



The Islamic Legal Perspective on A'Matoang in the Marriage Process (Exploring Agreements within the Monromonro Utara Community, Jeneponto Regency)

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ABSTRACT

The research delves into the A'matoang customary tradition within marriage from the perspective of Islamic law. Conducted as a field study, it directly engages with subjects to gather pertinent data. Employing a juridical-empirical approach, the study incorporates data collection methods such as observation, interviews, documentation, and subject-object identification.

In accordance with the Urf theory (Customary Tradition) in Islamic Law, the A'matoang tradition in marriage has long prevailed in the Jeneponto region. This tradition involves the bride's family visiting the groom's family, presenting various gifts as expressions of gratitude or reciprocation for the dowry given. From the Islamic legal standpoint, A'matoang is deemed an Urf or customary tradition consistently practiced. The Islamic legal perspective emphasizes that this tradition is an established Urf or customary practice, considered valid as it aligns with Islamic teachings and avoids elements of polytheism.

The implications of this research underline the importance of preserving the A'matoang Tradition while prioritizing well-being and adherence to Islamic teachings. If this cultural practice potentially brings significant harm to its participants, abandonment is deemed advisable. Ideally, the post-marriage A'matoang Tradition should not merely signify respect or a gift to the groom's family in response to the dowry, but also serve as a prayer for Allah's blessings in fostering a harmonious marital life (sakinah, mawadah, warahmah).

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1. INTRODUCTION

Marriage, as one of the primary foundations within society, encompasses various nuances and traditions that enrich its processes. In the North Monro-Monro Village, Jeneponto Regency, one deeply ingrained tradition in the marriage proceedings is the A'matoang Tradition.

This study aims to delve deeper into the A'matoang Tradition within the context of marriage, particularly from the perspective of Islamic law. This tradition has seamlessly integrated itself into the marriage ceremonies of the region, providing significant and symbolic value to the local community.

The A'matoang Tradition in the Jeneponto Regency holds immense significance within the marriage process. It extends beyond merely the union of two prospective partners but also symbolizes the unique bonding of two families. This tradition signifies more than just the exchange of goods from the bride's family to the groom's. It reflects respect, gratitude, and the hope for safety in the newly commenced marriage. In numerous instances, these items are not accounted for as part of the official dowry but rather represent expressions of love and appreciation.

The A'matoang Tradition transcends its ceremonial aspects. It amalgamates cultural values with marriage, fortifying social bonds and establishing a solid foundation for the unity of two families becoming one. This underscores the importance of women in maintaining harmony and unity among families bound by

marriage. Fundamentally, the A'matoang Tradition isn't merely about exchanged items; it's about uniting hopes for blessings, happiness, and harmony for the involved families.

Focusing on a case study in the North Monro-Monro Village, this research strives to comprehensively understand the execution of the A'matoang customary process in marriage and how Islamic law perceives this tradition.

Through an in-depth examination of the Islamic legal perspective on the A'matoang Tradition in marriage, this study aims to present a holistic viewpoint, including assessments regarding its compliance with Islamic teachings, social impacts, and its religious implications within the context of marriage.

This research aims to serve as an informative guide, offering a better understanding of how Islamic law views the A'matoang Tradition in the marriage process. Moreover, it aspires to provide constructive insights into how the continuity of local culture can align with Islamic values, thereby contributing positively to communal life.

2. METHODOLOGY

This study applies a field research method, specifically within the qualitative context. The field approach is conducted in the North Monro-Monro Village, Jeneponto Regency, to gather relevant data concerning the A'matoang practice in marriage and its relation to Islamic law perspectives.

This field research allows direct observation of the A'matoang practice within the community. The location was chosen based on the availability of data and diverse perspectives that form the basis for analyzing the legal aspects under study.

The primary aim of selecting this location is to directly observe the A'matoang practice in marriages and analyze the Islamic legal perspective on this practice. Through the field research approach, the researcher aims to gain a deeper and more relevant understanding of how the A'matoang practice relates to the Islamic law viewpoint in the North Monro-Monro Village, Jeneponto Regency.

Moreover, the theory of 'urf, or local tradition, could serve as a vital foundation in comprehending the cultural context and legal perspectives surrounding the A'matoang practice in marriages in the North Monro-Monro Village, Jeneponto Regency.

3. RESULT AND DISCUSSION

In the realm of law, marriage is defined as a spiritual and physical union between a man and a woman, aimed at establishing a harmonious and enduring family, based on the belief in the Almighty God. Within society, marriage is adorned with diverse cultural practices that distinguish each community. Tradition serves as a primary element enriching the cultural diversity of each region. In this context, tradition refers to evolving customs and often represents a heritage highly esteemed from the past.

Culture plays a significant role in shaping various aspects of community life, encompassing social, familial, cultural, spiritual, financial, and other dimensions. One of the cultural wisdoms observed in marriage ceremonies can be found in the Monro-Monro Village, Jeneponto Regency, within its traditional ceremonies. One of the preserved traditions is the A'matoang Tradition.

A'matoang, derived from "Matoang" which means in-law, and "A'matoang" referring to establishing relations with the groom's family. This tradition involves the bestowal of gifts from the bride-to-be's family to the groom-to-be's family, ranging from various items such as clothing to household utensils. This cultural tradition plays a significant role in the marriage process there.

Marriage customs in the Monro-Monro Village consist of a series of proceedings, including A'janganA'jangan, A'boya, Carita Balanja, Rompo, Gallara, the marriage contract, A'matoang, and Ammalangngang Tobang. Each stage holds specific roles and meanings in the journey of marriage, reflecting the richness of cultural heritage cherished with great pride from ancestors.

3.1. A'matoang process

The A'matoang process stages in the wedding ceremony at Monro-Monro Village, Jeneponto Regency, reflect the richness of customs and culture that are an integral part of community life. This process refers to the rules set forth in Islamic Law and positive law, yet holds its unique significance within the context of wedding ceremonies, particularly in the A'matoang tradition.

In the execution of A'matoang, there are a series of steps that form an integral part of this tradition. The A'matoang ceremony takes place after the wedding, where the bride's family has completed the preparations. At this stage, the family convenes to determine the dowry items to be presented to the groom's side. Prior to this, several family members from the bride's side have been designated to provide these offerings.

The A'matoang process and its stages are an inseparable part of the cultural richness preserved in several regions in Indonesia, especially in Sulawesi. A'matoang involves the giving of specific items as gifts, such as cabinets and sarongs, which hold significant cultural meaning in the local context.

3.1.1. Preparation and Setting of Date

The A'matoang ceremony is prepared and conducted on a predetermined date. This preparation involves determining gifts, readiness of the venue, decorations, cuisine, and everything necessary for the smooth flow of the event.

3.1.2. Implementation of A'matoang

The process commences with the arrival of the gift-giving party on the agreed-upon day at the recipient's home, bringing along the gift items. Typically, the A'matoang event is adorned with prayers and traditional dances. When presenting the gifts, words reflecting the meaning and purpose of the gifts accompany the offering. The gift recipient welcomes them with heartfelt gratitude and respects the prevailing customs.

3.1.3. Conveying Messages and Meaning

Those presenting the gifts often convey messages or meanings behind the gifts, such as wishes for success, happiness, or a harmonious relationship in the future. The gift recipients receive these messages sincerely and with great respect.

3.1.4. Feast

After the A'matoang procession concludes, there is usually a communal feast involving the gift-givers, recipients, and other guests. This moment is crucial for social sharing within the A'matoang sequence.

3.1.5. Giving in Return

Occasionally, the gift recipients reciprocate to the gift-giving party on subsequent occasions as a gesture of appreciation and acknowledgment for the gifts previously bestowed.

3.2. A'matoang Impact

The social stratification within the A'matoang tradition, comprising the quantity and opulence of the Pa'matoang offered, serves as a benchmark for elevated social status. This status is gauged not only by the wealth possessed but also by belonging to the aristocratic class or Karaeng. In the A'matoang culture, the gifts exchanged or Pa'matoang are considered symbols of high or low social standing. Society often holds differing perceptions of those who do not partake in these traditions, viewing them as possibly lacking in economic prowess and other material aspects.

Interestingly, for the bride's family, A'matoang isn't an absolute obligation. However, within the cultural fabric of Jeneponto society, particularly in the Monro-Monro Village, they steadfastly uphold the principle of "siri na pacce," signifying their earnest endeavor to uphold the honor and dignity of their family. Nevertheless, the challenge lies in economic factors that often wield significant impacts. Not all families can fully adhere to these customs, leading to unfavorable perceptions, particularly from the groom's family, who might perceive a lack of financial capability on the part of the bride's family.

3.3. Community Views

The A'matoang tradition, an ingrained custom within the community of Jeneponto Regency, has been preserved over time, particularly in wedding ceremonies. This tradition symbolizes the commitment of the bride's family, even if economically challenged, to include the bride's belongings during the marriage ceremony.

Despite economic limitations, the family of the bride shows a strong determination by including these belongings in the wedding ceremony. In a spirit of mutual cooperation, relatives of the bride also contribute by donating these items, ensuring the continuity of the tradition upheld between the groom and bride.

The A'matoang tradition transcends a mere exchange of belongings; it signifies dedication, unity, and the close bond between the two families coming together. This illustrates the strong values of solidarity and communal support within the Jeneponto community, where upholding traditions and ensuring the smooth progression of marriages remain a top priority.

3.4. Views of Islamic Law and Urf

The Islamic perspective on A'matoang tradition in marriage customs in the Monro-Monro Village, Jeneponto Regency, views this tradition as devoid of elements of associating partners with Allah. The primary purpose is seen as a symbol to preserve and strengthen family ties solely for the sake of Allah, making it an act that is deemed permissible and approved by Allah SWT. However, if the intention behind its practice deviates from seeking Allah's pleasure, it would constitute deviation and conflict with Islamic law.

The A'matoang tradition is perceived by the community as a gesture of respect or reverence toward

the groom's family, aiming for blessings from Allah. Based on these considerations, the researcher finds that the common thread of the A'matoang tradition in marriage is acknowledged and recognized by the general public of Jeneponto Regency, particularly in the Monro-Monro Village.

Within Islamic jurisprudence, A'matoang falls under the category of 'urf, a recurring custom that remains within the boundaries of Islamic law as it doesn't contravene the established legal provisions, whether in Islamic jurisprudence or positive law.

The A'matoang tradition is therefore considered an accepted and recognized practice within the Islamic framework, showcasing its existence and continuity within the community while remaining aligned with the principles and guidelines of Islamic jurisprudence and legal norms.

4. CONCLUSIONS

The analysis of the A'matoang tradition in marriage in Jeneponto emphasizes the importance of preserving local wisdom in line with religious values, particularly within the context of Islamic law. The A'matoang tradition is an integral part of the local culture that has been a longstanding heritage in the region. In its practice, A'matoang involves the exchange of gifts between the families of the bride and groom as a gesture of gratitude for the dowry provided by the groom's family. However, from the perspective of Islamic law, it is crucial to ensure that this tradition does not contradict religious principles. In this regard, A'matoang can be recognized as a valid customary practice (Urf) as long as it does not violate Islamic values. Emphasizing its primary objective, which is to strengthen familial ties solely for the sake of Allah, is pivotal in maintaining harmony between the local tradition and religious beliefs. Therefore, it is important for the community in Jeneponto to preserve and uphold A'matoang while considering the framework of Islamic values, ensuring that this tradition continues without compromising the held religious teachings.

5. RECOMMENDATION

The preservation of the A'matoang tradition in Jeneponto needs to be carried out while ensuring alignment with Islamic values. This requires a deeper understanding of religious teachings related to the tradition. Moreover, it is crucial to maintain a balance between tradition and modern life to prevent financial exploitation and undue pressure on families. Collaboration between traditional leaders and religious figures needs to be enhanced to achieve mutual understanding and seek solutions that respect both sides.

Educating the community and conducting further research will aid in exploring the impacts, relevance, and potential changes within this tradition, enabling individuals to embrace change with better understanding. Respecting traditions while ensuring alignment with religious principles is a step towards a balanced and harmonious cultural sustainability. This also allows us to experience cultural richness without compromising our cherished values.

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