



The *Mappasiala* Tradition: Gateway to Underage Marriage in the Bugis Community of Southeast Sulawesi

**Muhammad Akbar,¹ Zakiyuddin Abdul Adhim,² Kamaruddin,³
Syamsul Darlis,⁴ Rachmadani⁵**

¹Sharia Faculty, State Islamic University of Datokarama Palu, Indonesia

Email: muhammadakbar@uindatokarama.ac.id

²Mahkamah Agung Republik Indonesia

Email: zakiyuddin95@mahkamahagung.go.id

³Sharia Faculty, Islamic State of Institute Kendari, Indonesia

Email: kamaruddinjaya123@iainkendari.ac.id

⁴Sharia Faculty, Islamic State of Institute Kendari, Indonesia

Email: syamsuldarlis@iainkendari.ac.id

⁵Sharia Faculty, Islamic State of Institute Kendari, Indonesia

Email: rachmadani@iainkendari.ac.id

Abstract

Matchmaking traditions in Indonesia are always interesting to research, especially matchmaking to someone who is still underage, of course, this tradition raises social problems which, if confronted with the law, will generate debate. For example, the *mappasiala* tradition often ignores the rights of prospective male and female brides in the practice of underage marriage. This research aims to reveal the practices, implications, and perspectives of maqasid syari'ah regarding the *mappasiala* tradition in underage marriage among the Bugis community of Southeast Sulawesi. This research is qualitative research with an empirical-normative approach which includes interviews with traditional actors, traditional leaders, community leaders, and religious leaders. The research results reveal that the practice of the *mappasiala* tradition goes through three stages; *mappasiruntu pattujung*, *mappasicelleng*, and *mappakado wija*. The *mappasiala* tradition has double implications (positive and negative) for underage marriage. Maqasid syari'ah views that the *mappasiala* tradition tends not to achieve the goals of marriage specifically and the goals of Islamic law in general. Therefore, *ijtihad* regarding the law on matchmaking and underage marriage is very necessary to meet the legal needs of contemporary society. Thus, it is hoped that this research can make a global contribution to developing the study of traditions, customs, and culture.

Keywords: Tradition, Mappasiala, Marriage, Underage, Bugis

Introduction

Cases of underage marriage globally will reach 650 million in 2021 and Indonesia is in third place by contributing 13% of the number of underage marriages (UNICEF, 2021). One of the causes of the high number of underage marriages in Indonesia is the tradition of arranged marriages (Hakim, 2023). One region in Indonesia that practices the tradition of arranged marriage (*mappasiala*) is the Bugis Community of Southeast Sulawesi.

The *mappasiala* (arranged marriage) tradition is a tradition that is maintained by some of the Bugis communities of Southeast Sulawesi to this day. The *mappasiala* tradition is often carried out as a way to marry off one's child to someone whom the parents consider suitable or appropriate. However, basically the best choice according to parents is not necessarily the right choice according to their children, so, naturally, divorce is often the main trigger after an arranged marriage. In Southeast Sulawesi, arranged marriages often occur which cause the breakdown of households just to save and respect customs and culture. The majority of *mappasiala* traditions are carried out by families who want their children to marry close relatives, family, and members of the Bugis tribe. For the Bugis people, considering and choosing a mate for their children is something natural, because a peaceful household is the main goal of implementing this tradition.

The selection of prospective sons-in-law is usually not based on position and wealth, but good character and a person's job greatly determine a parent's choice in matching their child. Poor relatives may want to have the wife of a rich relative, but the man must be able to offer and provide something attractive enough to be appreciated by the woman. Vice versa. In the *mappasiala* tradition process, each parent who intends to match their child first discusses their kinship relationship. After the kinship relationship is known, the parents meet and introduce their children to be matched (Jemma', Interview excerpt, 19 May 2024- Translated).

The *mappasiala* tradition is an alternative to the marriage process in the Bugis culture of Southeast Sulawesi, however the presence of this tradition often gives rise to problems such as; (1) does not satisfying the child's emotional aspects; (2) children tend not to be physically and mentally ready; (3) the child who will be married is not aware of his or her choice or the one he loves. Therefore, the *mappasiala* tradition has a double impact, namely positive and negative, with positive implications if the marriage bond resulting from the *mappasiala* tradition has a peaceful domestic life and negative impacts if the domestic life ends in disputes and divorce.

The majority of children who are arranged marriages (*ripasiala*) in Bugis marriages in Southeast Sulawesi are aged between 15 and 18 years, in the sense that they are still classified as minors if they are confronted with the rules of the marriage law which stipulates that men and women are only permitted to enter into marriage if they have 19 years old (*Marriage Law of the Republic of Indonesia Number 16 of 2019*). Even though the Bugis community is aware of the existence of regulations regarding marriage age limits, the *mappasiala* tradition is still practiced to this day. Based on this, researchers believe that several factors underlie parents and families carrying out this tradition in carrying out their children's marriages.

Based on the discussion above, the *mappasiala* tradition in Bugis marriages in Southeast Sulawesi will be very interesting if studied from the perspective of Jasser Auda's *maqasid syari'ah*. Jasser Auda's study of *maqasid syari'ah* became the analytical tool in the research considering that this methodology positioned *maqasid syari'ah* as the main objective in carrying out Islamic legal *ijtihad* regarding contemporary problems. The *mappasiala* tradition is one of the contemporary problems characterized by the unlawful behavior of the Bugis community in carrying out marriages. Therefore, *ijtihad* is needed regarding the practice of the *mappasiala* tradition towards minors in Bugis marriages in Southeast Sulawesi.

Previous researchers have conducted research on Bugis marriage traditions. Therefore, researchers classify these studies into three discussion typologies. The first typology discusses Bugis marriage traditions from various perspectives, such as the work of (Sudirman et al., 2019), (Avita et al., 2022), and (Darlis, 2022). The second typology describes the Bugis wedding procession, such as the work of (Idrus et al., 2023) and (Tang, 2017). The third typology, reveals the conception of the meaning of marriage traditions in the social life of Bugis society, such as the work of (Mahdaniar et al., 2021), (M & Rahman, 2023), (Rantau Ismail, 2023) and (Caesary et al., 2022). Based on the discussion typologies, it was found that the study of the *mappasiala* tradition in Bugis marriages, which is studied according to the *maqasid shari'ah* view, has not received maximum attention from previous researchers. Generally, previous research only focused on the conception of the procession and meaning of Bugis wedding traditions from various perspectives. Therefore, this research is proposed to complement previous research by revealing the practices, causal factors, and views of *maqasid syari'ah* regarding the *mappasiala* tradition in Bugis marriages. Southeast Sulawesi was used as the research object because in this area the *mappasiala* tradition is practiced to this day, which is different from Bugis settlement areas in other parts of the world.

Thus, the presence of this research can broaden insight and broaden the object of studying marriage law globally.

Departing from the conception above, this research formulates two main problems in its study, namely; describe the *mappasiala* tradition in underage marriage for the Bugis Community, reveal the implications of the *mappasiala* tradition in underage marriage for the Bugis Community, and analyze the *mappasiala* tradition in the study of maqasid sharia. Thus, it is hoped that the research can make a scientific contribution to the development of contemporary marriage law studies.

Mappasiala Tradition in Child Marriage in the Bugis Community of Southeast Sulawesi

The *mappasiala* (arranged marriage) tradition can be defined as the process of selecting the male and female bride and groom carried out by the parents and extended family of the prospective bride and groom. The stages of the *mappasiala* tradition are practiced by the Bugis Community of Southeast Sulawesi in three stages, namely;

First, the family discussion stage to obtain agreement (*mappasiruntu pattujung*). Parents or families hold discussions to match their sons and daughters, usually in these discussions, the family mentions the educational history, skills, morals, and work of the son and daughter who will be matched. If both families feel that their child is suitable for marriage based on these discussions, the next step is to carry out a negotiation process with each of their children. Mardin in his interview said;

"The *mappasiala* tradition in Bugis culture always begins with the family's desire to match their sons and daughters. "After parents and families understood each other's wishes, the *mappasiala* tradition began to be implemented by doing *mappasiruntu pattujung* (Mardin, Interview excerpt, 12 Mey 2024- Translated).

The kinship relationship between a man's family and a woman's family is the forerunner of arranged marriages. The interaction and communication between these families means that they have the intention of marrying their children off by arranged marriage. The purpose of arranged marriages is intended to strengthen family ties and other relationships that can elevate the social status of each family.

Second, bringing together boys and girls who will be matched (*mappasicelleng*). Bringing together men and women to be married involves a careful process and takes into account various cultural and traditional considerations. The following are several common methods used to bring together prospective bride and groom among the Bugis community of

Southeast Sulawesi: (1) meetings at social and religious events. The first meeting of those in an arranged marriage is often arranged at a social or religious event, such as a birthday party, wedding, or traditional event. This allows both parties to get to know each other in a more relaxed and informal atmosphere, while maintaining respected customs and traditions, and (2) Introduction through Community Activities. In modern times, acquaintance between people who are in an arranged marriage can occur through the activities of Bugis communities or organizations in Southeast Sulawesi, such as at work, school, or in groups with the same hobby. Although this is more common in urban contexts, it can also occur in villages that are more connected to technology. Each meeting is usually supervised and monitored by family members or parents from both parties to ensure that the matchmaking process (*mappasiala*) takes place in accordance with Bugis cultural values and norms.

Third, the stage of asking for the child's consent (*mappakado wija*). At this stage, the parents or families of both men and women ask for their child's consent to be matched with a man or woman of their parents' and family's choice. This was emphasized by Surianti that;

“Parents and families who have had discussions and agreed on the match between their sons and daughters, the parents and families ask for their child's consent to be matched. Meanwhile, if their child does not agree to the match, the parents and family will try to convince their child to be matched with the man or woman of their choice.” (Surianti, Interview excerpt, 9 Juni 2024- Translated).

Based on research by researchers, it was found that boys and girls who were going to be matched had various opinions regarding the *mappasiala* tradition. Those who are adults or have gone to college on average refuse or do not agree to the match on the grounds that they are still in school or want to finish their studies, however for those who are under 18 years old or still in high school (SMA-equivalent) on average -Most of them accepted even though some of them accepted it reluctantly.

The reason for accepting arranged marriages is because children under 18 years of age do not have the skills to explain the reasons for rejecting these arranged marriages. This is what causes the majority of marriages held using the *mappasiala* tradition, the average age of the bride and groom is underage.

In the three stages of the *mappasiala* tradition above, it is understood that parents and families make an agreement, bring together and ask for the child's consent to be matched. Apart from that, the *mappasiala* tradition is not specifically intended for those under age, but in practice the majority of marriages carried out using the *mappasiala* tradition are under 19 years old.

Implications of the *Mappasiala* Tradition in Child Marriage in the Bugis Community of Southeast Sulawesi

Efforts to build peace and harmony in the family require a husband and wife relationship that is based on physical intimacy, nurturing each other's feelings, caring for each other, and supporting each other to achieve the goals of marriage (Aziz & Mangestuti, 2021). In order for a husband and wife to love each other, they must protect each other and cover each other's shortcomings. Husbands must also uphold the honor and dignity of their wives, while both partners must contribute to raising and educating children for mutual happiness in the household. Therefore, maturity and physical and mental maturity are the main factors in the success of building a household (Itryah & Ananda, 2023).

A harmonious family is a family where each member feels happy with their domestic life, there are no prolonged disputes (Cholil & Sudirman, 2019), but rather tolerance and satisfaction with family members and the situation as a whole. One of the goals of marriage is to achieve a harmonious family situation (*Sakinah, Mawaddah, Warahmah*), which can be realized if both parties care for and love each other, and accept each other's strengths and weaknesses. However, not all families are able to realize these ideals, so disputes, fights and even domestic violence often occur. Many couples have difficulty maintaining their marital relationship, which often ends in divorce.

Humans were created and destined to form pairs of men and women to become husband and wife (Tabroni & Dodi, 2022). However, there are still many parents and families in the Bugis community of Southeast Sulawesi who insist on matching their children who are still underage under the pretext of improving the welfare of their children's lives in the future. The *mappasiala* tradition is an arranged marriage that can have positive and negative implications for the continuity of the child's household. In particular, regarding the implementation of the *mappasiala* tradition in underage marriages for the Bugis community of Southeast Sulawesi.

Based on research by researchers, there are at least four positive implications of the *mappasiala* tradition in underage marriage for the Bugis community of Southeast Sulawesi: First, a peaceful and harmonious household. Researchers discovered facts about couples who married underage through the *mappasiala* tradition. These facts were revealed in Andre's interview that;

“In my opinion, not all underage marriages that take place through the arranged marriage tradition have bad implications. The positive implication is that we have a peaceful, harmonious family and are

blessed with two children. Our parents and in-laws always provided guidance and helped us financially at the beginning of our marriage until we had economic independence. "Because we live at home with our parents, whenever there is a dispute with our parents we always give them advice" (Andre, Interview excerpt, 18 Juni 2024- Translated).

It is clearly stated that the marriages of the sources above reaped peaceful and harmonious results, even though they initially married based on the wishes of both parents. This also correlates with what was conveyed by the following source.

"Our marriage has lasted 8 years, we spent it together. Parents helped the economy by giving one of their businesses to develop, until now the business is growing and has a large turnover. Disputes with partners often occur, but disputes can be prevented and resolved" (Delastia, Interview excerpt, 8 Mey 2024- Translated).

Parents' involvement in their children's household life is one of the factors in successful marriage for the Bugis community of Southeast Sulawesi. Therefore, getting parental approval is very important when starting married life. Many couples may be perfect for each other, but sometimes they are hindered by a lack of parental approval. This is not because parents try to prevent their children from being happy, but because parents have their own opinions and instincts about who will be the best partner for their children.

Second, it improves the social and economic status of the family. Every parent certainly wants to provide the best choice for their children, and this also applies to their life partner. Through the *mappasiala* tradition, parents will of course choose someone who comes from a well-off family and a respectable background. A man who comes from a family with a high social status is certainly considered capable of guaranteeing the quality of life of his future wife, even the lives of his future children. As experienced by Desta, who previously came from a less well-off family. Then Desta was matched with a man who came from a well-off family. So that the condition of Desta and her husband's household is financially very sufficient. According to the Bugis community, economic stability for married couples can raise the family's social and economic status.

"My parents chose a candidate today from our acquaintances. This candidate happens to be Bugis an entrepreneur. My parents' reason for choosing this candidate is because they are rich and influential. So far, I am married and thankfully, my spouse and I are happy" (Desta, Interview excerpt, 17 April 2024- Translated).

In marriage, economics is the basis for the continuation of the daily life of a family (Dasopang et al., 2022). This is often the reason someone gets married, such as the case of the Irwan and Sufi couple who married through

the *mappasiala* tradition even though both of them were married under 19 years of age. . This marriage can be accepted based on continuing the family business for generations.

“Our parents decided to arrange our marriage because they both owned vegetable businesses at Tinanggea Market. Since we often saw each other at the market, our parents believed we were a good match. After getting married, Irwan and Sufi received financial support from our parents to expand the family business. After six months, the couple adjusted to married life and stayed busy with positive activities, which made their marriage harmonious. The arranged marriage was intended to continue the family business, as Irwan's parents were vegetable distributors and Sufi's parents sold their produce at Tinanggea Market” (Irwan, Interview excerpt, 23 Mey 2024- Translated).

Underage marriages that take place through the *mappasiala* tradition can survive because the couple is busy working together, so that gradually they can get to know and accept each other. Apart from that, they are also supported by their parents in running their business, which helps them easily resolve minor conflicts that may arise between the Irwan and Sufi couples.

Third, increasing religiosity and maintaining culture. Religion and culture often play an important role in assessing a person's suitability for their partner (Rani et al., 2019). Marrying someone who has the same religious and cultural beliefs can make the relationship easier. This not only impacts the couple but also their family. In addition, cultural similarities help prevent conflicts that arise due to differences between the two. This is exemplified by Melsa and Riadi who both come from Bugis descent and are religious families. Her parents owned an Islamic boarding school and Melsa, who also came from a religious family, married Riadi. Their marriage was harmonious because they were easy to communicate with and understood the teachings given by their respective parents in living and spreading the Islamic religion.

“Thank God, I met my husband from a religious family. So that our household runs harmoniously even though at the beginning we met through the mappasoala tradition or arranged marriage. "We got married (Melsa is 17 years old and Riadi is 18 years old) at a fairly young age, so we got our marriage certificate before three years of marriage" (Irwan, Interview excerpt, 23 Mey 2024- Translated).

The law on carrying out marriages for minors has been prohibited or seen as an unethical practice (Laksmi Dewi et al., 2022), because it can be detrimental to the welfare of the child in the understanding of many people. In the view of many people, values such as justice, gender equality, and the right to education and personal development of children are matters that should be given greater consideration than traditional values that may

support child marriage. In addition, in some cultural contexts, there is a belief that child marriage is part of religious or traditional values that must be respected. This approach often creates debate about how to maintain a balance between religious values and protecting the rights of individuals, especially children.

Through the tradition of matchmaking, the Bugis community in Southeast Sulawesi has various positive and negative impacts which of course greatly influence the harmony of arranged marriages in the Bugis community of Southeast Sulawesi.

The negative implications of the *mappasiala* Tradition in the Marriage of Minors for the Bugis Community of Southeast Sulawesi can be traced as follows; First, the household is not harmonious. Forcing children to accept people they don't love and care for is indeed a bad start in marriage, this is because in life they will certainly feel happy if they get a partner they love, not their parents' choice. The practice of the *mappasiala* tradition that occurs in the Bugis community of Southeast Sulawesi often ends in divorce, although there are still some married couples who choose to stay even though their domestic life is less than harmonious.

As experienced by Lutfi and Tiara's family for 4 years. Despite trying to maintain the household, conflicts often occur due to economic problems and so on. Because there are often prolonged fights and frequent disagreements. This could be due to a lack of understanding of each other's character due to arranged marriages.

"I think what I have experienced cannot be separated from the arranged marriage I experienced in the past. Because to be honest, at first my wife and I didn't really know each other, but because of my family's wishes, I got married, even though my wife and I were still young (Lutfi and Tiara were both 17 years old). That's why, our household has been running for 4 years but there are still frequent misunderstandings between us" (Lutfi, Interview excerpt, 27 April 2024- Translated).

They began to experience problems in the household more often after they got married, initially, the household was peaceful, and there were no disputes. However, after almost a year of marriage, various disputes and ongoing arguments arose. Their quarrels occur due to problems with economic needs that are not met, emotional maturity is still lacking, differences in life principles, and differences in goals that are less able to be united.

Second, divorce occurs. The *mappasiala* tradition certainly has the potential to create a disharmonious household, because the couples being matched are still underage, do not yet know each other, and it is possible that

they previously had their own choices regarding their life partners. Thus, the consequences that arise are detrimental to both parties, the husband and wife and also the family is of course affected. If an arranged marriage between their children reaches the peak of failure in the household, it will certainly result in the severing of family relationships.

The divorce case of Basir and Mia is proof of the negative implications of the *mappasiala* tradition of underage marriage for the Bugis Community of Southeast Sulawesi. In his interview with researchers, Basir explained;

"At that time, Basir was still studying at a senior high school (SMA) while Mia had just finished her junior high school (SMP), but considering that Basri's parents were already old and wanted to see their child get married, Basri was betrothed to Mia through tradition *mappasiala*. Basri and Mia's marriage only lasted 6 months, because the two of them never lived in the same house because each of them refused to live together.

"From that incident, we agreed to divorce and continue our education to the next level" (Basri, Interview excerpt, 7 Mey 2024- Translated).

Third, there is infidelity. One of the negative impacts of the *mappasiala* tradition in underage marriages is divorce. Take the case of Ulfa, for example, who initially didn't know the family she would be matched with. After completing her junior high school (SMP) education and working for a year at a company, Ulfa was matched by her parents. At first she did not accept the arranged marriage, but her parents asked for help from a teacher to advise Ulfa to accept her choice.

"Initially I was arranged in an arranged marriage, so when I finished school and didn't have a job, my parents went straight to Ulfa. But in the end, I divorced because my husband cheated. Even though I still make a living, I can't stand being given it so I'm also depressed inside. Before the *mappasiala* tradition between Farid and Ulfa, Farid already had a girlfriend. "So after we got married, Farid was still dating that woman (Farid's girlfriend)" (Ulfa, Interview excerpt, 12 Mey 2024- Translated).

The negative implication of the *mappasiala* tradition in underage marriage for the Bugis community is infidelity. As the researchers previously mentioned, some of those who were matched had their own choice in choosing their partner. Therefore, arranged marriages are prone to infidelity because the couple did not previously know and understand each other, plus they had boyfriends.

Maqasid Syari'ah Perspective on the *Mappasiala* Tradition of the Bugis Community of Southeast Sulawesi

Auda positions maqasid as a fundamental philosophy and methodology for exploring and assessing juridical and contemporary theories of Islamic law

(Auda, 2015). Because Auda positions maqasid sharia as a philosophy of Islamic law, the Islamic legal ijthad regarding the *mappasiala* tradition in underage marriage must make achieving maqasid sharia its main goal. Departing from this methodology, Auda offers a systems theory equipped with six features of a systems approach (Auda, 2015). Below, the researcher describes the features of this system and its integration with the *mappasiala* tradition in underage marriage for the Bugis Community in Southeast Sulawesi.

The cognitive features of the system make Islamic law a hypothesis resulting from the cognitive construction of legal experts (fi din al-faqih). Therefore, the cognitive nature of Islamic law is necessary in validating the very varied views in Islamic legal ijthad (Abdullah, 2012). Religious figures have different opinions regarding the *mappasiala* tradition of underage marriage for the Bugis community of Southeast Sulawesi, there are religious figures who recommend it, there are also those who say it should not be implemented. Based on these differences of opinion, according to the cognitive system, there is still a very open opportunity for re-examination or constructive criticism of the *mappasiala* traditional law in underage marriage.

The Integrity feature is the juxtaposition of several sciences in establishing Islamic law for the sake of perfecting the results of ijthad. Just like the marriage law that applies in Indonesia in Article 7 Point 1 of Law Number 16 of 2019 which regulates that "*men and women can only be married if they reach the age of 19 years*". Of course, the legal rules regarding the age limit for marriage above are based on the study not only on the discipline of Islamic law, but also on the study of health, social, economic and cultural sciences. Therefore, the positive implications of the *mappasiala* tradition in marriages over the age of 19 as mandated by law must be conveyed well to the Bugis community of Southeast Sulawesi. Thus, in the body of Islamic law there is unity between Islamic law and morality which covers all aspects of life (Auda, 2015).

The openness system feature explains that closing the door to ijthad in Islamic law should be eliminated as stated by classical scholars (Musarrofa & Rohman, 2023). Because Islamic law must be continuously developed in accordance with the needs of society in facing the rapid acceleration of the times. Islamic law must apply flexibly according to the context of the time, place, circumstances and challenge (Zaprulkhan, 2018).

Classical scholars in determining the age limit for marriage are more inclined towards physical conditions, namely puberty (Nurliana et al., 2023). In the sense that someone who has reached puberty then marriage is permitted

for him, it is better not to close *ijtihad* but open the door for renewal and development. The age limit for marriage is not only seen from a person's puberty, but other aspects must also be taken into account, such as a person's health, economic, cultural and social aspects in order to achieve the goals of marriage. This discourse is to make Islamic law appropriate to the context of human needs in the current era, while in its development it remains based on the main sources of Islamic law, namely the Koran and Hadith and continues to uphold the glory of *maqasid shari'ah* as the philosophy of Islamic law.

The practice of the *mappasiala* tradition in public marriages has become a new problem for society in holding marriages. Therefore, parental consideration and approval for marriage is very necessary to create family stability and harmony. A person's puberty age does not indicate that someone is ready to get married, but social environmental conditions, emotional, physical and economic maturity are also needed before getting married. It can be said that parents are the people who know these conditions best, because they are the ones who care for, educate and raise their children.

Based on the study above, the legal *ijtihad* regarding the *mappasiala* tradition in underage marriages needs to include the consideration and approval of parents in choosing their child's partner as a source for reviewing the legal *ijtihad*.

The linkage system feature means that the *maqasid shari'ah* coined by classical scholars such as ash-Syatibi divides the linkages or levels of *maqasid*, namely; *daruriyat*, *hajiyyat* and *tahshiniyat*, the essence of the three are interconnected and related to each other (Zakaria, 2021). Even fulfilling one of these needs is in order to realize the basic needs underneath. To facilitate understanding, we can take the example of the obligations of prayer, fasting, zakat, then the human need to eat and the human need to refresh in order to refresh the mind are considered the same as needs that must be met by humans. Even though the obligations of prayer, zakat and fasting must take priority, this does not mean that human needs for food and refreshment are not fulfilled.

The above of course also applies to marriage law. The marriage that will take place is not only based on the wishes of the parents or child themselves to get married, but it is also necessary to pay attention to aspects of social, economic, cultural, psychological and other needs before carrying out the marriage. In the *mappasiala* tradition of underage marriages, all aspects of these needs have been taken into account, although the child's right to determine his choice in this tradition tends to be neglected. Based on this discussion, the complexity of studying *mappasiala* traditional law is to relate all aspects of

children's needs before marriage so that their children's households after marriage can achieve the goals of Islamic law (maqasid syari'ah).

The multidimensional system feature means that implementing Islamic law is an obligation because if you only rely on one or two dimensions in implementing Islamic law then differences in society will always exist (Abdullah, 2012). The involvement of other scientific dimensions in studying the law on underage marriage can lead to unity and achievement of the goals of marriage.

As the researchers explained above, economic, social, cultural, psychological aspects, as well as children's emotional and physical readiness need to be taken into consideration in implementing the *mappasiala* tradition. Therefore, social, economic, psychological and other scientific dimensions are needed in carrying out the *mappasiala* traditional legal *ijtihad* in underage marriages for the Bugis community of Southeast Sulawesi.

The goal to be achieved in implementing Islamic law is the most core aim. Because a system was formed in order to achieve the goals of Islamic law that apply in the context of the times (Sulaiman Jamrozi et al., 2022). In the marriage discourse, Allah SWT has said in QS. ar-Ruum 30: [21] regarding the purpose of marriage;

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Translate; And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.

The verse above at least formulates three goals of marriage, namely; *Sakinah*, *Mawaddah*, and *Rahmah*. As is known, the *mappasiala* tradition of underage marriage today has many shortcomings, both in terms of health, morality and mental readiness, economic readiness and maturity. Thus, the aim to be achieved in the practice of underage marriage among the Bugis community of Southeast Sulawesi has very little possibility of being realized, therefore according to the maqasid theory the legal system approach to underage marriage is better not to be practiced, because it is more likely to negate the purpose of marriage (including the purpose of Islamic law) rather than achieving the goals of marriage.

Starting from the study of maqasid syari'ah with system features proposed by Jasser Auda, the *mappasiala* tradition in the practice of underage marriage in the Bugis community of Southeast Sulawesi requires a new *ijtihad* in determining its legal status. Updates to legal *ijtihad* are carried out by taking

into account aspects of the child's social, economic, cultural, psychological needs, mental and physical readiness, as well as parental considerations and approval. Attention to aspects of children's needs is intended so that those who wish to marry underage through the *mappasiala* tradition can establish a household that is in line with the goals of marriage and the goals of Islamic law (maqasid sharia) itself.

Conclusion

The *mappasiala* tradition is practiced in three stages, namely, family discussions to obtain an agreement (*mappasiruntu pattujung*), bringing together the man and woman who will be matched, and asking for the child's consent (*mappakado wija*). The *mappasiala* tradition of underage marriage has positive and negative implications. The positive implications of this tradition are the creation of a peaceful and harmonious family, raising the family's social and economic status, as well as increasing religiosity and maintaining culture. The negative implications are disharmonious households, divorce, and infidelity. According to the maqasid sharia perspective, the *mappasiala* tradition in the practice of underage marriage among the Bugis community of Southeast Sulawesi requires new *ijtihad* regarding its legal status, because this tradition has benefits in certain situations, but in other situations, it ignores the rights of the prospective bridegroom. men and women in its implementation. Thus, according to maqasid syari'ah, the *mappasiala* tradition cannot achieve the goals of marriage and the goals of Islamic law (maqasid syari'ah).

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