

## THE IMPACT OF UANG PANAI' IN SOCIAL ORDER IN LALEBATA VILLAGE, PANCA RIJANG DISTRICT, SIDRAP REGENCY

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### **Abstrak**

*Penelitian ini membahas tentang dampak Uang Panai' di kalangan masyarakat di Kelurahan Lalebata, Kecamatan Panca Rijang, Kabupaten Sidrap. Uang Panai' merupakan uang yang harus diserahkan dari para pihak keluarga calon mempelai pria hingga calon mempelai wanita keluarga untuk membiayai upacara pernikahan. Sedangkan mahar adalah hadiah berupa uang atau uang dari laki-laki kepada perempuan sebagai syarat untuk keabsahan pernikahan menurut ajaran Islam. Data di ambil dari proses penelitian dengan turun secara langsung ke lapangan dengan metode penelitian kualitatif. Data yang diperoleh langsung dari tokoh masyarakat, tokoh agama dan komunitas yang dinilai kompeten di Kelurahan Lalebata, Kecamatan Panca Rijang, Kabupaten Sidrap.*

*Kata Kunci: Uang Panai', Pernikahan, Masyarakat, Kabupaten Sidrap.*

### **Abstract**

This research discusses the impact of Uang Panai' among the community in Lalebata Village, Panca Rijang District, Sidrap Regency. Uang Panai' is money that must be handed over from the parties of the prospective groom's family to the prospective bride of the family to finance the wedding ceremony. While dowry is a gift in the form of money or money from men to women as a condition for the validity of marriage according to Islamic teachings. Data is taken from the research process by going directly to the field with qualitative research methods. Data obtained directly from community leaders, religious and community leaders who are considered competent in Lalebata Village, Panca Rijang District, Sidrap Regency.

*Keywords: Uang Panai', Wedding, Society, Sidrap Regency.*

### **INTRODUCTION**

From the cultural perspective of the Bugis tribe, there is a history of uang panai'. The culture of panai money is motivated by a noble child with a good-looking appearance. A young man from the Netherlands was tethered in heart and wanted to edit, but the nobleman was not willing to have

his son touched by any man. Finally, applying the onerous condition with the man's necessity to pass the *uang panai*'. Socially, the culture of *uang panai*' aims to subvert the degree of the women of the Bugis tribe. Meanwhile, in terms of religion, *uang panai*' is the giving of prospective husbands to future wives within the boundaries of *ma'ruf*. This gift is of worship value because it smoothes the process of union of two people in marriage. The origin of the woman's social strata determines the high and low amount of *uang panai*'. In bugis customs, the attainment of high degrees in the system of social stratification is of great importance. The social layer is often a consideration for finding a soul mate. The social layer in Bugis society has a level. These levels include: High Nobles, Middle Nobles, Arung Palili, Todeceng, To Maradeka, and Ata (Servants). This level will affect the postulate of arranged marriages, spending money and dowry. Meanwhile, the amount or amount of *uang panai*' for those who prevailed in the past is; High Nobles 88 reales + one servant (ata) worth 40 reales + one buffalo worth 25 reales, Middle Nobles 44 reales Arung Palili 40 reales Todeceng (good guy) 28 reales, To Maradeka (mediocre people) 20 reales, Servants (ata) 10 reales.

In the past, the relationship between the son of a nobleman and the son of an ordinary person, let alone the son of a servant, was suspected of an offense called *nasoppa' tekkenna*. *Nasoppa' tekkenna* means pierced by his own wand. But the conditions that allowed a man of the ordinary class, managed to pick the women of the noble class. There must be an excess. Such advantages; brave (to *warani*), rich man (to *sugi*), scholar or religious leader (Muhajir., 2018). In high aristocratic circles, the tradition was kept to maintain the "white blood" that flowed among them. In the marriage custom of the Bugis tribe, the determination of *panai* money is agreed upon in the meeting of both parties of the family. The family meeting on the male side is represented by *to dutta* or spokesperson/spokesperson on behalf of the person who has the *hajat*. The role of *to dutta* determines the achievement of *sompa* or the amount of *uang panai*'. The ability of diplomacy to *dutta* is at stake. It is appropriate for the ambassador to communicate the interests of the parties in a good way. *To dutta* should open eyes to the economic conditions of the male side's family, the view of *shoduqa nihlah* or dowry in terms of religion and sincerity of both families. Agreement needs to be made in the interaction before the wedding ceremony takes place.

The interpretations that emerge in some Bugis people's understanding of the notion of *Uang Panai* are mostly almost the same. But no, it is also rare for some people to interpret the same between *Panai*' with Dowry. In bugis marriage customs, there are differences in terms, namely *Dui Menre* (*Uang Panai*) and *Sompa* (Dowry). *Uang Panai* is "money delivery" or the spending money that the male party must hand over to the female party to finance the marriage procession. While the *Sompa* or Dowry is a gift in the form of money or goods such as gold, treasures not movable, house and others from the male side to the bride-to-be women as a condition and pillar of the validity of marriage according to Islamic teachings. The definition of *uang panai* is money given by the party men to the female side as a gift when going to carry out marriages other than dowry. The custom of giving *uang panai* embraced system Patrilineal which means the delivery of money and goods from a group of relatives the bridegroom-to-be to the bride-to-be with the aim of incorporating married women into her husband's family, thus nor are his children.

## METHODS

The type of research use by the author is qualitative research, qualitative research is a continuous research process so that the stage of data collection and data analysis is carried out

simultaneously during the research process. In qualitative research data processing should not be done after the data is collected, or data analysis is not absolutely done after data processing is completed. In this case while the data is collecting the author can process and perform data analysis simultaneously. Conversely, when analyzing the data, the author can return to spaciousness to obtain additional data that is deemed necessary and reprocess it. In this research, the author uses data processing techniques that are qualitative in nature. In qualitative research data processing should not be done after the data is collected, but data processing can be done while collecting data.

## RESULTS AND DISCUSSION

Associated with *uang panai* Culture to marry Tribal women Bugis, one of the impacts of giving *uang panai* is to paying tribute to the women if the amount of *uang panai* which is pegged to be fulfilled by the bridegroom-to-be. referred to is the sense of appreciation given by the bridegroom's side to women and their families by giving a sum of money that can be used to finance the wedding feast. The situation will be a social prestige in itself for the female family who managed to peg *uang panai* with a high amount. From the high amount of *uang panai* that is determined, gives rise to positive and negative impacts. The impact of the high amount of money can be deciphered as follows:

### a. Positive Impact

The positive impact of the specified high *uang panai* is the emergence of a morale for men who want to marry the girl they worship. For men who came from the Bugis Tribe, fulfilling the amount of money *panai* can also be viewed as a *Siri* cultural practice (shame), where men and his family would be honored, but it often also happened when the bride and groom men are unable to meet the stipulated *uang panai*, so that the man generally atones for the embarrassment by going wandering for the sake of fulfill a predetermined request and return after having the required amount of money. So that women are really loved by him would be a very great motivation for him to fulfill a required amount of *uang panai*. The motivation is interpreted as the impetus that comes from within the human being in this case to fulfill the amount of *uang panai*, which then affects a person's way of acting.

### b. Negative Impact

It is undeniable that in addition to the positive impact of work motivation men to meet the required *uang panai*, there is also an impact negative from the high amount of money required. The high amount of money pegged by women's families can also be fatalities that deviated from the religious norms and customs of the Bugis Tribe, the negative impact is an action called *Silariang* (Elopement). This often happens because if a man and the woman forges a bond of serious feelings but the man unable to meet the required amount of *uang panai*. As for the consequences if the male party is unable to agree to the amount of *uang panai* money targeted, then automatically the marriage will be void and in general the appears is that the male and female side of the family will get a sneer or insults among the local people.

## CONCLUSION

Based on the results of research and discussion, it can be stated the conclusions of the study are as follows:

- a. People's perception of uang panai" is very important in a marriage, not just as a condition of marriage from Tribal customs Bugis-Makassar, but as a spending money as it works in in order to improve social status, social prestige and smooth running or the success of a marriage. Panai' money in perception other societies judge as a benchmark of a degree family so that it is fixed, social status, economy, education, women's beauty or physical perfection as well as honor others became the determinants of the high tendency of panai' money in community in Lalebata Village, Pancarijang District Sidrap regency.
- b. Some of the impact of panai money' in the social order in society Lalebata village, Pancarijang district, Sidrap Regency positive and negative, there are:
  1. The positive impact is the positive impact of the high uang panai" what is determined is the emergence of morale for the men who wants to marry the girl he loves. For the men who came from from the Bugis Tribe, if you can meet the amount of money panai' is then seen as being able to uphold the Culture of Siri'(shame), where men and their families will be honored.
  2. The negative impact is that it results in deviations values, religious norms and customs of the Bugis Tribe, impact the negative is in the form of silariang (elopement) actions. Thing it often happens because if a man and women bond serious feelings but men- the man could not meet the amount of uang panai" that Required. As for the consequences if the male side is incapable agreeing to the amount of panai' money targeted, then in automatically the relationship between the man and the woman will ends and in the end the marriage will be void.

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