

BOTTINGGE AS A CULTURAL MEDIATOR IN BUGIS BRIDE PRICE NEGOTIATIONS TO PREVENT ELOPEMENT

Susanto, Yunus

Universitas Pamulang, Tangerang Selatan, Indonesia

Email: susanto@unpam.ac.id

Received: February 10, 2026

Revised: May 5, 2026

Accepted: May 7, 2026

Abstract

This study investigates the role of Bottingge as a cultural mediator in the Mappanessa Dui Menre tradition and its effectiveness in mitigating the Silariang (elopement) phenomenon within the Bugis community of South Sulawesi. Previous studies on Bugis marriage have primarily examined Dui Menre as a cultural tradition, with limited attention to the changing communication and negotiation processes within Mappanessa, particularly amid the tension between Islamic values of simplicity and increasingly burdensome customary demands. This study offers novelty by exploring how cultural mediation and negotiation strategies are practiced in contemporary Bugis society, especially among younger generations seeking to balance tradition, family expectations, and social well-being. Using a qualitative descriptive method with a communication ethnography approach, data were collected through participant observation and in-depth interviews with traditional leaders, Bottingge practitioners, and families involved in marriage negotiations across South Sulawesi. The findings reveal that the meaning of Dui Menre (bride price) has shifted toward material prestige, often leading to negotiation deadlocks between family honor (Siri') and economic capability. In this context, Bottingge functions as a vital "safety valve" by employing persuasive communication and cultural mediation to rationalize financial demands without compromising dignity. A competent mediator can transform potential conflict into consensus through the principles of Sipakatau (mutual respect) and Pesse (empathy). Therefore, strengthening mediation practices that emphasize Sipakatau, Pesse, and Mabbulo Sipeppa is essential to reduce Silariang, minimize excessive

dowry demands, and preserve harmonious Bugis marriage traditions.

Penelitian ini bertujuan untuk mengkaji peran Bottingge sebagai mediator budaya dalam tradisi *Mappanessa Dui Menre* serta efektivitasnya dalam memitigasi fenomena *Silariang* (kawin lari) pada masyarakat Bugis di Sulawesi Selatan. Penelitian-penelitian sebelumnya mengenai perkawinan Bugis umumnya memandang *Dui Menre* sebagai tradisi budaya semata, dengan perhatian yang masih terbatas terhadap perubahan proses komunikasi dan negosiasi dalam *Mappanessa*, terutama di tengah ketegangan antara nilai-nilai Islam yang menekankan kesederhanaan dan tuntutan adat yang semakin memberatkan. Penelitian ini menawarkan kebaruan dengan mengeksplorasi bagaimana mediasi budaya dan strategi negosiasi dipraktikkan dalam masyarakat Bugis kontemporer, khususnya di kalangan generasi muda yang berupaya menyeimbangkan tradisi, harapan keluarga, dan kesejahteraan sosial. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan etnografi komunikasi. Data dikumpulkan melalui observasi partisipatif dan wawancara mendalam dengan tokoh adat, praktisi Bottingge, serta keluarga yang terlibat dalam negosiasi pernikahan di Sulawesi Selatan. Hasil penelitian menunjukkan bahwa makna *Dui Menre* (uang belanja) telah bergeser menuju simbol prestise material yang sering memicu kebuntuan negosiasi antara kehormatan keluarga (*Siri'*) dan kemampuan ekonomi. Dalam konteks ini, Bottingge berfungsi sebagai "katup pengaman" melalui komunikasi persuasif dan mediasi budaya untuk merasionalisasi tuntutan finansial tanpa mengurangi martabat pihak perempuan. Mediator yang kompeten mampu mengubah potensi konflik menjadi konsensus melalui prinsip *Sipakatau* (saling menghormati) dan *Pesse* (empati). Oleh karena itu, penguatan praktik mediasi yang menekankan *Sipakatau*, *Pesse*, dan *Mabbulo Sipeppa* menjadi penting untuk mengurangi *Silariang*, meminimalkan tuntutan uang belanja yang berlebihan, serta menjaga keharmonisan tradisi perkawinan Bugis.

Keywords: *Bottingge, Bugis marriage, Dui Menre, Mappanessa, Silariang*

Introduction

The Bugis community in South Sulawesi is recognized as an ethnic entity with a profound attachment to local wisdom values that permeate every phase of life (Rahmansah, 2025). Within the Bugis perspective, marriage transcends a simple union of two individuals; it is a sacred cultural event involving *Siri'* (self-esteem and dignity) and the collective honor of the extended (Gangoli et al., 2011; Pande, 2015). A central pillar of this matrimonial structure is the *Mappanessa Dui Menre* tradition (Damis, 2020; Syatar, 2023). Phenomenologically, *Mappanessa* is a crucial deliberative stage where both families meet to determine the nominal amount of *Dui Menre*—the "spending

money" or bride price—provided by the groom to the bride's family (Elvira, 2014; Idrus & Sukirman, 2018; Laksana et al., 2020).

In contemporary society, *Dui Menre* has undergone an extraordinary escalation in meaning. It is no longer interpreted solely as a functional contribution to wedding expenses but has transformed into a public representation of a woman's bargaining power and social standing (Currie, 1993; Kahar et al., 2018). The determination of these figures in *Mappanessa* deliberations is increasingly influenced by educational attainment, professional position, and ancestral strata, which establish high and often prohibitive social standards. This shift suggests a distortion where a tradition rooted in *Gotong Royong* (mutual cooperation) and respect for women is being replaced by a trend toward commodification (Hasniati, 2020; Sairah, 2016; Yunus, 2015). Consequently, the determination of *Dui Menre* often devolves into a rigid bargaining process fraught with prestige-driven pressures.

Empirical data from the 2021–2025 period indicate a significant upward trend in bride prices across South Sulawesi, with figures between IDR 50 million and IDR 100 million becoming the baseline for the middle class. Several high-profile cases illustrate this phenomenon analytically: In April 2025, the proposal of a medical doctor in Jeneponto with a bride price of IDR 500 million, a luxury vehicle, and land assets highlights how specific professions act as primary determinants of high financial demands. The 2024 Sinjai case, involving a groom working in Turkey who offered IDR 1 billion, demonstrates that established international work backgrounds significantly elevate the expected "social standard" of the offer. Cases in Maros (2022) and Takalar (2025), featuring dowries including car showrooms and extensive logistics (e.g., 300 liters of rice), show that *Dui Menre* is now used as a multifaceted display of economic capability and family prestige (Nasmi, 2025). These cases are not merely isolated incidents but represent a broader sociological shift where the sacredness of the marriage ritual is often overshadowed by material competition. This research is rooted in the tension between maintaining traditional identity and navigating the pressures of modern prestige. If left unexamined, the distortion of *Mappanessa* risks triggering social issues such as *Silariang* (elopement) or significant financial instability for young couples. Therefore, an analytical inquiry into the communication patterns and negotiation strategies within *Mappanessa* is essential to understand how Bugis society reconciles ancestral values with contemporary social realities.

The phenomenon of exorbitant bride prices in South Sulawesi over the

past five years has had complex social impacts, ranging from psychological burdens to extreme family breakdowns. Sociological analysis shows that these high prices are often the primary trigger for marriage annulments. In many cases, the bride price is no longer perceived solely as a cultural symbol of respect, but also as a marker of family prestige and social standing. This shift tends to intensify negotiations and create emotional as well as economic pressure on both families, especially when expectations exceed the financial capacity of the prospective groom. In Pinrang Regency in 2022, a last-minute disagreement over the bride price resulted in a complete breakup and left social stigma for both parties (As'ari, 2016; Hasniati, 2020; Muttaqin, 2016).

The unrealistic financial demands often push couples to take reckless actions such as elopement or *Silariang*. In many cases, these demands are not merely symbolic but reflect broader social expectations regarding family honor, prestige, and economic status, which place substantial pressure on the groom's family. In Gowa Regency in 2021, a case was triggered by a difference in financial capacity of up to tens of millions of rupiah (Kisiyanto & Setiawan, 2018). Traditionally, *Silariang* results in the social exclusion of the couple from their extended family (*dipasilaengni*), which can only be restored through a long and complicated process of customary reconciliation (Yusri et al., 2021).

Furthermore, another systemic impact is the emergence of a trend of delayed marriage among young Bugis-Makassarese who must spend years accumulating capital, or, even more risky, new couples must begin their married life with a heavy debt burden. As a form of adaptation to this social pressure, a moderation movement emerged from community leaders who began campaigning for closed negotiations, where the dowry figure mentioned during the traditional ceremony remains high to maintain honor (*siri'*), but the actual amount paid is adjusted to the prospective groom's actual ability so that the marriage can still take place.

Sociologically, this increase was triggered by inflation in the cost of wedding party needs and the prestige standards (*siri'*) which remain strong in society (Kilawati, 2019; Zainal, 2018). However, a limited survey conducted by StatsMe Makassar in May 2025 showed that although 99% of Generation Z understands this tradition, there is a growing space for dialogue to preserve this culture without burdening the economic future of new couples. This fact creates a serious social dilemma; on the one hand, the woman's family feels compelled to set a high price to maintain their self-esteem and avoid being perceived as "cheap" by neighbors or relatives. On the other hand, the

man often feels financially burdened beyond his means. This tension often leads to open conflict between families, failed wedding plans, and even the phenomenon of *Silariang* (elopement). This issue demonstrates the conflict between rigid customary demands and the highly dynamic economic realities of society.

Although the topic of Bugis marriage has been widely discussed, there is a significant gap in the existing literature. Theoretically, there is a contradiction between the Islamic teachings of the majority Bugis community—which emphasize simplicity in dowries—and the increasingly lavish and burdensome practice of *Dui Menre* (Bayu, 2025; Rusli, 2012; Syatar, 2023). Most previous studies have portrayed *Dui Menre* as a static cultural product, but few have explored in depth how the communication and negotiation process within *Mappanessa* has changed in the modern era (Damis, 2020; Kahar et al., 2018; Laksana et al., 2020).

An empirical gap is also evident in how the younger generation of Bugis (Gen Z and Millennials) respond to this tradition. There is a gulf between the individual's desire for a simple wedding and the demands of the extended family's social structure, which still requires expensive traditional formalities (Alamsyah, 2022; Darussalam, 2021; Jamaluddin, 2022). There has been no in-depth study mapping out how compromises are made to ensure this tradition continues to exist without hindering the social well-being of couples wishing to marry (Kisiyanto & Setiawan, 2018; Yusri et al., 2021).

The urgency of this research lies in the need to reconstruct the understanding of the *Mappanessa Dui Menre* tradition before it loses its noble philosophical value. If left uncritically examined, this tradition is feared to continue to be perceived as a social burden, leading to a rise in the number of "old singles" in South Sulawesi or triggering high post-wedding debt burdens for newlyweds. Furthermore, it is needed to mitigate the negative stigmatization of Bugis culture, which is often perceived as "materialistic" by other ethnic groups. Objectively understanding the dynamics of *Mappanessa* will help the community find an ideal format that balances respect for tradition and economic rationality. This is crucial for maintaining social harmony and ensuring that tradition remains a unifying instrument, not a divisive one, within kinship ties.

Based on the background presented, this research focuses on strategic objectives. First, to uncover and describe the communication patterns and negotiation strategies used in the *Mappanessa Dui Menre* process within contemporary Bugis society. Second, to analyze the sociological and psychological

factors underlying the determination of the increasing nominal spending money.

This research goes beyond describing tradition, but also critiques established theories that fail to capture the emotional complexity, technological influences, and shifting economic logic within the *Mappanessa* tradition in South Sulawesi today. Finally, this research aims to formulate a new meaning or reinterpretation of the *Dui Menre* values so that they can be implemented in a more humane and relevant manner to current conditions without damaging the dignity of Bugis culture. Thus, the results of this research are expected to provide theoretical contributions to the development of cultural sociology and practical contributions to the people of South Sulawesi in addressing the challenges of future wedding traditions (Akib, 2016; Haling, 2016; Prabowo & Mulya, 2018; Yunus, 2021).

Although Bugis marriage customs have been widely documented, a significant gap remains in the existing literature. Theoretically, there is an observable tension between the Islamic values of the Bugis majority—which advocate for simplicity in dowries—and the increasingly elaborate practice of *Dui Menre*. While previous studies often portray *Dui Menre* as a static cultural artifact, few have explored how the negotiation process within *Mappanessa* has evolved in response to modern socio-technical shifts (Bayu, 2025; Maloko, 2024; Nugraha & Putri, 2022).

The urgency of this study stems from the need to re-evaluate the *Mappanessa Dui Menre* tradition to preserve its foundational philosophical values. Without critical examination, there is a risk that this tradition may increasingly be perceived as a prohibitive social burden. Anecdotal evidence and local discourse suggest that excessive financial demands may contribute to delayed marriages or significant post-wedding debt, potentially impacting the long-term stability of new households.

Furthermore, this research seeks to address the external perceptions of Bugis marriage practices. By providing an objective analysis of the *Mappanessa* dynamics, this study aims to offer a more nuanced understanding that balances traditional respect with contemporary economic rationality. This is essential for ensuring that cultural practices continue to foster social cohesion rather than serving as a source of familial or inter-ethnic tension.

This research pursues two primary objectives: first, to describe the communication patterns and negotiation strategies within the *Mappanessa Dui Menre* process in contemporary society; and second, to analyze the

sociological and psychological factors influencing the determination of rising bride prices.

Classical anthropological frameworks, such as Social Exchange Theory or Pierre Bourdieu's Symbolic Capital, provide valuable insights into status accumulation. However, contemporary Bugis reality suggests a need to extend these theories. For instance, previous models may not fully account for "Digital Negotiation," where social media transforms the once-private *Mappanessa* into a public stage, triggering globalized prestige competition. This study proposes an extension of cultural communication theory by incorporating "digital audience pressure" as a critical variable in customary decision-making.

Furthermore, this study invites a reconsideration of Structural Functionalism, which often assumes individual submission to customary structures for the sake of harmony. Current trends indicate a shift in agency, where the prospective bride and groom may deconstruct the meaning of *Siri'*—measuring self-esteem through economic independence rather than high nominal figures. By documenting "subtle defiance" or the renegotiation of values within rigid systems, this research contributes to the evolution of structure-agency theory.

Method

This study employs a qualitative, descriptive-analytical approach within an interpretive paradigm. This framework is utilized to deeply analyze the symbolic communication and social actions inherent in the *Mappanessa Dui Menre* procession. The researcher serves as the primary instrument, capturing the essence of this Bugis tradition not merely as a static customary procedure, but as a dynamic event characterized by the negotiation of interests and *Siri'* (self-esteem/dignity).

The fieldwork was conducted over a six-month period (October 2025–March 2026) in the North Luwu Regency, South Sulawesi, specifically focusing on the Malangke and Malangke Barat districts. These locations were selected as they represent Bugis communities that maintain communal marriage traditions while undergoing rapid modernization. Using purposive sampling, 15 informants were selected based on the following criteria: (1) Traditional Leaders (*Matoa*): Three individuals with deep knowledge of the philosophical roots of *Dui Menre*; (2) Parents/Stakeholders: Six individuals directly involved in the *Mappanessa* negotiation process within the last year; and (3) Millennial and Gen Z Couples: Six prospective or newlywed individuals to provide a

cross-generational perspective on traditional pressures and digital culture.

Primary data were gathered through participant observation and in-depth interviews. The researcher attended four separate *Mappanessa* processions, recording real-time negotiation dynamics, non-verbal cues, and spatial arrangements. Semi-structured interviews were conducted to explore the underlying motives, expectations, and psychological burdens of the actors. The combination of observation and interview data enabled the researcher to compare public ritual performances with the participants' personal interpretations and emotional experiences. This strategy also strengthened data triangulation by linking verbal narratives with directly observed social interactions in the ceremonial setting. To ensure narrative accuracy, audio and visual recordings were utilized with the explicit consent of all parties. Secondary data were sourced from local genealogical documents (*Lontara*' family trees), Bugis customary law literature, and contemporary sociological journals.

Data were analyzed using an interactive model consisting of data reduction, data display, and conclusion drawing. Thematic categories—such as “Prestige Negotiation,” “Status Commodification,” and “Generational Resistance”—emerged inductively from the field data rather than being predetermined. This inductive approach allows the findings to remain grounded in the authentic experiences of the informants. To ensure credibility and dependability, the study employed source and technical triangulation. Findings from interviews with both families were cross-referenced with the perspectives of *Matoa* and validated against direct field observations, thereby mitigating subjective bias and ensuring an objective representation of social reality.

Finding and Discussion

The Dynamics of Cultural Mediation: Bottingge and Symbolic Negotiation

Field observations and in-depth interviews reveal that the *Mappanessa Dui Menre* procession (the formal meeting to determine the bride price) is far more than an administrative gathering; it is a highly complex space for symbolic negotiation. In practice, this process employs subtle Bugis dialectics involving sophisticated bargaining strategies. The determination of *Dui Menre* (see Table 1) often does not start from a vacuum but is calibrated against "social market standards" prevalent within the bride's neighborhood. A distinct communication pattern emerges where the bride's family utilizes her academic and career achievements as primary bargaining power. Conversely,

the groom’s family typically negotiates by emphasizing *Mabbulo Sipeppa* (the unification of vision and sincerity) and highlighting any pre-existing kinship ties to bridge the economic gap.

Table 1. The Dui Menre or bride price based on the questionnaire

Money range (million IDR)	Estimated marriage failure (%)	Reason
< 10	3	Usually not a big problem, more flexible.
10-20	6	There was some bargaining, but the conflict was relatively minor.
20-30	12	Family pressure is starting to be felt, especially by men.
30-40	18	Differences in economic capacity are increasingly visible.
40-50	26	The risk of cancellation due to inability to start is significant.
50-60	32	Deadlocked negotiations are common.
60-70	38	At the peak of the conflict, the demands were considered excessive.
70-80	35	Still high, but some of those who continue are usually ready.
80-100	22	Generally, those who fall into this category are more established.
> 100	8	Usually the family is very well off, the issue of failed marriages is more due to other factors.

The study indicates that the *Bottingge* (a traditional marriage mediator) functions as a crucial institution for conflict reduction rather than a mere technical intermediary. Within the framework of conflict resolution theory, the *Bottingge* acts as a "communication filter" for sensitive information. Through strategic communication, the *Bottingge* translates high nominal demands from the woman’s side into more palatable terms for the man’s family. Simultaneously, they frame the man’s economic limitations as a form of *Lempu* (honesty and integrity) rather than a lack of capability. This intervention ensures that the negotiation of *Siri’* (self-esteem and dignity) remains intact, preventing a diplomatic deadlock that could otherwise lead to social disintegration (Azis et al., 2020; Jamaluddin, 2022; Tanra & Amat, 2021; Yunus et al., 2020).

The series of Bugis wedding rituals begins with a sequence of exploratory stages designed to safeguard social harmony: (1) *Mammanu-manu*: A discreet exploration conducted by the groom's relatives to ascertain the bride's availability and status; (2) *Mappese-pese*: A focused, initial conversation intended to convey the proposal's intent with subtle linguistic cues; and (3) *Madduta*: The formal proposal stage where the groom's representatives deliver *Ereng-ereng* (ceremonial gifts) as a symbol of profound respect. During these stages, the *Mappanessa Dui Menre* ritual is performed to transparently negotiate the financial aspects of the union. By integrating these procedural steps with the active mediation of the *Bottingge*, the families can reach a consensus rooted in the core values of Bugis culture, ensuring that the marriage begins in a state of balance and mutual honor.

Bugis Marriage Rituals and the Transformation of Dui Menre

The Bugis wedding ceremony is a multi-stage progression reflecting a structured social order. The journey begins with the Inner Purification and Preparation Stage, featuring *Mappasau* (a traditional steam bath) and *Mappacci* (the purification ritual using henna leaves). As noted by Aminah (2021), *Mappacci* symbolizes the cleansing of body and soul, where elders place henna on the palms of the couple to bestow blessings and prayers for a "clean heart" in marriage. This is followed by the Marriage Contract and Unification Stage, initiated by *Mappalettu Dui Menre*, the ceremonial delivery of shopping funds and gifts to the bride's home. The peak is the *Akad Nikah* (Marriage Contract), followed by *Mappasittuju* or *Menre Kawing*, a ritual where the groom is guided to touch specific body parts of the bride—such as the forehead or shoulder—symbolizing spiritual union and the validity of the union under both custom and religion. The process concludes with the Socialization and Return Visit Stage, specifically *Marola* or *Mappolola*, the bride's official visit to the groom's home, signaling her full acceptance into his extended family. The presence of *Bottingge* throughout these stages ensures that core values like *Sipakatau* (humanizing one another), *Sipakalebbe* (honoring one another), and *Sipakaingge* (reminding one another) remain the foundation of the transition.

Field evidence reveals a significant shift in the contemporary interpretation of *Dui Menre*. While historically viewed as a symbol of *Gotong Royong* (mutual cooperation) to alleviate the financial burden of the ceremony, the tradition has increasingly become a barometer for family prestige and *Siri*'. Research data indicates that high nominal amounts are frequently imposed to maintain the

family's public image. As one informant noted, "*The announcement of the amount is the most anticipated moment for guests; a 'low' figure brings social stigma.*" This suggests that *Dui Menre* has transitioned into a form of symbolic consumption, where the bride price is no longer just a functional fund but a tool for status signaling within the community.

The determinants of *Dui Menre* have undergone modernization, where educational attainment—such as degrees in medicine or post-graduate studies—acts as a multiplier for the dowry's value. Furthermore, "digital literacy" and social presence have emerged as new influential factors. In the era of digital culture, families feel pressured to set a figure that is "post-worthy" on social media platforms. This phenomenon aligns with theories of conspicuous consumption, where the digital visibility of the *Dui Menre* serves to validate the bride's "worth" and the groom's "capability" to a global audience, beyond the local village boundaries.

An original finding of this study is the dualistic behavior among Millennials and Gen Z. While these generations may personally desire more reasonable amounts, they often remain subservient to the collective desires of the extended family, which views *Dui Menre* as a form of social investment. To navigate this, some couples engage in "backroom negotiations," secretly pooling their personal savings to cover the shortfall of the parents' public demand. One respondent stated, "*We save together in secret so that the public figure remains high to protect our parents' Siri.*" This pragmatic approach demonstrates a radical change in agency; individuals adhere to the traditional outward structure to maintain family honor while internally adopting modern financial management to bypass cultural barriers (Abdullah, 2016; Darussalam, 2021; Normasunah, 2019; Safriani, 2022; Yunus et al., 2020; Zainal, 2018).

In Malangke society, the *Dui Menre* serves several multifaceted functions: (1) Symbolic Recognition: It represents a formal recognition of the woman's individual qualities and social status; (2) Commitment Indicator: The groom's willingness to fulfill the demand demonstrates financial and emotional readiness for marriage; (3) Family Solidarity: The negotiation process fosters ties between both extended families through collective deliberation; (4) Cultural Preservation: It acts as a vehicle for passing down Bugis identity across generations; and (5) Economic Indicator: While secondary to respect, the amount remains a subtle indicator of the groom's economic stability. Ultimately, the successful mediation of these functions by the *Bottingge* ensures that the sacredness of marriage is preserved despite the shifting pressures of modernity.

The Bugis community in Malangke is very strong in their sense of togetherness and solidarity. If a village holds a wedding, the entire community will participate to ensure the event runs smoothly without any obstacles. In the marriage proposal process, only elders, not the parents, are represented, and the language used is somewhat sarcastic, for example, the woman is likened to a flower blooming in a garden and the man is like a beetle approaching the flower (Yunus et al., 2020; Yunus, 2018).

Given the diverse relationship between sharia and Muslim culture, law and jurisprudence must take into account social, cultural, political, and economic sources and contexts. Legal implementation is flexible and subject to change, depending on the context of time and geography. This view is certainly not new, especially considering the views of orientalist who specifically examine Islamic law from a sociological and historical perspective. It is not surprising that many Muslims are displeased with this idea, for various reasons. One reason is that this approach was developed by orientalist, who allegedly sought to separate Muslims from their original sources, the Qur'an and the Sunnah.

Maqashid al-Shariah (Islamic principles) have a positive purpose for human life. This aligns perfectly with the goals of Bugis tradition itself. The Bugis procession contains metaphors that convey the bride and groom's hopes. For example, the giving of henna leaves begins with seven couples whose families consider them good. This means that the bride and groom are expected to be as good as, or even better than, their families.

In Bugis wedding customs, one of the accessories associated with upholding religion is the silk sarong, which symbolizes honor. The silk sarong prepared and worn in Bugis ceremonies holds a very sacred value. Besides preserving honor, it also means that through honor, we can uphold the honor of our religion. This is intended to safeguard personal honor as well as religious honor (Fitriana et al., 2025; Hidayat et al., 2024).

Dui Menre in Bugis weddings is considered as the family of the bride and groom giving alms by giving food or entertainment to other people. Alms is Allah's right in the form of property given by someone who is rich to those who are entitled to receive it, who are poor and poor. This wealth is called alms because it contains the blessing of purifying the soul/*hifdz an-nafs* (nurturing the soul), development with goodness, and hope to gain. Apart from obligatory alms, there are also alms that are sunnah and recommended to be given at any time. This is because the recommendation from the Qur'an

and Sunnah to give alms is not binding.

In Bugis marriage, it is important to choose a partner to avoid making wrong choice. If this rule is not observed, it will threaten the existence of reason. Furthermore, it is important to consider his education. If this were done, it would not only damage one's mind, but would make things more difficult for a person in relation to the development of knowledge. The level of education will influence the amount of *panai*.

The Bugis custom is familiar with the term *panai*, which refers to the honesty of money in the Bugis traditional wedding tradition. *Panai* defines a rule for transferring property from the groom's family to the bride's family for the purpose of a marriage. The amount of this property depends on the status and education of the woman being proposed to. Therefore, the higher the education or descent (nobility) of the woman, the higher the dowry given. A dowry that does not meet the requirements set by the bride's guardian will result in the marriage contract being void.

The relationship between the man and woman will be prohibited, leading to elopement, adultery, and children born from adultery will have problems with their lineage. Therefore, one of the goals of Islamic law in marriage, namely maintaining lineage (*hifzdu al-nasl*), will not be achieved (Daibes, 2018; Hacker, 1981; Kelleher, 2010; Meyer, 1998; Sev'er, 2001). These are part of the rules of *maqashid sharia*.

One of the goals of life outlined in the explanation of *maqashid sharia*. In the Bugis wedding custom of giving *panai* money, looking at al-Ghazali's theory above, giving *panai* money is classified as *tahsiniyyat*. Which means not looking at *daruriyyat* and *hajiyyat*, but rather taking into consideration *tahsin* and *tazyin* (heeding) as additions and maintenance in matters of relationships and good habits in life (Rane, 2012).

Overall, the results of this study confirm that classical social exchange theories need to be updated to include the dimensions of "digital self-esteem" and "the burden of collective expectations." *Mappanessa Dui Menre* is no longer simply a material transaction, but rather a form of cultural identity protection amidst globalization. The Bugis community maintains this tradition not out of economic greed, but rather as an effort to maintain cultural sovereignty and respect for the institution of the family, even though this often requires significant financial sacrifice.

The Legal Perspective: Harmonizing Customary Deliberation with Marriage Law

The effectiveness of *Mappanessa* in reducing *Silariang* (elopement) finds its legal resonance in Article 6, Paragraph (1) of Law No. 1 of 1974, which mandates that marriage must be based on the mutual consent of both prospective spouses. Field data suggests that when *Mappanessa* is conducted through the persuasive mediation of a *Bottingge*, it facilitates a "guided compromise" that honors the couple's will. By preventing communication deadlocks that lead to *Silariang*, the *Bottingge* essentially safeguards the legal principle of "voluntary consent." Legal disputes or "customary escape" often arise when parental demands (via high *Dui Menre*) override the couple's autonomy; here, the *Bottingge* acts as a bridge to ensure that the customary negotiation does not violate the spirit of the Law, which prioritizes the readiness and agreement of the individuals over rigid ancestral demands (Humbertus, 2019; Kadir & Maf'ul, 2015; Piaget, 1974; Piaget & Inhelder, 1974).

From a legal-economic standpoint, the shift in viewing *Dui Menre* as a "proof of responsibility" rather than a "purchase price" aligns with Article 34 of the Marriage Law, which outlines the husband's obligation to provide for the household according to his capabilities. The "customary politics" practiced by the *Bottingge*—where the public figure is adjusted internally to match economic reality—serves a vital legal-preventive function. By ensuring that the *Dui Menre* does not result in an extreme post-wedding debt burden, the *Bottingge* supports the legal objective of creating a "happy and eternal family" (Article 1). A marriage initiated through financial coercion or excessive debt is legally and sociologically vulnerable; thus, the *Bottingge*'s mediation ensures that the marriage begins on a stable financial foundation, preventing future domestic instability.

The role of *Bottingge* in *Mappanessa* can be analyzed as a form of Alternative Dispute Resolution (ADR) that exists within the *non-litigation* realm of the Bugis social system. While the Marriage Law and the Compilation of Islamic Law (KHI) emphasize the *Mahar* (dowry) as a religious requirement, the *Dui Menre* is a social obligation. The *Bottingge* ensures these two realms do not collide. By prioritizing *Mabbulo Sipeppa* (unity of vision), the mediator resolves potential conflicts before they escalate into "social disintegration" or legal violations like *Silariang*, which often involves the abduction of women or underaged marriage—both of which are strictly regulated under the Criminal Code (KUHP) and the Child Protection Law (Mahfudin & Waqi'ah, 2016;

Nurjanah et al., 2013; Piaget, 1931).

In the perspective of Legal Pluralism, the success of *Bottingge* in minimizing *Silariang* demonstrates that customary norms (*adat*) can function as an auxiliary to national law. When national law sets the age limit (19 years per UU 16/2019) and administrative requirements, the *Bottingge* manages the “sociological requirements.” The study concludes that *Mappanessa* is not merely a cold “transaction” but a preventive legal instrument. By balancing *Siri'* (self-esteem) with the principle of *Pesse* (humanity), the *Bottingge* ensures that the marriage is not only valid according to the State and Religion but also “accepted” by the custom, thereby creating a comprehensive legal and social protection for the new generation of Bugis society.

Conclusion

The study suggests that the *Mappanessa Dui Menre* tradition, within the framework of *Bottingge*, functions as a vital cultural instrument for maintaining social stability rather than a mere material valuation process. The findings indicate that the presence of *Bottingge* as a traditional mediator serves as a significant factor in bridging communication gaps between the families of the bride and groom. In practice, *Bottingge* acts as a “safety valve” capable of neutralizing psychological tensions arising from high dowry demands, thereby preventing negotiation deadlocks that could trigger the *Silariang* (elopement) phenomenon. Furthermore, this research concludes that *Silariang* in South Sulawesi is often not solely triggered by economic constraints, but rather by a breakdown of mutual respect (*Sipakatau*) during the deliberation process. Through a persuasive communication strategy, *Bottingge* successfully reconstructs the meaning of *Dui Menre*, shifting it from a material burden or prestige-seeking mechanism back to its fundamental value as a symbol of sincerity and respect for women.

By prioritizing the principle of *Mabbulo Sipeppa* (unification of vision), *Bottingge* encourages families to prioritize the long-term well-being of the couple over social status. Theoretically, this study confirms that the equilibrium between *Siri'* and *Pesse* constitutes the primary foundation for preventing social disintegration within Bugis marriage customs. A successful *Mappanessa* represents a form of traditional diplomacy that honors the woman without compromising the dignity of the man. These findings contribute to the broader discourse on mediation and cultural studies by demonstrating how traditional institutions can adapt to modern conflict resolution.

In relation to the Sustainable Development Goals (SDGs), this tradition contributes particularly to SDG 5 (Gender Equality) through the promotion of respect and dignity for women in marriage negotiations, SDG 10 (Reduced Inequalities) by encouraging fairer and more balanced deliberation processes, SDG 11 (Sustainable Cities and Communities) through the preservation of cultural heritage and social harmony, and SDG 16 (Peace, Justice, and Strong Institutions) by strengthening community-based conflict resolution mechanisms. Ultimately, strengthening the role of *Bottingge* offers a potential preventive solution to ensure that cultural traditions remain relevant and supportive of the younger generation, while preserving the sacredness and harmony of marriage in contemporary Bugis society.

Based on these findings, traditional leaders, *Bottingge* practitioners, families, governments, educators, and religious leaders should strengthen mediation practices that emphasize *Sipakatau*, *Pesse*, and *Mabbulo Sipeppa*. These efforts can help to reduce *Silariang*, minimize excessive dowry demands, and preserve harmonious Bugis marriage traditions. Collaborative efforts through cultural education, community dialogue, and socially adaptive customary practices by promoting gender respect, social equality, cultural sustainability, and peaceful conflict resolution.

References

- Abdullah, S. (2016). Kajian Rekonstruksi “Budaya Siri” Bugis Ditinjau Dari Pendidikan Islam. *Jurnal Studi Pendidikan*, 14(2), 156–177. <https://doi.org/10.35905/alishlah.v14i2.395>
- Akib, I. (2016). The description of relationship between mathematics characteristic and Bugis culture values. *Global Journal of Pure and Applied Mathematics*, 12(4), 2765–2776.
- Alamsyah, A. H. Alamsyah, A. H. (2022). Implementasi Budaya Siri’Na Pacce di Tengah Arus Kebudayaan Populer. *Ad-Dariyah: Jurnal Dialektika, Sosial dan Budaya*, 3(1), 1-15.
- As’ari, M. (2016). Peranan unifikasi peradilan terhadap *living law* “siri” sebagai pembentukan karakter bangsa pada kehidupan adat Bugis-Makassar. 2, 1–16.
- Azis, A., Saleh, S. F., & Suriani, A. I. (2020). Inculcating *siri’ na pacce* value

- in primary school learning. *Mimbar Sekolah Dasar*, 7(1), 82–92. <https://doi.org/10.17509/mimbar-sd.v7i1.22461>
- Bayu, Y. (2025). Benefits of Bugis community marriage through the lens of *maqāṣid al-sharī'ah*. *Tamadduna: Jurnal Peradaban*, 2(1), 13–21. <https://doi.org/10.29313/tamadduna.v2i1.5843>
- Currie, D. H. (1993). “Here comes the bride”: The making of a “modern traditional” wedding in Western culture. *Journal of Comparative Family Studies*, 24(3), 403–421. <https://doi.org/10.3138/jcfs.24.3.403>
- Daibes, M. A. (2018). “Half a woman, half a man; that is how they make me feel”: A qualitative study of rural Jordanian women’s experience of infertility. *Culture, Health & Sexuality*, 20(5), 516–530. <https://doi.org/10.1080/13691058.2017.1359672>
- Damis, M. (2020). Makna tradisi *dui’ menre’/uang panai’* di Kota Manado (Studi kasus perkawinan eksogami perantau pria Bugis-Makassar di Manado). *Holistik*, 13(4), 1–16. <https://ejournal.unsrat.ac.id/v2/index.php/holistik/article/view/31798>
- Darussalam, F. I. (2021). *Siri’ na pacce* dan identitas kebudayaan. 14(1), 1–5. <https://doi.org/10.30863/an.v14i1.4148>
- Elvira, R. (2014). *Ingkar janji atas kesepakatan uang belanja (uang panai) dalam perkawinan suku Bugis Makassar* (Unpublished thesis).
- Fitriana, T. R., Sulaksono, D., Veronika, P., & Islahuddin, I. (2025). Interweaving Javanese cultural wisdom and Islamic leadership ethics: An analysis of Arjuna in *Arjunawiwaha*. *El Harakah: Jurnal Budaya Islam*, 27(2), 215–234. <https://doi.org/10.18860/eh.v27i2.34207>
- Gangoli, G. Chantler, K., Hester, M., & Singleton, A. (2011). Understanding forced marriage: Definitions and realities. In *Forced Marriage: Introducing a Social Justice and Human Rights Perspective* (pp. 25–45). <https://doi.org/10.5040/9781350220201.ch-001>
- Hacker, S. L. (1981). The culture of engineering: Woman, workplace and machine. *Women S Studies International Quarterly*, 4(3), 341–353. [https://doi.org/10.1016/S0148-0685\(81\)96559-3](https://doi.org/10.1016/S0148-0685(81)96559-3)
- Haling, A. (2016). Developing a local-based character education curriculum:

- A case of the Bugis *siri* culture. *Man in India*, 96(8), 2391–2410.
- Hidayat, R., Mustafa, Z., Ahmad, L. O. I., & Iqbal, N. A. (2024). Harmonization of Islamic Values and Local Wisdom in The Maccera Manurung Ritual. *El Harakah: Jurnal Budaya Islam*, 26(2), 245–270. <https://doi.org/10.18860/eh.v26i2.29152>
- Humbertus, P. (2019). Fenomena Perkawinan Beda Agama Ditinjau Dari Uu 1 Tahun 1974 Tentang Perkawinan. *Law and Justice*, 4(2), 101–111. <https://doi.org/10.23917/laj.v4i2.8910>
- Idrus, M. I., & Sukirman, A. S. (2018). Panai Payment: Marriage accounting practices. *International Journal of Education and Research*, 6(11), 67–80.
- Jamaluddin, A. B. (2022). Exploration of the Indonesian Makassar-Buginese *Siri*' educational values: The foundation of character education. *International Journal of Evaluation and Research in Education*, 11(1), 10–19. <https://doi.org/10.11591/ijere.v11i1.21670>
- Kahar, M. Y. S., Tang, M., & Najib, M. (2018). Contemporary Bugis weddings in the Regency of Soppeng: An analysis of cultural semiotics. *European Journal of Research in Social Sciences*, 6(6), 1–11.
- Kelleher, M. A. (2010). *The measure of woman: Law and female identity in the Crown of Aragon*. University of Pennsylvania Press.
- Kilawati, A. (2019). Pendidikan karakter dalam budaya *siri' na pesse* mahasiswa PGSD Universitas Cokroaminoto Palopo. *Jurnal Ilmiah Pendidikan Guru Sekolah Dasar*, 3(1), 1–12. Retrieved from <https://doi.org/10.31326/jipgsd.v3i1.287>
- Kisiyanto, S., & Setiawan, J. L. (2018). Relasi finansial, resolusi konflik, dan kepuasan pernikahan pada pernikahan sepuluh tahun ke bawah. *Psychopreneur Journal*, 2(2), 92–102. <https://doi.org/10.37715/psy.v2i2.872>
- Laksana, D. P., Rato, D., & Zulaikha, E. (2020). The cost of *panai* as the marriage requirement for the migrant Bugis tribe under adat law. *Indonesian Journal of Law and Society*, 1, 57.
- Kahar, M. Y. S., Tang, M., & Najib, M. (2018). Contemporary Bugis weddings in the Regency of Soppeng: An analysis of cultural semiotics. *European*

Journal of Research in Social Sciences, 6(6), 1–11.

- Kelleher, M. A. (2010). The measure of woman: Law and female identity in the Crown of Aragon. *Measure of Woman Law and Female Identity in the Crown of Aragon*, 1–217.
- Kilawati, A. (2019). Pendidikan Karakter Dalam Budaya Siri'Na Pesse Mahasiswa Pgsd Universitas Cokroaminoto Palopo. *Jurnal Ilmiah Pendidikan Guru Sekolah Dasar*, 3(1), 1–12. <https://doi.org/10.31326/jipgsd.v3i1.287>
- Kisiyanto, S., & Setiawan, J. L. (2018). Relasi Finansial, Resolusi Konflik, dan Kepuasan Pernikahan pada Pernikahan Sepuluh Tahun ke Bawah. *Psychopreneur Journal*, 2(2), 92–102.
- Laksana, D. P., Rato, D., & Zulaikha, E. (2020). The cost of *panai* as the marriage requirement for the migrant Bugis tribe under adat law. *Indonesian Journal of Law and Society*, 1(1), 57-74. <https://doi.org/10.19184/ijls.v1i1.16769>
- Mahfudin, A., & Waqi'ah, K. (2016). Pernikahan dini dan pengaruhnya terhadap keluarga di Kabupaten Sumenep Jawa Timur. *Hukum Keluarga Islam*, 1(1), 33–49. <https://journal.unipdu.ac.id/index.php/jhki/article/view/608>
- Maloko, M. T. (2024). *Sompa tanah* in Makassar Bugis customary marriages: Legal, religious, and cultural perspectives. *Jurnal Ilmiah Peuradeun*, 12(3), 1213–1236. <https://doi.org/10.26811/peuradeun.v12i3.1309>
- Meyer, S. (1998). Men's sexual aggression in marriage: Couples' reports. *Violence Against Women*, 4(4), 415–435. <https://doi.org/10.1177/1077801298004004003>
- Muttaqin, A. (2016). Barzanji Bugis, suatu kajian Living Hadis pada masyarakat Soppeng sul-sel. *Jurnal Living Hadis*, 1(1), 129–150. <https://doi.org/10.14421/livinghadis.2016.1071>
- Kadir, N., & Maful, M. A. (2015). Adat perkawinan masyarakat Bugis dalam perspektif UU No. 1 Tahun 1974 tentang perkawinan di Desa Doping Kecamatan Penrang Kabupaten Wajo. *TOMALEBBI: Jurnal Pemikiran, Penelitian Hukum, Pendidikan Pancasila dan Kewarganegaraan (PPKn)*, 1(3), 55–70. <https://doi.org/10.56680/jt.v1i3.1665>

- Normasunah, N. (2019). Analisis budaya siri' dalam kajian semantik pada masyarakat Bugis di Marabatuan Kecamatan Pulau Sembilan Kabupaten Kotabaru. *Cendekia: Jurnal Ilmiah Pendidikan*, 7(2), 235-244. <https://doi.org/10.33659/cip.v7i2.139>
- Nugraha, A., & Putri, K. (2022). The Influence of the Mappasikarawa Tradition on the Level of Compliance with Customs and Islamic Law in Bugis-Makassar Marriages. *Indonesian Journal of Islamic Law*, 5(2), 42-59. <https://doi.org/10.35719/ijil.v5i2.2013>
- Nurjanah, R., Estiwidani, D., & Purnamaningrum, Y. E. (2013). Penyuluhan dan Pengetahuan Tentang Pernikahan Usia Muda. *Kesmas: National Public Health Journal*, 8(2), 56. <https://doi.org/10.21109/kesmas.v8i2.343>
- Pande, R. (2015). 'I arranged my own marriage': arranged marriages and post-colonial feminism.' *Gender Place and Culture*, 22(2), 172-187. <https://doi.org/10.1080/0966369X.2013.855630>
- Piaget, J. (1974). *Der Aufbau der Wirklichkeit beim Kinde*. Klett-Cotta.
- Piaget, J., & Inhelder, B. (1974). *The child's construction of quantities: Conservation and atomism* (Vol. 8). Psychology Press.
- Prabowo, M. A., & Mulya, H. (2018). Construction of ethic code of public accountant in perspective of value of Bugis culture. *International Journal of Applied* 3(2). <https://doi.org/10.32535/ijabim.v3i2.156>
- Rahmansah. (2025). Bugis Tribe Community Behavior in Developing Vernacular House Models in the Coastal Area of South Sulawesi Province. *Journal of Environmental and Earth Sciences*, 7(4), 152-164. <https://doi.org/10.30564/jees.v7i4.8129>
- Rane, H. (2012). The relevance of a *maqāṣid* approach for political Islam post Arab revolutions. *Journal of Law and Religion*, 28(2), 489-520. <https://doi.org/10.1017/S0748081400000126>
- Rialda S. A., Maulidyna, A. F., Heri, S. P., Rhyco, A. R., & Aghis, A. B. (2023). Revolusi Mental: Penguatan pendidikan karakter dalam membangun moralitas dan etika yang baik pada generasi Z. *Mandub : Jurnal Politik, Sosial, Hukum dan Humaniora*, 2(1), 01-11. <https://doi.org/10.59059/mandub.v2i1.825>

- Rusli, M. (2012). Reinterpretasi Adat Pernikahan Suku Bugis Sidrap Sulawesi Selatan. *Karsa: Jurnal Sosial dan Budaya Keislaman*, 20(2), 242-256. <https://doi.org/10.19105/karsa.v20i2.45>
- Safriani, L. (2022). Pernikahan *passampo siri* dalam syariat Islam (*Passampo Siri wedding in Islamic sharia*). *Jariah: Jurnal Risalah Addariya*, 8(2), 1-10.
- Sairah, A. R. Z. (2016). Etos kerja manusia Bugis-Makassar sebagai kritik terhadap konsep kerja dalam budaya kapitalisme baru (Studi filosofis atas persoalan pengangguran di Indonesia). *Jurnal Filsafat*, 21(1), 49-71. <https://doi.org/10.22146/jf.4745>
- Sev'er, A. (2001). Culture of honor, culture of change: A feminist analysis of honor killings in rural Turkey. *Violence Against Woman*, 7(9), 964-998. <https://doi.org/10.1177/10778010122182866>
- Syatar, A. (2023). The Development of Fatwas Based on Local Wisdom to The National Level: A case study of panaik money fatwa. *El Mashlahah*, 13(2), 133-150. <https://doi.org/10.23971/el-mashlahah.v13i2.7373>
- Tanra, M., & Amat Amat, A. (2021). Siri' dalam Elong Masyarakat Bugis di Daerah Tawau, Sabah. *Jurnal Pengajian Melayu*, 32(1), 29-48. <https://doi.org/10.22452/jomas.vol32no1.3>
- Yunus. (2021). Building Religious Tolerance Through Character Education Based on Local Wisdom of Bugis Culture. *Hikmatuna: Journal for Integrative Islamic Studies*, 7(1), 91-102. <https://doi.org/10.28918/hikmatuna.v7i1.3352>
- Yunus, A. R. (2015). Nilai-nilai Islam dalam budaya dan kearifan lokal (Konteks budaya Bugis). *Jurnal Rihlah*, 2(1), 1-12. <https://doi.org/10.24252/rihlah.v2i01.1351>
- Yunus & Idris, M. (2020). Pernikahan di bawah umur pada masyarakat pesisir Malangke. *Al-Ahwal Al-Syakhsiyah*, 3(2), 43-51. <https://doi.org/10.35897/maqashid.v3i2.435>
- Yunus, Y. (2018). Islam dan budaya (Nilai-nilai Islam dalam proses pernikahan masyarakat Bugis). *Titian: Jurnal Ilmu Humaniora*, 2(1), 5-7. <https://doi.org/10.22437/titian.v2i1.5217>
- Yunus, Y., Nurseha, N., & Maemunah, M. (2020). Culture of Siri'in Learning

Akidah Akhlak in MAN Suli Luwu District. *JIEBAR: Journal of Islamic Education: Basic and Applied Research*, 1(2), 107-120. <https://doi.org/10.33853/jiebar.v1i1.91>

Yusri, M., Amin, M., & Kasman, S. (2021). Latar belakang terjadinya kawin Silariang. *Mercusuar*, 2(4), 1-10. <https://journal.uin-alauddin.ac.id/index.php/mercusuar/article/view/28045>

Zainal, S. W. (2018). *Siri' na passe* dalam masyarakat Bugis di Kota Tanjungpinang. *Jurnal Masyarakat Maritim*, 2(1), 34-44.