



Actualization of Symbolic Values in the Marriage Series Mandar Customs in Polewali Mandar Regency (Perspective of Muhammad Syahrur's Hudud Theory)

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ABSTRACT

This research aims to explore the stages of marriage in the Mandar community in Polewali Mandar Regency, delve into the symbolic values contained in the Mandar traditional wedding symbols in Polewali Mandar Regency, and examine marriage in Polewali Mandar Regency based on the perspective of Hudud Theory by Muhammad Syahrur. The research method used is qualitative, with a phenomenological approach to the natural conditions found within the research object. The research instrument consists of a questionnaire given to informants, including Cultural Experts, Religious Figures, Community Leaders, and Youth Leaders in Polewali Mandar Regency. The data analysis includes data analysis, data reduction, and conclusion. This research indicates that the stages of marriage in the Mandar community in Polewali Mandar Regency consist of sixteen traditional practices still being practiced. These traditional practices include: Mambala'ba, Messisi, Mettumae, Pappasa'bi, Manjanno-janno, Mattandajari, Mappapeissang, Messou, Melattigi, Metindor, Sipacu, Sirusa'i, Suyu', Me'oro tosiala, Mande-ande Kaweng, and Massiarai ku'bur. The symbolic values contained in the Mandar traditional wedding symbols generally align with the principles of Islamic teachings, but certain aspects still require adjustments, such as the standing competition, which implies that the one who stands up first will have authority in the household. This contradicts the essence of the purpose of marriage. The perspective of Hudud Theory by Muhammad Syahrur in viewing marriage is divided into two parts: 1) Islamic marriage, where the Mandar community still adheres to the boundaries set by religion, and 2) Mandar traditional marriage, which remains within the boundaries of Mandar customary practices and does not contradict religious teachings.

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1. INTRODUCTION

The earth is part of God's creation (1). In this case, God desires the earth as a place to develop various types of creatures. These creatures are humans, animals, and plants, not only that. God, as the director in managing the universe, created every creature in pairs (2).

Among creatures, humans are God's perfect creation among animals, as humans are given reason and passion with the aim of determining good and bad choices, so it is with this passion that humans are moved to pick their options, in this case, the desire to have a life partner. Because humans cannot live without other humans (Symbiosis Mutualism) (3). Determining a life partner is not as easy as people think. Some things must be followed, namely, using a legal marriage by referring to religious state law and even following the customary directions in an area (4).

One of the exciting phenomena for the Mandar people is that they have a solid traditional commitment to holding wedding ceremonies because, apart from adhering to religious teachings, they also adhere to local

knowledge that has been attached to and believed to be true for generations.

For the Mandar community, local knowledge is not simply accepted but has been proven true in various life experiences repeatedly heard, seen, and felt by themselves and others. Referring to diverse, repeated backgrounds and presenting different truthful facts about the impact of tradition on marriage, quite a few Mandar people from the past until now continue to firmly hold and maintain this local knowledge to serve as a basis for carrying out marriage activities.

Implementing marriage in the Mandar community goes through several stages, namely searching for candidates (Mambala'ba). This matter is more imposed on a man who must look for the right partner according to him, after a man carries out orders from his elders to surround the kitchen seven times and it is considered ready, then having found the girl he desires, then the next stage of the messes is that the man visits the house of the woman he likes to check whether the woman is ready.

Next, we enter the application stage (Mettumae). In religious language, this is a sermon or proposal where a man requests to marry a woman he likes, or vice versa, through someone he trusts. Proposing marriage in this way is permissible in Islam for girls or widows whose iddah has ended; except for women who are still in the "iddah basin," it is best to do it alone.

Next is a series of sauna baths (mess), ceremony of giving henna leaves (melattigi), accompaniment (metindor), marriage contract process (sipacu), sitting of the bride and groom (me'oro tosiala), eating wedding food (mande-ande kaweng), escorting the bride to the groom's house (ma'rola) and the grave pilgrimage (massiarai ku'bur).

In connection with the explanation above, this research aims to examine further the stages of marriage and the symbolic values contained in the Mandar traditional marriage series in the Polewali Mandar Regency. At the same time, researchers conducted this research to look more deeply into Muhammad Syahrur's thoughts.

2. METHODOLOGY

The type of research used is qualitative, intended to collect information regarding the status of an existing symptom, namely the state of the sign according to what it was when the research was conducted (5). This research is like a case study. It attempts to fully, sincerely, and intensively reveal the stages and values of marriage in the Mandar community.

Qualitative research is research that fundamentally relies on observations of the object being studied (6). Qualitative research method is a method used to answer research problems related to data in the form of narratives originating from interview activities, observation, documentation.

3. RESULTS AND DISCUSSION

3.1. Stages of Mandar Traditional Marriage in Polewali Mandar Regency

Marriage is a significant event in human life because marriage does not only involve a man and a woman but also the parents of both parties, their siblings, and even their respective families (7). One of the phenomena in the Mandar community is that they have a solid traditional commitment to carrying out marriage activities because apart from adhering to religious teachings, they also adhere to traditions/customs that have been followed and believed to be true for generations. The influence of tradition in society is so strong that every sequence in the Mandar wedding procession is complete with various traditions or customs. The traditional wedding ceremony procession of the Mandar community in Polewali Mandar Regency consists of three stages, namely: (1) the pre-wedding stage, (2) the implementation stage, and (3) the post-wedding stage. The stages of the abovementioned wedding process have undergone several changes in its implementation, but the principal values contained in each traditional ceremony are still maintained. For greater clarity, this section will be explained sequentially by grouping it into three stages: pre-wedding, wedding ceremony, and post-wedding.

3.2. Pre-wedding stages

At this stage, various activities must be carried out to succeed in the traditional wedding ceremony. The steps referred to are: Mambala'ba is a process or deliberation by the family to select one of the many candidates approved in the review.

Carrying out messisi requires the man's family to meet the woman's family to discuss a man's intentions or desires to marry the woman he desires.

Mettumae (proposing) Successfully carrying out their duties and obtaining positive results, and the next activity continues with the Mettumae implementation stage, namely, the man sends a delegation to the woman's family to propose. So, mettumae can be interpreted as an application process. The male envoy who came to offer brought Pamenangan, made of brass. As for the pamenangan, it was money that was put into an envelope using a scale ratio. If the man's ability were 50 million, the envelope's contents would be 50 thousand rupiah. As Mr. Muhlis Hannan said:

"Yes, son, bring Pamenangan made of brass to put money in later."

Pappasa'bi is where the men send messengers to the women, bringing materials such as sugar, flour, coffee, ten-standing bananas, spices, and money, which will then be processed.

Manjanno-Jano, which means frying, is a series of wedding ceremonies that usually bring materials brought by the man to be processed, such as granulated sugar, flour, coffee, ten standing bananas, spices, and money. Obtained during the Pappasa'bi process to be enjoyed together at the woman's residence and the community around the area, the woman's family who came to join in revitalizing the event.

Mattandajari is an activity where men visit women's houses bringing balance (shopping money), rice, flour, sticky rice, bananas, sugar cane, jackfruit, rings, coconuts, and several fruits that are placed in shaped bamboo woven rectangles that will be used in wedding events based on the results of the agreement. Mappapeissang is sending a verbal invitation to someone according to custom.

Messou is a grooming ceremony for the bride-to-be by cooking fragrant flowers and pandan leaves in a large pot.

Melattigi in Mandar is the ceremony of giving henna leaves to the prospective bride and groom. Meanwhile, the word lattigi means henna leaves. So melattigi is a ceremony of giving henna leaves to the future bride and groom carried out by relatives. Those who initiated the giving of henna leaves were the Imam, along with the ranks of the government system in the area, and both parents and their family/elder relatives.

3.3. Wedding Procession Stage

Metindor is one of a series of activities in Mandar wedding customs intended to take the prospective bridegroom or groom to the prospective bride's or groom's house.

Sipacu, or marriage contract, is a procession where the bridegroom is presented to the headman accompanied by the guardian of the bride and groom and several witnesses.

Sirusa'i (touching) After the Kabul consent is completed, it continues with the sirusa'i stage, namely implementing the first touch. This event is not just carried out directly by the bride and groom but must go through a mechanism or procedure regulated by custom and guided by competent parents.

Suyu' (Sungkeman) After the Sirusa'i event is finished, it continues with Suyu' or Sungkeman. Sungkeman is intended or aimed at showing the highest form of gratitude and gratitude from both newly married husband and wife to their parents who have taken great pains to raise and match them.

Me'oro tosiala (sitting the bride and groom) The wedding ceremony is usually combined with the wedding party, so the event is lively.

Mande-ande Kaweng is a process where the groom and bride sisippo or feed each other and then eat the bridal food, which is joined by the close family to join in eating the bridal food..

3.4. Post-Wedding Stage

Massiara Ku'bur is a custom that is carried out a few days after the wedding ceremony, namely making a pilgrimage to the graves of the family, ancestors of both parties by the bride and groom together with other family members to remember the spirits of ancestors who did not have time to witness the wedding ceremony.

3.5. Symbolic Values Contained in Mandar Traditional Marriage Symbols in Polewali Mandar Regency

The symbolic values are contained in the messisi stage. At the transition stage, the man's family brings cigarettes, matches, cakes, coffee, and sugar. In contrast, cigarettes and matches have the value that the process is carried out in a relaxed and enjoyable manner. Some say cigarettes and Matches have the meaning being the first step to building communication, while the cake, coffee, and sugar brought by the man's aim is so that the woman doesn't bother buying something from outside so that when discussing, they are more focused and calm.

The symbolic values of the symbols that are brought during the meeting, while those that are obtained at the time of proposing are the prizes on top of which money is placed in an envelope, the nominal value is not specified, sometimes fifty thousand, sometimes seventy-five thousand and so on, as for The values contained in the money symbol are a form of a man's ability or readiness to become a husband and be ready to be a good head of the family. The money placed on the winnings uses a scale comparison. If the man's ability is 50 million, the funds placed on the winnings are 50 thousand rupiah, and so on.

The symbolic values in the mattandajari process, commonly known as determining the day, usually include things such as shopping money, rice, flour, sticky rice, bananas, sugar cane, jackfruit, rings, coconuts, and some fresh fruit, which are then put into the balsamuji which is rectangular. These symbols are as follows:

Shopping money is brought by the prospective groom's family and handed over to the woman's family. The spending money will usually be used for parties and to meet other needs when the event starts.

Rice is a staple food for the Mandar people, so at weddings, guests are served according to their basic needs. Apart from that, rice, which was initially paddy, means that the fuller it is, the more it bends, can benefit others, and is good at adapting.

Flour is a food ingredient whose texture is very soft, so flour is part of the request of women's families so that in the future, both husband and wife will have soft hearts. Sticky rice or bitter melon is a food that many people are interested in Mandar because, when eaten, it has a chewy texture and can fill you up. If you handle sticky rice itself, the name changes to *sokkol*, which automatically sticks together the grains so that sticky rice has the meaning that The family must continue to be harmonious, sticking together like *sokkol*.

Bananas are plants that can easily live in any place, and bananas are also plants that will not die before they grow new shoots, meaning that in every particular area or condition, we must be able to live and give birth to generations with good morals.

Pambe (sugar cane) symbolizes something sweet, which in building a household has the hope of not feeling the bitterness of life.

Jackfruit is a symbol of hope where, in the future, both husband and wife can realize their hopes after getting married.

Rings are a symbol of a man's seriousness towards a woman. It's not surprising that every time a woman proposes, she is always given a ring. Apart from that, it also indicates that the woman has already proposed marriage.

Fresh fruit symbolizes that in a household, you should always prioritize good things, such as earning a living. It would help if you looked for what is *halal*.

The *balasuji* that is brought is made of woven bamboo. *Balasuji* had to use bamboo trees because bamboo trees are believed to have philosophy. Bamboo trees are a plant that is very useful for human life. One side of the bamboo tree can be used as meaningful learning material, namely during the growth process. When a bamboo tree begins its growth or before it produces shoots and leaves, it first perfects its root structure.

The symbolic values in the *Messou* ceremony or steam bath itself are only carried out by women, and there are several symbols used, such as flowers and pandan leaves, which are put into a *prick* and *sarong*, which will be used for wrapping.

Pandan flowers and leaves are beautiful plants with a distinctive aroma, so there is hope that the woman will smell good and look fresh, like someone who has just been born.

Sarongs are characteristic of Indonesian people because *sarongs* are a genuine Indonesian product. During the steam bathing process, the bride and groom are wrapped in a *sarong*, so the bride and groom can feel the heat of the water vapor coming out of the *prick* containing the flowers, and finally, the aroma of her body can be smelled. Fresh.

The symbolic value of the *melattigi* ceremony in Mandar is the ceremony of giving henna leaves to the prospective bride.

The symbolic values of henna leaves themselves are that they have beauty. Women like henna leaves because they are used to beautify their hands.

Pillow where the hands of people who want *Melattigi* are placed. Pads have the meaning of pleasure and happiness as they are objects used for resting and contain noble values.

Plantain leaves are placed on a pillow, symbolizing love, support, and respect for one another, as the oldest banana fruit will be at the top, and the youngest fruit will be at the bottom.

A set of prayer tools symbolizes that we, as Muslims, are obliged to perform prayers according to the second pillar of Islam.

The silk *sarong* symbolizes weakness, gentleness, and politeness, which means that someone who has been married can act weakly, gently, and politely towards her husband after marriage.

The symbolic values of the minor ceremony, or taking the prospective groom to the prospective bride's house, is the culmination of several stages that have been passed. Bringing several offerings and materials requested at the previous meeting, such as *peputiq cina* or *masigi-masigi*, *kappu* flowers, *sitto*, cupboards containing bathing suits, toiletries, shoes, sandals, hijab, make-up tools, perfume, cloth, clothes, and women's underwear. There were people carrying *erang-erang* containing various traditional mandar cakes and fruit and *bua loa* containing coconut shoots, sago palms, turmeric, rice, nutmeg, cinnamon, *cocor duck*, and coins wrapped in cloth. Of the many offerings brought, they have symbolic values, including:

Peputiq cina or *masigi-masigi* is the "cover" tray of gifts to take to the woman's house during the wedding. Generally, the contents of *Peputiq China* are cigarettes. It is said to be a *Peputiq cina* or Chinese wrapper because it used to contain Chinese tobacco, betel, and areca nut, but now it has been replaced by cigarettes. The symbolic values contained in the Chinese *peptic* or *masigi-masigi*, namely so that the prospective bride and groom are always in the same direction and their desires are in harmony, as well as being a sign that those being paraded are Muslim because the Chinese *peputiq* or *masigi-masigi* itself is shaped like a miniature mosque. Wrapped in *kebaya* cloth.

Kappu flowers are part of the requests of women's families. Usually, the recommendations vary from

eight to twelve, depending on their social strata.

The site is rectangular and shaped like a flower on top. Two sittos are made; the inside is usually filled with bath soap. Sitto itself has the meaning of togetherness. A husband and wife must live together in good and bad times.

A cupboard containing bathing suits, toiletries, shoes, sandals, hijab, make-up tools, perfume, clothes, and women's underwear is a form of a man's sincerity and proof of his ability to fulfill all his wife's needs. Erang-erang usually takes the form of a variety of traditional Mandar cakes and fresh fruit, which is included in a gift brought to the bride's house.

Bua loa contains coconut shoots, sago palm, turmeric and rice, nutmeg, cinnamon, cocoa duck, and coins wrapped in cloth. The symbolic values of bua loa:

The coconut shoot that will become a coconut tree is a plant with many benefits, from the leaves to the roots, and humans can use it. Apart from that, this plant is also known as a strong and sturdy plant, such that when strong winds blow it, it will not easily fall.

The sago tree is a plant that grows wide, has many children on one trunk, and can have several children. For this reason, the Mandar people use sago trees.

Mandar people used to make turmeric and rice into powder because they always wanted to look beautiful in their husband's eyes.

Nutmeg is a type of fruit which has many properties or benefits for health.

Cinnamon hopes that when a husband sees his wife, he will always be happy and happy so that arguments will not quickly occur, resulting in separation.

Cocor Bebek hopes that both husband and wife will remain calm and not be quickly provoked by emotions or anger.

Coins are the currency that people used to make transactions in the past. Although coins are hard to find today, they are still used in making bua loa because money is a symbol.

In Sipacu, the groom and bride are generally placed in separate places. The groom sits in the area provided, and the bride sits in the room provided.

Suyu' or Sungkeman is part of the traditional marriage process in Mandar. The sungkeman which is carried out is a form of a child's devotion to his parents as well as a thank you to his parents because they are the ones who enable a child to reach the stage that many people are waiting for, namely the wedding. The meaning contained in the Mande-ande Kaweng stage or bridal eating, such as cucur cake, sokkol, and eggs.

The cucur cake has the meaning of hoping that the bride and groom's household will always be blessed with happiness because cucur is a sweet food, so many people like it.

Sokkol or sticky rice has the meaning of a strong bond because sokkol is a very moist food, so there is an expectation from the bride and groom that their household will always be sticky, like the stickiness between grains of sokkol.

Eggs mean that a man must protect his wife because the egg contains two colors: white and yellow. White symbolizes men, and women embody yellow.

3.6. Muhammad Syahrur's perspective on Hudud theory looks at marriage

3.6.1. Islamic marriage limits

According to Ahmad Fadlu Al Mahdali, the Mandar community's weddings prioritize religious teachings because religion is positioned above customs, so it is unsurprising that its implementation is carried out with Islamic nuances. In Mandar, in general, a man who already has physical and mental abilities will get married.

Therefore, in religion, there are provisions such as the law on the origin of marriage itself; according to the majority of ulama's opinion, it is Sunnah, but if we look at it based on the circumstances and intentions of the prospective bride and groom, the law on marriage is divided into five types, namely:

It is obligatory for people capable of getting married, while their lust has forced them to have sexual intercourse, and it is feared that they will fall into the practice of adultery.

It is haram for a person who cannot provide for his future wife's spiritual and physical needs, even though his desires are not yet urgent.

Sunnah is for people whose desires are compelling and can marry, but they can still refrain from committing haram acts.

Makruh is for people who are weak in their souls and unable to provide for their future wife's shopping. It is permissible for people not to be pressured by reasons that require getting married immediately or for reasons that need them to get married.

3.6.2. Mandar traditional marriage limits

Of the many stages of implementing marriage traditions, the Mandar community tends to use symbols. Muhammad Adam expressed this. He said habits going on for so long are difficult to leave behind. Because

each character has hope for the prospective bride and groom. For example, in the initial stages, bringing cigarettes, matches, sugar, coffee, and snacks at the time of the Messiah has the hope that it will provide smooth sailing and not cause difficulties for the house being visited, as well as other symbols that are prepared during the wedding do not conflict with the teachings Islam.

4. CONCLUSION

The stages of Mandar traditional marriage in Polewali Mandar Regency. Several locations of tradition are still running from each implementation set of implementation and are no longer running due to developments over time. The traditional steps in question are; 1) jambalaya (plan to determine the candidate), 2) messes (asking if there is a way), 3) mettumae (proposing), 4) pappasa'bi, 5) manjanno-janno, 6) mattandajari (determining the day), 7) mappapeissang, 8) messou (steam bath), 9) melattigi (giving henna leaves), 10) metindor, 11) sipacu (marriage contract), 12) sirusa'i (touching), 13) suyu' (Sungkeman), 14) me'oro tosiala (bride sitting), 15) Mande-ande Kaweng (bride's meals) and 16) Massiarai ku'bur (grave pilgrimage).

The symbolic values contained in Mandar traditional marriage symbols are generally in line with the principles contained in Islamic teachings, but in certain parts, adjustments still need to be made, such as standing races, which means whoever goes first will be in power. In the household. This is not in line with the essence of the purpose of marriage.

Muhammad Syahrur's Hudud Theory perspective in viewing marriage is divided into two parts, namely: 1) Islamic marriage, where the Mandar community still follows the boundaries determined by religion, and 2) Mandar traditional marriage, namely the marriage process which remains within the boundaries of the community's marriage traditions. Mandar according to applicable customs and does not conflict with religious teachings.

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