



MAPPASILUKA CUSTOMS IN MAKASSAR BUGIS WEDDING: ANALYSIS OF ISLAMIC LAW IN THE APPROACH OF AL-ADAH MUHAKKAMAH

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ABSTRACT

Mappasiluka Custom is one of the traditions that lives in the Makassar Bugis community related to the process of marriage, especially in the form of a bond or initial agreement between two families before the marriage contract is carried out. This tradition is still practiced and is considered to have strong social, cultural, and moral values in maintaining family honor and strengthening kinship relationships. However, from the perspective of Islamic law, these customary practices need to be studied to ensure their conformity with the principles of sharia. This study aims to analyze the position of Mappasiluka customary law in Makassar Bugis marriage using the approach of the rules of al-'ādah Muhakkamah (custom can be used as a legal consideration). The method used is qualitative research with a normative-sociological approach through literature study and analysis of community practices. The results of the study show that the custom of Mappasiluka is basically acceptable in Islamic law as long as it does not contradict the narration of the Qur'an and Hadith, does not contain elements of harm, and is in line with the purpose of the sharia (Maqāṣid al-Syarī'ah). Thus, Mappasiluka can be categorized as a legitimate custom ('Urf ṣaḥīḥ) and is relevant to continue to be preserved within the framework of Islamic values.

Keywords: Mappasiluka; marriage; bugis makassar; al-'ādah muhakkamah; islamic law.

1. INTRODUCTION

Marriage is one of the fundamental institutions in human life that not only binds the relationship between two individuals, but also involves the family, society, and cultural value systems that live and develop around it. From an Islamic perspective, marriage is seen as a worship that has a noble purpose, namely forming a family that is *sakinah*, *mawaddah*, and *rahmah*. Marriage is not only understood as the fulfillment of biological needs, but also as a means of building a moral, just, and sustainable social order. Therefore, Islam pays great attention to the rules, principles, and ethics that govern the process and implementation of marriage.

On the other hand, in the life of indigenous peoples, marriage cannot be separated from traditions and customs that are inherited from generation to generation as part of cultural identity. In Indonesia, especially in the Bugis community of Makassar, the practice of marriage is closely related to the customary value system that regulates social relations, family honor, and kinship ties. These customs not only function as a ceremonial complement, but also as a social mechanism that contains moral values, responsibilities, and strengthening solidarity between families and communities.

One of the traditions that is still known and practiced in the Bugis community of Makassar is the Mappasiluka custom. This tradition is part of a series of processes leading to marriage which is understood as the initial bond or agreement between two families before the marriage contract is held. Mappasiluka has a strong social and symbolic meaning as a marker of the seriousness of the relationship of the bride-to-be as well as a means of maintaining the honor of the family, especially women, who in the Bugis culture of Makassar occupy an honorable position in the social structure.

However, in contemporary marriage practice, the Mappasiluka custom has given rise to various views in the community, especially along with the increasing awareness of Islamic law. Some people view Mappasiluka as a local wisdom that should be preserved because it contains positive moral and social values. On the other hand, there is a critical view that considers that the practice of Mappasiluka has the potential to be contrary to the teachings of Islam, especially if it contains elements of excessive material demands, coercive social pressure, or practices that exceed the limits justified by the sharia. This difference of views shows that the relationship between customary law and Islamic law is dynamic and requires a more in-depth and contextual study.

In the study of Islamic law, the existence of local customs and culture is basically recognized through the rules of *al-'ādah muḥakkamah*, which affirms that customs can be taken into consideration in the determination of law as long as they do not contradict the Qur'an and Hadith, do not contain harm, and are in line with the objectives of sharia (*maqāṣid al-syarī'ah*). However, the recognition of this custom is selective, because in *ushul fiqh* it is known that the classification of customs into *'urf ṣaḥīḥ* and *'urf fāsid* is known. Therefore, every customary practice, including Mappasiluka, needs to be systematically analyzed to determine its position in the perspective of Islamic law.

The research gap lies in the lack of studies that specifically and in-depth place the Mappasiluka custom as the object of Islamic law analysis using the approach of the rules of *al-'ādah muḥakkamah*. Previous research has generally discussed Makassar's Bugis marriage customs in general or highlighted specific aspects such as *money panai*, *siri*, and social structure, without paying special attention to the analysis of Islamic law on Mappasiluka. In addition, some studies are still normative-doctrinal and have not adequately integrated the analysis of Islamic law with the reality of social practices of society.

Based on these gaps, this study is important to examine the Mappasiluka customs in the marriage of the Makassar Bugis community through a normative-sociological approach using the rules of *al-'ādah muḥakkamah*. This research is expected to make a theoretical contribution to the development of Islamic law that is more responsive to the socio-cultural context, as well as a normative foothold for the community in preserving customs that are in line with sharia principles.

2. METHODS

This research is a qualitative research with a normative-sociological approach. A normative approach is used to study the custom of Mappasiluka from the perspective of Islamic law through the analysis of the rules of al-'ādah muḥakkamah, the Qur'an, Hadith, as well as the views of scholars in the study of ushul fiqh and fiqh munakahat. A sociological approach is used to understand the traditional practices of Mappasiluka as carried out and interpreted by the Makassar Bugis community in their social context.

This research is descriptive-analytical, which describes the traditional practices of Mappasiluka and its socio-cultural values, as well as analyzing them based on the principles of Islamic law. The data source consists of primary and secondary data. Primary data was obtained through interviews with traditional leaders, religious leaders, and communities who understood the practice of Mappasiluka, while secondary data was obtained through literature studies of books, scientific articles, and relevant classical and contemporary literature, including laws and regulations on marriage in Indonesia.

Data collection was carried out through interviews, observations, and documentation. Data analysis is carried out qualitatively through the process of reduction, presentation, and drawing conclusions. In normative analysis, the customary practice of Mappasiluka is studied using the legal istinbāt method with reference to the criteria of 'urf ṣaḥīḥ and 'urf fāsid. To maintain the validity of the data, this study uses triangulation of sources and methods so that the results of the analysis are expected to be comprehensive and scientifically accountable.

3. RESULTS AND DISCUSSION

This research is a qualitative research with a normative-sociological approach. A normative approach is used to study the custom of Mappasiluka from the perspective of Islamic law through the analysis of the rules of al-'ādah muḥakkamah, the Qur'an, Hadith, as well as the views of scholars in the study of ushul fiqh and fiqh munakahat. A sociological approach is used to understand the traditional practices of Mappasiluka as carried out and interpreted by the Makassar Bugis community in their social context.

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4. CONCLUSION

This study concludes that the Mappasiluka custom is a tradition of the Makassar Bugis community related to the process of marriage through the initial bond between two families, which serves to maintain family honor and strengthen kinship relationships. Based on the approach of the rules of al-'ādah muḥakkamah and normative-sociological analysis, the custom of Mappasiluka is basically acceptable in Islamic law as long as it does not contradict the text of the Qur'an and Hadith, does not contain elements of harm, and is in line with the purpose of the sharia (maqāṣid al-syarī'ah). Within this framework, Mappasiluka can be categorized as 'urf ṣaḥīḥ and remains relevant to be preserved as local wisdom within the framework of Islamic values, while still paying attention to the principle of convenience and benefit in marriage.

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