

# Negotiating *Maslahat* and *Mađarat*: *Uang Panai* and the Socio-Cultural Dynamics of Bugis-Makassar Customary Marriages

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|| Received: 23-09-2025

|| Revised: 11-10-2025

|| Accepted: 10-11-2025

|| Published On: 30-12-2025

**Abstract:** *Uang panai* is a central tradition in Bugis-Makassar customary marriage, functioning not only as a formal customary requirement but also as a symbolic expression of respect for women and the groom's social and moral responsibility. This study seeks to harmonize the practice of *uang panai* with principles of social justice and Islamic law by proposing regulatory and normative measures that prevent it from becoming an excessive economic burden on families. The research addresses two main issues: the position of *uang panai* in Bugis-Makassar customary marriage from the perspectives of *maslahah* and *mađarah*, and the influence of sociocultural dynamics on its contemporary practice. Employing a normative legal approach with qualitative methods, this study analyzes *uang panai* through the lenses of positive law, customary law, and Islamic legal principles. The analysis is supported by primary sources, including regulations, fatwas, classical fiqh texts, and customary documents, which are examined using content analysis to interpret legal norms and cultural values within current social dynamics. The findings indicate that *uang panai* holds a crucial position as a symbol of appreciation and a mechanism of social bonding between families, contributing to social harmony, mutual respect, and protection for wives and their families. Nevertheless, the practice may also generate economic pressure on the groom's family and, in certain contexts, lead to exploitative tendencies. Ongoing sociocultural changes have reshaped the meaning and function of *uang panai*, reflecting broader socio-economic transformations and necessitating adaptive interpretations that preserve its core cultural values. The academic contribution of this study lies in its reconceptualization of *uang panai* as a dynamic customary institution, understood through a *maslahah-mađarah* framework rather than as a static tradition, thereby enriching scholarship on Islamic family law and customary law through an integrative normative perspective that bridges local cultural values with principles of Islamic justice.

**Keywords:** *Uang Panai*; *Maslahat-Mudharat*; Customary Marriage; Bugis-Makassar

**Abstrak:** *Uang panai* merupakan tradisi sentral dalam perkawinan adat Bugis-Makassar yang tidak hanya berfungsi sebagai persyaratan adat formal, tetapi juga sebagai simbol penghormatan terhadap perempuan serta tanggung jawab sosial dan moral mempelai laki-laki. Penelitian ini bertujuan untuk mengharmoniskan praktik *uang panai* dengan prinsip keadilan sosial dan hukum Islam melalui pengajuan langkah-langkah regulatif dan normatif agar praktik tersebut tidak berkembang menjadi beban ekonomi yang berlebihan bagi keluarga. Permasalahan penelitian ini meliputi dua aspek utama, yaitu kedudukan *uang panai* dalam perkawinan adat Bugis-Makassar ditinjau dari perspektif *maslahah* dan *mađarah*, serta pengaruh dinamika sosiokultural terhadap praktik *uang panai* di masa kini. Penelitian ini menggunakan pendekatan yuridis normatif dengan metode kualitatif untuk menganalisis *uang panai* berdasarkan hukum positif, hukum adat, dan prinsip-prinsip hukum Islam. Analisis didukung oleh sumber data primer berupa peraturan perundang-undangan, fatwa, kitab-kitab fiqh klasik, dan dokumen adat, yang dikaji melalui metode *content analysis* dengan fokus pada penafsiran norma hukum dan nilai budaya dalam dinamika sosial kontemporer. Hasil penelitian menunjukkan bahwa *uang panai* memiliki posisi yang sangat penting sebagai simbol penghargaan dan mekanisme ikatan sosial antarkeluarga, yang berkontribusi pada terciptanya keharmonisan sosial, saling menghormati, serta perlindungan bagi istri dan keluarganya. Namun demikian, praktik ini juga berpotensi menimbulkan tekanan ekonomi bagi keluarga mempelai laki-laki dan, dalam konteks tertentu, mengarah pada kecenderungan eksploratif. Perubahan sosiokultural yang terus berlangsung telah memengaruhi makna dan fungsi *uang panai*, mencerminkan transformasi sosial-ekonomi yang lebih luas dan menuntut pemahaman yang adaptif tanpa menghilangkan nilai-nilai budaya dasarnya. Kontribusi akademik penelitian ini terletak pada upaya merekonseptualisasi *uang panai* sebagai institusi adat yang bersifat dinamis melalui kerangka *maslahah-mađarah*, bukan sekadar tradisi statis, sehingga memperkaya kajian hukum keluarga Islam dan hukum adat melalui perspektif normatif integratif yang menjembatani nilai budaya lokal dengan prinsip-prinsip keadilan Islam.

**Keywords:** *Uang Panai*; *Maslahat-Mudharat*; Perkawinan Adat; Bugis-Makassar.

#### How to cite this article:

Syarifa Raehana and Others, Negotiating *Maslahat* and *Mađarat*: *Uang Panai* and the Socio-Cultural Dynamics of Bugis-Makassar Customary Marriages, *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi, dan Keagamaan*, 12.2 (2025), 831-840  
Doi: <http://dx.doi.org/10.29300/mzn.v12i2.9359>



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Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi, dan Keagamaan

Published by Faculty of Sharia, State Islamic University of Fatmawati Sukarno Bengkulu

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## Introduction

In Bugis-Makassar society, the institution of customary marriage plays a vital role as a pillar for preserving cultural values and social identity.<sup>1</sup> One practice inherent in the traditional wedding process is the giving of *uang panai*, which serves as a symbol of appreciation, responsibility, and legitimacy for both families.<sup>2</sup>

The *uang panai* is an essential tradition in Bugis-Makassar customary marriages, serving not only as a customary requirement but also as a symbol of respect for women and the groom's responsibility.<sup>3</sup> Although this tradition is rich in meaning, it has undergone social dynamics in practice, including changes in its meaning and function, which have impacted the marriage process by becoming a significant financial burden for the groom's family.<sup>4</sup> A study of the *uang panai* is essential to understanding how this tradition aligns with the principles of *maslahat* (benefit) and *mađarat* (harm) from the perspective of Islamic law and contemporary sociocultural norms.

The theoretical basis for *uang panai* from the perspective of *maslahah* and *mudharat* can be grounded in the principles of *maqasid al-shariah*. The *maqasid al-sharia* perspective emphasises the protection of religion (*hifz al-diin*), the body and psyche (*hifz al-nafs*), mental well-being (*hifz al-aql*), and offspring (*hifz al-nasl*).<sup>5</sup> The *maqasid al-shariah* emphasize the effort to preserve the welfare of the community while preventing harm in the implementation of sociocultural norms.<sup>6</sup> In Bugis-Makassar customs, the *uang panai* serves as a symbol of compensation and recognition for a marital bond, which holds a strong social value in maintaining family honor and strengthening relationships between families.<sup>7</sup> From a utilitarian perspective, the *uang panai* plays a role in creating social balance and harmony that can enhance the institution of marriage and maintain social stability.<sup>8</sup> However, the practice of excessive and disproportionate *uang panai* can potentially cause harm in the form of economic pressure on the *uang panai*'s family, social conflict, and

<sup>1</sup> Abd. Kadir Ahmad et al., "Bunting Lolo: The Dialectics of State, Islamic Law, and Culture in Marriage Practice among Island Communities in South Sulawesi," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 18, no. 2 (2023): 443–66, <https://doi.org/10.19105/al-ihkam.v18i2.10399>.

<sup>2</sup> Ipa Trihapsari, St. Nurhayati, and Rismala Rismala, "Analysis of Sharia Accounting Practices in the Management of Panai Funds (Dui Balanca) in Bugis Customary Traditions, Suppa District, Pinrang Regency," *Islamic Financial And Accounting Review* 3, no. 1 (2024): 65–78, <https://doi.org/10.35905/ifar.v3i1.13199>.

<sup>3</sup> Shofiatul Jannah, Mufidah CH, and Suwandi Suwandi, "Panaik Money of Bugis' Customary Marriage in the Perspective of Islamic Law and Positive Law in Indonesia," *Journal of Transcendental Law* 3, no. 2 (2022): 98–111, <https://doi.org/10.23917/jtl.v3i2.17375>.

<sup>4</sup> Abu Haif et al., "Uang Pannai in the Bugis Marriage Custom: Islamic Legal Perspective on Local Traditions," *JUSPI (Jurnal Sejarah Peradaban Islam)* 9, no. 1 (2025): 291–99, <https://doi.org/http://dx.doi.org/10.30829/juspi.v9i1.24841>.

<sup>5</sup> Suwarjin Suwarjin and Aadil Ahmad Shairgojri, "The

Sexual Violence Criminal Law (TPKS Law) in Preserving the Family in The Maqasid Sharia Perspective," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan* 10, no. 1 (2024): 55, <https://doi.org/10.29300/mzn.v10i1.2943>.

<sup>6</sup> Zainuddin Zainuddin, Salle Salle, and Hasbuddin Khalid, "Massekke Tradition : Syncretism of Local Culture and Islamic Sharia in the Fishermen 's Community at the Spermonde Archipelago , South Sulawesi," *Jurnal Hukum Islam* 21, no. 1 (2023): 117–42, <https://doi.org/https://doi.org/10.28918/jhi.v21i1.1118>.

<sup>7</sup> Anastasyia Rahmadina and Yunus Yunus, "Symbolic Value and Social Function of Panai Money in Bugis Wedding Rituals," *Journal of Islamic Studies and Civilization* 2, no. 2 (2024): 167–80, <https://doi.org/10.61680/jisc.v2i2.37>.

<sup>8</sup> Syaripuddin Syaripuddin, Achmad Abubakar, and Muhammad Irham, "Tradisi Uang Panai Di Kabupaten Jeneponto Dalam Perspektif Ekonomi Syariah: Kajian Tematik Al-Qur'an," *Jurnal Tana Mana* 6, no. 1 (2025): 238–56, <https://doi.org/https://doi.org/10.33648/jtm.v6i1.970>.

gender and class inequality within indigenous communities.<sup>9</sup>

Meanwhile, sociocultural dynamics theory provides a framework for understanding the changes, adaptations, and resistance to this practice within the context of modernisation and globalisation.<sup>10</sup> This analysis not only assesses the *uang panai* as a static tradition but also views it as a cultural product that is constantly evolving through the social interactions of the Bugis-Makassar community. This dual approach allows for a comprehensive understanding of the role of *uang panai* in preserving customs while also anticipating potentially harmful social impacts.

There have been various studies on *uang panai*, such as *Uang Panai from an Islamic Legal Perspective*<sup>11</sup> by Alimuddin et al.,<sup>11</sup> Syamsul Bahri Abdul Hamid, Sitti Wahidah Masnani,<sup>12</sup> Anggina Yusila Heryanto,<sup>13</sup> Ainul Mardiah, Putri Nesya Hilda Dwi Hidayati,<sup>14</sup> and Marwan Nuri.<sup>15</sup>

The study of *uang panai* from a cultural perspective was conducted by Ilmiawan et al., Muhammad Rafli and Muhammad Syukur, Mutakhirani Mustafa and Irma Syahriani, Miftah Ellyan Anggi Djabbar and Wistita Winaudri, Ibrahim Kadir et al., and Rinaldi et al.<sup>16</sup> The research gap in this study lies in the

lack of a comprehensive analysis that integrates Islamic legal perspectives and local cultural values regarding the practice of *uang panai*, thus failing to fully depict the normative dilemmas and economic impacts that arise in Bugis-Makassar customary marriages.

The research questions for this study are: (1) What is the status of *uang panai* in Bugis-Makassar customary marriage from the perspective of *maslahah* and *mađarat*? (2) How does the dynamics of sociocultural change impact the practice of *uang panai*?

This research aims to offer policy and practice solutions that harmonise the tradition of *uang panai* with the principles of social justice and Islamic law, such as regulating the implementation of *uang panai* to avoid burdening, social education, and adapting customary values to a more flexible contemporary context to reduce financial burdens without losing its cultural significance.

The novelty of this research lies in its integrative approach that combines the perspectives of benefit and harm in Islamic law with an analysis of the sociocultural dynamics of the Bugis-Makassar people. This topic has not been extensively studied, particularly in relation to the connection between religious

<sup>9</sup> Syaripuddin, Abubakar, and Irham.

<sup>10</sup> Antonio Alejo Jaime, "Book Review: Francis Mestries, Geoffrey Pleyers and Sergio Zermeño (Eds), Los Movimientos Sociales: De Lo Local a Lo Global," *International Sociology* 28, no. 2 (2013): 202–4, <https://doi.org/10.1177/0268580913477964>.

<sup>11</sup> Alimuddin Alimuddin et al., "Contextualization of Uang Panai in Islamic Law (Between Facts and Prestige)" 8, no. 1 (2023): 114–24, <https://doi.org/https://dx.doi.org/10.31958/jeh.v8i1.9435>.

<sup>12</sup> Syamsul Bahri Abdul Hamid and Sitti Wahidah Masnani, "Uang Panai' Dalam Tinjauan Fiqhi Islam," *Jurnal Sarjana Ilmu Budaya* 4, no. 2 (2024): 32–42, [https://doi.org/https://doi.org/10.12259/jsib.v4i02%20\(Mei\).32968](https://doi.org/https://doi.org/10.12259/jsib.v4i02%20(Mei).32968).

<sup>13</sup> Anggina Yusila Heryanto, Fatimatuzzahra Fatimatuzzahra, and Muhibban Muhibban, "Analisis Uang Panai Adat Bugis Dalam Pernikahan Perspektif

Islam," *Holistik Analisis Nexus* 1, no. 6 (2024): 303–12, <https://doi.org/https://doi.org/10.62504/nexus699>.

<sup>14</sup> Ainul Mardiah and Putri Nesya Hilda Dwi Hidayati, "Kebudayaan Suku Bugis: Uang Panai Dalam Perspektif Agama Islam," *ULIL ALBAB: Jurnal Ilmiah Multidisiplin* 3, no. 6 (2024): 241–251, <https://doi.org/https://doi.org/10.56799/jim.v3i6.3652>.

<sup>15</sup> Marwan Nuri, "Tradisi Pemberian Uang Panai Dalam Pernikahan Pada Masyarakat Sulawesi Selatan Perspektif Maqoshid Asy-Syari'ah," *Wasatiyah: Jurnal Hukum* 5, no. 2 (2024): 29–39, <https://doi.org/https://doi.org/10.70338/wasatiyah.v5i2.165>.

<sup>16</sup> Rinaldi Rinaldi, Fatimah Azis, and Jamalauddin Arifin, "Problematika Uang Panai Dalam Pernikahan Masyarakat Suku Bugis Bone," *PADARINGAN (Jurnal Pendidikan Sosiologi Antropologi)* 5, no. 01 (2023), <https://doi.org/10.20527/pn.v5i01.7332>.

norms, customs, and modern social change. The research aims to examine the status of the *uang panai* while also offering alternative practices that are more beneficial and minimise *mađarat*, contributing to the preservation of tradition and social protection.

The urgency of this research stems from the need to address the conflict between tradition and contemporary socio-economic realities, which has the potential to hinder the right to a decent life and family happiness. With a perspective of *maslahah* and *mađarat*, the research can provide concrete recommendations for policymakers and indigenous communities, ensuring that the tradition of *uang panai* remains a dignified social and cultural bond rather than a burden.

## Method

This research method employs a normative legal approach to evaluate the *uang panai* in terms of its *maslahah* and *mađarat* within the sociocultural dynamics of Bugis-Makassar customary marriage. The concept of *uang panai* is approached from a theoretical and conceptual perspective, with a focus on the ethical and legal foundations of Islam, which are based on positive legal sources, customary law, and the principles of benefit and harm.

The national laws and regulations, fatwas related to *maslahah* and *mađarat* injury, and pertinent Bugis-Makassar customary documents regarding marriage and the giving of *uang panai* are the primary sources of data. In addition, a comparative literature review and analysis of prior research were conducted to

enhance the study by examining the issues of *uang panai*, customary law, and the perspective of *maslahah* and *mađarat*. Objective: To acquire a thorough comprehension of the legal and sociocultural underpinnings of the phenomenon.

The data analysis was conducted qualitatively using the content analysis method, which emphasises the interpretation and meaning of legal norms and cultural values associated with the *uang panai*. In the context of the current social dynamics of Bugis-Makassar society, this research also engages in a critical analysis of the relevance and implementation of *uang panai*. Using this methodology, researchers can investigate the challenges that arise from cultural transformation and the positive legal aspects, as well as the social changes that follow.

## Results and Discussions

### The Status of *Uang Panai* in Bugis-Makassar Customary Marriage from the Perspective of *Maslahah* and *Mađarat*

The *uang panai* in Bugis-Makassar customary marriage holds a critical position and is even considered mandatory compared to the *uang panai*.<sup>17</sup> The *uang panai* is a sum of money given by the groom's family to the *uang panai*'s family to cover the wedding expenses on the female side.<sup>18</sup> This proof shows that the *uang panai* is not merely a form of gift, but a symbol of the groom's respect and responsibility towards the bride and her family.<sup>19</sup>

In terms of *maslahah*, the *uang panai* serves

<sup>17</sup> Nadia Ananda Putri et al., "Kedudukan Uang Panaik Sebagai Syarat Perkawinan Dalam Adat Suku Bugis Menurut Hukum Islam," *Bhirawa Law Journal* 2, no. 1 (2021): 33–44, <https://doi.org/10.26905/blj.v2i1.5852>.

<sup>18</sup> Anita Marwing and Susanto Susanto, "Uang Panai in

Bugis Wedding Traditions," *Hikmatuna: Journal for Integrative Islamic Studies* 10, no. 2 (2024): 159–66, <https://doi.org/10.28918/hikmatuna.v10i2.8908>.

<sup>19</sup> Nurhikmah Nurhikmah, Nur Indah Purnamasari, and Nursalam Nursalam, "Between Mahar and Uang Panai:

as a social marker that preserves the honour and dignity of both families.<sup>20</sup> The amount of *uang panai* is often determined based on the social status, education, physical condition, and family background of the bride.<sup>21</sup> *Uang panai* reflects appreciation for the social standing of women and their families, ensuring that the groom is genuinely responsible for the marriage process.

From another *maslahat* perspective, the *uang panai* also represents the groom's hard labour and perseverance in preparing for marriage.<sup>22</sup> The process of collecting the *uang panai* illustrates the groom's dedication to fulfilling his marital obligations. This activity contributes to the social and cultural stability of Bugis-Makassar society, as marriage is regarded as a commitment that necessitates sincerity and readiness.

However, the practice of *uang panai* also has negative consequences. The marriage process is frequently burdened by the substantial amount of *uang panai*, which can result in delays, family conflicts, or the cancellation of the ceremony if the established value is not met.<sup>23</sup> This phenomenon demonstrates that there is social and economic

pressure that can be detrimental to both parties and undermine family harmony. Furthermore, the *uang panai* as a symbol of social status, rather than as a form of responsibility and respect, is another negative aspect. The social difference is widened, and the groom is psychologically burdened when the *uang panai* is used as a metric of prestige, thereby eroding the genuine noble values of custom.

From a legal perspective, the *uang panai* is an integral part of Bugis-Makassar customary marriage, and from an Islamic legal standpoint, it is considered obligatory and a fundamental right of the bride, even though it is not explicitly regulated.<sup>24</sup> However, the *uang panai* is still maintained as part of cultural identity, combined with marriage requirements, so its normative relevance remains strong within society.<sup>25</sup>

The position of the *uang panai* as a cultural identity also serves to align the national legal system with local norms.<sup>26</sup> The *uang panai* serves as a means of preserving tradition while also fulfilling the social aspirations of the Bugis-

A Comparative Study of Islamic Family Law and Customary Law in Marriage Traditions of South Sulawesi," *Ahlika: Jurnal Hukum Keluarga Dan Hukum Islam* 2, no. 1 (2025): 24–35, <https://doi.org/10.70742/ahlika.v2i1.273>.

<sup>20</sup> Suhaily Sudarman, Umar Burhan, and Asfi Manzilati, "Economic and Social Dimensions of Uang Panai in the Bugis Tribe," *Journal of International Conference Proceedings* 6, no. 1 (2023): 305–12, <https://doi.org/10.32535/jicp.v6i1.2304>.

<sup>21</sup> Kurniati and Eka Indriyani MS, "A Review of The Mashlahah of Uang Panai" in Decision Making: The Role of Financial Behavior, Social Strata, Education and Religiosity," *Bilancia: Jurnal Studi Ilmu Syariah Dan Hukum* 18, no. 1 (2024): 15–36, <https://doi.org/10.24239/blc.v18i1.2992>.

<sup>22</sup> Haif et al., "Uang Pannai in the Bugis Marriage Custom: Islamic Legal Perspective on Local Traditions."

<sup>23</sup> Nur Masturah et al., "Evolving Traditions: The

Contemporary Dynamics of Uang Panai" in Bugis-Makassar Wedding Ceremonies," *Tamaddun* 23, no. 1 (2024): 51–60, <https://doi.org/10.33096/tamaddun.v23i1.713>.

<sup>24</sup> Yasmine Fathiya Raina, Bambang Daru Nugroho, and Linda Rachmainy, "Tinjauan Uang Panai Dalam Perkawinan Suku Bugis Di Limpomajang Menurut Hukum Adat Dan Undang-Undang Perkawinan," *Aktivisme: Jurnal Ilmu Pendidikan, Politik Dan Sosial Indonesia* 2, no. 3 (2025): 60–71, <https://doi.org/https://doi.org/10.62383/aktivisme.v2i3.956>.

<sup>25</sup> Helmalia Darwis, "Tradisi Uang Panai Dalam Adat Pernikahan Suku Bugis," *PESHUM: Jurnal Pendidikan, Sosial Dan Humaniora* 1, no. 3 (2022): 222–27, <https://doi.org/10.56799/peshum.v1i3.268>.

<sup>26</sup> Jannah, CH, and Suwandi, "Panaik Money of Bugis' Customary Marriage in the Perspective of Islamic Law and Positive Law in Indonesia."

Makassar community.<sup>27</sup> Thus, the existence of the *uang panai* brings *maslahat* in the form of preserving cultural values and recognising the uniqueness of that society.

### The Dynamics of Sociocultural Change Impact the Practice of *Uang Panai*

The application of *uang panai* in the Bugis-Makassar customary marriage process has a significant economic impact on families.<sup>28</sup> The *uang panai*, as an official requirement in traditional weddings, demands that the groom's family prepare a substantial amount of funds.<sup>29</sup> This financial burden is often a significant challenge, particularly for families with lower to middle economic conditions, which can impact overall family well-being.

The practice of *uang panai* in Bugis-Makassar culture is a significant tradition that embodies complex social, symbolic, and economic values.<sup>30</sup> The sociocultural dynamics occurring in society continue to influence the meaning and implementation of the *uang panai*. Economic shifts, changes in social values, and the influence of modernity are key factors in this transformation of tradition.<sup>31</sup>

Historically, the *uang panai* was established as a symbol of respect and unity

among families, acting as a social adhesive.<sup>32</sup> Nevertheless, the *uang panai* has frequently evolved into a prestige instrument that is consistent with the bride's educational and occupational status as a result of social changes, particularly those influenced by urbanisation and social media technologies.<sup>33</sup>

The *uang panai* is no longer perceived solely as an expression of respect, but rather as a source of social pressure, a result of the evolving sociocultural dynamics.<sup>34</sup> This pressure causes the man's family to feel obligated to provide a high amount of money, which is frequently beyond their financial capabilities.<sup>35</sup> This results in a conflict between the economic reality of the family and tradition. New variations in the practice of *uang panai*, such as installment payments and double nuptials, are also a result of the phenomenon of value shifts, serving as adaptation strategies to meet the increasingly heavy cultural demands.<sup>36</sup> Nevertheless, this adaptation is not without controversy, as it represents a compromise between preserving tradition and adapting to the changing times.

The dynamic *uang panai* practice has a social impact that also influences the work ethic of men who aspire to marry the women

<sup>27</sup> Rusdaya Basri and Fikri Fikri, "Sompa and Dui Menre in Wedding Traditions of Bugis Society," *IBDA': Jurnal Kajian Islam Dan Budaya* 16, no. 1 (May 10, 2018): 1–18, <https://doi.org/10.24090/ibda.v16i1.1101>.

<sup>28</sup> Fitriyani Fitriyani, "Multicomplex Uang Panai' Terhadap Perempuan Dalam Perkawinan Keluarga Muslim Suku Bugis," *Tasyri': Journal of Islamic Law* 1, no. 2 (2022), <https://doi.org/10.53038/tsyri.v1i2.37>.

<sup>29</sup> Dyah Auliah Rachma Ruslan, "Uang Panai' Sebagai Salah Satu Syarat Perkawinan Pada Suku Bugis Makassar," *BAMETI Customary Law Review* 1, no. 1 (2023): 6–9, <https://doi.org/10.47268/bameti.v1i1.9807>.

<sup>30</sup> Rahmadina and Yunus, "Symbolic Value and Social Function of Panai Money in Bugis Wedding Rituals."

<sup>31</sup> Mutakhirani Mustafa and Irma Syahriani, "Pergeseran Makna Pada Nilai Sosial Uang Panai' Dalam Prespektif Budaya Siri'," *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan* 6, no. 2 (2020): 217,

<https://doi.org/10.24235/jy.v6i2.7250>.

<sup>32</sup> Haif et al., "Uang Pannai in the Bugis Marriage Custom: Islamic Legal Perspective on Local Traditions."

<sup>33</sup> Masturah et al., "Evolving Traditions: The Contemporary Dynamics of Uang Panai" in Bugis-Makassar Wedding Ceremonies."

<sup>34</sup> Suriyani Suriyani, "Social Dynamics in the Determination of Doi Balanca in Bugis Marriage Traditions," *Sodality: Jurnal Sosiologi Pedesaan* 12, no. 3 (2025): 323–34, <https://doi.org/10.22500/12202457755>.

<sup>35</sup> Hamda Sulfinadja et al., "The Phenomenon Marriage Is Scary: Causal Factors and Efforts Faced by Muslim Communities in Indonesia," *Al-Istibath: Jurnal Hukum Islam* 10, no. 1 (2025): 355–77, <https://doi.org/10.29240/jhi.v10i1.12414>.

<sup>36</sup> Djabbar and Winaudri, "Buginese Women's Attitude Toward Uang Panai' as One of the Wedding Cultures in Buginese."

they adore.<sup>37</sup> The *uang panai* serves as a source of motivation for men to work diligently as part of their responsibility and commitment to the new family they will establish. In addition, the commercialisation of marriage is a consequence of sociocultural dynamics, which also induces a change in meaning. Not only has the *uang panai* evolved into a symbol of responsibility, but it has also become a social standard that is challenging to negotiate, as well as more economical and instrumental.<sup>38</sup> This trend has the potential to destroy the fundamental cultural values of Bugis-Makassar society, including *siri* (dignity).

In this context, value conflicts also arise between the older and younger generations. The younger generation is increasingly recognising the detrimental effects of high *uang panai* amounts and is inclined to critique traditional customs that could potentially exacerbate their economic circumstances. However, the *uang panai* continues to be a significant component of their cultural identity, profoundly ingrained in their being. Sociocultural dynamics also influence women's social status through the practice of *uang panai*. In the culture of *Siri'*, the *uang panai* not only evaluates the social value of women but also functions as a symbol of the family's honour for the woman who is about to be married.<sup>39</sup> The shift in the value of the *uang panai* can impact the social perception and position of women in society.

We must interpret the sociocultural

dynamics of the *uang panai* practice as a social construction process that involves the externalisation, objectification, and internalisation of values within society.<sup>40</sup> To maintain its relevance as a symbol of responsibility, honour, and commitment in marriage, society continues to negotiate the meaning of the *uang panai*, all the while confronting the challenges of evolving times.<sup>41</sup>

Table 1: Sociocultural Dynamics and Their Impact on the Practice of *Uang Panai*

Sociocultural Dynamics	Key Changes	Impact on <i>Uang Panai</i> Practice
Economic Pressure	Rising monetary demands for marriage.	Financial burden on the groom's family.
Value Transformation	Shift from symbolic respect to material valuation.	<i>Uang panai</i> becomes a social obligation.
Prestige Orientation	Education, occupation, and social media influence.	Higher <i>uang panai</i> linked to social status.
Social Pressure	Cultural expectations exceed economic capacity.	Tension between tradition and reality.
Adaptive Practices	Installments and modified ceremonies emerge.	Pragmatic but controversial adjustments.
Work Ethic	Motivation to work harder before marriage.	Reinforces responsibility and commitment.
Commercialization	Marriage framed in economic terms.	Risk of eroding <i>siri'</i> (dignity).
Intergenerational Tension	Youth critique high <i>uang panai</i> values.	Ongoing negotiation of tradition.
Women's Social Status	<i>Uang panai</i> reflects honor and value.	Affects social perception of women.
Social Construction	Continuous renegotiation of meaning.	Maintains relevance amid change.

Source: Author's Interpretation

<sup>37</sup> Suriyani, "Social Dynamics in the Determination of Doi Balanca in Bugis Marriage Traditions."

<sup>38</sup> Syaripuddin, Abubakar, and Irham, "Tradisi Uang Panai Di Kabupaten Jeneponto Dalam Perspektif Ekonomi Syariah: Kajian Tematik Al-Qur'an."

<sup>39</sup> Amrah Kasim et al., "Tradition or Religion? Unpacking Female Circumcision in Bugis-Makassar Culture and Islamic Law," *Al-Risalah Jurnal Ilmu Syariah Dan Hukum* 24, no. 1 (2024): 1-18, <https://doi.org/10.24252/alr.24.1.1>

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<sup>40</sup> Azhar Zholdubaeva et al., "Semantics and Social Dynamics of Money: An Anthropological Study of Cultural Significance and Economic Transformations," *Reviews in Anthropology* 53, no. 3-4 (2024): 18-37, <https://doi.org/10.1080/00938157.2024.2420551>.

<sup>41</sup> Masturah et al., "Evolving Traditions: The Contemporary Dynamics of *Uang Panai*" in Bugis-Makassar Wedding Ceremonies."

This table illustrates how ongoing sociocultural dynamics shape and transform the practice of *uang panai* in Bugis–Makassar customary marriage. Economic pressures, shifting social values, and prestige-oriented considerations have gradually altered *uang panai* from a symbolic expression of respect and responsibility into a socially binding obligation that often exceeds economic capacity. At the same time, adaptive practices and intergenerational negotiations demonstrate society's efforts to preserve cultural identity while responding to contemporary challenges.

### Conclusion

The *uang panai*'s position in Bugis–Makassar customary marriage is significant as a symbol of appreciation and a bond between two families, reflective of cultural values and inherited traditions. From the standpoint of benefit, the *uang panai* is intended to fortify mutual respect and harmony within society, as well as to offer legal and social protection to the wife and her family. On the other hand, the practice of *uang panai* has the potential to result in significant economic pressure for the groom's family and the possibility of abuse that could lead to exploitation or human trafficking if not managed effectively.

The practice of *uang panai* in society is significantly influenced by the ever-evolving sociocultural dynamics, which include changing values, lifestyle shifts, and interactions with external cultures, thereby affecting the perception and adoption of this tradition. Once a symbol of respect and bonding in traditional wedding ceremonies, the *uang panai* is transforming its meaning and function. This transformation occasionally results in a transition from its original value to economic commodification or a novel form of

social negotiation. Consequently, this practice requires a more adaptable understanding of change while preserving the inherent cultural essence, as it not only reflects cultural aspects but also the dynamic socio-economic conditions of society.

### CRediT authorship contribution statement

Syarifa Raehana: Conceptualization, Research design, Theoretical framework, Writing – original draft, Supervision. Nasriah: Methodology, Formal analysis, Data interpretation, Writing – review & editing. Andi Herawati: Legal and doctrinal analysis, Literature review, Validation, Critical review, Proofreading, Final revision. All authors have read and approved the final manuscript.

### Declaration of competing interest

The authors declare that they have no known competing financial, institutional, or personal interests that could have appeared to influence the work reported in this paper.

### Acknowledgements

The authors would like to acknowledge the academic and institutional support provided by Universitas Muslim Indonesia, Indonesia, and Universitas Islam Negeri Alauddin, Indonesia. The authors are grateful to colleagues and academic peers who contributed valuable insights, constructive discussions, and critical feedback during the preparation of this manuscript.

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