable of reflecting divine values. Allah SWT created humans in diversity and in pairs as a manifestation of His greatness, as stated in QS. Az-Zariyat: 49 *"And of everything We created in pairs that you may remember (the greatness of Allah)."* Ibn Kathir interpreted that all of His creation, from the heavens and the earth to humans, exist in a complementary duality (Andini & Marwantika, 2023). The affirmation regarding the construct of humans of different nations and tribes to get to know each other is also contained in QS. Al-Hujurat: 13. Within the framework of His justice, marriage is the best sharia path for humans to fulfill the natural pairing.

In Bugis sociology, marriage is a cultural economic instrument in the form of *Dui' Pappenre'* in addition to the dowry. Although normatively *Dui' Pappenre'* is not an absolute obligation like the dowry, eliminating it is considered a disregard for a highly respected

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cultural heritage to this day. However, the emerging reality is the increasing nominal quantity of *Dui' Pappenre'*, so that it is often seen as a "barrier wall" for men. The study by Side et al. (2020) suggests that the high cost of this dowry has become a frightening specter because it is considered a deep-rooted financial burden.

This negative stigma is exacerbated by a shift in values, where high dowries are often associated solely with social strata, education, beauty, and nobility (Gantarang, 2022). Huda and Evanti (2018) state that dowries and gifts, in this case, symbolize respect for social norms. Unfortunately, this tradition has become trapped in a competitive arena or competition of materialism (Ekawati, 2019). Ignorance of the substance between *sompa* (dowry) and *Dui' Pappenre'* (shopping expenses) results in overlapping applications in practice, where *Dui' Pappenre'* is often prioritized over the dowry itself (Basri & Fikri, 2018).

However, from an Islamic economic perspective, these material demands harbor a profound philosophy of economic resilience. *Dui' Pappenre'* can be seen as a manifestation of a man's hard work ethic, demonstrating his sincerity (*siddiq*) in shouldering the responsibility of providing for his family. Alfariz (2020) states that this tradition teaches Bugis men the value of productivity to ensure the well-being of their household. Within the *Maqashid Sharia* framework, this gift serves as a beneficial instrument to ensure the couple's economic resilience in the early stages of marriage.

The fundamental difference between this study and previous studies lies in its analytical perspective. While previous studies tended to view high nominal values as a social obstacle, this study positions the phenomenon within the framework of Islamic economics to uncover its noble values. The focus of this research is directed at how this tradition contributes to the economic resilience of Bugis Muslim households; whether it functions as a form of initial wealth management (socio-economic capital) or becomes a debt burden. Thus, this research is expected to reconstruct the cultural roots of *Dui' Pappenre'* as a pillar of equitable economic resilience and bring benefits to the future stability of Muslim households.

2. Literature review

2.1. Islamic Economic Concept

Islamic teachings always place the Al-Quran and Sunnah as the foundation of human life. Because, with various dynamics of life's problems, humans are always guided to remain firm in adhering to the faith by viewing all activities as only for worship, obeying sharia law as a procedure for a moral human being, as well as frameworks and concepts related to justice and virtue. Therefore, the arrival of Islamic economics is seen as an alternative economy, because the solutions presented are able to harmonize all aspects of human life, and are solutions to solve conventional economic problems (Syamsuri et al., 2022).

Islamic economics truly exists to frame economic practices with fundamental values, where these fundamental references are based on the evidence of authentic Islamic texts, namely the Qur'an and Hadith. Thus, the existence of Islamic economics is essentially to echo the principles of righteous living based on Islamic teachings. According to Sadr, from an Islamic economic perspective, economic behavior must be based on needs, grounded in Islamic sharia values. As a Muslim, it is not permissible to always follow every desire, as these desires can actually cause disaster for oneself and the surrounding environment (Astuti, 2017).

Islamic economics focuses more on how individuals behave in accordance with their principles, ethics, and values. Therefore, a rational Muslim must pay attention to both spiritual fulfillment and material satisfaction. The Islamic economic system was established to enable Muslims to conduct economic activities properly while avoiding all negative practices,

including *usury*, *tyranny*, *ikhtikar*, and other forbidden (*haram*) transactions. All of this is explained and regulated in detail in the Islamic economic system (Siregar & Majid, 2023). This contrasts with some Western economic thought, which prioritizes materialism and sometimes neglects transcendental aspects.

From an Islamic economic perspective, capitalism presents a fundamental ideological challenge. Islam recognizes the importance of individual ownership, but not in the absolute form that capitalism holds. Ownership in Islam is relative and a trust from God that must be managed with principles of justice and the welfare of the people (Siddiqi, 1996).

Islam rejects exploitation, the accumulation of unproductive wealth (*kanz*), and transactions that harm others, such as usury (*riba*), *gharar*, and gambilng (*maysir*). Capitalism, which often encourages the accumulation of wealth in the hands of a small elite, contradicts the Islamic principle of wealth distribution, which emphasizes the importance of *zakat* (almsgiving), *infaq* (donation), and the prohibition on restricting the circulation of wealth to certain groups (QS. Al-Hashr: 7). Therefore, Islam requires that wealth be distributed equitably and fairly.

2.2. The Theory of Wealth Distribution in Islamic Economics

The definition of distribution is derived from the exploration and interpretation of the fundamental values of the Quran, revealing their essence through a study of verses that use the word *dulat* in various forms. Furthermore, the discussion is complemented by exploring verses that use other Arabic words that serve as synonyms for *dulat*. This approach clarifies the true meaning of the word *dulat*. According to the al-Mawrid Dictionary, the Arabic words that share the same meaning as *dulat* are *tawzi* and *taswiq* (Taufik, 2011).

Based on its etymology, the words *al-dulah* and *al-daulah* are synonymous, rooted in the letters *dal-waw-lam*. *Al-daulah* is an *ism* (noun) whose substance continues to rotate, while *al-dulah* is *mashdar*. In the Word of Allah SWT, wealth is described as something that should not only rotate and circulate among the rich. *Tadawala al-qaum kadza* means a group of people receive something according to their turn, while *Dawalallahu kadza bainahum* means Allah rotates it among them.

The meaning of wealth distribution and its relation to Allah SWT's guidance on how wealth should be managed to achieve equality in society. Wealth must be distributed to all groups in society, and wealth *"must not become a commodity whose circulation is limited only to the wealthy"* (Taufik, 2011). Thus, distribution in Islam can be simply understood as the process of distributing resources for the necessities of life to many parties to ensure their survival. Distribution in the Islamic economic concept is integrated with fundamental Islamic principles, which are based on two starting points: freedom and justice. In Islam, this freedom is not absolute but must be integrated within the principle of justice to achieve the ultimate goal of Islamic economics: prosperity for all. The standard of prosperity within the Islamic framework can be demonstrated when each individual can meet their basic needs, achieve equality, and, to the greatest extent possible, eradicate poverty.

2.3. The Concept of *Mahar* in Islam

An interesting topic of discussion regarding marriage is the dowry for women. This issue is widely discussed by academics and within the social fabric of society, and is closely related to economics. Regarding the dowry, Islam provides varied interpretations. The dowry is interpreted as a form of charity from a husband to his wife, symbolizing feelings of love and affection. Another interpretation also states that the dowry is a voluntary gift as a symbol of that love. In essence, the dowry is an obligatory gift to a wife, or in other words, it is a wife's

right from her husband. The legal basis for this is based on the word of Allah SWT in Surah An-Nisaa: 4, which read as follows:

وَاٰتُوا النِّسَاۤءَ صَدُقٰتِهِنَّ نِحْلَةً ۗ فَاِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوْهُ هَنِيْۤـًٔا مَّرِيْۤـًٔا ۝٤

Translation:
Give women (you wed) their due dowries graciously. But if they waive some of it willingly, then you may enjoy it freely with a clear conscience.

The reason for the *nuzul* related to the verse, according to Ibn Abi Hatim from Abu Salih, is that there was a man who married a woman but then the dowry was taken by his parents without giving any share to the woman, so Allah SWT revealed this verse to forbid such actions (Jalauddin Al-Mahalli & Jalaluddin Asy-Syuyuti). The essence of the prohibition is that the dowry is an absolute right for a woman from her husband, and if the dowry is to be used, it must first require the willingness of the woman. Likewise, in giving a dowry to a wife, it must also require the willingness of the man. In this case, Islam does not discuss the quantity of the dowry, as what is certain is that the dowry is obligatory and is a pillar of marriage that must be given with full willingness. This is in line with the Hadith of the Prophet Muhammad SAW regarding the matter, *"The best marriage is the easiest (dowry)."* (HR. Abu Dawud)

The hadith indicates the obligation of a dowry for the wife, even if the dowry is in small quantities. Similarly, there is no evidence that the Prophet Muhammad SAW ever neglected the obligation of a dowry in marriage. If a dowry were not obligatory, the Prophet Muhammad SAW would certainly have neglected it at least once in his life, yet this was never found to be the case. This strengthens the argument that a dowry is indeed obligatory in marriage according to Islamic law (Sifa, 2018), regardless of the stipulations regarding its amount and type.

2.4. The Concept of *Dui' Pappenre'* (Gift Money)

One of the requirements that must be present in a Bugis marriage is *dui' pappenre*. This term is also equated with *dui' menre'*, *uang pannai'*, *dui' panai'*, or *doi fappaenre*. Alfariz (2020), in her study, shows that the *panai* tradition is one part of the Bugis wedding tradition, the essence of which is that the prospective groom is required to hand over a certain amount of money to the bride according to the family agreement. In line with Kadir et al. (2021), the dowry given economically brings a shift or change in wealth because the dowry given carries a high value.

Alimuddin (2021), in his study showed that the symbols contained in the dowry money in the Bugis-Makassar traditional marriage process, namely a symbol of appreciation or respect, a symbol of binding, a symbol of social strata, a symbol of sincerity and sincerity, which is a form of appreciation from the man to the woman he loves so much and is willing to do everything, sincerely trying hard to fulfill the requirements of the woman's family. Darwis (2022), stated that dowry money is one of the traditions of the Bugis Tribe that has been attached to their ancestors, so that until now it is still applied as a mandatory requirement to propose to their daughter before carrying out the marriage.

Nurdiah et al. (2024), in his study, found that the high or low nominal value of the *Dui' Pappenre'* or dowry given by the groom's family can determine a person's social status, this is caused by several factors, namely the economic status of the prospective wife's family, the prospective wife's level of education and hereditary factors. The profound meaning imbued in Bugis wedding customs is how the Bugis people view marriage as sacred, even making it a primary goal in their lives. That's why each procession, with its inherent meaning, is an

integral and inseparable part of the marriage, from the proposal to the post-wedding ceremony, all possessing profound philosophical significance.

Dui' Pappenre' is a mandatory customary requirement in Bugis marriages, embodying philosophical values about the sacredness of marriage and respect for women's dignity. Economically, this tradition triggers a significant shift in wealth and symbolizes the man's work ethic and sincerity in fulfilling financial responsibilities. Socially, the nominal value serves as an indicator of strata influenced by educational background, ancestry, and family economy. Thus, *Dui' Pappenre'* is an integral instrument that cements Bugis cultural identity, where each agreed-upon value is a manifestation of sincerity in maintaining household commitments and the continuity of ancestral traditions.

3. Methods

This research was designed using a qualitative descriptive research type with an ethnographic approach through an interpretive paradigm based on the conditions of natural objects (Sugiyono, 2018). The ethnographic approach was used to seek an in-depth explanation of the socio-cultural events of Bugis community marriages from an emic perspective (the perspective of cultural actors).

In this study, the data were determined using a purposive sampling technique to ensure data depth. The researcher identified several informants, consisting of members of the Bugis Traditional Council and several supporting informants. The main criteria for selecting informants were that they were indigenous residents who resided in the research location, understood the local dialect, and had/were involved in organizing traditional wedding rituals.

The researcher explored the experiences and understanding of the research object, particularly regarding the philosophy of dowry and *Dui' Pappenre'* in Bugis marriage. Data sources obtained from participatory observation techniques and in-depth interviews, and supported by previous research results, were analyzed based on the Miles and Huberman model which includes the stages of data collection, data reduction, data presentation (data display), and drawing conclusions.

4. Results and Discussion

4.1. Research Results

To date, the discourse that dominates the public sphere regarding Bugis marriages is the high quantity of dowry and *Dui' Pappenre'*. This phenomenon is often seen as striking because of its very high nominal value, which may not be found in other community traditions. However, from an Islamic economic perspective, the division between *sompa* (dowry) and *Dui' Pappenre'* demonstrates a systematic asset management structure, where both have different economic status and function within the household.

Historically, the dowry in Bugis society was determined by the *"kati"* indicator, which reflected noble status. As explained by Andi Oddang Opu To Sessungriu (2026): *"The dowry is influenced by royal blood, known as 'kati'. One 'kati' in ancient times was equal to 88 dinars or gold... plus 88 Malay/Malakan... plus 88 dui', and 88 gold tail... plus 7 'ata'/slaves. That is the true dowry."*

In the islamic finance review, the use of gold instruments (*dinar*) and various currencies across cultures shows that since ancient times, the Bugis people have been familiar with the concept of a stable store of value. The dowry is not just a symbol of prestige, but also financial

protection for women. The gift of jewelry such as *genne' ciccing* (sufficient jewelry) and *isio tellu* serves as initial capital or an "asset base" for the wife to undergo the next phase of marriage. The philosophy of *"ajanna na sitengnga mate matu ko purani siala, sukku' pake memenni benena"* demonstrates the spirit of Islamic economics in ensuring the welfare of the wife so that she is not financially neglected.

There are also non-dowry instruments such as *ciccing massio' mattenre'* which is given in three stages, namely *ciccing pappasierre'keng* (before marriage), *passio'* (at the time of agreement), and *ipasikarawa* (after the marriage contract). Economically, these stages reflect a continuously renewed commitment, which in Islamic economics can be analogized as strengthening the social contract (*mitsaqan ghalizha*) which mitigates the risk of uncertainty in the relationship.

Meanwhile, *Dui' Pappenre'*, from a sharia economic perspective, has a collective welfare dimension. Mas'ud (2024) reveals three profound meanings of this tradition:

1) A symbol of a man's seriousness and commitment.
2) A sign of respect for a woman's family.
3) A form of compensation for the sacrifices of the bride's family.

Within the framework of economic resilience, the points above demonstrate that *Dui' Pappenre'* functions as a form of cost sharing and social capital. The moral values it embodies reflect the financial readiness of the prospective husband as head of the family. Although discourse on quantity is often considered burdensome, traditional Bugis society views *Dui' Pappenre'* as an instrument for fostering a work ethic and respecting women's dignity.

This research views that if the quantity is managed with the principles of Islamic economic justice, then *Dui' Pappenre'* and dowry will no longer be a "barrier wall", but will become a crucial capital formation strategy for creating independent Muslim households with strong economic resilience in the future.

4.2. Discussion

High dowry and *Dui' Pappenre'* not only return the context of Bugis marriage to the cultural roots that contain the principle of *siri' na pacce* which then also implies a close emotional relationship between husband and wife, far from that Islamic economics views that the higher the dowry and *Dui' Pappenre'* given to the wife and her family, it is possible that the dignity of both families will be better besides also being able to bind the ties of friendship in a more comprehensive Bugis society. In addition, it fosters the work ethic of Bugis men and increases the rate of economic growth. From the results of this study, the values of Bugis marriage were found which were reviewed from the perspective of Islamic economics, namely as follows:

4.2.1. Protection of Economic Rights

Siri', understood as shame, and *pacce/pesse*, understood as love, empathy, or tolerance, are still life principles for the Bugis people today. In many ways, these two principles have always been the guiding principle for the Bugis people wherever and whenever they are, including in marriage. The dowry and *dui' menre'*, which are characteristic of Bugis society today, appear to be here to stay, alongside the continuing vibrancy of Bugis culture. The high quantity of dowry and *dui' menre'* is part of the principle of *siri' na pacce*, and thus seems to be a constant. Furthermore, this inherent quantity shouldn't be eliminated, as it contains various noble values to be learned.

Research shows that the Bugis community highly values the sacredness of marriage, even to the point of expending significant effort and expense. From the past to the present,

people who still adhere to Bugis culture often spend months preparing for wedding rituals until the actual wedding itself. Gantarang (2022) states that there are several stages in a Bugis wedding, including *mappese'-pesse', madduta, mappettuada, mappenre balanca* and many more. There are many prerequisites that must be met by the community, including a man must first carry out the *mappesse'-pesse'* or *mammanu'manu* process or today called the process of getting to know a woman and her family before marriage.

This actually provides a very valuable lesson for someone who wants to get married, that marriage is a sacred process in human life, especially from a traditional perspective, so that it requires mature mental preparation and financial stability to reach that point, the goal is to restore the sacred value of marriage and reduce hasty actions to divorce after marriage. Even in the Bugis community, there is a principle *"before getting married, go around your kitchen seven times."* This implies the meaning of the family's economic responsibility that is fully borne by a man.

In line with that, Arafah (2020) it is stated that marriage in the Bugis community tradition is full of cultural values integrated in the form of ritualistic ritual practices that are interpreted symbolically. Ekawati (2022) explains that the strict requirements in Bugis community marriage teach a man to respect his woman/wife, remembering that he got his wife with his hard work so that it will give rise to a sense of affection within him. Thus, the dowry and *Dui' Pappenre'* are not actually nominal issues, but they are issues of value, the value of women in the eyes of a man.

The high dowry and *dui' menre'* in Bugis society are able to reconstruct the values adopted by Bugis society, namely the principle of *siri' na pacce*. The more valuable a woman is to a man, the more men will feel ashamed (*siri'*) when only giving a dowry with a minimal amount. Likewise, if the woman's family sets a high dowry for her and then backs out on the grounds of being unable to fulfill it, then it is a big *siri'* for Bugis men, until then the Bugis proverb was born "*taroi metti ko puramui rede*" meaning even though all possessions are gone, the important thing is not to be ashamed.

Furthermore, there is a meaning that the more valuable a wife is to her husband with her difficult efforts, the more tightly the bond of affection will be tied between each person. These two people will be united under the shade of affection in their new family. It also binds the principle of *siri' na pacce* in navigating the household relationship between the two. A man who adheres to the principle of siri' will feel ashamed of his wife if he is unable to fulfill her primary needs as well as possible, ashamed when he brings a woman to live with him but does not provide a decent and peaceful life as the woman received from her parents, and ashamed to demean his wife's dignity in front of everyone, because it is inherent that they are whole parts when together.

For a man/husband who attaches pacce to himself, he will feel pain if his wife is sick, will feel happy if his wife is happy and will feel calm when the needs in his household are met. The responsibility of a Bugis man is reflected in how he gives a dowry to his wife at the beginning of marriage, if at the beginning he is able to present the dowry with the best possible gift then the best measure of responsibility he has, and vice versa. This is also in line with the will of Islam, that a man is seen as having value based on his responsibility in providing peace and sustenance for his family, this can be found in the words of Allah SWT in Al Baqarah: 233 and An-Nisa: 34. These two verses explicitly give the wife the right to support her husband.

Thus, the issue of the quantity of dowry and *Dui' Pappenre'* in Bugis marriage can be marginalized by taking the wisdom of dowry with spiritual values as its implications. That the higher the willingness of a husband to give a dowry in a high amount to his wife, the higher the spiritual value obtained for him including the Islamic economic substance contained in it,

that dowry and *Dui' Pappenre'* provide stimulus and teaching to a Bugis man to be responsible for his feelings towards women by trying to provide a decent life to his wife by holding firmly to the principle of *siri' na pacce*.

4.2.2. Building Work Ethic

Those who still question the high dowry and *Dui' Pappenre'* to this day should actually return to the concept and understanding that the dowry and *Dui' Pappenre'* discussed in culture are not a matter of quantity, but rather a matter of the values contained within. It's just that this value is symbolized, once again symbolized not nominalized, because in fact the dowry given by a man to his wife can also be in the form of gold, vehicles and plots of land. The dowry and *dui' menre'* must be seen as something sacred because they are related to honor, and should not be judged solely based on their nominal value. Disregarding these values is tantamount to denying their existence and rootedness in strengthening the structure of family relationships after marriage. This means that the dowry, with all its values, can build a stronger relationship between husband and wife, grounded in love. Likewise, before marriage, the dowry and *Dui' Pappenre'* actually contain values that can foster a work ethic, especially for Bugis men who wish to marry a Bugis woman.

In the past, the Bugis people were known for their culture of migration (*sompe'*). Many factors led Bugis men to migrate, one of which was to seek adequate financial means to marry the Bugis woman they loved. These men were willing to sacrifice themselves to migrate in order to realize their dream of living with their beloved partner. Certainly, a man's hard work was strongly intertwined with the dowry and *Dui' Pappenre'*. The higher the dowry set for him, the greater his struggle to earn the money. Research by Alimuddin (2020) states that the symbolic meaning of *Dui' Pappenre'* which is determined in Bugis-Makassar society is as something that symbolizes respect, binding, social strata, sincerity and sincerity of a man to a woman so that he is willing to do everything including sincerely trying hard to fulfill the requirements of the woman's family.

In Islam, the command to work to fulfill human nature as an economic being is strongly emphasized. At the same time, Islam does not expect any of its adherents to depend on the livelihood of others. This is reflected in the Hadith of the Prophet Muhammad (peace be upon him), which states that *"Indeed, the upper hand is better than the lower hand."* Further, this command to work is found in many places in the Qur'an al-Karim, such as in At -Taubah: 105, Al-Ankabut: 107, and Al-Jumuah: 10. All of these verses explicitly command Muslims to work, and even in the view of Islamic jurisprudence, work is a directly integrated part of worship.

As previously discussed, Bugis wedding culture is steeped in Islamic spiritual values, expressed through symbols. This finding aligns with research by Ansar (2016), who notes that Islamic symbols are found not only in non-verbal signs but also in verbal utterances. Thus, religious values are embedded in Bugis wedding traditions, and these values even contribute to economic issues. Islam consistently teaches a work ethic to all Muslims. Al Kaaf (2017) even stated that no other religion in the world requires its followers to work, as Islam commands every Muslim. This also means that Islam supports all economic matters that have the substance to enhance the work ethic of Muslims. Therefore, the high dowry requirement in Bugis society, as long as the man can afford it, aligns with Islamic economics, which requires its followers to have better work motivation.

4.2.3. Strengthening Islamic Brotherhood

A Bugis wedding is a very lengthy ritual, and it's hard to find one like it in any other wedding tradition. Even if one could emulate this complexity, it would be hard to find today. However, in the Bugis community, this tradition has been preserved from the past to the

present, and many still practice it. Even in modern urban communities, Bugis wedding principles, particularly the dowry and the *Dui' Pappenre'*, remain firmly adhered to. Not only the Bugis people who inhabit the South Sulawesi region, but also Bugis communities such as those in Palembang. Megawati and Misnawati (2022) stated the results of their research that the dowry money cannot be eroded or faded because it is ingrained in the Bugis tribe and has been done from generation to generation and is continuously maintained by the Bugis community and even the Bugis community in the city of Palembang. This shows that the Bugis people have attached their identity to the wedding culture everywhere and to this day.

This culture strengthens ties among Bugis people, wherever and whenever they are. Even if they are abroad, their cultural identity must always be present and become a distinctive characteristic of the Bugis community, especially in matters of marriage. This culture serves as a significant capital structure that can instill the value of unity in every Bugis community, even those living abroad. In the Bugis community wedding process, as mentioned earlier, there is a very long ritualistic process, in the process of presenting relatives who are getting married. Starting from close and extended family, from families who live in distant areas must be present together to bless the marriage of their children/nephews, even ancestors who have long passed away must also bless the marriage of their grandchildren with various kinds of traditional rituals that apply. This marriage process reunites elements in the family structure that were previously separated, until finally linked together in a common goal.

These family gatherings rekindle the bonds of friendship, cementing together a unified family. This is what makes marriage meaningful in Bugis society, as it reunites families once separated and united under one common root, the family. A Bugis wedding is a moment of togetherness. The gathering of families united in a common purpose reinforces the justification that marriage truly embodies Islamic values, namely, serving as a unifying force for Islamic brotherhood. While marriage is viewed as a lengthy process, it also has a crucial moral implication: the bond of love and affection between family members. This is also what Islam desires to strengthen the bonds of brotherhood among Muslims.

The return of families forms an increasingly powerful element in the economic needs of marriage. Not all families entering into marriages are economically well-off, which is why other families play a crucial role in supporting the financial burdens of the family hosting the wedding. In Bugis wedding ceremonies, to this day, the pacce culture of mutual assistance among family members is still evident. Families often contribute to each other's needs for the wedding. Families with a stable economy often contribute more to the family's spending money or to help their families meet the basic necessities needed for the wedding. In contrast, families with less financial means generally contribute more energy to the wedding's expenses. In Bugis wedding ceremonies, to this day, a spirit of participation and mutual cooperation remains evident among all members of the community within a given region.

Thus, from the Bugis community wedding process there is a very strong and very clear value of unity (*ukhuwwah*). The spirit of mutual cooperation shown by other community groups reflects how beautiful togetherness is cultivated and grown in one wedding celebration which is the hope of Islam, namely the spirit of unity within the framework of humanity as stated by Allah SWT in Ali Imran: 103. Therefore, simply put, marriage in Bugis society with all its rituals which are considered complicated and long contains high social values and is in line with the hope of Islam to build a unified civilization without conflict.

4.2.4. Supporting Local Economic Growth

Marriage in Bugis society, although requiring a high dowry and *dui' menre'* (a gift of money) can boost the economy. Unwittingly, the increasing number of Bugis marriages, which require lengthy preparations and high costs, actually increases the circulation of transactions,

particularly those related to food. In terms of consumption, market demand increases during wedding celebrations, especially for staple foods. The most common weddings in Bugis society occur in the months leading up to Ramadan and the month of Shawwal. These are the two most popular occasions for weddings in Bugis society.

Based on research observations, market demand for wedding food items increases significantly during certain months compared to other months. Research in traditional markets shows that during these months, the increase in market demand is particularly pronounced. The greater the number of weddings, the greater the demand for food items in the market. This is also relevant to the premise that the more money a man gives to a woman's family, the more necessities can be purchased. Therefore, based on this hypothesis, there is a strong correlation between the number of weddings, the dowry amount, and money paid to the market and the rate of transactions.

The more frequent marriages are in a society, the more likely it is that many relevant economic actors will experience an increase in their economic well-being. Fish and meat vendors in the market will receive numerous orders from wedding organizers. It can be imagined how much meat will be consumed in a wedding ceremony that involves many people and lasts up to a week. This is especially true if the wedding requires a high amount of money from the bride's family, as this money must be spent on the wedding's consumptive expenses. This is why the Bugis community also refers to "money gone" (*dui nanre api*).

Entrepreneurs in the food and baking industry will also experience a significant impact from the wedding process. Weddings involve numerous relatives, who must contribute both materially and non-materially, through labor, to prepare the reception. All of this requires staple foods to prepare the reception. There is a belief among the Bugis community that every guest and relative involved in preparing the reception should be given food as a form of reciprocation for their hard work and dedication.

Furthermore, other business sectors will also experience economic impacts, such as bridal makeup businesses. Bugis weddings involve not only staple food producers but also bridal makeup artists to support the festive celebration. Research observations indicate that Bugis weddings are held in a lavish and glamorous manner, incorporating Bugis-inspired decorations. Although some have been modernized, the Bugis cultural influence remains.

Weddings in Bugis society involve the services of a bridal makeup artist, known as an *indo' botting*, who prepares the kitchen, the tunnel, the wedding attire, and the bridal makeup. All of this is naturally expensive, given the modern facilities provided to the bride and groom. Today, Bugis weddings cost anywhere from 40 million rupiah to hundreds of millions of rupiah, although this figure is tentative and depends on the economic circumstances of the bride and groom's families.

Based on the results of research observations, for bridal makeup services to date, the price ranges from 1 million Rupiah to 5 million Rupiah per makeup session, depending on the desired makeup order. From here, we can see how much money is needed by the Bugis people in holding a wedding, so of course this is one of the reasons why the Bugis people set *dui' menre'*/ wedding spending money. Without positioning myself as a group that supports the high dowry and dui' menre' in Bugis society, but besides that, the philosophical roots absorbed in these provisions need to be examined, as they carry a meaning that further ignites the economic growth of the community, which is highly relevant in the discussion of Islamic economics.

In Islamic economics, economic growth is highly desirable, particularly in the real economy. Islam favors growth in real productivity over non-real productivity, because the inevitability of real productivity is that the rate of economic turnover becomes more visible.

This is the basis for why usury and interest are still prohibited. With the increasing needs of society due to wedding celebrations, the standard of living for real economic actors, especially market traders and other entrepreneurs, will improve, creating a mutually symbiotic polarization, where sellers need buyers and buyers need sellers. Not only do sellers benefit from these weddings, but even entrepreneurs in the bridal makeup industry are affected. The more weddings held, the higher the incomes that entrepreneurs in this sector can earn.

Thus, marriage in the Bugis tradition can foster the real economy of the community, especially for those related to the needs of wedding celebrations. Therefore, this is also in line with Islamic economics, where Islam expects the real economy to continue to develop with a scheme that is in accordance with Islamic law, of course. From the perspective of Islamic legal protection that focuses on realizing the welfare of the community (*maslahah*) and universal justice, based on the principle of not harming oneself or others (*la darar wa la dirar*), then *Dui' Pappenre'* provides an aspect of economic welfare, if it is implemented fairly.

5. Conclusion

The levels of dowry and *Dui' Pappenre'* in Bugis marriages are considered a barrier to the fulfillment of wedding wishes, but it is a cultural symbol that shows how the Bugis people highly regard marriage as sacred and thus must incur high costs in the process. This is in line with Islamic economic values that require the fulfillment of the interests of the couple and a more collective economic welfare, so that in the view of Islamic law, *Dui' Pappenre'* must be carried out according to the principle of justice. Thus, it is necessary to set aside negative stereotypes and views regarding the quantity of dowry and *Dui' Pappenre'* in Bugis society. Although the author does not mandate the necessity of a high dowry and *Dui' Pappenre'* in Bugis marriages, he tries to draw wisdom, fundamental and spiritual values from the traditions that exist in Bugis society, which are far more progressive than continuing to be trapped in the issue of quantity and nominal value.

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