



## The concept of Islamic economic equality with mechanism *panai'* money in Bugis community marriage: a literature review

**Asriadi Arifin<sup>1</sup>, Muslimin H. Kara<sup>2</sup>, Rahman Ambo Masse<sup>3</sup>, & Muzdalifah Muhammadun<sup>4</sup>**

<sup>1,2,3</sup>Alauddin State Islamic University Makassar, <sup>4</sup>Parepare State Islamic Institute

Correspondence Email: [Asriadiarifin07@gmail.com](mailto:Asriadiarifin07@gmail.com)

### ABSTRACT

This study aims to examine the concept of Islamic economic equality on the basis of local culture, namely *Panai'* money mechanisms in Bugis community marriage. This research reveals the complexity of the *Panai'* money issue in the marriage tradition of Bugis community from the Islamic economic perspectives regarding the concept of economic equality in Islam, that among the economic functions of *Panai'* money in Bugis community marriage contains meaning as a form of wealth shift from one individual to another group. In the discussion of Islamic economics, addressing the issue of social inequality is essential, as Islam actively opposes the gap between the rich and the poor. This study is designed by using qualitative descriptive research with the literature analysis method. Through the study conducted, the researchers found important research results that the marriage mechanism of Bugis community is loaded of its sacred values contains an economic hierarchy as an effort to bring enthusiasm and work ethic among men in order to present assets so that they can shift this wealth from one party to another in the form of *Panai'* money as a manifestation of respect, appreciation, social status, and willingness on the basis of love. Absolutely, this will then have implications for increasing the economic rate in society. This is relevant to the Islamic ideals of building an economic equalization system as an alternative to reducing social inequalities that leave a destructive nature in groups of people between the strong and the weak.

**Keywords:** Islamic economic equality; *panai'* money; Bugis marriage; Bugis custom

## 1. INTRODUCTION

In the journey of life, every creature of Allah SWT follows distinct paths to achieve biological perfection, including in forming relationships with partners. Fulfilling biological desires through marriage in accordance with Islamic law is a mandatory aspect for humans, particularly for Muslims. Although humans and animals are both creatures created by Allah SWT, their life journeys are significantly different. Humans are the manifestations of Allah SWT's perfection, with a higher degree of rationality than animals. As a result, there are values and principles that serve as the foundation that every human being must adhere to in order to attain that perfection.

Such is the complex creation of man with all his integrative natures, passions, and laws, and the most crucial aspect is the epistemological understanding of marriage or the essence of how marriage should be conducted. In a legal marriage, it means that the pillars and conditions for a valid marriage have been properly fulfilled. One of the conditions for marriage that continues to be a topic of discussion even today is the issue of dowry and all the related details that are manifested in the social life of society.

The phenomenon that emerges in the wedding tradition of the Bugis tribe is related to *Panai'* money (the money given by the groom's family to the bride's family which is intended for covering the expenses of wedding celebration). The practice of *Panai'* money which currently exists in the marriage tradition of Bugis community reaps multiple perspectives from various groups. The research conducted by Mustafa & Syahriani (2020) states that the high level of dowry besides *Panai'* money in Bugis society is seen as an instrument to nominalize a woman, which actually indicates a shift in cultural values from the previous context to the current view. Tradition in today's Bugis society makes nominal as a counter event. In line with this, Rahman (2022) mentions that phenomena of *Panai'* money has expanded and become one of the benchmarks of a person's social status. The research of Ekawati (2019) mentions the problems in society in general that cannot distinguish between dowry and *Panai'* money which in essence, the two are different, so that even in applications they sometimes overlap. In addition, Basri & Fikri (2018) assert that sometimes *Panai'* money is given higher than the dowry.

Nonetheless, the claims against *Panai'* money also indicate the absorption of social and cultural symbolic values. Research by Tang (2017) states that the position of dowry in Bugis marriage does not conflict with Islamic law as well as with the compilation of Islamic law. Furthermore, Alfariz (2020) states that *Panai'* money in Bugis society teaches values for Bugis men to be able to have a high work ethic in order to be able to provide well-being in the household. The research of Nadiyah (2021) found that *Panai'* money is

used as a fee for reception events and can also be used for the family in the future. In line with Alimuddin (2020) and Kadir et al. (2021), the function of *Panai'* money given economically brings a shift in wealth because *Panai'* money given has a high value.

Therefore, we can understand that among the economic functions of *Panai'* money, which is necessary in Bugis community marriage, it carries the meaning as a form of wealth transfer from one individual to another group. This aspect is essential in the discussion of Islamic economics, as Islam is very proactive in efforts to reduce social inequality and bridge the gap between the rich and the poor.

The orientation towards economic equality based on culture and local wisdom needs to be built by empowering potential *Panai'* money as an instrument to achieve the ideals of Islamic economics. So, the inequality that is still rooted in the Islamic economy is the distance between the rich and the poor. Amir (2021) states that economic development (economic prosperity) is not born and implemented and enjoyed by a group of people, but must be comprehensive for other community groups.

Based on the results of previous studies, no similar research has been found that examines the concept of Islamic economics integrated into the marriage mechanism of the Bugis community. Hence, this research can be considered as the latest study and serves as an initial foundation for building an Islamic economic equality system based on local culture. While previous studies may have questioned the high value of *Panai'* money as a source of fear, this study approaches it from a different perspective, recognizing *Panai'* money as a potential bridge to achieve economic equality. The aim is to revive the spirit of Bugis culture while aligning with the principles of Islamic economics.

Thus, the urgency of this research is to empirically see the phenomenon of *Panai'* money that happens in Bugis community marriages, so that the scientific discourse about *Panai'* money obtains the results of a more comprehensive, collective and holistic study. The results of this research are expected to contribute well to the development of scientific studies which explicitly result in synthesis between the Islamic economics and the local culture.

## **2. METHODS**

The study is designed by using a type of qualitative descriptive research with the literature analysis method. This research reveals the complexity of the issues of *Panai'* money in the marriage tradition of Bugis community from the Islamic economic perspectives regarding the concept of economic equality in Islam. The main data source in this study is the results of a literature review that is relevant to the issue of *Panai'*

money in the marriage tradition of Bugis community. The data collection was carried out by tracing the results of the literature review to be processed into new study results.

### 3. RESULTS AND DISCUSSION

The Bugis people strongly uphold the sacredness of marriage, to the extent that they invest significant energy and resources to achieve this sacredness. From the past until the present, those who continue to adhere to Bugis culture meticulously prepare for wedding rituals, often spending months in preparation before the actual wedding takes place. Gantarang (2022) states that there are several long series of processions at Bugis weddings, namely: *mappese'-pesse'*, *Madduta*, *mappaenre' dui'*, and so forth. A lot of preconditions must be passed by the community, including a man must first carry out the process of *mappese'-pese'* or *mamanu'manu* or today we call it the process of in-depth introduction to a woman and her family before marriage.

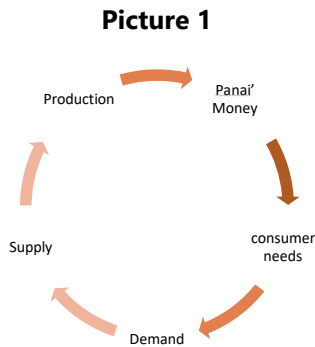
Marriage held in the tradition of the Bugis people is a form of ritual that is very long and even very hard to find in any wedding custom. Even if there is to match the complexity, maybe today would be hard to find. In contrast to the Bugis community, from the past until now, this tradition is still sustainable and there are still many people who carry it out. Even in modern society living in urban areas, the Bugis community still adheres to the principle of marriage.

To this day, among the Bugis people, what is still being discussed is the high dowry and *Panal* money which became a precondition for men who want to marry a woman from the Bugis tribe community. Although basically each tribe has its own determination of dowry which was annulled by tradition from generation to generation, what is striking about the Bugis community is the quantity of dowry and *Panal* money which may not be found in other community wedding traditions.

Based on the functional hierarchy, *Panai'* money is a form of respect (symbol) given to the woman and her families as a means to finance the wedding procession. Of course, this includes a shift in wealth from the man to the woman. *Panai'* money has a value content that functions as a stimulus for a man to foster a spirit of work ethic and a sense of responsibility for the economy of his household in the future, so that in fact this is the basic cultivation of the male spirit for a logical consequence of the reality of marriage where he will step there. Kadir et al. (2021) found research results that the positive impact of high *Panai'* money is the emergence of a spirit of work ethic for men who want to marry the girls they adore.

Agreeing or not, marriage in Bugis community, despite requiring a dowry and *Panai'* money, can significantly boost the community's economy. Unbeknownst to many, the increasing number of marriages in Bugis society, which involve extensive

preparations and high expenses, actually enhances the circulation of transactions, particularly those related to food. The economic turnover resulting from the presence of *Pana'i* money can be described as follows:



In consumptive terms, the demand in the market at the time of a wedding celebration is increasing, especially for the staple foods. The most common phenomenon of marriage in Bugis community is in the months leading up to Ramadan and the month of Shawwal. These are the two moments that are most often used to get married in Bugis community. Based on the results of research observations, during these months, the market demand for food ingredients for wedding celebrations greatly increased when compared to other months.

The results of research on traditional markets show that in those months, the increase in market demand is very visible. The more wedding celebrations, the more demand for food ingredients in the market will be. This is also relevant to the premise that there is more and more *Pana'i* money given by men to women's families, the more needs that can be purchased. Thus, based on this hypothesis there is a strong correlation between the intensity of marriage and the amount of dowry and *Pana'i* money and the rate of transactions in the market.

The more intense marriages are carried out in society, the more economic actors who are relevant to it indirectly experience an increase in economic welfare. Fish and meat traders in the market will get lots of orders from wedding ceremony organizers. We can just imagine how much meat that would be consumed in the wedding process which involves many people and takes up to a week, especially if the intensity is in line with the intensity of *Pana'i* money given to each woman.

The groceries and cake-making ingredients entrepreneurs will also experience a significant impact from the wedding process. In the wedding ceremony that was held, it involved many families of relatives who had to participate both materially and even non-materially in the form of labor to prepare the wedding reception. All of that requires basic foods to prepare the reception. There is a view among the Bugis community that

every guest or relative involved in preparing the reception must be given food as a form of recompense for the sweat and energy they spend.

Furthermore, other business sectors will also receive an economic impact, such as the bridal makeup business. In the process of weddings for the Bugis community, it does not only involve producers of staple foodstuffs, but to support the festivities of the wedding party it also requires the services of a bridal make-up. In the results of research observations conducted, Bugis people's weddings were held in a luxurious and glamorous manner by using Bugis decorative cultural identities. Although today there are some that are mixed more modernly, the impression of Bugis culture still remains.

Wedding parties in Bugis society involve the services of a bridal make-up called *indo' botting* in terms of preparing kitchen facilities and infrastructure, tunnels, bridal clothing, and bridal makeup. All of this of course requires a high cost along with the modern facilities provided to the bride and groom. To this day, weddings held in Bugis community cost at least a budget ranging from 40 million Rupiah to hundred million Rupiah, although this figure is tentative and adjusts to the economic conditions of the bride and groom's family.

Thus, we can understand how much money the Bugis people need to get married which becomes one of the basics why the Bugis community determines *Panai'* money over marriage. Without positioning the researchers as pros towards the high dowry and *Panai'* money in Bugis community, we need to consider the philosophical roots that are covered inside it that these provisions have a meaning that further stimulates the economic growth of society, and this is relevant in the discussion of Islamic economics.

In Islamic economics, the growth of the economic sector is highly emphasized, particularly in the real economic sector. Islam prefers growth in real productivity over non-real productivity because real productivity ensures a more significant economic turnover rate. With the increasing number of needs in society due to wedding celebrations, the standard of living for real economic actors, especially market traders and other entrepreneurs, will rise, creating a symbiotic relationship of mutualism where sellers need buyers and buyers need sellers. The positive implications of weddings are not only limited to the sellers; entrepreneurs in the field of bridal make-up also benefit. The more weddings are held, the higher the income that entrepreneurs in this field can obtain.

Because of this, the synthesis between the economic system and local cultural practices is interesting as a concept of constructive economic equality and an alternative to existing social inequalities that urgently need to be addressed. As mentioned above, the marriage mechanism in the tradition of the Bugis community can indirectly boost

the economy in the real community, especially for those involved in wedding preparations.

The concept of Islamic economic equality aligns with the meaning of *Panai'* money in Bugis marriage. In Islamic economics, wealth must circulate evenly in society, ensuring it is not concentrated in the hands of a few. Islam aims to actualize this equity through social forms such as charity. Considering that *Panai'* money also has the meaning of alms, it is reasonable to say that it can promote the concept of economic equality in society.

The equal distribution of wealth and income is crucial to address the problematic economic gap in society. Addressing the deep-rooted social gap is an important challenge that requires finding alternatives. In this context, Islam, with its principles of collective welfare and distributive justice, should be at the center of orientation in economic development.

Welfare standards in the framework of Islam can be shown when each individual can fulfill their basic needs, the realization of equity, and wherever possible eliminate poverty. Thus, it may seem simple, but deep practice requires a long process. In Islamic economics itself, ownership, equality, and justice are identical because of a well-running socio-economic system, along with morals built on the basis of the Al-Quran and Sunnah (Khoirunnisa & Saelangi, 2022). In QS al Hasyr/59: 7, it is stated that property can be owned, but its utilization must spread to many parties and not only be enjoyed by certain circles.

مَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ  
السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً ۗ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا  
وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Translation;

*"The booty (do') from those whom God gave to His Messenger (who came from some of the people) state is for Allah, the Messenger, the relatives (Messenger), the orphans, the poor and for those who are on the way, so that the wealth does not just circulate among the rich among you. Whatever the Messenger gives you, accept it. And what he forbids you, leave it. And fear God. Truly, God is very severe in His punishment."*

With regard to the verse, according to Shihab, the verse intends to emphasize that property should not only belong to and be controlled by a group of people. Property

must circulate in the community so that it can be enjoyed by all members of the community while still recognizing ownership rights and prohibiting monopoly, because from the beginning Islam has determined that property has a social function (Astuty, 2019).

Karim (2007) in his book states that the distribution of wealth to social life is a must for the creation of prosperity (*fa'il*) collectively in society. According to him, Islam emphasizes the need to share wealth with the community through the obligation to pay *zakat*, issue *infaq*, and alms in order to maintain harmony in social life, as well as the law of inheritance, wills, and grants. This rule is enforced so that there is no domination of wealth in only a few groups.

This view indicates that the main characteristic of Islamic economics is that assets must be distributed in order to fulfill social welfare and social balance. Ash-Shadr (2008) states that social balance is a balance of living standards among individuals in society. In obtaining this balance, the sources of economic life must revolve in social life so that people can live in a common standard of living.

According to Sholihin, the Islamic economic system is an economic system that is born from an Islamic social system which is expected to provide solutions to various existing problems, with policies that are in favor of benefit and justice in the people's economy. The distribution policy in the Islamic economic system upholds the value of justice which is based on the concept of distribution in QS al Hasyr/59: 7 (Astuty, 2019).

The concept of wealth distribution in Islamic economics implies economic equality in the social sphere to ensure the fulfillment of just and equitable sources of life. Islam only justifies wealth to be enjoyed together, even without reducing Islamic recognition of the ownership of these assets. Ash-Shadr (2008) states that social balance is a balance of living standards among individuals in society. In an effort to achieve this balance, the sources of economic life must revolve in social life so that people can live in a common standard of living through the creation of economic resources.

The process of building an Islamic economy to combat economic backwardness and bridge existing gaps requires a well-established framework that upholds principles in line with Islamic economics. The contributions of economists' thoughts, elaborated with the participation of the entire Muslim community, are essential in addressing the problem of underdevelopment. If Muslims unite in upholding the concept of economic equity through the cultural sector, the process of building an equitable economy can be carried out successfully. However, achieving this success is impossible without active and elaborate participation.



Therefore, economic equality of the people with an Islamic basis is a must reached by making cultural potential as a strong foundation for catapulting oneself to Islamic ideals. According to Ash-Shadr (2008), this goal can be pursued by looking for a cultural system that is able to move Muslims to mobilize all their strengths and skills and their potential in fighting the problem of inequality and economic backwardness. The cultural system that is relevant to this is of course through mechanisms of *Panai'* money in Bugis marriage, that marriage can be a source of alleviation and economic backwardness in society.

## Conclusion

The Bugis marriage mechanism, with its sacred values, incorporates an economic hierarchy aimed at fostering enthusiasm and a strong work ethic among men. This encourages them to present assets, leading to the exchange of wealth in the form of *Panai'* money as a manifestation of respect, appreciation, social status, and a foundation of love. Consequently, this practice has implications for increasing the economic rate in society. This is in line with Islamic ideals of establishing an economic equalization system, serving as an alternative to reducing social inequalities that can be destructive and create disparities between different groups of people based on strength and power.

## REFERENCES

- Abdullah Zaky al Kaff. 2017. *Ekonomi Dalam Perspektif Islam*. Bandung: Pustaka Setia.
- Abu Dawud, *Sunan Abi Dawud*, jilid 2. Beirut: Al-Maktabah Al-'Ashriyyah.
- Alfariz, Fitri. 2020. "Tradisi Panai Dalam Perspektif Filsafat Nilai." *Jurnal Filsafat Indonesia* 3 (2).
- Alimuddin, A. 2020, Makna Simbolik Uang Panai' pada Perkawinan Adat Suku Bugis Makassar di Kota Makassar. *Al Qisthi*, 10(2).
- Al-Mahalli Jalauddin & Jalaluddin Asy-Syuyuti. *Tafsir Jalalain*, jilid 1. Kairo: Dar Al-Hadis, T.th
- Amir, A. 2021. *Ekonomi Pembangunan Islam*. Jambi: WIDA Publishing.
- Aravik, Havis & Fakhry Zamzam. 2020. *Filsafat Ekonomi Islam : Ikhtiar Memahami Nilai Esensi Ekonomi Islam*. Jakarta: Kencana.
- Ash Shadr, Muhammad Baqir. 2008. *Ekonomi Islam (Iqtishaduna)*, Penerjemah Yudi, Jakarta: Zahra.
- Astuti, An Ras Try. 2019. *EKONOMI BERKEADILAN (Konsep Distribusi Ekonomi Islam Perspektif Muhammad Baqir Al-Sadr)*. Parepare: IAIN Parepare.
- Asriani Alimuddin. 2020. "MAKNA SIMBOLIK UANG PANAI ' PADA PERKAWINAN ADAT SUKU BUGIS MAKASSAR." *Jurnal Al Qisthi* 10 (2): 117–32.

- Bastomi, Hasan. 2016. "Pernikahan Dini Dan Dampaknya (Tinjauan Batas Umur Perkawinan menurut Hukum Islam Dan Hukum Perkawinan Indonesia)." *YUDISIA: Jurnal Pemikiran Hukum Dan Hukum Islam* 7 (2): 354–84.
- Departemen Agama RI. 2009. *Al-Qur'an Tajwid dan Terjemahan*. Bandung: Al-Qur'an, 2009.
- Ekawati. 2019. "Tradisi Dui Menre Pada Suku Bugis Di Kabupaten Wajo: Kajian Hukum Islam." *Jurnal Iqtishaduna* 5 (2).
- Fitriyani. 2022. "MULTICOMPLEX UANG PANAI' TERHADAP PEREMPUAN DALAM PERKAWINAN KELUARGA MUSLIM SUKU BUGIS." *Tasyri' Journal of Islamic Law* 1 (2): 195–214.
- Gantarang. 2022. "Relevansi Penentuan Kuantitas Mahar Dalam Pernikahan Masyarakat Bugis Parepare (Stratifikasi Sosial Kontemporer)." *Magister Thesis*. IAIN Parepare.
- Kadir, I, Nurmi Nonci & Harifuddin Halim. 2021. Uang Panai Dalam Budaya Bugis-Makassar: Studi Kasus Sosiologi Di Kabupaten Pangkep. *Jurnal Ilmiah Ecosystem*, 21(2).
- Kohar, Abd. 2016. "Kedudukan Dan Hikmah Mahar Dalam Perkawinan." *ASAS* 8 (2).
- Mahmud Huda & Nova Evanti. 2018. "Uang Panaik Dalam Perkawinan Adat Bugis Perspektif 'Urf (Studi Kasus Di Kelurahan Batu Besar Kecamatan Nongsa Kota Batam)." *Jurnal Hukum Keluarga Islam* 3 (2).
- Misnawati, Megawati dan Desy. 2022. "Perspektif Budaya Uang Panai Dan Status Sosial Pada Perkawinan Suku Bugis Bone Di Palembang Megawati1,," *Jurnal Pendidikan Dan Konseling* 4 (4): 2860–66.
- Mutakhirani Mustafa & Irma Syahrani. 2020. "PERGESERAN MAKNA PADA NILAI SOSIAL UANG PANAI ' DALAM PERSPEKTIF BUDAYA SIRI ' FRICTION MEANING OF THE SOCIAL VALUE OF UANG PANAI ' ON THE SIRI ' CULTURE PERSPECTIVE Mutakhirani Mustafa 1 IAIN Syekh Nurjati Cirebon STMIK Bina Adinata A . PENDAHULUAN Uang." *Jurnal Yaqzhan* 6 (2).
- Nadiyah, L. 2021. Tradisi Uang Panai dalam Adat Pernikahan Suku Bugis di Kota Bontang Kalimantan Timur Menurut Perspektif Hukum Adat dan Hukum Islam, *Skripsi Sarjana*, Universitas Islam Negeri Antasari Banjarmasin, 2021.
- Nur Azizah Fitri Andini. 2022. "PRINSIP PERNIKAHAN DALAM AL-QUR'AN DALAM KARYA SENI (Analisis Prinsip Pernikahan Dalam Film Belok Kanan Barcelona)." IAIN Ponorogo.
- Rahman, Abdul. 2022. Urgensi Doi Fappaenre Dalam Pesta Perkawinan Orang Bugis di Desa Bulutellue Kecamatan Bulupoddo Kabupaten Sinjai. *PESHUM: Jurnal Pendidikan, Sosial dan Humaniora*, 1(6).
- Rusdaya Basri & Fikri. 2018. "Sompa Dan Dui Menre Dalam Tradisi Pernikahan Masyarakat Bugis." *Jurnal Kajian Islam Dan Budaya* 16 (1).

- Side, Syafruddin, Hisyam Ihsan, and Abdul Kadir. 2019. "Penerapan Logika Matematika Terhadap Permasalahan Sosial Uang Panai ' Di Masyarakat Bugis-Makassar." *Journal of Mathematics, Computations, and Statistics (Hal. 2 (1): 40–46.*
- Sitti Arafah. 2020. "PERNIKAHAN 'BERSAHAJA' DI MASA PANDEMI COVID-19 PADA MASYARAKAT BUGIS KOTA PALOPO Sitti." *Jurnal Agama Dan Kebudayaan* 6 (2).
- St Muttia, A Husain. 2012. "Proses Dalam Tradisi Perkawinan Masyarakat Bugis Di Desa Pakkasalo Kecamatan Sibulue Kabupaten Bone." Makassar.
- Sudarto. 2021. *Fikih Munakahat*. Yogyakarta: Deepublish.
- Tang, M. (2017). Mahar dalam Pernikahan Adat Bugis Ditinjau dari Perspektif Hukum Islam. *Jurnal Bimas Islam*, 10(3), 539-564.