

## UANG PANNAI IN THE BUGIS MARRIAGE CUSTOM: ISLAMIC LEGAL PERSPECTIVE ON LOCAL TRADITIONS

Abu Haif, Andi Muzizatun Nisa\*, Syahrums Mubarak, M Aras Herman, Annisa Fausya

Universitas Islam Negeri Alauddin Makassar, Indonesia

### Abstract

This research aims to analyze the practice of *uang pannai* in Bugis marriage customs and examine the perspective of Islamic law on this local tradition. This research is important because the escalation of the value of the "*uang pannai*" has created an economic burden that prevents young couples from marrying, resulting in a shift from the original philosophical meaning of the tradition that emphasizes honor and reward. This phenomenon requires harmonization between local cultural practices and Islamic values in the context of a multicultural society. The research method used is qualitative with a descriptive-analytical approach through literature studies, using primary data from the Quran, hadith, and classical and contemporary fiqh literature, as well as secondary data from relevant books, scientific journals, and previous research. The results of the study show that *uang pannai* has a deep social meaning in the Bugis society as a symbol of honor, an instrument of social status affirmation, and a medium for family unification. From the perspective of Islamic law, this tradition is acceptable as long as it does not conflict with sharia principles, especially when evaluated through the framework of *sharia maqasid*. The research concludes that the harmonization between the tradition of *uang pannai* and Islamic values can be achieved through moderation in the determination of amounts, emphasis on symbolic meaning, and integration with dowry, so that cultural heritage is maintained while maintaining conformity with Islamic teachings.

Keywords: *Uang pannai*; Bugis customs; Marriage tradition; Islamic law; Local wisdom.

### INTRODUCTION

Marriage customs are one of the important aspects of the culture of the community, including the Bugis people in South Sulawesi. In this tradition, there are various practices that regulate the process and implementation of marriage, one of which is money (Chaesty & Muttaqin, 2022). However, an interesting phenomenon is the escalation of the value of the *uang pannai* which has been getting higher in recent decades, reaching tens to hundreds of millions of *rupiah*, which has caused a heavy economic burden for the groom's family. *Uang pannai* is considered a symbol of appreciation and commitment on the part of the groom to the bride's family. This practice reflects the social and cultural values that have been woven into the Bugis society for centuries (Zahrums N. & Anita Marwing, 2023).

However, along with the times, questions arise regarding the suitability of the practice of *uang pannai* with the perspective of Islamic law (Insyirah Dwi Nurhayati, Shofiatul Jannah, 2023). Islam teaches the principles of justice and equality in the relationship between husband and wife. In this context, *uang pannai* is often debated, both in terms of economic value and in terms of morality and ethics. This condition creates a social paradox where traditions that are supposed to strengthen relationships between families are actually a barrier for many young couples to get married. Furthermore, this excessive practice of money has caused social stratification in society, where economic ability is the main determinant in the marriage process, thus shifting the original philosophical meaning of this tradition (Juhansyah, Jasad, & Muhammad, 2021).

\*Correspondance Author: [muzizatunnisa9486@gmail.com](mailto:muzizatunnisa9486@gmail.com)

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Therefore, it is important to analyze how the tradition of *uang pannai* interacts with the principles of Islamic law, as well as its impact on Bugis society today. This research aims to explore the relationship between the practice of *uang pannai* in Bugis marriage customs and Islamic law perspectives and explore the potential for harmonization between local traditions and Islamic values. With this approach, it is hoped that it can provide a deeper understanding of how local traditions can adapt to religious values, as well as contribute to discussions about the harmonization between culture and law in the context of a multicultural society. This research also aims to make a theoretical contribution to the development of the study of Islamic legal anthropology, especially in the context of multicultural societies in Indonesia. Thus, it is hoped that this research can provide practical solutions for the Bugis community in maintaining cultural preservation while still adhering to Islamic values.

Several previous studies have examined the phenomenon of money in various perspectives, but there is still a significant gap in the academic literature, Wiwin & Saharuddin (2025) analyze the legal position of money in community marriage from the perspective of Islamic law and law, but the focus of the study is more on the formal legal aspect, without exploring the deeper socio-cultural dimension. Meanwhile, Diningrat et al. (2024) conducted a review of Islamic law on money in Bugis traditional marriage with a normative approach, but have not analyzed in depth the harmonization between local cultural values and *Sharia maqasid* principles in a practical context. Rafli & Syukur (2024) examine the marriage of the Bugis community in general, but has not specifically analyzed the mechanism of transformation of the meaning of *uang pannai* and the social implications of *uang pannai* in the context of integration with Islamic dowry. This study seeks to fill this gap there has been no study that combines the perspective of *maqasid sharia* with the social and cultural conditions of the Bugis community to assess the practice of *uang pannai*, This analysis should include aspects of Islamic law, *maqasid sharia*, and efforts to harmonize local traditions with religious values in a multicultural society. Looking at the previous research, this study will complement by specifically raising how money is in Bugis marriage customs, the perspective of Islamic law on local traditions.

This research is built on the argument that the practice of *uang pannai* in Bugis marriage customs is basically not contrary to Islamic law if understood within the framework of *maqasid sharia* and carried out in accordance with the original philosophical values. The hypothesis that will be proven is that the excessive escalation of the value of the *uang pannai* has deviated from the original meaning of the Bugis tradition which emphasizes the aspects of honor and appreciation, thus potentially contradicting the principle of convenience (*taysir*) in Islam. This research also argues that harmonization between the tradition of money and Islamic law can be achieved through the reformulation of practices that restore the philosophical essence of the tradition while adopting the principles of *maqasid sharia* in its implementation.

The main argument that needs to be proven is that the solution to the problem of money does not lie in total rejection of tradition, but in wise transformation and adaptation in accordance with Islamic values that are *rahmatan lil alamin*, so that the tradition can continue to be sustainable while providing benefits to society. The formulation of the problem in this study is: 1) How is the practice of *uang pannai* in Bugis marriage customs and the social meaning contained in it? 2) How does the perspective of Islamic law assess the practice of money in the context of Bugis marriage customs?

## RESEARCH METHOD

This study uses a qualitative approach with a case study method. This approach was chosen because it allows researchers to delve into social phenomena in detail. The research process begins by collecting the data used from primary sources, such as interviews where possible with key informants, as well as secondary data that includes documents, texts, and previous studies on the money and Islamic law. With this approach, researchers can provide a comprehensive understanding of the practice of money in a broader context. The material object in this study is the practice of *uang pannai* in Bugis marriage customs.

The research process has several stages of data collection techniques. Primary data were obtained from the Qur'an, hadith, and classical and contemporary fiqh literature. Secondary data were obtained from books, scientific journals, articles, and previous research relevant to the topic of money and Islamic law, to provide a stronger theoretical context and support the analysis of the findings. The collected data was analyzed using thematic analysis techniques. This process involves encoding data from interviews and observations to identify key themes. Researchers also compared the findings with existing theories to find similarities or differences. The results of this analysis will be used to conclude the relationship between the practice of *uang pannai*, Islamic law, and local traditions in the Bugis society. The qualitative approach was chosen because it allows researchers to deeply understand the practice of money in Bugis marriage customs as well as relevant Islamic legal perspectives. Through the case study method, this research can explore the social and cultural contexts that influence the practice, as well as gain richer insights from the experiences of the individuals involved

## RESULT AND DISCUSSION

### The Practice of *Uang Pannai* in Bugis Marriage Customs

*Uang Pannai* comes from the Bugis language which literally means "award money" or "honor money" (Kusuma, 2004). In the context of Bugis traditional marriage, *uang pannai* is a sum of money that must be given by the groom-to-be to the bride-to-be as a form of appreciation and recognition of the dignity and social status of the bride-to-be and her family (Alimuddin, 2021).

Bugis customs are a collection of traditions and norms upheld by the Bugis people from South Sulawesi, Indonesia (Bugis tribe, 2025). These customs encompass various aspects of life, including marriages, rituals, and social systems. The *uang pannai* became an important element, a symbol of respect and the status of the bride's family. Wedding events involve processions such as proposals, marriage contracts, and receptions, and are accompanied by traditional dances and music. Families and traditional leaders play an important role in the smooth running of the event, maintaining the values of honor, solidarity, and social attachment in the Bugis community (Mudrika, Astari, & Siregar, 2023).

The practice of *uang pannai* in Bugis marriage customs has a deep meaning for the community (Wiwin & Saharuddin, 2025). The *pannai* is not only seen as an economic transaction, but also as a symbol of the groom's appreciation and commitment to the bride's family. In this context, the *uang pannai* reflects social values such as respect, responsibility, and commitment in the marital relationship (Rafli & Syukur, 2024). The giving of *uang pannai* cannot be equated with dowry in Islam, even though both are given by men to women. Dowry is a shari'i obligation that directly belongs to the wife, while money is a traditional tradition that involves broader social and cultural aspects (Zahrah, 1957).

The mechanism of *uang pannai* in Bugis culture is not only an economic tradition, but also a reflection of a complex value system, involving social, moral, and cultural aspects. It reflects a patriarchal social structure but also contains respect for women. This practice must be understood in its context as part of a broader symbolic system in Bugis society, which places marriage as a major social event that brings together traditional and contemporary values.

Marriage in Bugis customs is a procession that is full of cultural values and traditions (Putri, Saiban, Sunarjo, & Laila, 2021). The mechanism or process of giving *uang pannai* involves several stages that have been regulated in the Bugis custom:

1. *Mappese-pese* (initial negotiations). The initial stage is carried out in secret by the groom's family to find out the background and status of the bride-to-be, including ensuring that the woman is not married in this stage is the initial process where both parties of the family negotiate the amount of money to be given. This process usually involves traditional leaders and respected family elders (Mattulada, 1995).
2. *Mappattuada* (Determination of Agreements). After the initial stage of selection, and the bride-to-be is deemed worthy both parties will make a final agreement regarding

the amount of the money (Syaskya Cintya Devi, Muhammad Nur Ibrahim, Nailah Nirwana Awe, 2024).

3. *Mappasaile* (Handover). After the agreement was reached, the men's family came at the agreed time to officially hand over the *uang pannai* to the women's family. This handover is a symbol of appreciation and recognition of the dignity and social status of the prospective wife and her family. This stage is the process of handing over the money which is carried out officially in a special traditional event, usually at the time of the *mappettu* event (official proposal) (Chaesty & Muttaqin, 2022).

Looking at all the stages of the mechanism of giving *uang pannai* in the Bugis tribal marriage customs, from the process of *mappese-pese* (negotiation) to the stage of *mappasaile* (handover) that This whole stage is not just a formal procedure, but contains a deep meaning related to social respect and recognition. This practice builds commitment between the two families in the context of Bugis marriage, combining traditional and contemporary values. In a broader scope, the money of the *panai* serves as a symbol in the social structure of the Bugis society, signifying the importance of marriage as an event that unites and strengthens the relationship between families. This entire stage is not only a formal procedure, but also contains the meaning of respect, social recognition, and binding of commitment between the two families in Bugis marriage customs (M. Aris, Ratna Sari Dewi, 2024)

The amount of *uang pannai* in the Bugis custom is influenced by various factors that reflect the social and economic values of the community. One of the main factors is the social and economic status of the groom's family, In addition, cultural and educational factors also play an important role in determining the amount of *uang pannai*.

1. Family social status families with high social status (nobility) generally set a larger amount of money than ordinary families. This reflects the concept of *siri'* (self-esteem) which is highly upheld in Bugis culture (Pelras, 2006).
2. Education Level. In addition to hereditary status, higher education (e.g. bachelor's or higher) and prestigious jobs also increase the value of the *uang pannai*. The higher the social strata and achievements of the prospective wife, the higher the amount of money that is set. This shows appreciation for the educational investment that the family has made (Daeng, Rumampuk, & Damis, 2019). In societies that prioritize women's independence and gender equality, highly educated women often strive to achieve more independent and autonomous lives. They usually have clear career ambitions and goals, as well as expect financial independence. In this context, the low value of the *uang pannai* can be seen as a lack of appreciation for the educational achievements that have been achieved.
3. Economic conditions. the economic ability of both parties, especially the bride's family, is indeed one of the important considerations in determining the amount of *uang pannai* in Bugis marriage customs. However, this factor is not always the main one. The higher the economic level of the woman's family, the greater the nominal amount of money that is usually pegged by the woman's family, In some situations, the bride's family may look for a man who has a comparable social and economic status, so that the value of the money can be fulfilled properly (Syam, Ramadhan, & Alimuddin, 2023).

*Uang pannai* in Bugis culture is a symbol that is rich in meaning, transcending the economic dimension to reflect deep social, cultural, and moral values. As a form of respect for women's dignity, *uang pannai* binds two families in a strong social commitment. In addition, this practice maintains traditions and cultural identity, affirming the importance of marriage as a major social event. Through the process of negotiation and agreement, the money of the *panai* also reflects dialogue and cooperation between the parties, indicating that marriage is a bond built on mutual understanding and respect. Thus, the money of the *panai* became a vital element that strengthened the social and cultural structure in the Bugis society. The social meaning of *uang pannai* in Bugis marriage customs has a very deep and diverse meaning for the community, including:

1. Symbols of honor and honor *uang pannai* in the Bugis society serves as a symbol of appreciation for the dignity and honor of women and their families. The giving of the *panai* shows the recognition that the woman to be married has high value and dignity. This concept is closely related to the philosophy of *siri na pacce* (self-esteem and solidarity) which is a fundamental value in Bugis society (Rinaldi, Hufad, Komariah, & Masdar, 2022).
2. Instruments for Upholding Social Status *Uang panai* also serves as an instrument to strengthen or even improve the social status of the family. Families who are able to give or receive large amounts of money will receive higher social recognition in society (Hijjang, 2016). On the other hand, the inability to *uang pannai* can reduce the social prestige of the family.
3. The media of family unification also plays a role in strengthening social ties between the two families. The process of negotiation and agreement on the amount of *uang pannai* can increase social interaction and mutual understanding between the two parties. In addition, the amount of the money often reflects social and economic status, which can affect the family's reputation in the community. Thus, the money of *panai* not only has an economic dimension, but also serves as a tool to maintain and strengthen social networks in Bugis society.

More than that, if you look at the money, it serves to strengthen the relationship between two families. Where in the process of negotiating the amount of money, it creates a deep social interaction, which can strengthen the bond between the two parties. *Uang pannai* also reflects social and economic status, so it can affect the reputation of the family in society. Thus, money plays an important role in building and maintaining complex social networks within the Bugis community.

Local traditions are cultural customs and practices that are typical of a particular community or region. In the context of Bugis marriage, local traditions include various rituals and norms that are followed during the marriage process, such as proposals, the handing over of *uang pannai*, and marriage contracts. This tradition not only expresses the cultural identity of the Bugis people, but also strengthens the relationship between families and communities. By carrying out this tradition, the Bugis people maintain the cultural heritage and social values that have existed for a long time.

### **Islamic Law's Perspective on *Uang Pannai***

Islamic law is a system of rules derived from the teachings of Islam, based on instructions in the Qur'an and Hadith. This law regulates various aspects of life, such as worship, social and economic interactions, and good behavior. The purpose of Islamic law is to achieve justice, welfare, and goodness for mankind, as well as to maintain harmony in society (Kamal, Asmaret, Muhammadiyah, & Barat, 2025). In addition, Islamic law also includes the principles of *maqasid sharia*, which aims to protect five important things: religion, soul, intellect, descent, and property. From the perspective of Islamic law, the money needs to be analyzed based on the principles of justice, equality, and respect for women. *Uang panai* is often debated, especially related to its economic value and the social implications it entails (Diningrat, Fahrezy, Jeryawan, & Istiqomah, 2024).

*Uang pannai* in the Bugis-Makassar society plays a role as a social norm that reflects the living law and functions as a tool of legitimacy in marriage. This tradition not only depicts respect for women and their families, but also serves as a social mechanism to maintain family stratification and honor (Wiwin & Saharuddin, 2025). It is explained that *Uang panai* is generally in line with the social status, education level, and family background of the bride-to-be, so this tradition serves as a tool to maintain the value system and social structure in the Bugis-Makassar society.

### *Analysis from the aspect of maqasid sharia*

In the perspective of *maqasid sharia*, every social practice must be evaluated based on the benefits produced. Imam Al-Ghazali classified the *maqasid sharia* into five categories: *hifz al-din*

(safeguarding religion), *hifz al-nafs* (safeguarding the soul), *hifz al-aql* (safeguarding the intellect), *hifz al-nasl* (safeguarding offspring), and *hifz al-mal* (safeguarding property) (Al-Ghazali, 1993).

The practice of money can be evaluated from several aspects of sharia *maqashid*:

1. *Hifz al-Nasl* (safeguarding offspring). Money's can contribute positively to this *maqashid* if the practice does not become an obstacle to a valid marriage. However, if the money becomes an excessive burden to hinder marriage, then this is contrary to the purpose of sharia.
2. *Hifz al-Mal* (Safeguarding Property). The practice of money must take into account the economic capabilities of both parties. Islam teaches the principle of ease and avoidance of harm (*la dharar wa la dhirar*) (Al-Suyuti, 1983). As Allah Swt says: "Allah wills ease for you, and does not want hardship for you" (QS. Al-Baqarah: 185). This verse emphasizes that Islam always prioritizes the principle of convenience in every aspect of life, including in marriage matters.

### *Conformity with the Principle of Dowry in Islam*

Dowry in Islam is an obligation set by Allah Swt as He says in the Qur'an: "And give to the women their dowry as a *hibah*" (QS. An-Nisa: 4). Dowry has special characteristics in Islamic law:

1. It is a non-negotiable sharia obligation
2. Become the full property of the wife
3. There are no binding minimum or maximum conditions
4. It can be money, goods, or services

*Uang Pannai* has fundamental differences from dowry in several aspects:

1. Philosophical Differences: Dowry is a form of respect for women as individuals, while money is more emphasizing aspects of family honor and social status.
2. Legal Differences: Dowry is an absolute religious obligation, while *uang panai* is a traditional tradition that is relative and can be adjusted to conditions.

### *Views of Contemporary Scholars*

Contemporary scholars have various views on the practice of money *panai* in the context of Bugis customs and its conformity with Islamic principles. Many scholars emphasize the importance of understanding the money of *panai* as part of the dowry, which is supposed to reflect respect and social values.

1. some scholars view *uang panai* as a tradition that can be maintained as long as it does not conflict with sharia principles. Wahbah al-Zuhaili stated that local traditions in marriage are acceptable as long as they do not contain elements that are prohibited in Islam. The legal basis that supports this view is the words of Allah Swt: "O you who believe, fulfill the *aqad*" (QS. Al-Maidah: 1). This verse shows that Islam recognizes and respects agreements made based on the willingness of both parties, as long as they do not contradict the Shari'a.
2. Some other scholars are of the view that money can cause *mudharat* if the practice is excessive and becomes a burden on the community. Yusuf al-Qaradawi emphasized the importance of the principle of ease in marriage (Al-Tirmidhi, n.d.) In the opinion of this *ulama*, it encourages the community to be more flexible in determining the amount of money, so as to create a balance between local traditions and religious teachings.

The Indonesian Ulama Council (MUI) of South Sulawesi, through *Fatwa* Number 02 of 2022 concerning *uang pannai* (Mangenre, 2022) emphasized that the tradition of money in the Bugis-Makassar community must be based on sharia principles that are in line with Islamic teachings. This fatwa emphasizes that the money of *panai* should facilitate the marriage process and not be a heavy burden for the prospective groom, so as not to hinder the implementation of the marriage which is the *sunnah* of the Prophet (Wiwin & Saharuddin, 2025).

This MUI fatwa serves as a reference for the Bugis-Makassar community in implementing the tradition of money in a more proportional manner, in line with Islamic values and customary law that does not conflict with the principles of justice and social welfare. Excessive determination of the amount of money that can hinder the realization of marriage is considered contrary to the principles of ease and avoidance of difficulties recommended in Islam. In principle, this *fatwa* appeals to the people of Bugis-Makassar to apply the tradition of money with wisdom, so that the value of respect and responsibility is maintained without sacrificing the essence and essence of marriage itself.

To harmonize the tradition of *uang pannai* with Islamic values, several approaches can be taken:

1. Moderation in the Determination of the Amount of the Amount of money' should be adjusted to the economic capabilities of both parties without imposing themselves or causing excessive burden. This is in line with the words of Allah Swt: "And do not put your hands tied around your neck and do not stretch them too much because you will become reprehensible and regretful" (QS. Al-Isra: 29).
2. The emphasis on the Symbolic Meaning of Money' should be more emphasized on the symbolic meaning as a form of appreciation, not as the main benchmark of social status. Allah Swt said: "Indeed, the most noble among you in the sight of Allah is the most pious among you" (QS. Al-Hujurat: 13).
3. Integration with "*mahar uang pannai*" can be integrated with the giving of dowry so that it does not become a double burden for men. The Prophet PBUH said: "Religion is easy, and no one makes religion difficult unless he will be defeated by it" (HR. Bukhari).

The practice of money in Bugis marriage customs is a complex phenomenon that combines cultural values and Islamic legal principles. Further discussion and research are needed to find a harmonious solution, so that traditions can continue without sacrificing justice and equality. *Uang panai* as a local tradition can be maintained by reformulation according to Islamic principles, in line with the concept of *rahmatan lil alamin* which respects local traditions as long as they do not conflict with religious values.

## CONCLUSION

The practice of *uang pannai* in Bugis marriage customs is a tradition rich in social meaning, serving as a symbol of appreciation and honor, an instrument of social status consolidation, and a medium for family unification. The mechanism is regulated through the stages of negotiation (*Mappese-pese*), agreement determination (*Mappattuada*), and official handover (*Mappasaile*). The amount of *uang pannai* is influenced by the social status, education level, and economic condition of the bride-to-be's family. From the perspective of Islamic law, the tradition of *uang pannai* is acceptable as long as it does not conflict with sharia principles. However, research shows that excessive escalation of the value of the money can create an economic burden that hinders marriage, potentially deviates from its original philosophical meaning that emphasizes honor and reward, and is contrary to the principle of convenience (*taysir*) in Islam. In order to harmonize this tradition with Islamic values, it is necessary to carry out moderation in the determination of amounts, emphasis on symbolic meaning, and integration with the giving of dowry. The views of contemporary scholars and the South Sulawesi MUI Fatwa support this approach, emphasizing the importance of ease in marriage and the prevention of *harm*. And there are some that then become the main points, including: Escalation of the value of *uang pannai* and Economic Burden: This study highlights that the high escalation of the value of the *Uang Panai*' has created an economic burden that discourages young couples from marrying. This displaces the original philosophical meaning of the tradition that emphasizes honor and honor. A deeper analysis of the social and psychological impact of this economic burden is needed, as well as how the Bugis community adapted or sought solutions to this phenomenon outside the context of Islamic law. original philosophical meaning shift: *uang pannai* was originally a symbol of appreciation and commitment, but the escalation of its value has led to a shift in meaning, even giving rise to social stratification in which economic

ability is the main determinant in marriage. An in-depth analysis is needed on how this process of shifting meaning occurred and its implications for Bugis cultural values as a whole.

Harmonization of local traditions with Islamic values through *sharia maqasid*: This study finds that the tradition of *uang pannai* can be accepted in the perspective of Islamic law if evaluated through the framework of *sharia maqasid*. However, further analysis is needed on how the practical implementation of amount moderation, emphasis on symbolic meaning, and integration with dowry can truly be realized on the ground, given the complexity of the factors that determine the amount of money such as social status, education, and economic conditions. The Role of customary, Religious, and government leaders in socialization of sharia values in local culture and collaboration between local governments, religious leaders, and traditional leaders. An in-depth analysis can be conducted to identify the most effective socialization strategies and the challenges that may be faced in changing people's perceptions and practices regarding money.

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