
Uang Panai and Investment (Study on the value of local wisdom in the marriage of the Bugis Makassar tribe)

Juhasdi Susono¹, Abdul Rahim², Amiruddin K³, ST Habibah⁴, Markuna

⁵ ^{1,4,5}Sekolah Tinggi Agama Islam Al Furqan Makassar, ²Institut Agama Islam Negeri Bone, ³
Universitas Islam Negeri Alauddin

Abstract

Uang panai 'is a distinctive culture (local wisdom) possessed by the Bugis-Makassar tribe in carrying out marriages. The importance of the position of uang panai 'in the custom of Bugis-Makassar marriage tangible becomes an obligation for men to be handed over to women, and can be the cause of the cancellation of marriage if there is no agreement between the two parties regarding the amount of panai money'. This paper exists to describe the phenomenon of panai money 'as investment capital for women in the Bugis-Makassar community. The method used is descriptive qualitative based on field research with an interdisciplinary approach (economic, social and cultural). The results of this study describe that the 'panai money' phenomenon is made an investment as a solution to the use of panai money 'in wedding parties / receptions in excess (mubazzir). Even though this phenomenon is still contradictory among experts and community leaders.

Uang Panai dan Investasi (studi pada nilai-nilai kearifan lokal dalam perkawinan Suku Bugis Makassar)

Abstrak

Uang panai' merupakan suatu budaya khas (kearifan lokal) yang dimiliki oleh suku Bugis-Makassar dalam melaksanakan perkawinan. Pentingnya kedudukan uang panai' dalam adat perkawinan Bugis-Makassar berwujud menjadi suatu kewajiban bagi pihak laki-laki untuk diserahkan kepada pihak perempuan, dan bisa menjadi penyebab batalnya perkawinan apabila tidak ada kesepakatan di antara kedua belah pihak tentang jumlahnya uang panai'. Tulisan ini hadir untuk mendeskripsikan fenomena uang panai' sebagai modal investasi dalam masyarakat Bugis-Makassar. Metode yang digunakan adalah kualitatif deskriptif berbasis kepada field research dengan pendekatan interdisipliner (ekonomi, sosial dan budaya). Hasil penelitian ini mendeskripsikan bahwa fenomena uang panai' dijadikan investasi sebagai suatu solusi atas penggunaan uang panai' dalam pesta/resepsi perkawinan secara berlebih-lebihan (mubazzir). Walaupun fenomena ini masih kontradiktif di kalangan para ahli dan tokoh masyarakat.

Kata Kunci : Uang Panai', Investasi, Bugis-Makassar

Author correspondence

Email: juhasdimm@gmail.com

Available online at <http://journal.iaingorontalo.ac.id/index.php/au/index>

A. Introduction

Sociologically, Uang panai '(spending money) given by the prospective groom to the prospective bride in the traditions or customs of marriage in the Bugis-Makassar society, is due to seeing the *real* phenomena or conditions that occur when bring out a marriage. Where in the tradition of the Bugis-Makassar community, in carrying out a marriage it requires a very large amount of money, at least one month before the implementation of the marriage has incurred costs, especially consumption costs, because the surrounding community and distant relatives have come to prepare everything related to the wedding ceremony¹.

Then seen from the historical aspect, as explained by Rheny Eka Lestari, et al.² that the initial emergence of Uang Panai 'reflects the habits of the royal family or royal descendants during the kingdom of Gowa, if they want to propose to marry they bring offerings that symbolize their ability to provide prosperity and welfare for his wife and children (family). Meanwhile, when extracted from the philosophy of panai money 'itself, it is derived from the special character of the Bugis-Makassarese *siri' na pesse* which can be interpreted as dignity as a human being. So, uang panai 'is intended as a respect symbol and protection of men to women' who will be married.

However, the current of panai money phenomenon has given birth to several diction and meanings, including; that the higher the Panai is, it gives a description that someone is the higher the social status. A "shame" diction was born in the community, especially the prospective bride if the uang panai was little or less. Behind that, there are meanings and purposes that are "hidden" by some people to make uang panai "as investment capital, such as; buy gold, tuition fees, house repairs, buy rice fields or gardens, and so on. In fact, sometimes there is uang panai 'being used as uang panai ' by the family of the prospective bride if there is a brother who brings out the marriage at the same time as the marriage (twins).

¹ Amalia, Kiki Ristia, at.all., "The Influence of Money Panai Film Exposure" Maha (R) L on Students' Perceptions of Money Panai Tradition "Bugis Tribes in Samarinda", e-Journal of Communication Studies, University of Mulawarman (Unmul), Vol. 7 No. 2., 2019.

² Lestari, Rheny Eka, at.all., "Myths in the Panai Money Ceremony" Makassar Bugis Society (Myth at the Panai Bugis People Makassar Money Ceremony) ", UNEJ, 2015.

In previous research, as conducted by Nurmiati and Nurazzura, they described the results of their research³:

“The results show that the correlation between South Sulawesi youth’s perception and the impacts of uang panai and the correlation between the attitudes of South Sulawesi youth towards uang panai are both moderately significant. The findings confirm that uang panai is one of the core elements to legalize marriage and must be performed by couples who intend to get married in South Sulawesi. Uang panai is indeed a South Sulawesi identity and this study endorses previous studies on the same topic”.

This research confirms the importance of uang panai in the implementation of weddings in South Sulawesi society. On the other hand, research conducted by Syarifuddin and Ratna which criticizes uang panai, “he revealed⁴;

"The Islamic view of the concept of a traditional party financed with uang panaik is waste, there is a sense of pride when holding a festive wedding party. So that we look many receptions that are excessive, wasteful. There are even those who force themselves to implement or fulfill uang panai ', by pawning or even selling their property, or by looking for debts that will make their life difficult in the future. Such acts are actually prohibited by religion and even God does not teach such things”.

The phenomenon of uang panai 'in the Bugis-Makassar society has two developing realities. The first reality shows that uang panai ' has become a status symbol of society. Then on the other hand criticizes the existence of uang panai as a waste, coercion and a barrier factor in marriage. Those are the two sides that have been studied by previous researchers, while panpicking 'as an investment as long as the author's search has not been discussed.

This paper is here to examine uang panai 'as an investment in improving the family economy, with an interdisciplinary approach (economic, social, cultural and religious. which is used as investment capital in accordance with the social, cultural and religious values adhered to by the Bugis-Makassar community⁵.

³ Nurmiati & Nurazzura Mohamad Diah, “The Perception and Attitude Of South Sulawesi Youth Towards The Impacts Of Uang Panai: A Pilot Study”, *Asian People Journal (AJP)*, Vol. 1, Issue 2, 2018.

⁴ Syarifuddin & Ratna Ayu Damayanti, "Story Of Price: A Critique of the Phenomenon of Makassar Tribe Panaik Money", *Journal of Multiparadigm Accounting (JAMAL)*, Vol. 6., Number 6, 2015.

⁵ Wekke, Ismail, "Islam and Adat in the Marriage of the Bugis Community in West Papua", *Thaqāfiyyāt*, Vol. 13, No. 2, 2012

B. Method

Uang Panai 'is a culture or custom in the marriage of the Bugis-Makassar community. Studying a culture in society, experts have formulated a method called the ethnographic method. Ethnographic methods were developed to describe the culture of a society or a nation. Spradley talks that the main purpose of ethnography is an attempt to look carefully at the meanings contained in the action of an event that befell the person we want to understand. Or ethnography is a job to describe a culture.

In order to describe and interpret *Uang Panai* 'as an investment in the marriage customs of the Bugis-Makassar people, apart from using the ethnographic method, an interdisciplinary approach (economic, social, cultural and religious) is also needed so that this research produces holistic and integrative data. The economic approach is used to view *uang panai* ', if it is used as an investment it has a beneficial value for both parties (the groom and the bride) or the woman only. And whether to use *uang panai* "as an investment as an alternative way to make *panai* money" more useful than being spent at a wedding party or reception.

A sociological approach is needed in this research, to see realistically the phenomenon in the Bugis-Makassar community in implementing the custom of marriage, especially in relation to *uang panai* '. Meanwhile, a cultural approach is used to describe that *Uang Panai* 'in the Bugis-Makassar marriage custom has become a hereditary tradition and has taken root in the Bugis-Makassar society. Then this research needed a religious approach because the Bugis-Makassar people were known for their panaticism towards their religion. In addition, religion is a foothold or guideline for someone to act or take an action and policy.

The method used in data collection is the method of observation, interviews and related documents. While the data analysis used is the theory of Miles and Huberman (1984), which consists of data collection, data reduction, data presentation, and drawing conclusions. Then the data collection site (research locus) is in one of the Bugis areas, namely Bone district. The focus of the research is only one area to represent the Bugis-

Makassar traditional customs, because in any region the Bugis ethnic live tends to maintain their customs and traditions. While the Bugis and Makassar ethnic groups are juxtaposed, because these two ethnics have the same customs and traditions, especially in terms of Uang panai'.

C. Discussion

1. Marriage Custom in Bugis-Makassar Marriage

Every ethnic group in Indonesia has traditions and customs in carrying out marriage. Between the Minang, Batak, Javanese, and Bugis-Makassar tribes they have different customs in carrying out marriages. For example, the Minang people who apply are different from the women in general, those who are applying are men. In the Batak tribe, men must buy their women whose prices are adjusted to the level of education of the prospective bride. The higher the school of the prospective bride is, the higher the price, which is called Sinamot. In contrast to the Javanese tradition known as the pingitan tradition (women are not allowed to leave the house for 3 to 5 days, they cannot meet the prospective groom, they only stay at home to take care of themselves (scrubs, fast and drink herbal remedies).

Then what about the traditions and customs of Bugis-Makassar marriage, which is known as the most expensive tradition of carrying out a marriage. There are several stages in the traditions or customs of the Bugis-Makassar marriage, namely; (1) *mammanu'-manu* '(seeking information about the prospective bride, related to her nature and character, whether she is willing to be proposed, her family situation, and other things that can strengthen a man's reason for proposing), (2) *massuro'* or *madduta* or *lettu* (applying), (3) *mappettuada* '(making an agreement between the man and the woman regarding uang panai ', dowry, and the day of the marriage contract and wedding reception), (4) *mappenre 'doi* (party men bring Uang panai 'to women), (5) *mappanre temme and mappacci* (the day before the marriage contract or on the night of the marriage contract, the ritual of khatam al-Qur'an is held and the laying of *henna* leaves (mappacci) as a symbol of physical and mental cleanliness before aqad nikah), (6) *aqad nikah and*

mappasikarawa, (7) *marola* or *mapparola* (visit of the bride and groom to the groom's house. (processed from various sources: among others⁶

At these stages, from an economic point of view, it requires a lot of money. So, as the bridegroom, the groom must need a lot of capital to get married, twice that of the woman, because the man must also bring Uang panai to the prospective bride. While from the sociological aspect, the traditional wedding party involves many people or families (neighbors, close and distant relatives, and colleagues) who can strengthen a sense of brotherhood and *friendship*. With the implementation of these traditional marriage stages, anthropologically there has been a continuous cultural inheritance in society from generation to generation.

2. Uang Panai 'as an investment in the Bugis-Makassar marriage tradition

Humans as social beings in building and developing themselves, their families and society cannot be separated from the economic aspects. Economic aspects are fundamental and essential for human life. One of the five main things that must be maintained and protected by humans (*dharuriyatul khams*) is safeguarding and preserving property (inheritance). To maintain and develop the assets we have, professional management through economics is required⁷. Smith⁸ as the father of economics is well known for his theory of economic development, arguing that the accumulation of capital is an absolute prerequisite for economic development.

Tradition in the Bugis-Makassar society, one reason for raising capital is for a wedding ceremony as Uang panai. As revealed by a Bugis son who has been widowed for eight years, due to divorce, he revealed the reason he has not remarried until now because there is no capital for uang panai, two years ago there was a desire to remarry, but that desire failed because a woman asking for uang panai is not according to his ability. (W. Bp./10/10/2019).

⁶ Lamallongeng, A. R., Marriage Dynamics in the Bugis Bone Society. Watampone: BPA Library, PDE Kab. Bone, 2007.

⁷ Sarwat, Ahmad., *Maqashid Syariah*, Jakarta: Rumah Fiqhi Publishing, 2019.

⁸ Smith, Adam. An Inquiry into the Nature and Cause of the Wealth of Nations , 1776.

This is also in line with what Gp. who has reached his bachelor's degree (S1) for one year, when asked why he was not married? He said, "still while collecting uang panai ". (W. Gp / 13/10/2019). Another case, Fh. One of the other Bugis sons, can be said to be luckier because not long after his undergraduate graduation (S1) was immediately married, he revealed that the capital came from his parents. (W./Fh./13/2019).

The various cases above give a description that in the Bugis-Makassar society, uang panai ' is something that can motivate men to try to raise capital. On the other hand, uang panai "can also be a worrying" scourge "because many cases have been delayed and even failed to marry because there is no agreement between the men and the women about the amount of *uang panai*". Then ideologically in the Bugis-Makassar society, that one of the obligations of parents to their children is the obligation to marry off their children, including giving uang panai'. But the reality is that in the case mentioned above, many Bugis-Makassar youths must struggle on their own to collect uang panai ', especially for those who have parents who are economically disadvantaged.

Uang Panai 'in the Bugis-Makassar marriage custom, the initial idea was as a form of respect for helping the prospective bride in terms of financing in conducting a wedding ceremony. In line with what Widyawati explains, panai money is intended as a form of respect that is given by men to women to hold a festive party. In addition, it can become social prestige if the panai 'demanded by women can be fulfilled by men.

Looking this phenomenon, at the time of the wedding ceremony it creates social prestige competition, and at the time of conducting the wedding ceremony, it creates the impression of exaggeration (mubazzir), contrary to the ideology or religion of the Bugis-Makassar community. On this basis the idea was born that it would be better if uang panai which was "burned out" (used as a whole) at the time of the wedding party was made part of the investment. Like the view of one citizen as an actor who makes uang panai 'as an investment, he expressed his view as follows:

"I think as a parent that there is a big need for uang panai because for the future of the children, for example, it will increase by 500 million

with the addition of BTN cars and houses. The goal is that men can live independently thinking about their household in the future. Then the rest can be bought for figures to be used to sell with the family". (W./Hb./23/10/2019).

In line with the above, one of the traditional leaders of South Sulawesi, AA, gave his view that *uang panai* is used as an investment as follows:

"In my opinion, because *uang panai* is spending money, it should be managed properly when the children have a lot of sustenance. It means that if a lot of *uang panai* needs to be saved or used for the future of the bride and groom, it should not be spent forcefully to meet the needs of the working families. *Uang Panai* "should be saved partly for long-term needs, *uang panai*" is a form of appreciation for the Bugis community, as a form of family gathering to be able to eat together." (W./AA./23/10/2019).

From the residents 'point of view, it is a new thing that has been revealed regarding *Uang panai*' being used as an investment. It might have been a practicing in society for a long time, but this is a taboo act as well as an act that can cause shame on the family. However, seeing the current context, *uang panai* 'is a standard thing in the traditions and customs of the Bugis-Makassar marriage which is difficult to get rid of, so people who think productively think only consumptive make *uang panai*' more useful in improving the family economy.

Then how is the view of Islamic economists in seeing *uang panai* 'as an investment, one of the Islamic economists expressed the following views:

"It is a wrong view when *uang panai*" is an investment, but it cannot be denied that there are still many of our people who think so. In fact *uang panai* 'has been identified as spending money for wedding receptions. Phenomenon in the community where parents partly think that their daughter is capital because of the *uang panai* ", if it is said with investment, it is better if the dowry is the focus for investment, because if the dowry is in a large amount and it can be investment capital for the bride and groom." (W./Nikmah Marzuki / 23/10/2019).

While another economist, one of the teaching staff at Hasanuddin University (UNHAS), and has also served as chairman of the East Indonesia section of the IAI (Indonesian Accounting Association), when the researcher asked his view on what if *panai* money was used as an investment, he ok- it is a

sign of agreement on that, but still suggests how to see the positives (*masalah*) and negatives (*mafsadat*) of society if *uang panai* is turned into an investment. (W./Kastumuni Harto / 20/10/2019).

The two views are contradictory between the two experts, Nikmah Marzuki highlighted that it was wrong for society to make *uang panai* as an investment on the basis that some parents who had daughters were considered as capital. So that at the time his daughter was about to marry off, it was as if he was being traded with *uang panai*. If this view occurs, the writer does not agree if *uang panai* 'is used as an investment. But from the point of view of Kastumuni Harto, he agrees that *uang panai* is an investment provided that the positive and negative aspects can be studied in depth.

The positive impact of *uang panai* 'if used as an investment includes; preventing excessive wedding parties or receptions, *uang panai* "should be for the bride and groom as a post-marriage provision, encouraging the groom to work hard and independently to meet the panai money". Meanwhile, the negative impact if panai money 'is used as an investment includes it is making it difficult for men to get married, and the impression that they are buying and selling girls.

Seeing the positive and negative impacts if *uang panai* 'is used as an investment, according to the author, *uang panai* ' can be used as an investment if for the bride and groom as a post-marriage provision. Then *uang panai* 'is not imposing, but according to the men's ability level.

Furthermore, the view of the head of the Indonesian Ulema Council (MUI) in Bone, South Sulawesi district, he said that his view of *uang panai* 'is used as an investment as follows:

"In my opinion, *uang panai* " has become a Bugis culture to respect their guests and close family members to gather and eat together as a form of friendship. However, *uang panai* 'seems to be a value feel ashamed to mention that *uang panai* is very small. Whereas in Islam the point of emphasis is the dowry money because it absolutely belongs to the wife and it turns out that the trad is *uang panai* '. But there is also *uang panai* 'that is suggested as a dowry, because it still belongs to the woman and the daughter-in-law (of the bride and groom). " (W./Amir HM, 24/10/2019).

The view of the MUI chairman highlights the existence of *uang panai* 'in Bugis culture, and emphasizes that dowry is emphasized in its existence, because dowry is the absolute right of the wife (Islam). In addition, it implies that panai money "can be used as a dowry, so that the daughter (wife) can absolutely own the *uang panai*".

D. Conclusion

The description of *uang panai* 'as an investment is mentioned above, if we pay attention to various phenomena in society, the opinions of experts, community leaders, and the general public there are several things that can be concluded as follows:

Firstly, *uang panai* in the Bugis-Makassar society has become a tradition and marriage custom that is more trend than the dowry itself. Therefore, in addition to dowry as a form of respect for the woman's family, dowry can also be a symbol of social status, both for women and for men. The more the amount of *panai* is', it gives a symbol that someone has a high social status.

Secondly, seeing the phenomenon of *uang panai* in the Bugis-Makassar society is generally earmarked for the cost of a wedding reception or party, because many wedding receptions consider it excessive (*mubazzir*), an idea has emerged that some have even practiced making *uang panai* ' as an investment. The premise appears, rather than the panai money 'being "burned out" (used as a whole) in the wedding feast, it is better that the *uang panai* be used as an investment, such as; education, business capital, home improvement, and other investments.

Thirdly, this research is still limited to the level of seeing the opinions of experts, public figures, and *uang panai* players' as investments, but they have not seen the results of these investments, so further research is needed.

Referances

- Amalia, Kiki Ristia, at.all., "The Influence of Money Panai Film Exposure" Maha (R) L on Students' Perceptions of Money Panai Tradition "Bugis Tribes in Samarinda", e-Journal of Communication Studies, University of Mulawarman (Unmul), Vol. 7 No. 2., 2019.
- Lamallongeng, A. R., Marriage Dynamics in the Bugis Bone Society. Watampone: BPA Library, PDE Kab. Bone, 2007.
- Lestari, Rheny Eka, at.all., "Myths in the Panai Money Ceremony" Makassar Bugis Society (Myth at the Panai Bugis People Makassar Money Ceremony) ", UNEJ, 2015.
- Nurmiati & Nurazzura Mohamad Diah, "The Perception and Attitude Of South Sulawesi Youth Towards The Impacts Of Uang Panai: A Pilot Study", Asian People Journal (AJP), Vol. 1, Issue 2, 2018.
- Syarifuddin & Ratna Ayu Damayanti, "Story Of Price: A Critique of the Phenomenon of Makassar Tribe Panaik Money", Journal of Multiparadigm Accounting (JAMAL), Vol. 6., Number 6, 2015.
- Smith, Adam. An Inquiry into the Nature and Cause of the Wealth of Nations , 1776.
- Sarwat, Ahmad., *Maqashid Syariah*, Jakarta: Rumah Fiqhi Publishing, 2019.
- Pelras, Christian, *Buginese Man*, Jakarta: Reason in collaboration with the Jakarta-Paris Forum, EFEO, 2005.
- Wekke, Ismail., "Islam and Adat in the Marriage of the Bugis Community in West Papua", *Thaqāfiyyāt*, Vol. 13, No. 2, 2012