

The Dialectic between a Qur'an and *al-Urf*: A Critical Study of the Shifting Meaning of Mappasikarawa in Contemporary Bugis Marriage

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Abstract

This study examines the transformation of meaning in the Bugis society's mappasikarawa culture, which has undergone significant shifts in values due to modernity. It employs a dialectical approach between the Qur'an and local cultural context as al-urf to map the dynamic relationship between universal Islamic values and local wisdom. Using a qualitative analytical-critical method, data was gathered through in-depth interviews, participant observation, and document analysis in Bugis regions. Findings show that mappasikarawa serves not only as a symbolic ritual but also integrates Qur'anic values sakinah, mawaddah, and rahmah. Thus, a contextual reinterpretation based on maqasid al-shariah and hifz al-nafs is essential to maintain its relevance and harmony with Islamic law.

Keywords: Dialectics, al-Qur'an, al-urf, mappasikarawa culture, Bugis marriage, maqasid al-shariah

Dialektika antara al-Qur'an dan al-'Urf: Kajian Kritis atas Pergeseran Makna Mappasikarawa dalam Perkawinan Bugis Kontemporer

Abstrak

Kajian ini mengkaji transformasi makna budaya mappasikarawa pada masyarakat Bugis, yang telah mengalami pergeseran nilai signifikan akibat modernitas. Studi ini menggunakan pendekatan dialektika antara Al-Qur'an dan konteks budaya lokal as al-'urf untuk memetakan hubungan dinamis antara nilai-nilai Islam universal dan kearifan lokal. Dengan metode kualitatif analitis-kritis, data dikumpulkan melalui wawancara mendalam, observasi partisipan, dan analisis dokumen di wilayah Bugis. Temuan menunjukkan bahwa mappasikarawa tidak hanya berfungsi sebagai ritual simbolis, tetapi juga mengintegrasikan nilai-nilai Qur'ani sakinah, mawaddah, dan rahmah. Oleh karena itu, reinterpretasi kontekstual berdasarkan maqasid al-shariah dan hifz al-nafs penting untuk menjaga relevansinya dan keselarasan dengan hukum Islam.

Kata kunci: Dialektika, al-Qur'an, al-urf, mappasikarawa, Perkawinan Bugis, maqasid al-shariah

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A. Introduction

The dynamic discourse related to the messages of revelation in the Qur'an has greatly influenced aspects of local wisdom or in other terms is *al-urf* in Bugis society, including in several traditions actualized during wedding ceremonies, which have resulted in a shift in the meaning of *mappasikarawa* culture. The characteristics of the Qur'an that can be interpreted flexibly give rise to diverse understandings, so that scholars and the community also form diverse interpretations, social order, and views on the roles of men and women. The reality in *mappasikarawa* culture is carried out after a series of marriage contracts, when the groom is traditionally required to touch one part of the bride's body. *Mappasikarawa* culture is a sign of the establishment of a bond and a form of official acceptance. Therefore, the *mappasikarawa* culture cannot be seen merely as a physical activity, but contains a deep philosophical meaning that can reflect the union not only between two people, the groom and the bride, but also the union between two families, while at the same time strengthening the vow of sincerity and obligations of a husband in navigating married life according to the culture of the Bugis society.

The *mappasikarawa* tradition in modern Bugis marriage can be interpreted through the Qur'an, which underscores the significance of both physical and spiritual bonds in family life, as emphasized in QS. Ar-Rum verse 21 concerning the values of *sakinah*, *mawaddah*, and *rahmah*. The symbolization of touch in the *mappasikarawa* cultural procession contains the meaning of togetherness that is in line with the message of the Qur'an about the principle of harmony between men and women in the bonds of marriage. Therefore, the *mappasikarawa* culture presents a space for dialogue between revelation and culture, when Qur'anic values are implemented in its implementation in modern Bugis society. This dialectic shows that the Qur'an does not eliminate the existence of customs, but instead provides ethical spaces so that culture remains in harmony with the goals of Islamic law. Therefore, the *mappasikarawa* culture is not only seen as a ceremonial symbol, but also as an expression of harmony between divine norms and local wisdom of the Bugis society.

Several previous studies have examined the dialectic of the Qur'an, for example, *Batamat* al-Qur'an for the Banjar society is an important ritual that marks the success of mastering the Qur'an, as well as being a dialectical space between Islamic teachings and local traditions, thus giving birth to religious and social meanings.¹ The dialectical relationship between the Qur'an and reality demands an understanding that is always relevant in every era, but is often limited to the historical context in which it was revealed, so that revitalization is needed through a contemporary social science and hermeneutic approach so that its interpretation remains in line with the dynamics of modern society.² In his study of the interpretation of al-Ibriz, Bisyri Musthofa presents the nuances of Javanese locality, interpreting the verses of the Qur'an by adapting them to the surrounding culture, rejecting traditions that contradict Islamic teachings, maintaining cultural values that are in harmony with sharia, while also paying attention to the Indonesian context in his interpretation.³ This study reviews the polemics surrounding the regulation of Qur'anic education in Gorontalo, offers innovative solutions through integration in the Regional Regulation on Education with inclusive revisions, and also strengthens implementation through gubernatorial regulations for clear legal legitimacy.⁴

On the other hand, previous studies that discussed the *mappasikarawa* culture in Bugis society, for example the study that highlighted the *mappasikarawa* culture in Bugis marriages in Sebatik Nunukan as a cultural practice full of sacred symbols, reflect the deep connection between spiritual values and the realities of

¹ Riza Saputra, "Dialectics of Islam and Local Culture in the Batamat Al-Qur'an Tradition of the Banjarese," *Mashdar: Journal of Al-Qur'an and Hadith Studies* 3, no. 1 (2021): 1.

² Hasbullah Ahmad, "Integration of the Qur'an and Social Sciences (Contextuality of the Qur'an in Social Life)," *Ulumul Qur'an: Journal of the Study of the Qur'an and Tafsir* 1, no. 2 (2021): 2; Landy Trisna Abdurrahman, "Dialectics of Islam and Culture: A Case Study of Islamic Problems and Socio-Political Issues," *IN RIGHT: Journal of Religion and Human Rights* 10, no. 1 (2023): 129.

³ Abdurrahman Nor Afif Hamid and Wilda Rahmatin Nuzuliyah, "The Qur'an and the Dialectic of Humanity: Anthropology as an Approach in the Study of the Qur'an," *Firdaus* 2, no. 01 (2023): 3; Muhammad Tauhid, "Javanese Cultural Anthropology in the Javanese Language Interpretation of the Qur'an by Kh. Bisri Mustofa," *Al-Adyan: Journal of Interfaith Studies* 14, no. 2 (2019): 309.

⁴ Rahmat Teguh Santoso Gobel et al., "Dialectics of Islamic Norms and Positive Legal Norms in the Formation of Regional Regulations on Al-Qur'an Education in Gorontalo Province," *Sultan Jurisprudence: Journal of Legal Research* 2, no. 2 (2022): 196.

contemporary community life.⁵The study confirms that the *mappasikarawa* culture in Bugis marriages in Pinrang is interpreted as an effort to obtain blessings, but Islamic law considers this practice to be inconsistent with sharia if there is pre-contract interaction.⁶The study highlights the *mappasikarawa* tradition in Wajo as a cultural practice that is interpreted to strengthen the bonds of couples towards a harmonious household, although the community's response shows a diversity of views.⁷This study places the *mappasikarawa* culture as one of a series of post-akad events in Bugis society marriages which represents an effort to strengthen the couple's bond towards a *sakinah, mawaddah, warahmah* family.⁸ In addition, this study is also positioned in the analysis of Islamic law in Pematang Rahim Village to assess its relevance and position from a sharia perspective.⁹

Most previous studies have found that the *mappasikarawa* culture still positions itself solely as a religious symbol or social activity in Bugis society after the completion of all stages of the marriage contract. However, until now there has been no study that examines in depth the dialectic of the Qur'anic text in the context of the *mappasikarawa* culture practiced by the Bugis society which continues to change as a result of modernity. Existing studies are also still dominated by a normative jurisprudence perspective, so they do not touch on the socio-cultural hermeneutic approach that can bridge the *mappasikarawa* culture in Bugis society that is in harmony with the values of *maqasid al-shariah*. Many studies only focus on descriptive explanations of values, meanings and their implementation, without exploring further and in depth the changes in values and meanings contained in the *mappasikarawa* culture that are influenced by

⁵ Seliana Seliana, Syaiful Arifin, and Syamsul Rijal, "The Symbolic Meaning of Mappasikarawa in Bugis Tribal Weddings in Sebatik, Nunukan," *Cultural Studies: Journal of Language, Literature, Arts and Culture* 2, no. 3 (2018): 213.

⁶ Syandri Syandri, Kasman Bakry, and Salman Al Farisi, "Mappasikarawa Customs in Bugis Community Marriage from an Islamic Law Perspective (Case Study of Kaballangan Village, Pinrang Regency)," *Bustanul Fuqaha: Journal of Islamic Law* 1, no. 4 (2020): 611.

⁷ Muh Sudirman and Mustari Mustari, "The Existence of the Mappasikarawa Tradition in Bugis Community Wedding Ceremonies (A Study of Village Communities in Pitumpanua District, Wajo Regency)" (MAKASSAR STATE UNIVERSITY, 2021).

⁸ Salman Abdul Muthalib, "Transformation of Maqāṣid Shari 'āh in Divorce Mediation in Religious Courts: Revitalization of the Bugis-Mandar Customs, Indonesia," 2023.

⁹ Ria Astuti Safitri, Nilfatri Nilfatri, and Haeran Haeran, "Review of Islamic Law on Implementation of Bugis Tradition; Sompā and Mappasikarawa," *Zabags International Journal of Economy* 3, no. 1 (2025): 92.

modernization and current dynamics. The lack of in-depth exploration of the interaction between the Qur'an and the *mappasikarawa* culture in the life of contemporary Bugis society makes this study still a step in connecting local traditions with modern hermeneutics with the concept of *al-urf* as one of the sources and methods in exploring Islamic law. In addition, the still limited critical analysis of the transformation of the meaning of *mappasikarawa* culture due to the intersection between culture, the dialectic of the Qur'an which is believed to be the main foundation of Islamic law, and social change is an academic gap that needs to be filled.

Therefore, as a limitation or distinction from the previous study, the next study that can be discussed is the dialectic of the Qur'an in *al-urf* to bridge the shift in values and meanings of *mappasikarawa* culture in Bugis marriage in the contemporary era. In this study, two important issues can be proposed, namely the conception of the dialectic of the Qur'an in *al-urf* as a methodology of Islamic law, and the dialectical contact of the Qur'an in *al-urf* to respond to the shift in the meaning of *mappasikarawa* culture in Bugis marriage in the modern era. Referring to this study, it comes with a unique perspective that seeks to understand the process of transformation of values and practices in *mappasikarawa* culture in the Bugis marriage area amidst the dynamics of the modern era. The focus of the study is directed at two main objectives, namely conceptualizing the reciprocal relationship between the values of the Qur'an and local wisdom which is seen as *al-urf* that lives in Bugis society. In addition, the aim of the study is to formulate a responsive model based on the dialectic of the Qur'an and *al-urf* to answer and reconstruct the shift in meaning that occurs in *mappasikarawa* culture.

B. Research Methods

This study uses a qualitative approach with a critical-analytical study type to examine the dialectic of the Qur'anic text and the cultural context or *al-urf* in the *mappasikarawa* culture. Data were obtained through in-depth interviews with traditional figures, scholars, and Bugis bridal couples in several regions such as Wajo, Pinrang, and Luwu, and through participatory observation and document studies of the literature on interpretation, *fiqh*, and cultural studies. The research instruments were semi-structured interview guidelines and observation sheets,

with triangulation to validate the data. Data were analyzed interactively through data reduction, presentation, and verification using a socio-cultural approach and the *maqasid al-shariah*. Through this method, the study aims to understand the shifting meaning of *mappasikarawa* culture and formulate a responsive model based on the dialectic of the *Qur'an* and *al-urf* in the era of modernity in Bugis society.

C. The Conception of Al-Qur'an Dialectics in Al-Urf as a Methodology of Islamic Law

Al-urf is understood as a social tradition or custom that grows and is inherent in societal life, and in the development of Islamic law, it is often considered an important consideration. From the perspective of *uṣul al-fiqh* as Islamic law theory, it holds the position of a secondary legal source after the Qur'an, Sunnah, *ijma'* as consensus, and *qiyas* or analogical reasoning, due to its contextual nature and close relationship with social change. Scholars further classify *al-urf* into *al-urf sahih* as valid custom, which aligns with Islamic law, and *al-urf fasid* as invalid custom, which contradicts the principles of Shariah. Therefore, the existence of *al-urf* demonstrates the flexibility of Islamic law in responding to societal needs without neglecting the fundamental values of the religion.

The Holy Qur'an not only contains fundamental principles but also elaborates on those principles. This reality indicates that despite its level of detail, the elaboration contained in the Qur'an actually has limits. Therefore, the Prophet Muhammad (peace be upon him) was given the authority to convey interpretations that serve to emphasize and formulate the meanings of the Quran in a more concrete form. The implication is that details that are implementable or applicable in practice refer more to explanations originating from the Prophet Muhammad (peace be upon him).¹⁰ The elaboration of the Qur'an and the delegation of applicative authority exclusively to the Prophet (peace be upon him) truly provide epistemic space that is filled through *al-urf* as a legitimate Islamic legal methodology. The dialectical approach to the Qur'an not only deconstructs the

¹⁰ Ade Wahidin, "The Prophet's Dialectic on the Quran," *Al-Tadabbur: Journal of Quranic Science and Interpretation* 3, no. 02 (2018): 186–87.

dichotomy between sacred text and social context but also affirms that the Prophet's authority in explaining the Qur'an does not necessarily prevent *al-urf* from functioning as a relevant and dynamic instrument for establishing law.

While its doctrinal truth is recognized as absolute, the interpretation of the Qur'an in practice is relative and tentative. This reality is due to each interpretation representing the interpreter's understanding influenced by his interaction with the text and the surrounding social reality. Given this nature, each interpretation must be understood as a construction of meaning, not as a sacred text itself that not only reveals the text's deepest meaning but also creates new understandings. This reality is reflected in the diversity of approaches, methods, and interpretive styles that have continued to develop throughout history, from the early Islamic period to the contemporary era. The validity of an interpretation is not final and is always open to re-examination so that it can function as evidence in Islamic law, especially when there are indications of certain biases or inconsistencies with the spirit of the times. In essence, the essence of the activity of interpretation is a continuous effort to connect the eternal message of the Qur'an with the ever-changing problems of humanity, so that understanding remains relevant and applicable through its application in Islamic law.¹¹

Progress in contemporary interpretation discourse emphasizes a contextual approach that recognizes that understanding the Qur'an is flexible and dynamic, shaped by the interpreter's cultural background, so that local culture, referred to as *al-urf*, is not considered a nuisance, but rather a perspective that can complement each other and fill in spaces that still have gaps as a solution to answer the problems faced by Muslim society. Interpretation in the Qur'an can be seen as a social construct that involves the active role of local wisdom values in shaping meaning, not only accepting the literal meaning of the text in the Qur'an. The relationship between text and context is understood as a dialectical process that positions *al-urf* as a method of Islamic law that functions as a significant discursive partner in formulating contextual interpretations in society.

¹¹ Ahmad, "Integration of the Qur'an and Social Sciences (Contextuality of the Qur'an in Community Life)." pp. 2-3.

The mappasikarawa culture is classified as *al-urf sahih* and not *al-urf fasid* because its practices align with the principles of shariah. It represents a spirit of mutual cooperation and strengthens social bonds, leaving no room for conflict with the core Islamic legal values of mutual assistance and social responsibility. However, if its implementation involves elements of extravagance, financial burden, or practices contrary to Islamic teachings, such as rituals with syncretic associations, then those specific aspects would be categorized as *al-urf fasid*. This distinction underscores the importance of evaluating cultural practices based on their substantive compliance with Islamic jurisprudence, rather than their form alone.

The dialectical, interactive, dialogue, and argumentative approaches illustrated by the Qur'an through the rhetorical style of questioning can actually be adopted in everyday communication practices, especially by commentators in conveying Islamic teachings through the understanding found in the Qur'an. Such a dialogue method represents an art of communication by providing operational guidance on how to interact in accordance with the messages of the verses in the Qur'an.¹² The sophistication of exegetical studies is also marked by the acceptance of methodological diversity, including anthropological and sociological approaches, which expand the space for in-depth study of the role of *al-urf* in ensuring the acceptance of local culture within Islamic law. Efforts to study Qur'anic exegesis are believed to erode claims of singular truth over an interpretation and instead open up opportunities for legitimizing interpretations based on local wisdom, as long as they align with the values of Islamic law's objectives as *maqasid al-shariah*. Support for the plurality of exegetical methods does not ignore local wisdom, but rather encourages a harmonious integration between the sacred text and the cultural realities that live and thrive within Islamic society.

The goal of tafsir studies has shifted to providing implementable interpretations by positioning *al-urf* as a bridge connecting the universal values of the Qur'an with the challenges of the modern era. *Al-urf* is no longer viewed merely as a study material, but has risen to the status of an epistemological foundation

¹² Muhammad Adriani Yulizar, "Uslub Hamzah Istifham as a Form of Dialogical Dialectics of the Qur'an," *Al-Fathin: Journal of Arabic Language and Literature* 4, no. 02 (2021): 230.

offering a unique perspective in interpreting the sacred text. Furthermore, the *maqasid al-shariah* approach, which represents the goal of Islamic law, acts as a glue in integrating the results of interpretative productivity with local cultural values, emphasizing harmonization within the substantive objectives of sharia, rather than merely formal conformity. The most progressive achievement is marked by the application of intercultural hermeneutics, which creates a space for symmetrical dialogue between revelation and the systems of meaning that develop within the culture of society.

The dialectic of the Qur'an should be given the opportunity for elaboration to affirm the need for contextual legal sources, so that *al-urf* acts as a living interpretive mechanism. *Al-urf* is not merely a supplement, but a methodology that allows the universal principles of the Qur'an to connect with ever-changing socio-cultural realities. Second, the Prophet's own explanations often reflect responses to the reality of *al-urf* in society, which actually demonstrate practices to accommodate and filter local cultural values that do not conflict with the goals of Islamic law.

On the one hand, Islamic law is believed to be a set of divine norms originating from Allah SWT, regulating all aspects of human life.¹³ However, on the other hand, classical Islamic thought has recorded the emergence of initial ideas questioning the sacredness of Qur'anic law, which originated from intense discussions among scholars about the nature of the Qur'an's existence and ways of interpreting it. This thinking then gave birth to the perspective of the historicity of the Qur'an, which emphasizes that various historical factors such as the political, economic, and cultural conditions that underlie the revelation of the revelation also shape the legal character contained therein. This view also proposes a correction to the understanding that places the Qur'an as a text that came down directly from heaven without interaction with social reality. Therefore, the holy book of the Qur'an is presented in line with a dynamic culture, which demands that its messages be understood by considering the surrounding context. Interpretation should not be limited to a mere linguistic approach, but must be through a deep

¹³ Fikri Fikri, "Optimization of Tudang Sipulung Culture in Family Conflict Resolution: Maintaining Marriage Harmony in Bugis Community," *TAHKIM* 19, no. 2 (2023): 165.

reading of the historical and cultural background that underlies each text in the Qur'an.¹⁴

Applicable authority is not limited to the Prophet, but can be extended to any thinker who has the capacity to develop the dialectic of the Qur'an, so that Islamic law can maintain its flexibility and relevance. This fact is reinforced by the support of many Islamic legal experts, both classical and modern, who agree that *al-urf* that meets sharia criteria can be used as a legal basis, including for issues not expressly regulated in the texts of the Qur'an or hadith. Therefore, *al-urf* serves not only as a source of legal material, but also serves as a methodological framework in the contemporary ijtihad process.

Despite its sacred nature, Islamic law cannot be considered frozen and rigid, but rather continues to evolve, enlivening every era with timeless divine values, while remaining contextual. The critical thinking of early Muslim intellectuals paved the way for historical awareness, which affirms that revelation does not descend in a social vacuum, but rather intersects with the pulse of history in the political sphere, economic dynamics, and cultural diversity of society. Through *al-urf*, the universal message of the Qur'an does not stop at textual understanding implemented in contemporary practice. The dialectic of the Qur'an demonstrates that the flexibility of Islamic law lies precisely in its ability to adapt to sociocultural realities. In this way, *al-urf* transforms into the spirit of ijtihad in the contemporary context as a skill weaving the transcendental and the immanent, without diminishing its sanctity.

D. The Interrelation of the Qur'an Dialectic in *al-Urf* as a Response to the Shifting Meaning of Mappasikarawa Culture in Bugis Marriage in the Modern Era

There are a number of traditional ceremonies in Bugis society weddings which are carried out after the marriage contract procession,¹⁵ One of these is the *mappasikarawa* culture. The *mappasikarawa* culture serves as a marker of the marriage bond and represents the beginning of married life for the bride and

¹⁴ Muhammad Erfan, "Dialectics of Human Reality and Qur'anic Law," *Asy-Syir'ah: Journal of Sharia and Legal Sciences* 46, no. 2 (2012): 528–29.

¹⁵ Fikri, "Optimization of Tudang Sipulung Culture in Family Conflict Resolution: Maintaining Marriage Harmony in Bugis Community."

groom. Under the guidance of the *pappasikarawa*, the person who leads the ritual, the first touch between the groom and the bride is hoped to lead the couple to a life filled with happiness, peace, and prosperity in their future marriage.

The *mappasikarawa* tradition is a fundamental element in Bugis weddings, serving as a complementary element, but is mandatory. The *mappasikarawa* culture has been passed down from generation to generation as a cultural heritage that must be preserved in every Bugis marriage ceremony. Structurally, its implementation is divided into two main phases: preparation and implementation. The preliminary procession includes *mappaenre botting urane*, the introduction of the groom, the marriage contract, and *pattimpa tange'*, the opening of the door. Completing all these initial stages is an absolute prerequisite before entering the main ritual.¹⁶

The essence of the *mappasikarawa* culture is the process of ablution (*wudu*) which is guided by a *pappasikarawa*, a traditional guide who guides the process of the *mappasikarawa* culture, when the groom makes first physical contact by touching certain parts of the bride's body. This initial touch is believed to determine the harmony and success of their future household. In practice, the *pappasikarawa* guides the bride and groom to the bridal chamber and seats them facing each other. The choice of body areas to be touched varies depending on the *pappasikarawa's* considerations and family agreement. Areas such as the crown of the head in Bugis society, called *buwu*, and the base of the neck, called *edda*, are commonly chosen, while certain areas are considered taboo according to customary norms in Bugis society.¹⁷

Therefore, the *mappasikarawa* culture reflects the existence of *al-urf* as a methodology for finding Islamic law in Bugis society, when the practice of *mappasikarawa* culture functions as a series of events that can unite spiritual and social aspects. The essence of *mappasikarawa* culture lies in the first physical touch guided by *pappasikarawa*, a symbolic act believed to influence the journey of

¹⁶ Arini Safitri, Wa Kuasa Baka, and Sitti Hermina, "The Mapasikarawa Tradition in Bugis Community Marriage in Wolo District, Kolaka Regency," LISANI: Journal of Literacy, Literature, and Culture 1, no. 1 (2018): 58–59.

¹⁷ Safitri, Rini Safitri, Wa Kuasa Baka, and Sitti Hermina, "The Mapasikarawa Tradition in Bugis Community Marriages in Wolo District, Kolaka Regency," 59.

the household while also gaining recognition as a cultural tradition that aligns with the objectives of Islamic law. The selection of certain body points, such as buwu or crown and edda is the base of the neck, shows how *al-urf* functions as an epistemological framework that organizes local cultural values and simultaneously contributes to the construction of Islamic law that is appropriate to the cultural context of the Bugis society.

Furthermore, *al-urf* in Islamic law is divided into two types: *al-urf sahih* and *al-urf fasid*. *Al-urf fasid* is a social custom that is contrary to Islamic law, such as immoral acts at a party, and therefore should not be followed. Conversely, *al-urf sahih* is a local culture that is in line with Islamic law in the Qur'an, for example, giving gifts during a proposal that does not include a dowry. As time and conditions change, the practice of *al-urf* can experience developments that influence adjustments to the implementation of Islamic law. Provided it does not violate the provisions of Islamic law in the Qur'an, *al-urf sahih* can be the basis for consideration in establishing updated Islamic law.¹⁸

The implementation of the *mappasikarawa* culture in marriage is carried out by a figure who leads the cultural process, who is a respected and influential figure in the community. His role is very crucial because he is tasked with guiding the first touch procession between the bride and groom. The community believes that this moment of touch can determine the harmony of the couple's household, so that the *mappasikarawa* culture becomes a fundamental element. The essence of the procession in the *mappasikarawa* culture is touching the bride's body as an affirmation of the bond after the marriage contract, which is often preceded by the "*pattingka tange*" ritual, or a symbolic gift to open the room door. The *mappasikarawa* culture then guides the groom's thumb to touch certain areas of the bride while praying for blessings, safety, happiness and prosperity, and also becomes a taboo to touch the lower neck area called *edda'* and the forehead border called *buwu'* which is believed to bring bad luck, misfortune, and a short life for the bride.

¹⁸ Alfina Damayanti and Ummi Salami, "Review of Islamic Law on the Practice of Mappasikarawa in Bugis Tribal Marriage," *Ulumul Syar'i: Journal of Legal and Sharia Sciences* 11, no. 1 (2022): 43–44.

The mappasikarawa culture embodies profound symbolic values through every touch practiced by the Bugis society. A touch on the arm represents a prayer for strength, abundant sustenance, prosperity, and strong, healthy offspring for the couple. A touch on the chest symbolizes fertility and a prayer for abundant, mountain-like prosperity, accompanied by patience and compassion. A touch on the forehead reflects a vow of loyalty and mutual respect between partners in carrying out household roles. A clasped hand symbolizes ease in earning a living. Furthermore, other body parts also have special symbolism in this traditional ceremony. The ears are expected to encourage obedience and faithful listening to one's partner, while the stomach is interpreted as a guarantee of adequate food. A touch on the thigh signifies a commitment to share life's joys and sorrows. A touch on the crown of the head embodies a husband's promise of protection, affection, and respect for his wife, while a handshake implies an agreement to mutual understanding and forgiveness in navigating the journey of marriage.¹⁹

The modern era has transformed the meaning of *mappasikarawa* culture from sacred and symbolic to more ceremonial and sometimes commercial. Previously practiced solemnly and believed to determine household harmony, *mappasikarawa* culture in the contemporary context is sometimes reduced to merely fulfilling traditions without deep philosophical understanding. Symbolic values such as touching the crown of the head or *buwu'*, which is a taboo on touching the neck or *edda'*, have begun to lose their original meaning due to the influence of global and individualistic values. However, modernity also opens up space for contextual reinterpretation, such as the integration of the principle of gender equality in its implementation. The *mappasikarawa* culture remains sustainable as a dynamic cultural identity, adapting without losing its identity.

In the past, the first touch in the *mappasikarawa* culture was sometimes accompanied by feelings of *masiri'* or feelings of shame and reluctance expressed by the bride, mostly as a result of the practice of arranged marriages determined by parents. Limited interaction before marriage made the moment of first physical touch for the first time filled with anxiety and psychological discomfort. Social

¹⁹ Alfina Damayanti and Umami Salami, "Review of Islamic Law on the Practice of Mappasikarawa in Bugis Tribal Marriage," 46-47.

norms at that time also demanded submission and obedience of women, so that the anxious response was considered normal and polite. However, along with the development and progress of the modern era, the *mappasikarawa* culture has changed into a joyful ceremony marked by enthusiasm and pride of the bride, no longer shame and anxiety, let alone reluctance to physical touch for the bride. The shift in the meaning and values of the *mappasikarawa* culture reflects the evolution of values in Bugis society in the modern context, which emphasizes the happiness of both the groom and the bride, active participation, and volunteerism, while maintaining the relevance of tradition as a dynamic cultural heritage.

A rare incident in the implementation of the *mappasikarawa* culture turned into a tragedy when the groom's first touch accidentally injured the bride, causing her tooth to fall out. This incident not only disrupted the sacred procession of the *mappasikarawa* culture but also caused deep trauma that led the bride to immediately seek a divorce, considering it a sign of marital failure. This spontaneous response demonstrates the strong symbolic belief of the community in the meaning of the *mappasikarawa* culture, where disharmony in the first second is considered a bad omen. Although modern Bugis society has adopted contemporary values, belief in customary signs in the *mappasikarawa* culture remains deeply embedded. This incident actually triggered an adaptive evaluation of the implementation of the *mappasikarawa* culture, taking into account safety and psychological aspects, without eliminating the essence of the *mappasikarawa* culture as a bonding force for marriage.

Qur'anic values such as love, mercy, and justice are not interpreted as a rejection of tradition,²⁰ but rather as an adaptive principle that responds to changing times. The dynamic interrelationship between the Qur'an and *al-urf* offers a contextual solution for the transformation of the cultural meaning of *mappasikarawa* amidst modernity in Bugis society. The existence of *al-urf* as a methodological framework in Islamic law ensures the continuity of local traditions without neglecting the fundamental message of sharia. *Mappasikarawa* is not

²⁰ Fikri, Rahmawati, and Zulfah, "Idealism and Realism of Islamic Law in Pangngaderreng Culture of the Modern Bugis Bone," IOP Conference Series: Earth and Environmental Science 175, no. 1 (2018): 3, <https://doi.org/10.1088/1755-1315/175/1/012137>.

merely preserved but also revived through the integration of universal values into Islamic law.²¹ Therefore, the dialectic of the Qur'an opens up a space for progressive recontextualization, maintaining relevance without getting caught up in the literalism of the text.

The *mappasikarawa* culture has not lost its identity despite adapting to contemporary Islamic legal values. The transformation of *mappasikarawa* from sacred ritual to ceremonial requires a *maqasid al-shariah* based approach that prioritizes the protection of religion, life, intellect, descendants, and property. Through the perspective of *al-urf al-ṣaḥiḥ*, *mappasikarawa* culture can be understood as a cultural expression aligned with the objectives of sharia, such as the reinterpretation of symbolic touch from a signifier of hierarchy to a symbol of equality and shared commitment.²² The dialectical approach of the Qur'an prevents the reduction of meaning that only emphasizes ceremonial aesthetics, while ensuring that the spiritual essence is not eroded.

The dialectic of the Qur'an and *al-urf* serves as a filter mechanism that distinguishes between elements of tradition that are still relevant and those that need to be reformulated. For example, in the *mappasikarawa* culture, the taboo on touching edda and buwu, which are laden with superstition, can be reviewed through the objectives of Islamic law and the preservation of the soul, called *ḥifẓ al-nafs*, so that only rational and substantive aspects are maintained. In cases of physical incidents during rituals, the principle of darar, namely the avoidance of danger from the Qur'an, becomes a guide to designing the priority of security without sacrificing the meaning of tradition. This harmonization makes the *mappasikarawa* culture a living tradition that continues to evolve, balancing cultural heritage with the demands of modernity while reflecting the integration of local wisdom in Bugis society and the values of Islamic law.

²¹ Achmad Musyahid Idrus et al., "The Tradition of Mappasikarawa in the Bugis-Makassar Community Marriage: A Study of Islamic Law Philosophy," *Samarah: Journal of Family Law and Islamic Law* 7, no. 2 (2023): 851.

²² A Nur'aini et al., "Acculturation of Islam in the Mappasikarawa Tradition in Luwu Regency; A Review of Islamic Law," *Palita: Journal of Social Religion Research* 8, no. 2 (2023): 157–58.

E. Conclusion

This study affirms that the *mappasikarawa* culture in Bugis marriage can be understood as *al-urf sahih* since it embodies values consistent with Islamic law, such as *sakinah*, *mawaddah*, *rahmah*, and justice. The tradition is not merely a symbolic ritual but serves as a dialogical space between sacred texts and cultural practices that strengthen family bonds and uphold social dignity. Although modernity has shifted its meaning from the sacred-symbolic to the more ceremonial-commercial, *mappasikarawa* continues to endure as a dynamic cultural identity. Therefore, its revitalization should be guided by the *maqasid al-shariah*, with emphasis on the protection of life or *hifz al-nafs*, gender equality, and social relevance. The recommendations of this study highlight the need for contextual reinterpretation that not only preserves local cultural values but also ensures their continuity in accordance with contemporary Islamic legal principles, enabling *mappasikarawa* to remain a living tradition that harmonizes Bugis heritage with universal Islamic law values.

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