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## The Meaning and Dynamics of the Bugis To Lotang Marriage Tradition from the Perspective of Islamic Family Law

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### ABSTRACT

Marriage in Indonesia reflects a dynamic interaction between religious norms and customary practices; however, studies on the Bugis To Lotang community tend to be descriptive and rarely examine the community's compatibility with Islamic family law. This study aims to analyze the meaning and practice of the To Lotang wedding tradition, explore its dynamic changes, and assess its conformity with Islamic legal principles. This research employs a qualitative design using ethnographic and socio-legal approaches, supported by a normative juridical perspective. Data were collected through observation, in-depth interviews with customary leaders (*Uwa'*), and documentation in Amparita Village, Sidenreng Rappang Regency. The findings reveal that the To Lotang wedding tradition consists of pre-wedding, wedding, and post-wedding stages that embody symbolic, social, and spiritual meanings, reflecting values such as *siri* (self-esteem), *pacce* (solidarity), and respect for ancestors. The tradition has undergone adaptations to modernization, particularly the simplification of stages, without altering its core values. From the perspective of Islamic family law, most practices can be categorized as *'urf* (custom) that is permissible as long as they do not contradict Sharia principles. However, the absence of explicit *ijab kabul* raises concerns regarding legal validity, necessitating the integration of the Islamic marriage contract. This study contributes to the development of Islamic family law by offering a contextual understanding of the interaction between customary practices and Islamic law.

**Keywords:** Marriage; Bugis To Lotang; Islamic Family Law; *'Urf*; Cultural Dynamics

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## A. INTRODUCTION

In Indonesia, a culturally diverse country, marriage practices are shaped by both religious norms and living customs, reflecting a dynamic relationship between Islamic and customary law.<sup>1</sup> This plurality creates a complex legal and social landscape in which local traditions continue to coexist with, adapt to, or even challenge formal religious norms. In Bugis society, marriage is not merely a union between individuals but a social institution that embodies cultural values, symbolism, and spirituality. The To Lotang wedding tradition in Sidenreng Rappang (Sidrap), South Sulawesi, exemplifies this enduring cultural expression. The Towani To Lotang community consistently preserves ancestral traditions despite the pressures of modernization,<sup>2</sup> thereby maintaining cultural continuity while reinforcing collective identity and social cohesion.<sup>3</sup>

Socially, the To Lotang wedding procession embodies key values such as *siri* (self-esteem), *pacce* (solidarity), and *sipakatau* (mutual respect), which are reflected in practices of cooperation, reverence for ancestors, and structured kinship relations. The tradition maintains a complex structure comprising pre-wedding, wedding, and post-wedding stages, each with symbolic meanings that reflect the community's worldview. Rituals such as *mammanu' manu'*, *mappasiro ada*, *mappacci*, and *mappenre botting* indicate that marriage is not only a social contract but also a sacred event with deep spiritual significance.<sup>4</sup>

However, within Indonesia's predominantly Muslim context, marriage practices cannot be separated from Islamic family law, which requires the fulfillment of essential pillars, including the presence of the bride and groom, a guardian, witnesses, and the marriage contract (*ijab kabul*). This condition raises a critical issue: how local traditions rooted in indigenous beliefs and customs, such as the To Lotang wedding tradition, are positioned within the normative framework of Islamic law. The interaction between these two systems may take the form of accommodation,

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<sup>1</sup> Novita Dewi Masyithoh and Muhammad Akmal Habib, "Sacralism of Customary Law in Marriage: Local and National Legal Contestation in Indonesia," *Walisongo Law Review (Walrev)* 6, no. 1 (2024): 46.

<sup>2</sup> I Nyoman Yoga Segara, *Hindu Tolotang: Pergulatan di Atas Keteguhan Tradisi* (Bali: PT Nilacakra Publishing House, 2025).

<sup>3</sup> M Najib and La Ady, "Nilai-nilai Pendidikan Islam dalam Pelaksanaan Pernikahan Adat Bugis," *Istiqra* 6, no. 2 (2019): 81.

<sup>4</sup> Tasrifin Tahara, Andi Batara Al Isra, and Surahmat Tiro, "Cultural Resilience and Syncretism: The Towani Tolotang Community's Journey in Indonesia's Religious Landscape," *Journal of Ethnic and Cultural Studies* 10, no. 4 (2023): 241.

negotiation, or even tension, particularly in communities that maintain strong cultural identities.<sup>5</sup>

Previous studies on Bugis society have highlighted the importance of cultural values and ritual symbolism. Mattulada<sup>6</sup> highlights *Siri'* and *pacce* as core elements of the Bugis social structure,<sup>7</sup> while Pelras discusses the symbolic richness of Bugis rituals. More specific studies on To Lotang have documented the stages of marriage and elements of Islamic acculturation.<sup>8</sup> However, these studies are predominantly descriptive and fragmented, focusing either on cultural representation or on ritual processes, without critically examining the interaction between customary practices and Islamic legal norms. Furthermore, they rarely address how these traditions evolve in response to social change or how they are normatively evaluated within Islamic family law.

Previous studies on Bugis and To Lotang traditions generally focus on ritual descriptions, symbolic meanings, or processes of cultural acculturation. However, these studies remain fragmented because they rarely examine the interaction between customary practices and Islamic legal norms in an integrative manner. Existing scholarship tends to position the Lotang marriage either as a cultural performance or as an example of local wisdom without critically analyzing how the tradition negotiates legal validity within the framework of Islamic family law. Furthermore, limited attention has been given to the dynamics of social change, particularly how modernization, economic transformation, and religious adaptation reshape the implementation of customary marriage practices. This indicates a significant research gap regarding the absence of a comprehensive socio-legal analysis that simultaneously explores the symbolic meaning, transformation, and Islamic legal position of the To Lotang marriage tradition within Indonesia's plural legal system.

This indicates a clear research gap: the absence of an integrative analysis that simultaneously examines (1) the meaning and transformation of the To Lotang marriage tradition, and (2) its position within the framework of Islamic family law. Therefore, this study seeks to fill that gap by combining anthropological and normative

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<sup>5</sup> I. Laman A. Akbar, "Legal Pluralism in the Institution of Marriage: The Intersection of National Law, Islamic Law, and Customary Law in Regulating Marriage and Common Property in North Toraja," *SHAUTUNA: Jurnal Ilmiah Mahasiswa Perbandingan Mazhab* 06, no. 2 (2025): 384.

<sup>6</sup> Slamet Riadi, "Latoa: Antropologi Politik Orang Bugis Karya Mattulada "Sebuah Tafsir Epistemologis," *Pangadereng* 5, no. 1 (2019): 33.

<sup>7</sup> P Reski, Rahmat Nur, and Cucu Widayati, "Local Wisdom of Bugis Makassar Siri 'na Pacce From Millennials Glasses," *Proceedings of the 2nd International Conference on Social Sciences Education (ICSSE 2020)* 525, no. 2020 (2021): 325.

<sup>8</sup> Nur Rezky Asriadi, *Akulturası Pernikahan Masyarakat Tolotang Benteng di Kabupaten Sidenreng Rappang dalam Tinjauan Hukum Islam* (Skripsi, IAIN Parepare, 2022).

legal approaches to provide a more comprehensive understanding of the tradition within Indonesia's legal pluralism.

This study also applies the perspective of social change theory to explain how traditional communities negotiate continuity and transformation amid modernization. Social change in traditional societies does not necessarily eliminate cultural identity; rather, it often produces selective adaptation, in which core values are preserved while technical and practical aspects evolve. In the context of the To Lotang community, the transformation of wedding practices reflects an adaptive strategy to maintain cultural legitimacy and social relevance in changing religious and socio-economic contexts.

The To Lotang wedding tradition can be further analyzed within the framework of *'urf* (customary practice recognized in Islamic jurisprudence) to assess the extent to which the practice can be accepted, maintained, or requires adjustment in accordance with Islamic legal principles.<sup>9</sup> In Islamic legal theory, *'urf shahih* refers to customary practices that do not contradict Sharia principles and may therefore serve as a basis for legal consideration, while *'urf fasid* refers to customs that contradict essential religious provisions and cannot be legitimized. This approach is crucial in bridging local cultural values with Islamic norms, enabling a contextual and dialogical understanding rather than a purely normative or purely cultural one.

Based on this background, the research problems in this study are: (1) how the meaning and practice of the Bugis To Lotang wedding tradition are constructed; (2) how the dynamics of change in this tradition occur within community life; and (3) how the tradition is viewed from the perspective of Islamic family law. This research problem is designed to comprehensively explore the cultural and normative aspects of marriage practices within the To Lotang community.

The purpose of this study is to identify and analyze the meanings and practices of the Bugis To Lotang marriage tradition, examine the dynamics of its transformation, and assess its conformity with the principles of Islamic family law. Thus, this study is expected to contribute theoretically to the development of Islamic family law studies that are responsive to local culture, while also providing practical insights for managing the relationship between customary law and Islamic law in Indonesia's pluralistic society.

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<sup>9</sup> St. Nurjannah Ulfa Daryanti, "Analisis Urf Terhadap Tradisi Janur Kuning dalam Adat Pernikahan Jawa di Kabupaten Luwu Timur," *Jurnal Shautuna: Jurnal Ilmiah Mahasiswa Perbandingan Mazhab* 2, no. 1: 251.

## B. RESEARCH METHODS

This study employs a qualitative research design, using ethnographic and socio-legal approaches, to examine the meanings, practices, and legal dimensions of the Bugis To Lotang wedding tradition.<sup>10</sup> The ethnographic approach is used to understand cultural practices, symbols, and meanings within the community, while the socio-legal approach analyzes the interaction between customary practices and Islamic family law.<sup>11</sup> In addition, this study employs a normative juridical approach to assess the tradition's conformity with Islamic legal principles, particularly the pillars (*rukun*) and conditions (*syarat*) of marriage.

The research location was focused on Amparita Village, Tellu Limpoe District, Sidenreng Rappang Regency, which is recognized as the center of the Towani To Lotang community and the area that most consistently preserves this customary tradition. The research took place over two months, covering pre-field activities, data collection, and post-field analysis.

The subject of this study consists of a single key informant, namely a *Uwa* (customary leader) who holds central authority within the social and ritual structure of the To Lotang community. The use of a single informant is not a methodological limitation but rather a consequence of the To Lotang customary system, which employs a centralized communication mechanism (single-gate system), whereby all formal information related to customs and rituals must be obtained through a designated traditional authority. Therefore, the *Uwa'* was selected as the key informant because: (1) he possesses full authority over the implementation and interpretation of rituals; (2) he serves as the custodian of customary knowledge; and (3) he represents the community in conveying official information to outsiders.

Data sources in this study consist of primary and secondary data. Primary data were obtained through in-depth interviews with the key informant and participant observation of wedding practices. Secondary data were collected from books, journal articles, legal documents, and previous studies related to Bugis culture, To Lotang traditions, and Islamic family law.<sup>12</sup>

Data collection techniques include observation, in-depth interviews, and documentation. Observation was conducted to examine the stages and processes of the wedding tradition. Interviews were used to explore in depth the perspectives, experiences, and interpretations of the key informant, while documentation includes field notes, photographs, and relevant archival materials.

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<sup>10</sup> Sirajuddin Saleh, *Analisis Data Kualitatif*, Cet. 1 (Bandung: Pustaka Ramadhan, 2017).

<sup>11</sup> Rudy C Tarumingkeng, *Mendalami Prosedur Penelitian Etnografi* (Bogor: RUDYCT e-PRESS, 2024).

<sup>12</sup> Johnny Saldana Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis, A Methods Sourcebook and The Coding Manual for Qualitative Researchers*, Terj. Tjetjep Rohindi Rohidi (Jakarta: UI Press, 2014).

To ensure data validity, this study applies method triangulation and secondary data triangulation. Method triangulation is achieved by comparing interview data with findings from field observations and documentation. Meanwhile, data triangulation is carried out by confirming field findings with various secondary sources, such as academic literature, previous research, and relevant legal documents. In addition, member checking is employed by reconfirming interview results with the key informant to ensure the accuracy and credibility of the researcher's interpretations.

Data analysis was conducted using an interactive model consisting of data reduction, data display, and conclusion drawing. The analysis was carried out through three approaches: (1) descriptive analysis to explain the stages and practices of the tradition; (2) interpretative analysis to understand cultural meanings; and (3) normative legal analysis to evaluate the conformity of the tradition with Islamic family law. The normative analysis focuses on the pillars and conditions of marriage, including the presence of the bride and groom, guardian, witnesses, and *ijab kabul*, as well as the concept of *'urf* in determining the acceptability of customary practices within Islamic law.

The research process was conducted systematically, starting from problem identification, literature review, field preparation, data collection, data analysis, and conclusion formulation. Each stage was designed to ensure that the findings are valid, comprehensive, and relevant to both cultural and legal perspectives.

In addition, the analysis employs the perspective of social change theory to interpret how modernization, religious adaptation, and economic transformation influence the continuity and modification of customary wedding practices within the To Lotang community.

## C. RESULTS AND DISCUSSION

### 1. Meaning and Practice in the Bugis To Lotang Wedding Tradition

The To Lotang wedding tradition reflects a cultural system in which marriage is not merely a personal contract but also a mechanism for reproducing social order, cultural identity, and cosmological beliefs. Marriage rituals function as symbolic instruments that reinforce kinship structures, customary authority, and collective values such as *siri'*, *pacce*, and respect for ancestors. Thus, marriage serves not only as a familial institution but also as a means of maintaining social cohesion and cultural continuity within the To Lotang community.<sup>13</sup>

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<sup>13</sup> Syamsidar Hadawiah and Zelfia, "Komunikasi Budaya Ritual Bugis Towani Tolotang dalam Eksplorasi Aktivitas Gotong Royong Sebagai Nilai Kerukunan di Amparita Kabupaten Sidrap," *SNIS: Seminar Nasional Ilmu-Ilmu Sosial* 3 (2024): 187.

For the To Lotang group, marriage still adheres to the strong Bugis customs. Still, some communities in cities/areas such as Bacukiki (Parepare) and Amparita (Sidrap) show a process of acculturation with Islamic legal values, for example, in the implementation of the marriage contract, which remains valid under the law, alongside customary rituals. In practice, To Lotang marriages often serve as an example of the combination of local traditions and new beliefs, where customs are maintained as part of identity. At the same time, Islamic elements are used for fiqh legitimacy and in modern society.<sup>14</sup>

Marriage rituals in the To Lotang community carry symbolic meanings of kinship, solidarity, faith, and social responsibility. These rituals strengthen family relationships, preserve ancestral traditions, and reinforce collective identity through the values of togetherness, harmony, and mutual respect in community life.<sup>15</sup>

The traditional wedding custom of To Lotang represents a complex, structured cultural system divided into three main stages: pre-wedding, wedding ceremony, and post-wedding. Each stage is not merely ceremonial but also carries symbolic, social, and spiritual meanings that reflect the cultural values of the Bugis To Lotang community.

In the pre-wedding stage, the *mammanu' manu'* process is understood as an effort to investigate the background of the prospective bride. Symbolically, this term is likened to a chicken pecking for food, reflecting the family's careful consideration in selecting a partner to preserve family honor (*siri'*). The *mappasiro ada* or *mappettu ada* stage indicates the presence of family deliberation, emphasizing collective values and mutual agreement in determining various aspects of the marriage, including the dowry and the timing of the ceremony. The *massarapo* stage, which involves expanding the stilt house, is not only technical but also carries social meaning as a communal space that strengthens kinship ties and solidarity (*pacce*), allowing distant relatives to gather before the wedding.

Meanwhile, *mappenre dui'* does not merely represent financial obligation but also reflects the negotiation of social status and dignity, which parallels the concept of *mahar* in Islam but is culturally expanded. The bride price is used to finance the wedding, while the dowry symbolizes the woman's dignity and may take the form

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<sup>14</sup> Ishmah Ashirah, Najamuddin, and Asmunandar, "Dinamika Ritual Keagamaan Tolotang di Kecamatan Bacukiki Kota Parepare (2018-2023)," *PESHUM: Jurnal Pendidikan, Sosial dan Humaniora* 4, no. 6 (2025): 9260.

<sup>15</sup> Tahara, Isra, and Tiro, "Cultural Resilience and Syncretism: The Towani Tolotang Community's Journey in Indonesia's Religious Landscape."

of property such as land, rice fields, or houses. The rituals of *dio majeng*<sup>16</sup> and *mappacci*<sup>17</sup> represent the concept of self-purification before entering married life, symbolizing the cleansing of past sins so that the couple enters marriage in a pure state, ready to build a harmonious household (*sakinah, mawaddah, warahmah*). In the To Lotang tradition, *mappacci* is performed only by the groom. At the same time, the bride undergoes seclusion (*pingit/tangke'*) at a relative's house and is returned to her home on the night before the marriage ceremony. When compared with other customary practices in Indonesia, such as the Javanese *siraman* ritual or Minangkabau marriage traditions, similar patterns emerge in terms of symbolic purification and kinship consolidation. However, the To Lotang tradition is distinctive in its strong cosmological dimension and centralized ritual authority (*Uwa'*), which is less prominent in other traditions that have undergone deeper Islamization. This indicates that To Lotang represents a more resilient form of adat that negotiates, rather than fully assimilates, Islamic influence.

At the core stage, namely *mappenre botting*, the wedding ceremony is conducted through customary rituals led by the *Uwa'* (customary leader). Although there is no explicit recitation of *ijab kabul* as in Islamic marriage, the symbolic process signifies the legitimacy of the marital bond within the customary framework. This stage is followed by *tudang botting* (reception) and *mapparola* (reciprocal visit), which serve to strengthen social relations between families.<sup>18</sup>

In the post-wedding stage, rituals such as *mabbeni siwenni*, *manre ma'dua*, and *mappaleppang* convey meanings of togetherness, solidarity, and social integration. The ritual of eating together (*manre ma'dua*) symbolically affirms the couple's commitment to sharing their lives and building a household together.<sup>19</sup> Sharing food from the same plate signifies mutual support in both joy and hardship. This ritual reflects the values of *pacce* (solidarity) and *siri'* (self-respect) in Bugis culture. Additionally, post-marriage practices include visiting the graves of family members and ancestors.

One distinctive feature of the To Lotang wedding is the absence of a formal reception stage platform. The absence of a formal stage and the emphasis on

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<sup>16</sup> Nursuciani, *Dio Majeng dalam Pernikahan Adat Bugis Analisis Peran Perempuan di Desa Bangkai Kec. Watang Pulu Sidrap* (Skripsi, IAIN Parepare, 2025).

<sup>17</sup> Wardana Said, et al., "Marriage Traditions and Family Resilience in Bugis Bone Society: A Study of Islamic Law and Islamic Education," *Samarah* 8, no. 3 (2024): 1374.

<sup>18</sup> Sarnawiah, Sunuwati, and Rahmawati, "Nilai-Nilai Filosofis Hukum Keluarga Islam Terhadap Tradisi Maapaenre Botting dan Mapparola dalam Perkawinan Masyarakat Bugis," *Jurnal Sipakainge: Inovasi Penelitian, Karya Ilmiah, dan Pengembangan* 1, no. 7 (2023): 35.

<sup>19</sup> Muhammad Aidil Aqsah, *Tinjauan Hukum Keluarga Islam Terhadap Tradisi Mabbenni Manu dalam Perkawinan Masyarakat di Desa Uluale Kecamatan Watang Pulu Kabupaten Sidenreng Rappang* (Skripsi, IAIN Parepare, 2025), 53.

simplicity indicate that prestige in the To Lotang society is not materially defined but normatively regulated through adherence to custom. This contrasts with many contemporary Bugis Muslim weddings, where social prestige is often displayed through material excess. Thus, the To Lotang tradition can be critically viewed as a counter-narrative to the modern commodification of marriage rituals. By holding the ceremony in a stilt house with participants seated cross-legged, all attendees are placed in an equal and ethically regulated position. However, if the bride or groom is a *Uwa'*, the ceremonial seat is placed on a special elevated bed, whereas for ordinary community members, it is placed below. This bed is a sacred space used only for specific rituals such as weddings or post-childbirth recovery before the *aqiqah* ceremony, and it is not used for daily activities. In this context, the value of *siri'* is not measured by material luxury, but by adherence to customs and proper conduct. This practice also reflects the cosmological worldview of the To Lotang community, which regards marriage as a sacred event that must be preserved in its purity.

Symbolic meaning is also evident in the prohibition against the bride and groom stepping on the ground, particularly among certain groups such as the *Uwa*. This prohibition represents the concept of purification and the transition from a former life to a new and more sacred phase. The couple is symbolically positioned as “king and queen for a day,” indicating an elevation of social and spiritual status. Furthermore, the presence of *passeppi* (bridal attendants) reflects the community's social structure and stratification. The number and attributes of *passeppi* symbolize social status and demonstrate the community's collective role in supporting the wedding procession. The determination of *passeppi* is based on social function rather than hierarchical superiority; for instance, the *Uwa'*, as a customary leader, is highly respected due to their role in guiding the community. Consequently, the number and status of *passeppi* differ between the *Uwa* and ordinary community members.<sup>20</sup>

Thus, the entire To Lotang wedding tradition functions not only as a legal mechanism within customary law but also as a medium for internalizing cultural values such as *siri'*, *pacce*, simplicity, and respect for ancestors.

## **2. The Dynamics of Changes in the Lotang Wedding Traditions**

From the perspective of social change theory, the transformation of the To Lotang wedding tradition reflects a process of selective adaptation in which communities negotiate continuity and change simultaneously. Modernization does not eliminate traditional structures; instead, it encourages adjustments in practical

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<sup>20</sup> Uwa Samang, “Wawancara di Sidrap Pada Tanggal 20 Oktober 2025,”.

and technical dimensions while preserving core cultural values and symbolic meanings.

The dynamics of change in the To Lotang wedding tradition demonstrate that tradition is not static but continuously adapts to social developments without losing its core values. The changes that occur are generally technical and practical, rather than affecting the essential cultural principles embedded in the tradition.

Over time, the To Lotang wedding tradition has experienced dynamic changes, particularly in the technical aspects of its implementation. This tradition has adapted to modernization and acculturation with Islam, especially among the Tolotang Benteng community, where the procession remains extensive but has been simplified for efficiency. Modernization, urbanization, and economic factors have encouraged the merging of several stages into a single occasion, such as combining *mappacci* and *dio majeng*. This trend has become increasingly common due to time constraints and rising costs.

Changes are also evident in the economic aspect, particularly regarding the increasing amount of *uang panai* (bride price), which adjusts to current socio-economic conditions. This indicates that the tradition is responsive to economic realities while still maintaining its symbolic meaning as a form of respect for the bride. Despite these adjustments, other stages of the wedding process continue to be carried out in accordance with established customary rules. The influence of globalization has also shaped new perspectives, marked by the integration of Islamic marriage elements into *ipasiala* (*ijab kabul*) and *ipabotting* (wedding celebration), allowing the tradition to persist as a communal identity. Despite these changes, the core values of the tradition remain intact, including *siri'* (honor), *pacce* (solidarity), simplicity, and respect for ancestors. These values continue to serve as the foundation of the To Lotang wedding tradition, indicating a pattern of selective cultural adaptation, in which practical aspects may change while fundamental principles are preserved.<sup>21</sup>

These transformations indicate that customary traditions are not static cultural remnants but dynamic social institutions capable of adapting to changing economic, religious, and social realities. However, modernization also risks reducing ritual practices to mere formalities, potentially weakening their philosophical and spiritual significance within community life.

However, these dynamics also present challenges, particularly the potential erosion of spiritual and philosophical meanings if the tradition is maintained

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<sup>21</sup> Moch. Dienul Fajry Kadir, Hasbi, and Muh. Iqbal Latief, "Pola Hubungan Sosial dan Eksistensi Masyarakat Hindu Tolotang di Desa Kalosi Alau, Kabupaten Sidenreng Rappang Provinsi Sulawesi Selatan," *Syntax Literate: Jurnal Indonesia* 8, no. 5 (2023): 179.

merely as a formality. Therefore, it is essential to maintain a balance between preserving customary practices and adapting to contemporary developments, including harmonization with Islamic family law principles. In conclusion, the dynamics of change in the To Lotang wedding tradition reflect an ongoing negotiation among custom, religion, and modernity, enabling it to remain relevant and functional as a cultural identity in a changing social context.

### 3. Analysis of the To Lotang Marriage Tradition from the Perspective of Islamic Family Law

From the perspective of Islamic family law, the validity of a marriage is determined by the fulfillment of the pillars and conditions of marriage, namely the existence of the prospective bride and groom, a guardian, witnesses, and the offer and acceptance (*ijab kabul*). The To Lotang marriage tradition presents a complex case of interaction between normative Islamic principles and living customary law. Classical Islamic jurists such as Wahbah Az-Zuhaili and Abdul Wahhab Khallaf emphasize that the validity of marriage depends on the fulfillment of essential pillars (*rukun*), including *ijab kabul*, guardian, and witnesses. In this regard, the absence of explicit *ijab kabul* in the customary ritual raises a normative tension that cannot be overlooked.<sup>22</sup>

Classical Islamic jurists such as Wahbah Az-Zuhaili and Abdul Wahhab Khallaf emphasize that the validity of marriage depends on the fulfillment of essential pillars (*rukun*), including *ijab kabul*, guardian, and witnesses. Accordingly, the absence of explicit *ijab kabul* in the To Lotang customary ritual creates a normative tension within Islamic jurisprudence, as *ijab kabul* is considered an inseparable pillar of the validity of marriage across all major schools of Islamic law.

Nevertheless, contemporary Islamic legal thought provides a more contextual framework through *maqasid al-shariah*. Scholars such as Jasser Auda argue that Islamic law should not merely focus on textual formalism but also on substantive objectives such as justice, welfare, and protection of lineage (*hifz al-nasl*). From this perspective, the To Lotang tradition demonstrates compatibility with Islamic objectives in promoting family harmony, collective responsibility, and social morality.

First, from the perspective of the purpose of marriage, the To Lotang tradition is consistent with Islamic teachings, particularly in its aim of establishing a harmonious and enduring family characterized by *sakinah*, *mawaddah*, and *rahmah*. Cultural values such as *siri'* (honor), *pacce* (solidarity), responsibility, and

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<sup>22</sup> Roni Tabroni, et al., "Hybridity, Intersection, and Challenge: Navigating the History of Customary and Islamic Family Law in Moluccan Marriages," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 18, no. 1 (2025): 8.

togetherness reflect the objectives of Islamic law (*maqasid al-shariah*), especially in preserving lineage (*hifz al-nasl*).

Second, in terms of economic obligations, the practice of *mappenre dui'* demonstrates the responsibility of the groom to provide financial support, which is in line with the concept of dowry (*mahar*) in Islam. Although it is often combined with *uang panai* (bride price), its essence still represents respect and appreciation toward the bride.

Third, from the aspect of the guardian and witnesses, the presence of *Uwa* as a customary leader indicates the existence of an authority figure in the implementation of the marriage. However, from the perspective of Islamic law, the role of the guardian must meet certain requirements, such as being from the lineage. If this is not fulfilled, then a guardian appointed by a judge is required. This indicates potential differences between customary systems and Islamic law that warrant further study.

Fourth, the aspect of *ijab kabul* becomes a critical point in the analysis of Islamic law. In the To Lotang tradition, there is no explicit recitation of *ijab kabul*, but ritual symbolism led by customary leaders serves as its substitute. In Islamic law, *ijab* and *kabul* are pillars that cannot be omitted. Therefore, if it is not carried out, the marriage has the potential to be invalid according to Islamic law, unless there is integration of the Islamic marriage contract in its practice, as occurs in some To Lotang communities that have undergone acculturation.

The concept of *'urf* (custom) becomes central in bridging this tension. In classical fiqh, the principle *al-'adah muhakkamah* recognizes custom as a source of law, provided it does not contradict Sharia. Many elements of the To Lotang tradition, such as *mappacci*, *massarapo*, and communal rituals, can be categorized as *'urf sahih* (valid custom) because they support social cohesion and do not violate Islamic principles. Practices such as the prohibition of stepping on the ground, the use of *passeppi*, and holding receptions without a stage do not contradict Islamic law because they fall within the realm of customs and cultural symbols.

Nevertheless, a critical distinction must be made. While cultural elements are generally acceptable, the absence of *ijab kabul* cannot be justified through *'urf*, as it concerns a fundamental pillar of marriage. Therefore, from a strict normative perspective, such a marriage risks being considered invalid unless an Islamic marriage contract complements it. This explains why some To Lotang communities

have adopted a dual system that combines customary rituals with Islamic legal procedures.<sup>23</sup>

Comparatively, similar patterns can be observed in other Muslim societies, such as adat marriages in Minangkabau or traditional marriages in Aceh, where local customs are maintained but integrated with Islamic legal requirements. This indicates that the To Lotang case is not isolated but part of a broader phenomenon of legal and cultural hybridization in Muslim societies.

Although it is in accordance with Islamic requirements, this tradition is still rich in local elements, such as symbolic offerings and cleansing rituals, that do not contradict sharia. Yet, it needs to be adjusted so as not to resemble innovation (*bid'ah*). Islamic law recognizes *'urf* (local customs) as long as it brings benefit (*maslahah*) and does not violate the texts (*nash*).

Therefore, the To Lotang marriage tradition may be positioned within a spectrum of legal accommodation. Cultural elements that function symbolically and do not contradict Islamic principles may be categorized as *'urf shahih* and maintained. However, elements directly related to the pillars of marriage, particularly the absence of *ijab* and *kabul*, cannot be justified solely by customary legitimacy and require adjustment through the incorporation of Islamic legal procedures.

In this context, the tradition's future sustainability depends on its ability to harmonize with Islamic legal principles without losing its cultural identity. This requires not only adaptation at the practical level but also reinterpretation at the normative level, ensuring that tradition remains both culturally meaningful and religiously legitimate.

## D. CONCLUSION

This study demonstrates that the Bugis To Lotang wedding tradition constitutes a cultural system rich in symbolic, social, and spiritual meanings, functioning not only as a ceremonial practice but also as a mechanism for preserving collective identity, social solidarity, and ancestral values. The tradition has undergone selective adaptation in response to modernization, economic transformation, and religious acculturation while maintaining its essential cultural principles. From the perspective of Islamic family law, most ritual elements may be categorized as *'urf shahih* because they support the objectives of marriage and social welfare; however, the absence of explicit *ijab kabul* remains a critical normative issue regarding legal validity, thereby

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<sup>23</sup> Fatjri Nur Tajuddin Andi Ishaka Maggabarani, Yasin Soumena, and Rahmawati, "Tradisi Penne Anreang dalam Perkawinan Adat Masyarakat Suppa Kabupaten Pinrang: Perspektif Hukum Keluarga," *MARITAL: Jurnal Hukum Keluarga* 3, no. 1 (2024): 5.

necessitating the integration of Islamic marriage procedures. Theoretically, this study confirms that the relationship between customary law and Islamic law is dialogical and dynamic, particularly through the approaches of *'urf* and *maqasid al-shariah*. In practical terms, the findings contribute to the development of culturally sensitive Islamic family law and provide insights into preserving local traditions without neglecting normative religious principles in plural Muslim societies.

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