



The Tradition of *Mappasikarawa* in the Bugis-Makassar Community Marriage: A Study of Islamic Law Philosophy

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Abstract: The *Mappasikarawa* tradition is a unique tradition carried out after the marriage ceremony by the Bugis Makassar community, this practice has become a polemic in society because it is considered only a tradition with no foundation in Islamic law. This study aims to discuss the *Mappasikarawa* tradition in the marriage of the Bugis Makassar community from the perspective of Islamic legal philosophy. This research is an empirical legal study using an Islamic legal philosophy approach. There are two ways used in collecting data, namely; in-depth interviews and literature studies. The research was conducted in five regions in South Sulawesi namely; Makassar, Maros, Pangkep, Gowa, and Wajo, while the informants interviewed were traditional leaders, religious leaders, academics, women's leaders and wedding couples. This study concludes that the *Mappasikarawa* tradition practiced by the Bugis-Makassar people has a historical basis that is rooted in Islamic law, especially a tradition of '*urf*'. The philosophical values contained in touching certain parts of the wife's body do not contain polytheism because touching the wife's body is always preceded by blessings on the prophet and accompanied by good prayers. Because of this, the *Mappasikarawa* tradition which originates from local Bugis-Makassar values can actually be said to be part of sunnah-hashanah and has relevance to Islamic law where both are manifestations of benefit for married couples.

Keywords: *Mappasikarawa* tradition, marriage, Bugis-Makassar customs, philosophy of Islamic law.

|| Submitted: February 05, 2023 || Accepted: May 09, 2023 || Published: May 09, 2023

Abstrak: Tradisi *mappasikarawa* merupakan tradisi unik yang dilakukan setelah akad nikah oleh masyarakat Bugis Makassar, praktik ini menjadi polemik dalam masyarakat karena dianggap hanya sebagai tradisi yang tidak memiliki landasan dalam hukum Islam. Kajian ini bertujuan untuk membahas tentang tradisi *mappasikarawa* dalam perkawinan masyarakat Bugis Makassar ditinjau dalam perspektif filsafat hukum Islam. Penelitian tersebut merupakan studi hukum empiris dengan menggunakan pendekatan filsafat hukum Islam. Ada dua cara yang digunakan dalam mengumpulkan data yaitu; wawancara mendalam dan studi literatur. Penelitian dilakukan pada lima wilayah di Sulawesi Selatan yaitu; Makassar, Maros, Pangkep, Gowa, dan Wajo, sedangkan informan yang diwawancarai adalah tokoh adat, tokoh agama, akademisi, tokoh perempuan dan pasangan pengantin. Studi ini menyimpulkan yaitu bahwa tradisi *mappasikarawa* yang dipraktikkan oleh masyarakat Bugis Makassar memiliki landasan kesejarahan yang berakar pada hukum Islam khususnya urf. Nilai-nilai filosofis yang terkandung dalam sentuhan bagian tertentu dari tubuh istri tidak mengandung kemusyrikan oleh karena dalam menyentuh tubuh istri selalu diawali dengan shalawat kepada nabi dan dibarengi dengan doa-doa kebaikan. Karena itu, tradisi *mappasikarawa* yang bersumber dari nilai-nilai lokal Bugis Makassar justru dapat dikatakan bagian dari sunnah hasanah dan memiliki relevansi dengan syariat Islam di mana keduanya merupakan perwujudan kemaslahatan terhadap pasangan suami istri. **Kata Kunci:** Tradisi *mappasikarawa*, perkawinan, adat Bugis Makassar, filsafat hukum Islam

Introduction

Marriage for Muslims is not only a legal order, but it contains social, economic, customary, and philosophical values. These values are integrated into community practice as behavior in life. Each community has characteristics according to its customs and culture, therefore in this context marriage is an Islamic legal order that contains a philosophical meaning which then becomes a living law in society (living law).¹

The marriage tradition of the Muslim community in South Sulawesi cannot be separated from the laws that live in the Bugis-Makassar community, one of which is the *Mappasikarawa* tradition. The *Mappasikarawa* tradition is almost extinct in South Sulawesi society because not all levels of society who get married do *Mappasikarawa*, this tradition is carried out after the bridegroom

¹ Majid Khadduri, "Marriage in Islamic Law: The Modernist Viewpoints," *The American Journal of Comparative Law* 26, No. 2 (1978). Mursyid Djawas, et.al., "Creating Family Resilience in Indonesia: A Study of "Marriage Guidance" Program in Aceh and South Sumatera," *al-Ihkam: Jurnal Hukum dan Pranata Sosial* 17, No. 1 (2022). Dri Santoso, et.al., "Harmony of Religion and Culture: Fiqh Munakahat Perspective on the Gayo Marriage Custom," *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 22, No. 2 (2022).

has made a marriage promise (*Ijab Kabul*).² The *Mappasikarawa* tradition has a philosophical value among the Bugis-Makassarese community because it is an important factor in uniting the solidarity of the Bugis-Makassarese community in upholding the dignity of society, including women.

These *Mappasikarawa* values then become an intermediary for the community to respect each other and even this tradition is considered a solution to unite differences and misunderstandings during the engagement to the application process. The *Sikarawa* tradition is not just an additional activity in the marriage of the Bugis-Makassar tribe, but a tradition that is believed to be of great benefit to the husband and wife's household journey. Some even conclude that the sanctity of marriage lies in the *Sikarawa* tradition and if this tradition is not carried out it will have a negative impact on their lives, so the *Mappasikarawa* becomes a very important tradition in the wedding ceremony of the Bugis-Makassar community. The *Mappasikarawa* tradition becomes a complement to a community marriage unforgettable Bugis-Makassar and a cultural heritage that is still carried out today.³

The *Mappasikarawa* tradition is important to discuss because this tradition is local Bugis-Makassarese values which are full of values that not all Bugis-Makassar community understand the meaning contained in the *Mappasikarawa* tradition. Another urgency of this study is that some Bugis-Makassar community consider the *Mappasikarawa* tradition to be contrary to Islamic law because, in the implementation of this tradition, it is followed by mythical practices that are not inconsistent with rational logic. However, the *Mappasikarawa* tradition persists and is carried out by the Bugis-Makassar community for generations which characterizes the religious practices of the Bugis-Makassar Muslim community. These three factors are the reasons for researchers to clarify and rectify the *Mappasikarawa* tradition so that people will clearly understand the legal status of the *Mappasikarawa* tradition based on the principles of Islamic law.

This study uses empirical methods with an approach to the philosophy of Islamic law.⁴ The data collection techniques used were in-depth interviews, observation, and literature studies. Researchers observed the phenomenon of *Mappasikarawa* practices in the midst of the people who carry out weddings and elements of society involved in carrying out the *Mappasikarawa* tradition. After collecting initial data about the *Mappasikarawa* tradition and the elements

² Arini Safitri, et.al., "Tradisi Mapasikarawa Dalam Perkawinan Masyarakat Bugis Di Kecamatan Wolo Kabupaten Kolaka," *Lisani: Jurnal Kelisanan, Sastra, Dan Budaya* 1, No. 1 (2018), p. 56–64.

³ Aini Safitri, et.al., *Tradisi Mapasikarawa...*, p. 56-64.

⁴ Jonaedi Efendi dan Johnny Ibrahim, *Metodologi Penelitian Hukum: Normatif dan Empiris*, (Jakarta: Kencana, 2018). Faisal Ananda Arfa, *Metodologi Penelitian Hukum Islam*, (Jakarta: Kencana, 2016).

involved in the *Mappasikarawa* practice, the researcher then mapped out the parties to be interviewed in completing the data when the research was carried out. Among the elements interviewed were community leaders, traditional leaders, religious leaders, academics, women and community leaders, and married couples who were in *Pasikarawa*, as well as *Pappasikarawa* or *Mappasikarawa* practitioners. After the research data is collected and complete, the data related to the *Mappasikarawa* tradition are analyzed using Sharia philosophy analysis techniques,⁵ namely a branch of study in Islamic law. There are two fundamental studies in the philosophy of Islamic law, namely; First, the study of *Tasyri* philosophy which is oriented towards studying legal secrets on the results of *ijtihad* of scholars, both in the form of legal fatwas, *Taqnin*, and legislation products. Second, the study of Sharia philosophy, namely a study that orients its discussion on the disclosure of *Tasyri* wisdom or *Asrar al-ahkam* from *Syar'i* texts (Sharia philosophy). It is this Sharia philosophical approach that is used in this study, namely an approach that tries to find legal wisdom that is relevant to the philosophy contained in the various meanings of touching the wife's limbs in the *Mappasikarawa* tradition with *Tasyri* wisdom contained in Islamic law.

The Meaning and History of the *Mappasikarawa* Tradition

1. The Meaning of the *Mappasikarawa* Tradition

Indonesia has many tribes and various cultures, and each has different traditions, for example, one of the oldest tribes located in South Sulawesi Province, namely the Bugis-Makassar tribe. The Bugis-Makassar tribe is known for its thick customs. The Bugis-Makassarese community highly respects traditions, customs, and culture, the traditions and culture of the Bugis-Makassar tribe have been going on from the past until now and have been applied to the Bugis-Makassar tribal community. One of the traditions that are still maintained and applied today in Bugis-Makassarese marriages is the *Mappasikarawa* tradition which is carried out after the two brides are legally husbands and have entered into a marriage contract.

The meaning of *Mappasikarawa* is a term in the Bugis language that is formed from two combined syllables, namely *Mappa* and *Sikarawa* which mean to unite. *Mappasikarawa* is a tradition that is carried out when the bride and groom have entered into a marriage contract in front of the prince. This tradition is a necessary part of the series of marriage ceremonies for the Bugis-Makassarese community where an elderly and wise person who becomes a role model for the community is appointed to guide the husband to his wife's room to be met. Then touch each other with the husband's index finger and hand on

⁵ Akhmad Shodikin, "Filsafat Hukum Islam Dan Fungsinya Dalam Pengembangan Ijtihad," *Mahkamah: Jurnal Kajian Hukum Islam* 1, no. 2 (2016). p. 253–67.

certain limbs of the wife as the first touch before carrying out their obligations as husband and wife.⁶

Related to the meaning of the *Mappasikarawa* tradition, KH. Abdullah Badru, one of the religious leaders in Makassar City stated that the *Mappasikarawa* tradition in the beliefs of the Bugis-Makassar tribe, is *Tafa'ul*. This is because the figure appointed to guide the implementation of *Sikarawa* is from a respectable class, has good offspring, and his household life is peaceful and prosperous, so they also hope that by carrying out *Sikarawa* with various types of first touches a husband to his wife. So that it hopes that can make a living reflection of the figure who guides the *Sikarawa*. Such as being an honorable person, having good offspring, and getting a peaceful and prosperous household life.⁷

The same thing was stated by another religious figure in Makassar named Mr. Arif Rahman, who said that *Mappasikarawa* or *Appabattu Nikka* in Makassar language is part of the traditions of the people of South Sulawesi, especially the Bugis-Makassar tribe. This tradition has great meaning (hope) for the continuity of the household ark. The *Mappasikarawa* tradition contains the husband's "touching" activities on several parts of the wife's body that have hope, for example, touching the ears (so that the wife obeys her husband), touching the throat (the husband is ready to meet his wife's needs), etc. The thing that needs to be underlined is that the touch is of course "halal" because it is legal as husband and wife, then the contents of *Mappasikarawa* are prayers and hopes which of course conform to one of the Islamic principles in life, namely to increase prayer.⁸

Imitating people who have good behavior in social relations in society is a religious order. Likewise, praying is part of a religious order, so the statements of the two religious leaders mentioned above are legitimate that strengthen the *Mappaikarawa* practice carried out by the Muslim community from the Bugis-Makassar tribe in South Sulawesi. This reality was also corroborated by one of the community leaders named Mrs. Martina Budi Mulya, one of the high judges at the Religious Court said that *Mappasikarawa* is a Bugis-Makassar custom that must be followed, as the Bugis tribe says "*Utettong Ri Ade'e Najagainnami Sirikku*", which means "I obey the custom so that the custom maintains my dignity". The *Mappasikarawa* is a culture that has been passed down from generation to generation and has become the custom of the Bugis-Makassar community when getting married. The *Mappasikarawa* tradition is an obligation

⁶ Muh. Sudirman and Mustaring Mustaring, "Tradisi 'Mappasikarawa' Dalam Pernikahan Adat Bugis (Suatu Kajian Perspektif Hukum Islam)," *Ash-Shahabah: Jurnal Pendidikan Dan Studi Islam* 5, no. 1 (2019), p. 91–100,

⁷Interview with KH. Abdullah Badru, Religious Leader in Makassar, November 1, 2022.

⁸Interview with Mr. Arif Rahman, Religious Leader in Makassar, November 2, 2022.

that must be carried out after the marriage contract. Because in it there is a prayer ritual when the first touch is made by the groom to the bride as a legal wife. This touch implies that the first touch that starts from touching the ear or behind the ear of the bride is a prayer so that the wife obeys her husband and a touch on the chest is a prayer that husband and wife are soul mates and this is permissible. Because Rasulullah SAW himself, when he finished the marriage contract, also did the first touch, namely kissing his wife's forehead as a feeling of love and affection for his wife.⁹

Another community leader named Mr. Andi Arief Pangurisang, a village chief in Pangkep Regency, said that the *Mappasikarawa* Tradition has become a mandatory tradition carried out by the Bugis-Makassar community in every marriage event because the *Mappasikarawa* tradition is considered a requirement for the validity of a marriage. However, the *Mappasikarawa* tradition must be socialized to the public so that they understand that *Mappasikarawa* is just a custom in a marriage, not a requirement in a marriage from a religious point of view.¹⁰

The same view was expressed by a Professor at UIN Alauddin Makassar, Mr. Marilang. He explained that *Mappasikarawa* was only a custom of the Bugis-Makassar people. But in general, the *Mappasikarawa* tradition is a tradition that has not yet become customary law that must be obeyed by all Bugis-Makassar community, so that its existence is not coercive to be carried out at a wedding party. He added that *Mappasikarawa* was actually a ritual to subdue a wife who at first did not agree with her marriage to her husband.¹¹

Meanwhile, in the view of a sociologist at UIN Alauddin Makassar, Mrs. Nila Sastrawati said that the Bugis-Makassar marriage tradition is full of symbolic meanings which in essence respect each other's honor for both the groom and the bride, and vice versa. The survival of the *Mappasikarawa* tradition is influenced by four factors, namely; First, the value of respect in upholding the essence of marriage, where the *Mappasikarawa* is carried out after the wedding vows or has fulfilled the legal elements as husband and wife, so that contact does not violate Islamic law. Second, the value of acknowledging the groom's ability as the head of the household can be seen from touching certain parts of the body, including the neck and stomach. Third, the value of unity and solidarity among the community by presenting invitations/to other people who jointly make this tradition a success. Fourth, the value of motivation for the community to place themselves positively in a certain status because *Mappasikarawa* practitioners are not just anyone, but people who are elders or

⁹Interview with Mrs. Martina Budi Mulya, Women Leader in Makassar, November 7, 2022.

¹⁰Interview with Mr. Andi Arief Pagurisang, a Community Leader in Pangkep Regency, November 10, 2022.

¹¹Interview with Dr. Marilang, Professor at UIN Alauddin, November 15, 2022.

people who become role models in terms of family harmony, so that it becomes the hope for the bride and groom to follow the success of that person.¹²

The values of kindness and various expectations contained in the symbolic meaning of the *Mappasikarawa* tradition are hopes for married couples who have carried out this tradition, as is the hope of a married couple named Mr. Mudhar Azir and his wife named Mrs. Nadya Buga Pala. Mr. Mudhar Azir said that when he touched his wife for the first time, he prayed for my household to become a happy family (*Sakinah Mawaddah Warahmah*). So that *Mappasikarawa* does not just become an empty touch, the husband must touch his wife gently, the husband must treat his wife correctly and not be against religion, and the husband is loyal to his wife with a touch of affection.¹³

Mrs. Nadya Buga Pala, wife of Mr. Mudhar Azir said that¹⁴ when her husband touched her for the first time (*Mappasikarawa*), Her prayed well that culture and religion would unite with each other. According to Mrs. Nadya Buga Pala, the *Mappasikarawa* tradition needs to be preserved because there is no reason to oppose Mappasikarawa, and this tradition does not oppose religious values. Mappasikarawa's values in her life are adjusted to the religious teachings in them. When she did Mappasikarawa, he (her husband) didn't just touch one part of her body once but touched it more than once. For example, she said when touching my chest and in my heart I pray, ya Allah, make my heart soft for my husband and his family, touch both ears, so I pray, ya Allah, make me a wife who listens to my husband, as well as when touching other parts of my body, I still pray well and it is hoped that the prayers will be answered for the life of my household.

From all the positive meanings put forward by the figures above, the *Mappasikarawa* tradition is actually full of good intentions, as emphasized by a traditional leader in Sanrego village named Mr. Mahmud Husein who said that the implementation of Mappasikarawa only has one intention that leads to the kindness of newly married couple. Strictly speaking, the Mappasikarawa practice aims to strengthen the bond of love between the two pairs of humans in a marriage bond.¹⁵

¹²Interview with Dr. Nila Sastrawati, Academician of UIN Alauddin, November 16, 2022.

¹³Interview with Mr. Muhdar Azir, a married couple in Makassar, November 18, 2022.

¹⁴Interview with Mrs. Nadyia, a married couple in Makassar, November 18, 2022.

¹⁵Rizki Ainun Ridwan and Nurnaningsih Nurnaningsih, "Prosesi Mappasikarawa Dalam Adat Botting Di Desa Sanrego Kecamatan Kahu Kabupaten Bone (Studi Kasus Perspektif Hukum Islam)," *Qadauna: Jurnal Ilmiah Mahasiswa Hukum Keluarga Islam* 2, No. 2 (2021), p. 228–240.

2. History of the *Mappasikarawa* Tradition

The history of *Mappasikarawa* originates from the ancestral tradition of the Bugis-Makassar tribe which is believed to be able to improve and maintain husband and wife relationships. The background of the *Mappasikarawa* practice is the occurrence of marriages that often occur between the groom and the bride who do not know each other and do not love each other. So that *Mappasikarawa* was carried out under the guidance of a wise and knowledgeable person with the intention of improving and maintaining their marriage so that they always get along harmoniously, love each other, get a happy family (*sakinah mawaddah warahmah*).¹⁶

According to a traditional leader in Pangkep Regency, Mr. Andi Bahmid Karaeng Mase, the history of *Mappasikarawa* actually started with Bugis-Makassar ancestors who combined local values with Islamic teachings, they were saints or clerics who had charisma in society who were always asked for blessings. his prayers at weddings and then combine these prayers with local content, such as shaking hands and including prayers in them.¹⁷

Mr. H. Andi Bahmid's statement was corroborated by another traditional leader, Mr. H. Andi Ramli Karaeng Guling, who said that the history of *Mappasikarawa* could not be separated from the practice of the scholars and saints who lived in their time, where they were always asked for blessings (*Barakka'na*) on the couple who were married at that time. Even Mr. H. Ramli Karaeng Guling explained that the *Mappasikarawa* knowledge he got was inherited from his father named Karaeng Mile, and his father's teacher named Mr. Janggo, Mr. Janggo was a student of a guardian in Mandar, West Sulawesi, named Imam Lapeo, so he studied *Mappasikarawa*, what he got actually his lineage came from a religious figure (Wali).¹⁸

Therefore, it can be emphasized that the history of *Mappasikarawa* in the marriage tradition of the Bugis-Makassar people originates from Islam itself. There are many arguments that strengthen this reality, namely that the implementation of the *Mappasikarawa* cannot be separated from the prayer to Allah SWT so that in the course of the life of the newlyweds the marriage will always be facilitated, and the household will be reconciled. Even the tradition of praying after marriage was actually practiced by the Prophet himself who always prayed for his newly married friends. Another fact states that shaking

¹⁶ Muh Sudirman and Mustari Mustari, "Eksistensi Tradisi Mappasikarawa Dalam Upacara Perkawinan Masyarakat Bugis (Studi Pada Masyarakat Desa Di Wilayah Kecamatan Pitumpanua Kabupaten Wajo)" (Makassar: Universitas Negeri Makassar, 2021).

¹⁷Interview with Mr. Bahmid Karaeng Mase, Traditional Leader in Pangkep Regency, November 20, 2022.

¹⁸Interview with Mr. Andi Ramli Karaeng Guling, Traditional Leader in Pangkep Regency, November 20, 2022.

hands after the marriage contract in the *Mappasikarawa* tradition is part of Islamic teachings which instruct us to do *Tasafah* or shake hands.

Seeing the historical roots of the *Mappasikarawa* tradition in the life of the Bugis-Makassarese community, it can be said that the strength of the *Mappasikarawa* tradition rests on three foundations that have made the *Mappasikarawa* tradition survive to this day, namely; First, the *Mappasikarawa* tradition is a legacy of local Bugis-Makassar values. Second, the *Mappasikarawa* tradition is a custom that is guarded and upheld by the Bugis-Makassar community. Third, the *Mappasikarawa* tradition is a belief of the Bugis-Makassar community that must be maintained.

As a legacy of local Bugis-Makassar values, the *Mappasikarawa* tradition is always guarded and preserved by both the community and the government. So that the *Mappasikarawa* tradition continues to develop along with the development of the culture of the Bugis-Makassar community. The Bugis-Makassarese are two groups of people who are linguistically different and have certain areas they live in South Sulawesi, Indonesia. However, the local values of the Bugis tribe are generally aligned with the local values contained in the Makassar tribe, this is due to the geographical location between the Bugis and Makassar communities who are side by side. In addition, there are many natives between the Bugis and Makassar tribes who marry, giving birth to Bugis-Makassar descendants, so they are better known as the Bugis-Makassar community. The local values of the Bugis-Makassar community are recorded in ancient literature or more commonly known as "*Lontara*", which become the order of life and local values that they guide in household life.¹⁹

The local values of Bugis-Makassar are local wisdom which is characterized by the distinctive identity of the local community from ancestral times to the present day. The role of these local values persists because they are part of the socio-cultural product of the Bugis-Makassarese community which is still carried on in the marriage tradition of the local community. The Bugis-Makassar community in building a harmonious family cannot be separated from the practice of their local values. Even in everyday life, these local values become a unified character in the body of the Bugis-Makassar community which indirectly contributes to maintaining the integrity of the household.

As a custom that has been a tradition in the wedding ceremonies of the Bugis-Makassarese community, *Mappasikarawa* has survived and developed to this day. This means that the *Mappasikarawa* tradition has a positive impact on the benefit of the Bugis-Makassar community who practice this tradition in their marriages after the marriage contract. One of the factors that keep the

¹⁹ Syamsuddin AB and Isma Arianti, "Pembinaan Keluarga Sakinah Terhadap Preventif Perceraian Di Kantor Urusan Agama Kecamatan Somba Opu Kabupaten Gowa," *Jurnal Berita Sosial* 7, No. 2 (2019), p.16-36.

Mappasikarawa tradition alive is that this tradition contains prayers and hopes that the newly married bride and groom will find happiness with their partners, this tradition is also a community identity that upholds and preserves Bugis-Makassar customs. Apart from that, this tradition is also entertainment for families and the general public who witness the implementation of this *Mappasikarawa* tradition after the marriage contract. These factors make this tradition survive in society. However, another fact was found that in the minds of other Bugis-Makassarese communities, they no longer carry out the *Mappasikarawa* tradition due to more practical thinking factors. Namely, people who have a high level of education tend to ignore custom as a legacy of local Bugis-Makassar values.

As a custom, the *Mappasikarawa* tradition will always be guarded and preserved by the Bugis-Makassarese community and even the government because the *Mappasikarawa* tradition is a regional asset that can attract foreign exchange from foreign tourists in getting to know more about the *Mappasikarawa* tradition as a tradition that steps in the Bugis-Makassar area. As part of the Bugis-Makassar customs, the *Mappasikarawa* tradition has survived to this day. Because customs is a law that is respected and recognized by local communities, customary law is even a recognized source of law in Indonesia. Because of this, the *Mappasikarawa* tradition will always exist in the Bugis-Makassarese community, this tradition will not be eliminated by certain groups of people who do not accept this *Mappasikarawa* tradition. Even though the *Mappasikarawa* tradition has disappeared in the midst of the Bugis-Makassarese community, it is because this tradition is no longer preserved by the Bugis-Makassarese community due to changes in the thinking of some advanced people who tend to think practically in carrying out their child's or family's wedding ceremony.

Moreover, the customary elements contained in the *Mappasikarawa* tradition do not violate the principles of Islamic teachings, such as polytheistic practices or movements that endanger the souls of the *Papasikarawa* or the newly married couple. Likewise with family members who witnessed the implementation of this *Mappasikarawa* tradition. On the contrary, the meanings contained in the implementation of this tradition show islamic symbols, such as reciting blessings on the prophet and reciting prayers, as a good hope that the newly married couple will get a better life, be happy, and foster harmony in the family. Therefore, it can be emphasized that *Mappasikarawa's* position in the structure of the Bugis-Makassarese community began with habits and then became customs until they became customs even though they had not yet become customary law.

As a belief, the *Mappasikarawa* tradition is difficult to get rid of because of a belief that has been instilled in the hearts and souls of the Bugis-Makassar community and will always be maintained and shown to other communities. For

the Bugis-Makassar community who believe in the *Mappasikarawa* tradition, they believe that the philosophy of the *Mappasikarawa* tradition contains benefits and does not cause harm to married couples.

Referring to the three factors stated above, it can be concluded that the *Mappasikarawa* tradition practiced by the Bugis-Makassar community has strong legality as a tradition that contains a lot of knowledge and wisdom in it. This tradition also teaches many things, including respect for people who have wisdom in society, so they are appointed as *Mappasikarawa* practitioners. This tradition also teaches the Bugis-Makassar community to always follow an example and try to be good people in society through marriage because this marriage gives birth to a new generation in the Bugis-Makassar community. That is why a fetus in a wife's womb is forbidden to abort for any reason because in essence killing a fetus in the womb is the same as killing the whole human being.²⁰

The Process and Philosophy of the *Mappasikarawa* Tradition

1. The *Mappasikarawa* Tradition Implementation Process

The *Mappasikarawa* tradition is a hereditary tradition that is inseparable from the implementation of Bugis-Makassar weddings by bringing together the groom and the bride in the room that has been prepared. Then it is followed by a special ritual led by a wise and knowledgeable man (*Pappasikarawa*) by hoping to Allah SWT so that the bride and groom will feel the happiness of life, peace, and safety, as well as prosperity in the household.²¹

The *Sikarawa* tradition is not just an additional activity in the marriage of the Bugis-Makassar community, but a tradition that is believed to provide great benefits for the journey of their household life. Some even think that the sacredness of marriage lies in the *Sikarawa* tradition and if this tradition is not carried out it will have a negative impact on their lives. So that *Mappasikarawa* activities are considered important in Bugis-Makassar community weddings. *Mappasikarawa* is a complement to the wedding ceremony of the Bugis-Makassar tribe which cannot be ignored and is a cultural heritage that is still carried out today.²²

The process of implementing *Mappasikarawa* starts from the preparatory stage, namely before the *Sikarawa* tradition is carried out. Where the entire male family escorts the groom to the bride's house. This tradition is known as *Mappenre Botting* (taking the bride and groom) to perform a consent granted or marriage ceremony. After the marriage contract, the groom (husband) will be

²⁰ Achmad Musyahid Idrus, *Pengguguran Janin Dalam Perspektif Hukum Islam, Analisis Filosofis Terhadap Keharaman Dan Kebolehan Pengguguran Janin, Ed. 1* (Depok: Rajawali Press, 2022).

²¹ Syamsuddin AB and Arianti, *Pembinaan Keluarga Sakinah...*, p. 16-36.

²² Aini Safitri, et.al., *Tradisi Mappasikarawa...*, p. 56-64.

guided by a certain person (*Pappasikarawa*) to his wife's room to carry out the *Sikarawa* tradition, but before the groom (husband) enters his wife's room, several people hold the husband enters his wife's room and is usually guarded by people respected by the bride's family. The door to the room will open if the groom's introduction has given money, candy, or something else that is considered acceptable by the door guard of the room. If the person guarding the bedroom door does not want to open the door, usually the groom's family returns to give some banknotes.²³

When the groom is already in the bride's room, the groom is seated directly opposite the bride to carry out the *Mappasikarawa* procession. There are many versions that explain the body parts of the bride (wife) which are good to be touched by the groom (husband), as directed by *Pappasikarawa*. On the other hand, there are several parts of the wife's body that are seen by *Pappasikarawa* and the bride's family which are not good to be touched by her husband, such as the husband's thumb placed on the top of the wife's crown and the lower middle of the neck (*Edda*). According to the beliefs of those who practice the *Mappasikarawa* tradition, the two parts are the parts of the body that have holes as symbols of graves, so that one of them can have a short life.

According to Mr. Ilham, one of the *Pappasikarawa*, the *Mappasikarawa* procession was initiated by *Pappasikarawa* holding the husband's thumb and bringing it together with the wife's thumb, then *Pappasikarawa* ordered the husband and wife to stab each other's nails for ± 5 seconds. After that, *Pappasikarawa* put his husband's thumb into his wife's tight palms, and then *Pappasikarawa* whispered a prayer in his husband's ear slowly and the husband followed the prayer.²⁴ Another *Pappasikarawa* named Mr. Muslimin explained another version of the *Mappasikarawa* procession, in which a *Pappasikarawa* took the husband's thumb and placed it on the firm palm of the wife's hand, then placed it on the arm, and in the middle of the wife's forehead. Then *Pappasikarawa* prayed silently "May the two of them be given abundant sustenance, just as the abundance of flesh on the arms and palms of the wife's hands, and become women who are always strong in facing all problems, as strong are the palms and arms and always be obedient wives to their husbands".²⁵

The final process of *Mappasikarawa* is *Pappasikarawa* holding the hands of each husband and wife and then ordering the two of them to compete standing simultaneously. After the *Mappasikarawa* tradition is over, *Indo' Botting*, or the elder mother in the bride's family leads the bride and groom out

²³ Seliana Seliana, et.al., "Makna Simbolik Mappasikarawa Dalam Pernikahan Suku Bugis Di Sebatik Nunukan," *Jurnal Ilmu Budaya* 2, No. 3 (2018), p. 213–20.

²⁴Interview with Mr. Ilham, Traditional Leader in Makassar City, December 10, 2022.

²⁵Interview with Mr. Muslimin, Leader of Pappakasikarawa in Makassar City, December 8, 2022.

of the room to greet the parents of the bride's family or known as *Mamatoa'*, namely to ask for blessings.

Regarding the process of implementing the *Mappasikarawa*, Mr. Andi Bahmid Karaeng Mase said that there were *Pappasikarawa* behaviors that were impolite in leading a husband to touch his wife's body, namely by holding a husband's hand and then placing it on the sensitive parts of his wife's body, such as the breasts and then pulling it down. to the stomach to the genitals of the wife. According to him, this was an impolite *Mappasikarawa* practice because it was witnessed by many people, who were polite and the essence of *Mappasikarawa* was that it was enough to place the thumb over the wife's thumbnail and then read *Ali Karawa*, then the husband's thumb was pulled to the tip of the wife's mother and then stabbed the tip of the mother finger while reading *Fatimah Nikarawa*. This is the practice that is at the core of *Mappasikarawa* which means the love of a husband and the obedience of a wife, just as Ali's love for Fatimah and Fatimah's obedience to Ali.²⁶

2. Philosophical Values in the *Mappasikarawa* Tradition

Among the philosophical meanings of the husband's first touch on his wife's body when carrying out the *Mappasikarawa* tradition procession include:

a. Thumb Touch Between Husband and Wife

The first touch in the *Mappasikarawa* tradition is the husband and wife's thumbs touching each other. According to Mr. Saprin, a *Pappasikarawa* said that placing the husband's thumb on his wife's thumb means that the two of them are always together and eternal in their household, even though they have been separated by time and distance. As happened to the Prophet Adam and Sitti Hawa who were separated because they were expelled from heaven but were reunited in the world. So that separation does not occur between the two newly married couples when two thumbs are brought together by a *Pappasikarawa*, *Pappasikarawa* will recite a prayer for the union of the husband and wife physically and mentally, namely:²⁷

اللَّهُمَّ أَلْفَ بَيْنَهُمَا كَمَا أَلْفَتْ بَيْنَ آدَمَ وَحَوَّاءَ . وَأَلْفَ بَيْنَهُمَا كَمَا أَلْفَتْ بَيْنَ إِبْرَاهِيمَ وَسَارَةَ .
وَأَلْفَ بَيْنَهُمَا كَمَا أَلْفَتْ بَيْنَ يُوسُفَ وَزُلَيْخَا . وَأَلْفَ بَيْنَهُمَا كَمَا أَلْفَتْ بَيْنَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَخَادِجَةَ الْكُبْرَى

²⁶Wawancara dengan Bahmid Karaeng Mase, Tokoh *Pappasikarawa* di Kabupaten Pangkep, November 20, 2022.

²⁷Wawancara dengan Saprin, Tokoh Adat di Kabupaten Gowa, Desember 4, 2022.

Meaning: Ya Allah, strengthen the relationship between the two, as you strengthened the relationship between Adam and Hawa. Strengthen the relationship between the two as you strengthened the relationship between Abraham and Sarah. Strengthen the relationship between the two as you strengthen the relationship between Yusuf and Zulaikha. Strengthen the relationship between the two as you strengthen the relationship between Muhammad PBUH and Khadijah *al Kubra*.

The content contained in the prayer uttered by *Pappasikarawa* is the hope that the husband and wife can live in harmony, peace, and tranquility. This is in line with the goal of marriage in Islam, namely a happy life (*Sakinah, Mawaddah Wa Rahmah*). Because marriage in Islam is a sacred event in human life, marriage also has physical and spiritual implications for married couples.²⁸

b. Holding the Hand Treads

According to Mr. Muslimin, the part of the hand treads that contains meat is a symbol of sustenance. When the husband's fingers are placed on the hand treads of the wife's hands, there is hope that later his sustenance will be facilitated and there will never be difficulties in seeking sustenance. That is the meaning of touching the part of the wife's hand treads that contains. If *Pappasikarawa* leads the groom to touch the full part of his wife's hand, then every fortune is always smooth without interruption like the hand treads of his hand, but still accompanied by prayer and effort.²⁹

Another *Pappasikarawa* named Mr. Affandi confirmed *Pappasikarawa's* previous statement by saying that the part of the hand treads that contains meat actually symbolizes human sustenance.³⁰ The touch of the treads of the hands is the hope for the two husband and wife couples so that in navigating their lives their sustenance will be facilitated and they will not experience the difficulties of life. That is the meaning of being advised to touch the part containing the wife's hand treads.

Mr. Sudirman, another *Pappasikarawa* emphasized that another symbolic meaning of touching the treads of the hand is that the husband's touch on the wife's hand treads symbolizes that in the future his wife will only serve

²⁸ Edi Yuhermansyah and Mohd Hakim Bin Mohd Akhir, "Implementasi Batas Umur Pernikahan (Studi Kasus Di Mahkamah Rendah Syari'ah Bukit Mertajam Pulau Pinang)," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 2, no. 2 (2019), p. 485–501. Djawas, Mursyid, "The Government's Role in Decreasing Divorce Rates in Indonesia: The Case Study Aceh and South Sulawesi," *Ahkam: Jurnal Ilmu Syariah* 21, No. 1 (2021).

²⁹Interview with Muslim father, *Pappasikarawa* figure in Makassar City, December 8, 2022.

³⁰Interview with Mr. Affandi, *Pappasikarawa* Figure in Soppeng Regency, December 10, 2022.

and work in the household for her husband alone, not for other people.³¹ The husband's touch of his wife on the treads of the hand symbolizes the obedience of a wife towards her husband.

c. Touch Arm

The husband touches the base of his wife's arm using his thumb, symbolizing the strength and health of the two brides and groom, as explained by Mr. Baso Syafaruddin. He mentioned that the base of the arm is a symbol of strength and health for the wife. A *Pappasikarawa* who directs the husband's thumb to the full arm aims that the bride and groom are always healthy and prosperous with all their offspring.³² The arm is a muscular part that can be interpreted as a symbol of strength, which means that the thicker it is, the fuller its life will be in the future. When a *Pappasikarawa* who has a clean soul intends and prays for the health of the newlyweds, his prayer is effective.

According to another *Pappasikarawa* Muslim man, he also explained that touching the arm has a deep meaning, where the Makassar language for the arm is the *Paling-Paling* (love, love and understand each other) so that it has the meaning that touching the *Paling-Paling* will make the family mutually *Sipammaling-Malingi* (love each other) between husband and wife, as the purpose of marriage is for husbands and wives to love, love, and understand each other so that one day their families will remain intact until death do them part.³³

d. Touching Chest

A husband who touches his wife's chest which is filled in the upper left part of her breast using the thumb guided by *Pappasikarawa* means tenderness, as stated by Mr. Asmullah, that touch on the upper chest of the wife which is filled symbolizes the nature of the wife or husband so that in the future both of them will always be soft, compassionate, and always patient in all things. A household relationship that is built with love and mutual trust can perpetuate the husband and wife relationship.³⁴

Mr. Ilham, who used to be *Pappasikarawa*, strengthened the previous statement that touching the chest means that a wife's chest is support for her future children. In addition to this meaning, touching the wife's chest will make

³¹Interview with Mr. Sudirman, Leader of *Pappakasikarawa* in Gowa Regency, December 12, 2022.

³²Interview with Mr. Syafaruddin, Leader of *Pappakasikarawa* in Wajo Regency, December 15, 2022.

³³Interview with Muslim father, *Pappakasikarawa* figure in Makassar City, December 8, 2022.

³⁴Interview with Mr. Asmullah, Leader of *Pappakasikarawa* in Makassar City, December 18, 2022.

her always steadfast and patient in running the household.³⁵ Holding the wife's breasts as a symbol of the mountain, so that later their family's fortune will be as mountainous as a mountain, and according to their opinion, this is where *Fungus* is located the most important part of the body, which is the first source of food when a new human is born.³⁶

e. Touching the Forehead

The touch of the husband's thumb on the wife's forehead means obedience and submission, this touch also means that in the course of his household, the wife will always obey and obey her husband's words, and in the future, the wife will get a job and a high position. Therefore, a wife must continue to respect her husband and vice versa the husband must still earnestly earn a living, and try to make his wife happy so that the paths and doors of his sustenance are wide open. Another meaning is that by touching a wife's forehead, in the future the wife will always remember her husband so that in the end the wife will always serve her husband wholeheartedly. In addition, the touch on the forehead is intended so that the wife is not disobedient, not betrayed, not arrogant, and feels high towards her husband.³⁷

f. Touching the Stomach

The husband's touch on his wife's stomach is an integral part of this tradition. According to a traditional saying that the husband's touch on his wife's stomach symbolizes the responsibility of a husband to support his entire family, because life is in the stomach, so a husband is fully responsible for earning a living so that his family's life needs never feel deprived and will eventually get offspring.³⁸ The stomach is a part that must always be filled so you don't feel hungry and always live a healthy life.

g. Husband and Wife Standing Competition

The next series of *Mappasikarawa* that caught the most attention was the standing contest which was conducted by the bride and groom and was directed by *Pappasikarawa*. Mr. Muslimin said that the most awaited *Mappasikarawa* process was the standing contest (*Tettong*) which was carried out by the bride

³⁵Interview with Mr. Ilham, Leader of *Pappasikarawa* in Maros Regency, December 10, 2022.

³⁶ Sudirman P, "Adat Perkawinan Budaya Bugis Makassar Dan Relevansinya Dalam Islam," *Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Rohani* 2, No. 1 (2016), 12-25.

³⁷Interview with Mr. Daeng Naba, Leader of *Pappasikarawa* in Takalar Regency, December 23, 2022.

³⁸Interview with Mr. Sabir, *Pappasikarawa* figure in Maros Regency, December 25, 2022.

and groom (husband and wife), this procession gave joy to guests and families who saw it. The meaning contained in the standing competition is to have a symbol of authority or as a leader in the family. Of most brides, the wife is usually quicker on her feet than the husband because she wants to rule in her family.³⁹

h. Kissing Husband's Hand

Then the touch that the wife does for her husband is by kissing the husband's hand, this procession aims to forgive each other and strengthen the relationship between husband and wife. The meaning contained in this procession is that the wife kissing her husband's hand does not show that the husband has a higher degree, but the procession shows that there is a wife's sincerity in respecting her husband as the head of the family. This procession teaches the wife that in the hands of her husband is the pleasure of Allah SWT. Likewise, every touch on the wife's body teaches her husband that his family will become a happy family (*Sakinah, Mawadah Warahmah*). This is supported by the good intentions and hopes and prayers offered by a *Pappasikarawa* by reciting the prayer of the Prophet Muhammad PBUH, accompanied by prayer and recitation of surah Al-Fatihah.⁴⁰

In addition, the process of kissing the husband's hand is a movement that is interpreted as harmony between husband and wife. Where the wife must obey her husband and the husband and wife must interact with each other in order to reduce the negative effects and misunderstandings that may occur.⁴¹

The *Mappasikarawa* Tradition in the Perspective of Islamic Law Philosophy

Islamic law views that the symbolic touches of *Mappasikarawa* contain philosophical meanings which are a reflection of the general meaning of *Maqasid al-Syariah* because of a tradition or custom which is built from the foundation of benefit with good intentions and something with the aim of Islamic law.⁴² This is what is contained in the *Mappasikarawa* tradition in which there are good intentions and goals, in which there is a prayer and hope for the creator so that the symbols contained on the wife's body become an intermediary in expressing the intentions of a people to Allah SWT.

The philosophical foundation of the *Mappasikarawa* tradition can be found in the Al Qur'an, where the Al-Qur'an informs that the human body has

³⁹Interview with Mr. Musimin, Leader of Pappakasikarawa in Makassar City, December 8, 2022.

⁴⁰Aini Safitri, et.al., *Tradisi Mappasikarawa...*, p. 56-64.

⁴¹Seliana, et.al., *Makna Simbolik Mappasikarawa...*, p. 213-320.

⁴²Faisal Agil Al Munawar, 'Abd Al-Majīd Al-Najjār Perspective On Maqāṣid Al-Sharī'ah,' *Juris: Jurnal Ilmiah Syariah* 20, No, 2 (2021).

signs and secrets, and wisdom that must be considered, just as the *Mappasikarawa* tradition has implemented the general meaning of QS. az-Zariyat/51; 21, namely;⁴³

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

Meaning: And do you not pay attention to yourselves.

Among the many meanings of this verse is that the structure of the human body consists of anatomy which has a symbolic meaning that the Qur'an itself commands to observe and pay attention to. The *Mappasikarawa* tradition after the marriage contract was born from local Bugis-Makassar values but has a philosophy and philosophical meaning in touching certain parts of the wife's body as the first touch before having *jima'* (coitus), actually has implemented the intent and purpose of the verse. This proves that the *Mappasikarawa* tradition is based on sharia which is of course in accordance with Islamic teachings, namely the Koran, the *sunnah* of the prophet, and good habits (*Urf*) practiced by the scholars as the inheritors of the prophets, the Islamic community as followers who love the *sunnah* of the prophet.

If traced into Islamic history and marriage traditions practiced in the *sunnah* of the Prophet Muhammad, as well as the companions of the Prophet as well as the Tabi'in and good habits (*Urf*) practiced by classical and contemporary scholars. It can be said that the *Mappasikarawa* tradition has relevance to Islamic teachings, namely the existence of the *sunnah* of the Prophet in praying for newly married couples to be blessed and blessed by their families by Allah SWT, as explained by the Prophet in the hadith narrated by Abu Hurairah R.A, namely:

بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ⁴⁴

Meaning; May Allah SWT bless you and bless the wife for whom you are responsible and may Allah SWT gather you both together in goodness (Narrated by Ibnu Majah).

Furthermore, one can see the relevance between the *Mappasikarawa* tradition and Sharia philosophy in which the prophet exemplifies the need to touch his wife's limbs on the forehead while praying to be given good and to avoid harm in the household, as explained in the hadith narrated by Abu Daud RA, namely:

⁴³ Mushaf Al-Rasyid, *Al-Qur'an dan Terjemahnya*..., p. 521.

⁴⁴ Imām al-Hāfiẓ Abī Dāwud Sulaimān bin al-Asy'aṣ Al-Sijistāni, *Sunan Abī Dāwud Juz I'* (Suriah: Dār al-Hadiṣ, 1970), p. 599.

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا تَزَوَّجَ أَحَدُكُمْ أَمْرَأَةً أَوْ اشْتَرَى خَادِمًا، فَلْيُقِمْ اللَّهَ إِيَّيْ بِعِيرًا فَلَْيَأْخُذْ بِذُرْوَةِ سَنَامِهِ وَلْيُقِمْ مِثْلَ ذَلِكَ».⁴⁵

Meaning: Ya Allah, I ask You for the goodness of my wife and the goodness of her character that you have entrusted to her, and I ask You for protection from the bad of my wife and the bad of the character that you have entrusted to her (Narrated by Abu Dawud).

This hadith legitimizes the *Mappasikarawa* tradition as a practice of touching the wife for the first time after the marriage ceremony with a good purpose where touching certain parts of the wife's body is full of philosophical meanings that contain goodness. Therefore, the theological belief of the Bugis-Makassar people in touching the hand of the wife becomes a symbol so that the newly married couple can easily get sustenance, the intention contained in the philosophy of touching the hand is an implementation of the general meaning of worship in Islam. The hand is a symbol of a mother's strength in managing sustenance as a living from her husband, a symbol of a wife's service to her husband, and a symbol of a mother's love and tenderness in educating and raising her children. The philosophy of touching hands in the *Mappasikarawa* tradition is actually in accordance with the explanation of one of the hadith qudsi narrated by At-Turmudzi, namely;

إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي، أَمَلًا صَدْرَكَ غِنَى، وَأَسَدًا فَفَرْكَ، وَإِنْ تَفَعَّلَ مَلَأْتُ يَدَكَ شُغْلًا، وَلَمْ أَسَدًا فَفَرْكَ⁴⁶

Meaning: Verily Allah says; Ya children of Adam, use your time to worship me, I will surely fill your heart with wealth (adequacy) and fulfill all your needs. If you don't do it, I will surely fill his hands with busyness and fill your heart with emptiness (Narrated by Turmidzi).

This hadith emphasizes that fulfill your life with your wife and children with worship, both *Ammah* worship in the form of good intentions and *Khassah* worship by upholding the pillars of Islam so that Allah SWT will give you wealth and keep you away from poverty. If a husband and wife marry not because Allah SWT is the purpose of their marriage, then their hands will only

⁴⁵ Imām al-Hāfiẓ Abī Dāwud Sulaimān bin al-Asy'aṣ Al-Sijistāni, *Sunan Abī Dāwud...*, p. 599.

⁴⁶ Muhammad bin Isa At-Tirmizī, *Sunan At-Tirmizī* (Lebanon: Dār al-Kutub al-'Ilmiyah, 2008), p. 585.

be busy with worldly life and forget their spiritual responsibilities towards their wife. Therefore, the philosophy of touching hands in the *Mappasikarawa* tradition is part of the general meaning ('Am) of God's command for husband and wife to fill their marriage with worship and work.

Likewise, with the philosophy of touching the legan, the arm is a symbol of a body part that contains flesh which means prosperity and happiness in the household, the wife's arm is also understood as a place where children depend on their mother. If a mother implements these *Mappasikarawa* values in her household life, the children born from her marriage will grow up to be children who will be devoted to both parents. Besides that, the wife is a symbol of education in the family, so touching the wife's arm is a hope for her husband so that later the children who will be born from his marriage to a prosperous and happy wife can educate their children well, get good ethical and moral education. Because ethical and civilized children are the most important sustenance. Therefore, it can be said that touching the wife's arm in the *Mappasikarawa* tradition is an implementation of the hadith of the Prophet Muhammad PBUH narrated by at-Turmudzi, namely;

عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ لِأَنَّ يُؤَدَّبَ الرَّجُلُ
وَلَدَهُ خَيْرٌ مِنْ أَنْ يَتَصَدَّقَ بِصَاعٍ. أخرجه الترمذي.⁴⁷

Meaning: From Jabir bin Samurah said; said Rasulullah PBUH, Parents who educate children are better than giving charity (Narrated by Turmidzi).

The next relevance is that according to the beliefs of the Bugis-Makassar people in the *Mappasikarawa* tradition, touching the chest means that in the future you will always be gentle, compassionate, and always patient in facing all things. The chest is the most important part of the wife's body where the mother's heart and heart are in the chest so that the husband's touch on the wife's chest becomes a hope for him that the wife can be a source of kindness and tenderness in dealing with her husband and educating her children in the future. That's why, the prophet hinted that the heart that is in the chest of a wife is far more important to hone and maintain than the body and face, the heart is a reflection of kindness and gentleness. And the heart is also a reflection of honesty that never lies, so with the deepest wisdom of honing the heart according to Sharia philosophy is that a wife always realizes that of all the members of a wife's body, there is nothing better than sharpening the heart than beautifying the body and face. The tendency of a wife after starting a family is to beautify her body and face even though Islamic law has warned that the main

⁴⁷ Muhammad bin Isa Al-Tirmizī, *Sunan al-Tirmizī*..., p. 477.

thing in the sight of Allah SWT is as implied in the hadith of the prophet narrated by Muslim, namely;⁴⁸

قَالَ رَسُولُ اللَّهِ : إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَامِكُمْ وَلَا إِلَى صُورِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ

Meaning: Indeed, Allah SWT does not see your bodies and your faces, Allah SWT still sees your hearts (Narrated by Muslim).

Likewise the belief of the Bugis-Makassar community in the *Mappasikarawa* tradition in touching the forehead which means that in the future the wife will always obey the words of her husband. According to the Sharia philosophy, a wife's obedience to her husband is a symbol of devotion to Allah SWT who has brought her together with her husband in marriage, touching the forehead of the wife is also a signal for the wife to always adorn herself by prostrating to Allah SWT, So that the wife can become a strong fortress from all the tempests and calamities that threaten the integrity of his family.

The dignity of a wife is not measured by the amount of jewelry and wealth, but the glory of a wife is by the amount of prostration to Allah SWT, her closeness to Allah SWT through her prostration can bring down Allah's grace upon herself and her family. If a wife is close to Allah SWT, then it is a guarantee for her husband to always be faithful and always feel safe when the husband is outside the home. And the husband will always feel at ease that his wife who is close to Allah SWT will always maintain the dignity of her husband, maintain her dignity as a wife and maintain the dignity of her family before Allah SWT and her people. As shown by a wife during the time of Umar bin al-Khattab who obeyed Allah SWT and was loyal to her husband from the influence of lust because her husband left her to fight.⁴⁹

The next relevance is that the competition stands in the *Mappasikarawa* tradition which symbolizes the ruler or a leader in the family. The function of the soles of the feet is a symbol of the sacrifice of a husband or wife in caring for and educating and raising their children. Therefore, the analysis of Sharia philosophy, teaches that a husband's advice to his wife is light in married life, and a wife's advice to her husband is the path to a husband's success in his work. As well as advice of Fathers and Mothers for their children because the success and success of a child is largely determined by the advice of a father and mother, the advice of a mother and father is more useful than the intelligence of a child.

⁴⁸ Muḥyiddin Abī Zakariyā Yaḥyā bin Syaraf An-Nawawi, *Riyāḍ As-Ṣāliḥin* (t.t.: al-Maktabah al-‘Ālamī, n.d.), p. 11.

⁴⁹ Muhammad Abd. Aziz Al-Halawi, *Fatwa Dan Ijtihad Umar Bin Khattab* (Surabaya: Risalah Gusti, 2003), p. 177–78.

If the husband wins the standing contest, then according to his Sharia philosophy, the husband is indeed the leader in every Muslim family's household, الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ who have an advantage over women. The advantages referred to in this verse are explained by M. Quraish Shihab that the leadership of the household is in the hands of the husband because the husband has advantages that can support his leadership, one of which is the use of common sense in dealing with problems in the household.⁵⁰

If the wife wins the standing contest it indicates that under certain circumstances the wife can take over the husband's role as breadwinner or as a partner who complements the husband's responsibilities as head of the household. In reality, many women take over the responsibility. But instinctively, a wife's leadership is destined for the education and development of children in her home in creating a strong and resilient generation.⁵¹ A wife takes over her husband's role when one day her husband is sick and can no longer work. The wife will get a big reward in the afterlife. Or if a wife is divorced or left by her husband to die, and she faces difficulties in supporting her family, so in Islamic law, Allah SWT gives a big reward, as explained in the hadith of the Prophet, namely;

أَنَا وَامْرَأَةٌ سَفْعَاءُ الْحُدَّيْنِ كَهَاتَيْنِ يَوْمَ الْقِيَامَةِ وَأَوْمًا يَزِيدُ بِالْوُسْطَى وَالسَّبَّابَةِ امْرَأَةٌ آمَتْ مِنْ زَوْجِهَا
ذَاتُ مَنْصِبٍ وَجَمَالٍ حَبَسَتْ نَفْسَهَا عَلَى يَتَامَاهَا حَتَّى بَانُوا أَوْ مَاتُوا⁵²

Meaning: "Later on the Day of Judgment I will be with a woman whose cheeks are black (because she is busy working and doesn't have time to make up) like - making a sign with her middle finger and forefinger. That is a widow whose husband has died, has a position and has a beautiful face, she holds herself (not married) to take care of her children until they grow up or die" (Narrated by Abu Daud).

Furthermore, the belief of the Bugis-Makassar people in the tradition of kissing the husband's hand is a symbol that the husband should not take and give his wife and children something that is forbidden by religion because most families are destroyed because the husband gives something that is not pleased by Allah SWT. The husband's hand is a symbol of strength and blessing in providing for his family. So by kissing the husband's hand, the wife leaves a message of glory and appreciation for her husband so that in the future her

⁵⁰ M. Quraish Shihab, *Tafsir Al-Misbah ; Pesan Kesan Dan Keselarasan Al-Qur'an*, Vol. II (Jakarta: Lentara Hati, 2003), p. 424–25.

⁵¹ Sri Suhandjati, "Kepemimpinan Laki-Laki Dalam Keluarga: Implementasinya Pada Masyarakat Jawa," *Jurnal Theologia* 28, No. 2 (2018), p. 329–350,

⁵² Imam al-Hāfiẓ Abī Dāwud Sulaimān bin al-Asy'as As-Sijistani, *Sunan Abī Dāwud*, Juz 5 (Suriah: Dār al-Hadiṣ, 1970), p. 356.

husband always remembers his wife when the husband is attracted to other women outside the home. In addition, the husband will also always remember that the risk that the husband seeks in his work is a living for his wife, not for other women. Therefore, the philosophy of kissing the husband's hand practiced by the wife in the *Mappasikarawa* tradition is very relevant to the prophet's warning to husbands to honor their wives, remembering the kindness and respect of wives for their husbands, as explained in a hadith which reads;

قَالَ جَابِرٌ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ؛ إِذَا أَحَدُكُمْ أَعْجَبَتْهُ الْمَرْأَةُ فَوَقَعَتْ فِي قَلْبِهِ فَلْيَعْمِدْ إِلَى امْرَأَتِهِ فَلْيُوقِعْهَا فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ. رواه مسلم.⁵³

Meaning: Jabir ra. said, I heard the Prophet PBUH. said, "If one of you is surprised by a woman, and disturbs his heart, he should immediately return to his wife because actually what is in the woman is also in his wife" (Narrated by Muslim).

Therefore, the keyword of the prayers said by *Pappasikarawa* is not part of polytheism because *Pappasikarawa* in praying for the newlyweds does not ensure that his prayer is efficacious and does not believe that the touching philosophy in *Mappasikarawa* is not absolute. That is, if certain parts of the wife's body are not touched, it will be fatal for both partners. However, all the philosophies contained in the touch of certain parts of the wife's body are hopeful to the creator so that the husband and wife who have just entered into a marriage ceremony will get happiness from their marriage and that happiness is not determined by the presence of *Mappasikarawa* but if the prayer is accepted, then it is certain the newly married couple will find happiness in their household. Therefore it can be absolutely that *Mappasikarawa* is not polytheistic. That is why the *Mappasikarawa* tradition has survived to this day and one of the philosophical reasons is that the Bugis-Makassarese understand and implement the hadith of the Prophet which explains that a good tradition that is carried out continuously will give birth to many rewards, as in the hadith which reads;

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ.⁵⁴

⁵³ Imām Abī Husain Muslim bin al-Hajjāj Al-Qusyairi An-Naisābūrī, *Ṣaḥīḥ Muslim*, Juz II (Lebanon: Dār al-Kutub al-‘Ilmiyah, 1991), p. 1021.

⁵⁴ Imām Abī Husain Muslim bin al-Hajjāj Al-Qusyairi An-Naisābūrī, *Ṣaḥīḥ Muslim*, p. 392–393.

Meaning: Rasulullah PBUH, said; Whoever makes the sunnah Hashanah in Islam, he will get the reward and the reward of those who follow him without deducting the slightest reward. And whoever makes sunnah shari'ah in Islam, will get his sins and the sins of those who follow him without reducing their sins in the least (Narrated by Muslim).

Based on the hadith and the arguments mentioned above, it can be concluded that the philosophical meanings contained in the *Mappasikarawa* tradition are the implementation of sharia which always orders to pray in all things for the happiness of husband and wife in navigating married life. However, it must be realized that in the prayers said by *Pappasikarawa*, sometimes the prayer is effective and sometimes it is postponed, depending on the sharpness and purity of the heart of the person praying in the *Mappasikarawa* tradition.

Conclusion

Based on the results of the discussion that has been described, it can be concluded that the *Mappasikarawa* tradition which was born from local Bugis-Makassar values is rooted in Islamic legal philosophy which is full of good values (*Urfiyah*). The *Mappasikarawa* tradition contains a significant philosophical meaning with the marriage tradition in Islamic law. Some of these processions namely; thumbs touching between husband and wife, holding hand treads, touching arms, touching chest, touching forehead, touching stomach, husband and wife competing to stand and kiss husband's hand. All of the processions in the *Mappasikarawa* tradition have significant relevance to Islamic legal philosophy so this practice does not conflict with Islamic law. It can even be said that the *Mappasikawara* tradition is a *sunnah* because it contains blessings on the Prophet and is accompanied by good prayers. So it can be said that the *Mappasikarawa* tradition strengthens the tradition of Islamic law and the Islamic family from the perspective of Islamic legal philosophy.

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- Interview with Martina Budi Mulya, Women Leader in Makassar, November 7, 2022.
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- Interview with Prof. Dr. Marilang, M.H, Professor at UIN Alauddin, November 15, 2022.
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