

## Spiritual Communication in Achieving the Marital Harmony: The *Rapo-rapoang* Tradition in the Bugis Community

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**Abstract:** The *rapo-rapoang* tradition is a series of pre-wedding processions for the Bugis people of South Konawe. This tradition becomes a medium for spiritual communication between understanding customs and Islamic law in formulating the goals of marriage, so this issue needs special attention in the study of *maqāṣid al-shari'ah*. This research aims to reveal the practice of spiritual communication through the South Konawe Bugis wedding *rapo-rapoang* tradition from a *maqāṣid al-shari'ah* perspective. This research is qualitative research with an empirical-normative approach which includes the results of observations and interviews with religious leaders, traditional leaders and community leaders and includes a literature review that is in synergy with this research. The results of the research show that the *rapo-rapoang* tradition is practiced through four stages, namely mental, physical and spiritual preparation, religious and traditional education, family deliberation and congratulatory prayer. Spiritual communication in the *rapo-rapoang* tradition is an effort to integrate previous community understanding (*pappaseng to riolo*) with the concept of Islamic teachings and convey it to prospective brides and grooms. The *rapo-rapoang* tradition in practice is in line with the provisions of Islamic law. In fact, if this tradition is analyzed from a *maqāṣid al-shari'ah* perspective, it is found to be a form of support for achieving the goals of Islamic marriage. Therefore, *ijtihad* regarding the concept of achieving the goals of Islamic marriage through certain traditions implemented by Muslim communities throughout the world needs attention, in order to preserve culture and traditions within the circle of Islamic sharia.

**Keywords:** *Rapo-rapoang*; Communication; Spiritual; Marriage; Bugis.

### Introduction

Pre-wedding traditions are always interesting to research, because each marriage tradition has a specific aim and purpose (Ghufron, 2018), as is the case with the Bugis people of South Konawe, who practice the *rapo-rapoang* tradition. The implementation of the *rapo-rapoang* tradition is intended to provide space and time for prospective brides and grooms to prepare themselves before getting married and formulate procedures for living their home life after marriage. The *rapo-rapoang* tradition also aims to provide an opportunity for every parent and family to give advice to the prospective bride and groom. In the sense that in the *rapo-rapoang* tradition there is spiritual communication between the family and the prospective bride and groom.

The *rapo-rapoang* tradition is a pre-wedding tradition practiced by the Bugis people of South Konawe. This tradition has become a habit of the Bugis people since they migrated from South Sulawesi to Southeast Sulawesi in 1970. The *rapo-rapoang* tradition is a spiritual communication medium intended to convey and understand the bride and groom about *pappaseng to matoa* (previous messages from parents) regarding marriage and family formation. Apart from that, there are also rituals of *mabbaca doang salama* (congratulation prayer) and read *doang wariala* (special prayer for family members who have died). By

asking Allah SWT for smoothness and safety and sending prayers to the families of those who have died before holding the wedding ceremony, it is hoped that the prospective bride and groom can achieve the goals of marriage, namely *manyameng Kininnawa* (tranquility and peace), *sialitutui* (taking care of each other), and *sipammase-mase* (love each other).

The *rapo-rapoang* tradition is practiced after the process of *madduta* (proposal), *mappence' doi* (handing over the marriage money), and *mattanre' esso* (determining the day of the marriage contract). The application procession agrees on the amount of wedding money, the wedding dowry, and the date for handing over the wedding money (Juanda & Azis, 2022). After handing over the wedding money, the families of the prospective bride and groom have a discussion to determine the day of the marriage ceremony (Sadat et al., 2023). Usually seven days before the wedding ceremony day arrives, the *rapo-rapoang* tradition is carried out in three stages, namely; preparation, advice for prospective brides and grooms, and just reading.

The phenomenon above indicates that there are certain goals and purposes that influence the Bugis people of South Konawe in carrying out pre-wedding processions. Therefore, researchers are interested in studying the *rapo-rapoang* tradition in the study of *maqāṣid al-sharī'ah*. The study of *maqāṣid al-sharī'ah* is a method of *ijtihad* to discover Islamic law that is oriented towards the goals of Islamic law. This research uses Jasser Auda's *maqāṣid al-sharī'ah* which offers six system features for carrying out *ijtihad* in Islamic law. The use of Jasser Auda's *maqāṣid al-sharī'ah* is the researcher's effort to achieve research novelty from the perspective of Islamic legal philosophy.

Scholars have conducted research on Bugis marriage traditions in several regions, and based on research by researchers, no discussion of the *rapo-rapoang* tradition was found. Previous research only focused on three discussion themes. The first theme discusses the meaning of traditions in Bugis marriages, such as the works of Hadawiyah & Zelfia (2023), M & Rahman (2023), and Azis (2021). Second, explaining dispute resolution and the implications of traditions in Bugis marriages, such as the works of Ipandang & Darlis (2022), Avita et al. (Avita et al., 2022), and Darlis (2022). Third, revealing the conception of marriage traditions from various perspectives, such as the works of Jannah et al. (2022), Idrus et al. (2023), and Mahdaniar et al. (2021). Departing from these discussion themes, it was discovered that the study of the *rapo-rapoang* tradition in marriage has not received maximum attention from scholars. In general, previous research only focused on the meaning and resolution of Bugis marriage disputes from various perspectives. Therefore, this research is proposed to complement previous research by revealing the practice of implementing traditions and spiritual communication in the *rapo-rapoang* tradition of the South Konawe Bugis community. Thus, in the future it is hoped that this research can become an academic text and reference in developing studies on the pluralism of marriage law.

The pluralism of customary law in the implementation of marriages in Indonesian society always invites its own problems among the community (Cholily et al., 2025; Wardatun, 2024). The implementation of the *rapo-rapoang* tradition in Bugis marriages is considered sacred or obligatory before the marriage, in the sense that if the tradition is not carried out then the community considers the marriage to not meet the requirements of marriage law customs. Therefore, in an effort to preserve culture and traditions that are in line with Islamic sharia, the study of the *rapo-rapoang* tradition is interesting to discuss. In the future, it is hoped that this research can become an academic text and reference in developing studies on the pluralism of marriage law.

## Literature Review

The theory of spiritual communication is the interaction or relationship between humans and God or is transcendental in nature. Spiritual communication aims to increase faith, worship, and morals, achieve peace of mind, and safety in this world and the hereafter. In the context of spiritual communication, humans try to represent the spiritual atemporal area into the material temporal area. The temporal representation is not congruent with the atemporal region, but merely resembles or imitates the atemporal region. The *rapo-rapoang* tradition is a spiritual communication medium in the Bugis marriage tradition to

realize the goals of marriage. In Islamic teachings, the purpose of marriage is contained in the QS. Ar-Rum [30]: 21 which states that there are three goals of marriage, namely *sakinah*, *mawaddah*, and *rahmah* (Halimatussa'diah, 2023).

Study of *maqāṣid al-sharī'ah* to discover the nature of benefit (Nofiardi & Samiran, 2023). Auda positions *maqāṣid* as a fundamental philosophy and methodology for exploring and assessing contemporary and juridical theories of Islamic law. Auda positions *maqāṣid* as a fundamental philosophy and methodology for exploring and assessing contemporary theory and juridical Islamic law (Auda, 2015). Because Auda positions *maqāṣid al-sharī'ah* as a philosophy of Islamic law, the Islamic legal *ijtihad* regarding the *rapo-rapoang* tradition in Bugis marriages must make achieving *maqāṣid al-sharī'ah* the main goal of implementing this tradition. Departing from this methodology, Auda offers systems theory which is equipped with six features of a systems approach (Auda, 2015). Below, the researcher describes the features of this system and its integration with the *rapo-rapoang* tradition in South Konawe Bugis marriages.

First; the cognitive nature system. The nature of knowledge that forms the Islamic legal system. This feature of the cognitive system proposes an Islamic legal system that separates revelation from cognition (Firmansyah et al., 2023). In short, namely the separation between revelation and *fiqh* (Kavramı & Çeliktaş, 2019). This means that *fiqh* is shifted from what was previously recognized as knowledge divine towards cognition or understanding of human rationality towards the propositions of the Qur'an. Thus, humans with their rationality or reason can differentiate between sharia and *fiqh* which then has an impact on the absence of practical *fiqh* opinions which are claimed to be the word of Allah SWT (Abdullah, 2012). Second, the wholeness system. Juxtaposing several sciences in determining Islamic law for the sake of perfecting the results of *ijtihad* (Harisudin & Choriri, 2021).

Third, the openness system; meaning that *ijtihad* in Islamic law must be open, and not closed as directed by classical scholars (Musrrofa & Rohman, 2023). Because Islamic law must be continuously developed in accordance with the needs of society in facing changes and developments over time. Islamic law must apply flexibly according to the context of the time, place, circumstances, and challenges. Fourth, the interrelated Hierarchy. *Maqāṣid al-sharī'ah* which was coined by classical scholars such as ash-Syatibi divides the relationships or levels of *maqāṣid*, namely; *daruriyat*, *hajiyyat* and *tahshiniyyat*, the essence of the three of them is mutually necessary and related to each other (Zakaria, 2021). Even fulfilling one of these needs is in order to realize the basic needs in the study (Arini Zubaidah, 2023). Fifth, multidimensionality. Means that implementing Islamic law is not only based on one or two dimensions, because in this way differences in society will always exist (Qodir et al., 2023). The involvement of other scientific dimensions in studying marriage law can lead to unity and achievement of the goals of marriage. Sixth, Purposefulness. Meaning that *ijtihad* in Islamic law aims to realize the aims and objectives of Islamic law itself (Ayu & Kamsi, 2022). Therefore, a system was formed in order to achieve the goals of Islamic law that can adapt to the times (Sulaiman Jamrozi et al., 2022).

The *rapo-rapoang* tradition in this research is analyzed using the system features offered by Jasser Auda. The results of this study will lead to two parts, namely, the discovery of the legal status and the meaning of the *rapo-rapoang* tradition in marriages in the Bugis community of South Konawe, Southeast Sulawesi.

## Method

This research is qualitative research with an empirical-normative approach. The primary data source for the research comes from direct observations of researchers in the field as well as interviews with informants whom the researchers consider competent. Secondary data was obtained from books and journals that were relevant to the research discussed. The collected data was analyzed using the *maqāṣid al-sharī'ah* study initiated by Jasser Auda. This analysis explores the philosophical meaning of spiritual communication in the *rapo-rapoang* tradition in an effort to achieve marital goals.

## Results and Discussion

### The *Rapo-rapoang* Tradition Practices in Bugis Marriages

Etymologically, *rapo-rapoang* comes from the word “*rapo*” which means fragile. Meanwhile, according to the terminology *rapo-rapong* means a situation that is vulnerable for the prospective bride and groom to carry out activities outside the home as usual, because many negative things can happen to the prospective bride and groom if they are outside the home, such as accidents, being affected by negative treatment, promiscuity, and other things that can cause the prospective bride and groom to not be fully prepared to carry out the marriage (Sernawati, interview excerpt, 18 June 2024 – Translated). This is the reason why the *rapo-rapong* tradition must be carried out before the South Konawe Bugis wedding.

The traditional practice of *rapo-rapong* in the context of prospective brides and grooms often refers to traditions in several communities in Indonesia, especially among the Bugis community. The *rapo-rapong* tradition is a tradition that requires the prospective bride and groom to stay in the house under strict supervision from certain families or relatives for a certain period before the wedding takes place. The time period for *rapo-rapong* is from one month to a week. However, as time progressed, the *rapo-rapoang* tradition was only carried out for a week.

The implementation of the *rapo-rapoang* tradition has certain prohibitions for prospective brides and grooms, namely; prohibited from going far from home, prohibited from driving vehicles, prohibited from carrying out heavy and dangerous activities, and prohibited from communicating and interacting with people who are not well known (Hamid, interview excerpt, 13 July 2024 – Translated). These prohibitions aim to maintain the purity and honor of the prospective bride and groom, as well as a form of protection from temptations and disturbances that may occur outside the home. In the procession, the *rapo-rapoang* tradition has four important stages, namely;

**Preparation Stage for Prospective Brides;** The *rapo-rapoang* tradition is often considered a time for prospective brides and grooms to prepare themselves mentally, physically and spiritually for marriage. This can include learning about the duties and responsibilities of being a wife. During the *rapo-rapoang* period, prospective brides and grooms can undergo beauty and physical treatments, such as skin, hair and other body treatments, as part of preparations for marriage. Marmang in his interview revealed that;

“The first thing a prospective bride and groom must do in following the *rapo-rapoang* tradition is to prepare mentally by learning how to manage emotions, accept other people's opinions and be able to suppress their ego. Physical preparation by taking care of your body so that it is fresh and clean before getting married. And purify yourself by studying the religion and customs of the Bugis people” (Marmang, interview excerpt, 21 June 2024 – Translated).

According to South Konawe Bugis marriage traditions, prospective brides and grooms without mental, physical and spiritual preparation are deemed unable to enter into marriage. Because with mental readiness, the bride and groom after marriage can accept each other and understand the character of their partner. Physical readiness for beauty, fitness, health and spiritual readiness for prospective brides and grooms aims to manage attitudes in resolving disputes in the future involving their marriage ties.

**Religious and Customary Education Stage for the Bride and Groom;** This stage is included during the implementation of the *rapo-rapoang* tradition, such as teaching religious values and traditional procedures that must be followed in married life. The majority of Bugis people are Muslim (Jubba et al., 2019), so the values taught to prospective brides and grooms are the values of Islamic teachings, such as learning the rights and obligations of husband and wife, procedures for bathing *junub* and clean bathing, procedures for educating children, as well as procedures for managing economic, social and family matters in the household.

Traditional education for prospective brides and grooms is also an important stage in the *rapo-rapoang* tradition, especially if the prospective bride and groom are of the same Bugis tribe, then the customs taught are regarding procedures for building a household according to Bugis tribal customs. Generally, prospective brides are taught how to serve typical Bugis food, and men are taught the principles of earning a living for their future wives and children. These customs reflect the cultural complexity and

local wisdom of the Bugis people in building a household. Although some aspects of customs may have changed along with modernization and external influences, these traditional values still play an important role in the lives of the Bugis people who are steeped in their family values and local customs.

*Tudang Sipulung* Stage (Family Deliberation); The *rapo-rapoang* tradition also involves the active role of the family in ensuring that the prospective bride and groom are protected from anything that could affect the family's reputation before getting married. *Tudang sipulung* is a family meeting to divide tasks in carrying out the marriage ceremony, such as the tasks of *mappittara* (distributing invitations), *mangantara botting* (taking the groom to the woman's residence to carry out the marriage vows), and *mapparola* (taking the bride to the groom's residence for entertaining the groom's guests), *padduppa tau pole* (guest greeter), *pattiwi bosara* (offer bearer) and so on.

*Tudang sipulung* also aims to inform all family members that the wedding will take place at a certain time and place. However, as time goes by and the sophistication of technology, culture is starting to shift and use social media to inform families about the wedding ceremony that will be held. The *tudang sipulung* stage is important to carry out in order to maintain family honor because the Bugis people highly value themselves and their families or they know it by the term *siri'* (Darlis, 2022).

*Mabbaca doang salama* ritual stage (Congratulation Prayer); The community also holds rituals or special events to end the *rapo-rapoang* period by *mabbaca doang* (reading prayers). The *mabbaca doang salama* ritual is also carried out by preparing certain food dishes and then arranging them neatly on a tray and then serving them for three things; namely *mabbaca doang salama* (congratulation prayer) and *mabbaca doang wariala* (special prayer for the family of those who have died). After the *mabbaca doang* procession is finished, the family of the bride and groom invite their family and neighbors to eat the reading *doang* meal. According to Etta Sade' that;

"Reading it before the wedding ceremony is a form of gratitude for the bride and groom's family, because they are able to raise and educate their children until they are ready to get married. This feeling of gratitude is manifested in the form of preparing food and reciting prayers" (Sade', interview excerpt, 8 April 2024 – Translated).

Based on the facts above, it is understood that preparing a meal is a form of gratitude from the bride and groom's family. This feeling of gratitude is manifested by giving alms of food to family, neighbors, and certain relatives who had the opportunity to attend the prayer reading procession.

### **Spiritual Communication in the *Rapo-rapoang* Tradition of Bugis Society**

Spiritual communication is communication that occurs between humans and God or it can also be understood that spiritual communication is related to religion, meaning that spiritual communication in the Islamic religion means communication that is based on the values of Islamic teachings. In the context of the *rapo-rapoang* tradition, *pappaseng to riolo* (parental advice) is aligned with Islamic teachings, especially regarding marriage. Based on research, researchers discovered the fact that spiritual communication in the *rapo-rapoang* tradition of the South Konawe Bugis community is divided into three parts, namely; *pappaseng lao ri botting burane* (advice for prospective grooms), *pappaseng lao ri botting makkunrai* (advice for prospective brides), and *pappaseng to massikalaibinengnge* (advice for married couples). In more detail, below the researcher describes the contents of these advice and their integration with Islamic religious teachings.

First, the Spiritual Communication of the Groom; The prospective groom must of course know his duties and responsibilities as a husband. The ability to provide physical and spiritual support, as well as educate the wife and children are the main obligations that the prospective bride and groom should understand. The efforts of the South Konawe Bugis community to provide understanding to prospective grooms are by carrying out spiritual communication with parents or family who are considered competent. Spiritual communication is realized in the form of advising by referring to the advice of previous parents (*paseng to riolo*). As for the editorial of *paseng to riolo*, the researcher explains it below;

"Eh ana' aja'sana muabbene narekko de'pa mullewi maggulilingiwi dapurengnge wekkapetu". (Kulasse, interview excerpt, 2 Mei 2024 – Translated).

It means; "O my child, don't intend to get married if you can't go around the kitchen seven times" (Kulasse, interview excerpt, 2 May 2024 – Translated).

This advice means that a man can prepare at least seven things before getting married. These seven things consist of; *nyameng kininnaawa* (tranquility), *pappoji* (love), *sipammase-mase* (togetherness), *aju tunung* (firewood), *aju maluru* (straight wood), *waju* (clothes) and *aju maponco* (short wood).

The seven things that the prospective groom needs to prepare above have their meaning, namely; Firstly, *nyameng kininnaawa* means a man is ready and able to create peace in building his future household. Second, *pappoji* or love means that the prospective groom is required to let go of all his feelings of love for other women and focus on one love, namely his love for his future wife. Apart from that, the prospective bride and groom are also asked to consider their wife's families as their family. Third, *sipammase-mase* means that the prospective groom is required to be able to restrain his ego and personal interests for the sake of his wife's mutual interests. Fourth, *aju tunung* (firewood). The meaning of firewood here is that as a future husband, he must be able to prepare food for his wife. In Bugis culture, a husband is required to be able to prepare food ingredients for his wife. The previous food ingredients were cooked by the wife using firewood, from here the meaning of *aju tunung* was interpreted as food. Fifth, *aju maluru* (straight wood) is interpreted as a house or suitable residence for a wife. The Bugis traditional house is a house on stilts made of straight wood, this is where the meaning of *aju maluru* as a house or proper place to live comes from. Sixth, *waju* (clothes) or clothing. This means that the prospective groom is required to be able to prepare appropriate clothing (covering his wife's private parts) for his wife. Seventh, *aju maponco* (short wood) means that a husband is required to be able to provide biological support for his wife so that they can have children. In other words, it is certain that the groom-to-be does not suffer from impotence before carrying out the marriage.

Hamid said in his interview with researchers regarding spiritual communication that;

"The *rapo-rapoang* tradition is a moment to convey the values of Islamic teachings to prospective brides and grooms. Such as conveying the purpose of marriage in Islam, the responsibilities of husband and wife, and procedures for educating children. This was done to provide understanding to the prospective bride and groom regarding the importance of spiritual understanding in building a household" (Hamid, interview excerpt, 13 July 2024 – Translated).

The attitude of parents and family in communicating *pappaseng to riolo* (advice from previous parents) to prospective brides and grooms is an effort to prepare mentally, physically, and spiritually for prospective brides and grooms to carry out marriage and build a household. Apart from communicating *pappaseng to riolo*, parents, and families also convey the values of Islamic teachings regarding marriage to the prospective bride and groom. The values of Islamic teachings are communicated to increase the spiritual understanding of the prospective bride and groom.

Second, Spiritual Communication of the Bride-To-Be; Women in the *rapo-rapoang* tradition also have their responsibilities in living their future domestic life with their husbands. For this reason, family and relatives give advice originating from *pappaseng to riolo* to prospective brides in this traditional *rapo-rapoang* procession.

"Eh ana' alitutui tellue cappa' iyya engkae rilakkaimmu matti, yanaritu; cappa' ulunna, cappa' lilana, nenniya cappa' katawanna".

It means; "O my son, be careful and guard the three ends attached to your future husband, namely; the tip of his head, the tip of his tongue, and the tip of his genitals" (Sade', interview excerpt, 8 April 2024 – Translated).

At first glance, the advice above only requires Bugis women to protect their husband's head, tongue, and genitals when living their domestic life. However, in its meaning, *pappaseng to riolo* means that the wife does not commit *nusyuz* or go against her husband. In other words, as a wife, you are at least able to be careful in protecting your husband's thoughts, words and biological needs. The meaning contained in this advice has a broader meaning, namely;

Maintaining *cappa' ulu* (husband's headship) means that a wife is required to be obedient and obedient to her husband's orders and decisions (Mukrimin, 2019). Considering that the husband acts as head of the family in South Konawe Bugis marriage law, every order and decision of the husband does not conflict with the values of Islamic teachings that must be obeyed by the wife.

Maintaining *cappa' lila* (guarding the tip of your husband's tongue) means that a wife is required to listen to her husband's advice and make her husband the person responsible for all his wife's needs. In other words, South Konawe Bugis women, in living their domestic life, must rely on their husbands, not their parents, for all their problems and complaints. Apart from that, guarding the tip of your husband's tongue also means teaching his wife not to raise her voice compared to her husband's voice when speaking.

Lastly, guarding *cappa' katawwang* (guarding the tip of the husband's genitals) means that a wife is required to be able to serve her husband's biological needs. This means that as a wife, you have the ability to maintain the cleanliness and fitness of your body so that your husband always has an interest in his wife to fulfill his biological desires. Apart from that, keeping *cappa' katawwang* also means that a wife is ready to get pregnant and have children.

Second, spiritual communication of husband and wife couple; husband and wife couples in building a household are required to have knowledge about the procedures for living a married life, because they will be directly involved in social life. For this reason, parents and families of the Bugis tribe, when carrying out marriages, try to communicate *pappaseng to riolo* to prospective brides and grooms through the *rapo-rapoang* tradition. Bugis husband and wife couples have their own principles in living their social life, especially their position in social life. This was done to realize the goals of Bugis marriage. It has been previously stated that the goals of Bugis marriage are *manyameng kininnawa* (tranquility and peace), *sialitutui* (taking care of each other), and *sipammase-mase* (loving each other).

*Pappaseng to riolo* which is often communicated by parents and families to prospective brides and grooms to improve their spirituality is as follows;

*"Eppa Alirinna Linoe, yanaritu; Tau Mapparentae Na Malempu, Tau Mappanritae Mabbokorengngi Lino, Tau Sogie Na Malabo, nenniya Tau Kasi-asie Na Masabbara"*.

It means; "The world has four pillars, namely; an honest government, ulama who prioritize the afterlife, rich people who are generous, and poor people who are patient" (Kulasse, interview excerpt, 2 May 2024 – Translated).

*Eppa alirinna linoe* has a philosophical meaning in the understanding of the Bugis people of South Konawe. The four pillars of the world can be interpreted as four things that make life in the world run safely and peacefully. First, if someone is entrusted with being a leader or government, then that person will act honestly and fairly in treating their people. Second, if someone becomes a cleric (has high religious knowledge) then that cleric prioritizes the afterlife over the world. In other words, if the cleric decides a case then the cleric prioritizes decisions that are following religious teachings rather than seeking personal or group gain in deciding a case. Third, if someone has a lot of wealth (rich) then that person likes to share it with people in need. Fourth, if someone is poor then someone has patience. With patience, a person can restrain himself from behaving well and not committing disgraceful acts, such as stealing and robbing to meet the family's economic needs. Munawwarah explained that;

*"Pappaseng to riolo* regarding the four pillars of the world having an interconnected relationship. For example, if the social life of an area has an honest government and ulama who always decide matters based on the needs of the people, then you can be sure that the area will live a safe and peaceful social life. Likewise, by uniting rich people who are generous and poor people who are patient, the economic needs of the people in the area can be met so that they are kept away from social chaos" (Munawwarah, interview excerpt, 22 June 2014– Translated).

Based on the spiritual communication in the *rapo-rapoang* tradition above, the researcher understands that *pappaseng to riolo* is presented as a medium to raise awareness and educate prospective brides and grooms to be able to live a peaceful domestic life, look after each other and love each other. The struggle between Islamic law and custom in the procession is illustrated by the meanings of *pappaseng to*

*riolo*. Like spiritual communication for the prospective groom, it means the husband's duties and responsibilities in the household to achieve the goal of marriage, this is in accordance with the word of Allah SWT in QS. ar-Ruum [30] : 21 which formulates the three goals of marriage *sakinah*, *ma'waddah*, and *rahmah* (Hariyanto et al., 2021). Meanwhile, spiritual communication for prospective brides teaches that when they become wives they do not commit acts of *nusyuz* towards their husbands as in the word of Allah SWT QS. An-Nisa [4]: 34. Lastly, spiritual communication for husband and wife to have honest, fair, generous, and patient characteristics. All of these characteristics reflect a person's piety in living life, as contained in the word of Allah SWT in the QS. Al-Hujurat [49]: 13. Thus, the *rapo-rapoang* tradition in its implementation has the aim of communicating *pappaseng to riolo* to the prospective bride and groom so that they understand the spiritual values of Islamic teachings regarding marriage.

### **The Rapo-rapoang Tradition in the Maqāṣid al-sharī'ah Perspective**

Islam is the majority religion adhered to by the Bugis people (Alfian, 2022). Therefore, to find the legal status and philosophical meaning in the study of the *rapo-rapoang* tradition, a study of *maqāṣid al-sharī'ah* is used. In its study, the *rapo-rapoang* tradition has not received special attention from the arguments of the Qur'an or the study of jurisprudence scholars, so this is what makes the *rapo-rapoang* tradition open up space for studies regarding its legal status in the literacy of Islamic teachings. This kind of system is what Auda calls cognitive character.

The openness features in Jasser Auda's Maqāṣid system mean that legal interpretation regarding the purpose of marriage in the implementation of the *rapo-rapoang* tradition cannot be studied only in a reductionist and atomistic manner. It should be studied comprehensively by linking all the related propositions of the Qur'an related to marriage. This means that prospective brides and grooms are not only given an understanding of the purpose of marriage as stated in the QS. Ar-Rum [30]: 21, but they are also given an understanding of actions that are prohibited in marriage (QS. an-Nisa [4]: 34), as well as procedures for positioning themselves in social life (QS. Al-Hujurat [49]: 13). In the sense that the *rapo-rapoang* tradition in Bugis marriages is worthy of opening the door to *ijtihād* regarding the position and benefits of law in Islamic legal literacy. This is done to make Islamic law appropriate to the context of human needs in the contemporary era, as long as its development remains based on the Koran and Hadith as the main legal sources of Islamic teachings, and in its study it continues to uphold the glory of *maqāṣid al-sharī'ah* as the philosophy of Islamic law (Kasdi, 2019).

Islamic teachings state that someone who is going to get married needs to prepare and understand the responsibilities and rights of husband and wife in marriage. Therefore, the implementation of the *rapo-rapoang* tradition is an effort by the Bugis people of South Konawe, Southeast Sulawesi to prepare and understand the prospective bride and groom regarding the responsibilities and rights in marriage. The presence of the *rapo-rapoang* tradition is an effort that is directly related to the preparation and understanding of marriage, so the *rapo-rapoang* tradition in Bugis marriages is a medium for the prospective bride and groom to formulate their marital life and marital goals. Therefore, the practice of *rapo-rapoang* tradition requires the prospective bride and groom to prepare their mental, physical, and spiritual maturity before getting married. To achieve the goal of marriage, in practice the *rapo-rapoang* tradition contains advice about social and economic life, in the sense that this tradition combines Islamic and social dimensions of knowledge. Auda calls this a feature of interconnectedness and dimensionality.

The study of purposeful features in the maqāṣid Auda system integrates the concept of studying marriage law that Allah SWT has said in the QS. Ar-Rum [30]: 21 regarding the purpose of marriage, namely; *Sakinah*, *Mawaddah*, and *Rahmah*. It is equally known that the *rapo-rapoang* tradition in Bugis marriages supports the main purpose of marriage. Thus, the goals to be achieved in Islamic marriage law are very possible to be realized. Therefore, according to the *maqāṣid al-sharī'ah* theory, the *rapo-rapoang* tradition is a tradition that is in harmony with the teachings of the Islamic religion.

Departing from the study of *maqāṣid al-sharī'ah* with system features proposed by Jasser Auda, the *rapo-rapoang* tradition in Bugis marriage practices in Southeast Sulawesi requires a new *ijtihād* in determining the legal status and meaning of this tradition. Updates to legal *ijtihād* are carried out by taking



into account aspects of the social, economic, cultural, psychological needs, mental, physical and spiritual readiness of the prospective bride and groom. This goal is intended so that husband and wife can create a household that is in harmony with the goals of marriage and the goals of Islamic law (*maqāṣid al-sharī'ah*) itself.

## Conclusion

The *rapo-rapoang* tradition is practiced by the Bugis people of South Konawe, Southeast Sulawesi as an effort to provide understanding to prospective brides and grooms regarding the purpose of marriage according to Bugis customs and Islamic teachings. This tradition is practiced through stages of mental, physical, and spiritual preparation, stages of religious and traditional education, stages of *tudang sipulung* (family deliberation), and stages of *mabbaca doang salama* (congratulation prayers). Spiritual communication in the *rapo-rapoang* tradition is intended for prospective grooms, prospective brides, and husband and wife couples. The *rapo-rapoang* tradition in the study of *maqāṣid al-sharī'ah* functions as a tradition that supports the goals of marriage. Thus, the research contributes to the development of the study of marriage law in the context of Islamic law and customary law. This research is also limited to examining Bugis pre-wedding traditions in terms of their legal status and meaning. Therefore, researchers suggest conducting further research on pre-marital marriage traditions in the study of legal sociology. Further research is sought to accommodate broader comparative aspects and the discovery of varied data so that a comprehensive understanding of marriage law in the struggle with Islamic and customary law can be achieved.

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## Conflict of Interest

The researcher hereby declares that he has no affiliation or involvement in any organization or entity with any financial interest (such as honoraria, educational grants, participation in speakers' bureaus, membership, employment, consultancies, stock ownership, or other equity interests and expert testimony or patent licensing arrangements), or non-financial interests such as personal or professional relationships, affiliations, knowledge or belief in the subject matter or materials discussed in this manuscript. Thus, this statement is written correctly and with full awareness.

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