

An Analysis Socio-Cultural Critique of *Uang Panai* in the Buginese Tribe

Amalia

amaliaidriss02@gmail.com

Sam Hermansyah

sam.hermansyah82@gmail.com

Buhari

Buharifakkah9@gmail.com

Universitas Muhammadiyah Sidenreng Rappang

ABSTRACT

This research aims to conduct a critical analysis of the social and cultural dimensions of Panai money in the Bugis community. Panai money, as a traditional form of money, has a significant role in the social and cultural dynamics of the Bugis people. This research carries a qualitative method with a cultural anthropology approach to explore a deep understanding of the practice of using Panai money and its impact on social structure and cultural values within the Bugis community. Data were obtained through in-depth interviews, participatory observation, and content analysis of relevant primary and secondary sources. The results showed that Panai money was not only a medium of exchange, but also a symbol of wealth, honor, and social status in Bugis society. The existence of Panai money contributes to the formation of social hierarchies and the construction of cultural values inherent in these societies. A critical analysis of Panai money within the social and cultural context of the Bugis community can provide a better understanding of the dynamics of social relations and power structures within this community. The implications of this research are expected to contribute to a further understanding of traditional economic practices and the complexity of social structures in the context of Bugis society as well as provide a foundation for the development of better policies in preserving cultural heritage and maintaining social balance in the future

Key words: Socio-Culture; Uang Panai; Buginese

INTRODUCTION

The diversity of ethnicities and cultures in different regions of Indonesia gives each its own distinct characteristics. One such tradition that is still prominent among the people is the tradition found in South Sulawesi. South Sulawesi consists of four main ethnic groups: 1. Bugis, 2. Makassar, 3. Mandar, 4. Toraja. Each ethnic group has its own unique characteristics. Culture is related to the intellect and mind of humans. It consists of three forms: (1) ideas and norms, (2) patterns of behavior, and (3) human creations (Koentjaraningrat, 1993). Values, beliefs, and behaviors

people living in a particular place and passed down from one generation to the next can be referred to as culture. The cultural wealth of Indonesia can be seen in its languages, traditional houses, clothing, dances, heritage, and marriages. Weddings in several regions of Indonesia are quite unique because the preparations and implementations can vary from one culture to another. Customary rules are used as a reference in the implementation process, including the type of dowry, wedding festivities, rules for living arrangements, and the division of rights and obligations after marriage (Pujileksono, 2009).

This is commonly referred to as a couple (Zauj and Zaujah). In today's context, they are often referred to as life partners, husband and wife, or soulmates in navigating married life. The laws governing marriage in Indonesia are regulated concerning marriage, which covers all regulations regarding marriage, from marriage requirements to the rights and responsibilities of spouses.

One of the marriage customs that still prevails in the Bugis community is the giving of "uang panai" and the amount is agreed upon by both parties. "Uang panai" plays a significant role and is one of the requirements in Bugis marriages. Providing "uang panai" is a cultural obligation that must be fulfilled by the groom during the proposal process (Ikbal, 2016). The amount of "uang panai" is entirely determined by the bride's family (Rusli, 2012). In some areas of South Sulawesi, "uang panai" is considered a symbol of the social status of the bride and groom. Therefore, the social status of the woman is also one of the factors that make the required "uang panai" higher (Ikbal, 2016). The more extravagant and lavish the wedding celebration to be held with the use of "uang panai," the higher the social status of the families of the bride and groom in Bugis society (Wahid, 2007). Education level also becomes a factor that sets the price of "uang panai," so some Bugis women sometimes hesitate to continue their education before getting married (Nurnaga, 2001). For example, there was a case of giving "uang panai" in the amount of 5 billion given by the male party to the female party.

"Uang panai" carries four values. First, the social value, which is depicted by one's social stratum as a consideration in determining the amount of "uang panai." Second, the satisfaction value felt by the bride's family because the "uang panai" given to their children is relatively high. The third value is the religious value, which is reflected in the process of giving "uang panai." It is considered a sharing process between each other in the context of conducting a marriage, which is one of the traditions of the Prophet. The fourth value is the knowledge value, which can serve as a lesson for women and The motivation for men to strive and work harder for their prospective wives (Yansa, Basuki, Yusuf & Perkasa, 2017) is significant.

Indonesia is a country composed of various ethnic groups, languages, and religions. The national motto of Indonesia, "Bhinneka Tunggal Ika" (Unity in Diversity), signifies the social and cultural diversity that forms a unified nation. Indonesia has more than 700 regional languages, which are generally spoken as mother tongues and daily languages by the majority of its population. In terms of the number of

speakers, the most widely spoken regional languages are, in order, Malay, Javanese, Sundanese, Madurese, Batak, Minangkabau, Bugis, Betawi, and Banjar. Although religious freedom is guaranteed by the constitution, the government officially recognizes six religions: Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism, while followers of traditional beliefs and other religions receive limited recognition as "followers of belief systems."

LITERATURE REVIEW

Indonesian culture encompasses the entire national, local, and foreign-origin cultures that existed in Indonesia before its independence in 1945. Indonesian culture can also be understood as the diversity of ethnic groups and cultures, including regional dances, traditional clothing, and traditional houses. Regional cultures are reflected in various aspects of life across Indonesia. Each region has its own distinctive cultural characteristics. Culture is related to the human mind and intellect. It consists of three forms: (1) ideas and norms, (2) patterns of behavior, and (3) human creations (Koentjaraningrat, 1993).

In terms of the legal consequences, if a man is unable to meet the targeted amount of "uang panai" or "dui menre," the marriage will automatically be canceled, and generally, the implications that arise include both the groom's and bride's families facing criticism or ridicule within the local community (Ikbal 2016:200). Criticism and ridicule in Bugis society are equivalent to having one's honor and dignity trampled upon by others. In Bugis society, this is known as "Siri na Pacce," which represents the way of life and behavior among the Bugis. "Siri na Pacce" in Bugis society is one of the principles that reflect the identity and character of Bugis-Makassar people. "Siri" represents shame (dignity) and is used to defend one's honor so that others do not trample upon their dignity. "Pacce," which means firm and strong in character, implies emotional intelligence to empathize with the pain or hardship of others. A similar study was conducted by Ibrahim Kadir et al. with the title "Uang Panai' dalam Budaya Bugis-Makassar" (Dowry in Bugis-Makassar Culture - A Sociological Case Study in Pangkep Regency). The research found that the amount of "uang panai" is determined by the social status of the woman and the capability of the man, as discussed earlier. When a high dowry amount cannot be afforded by the man, it can lead to elopement between the woman and man, and the other consequence is facing criticism and ridicule from the community. The meaning of "uang panai" has started to change due to changes in societal thinking and lifestyle. In the past, "uang panai" had the meaning of reflecting hard work and respect from men to women, rather than being used as a comparison of social status as it is today. The findings from Ibrahim Kadir et al.'s research have sparked the author's curiosity about the practice of "uang panai" in the Sidenreng Rappang community.

The initial observations revealed a field fact where the determination of "uang panai" has become a symbol of the highest social strata among the community. Consequently, there is a phenomenon of giving a large amount of "uang panai"

among the community. Therefore, this research focuses on the social and cultural analysis of "uang panai" in the Bugis society in the Sidenreng Rappang region. The research subject in this study is the community in the Sidenreng Rappang region.

METHOD

This research approach will employ a qualitative research design. According to Sugiyono, the post-positivist technique, which was once popular and referred to as such because it was based on post-positivist philosophy, is now considered something new in methodology (2013). This strategy is also known as an artistic strategy because the research process is more akin to art (less patterned). Due to the fact that research data is more concentrated on the interpretation of field data, it is also known as an interpretation technique. In this book, both methodologies are now known as quantitative and qualitative research methods.

Because it is conducted in a naturalistic setting, qualitative research is often referred to as a naturalistic research methodology. It is known as a qualitative approach because the data collected and analyzed are predominantly qualitative. It is also known as ethnography because it is a broader method initially used for research in the field of cultural anthropology. Unlike experiments, qualitative research methods are based on post-positivism and are used to study natural object conditions. It utilizes the researcher as the main instrument, data collection techniques like triangulation, inductive/qualitative data analysis, and results that emphasize meaning rather than generalization. (Sugiyono, 2013).

This research adopts a qualitative methodology. Qualitative research is based on a post-positivist philosophy to examine the natural conditions of the object. Combined with data collection techniques, qualitative research places a greater emphasis on meaning rather than generalization. This study is conducted on a natural object, which means that the object exists as it is and is not manipulated by the researcher, and the researcher does not influence the dynamics of that object. Therefore, the qualitative research approach is a natural, non-manipulative research method that seeks to uncover deep meanings through combined data collection techniques, ultimately providing insights into the problem under investigation.

RESULT AND DISCUSSION

The first opinion suggests the possibility that the tradition of "panai money" may remain. However, the author stresses the importance of not focusing on the amount of panai money, but on family agreements. Worry arises from the possibility of excessive financial stress, which can cause the male side to be unable to do so and in turn affect the relationship, even leading to extreme actions such as elopement, pregnancy out of wedlock, or suicide. The second opinion emphasizes the possibility that the future of the Bugis community will be ruined due to the application of the prestige principle related to panai money. The author emphasizes that the younger generation has an important role in making decisions and changing

this tradition. The challenge is how communication with parents can be built to provide an understanding that money does not necessarily reflect a person's social status or qualities, and how these traditions can be changed without breaking with cultural values. The third opinion looks at how "panai money" developed in Bugis society. The author states that the value of "panai money" sometimes becomes very high. However, he stressed that religious values basically emphasize the importance of marriage without complicating other things. How society can reevaluate the principles underlying marriage amid the development of the panai money tradition is an emerging issue. The fourth opinion holds that the "panai money tradition" will remain and continue to evolve because of the Bugis culture.

The author emphasizes that the value of panai money will continue to increase from year to year because it is considered a prestige event. This can give the impression that the bride-to-be is valued more if the value of the panai is greater. The fifth opinion hopes that with better time and education, the Bugis will be more likely to understand that "panai money" is not the only factor that determines a person's quality or worth. The author believes that in the future, parents will no longer fixate on how much money the panai, and society will be wiser in determining the value of marriage. The sixth opinion argues that the "panai money tradition" will continue to develop within the Bugis without providing a specific analysis of possible changes or evolution. This shows confidence that this tradition will remain without significant changes.

Researchers gathered six respondents from sidenreng rappang communities of various ages. Researchers wanted to discuss their experiences and opinions about "uang panai" at Bugis weddings, the role of uang panai" in the formation of Bugis community identity, norms and values associated with uang panai" and its impact on the social fabric of Bugis society. Researchers also want to discuss how the panai money tradition will develop or even become a challenge for the Bugis community. Researchers get various responses about the subject from the interview. Overall, the conclusions show how difficult and how changed the understanding of the panai money tradition in Bugis society. There is a clash between traditional values and modern demands, and an attempt to understand and navigate the complexities of the relationship between money, finances, social status, and marital values. The younger generation is recognized as agents of change, and the importance of communication with parents to achieve a common understanding of this tradition is strongly emphasized. Third, disagreements about the value of uang panai' and a misconception of the concept create challenges in reevaluating the principles of marriage in the context of the development of the uang panai' tradition. Fourth, although the panai money tradition is seen as a positive part of Bugis culture as it discourages early marriage, warnings are emerging about the risk that the value of panai money can be a costly arena of prestige, especially for the younger generation. Fifth, negative effects such as "silariang" and the difficulty of Bugis women to marry outside their tribe show the real impact of social pressure related to panai money.

CONCLUSION

Based on the opinions given, the researcher can conclude that they highlight the complexity and evolution of views on the tradition of "Uang Panai'" in Bugis society. Despite differences of opinion, a number of common findings and themes can be identified. First, uncertainty and concern about the negative impact of the "uang panai' tradition" reflect uncertainties related to honesty and financial responsibility. The ability of the male side to meet the value of money is in the spotlight, and there are concerns that financial stress could potentially affect relationships, even creating extreme situations. Second, the change in Bugis norms regarding panai money from a symbol of respect to a prestige event shows a cultural shift over time. The younger generation is recognized as agents of change, and the importance of communication with parents to achieve a common understanding of this tradition is strongly emphasized. Third, disagreements about the value of uang panai' and a misconception of the concept create challenges in reevaluating the principles of marriage in the context of the development of the uang panai' tradition. Fourth, although the panai money tradition is seen as a positive part of Bugis culture as it discourages early marriage, warnings are emerging about the risk that the value of panai money can be a costly arena of prestige, especially for the younger generation. Fifth, negative effects such as "silariang" and the difficulty of Bugis women to marry outside their tribe show the real impact of social pressure related to panai money. Expectations for better understanding and changes in people's attitudes are important points. Sixth, the belief that the uang panai' tradition will remain without significant changes shows the firmness of the cultural identity of the Bugis tribe. However, it also reflects the challenge of adapting traditional views to the demands of an ever-evolving era. Overall, these conclusions highlight the importance of deep dialogue and understanding in maintaining and responding to changes in the uang panai' tradition. The attempt to find a balance between traditional values and the needs of modern times became a real struggle in Bugis society.

REFERENCES

- Adewuyi, E. O., & Adefemi, K. (2016). Behaviour Change Communication Using Social Media: A Review . *The International Journal of Communication and Health*.
- Alimuddin, A. (2020). Makna Simbolik Uang Panai' pada Adat Perkawinan Makassar di Kota Makassar.
- Fallhanda,B. (2021). Mengenal Budaya Lokal: Konsep dan Ciri-Cirinya. Tirto.id. (Mengenal Budaya Lokal: Konsep dan Ciri-cirinya (tirto.id)) di unduh pada tanggal 4 Oktober 2023.
- Fitriani, A. (2015). Penetrasi sosial dalam pernikahan beda budaya. *Jurnal Lintas Budaya*. 10(1). 37-50.

- Herman. (2019). Nilai ekonomi Uang Panai' dalam adat suku bugis (studi kasus kecamatan reteh kabupaten Indragiri hiri provinsi Riau. Skripsi. Jambi: Universitas Islam Negeri Sulthan Thaha Saifuddin.
- Hilman, H. (2012). Pengantar Ilmu Hukum Adat Indonesia. Mandar Maju. Bandung.
- Rabbani, A. (2020). Pengertian Budaya Lokal, Ciri, Sifat, Fungsi dan Contohnya .(Pengertian Budaya Lokal, Ciri, Sifat, Fungsi, dan Contohnya. Sosial79) di unduh pada tanggal 4 Oktober 2023.
- Soekanto, S. (2010). Sosiologi Suatu Pengantar. Raja Grafindo. Jakarta.
- Soekanto, S. (2010). Sosiologi Suatu Pengantar. Jakarta: Rajawali Pers,.
- Pabittei, S. A. (2011). Adat dan Upacara Perkawinan Daerah Sulawesi Selatan. Dinas Kebudayaan dan Keparawisataan Provinsi Sulawesi Selatan.
- Wade, C., & Tarvis, C. (2014). Psikologi Edisi Kesebelas Jilid 2. Jakarta: Erlangga
- Hermansyah, S. (2023). Cross Cultural Communication. 16-20.
- Hardianti, Y. (2020) *TINJAUAN SANKSI ADAT TERHADAP PELAKU SILARIANG MENURUT HUKUM PIDANA ADAT SEBAGAI HUKUM POSITIF DI INDONESIA (Studi Kasus Masyarakat Adat Tolotang di Kabupaten Sidrap)*. Skripsi thesis, Universitas Hasanuddin.