



## Bugis-Makassar vs Padang Pariaman (Between Panai Money and Bajapuik Customs)

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### Abstract

The amount of the dowry and process causes of conflict in Bugis and Padang Pariaman traditional marriages and what values can be exchanged. This type of research is qualitative using a field research approach and historical and analysed using N-Vivo R1, ten informants involved. Informants are representatives to answer the formulation of the problem. Based on the results of research, especially in the Bugis-Makassar community, disagreements will cause negative things such as marriages can be cancelled, debts, elopement, pregnancy out of wedlock and suicide, while in the Padang Pariaman community where the tradition of the woman giving some money to the man-men, and the men will do a *manjalang* event to change the dowry and the amount is more. The conclusion of the research in this process is that the potential for conflict that occur will be greater, due to differences in social status and the need for meaning of economic values.

### Keywords

Bugis customs, Padang Pariaman customs, customs, conflicts

### Abstrak

Besaran uang mahar dan proses menuju pernikahan menjadi sebuah fenomena dan pertukaran sosial tersendiri yang membutuhkan penyelesaian sehingga dampak yang ditimbulkan bisa diminimalkan. Penelitian ini untuk mengetahui potensi yang menyebabkan terjadinya konflik pada pernikahan adat Bugis dan adat Padang Pariaman dan nilai-nilai apa yang bisa di pertukarkan. Jenis Penelitian ini adalah kualitatif dengan menggunakan pendekatan field research, histori serta dianalisa dengan menggunakan N-Vivo R1, informan yang terlibat sebanyak sepuluh orang. Informan merupakan representatif untuk menjawab rumusan masalah. Berdasarkan hasil penelitian khususnya di masyarakat Bugis-Makassar terjadinya ketidakkeseepakatan akan menimbulkan hal yang negatif seperti pernikahan bisa batal terlaksana, berhutang, kawin lari, hamil diluar nikah dan bunuh diri, sedangkan di masyarakat Padang Pariaman dimana tradisi pihak perempuan yang memberikan sejumlah uang kepada pihak laki-laki, dan pihak laki-laki akan melakukan acara *manjalang* untuk melakukan pergantian uang mahar tersebut dan jumlahnya lebih banyak. Simpulan penelitian dalam proses ini potensi konflik yang terjadi akan lebih besar, dikarenakan adanya perbedaan pada status sosial dan kebutuhan pemaknaan nilai ekonomi.

### Kata Kunci

Adat Bugis, adat Padang Pariaman, adat, konflik

### Introduction

The phenomena in the marriage tradition are numerous and very interesting to be reviewed and studied in more depth because in the process there are values both in terms of social, economic and cultural values that apply and become a habit for both women and men (Jasad & et al, 2021). The diversity of ethnic groups and unique cultures is an interesting thing to study, one of which is customs leading to the marriage process, and the problem is determining the dowry based on customary provisions. In this paper, there are two different customs, if South Sulawesi or Bugis customs who will receive the dowry are women. Meanwhile, in West Sumatra or the Padang Pariaman tradition, the male will receive the dowry (Annisa; 2021).

According to Koentjaraningrat, in marriage there are stages that must be passed before the marriage contract takes place, as in the Bugis custom, including *Akkusissenng*, *Assuro*, *Ammatuli*. Whereas in the Padang Pariaman custom, the customs that are passed at the Padang Pariaman traditional wedding are the customs before the marriage (*maratak tango*, *mamendekkan hetongan*, *baimbang tando*), marriage customs after marriage (limau things that must be done).

Padang Pariaman is very famous for its very strong Islamic influence which collaborates with local customary law, so that the daily life of the people strongly adheres to existing traditions and customary law. Where this tradition is somewhat different from some regions or tribes in Indonesia, it is women who prepare some money for the men before the wedding takes place (Anisa & et al, 2021).

The amount of dowry (*money panai* and *bajapiuk*), is currently influenced by the inherent social status, as a means of prestige to show excessive economic capacity and is often interpreted with errors. This is one of the potential conflicts that occur in the marriage process (Ahsani & et al, 2018). At first these are similarities between *uang panai* and *bajapiuk* as an obligation in the Islamic tradition, while giving money is an obligation that is mutually agreed according to local customs. In the Islamic context there are no demands that require *panai* or *bajapiuk* money, especially in terms of the amount or amount, because in islam it has fulfilled the requirements and pillars of marriage, then according to religious law in Indonesia it is considered valid (Huda & Evanti, 2018).

The potential sources of conflict in *the panai* and *japiuk* money are based on the context of the conflict or sources of conflict, which originate from differences in perceptions, opinions, attitudes and actions between individuals or between groups within the inner family and extended family. The next context is the socio-economic aspects such as the level of education, employment status, and different social status between the two (Yanti & et al, 2018).

Sociologists argue that one of the causes of conflict is social, economic, political relations rooted in the struggle for sources of ownership, social status and power whose availability is very limited and unequal distribution in society. Dahrendorfs conflict theory assumes that society has two faces, namely conflict and consensus. It is not uncommon for the tradition of *uang panai* and *bajapiuk* to ride with potential conflicts that will lead to conflict, conflict, harassment, humiliation or even violence (Rammang & Zeth, 2021). It even refers to differences in attitudes or feelings, differences in cultural backgrounds, differences in interests, very fast social changes in society which are followed by changes in values or systems prevailing in society. What should happen in synchronization so that in social interaction so that harmony can occur in the midst of differences in customs, culture, become a binder to strengthen conducive relationship and reduce friction that can slow down mutual understanding and dynamics (Arkanuddin, 2022).

These differences and sources are the main attraction for further research, because these are things that are very close to our daily lives or society. Based on this, this paper will discuss the main issues that are the problem, namely the potential conflict in the *bajapiuk* phenomenon in the Padang Pariaman indigenous people in West Sumatra and *tha panai* money in the Bugis indigenous people in South Sulawesi and what social exchange values occur?.

## Method

The type of research is a qualitative method with a descriptive approach, the subject of this study was selected by purposive sampling, with a background of the Bugis and Padang Pariaman tribes, in the study obtained ten primary informants to answer the problems raised, in addition to the main informants, this study added supporting informants, among others traditional leaders or elders of the Bugis people who know the ins and outs of Bugis customs, especially understand the culture and Padang Pariaman Tribe who have long wandered in Makassar.

In this study, two research approaches were accrued, namely: direct interviews (field research), and historical approaches (library research). The main technique of data collection is done by interviewing the research subjects. Data analysis Techniques using N-vivo R1 Tools to get accumulated answers from informants regarding this research (Zuhri, 2021).

## Result And Discussion

### Result

The result of the study indicates that there is a potential conflict in the marriage process due to the provision of spending money with quite fantastic figures carried out from generation to generation, in *Bugis* it is called *panai* money. In this tradition, it is the woman who will determine the value of the spending money. Whereas in West Sumatra it is called *bajapiuk* (*japiuk*) where it is the man who is given the dowry. Along with the times, there has



been a shift in meaning, where previously it was understood as a gift that would lighten the burden of one of the parties holding a wedding, or become a process of exchange, but increasingly this meaning has changed towards commercial or there are transactions in it (Putri, Saihan, & et al, 2021).

Based on the existing elements (Erni, Muhlis, & et al, 2020), giving money contains several meanings, including: giving money is a position among the community, from its function, giving money is a gift to one party to finance a wedding which is part of the heredity effect, from generation to generation, and in terms of the purpose is to give prestige or honor.

Dowry is a number of gifts determined by local community customs which will be handed over from the male family to the female family, or vice versa from the female family to the male family. Giving a dowry by appointing a guardian who is considered a representative of the male family in return. So the dowry tends to be interpreted as the purchase price (Yunus, 2018).

One aspect that causes conflict is the economic aspects and the non-economic aspect in this case (social status) that occurs on both sides of the family. Where is the economic aspect, from one of the parties asking for a very large amount. One of the informants said that marriages that occurred on the basis of dislike by both parties or both liked each other but were hindered by the wishes of the family on the basic of social status were used as the reason for one of the parties to put a very high price, so that the rejection would occur. Where in the Bugis community, men are the bearers.

In the people of South Sulawesi, especially the Bugis, *panai* money is related to the values of *siri*, which will show a person's social strata in society, because if the *panai* money offered is not commensurate with the social strata they have, it will become a discussion in the family and the surrounding community will cause problems shame (*siri*). *Siri* is the majesty and pride of an inherited self-esteem, and is imprinted in all aspects of people's lives (karim & dian, 2022).

*Panai* money has a very important role and is one of the pillars of Bugis traditional marriages, there is no pennies, there is no marriage. The strength of the power of *siri* is clearly reflected in the dignity of a person and if it is violated then the person will do anything to improve the good name of his family in the community.

Where according to Maslow that people in society have the needs and desires of self-assessment, respect for themselves or self-esteem (Husain; 2012). Maslow distinguished these needs into internal and external esteem needs.

## Discussion

The Bugis society, *panai* money is influenced by a woman's social status and is judged on: 1) aristocratic descent, 2) education, 3) economic status, 4) physical condition, 5) occupation, 6) honor. This culture is a separate concern for men regarding the issue of fund to be provided and for women because they are waiting for an application made by men to come (Widyawati, 2019). In the process of the journey to marriage, it can cause conflicts that have an impact when the marriage does not take place, for example in South Sulawesi society sometimes it brings up unnatural actions, namely bringing other people's girls and getting them pregnant, this is used as a trick so that *panai* money is not the main goals in get married. This impact also has an impact on the practise of the *siri* culture. However, in the Bugis indigenous community, *panai* is also considered a symbol of a man's sincerity to propose to the girl and the motivation for the man to work even harder (Harmita & et al, 2019).

In addition to the meaning of motivation, *panai* in Bugis society is implied by the theory of satisfaction which is close to the factors of individual needs and satisfaction that cause to act and behave in certain ways. There are a number of cases, where marriage plans were forced to be canceled because the parents or female guardians persisted with a certain nominal value, this is a problem for young people. This phenomenon arises because the price determination is the result of an agreement, so that *panai* culture is considered a transactional form between the male and female parties.

The Bugis customary community, the processes to get to level of marriage include: 1) *Akkusisseng*, namely a visit from the man to the woman for a marriage proposal, 2) *Assuro*, in which the man sends a trusted person to open a discussion about the dowry, 3) *Ammatuli*, namely informing the whole family about the right time to get married. The values contained in the dowry in the Bugis custom (*panai* money) are: 1) social values

that lead to social degrees or social strata, 2) religious values in this case the achievement of worship values, 3) the value of knowledge. *Panai* money has now experienced a shift from its true meaning. *Panai* money becomes an arena of prestige to show excessive ability in terms of economics, so to fulfil this, men are sometimes willing to take debts for the sake of the dignity and self-esteem of their families. In the case of the Padang Pariaman customs, it is the woman who will give some money to the man (prospective husband), which is known together, the kinship system that is understood in the community is matrilineal. Maternal lineage and inheritance rights are given to women, with the aim of strengthening the position of women, because women receive protection in the matrilineal inheritance system, but on the other hand the right of control remains in the hands of *mamak* men. But this system has implications for social relations.

From the entire process of Padang Pariaman traditional marriage, namely the *manjapuik marapulai* customs by preparing *japuik* money for *marapulai*, where *japuik* is categorized into two forms, namely *japuik* money and lost money. Seeing the phenomena in the Padang Pariaman community, there are differences in exchange, there are women who pawn and sell fields, there is a tendency for women in the Padang Pariaman area to look for partners outside the area, and the increasing number of women who have not found a partner, giving rise to a negative view, at *Bajapuik* marriages. Despite this phenomenon, *Bajapuik* marriages still exist in Minangkabau, especially in the Padang Pariaman community. But the *japuik* money will be returned to the woman when the marriage is held, even the gift will exceed the value received by the *marapulai*, because there is prestige in the family and society. *Japuik* money is traditionally used as a binder, but if the engagement bond is cancelled, the party who must replace the *japuik* money is the party who cancels the amount of *japuik* money that has been given or called the *lipek tando* fine.

Not only that, even the potential for conflict that will occur, if there is a marriage with another ethnic group in Indonesia, there will be a cultural clash. Even if the custom is not implemented, what will arise is the perspective of the community who looks down on or one eye, even more so that it has an impact on being ostracized by other communities. As with the *Bugis*, the level of *panai* money is adjusted to several factors, one of which is heredity, education. The Padang Pariaman custom in today's era is starting to change, because there is a high demand for dowry from both the women and the men. Both *Bugis* and Padang Pariaman customs give an assessment of women or men (high and low levels of women or men), especially if one of the parties has a customary title. It is different if the constructed women are in a patriarchal circle who only does domestic work, both in terms of doing housework and educating children (Widiyanti, 2022).

So that the term *panai* in the *Bugis* society in a modern concept becomes an affirmation of position and prestige. According to the concept of cultural relativism, the pattern of social behaviour is a habit, behaviour and tradition that is highly dependent on the contextual conditions of the culture. Culture is stored in ethnic groups which contain elements (economic system, knowledge system, technology belief system, social organization, language) and social aspects.

To see the phenomenon that occurs both *Bugis* and Padang Pariaman customs, the problems that lead to conflict can be solved with legal culture, through legal anthropology, where according to Nader and Todd, the model is divided into three stages of the process, namely pre-conflict, conflict stage and dispute stage. While legal culture has principles on ideas, attitudes, beliefs, hopes and views. In anthropology, law has the function of valid guidelines and social control which is then a set of regulations that provide guidelines for community members to behave which is embraced by Hoebel.

The code of conduct is a blue print that contains a set of values that are internalized continuously, while in terms of social control, it means the teaching process, which includes social values or norms. Basically, social exchange is based on the principle of economic transactions that cannot always be exchanged for money, but real and unreal things (self-esteem and appreciation). the mindset of an increasingly modern society, where social roles and positions are regulated in a set of norms, shows that society is divided based on social level.

Where Parsons concludes that there are several sources of a person's status, among others: membership in a family, the quality of a person's status, among others: membership in a family, the quality of a person and the achievements of a person can affect his status. In society, there are so-called external awards, including independence from other people's appreciation, prestige, recognition, acceptance, dignity, position and appreciation or good name. Skidmore and Malinowski provide the idea of exchange: 1) where humans are





essentially seeking maximum benefits, including benefits from social transactions, 2) humans essentially have imperfect rationality, but in their actions as a whole involve costs and benefits in social transaction, 3) humans always act under coercion, but they still compete with others in seeking profit in their transactions, 4) humans always seek profit in their transactions, but they are limited by the resources they have in exchange relationships.

### Conclusions

Based on the results of research on the Bugis indigenous people that *panai* money is a symbol of respect for the Bugis-Makassar tribe towards women or a manifestation of the seriousness of man. However, because there is no agreement on *panai* money, it can have negative impacts, including: marriages can be canceled debts, elopement, pregnancy out of wedlock and suicide. While the dowry in Padang Pariaman customs or what is called *bajapuik* (*japuik*; pick up) is a tradition where the obligation of the woman's family to give some money or objects to the man (prospective husband), and will be returned when visiting the in-laws for the first time. (*malang* event), and the change in the dowry, is usually more expensive and a lot. The conclusion of this paper is based on the results of the study, that having a high target has a greater potential for conflict, and one of the aspects that causes conflict to occur is due to economic problems, differences in social status by both parties, and there are several values that can be learned from the two different cultures between Bugis and Padang Pariaman customs, namely: the value of appreciation and respect.

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