

ISLAMIC VALUES IN THE DOI 'MENRE TRADITION IN THE BUGIS TRADITIONAL MARRIAGE OF TERUJUNG DUSUN, LABUAN AJI VILLAGE, TARANO DISTRICT SUMBAWA DISTRICT

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| ABSTRACTS | ARTICLE INFO |
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| <p>The values of Islamic education can be sought in many ways, one of which is in tradition, especially in the traditions that exist in Indonesia. This education aims to find out the values of doi menre and the focus studied in this thesis is (1) The process of implementing the Doi'menre tradition or gift money in traditional Bugis marriages. (2) The values of Islamic education contained in the Doi' Menre tradition. This research aims to determine the values of Islamic education in the Doi' Menre' tradition in Bugis traditional marriages in Terujung Hamlet, Labuan Aji Village, Tarano District, Sumbawa Regency. This research is qualitative research with a descriptive approach, because it can describe the values and stages in implementing the doi menre tradition. Data collection was carried out using observation, interviews and documentation methods. The data analysis techniques used are data reduction, data presentation, and drawing conclusions. The results of research in the field show that there are ten processes in implementing the Doi'menre tradition, namely the exploration stage (mapesek-pesek), madduta, mappatettong serapo, mette, mappaiseng, mappassau botting, mappanre temme, mappacci, ipanikka, and the final process of mellau dampeng. Then there are five Islamic values in the Doi Menre tradition, namely the value of respect for women, the value of mutual cooperation, social values, the value of knowledge, and the last value, namely spiritual values.</p> | <p>Article History: <i>Received: December 3rd 2024</i> <i>Revised: December 16th 2024</i> <i>Published: December 2024</i></p> <p>Keywords: <i>Islamic values, Doi Menre tradition, Bugis marriage</i></p> |

INTRODUCTION

One of the recommendations in Islam is the issue of marriage. Islam strongly recommends marriage because marriage has religious values as a form of worship to Allah SWT, and following the sunnah of the prophet besides that it also has human values to fulfill human life instincts in order to preserve inheritance, create peace in life, foster a sense of compassion in social life. Marriage as one of the bonds of people's lives cannot be separated from the tradition of modification in accordance with the teachings of the religion they adhere to, both before and after marriage. Marriage is the axis of social life. Marriage in society is usually accompanied by a series of traditional events. In general, the implementation of traditional marriage ceremonies in Indonesia is influenced by the forms and institutions of local customary marriages which are related to the social or kinship structure adopted by the

community concerned.

Considering the high demand for doi 'menre', this has become one of the fundamental issues in traditional Bugis marriages. The complexity of the religious understanding and culture of marriage in the Bugis tribe are values that cannot be separated from being taken into consideration in marriage, such as social, economic and social status. cultural values of each male and female family. This phenomenon explains that the level of women's social strata and level of education are generally the standards in determining the nominal doi menre. Tens of millions or even hundreds of millions is a common nominal value, this is emphasized if the prospective bride or the prospective bride's level of education and occupation is Bachelor's, Master's, Doctor, Civil Servant, and so on. On May 15 2023, a husband and wife were born: Erwin married Sattola in 2023 with a dowry in the form of cash amounting to 45 million rupiah. As well as rice, sugar, flour and beef. This is because the physical condition of the future wife also influences the amount of doi'menre' that the man must give to the woman. This is because men think that if their future wife is beautiful and good, it will have an influence on their future offspring. Looking at the problem above, the impression arises that there are two obligations that must be carried out by the prospective husband to the prospective wife, namely the obligation to provide customary gifts known as doi' Menre' (delivery money) and the obligation to provide a dowry as prescribed in Islam. At first glance, this is contrary to Islamic teachings and makes it difficult for people to get married.

Based on the results of initial observations, the researcher frequently saw and witnessed the implementation of the customary process of giving doi' Menre' (delivery money), there were several traditions or habits carried out by the tribe that were not regulated. Therefore, from the background above, the author was interested in researching further and made it in the form of a thesis entitled: "The values of Islamic education in the doi' Menre' (delivery money) tradition in Bugis marriages, the people of Terujung Hamlet, Labuan Aji Village, Tarano District, Sumbawa Regency". The gap is related to the understanding of the concept of doi' menre, so that this has an impact on the development of religion in society in general. Several things related to doi' menre' generally focus on the reality of what happened, but do not look at the most basic aspects of the reasons for the entrenchment of this understanding. So, not many people want to find out more about the position of doi' menre' and rather follow existing traditions.

RESEARCH METHODS

A qualitative approach was deliberately taken because it can describe the meaning and stages in the implementation of Doi Menre in Bugis traditional marriages. The use of descriptive methods to reveal facts, circumstances, phenomena, variables and situations that are occurring when the research is running and present them as they are, qualitative descriptive research interprets and tells data related to the situations that occur, attitudes and views that occur in society. By using methods This qualitative research means that researchers usually know or provide a clear picture as intended in the problem, namely the processes of implementing Doi Menre in Bugis Traditional Marriages, the community

knowledge system in Terujung Hamlet regarding Doi Menre. The research location is in Terujung Hamlet, Labuan Aji Village, District. Tarano, Sumbawa Regency. Determining the sample as a data source in this research was determined by sampling data source techniques with certain considerations. Certain considerations are meant, for example, the person is considered to know best about something that the researcher hopes for. Data collection techniques are the methods used to collect data. The data collection techniques used in this research includes observation, interviews and documentation. Data Analysis Techniques use Data Reduction, Data Presentation and Conclusion Drawing

RESEARCH FINDINGS AND DISCUSSION

A. The value of respect for women

From the researcher's observations in the field, this value is in the proposal process which must be fulfilled by the prospective groom. This shows that there is an effort to respect women by asking for blessings from both parents. The value of respect for women can be witnessed by the giving of a fairly high dowry in the form of dowry (doi balance) from the groom to the bride. This dowry is a gift which is a legal condition of marriage given by the groom to his future wife. This value can be seen in the proposal process that must be carried out by the groom. This shows an effort to respect women by asking for blessings from their parents. The value of respect for women can also be seen by the provision of quite high dowries in the form of dowries and dui balances from men to women. According to Mr. Khaeruddin, the Bugis people in general really respect women, this can be seen in the Bugis traditional wedding procession which concerns the issue of respect for women. The first of these awards is sompa or what is better known as dowry/dowry which is an obligation in Islamic tradition, while doi'menre' or money panai' is an obligation according to the Bugis community in general. Dowry, shopping money or panai money' are not only different in terms of meaning but also very different in terms of benefits. The bridegroom's dowry will be held forever by the wife and is her absolute right. Meanwhile, the balanca or panai' money is held by the bride's parents and is used to finance all the needs for the wedding ceremony procession and wedding reception. What is meant by honest money is money held by the parents but the child still gets it as honest money. However, some Bugis people view that the value of obligations in custom is much higher than the value of obligations within the framework of Islamic law.

In the marriage customs of the Bugis community, there are two terms, namely sompa and dui' menre' (Bugis) or Uang panaik/doi balanja. Sompa or dowry is a gift in the form of money or property from the man to the woman as a condition for the validity of the marriage according to Islamic teachings. Meanwhile, doi' menre' or panaik/doi balanja money is "delivery money" which must be handed over by the prospective groom's family to the prospective bride's family to finance the wedding procession. The dowry is held by the wife and is an absolute right for herself, the panaik money is held by the wife's parents and is used to finance all the needs for the wedding reception, while the frank money is held by the parents, but the child will still get a portion of the frank

money. However, some Bugis people view that the value of obligations in custom is higher than the value of obligations in Islamic law. In this context, the theory that can be related to the value of respect for women in the Bugis marriage doi menre tradition is feminist theory or feminist anthropology. This theory highlights the role of gender in culture and society, and emphasizes the importance of recognizing and respecting women in various contexts, including in wedding traditions.

B. The value of mutual cooperation

From the researchers' observations in the field, providing assistance in the form of energy, thoughts and funds shows that there is concern between fellow humans. The value of mutual cooperation is very important in the Bugis marriage tradition, especially in the doi menre event. Doi menre is a proposal ceremony which is the initial stage before the actual wedding. During this event, the prospective groom's family comes to the prospective bride's family's house to discuss marriage. In this tradition, mutual cooperation is reflected in various aspects of the family from both parties working together to provide food and drinks for visiting guests. They also help in preparing decorations and other preparations. Apart from that, there are also gifts given as a symbol of cooperation between the two families. The value of mutual cooperation in doi menre reflects the importance of solidarity and cooperation in Bugis culture, and this is highly valued in the marriage process. This value is a real thing that functions as a consideration in every social relationship in a region's society. Practically, this value can be conceptualized as a form of caring, alleviating someone's burdens and problems through helping, concern and other attitudes related to the spirit of helping each other. given by one party to another party. Furthermore, Supardi also added that in relation to marriage, we can assist the tulungeng, when making walasuji because walasuji cannot be done if there are only a few and must be someone experienced in relation to walasuji.

According to Mr. Supardi, assitulung-tulungeng is part of the life of community groups in Terujung Village, and is a cultural heritage that has been passed down from generation to generation. The values and behavior of Assitulung-tulungeng for the Bugis community have become a benchmark for life, so they cannot be separated from their daily life activities. With the Bugis community's understanding of cultural values, something that the local community understands is a cultural value that has been accepted (material and immaterial), it should become an obligation/assitinajang. to repay him with something commensurate. In this context, the habitus theory by Pierre Bourdieu can be used to explain how the cultural norms and values of Bugis society influence mutual cooperation in marriage. habitus usually includes an understanding of the actions expected of individuals in a particular society. In Bugis marriages, habitus may teach values such as solidarity, social responsibility and cooperation. Gotong royong in the Bugis marriage tradition probably emerged as a result of this habitus, where all members of the community, including family and friends, participate in various aspects of the wedding, such as preparations, ceremonies, and wedding celebrations.

C. The Value of Social

From the observations of researchers in the field, Doi 'menre contains social values that really pay attention to a person's social status or social strata, as a benchmark for doi' menre. The value of a person's social status greatly influences the height of the doi 'menre, which is the marriage culture of the Bugis community. Because of these social values, the relationship between the male and female families creates a family that is varied and rich in differences, but has the same goals. Social Values are the values held by a society, regarding what is considered good and what is considered bad by society. For example, people think that helping has good value, while stealing has bad value. Suparto revealed that social values have a general function in society. Among them, values can contribute a set of tools to direct people in thinking and behaving. Apart from that, social values also functions as the final determinant of humans in fulfilling social roles. Social values can motivate someone to realize hopes in accordance with their role. Social values also function as a tool of solidarity among members of community groups. Social values also function as a means of monitoring human behavior with the values they adhere to.

According to Mr. Ambotolla, traditional Bugis weddings can determine the social status of the family; if the event is festive it will raise the social status of the family, and vice versa. The people of Walenrang village look at the social status of the family when the family holds a wedding ceremony. In line with the habitus theory, it also concerns the values that are practiced in the social life of society, such as the social values in Menre in Terujung-Padaelo Hamlet. These values contain a deep meaning which is presented in the book on people who use the prayer, for example the value of wedding ceremonies, and different values according to needs, these values are formed naturally and are poured into the Doi menre culture.

D. The value of knowledge

From the observations of researchers in the field, knowledge of money can increase people's insight into meaning and become a lesson for women, as well as motivation for men because the true meaning of money is a form of appreciation from men towards women with effort and hard work. As a lesson in making decisions that do not only look at the social strata of society but from the men's efforts and hard work. This can also be used as a lesson during school as a form of introduction to culture which has very diverse viewpoints and values. The "Doi Menre" tradition in Bugis marriage is a traditional practice This tradition involves a procession in which the groom-to-be is sent to the bride-to-be's house to live with her family. This reflects the importance of family unity in Bugis culture, building inter-family bonds before the actual wedding takes place. This tradition reflects familial and communal values in Bugis society.

According to Mr. Sakibe, the "Doi Menre" tradition in Bugis weddings reflects the importance of family unity and family values. Through this procession, the prospective groom stays with the prospective bride's family before the wedding, strengthening inter-family ties. This tradition shows the harmony and family support that is strong in Bugis

culture, creating a strong foundation for the upcoming marriage. In this context, knowledge of "Doi Menre" is important to understand the depth of the social and cultural values of the Bugis people."

Theories that can be used to understand the value of knowledge in the "Doi Menre" tradition in Bugis marriages, we can refer to anthropological or cultural sociology theories. One theory that can be applied is Clifford Geertz's Symbolic Systems Theory, which emphasizes the importance of symbols and meaning in cultural interpretation. In the context of "Doi Menre," the value of knowledge can be analyzed as symbols that reflect the social structure and values in Bugis society. In addition, Émile Durkheim's Structural Functionalism Theory can be used to understand the role of "Doi Menre" in maintaining balance and social integration in Bugis society, by strengthening family and community relationships. It is important to remember that the application of this theory depends on the specific context and research approach taken by the social scientist in question. Artur Asa Berger, *Signs in Contemporary Culture*, trans.

E. Spiritual values

From the observations of researchers in the field, spiritual values are at the level of morality, holy and impure values, these values appear in the object being addressed as an absolute object. The Panai' tradition may not be part of God's teachings. God actually wants to make it easier for humans to get married. , don't want to be a burden. God places the value of worship on marriage, getting married means perfecting your religion. Doi Menre is seen as a solution with more benefits than if there were no ties in marriage, so the panai tradition is worthy of being continued by the Bugis tribe so that it always motivates the Bugis community that the process of union between a man and a woman is blessed by God. it takes hard work and the best effort possible. According to Mr. Syukri regarding the spiritual values in the Doi menre tradition in marriage, many respondents emphasized the importance of blessings and purity in the bond. They stated that spiritual values such as belief in God and harmony with nature are very important in living married life. Some also highlighted the role of prayer and religious ceremonies as a strong foundation for building a happy and prosperous family.

People's opinions regarding the spiritual value in the Doi Menre tradition in Bugis weddings can vary. Some people may appreciate the rich spiritual and symbolic meaning in this ritual, seeing it as a form of preserving traditional values and a deeper connection with the spiritual. On the other hand, some may see it as an ancient or outdated aspect. These differences in views can be influenced by cultural background, personal beliefs, and the level of understanding of these traditions. In the Bugis marriage tradition, spiritual values in the practice of "doi menre" are often related to the concepts of blessing and purity. The theory that might cover this aspect is the concept of spiritual life in the context of Bugis customs. The "doi menre" ceremony may reflect a desire to bring blessings and spiritual harmony to the couple getting married, involving sacred rituals and symbols. However, it should be noted that interpretations may vary depending on different viewpoints and cultural contexts.

CONCLUSION

There are also values in the Doi'menre tradition in this research, namely the value of respect for women, the value of mutual cooperation, and social values. The first value is to respect women by asking for blessings from both parents. The second value is mutual cooperation which can be seen from the provision of assistance in the form of labor. The third value is social value which means that a person's social status greatly influences the height and level of the doi'menre. The value of knowledge increases people's insight into meaning and becomes a lesson for women. Spiritual values are at the level of morality, sacred and impure values. These five values contain a deep meaning which is presented by the doi menre user book, for example the values at a contract event, and the values vary according to needs. These values are formed naturally and poured into Doi'menre culture.

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