

## Mabbollo Tradition in Bugis Marriage in Bone Regency Urf Perspective

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### Abstract

The primary focus of this study is Urf's perspective on the Mabbollo tradition in Bugis marriage customs in Bone Regency. The main question consists of two sub-questions: How did the Mabbollo Tradition arise in Bone Regency? What is the Mabbollo Tradition's urf analysis in Bone Regency, by the way? According to the study's findings, Mabbollo in Bugis marital customs in Bone Regency is 1). The belief held by people who support it is that the future of an unmarried older sister will not be easy, and that her younger sister should not force her older sister into marriage. excellent, particularly for marital problems. Those opposed to it, however, disagree with this tradition since they believe it will only have negative consequences, particularly for the mental health of the younger sister. 2). According to the findings of the Urf Analysis, mabbolla is not forbidden but rather encouraged marriage for those who are capable of it, both physically and spiritually, provided that the union is carried out under peaceful and suitable circumstances. Having overstepped his marriage, the Mabbollo ritual can provide mashlah to exceptional families and fortify the bonds of kinship between older brothers and sisters.

**Keywords:** *Dropshipping, Islamic Law, Online Buying and Selling*

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## INTRODUCTION

According to Abdul Rahman Gozaly, the purpose of Allah SWT is for humans to produce offspring and produce offspring for the next generation. In other words, humans are born with a natural tendency towards the opposite sex. Since it is an instinctive need, this attraction to the opposite sex cannot be eliminated from human life. The Islamic family is governed in detail in terms of worldliness and harmony. This shows how important family happiness and well-being are. Marriage, which follows the rules of religion, will allow the formation of a happy family. Therefore, Islam strongly recommends marriage for those who are able outwardly and inwardly to do so. The Quran and Sunnah state this goal. (Hafsah, Yadi Harahap, & Nahari, 2021)

As explained in the hadith of the Prophet (peace be upon him), Hasan Samurah relates that he heard the Prophet (peace be upon him) forbid celibacy or Tabattul, while reciting the verse, "And verily we sent many messengers before you and We gave them wives and children" (HR. Tirmidhi and Ibn Majah).

Based on the hadith described above, it is clear that marriage should not be postponed or prohibited for reasons that are not in accordance with Islamic law or Islamic teachings. This is true for some groups of people or customs that have proliferated and are not even in line with the purpose of marriage in Islamic law, such as the Bugis Bone custom. Where a younger brother is forbidden to marry before his brother, From traditional society to modern society, today's society has

undergone many rapid social changes. This is the result of globalization and the emergence of self-awareness, which gives them the ability to change their principles, habits and lifestyle. Due to the destruction of culture, the younger generation is now no longer bound by the family system, culture, and traditional principles. Globalization began to influence eastern culture, encouraging promiscuity between adolescents and the opposite sex (Chilmiyah, 2022).

The most important part of human cultural heritage is indigenous traditions, which portray sustainability, values, and cultural identity in the general public. These traditions have endured for years, even centuries, Indigenous traditions persist and even play an important role in polarizing the way we interact with our environment and fellow human beings, despite the dynamics of changes taking place around the world. Customary traditions cover all aspects of life, such as marriage ceremonies, religious rituals, kalasik (traditional) leadership systems, art, literature, etc. These traditions shape the social order, norms of behavior, and interactions between individuals in the communities that use them. Ancestral values and hereditary knowledge are transferred from generation to generation through indigenous traditions, which enhances the sense of identity and cultural continuity. (Rinaldi, Hufad, Komariah, & Masdar, 2022)

Indigenous traditions face difficulties to remain relevant along with the modernization and development of the world of science. These traditions often conflict with contemporary

principles, technology, and rapid social change. Indigenous traditions, however, can serve as initiators and catalysts for cultural preservation, restoration of values that have been neglected, and a source of inspiration for innovation and sustainable development. Marriage, even considered sacred, has an important role in life to maintain offspring. In Bugis custom, especially in Bone Regency, there are four types of marriage, namely: (1) marriage based on marriage (massuro), (2) Silariang marriage (elopement), (3) marriage based on age, and (4) marriage prohibited.

In Bugis Bone, the term "Mabbollo/Mabbele", meaning to marry after an older sibling, is known. In Bugis custom, Mabollo is considered an illegal marriage. Because older siblings or siblings are not married, this is even considered bad in the family because the prohibition of marriage in this culture indirectly prevents a younger brother from marrying a previously married person. Even in Mabbollo custom, there are people who refuse to give permission to their sister to marry because they think it will bring misery to their own elder sister because their older sister married first. If it is finally allowed to marry, the younger sister must make up by paying her unmarried sister first. As a result, the younger brother faces difficulties getting married and may even refuse to marry. Even so, most of the general public still disagree with this traditional Mabbollo belief because there are still many people who continue to maintain Mabbollo culture and there are also those who consider that this belief is no longer relevant

today. People who continue to follow this Mabbollo custom believe that if the younger brother passes through his older sibling in marriage, the older brother will find his soul mate for a long time, and if the younger brother precedes the older sibling, he will experience disaster. Other people don't pay much attention to this belief, and some even believe that everyone will get their soul mate. This traditional Mabbollo belief is a way of asking for permission blessings. This is also a way for a younger brother to show his respect for his brother because the younger brother married first than his brother. His sister also gave him a step item as proof of his affection. In various places in Bone Regency, this mabbollo custom has begun to decline. However, this combination of customs still prevails in some places, such as the Chinese district and the Blue sub-district in Tanete Riattang sub-district. The people of Bone highly value and uphold a custom that has been passed down by their ancestors. Customs or customs remain contextual and have various traditions, such as the Mabbollo custom for weddings. In an interview with a traditional figure in Kampung Cina Village, he explained that this custom has been passed down from ancestors and is still carried out to this day. If there is a younger brother who wants to get married and step over his unmarried brother, this custom is carried out in traditional marriage ceremonies in the Chinese Village of Bone County and in other sub-districts. Part of the panai money was taken by the older sister he stepped over, and the bridegroom gave the money in exchange (Rinaldi et al., 2022).

Several Indonesian traditions, such as the mabbollo tradition in Kampung Cina Bone Regency, are also considered in its implementation. A custom or tradition can be used as a legal basis, even in Islamic law known as Urf, as long as it does not deviate from the rules of Islamic Shari'a. This is based on one of the rules of jurisprudence, which states:

العادة محكمة

A custom or tradition, or "urf," can be turned into law.

Other expressions from scholars for the above rules are:

الأصل في العادات الإباحة

It means: "The law or provision of origin for the matter of tradition (human custom) is permissible."

A tradition or custom, or "urf," can be considered a law in terms of the establishment of fiqh law; however, in mabollo custom, There is no nash shara' that addresses this issue specifically. Therefore, researchers will try to analyze the mabbollo custom using the views of Al-'Urf in this study. Based on the explanation, the researcher was interested in studying how "Al-'Urf's Analysis of the Mabbollo Tradition in Marriage in Bone District".

## RESEARCH METHODS

This research is qualitative. The text of the Qur'an and hadith, as well as the results of interviews, were the primary and secondary sources of data from the study. By trying to understand the meaning of an event or occurrence by interacting with people

in the environment or phenomena of the object under study and obtaining information about the practice of mabbollo. Furthermore, data collection is carried out through interviews, observation, and documentation. Then, data collection techniques proceed with organizing and organizing data into units, synthesizing, arranging patterns, selecting important and important ones, and making conclusions.

## ANALYSIS AND DISCUSSION

### *Factors Causing the Mabbollo Tradition in Marriage' in Bone Regency*

According to traditional Bugis belief, the term "mabbollo" is used to describe marriages that do not receive the blessing or permission to do so if the groom steps over his unmarried older sister. (M. Joseph: 2022). In the Bugis community, especially in the Chinese District of Bone County, this kind of marriage is just an old tradition held by the ancestors. Therefore, people in the Chinese District of Bone County still believe in the Mabbollo tradition that if an older sister is unmarried because she was preceded by her sister, then her life will be bad.

Some community groups disagree or do not even practice this tradition; for example, in Cina District and Biru District, Bone, parents or older siblings will be very happy if their younger siblings want to get married. They think this is better than delaying or forbidding his sister from marrying, which is detrimental to his sister. In addition, blocking her sister from getting married can cause worry and fear outside the home. An example is the fear that his sister will commit

adultery, elopement, or underhand marriage. They would gladly allow her to marry, even if the older brother was angry. (Maharajuddin: 2019:34)

Because it is indirectly an obligation for a younger brother to give money or goods to the stepper, the role of step money becomes very important in this regard. This is due to the hereditary custom (pamali) of the family's ancestors that required older sisters to marry before the younger sister. Two ways of redemption are by giving gifts from his sister to his stepped brother or stepping money:

After the mappaeure doi event, someone gave a ransom to the stepper. After that, doi' menre in front of his older sibling, who was stepped over. Then his brother was asked to take whatever amount of money he wanted, called Majjeppu'.

According to the family agreement, after knowing that a man is going to propose or marry his sister, the brother asks his sister to precede him in marriage, and gifts are given after all the reception events are over.

Islamic law does not explain whether it is prohibitive or permissible in terms of the establishment of the law of money overstepping or gifts that his sister gave to her brother in the manner of Majjeppu. No nash forbids it or obliges it. (Muhktar Yahya, 1996: 540). Customary law derived from adat adat (al-urf) in a community, the redemption of step money still needs to be considered benefits and impacts. Because it does not reduce the terms

and pillars of marriage, the Mabbolloh tradition is considered mubah or permissible according to the rules of jurisprudence regarding urf Terms. In addition, it helps strengthen the friendship between younger sisters who follow in the footsteps of their older sisters.

Islamic law does not prohibit the giving of overstepping money, redemptive gifts, or from a younger brother to his brother. Many people believe that this gift is still within permissible limits. because customs or traditions can be applied without contradicting the Islamic sharia outlined in the Qur'an and al-Hadith, provided that step money is given on the basis of sincerity, pleasure, and the desire to give step money to his brother as comfort or tranquilizer money because he was stepped over or preceded by his sister in a marriage. especially in sibling relationships, so the principle of jurisprudence which states that "A tradition or custom ('urf) may be made law." (Muhktar Yahya :1996: 540).

However, if the step money is needed by a younger brother who wants to marry before his elder sister, it is haram. Because Islamic sharia states that it is recommended or encouraged to be done if there is good intention and faith. In Surah Al-Maidah verse 87,9, Allah says:

*"O believers, do not forbid anything good which Allah has sanctioned for you, and do not transgress the boundary. Surely God does not like those who transgress boundaries."*

The Bugis Bone mating process is generally similar to the Mabbolloh tradition process in China and Tanete Riattang District. The marriage

process begins with Madduta Massuro (also known as Lettu), Mappettu Ada, Mappaisseng (also known as tell), Mattampa (also known as selling mappalettu), Mappatettong Sarapo, and Mappacci. Furthermore, Marola, Marola wakka dua, and the Grave Pilgrimage are the final stages of marriage. In the Mabbollo Bugis marriage tradition, there are several components, both from within and from outside. The internal factor is the mental state of his younger sister; She will precede her unmarried brother because she has already found her soul mate and is ready outwardly and inwardly to marry. (Kharil Maharajuddin: 2022). The second is external factors, meaning things outside of us or our environment. These factors are very influential, such as when we interact with people who are not good associations, we will be carried into it. Being pregnant out of wedlock is currently very common, which means that older sisters usually get pregnant earlier than younger sisters.(Subair:2022).

In addition, this factor may have an impact on many Mabbollo customary marriages. However, in the case of a traditional Mabbollo wedding in the Biru, Tanete Riantangg, there is another factor that causes the sister to perform a traditional Mabbollo wedding, namely that she is ready to get married. After feeling married, the younger brother is afraid that unwanted things will happen such as slandering society, getting pregnant out of wedlock, and maintaining the honor of his parents and his girlfriend's parents. Because of dating too many times, she was forced to marry.

### ***urf analysis of Mabbollo Wedding Tradition in Bone County***

Everyone marries, which is sunnah. Basically, the creation of man has been done by Allah Almighty with a clear purpose; It had many secrets kept in it, in order for the life of its servant in the world to be quiet. As mentioned earlier, the mabbollo tradition is a tradition that occurs when a younger brother marries before his brother. The tradition still exists in Bone Regency, in Cina District and Biru District.

Researchers found that the majority of Bone County residents still practice this tradition while married to a younger sister older than her brother, based on several community perspectives that researchers have given in their research interviews on the Mobbollo Tradition. The Bone people believe that the implementation of this custom has a special meaning and does not contradict Islamic Law because it has elements of benefits, including: Maintaining ancestral culture and customs (attoriolong) is the first step. Second, a younger brother can show his respect to his brother by apologizing and giving him money or step goods. Third, an older brother can show a sense of friendship between siblings by receiving stepped-up items from his younger brother, which shows that his brother gave his blessing to his younger brother. The people of Bone have welcomed this tradition of stepping, which has been carried out repeatedly. In Islamic law, this custom falls under the category of Al-'Urf. Al-'Urf is also known as Al-'Adah and is something that has been known and done by many people, whether in word, deed, or something

left behind. In addition, where applicable and generally applied, Al-'Urf is used as a legal basis. (Lestari & University, 2020)

One of the conditions for a custom to be used as a legal basis is not to contradict the text of the Shari'a, according to Abdul Karim Zaydan, in the book Formulation of Reasoning Fiqh. This means that adat must be shahih, meaning it does not omit an important aspect of nash, so that it is acceptable and benefits the community. Secondly, customs should be practiced in general, or at least by most people in society. As a result, a tradition can be considered an accepted tradition in a society if it is practiced by the majority of the society or as a whole. In this regard, most of the Bone community continues to follow the habits of mabbollo to this day. This shows that this has been done many times before. Third, the habit is already there before use. This shows that the custom used as the basis for the establishment of law is not the custom that emerged later. Fourth, no words or actions contradict the essential principles contained in custom (Abdul Haq:2005:283).

From the explanation above, it can be concluded that this step has met the requirements referred to as al-'adah or habit. This is reinforced by several reasons that the tradition of this step has been trusted and carried out continuously by the people of Padang Ratu Village. In accordance with one of the conditions of al-'urf mentioned by Musthafa Ahmad Al-Zarqa as follows:

أن يكون العرف مطردا أو غالبا

*That al-'urf (habit) should be fixed or frequently practiced*

The results of interviews with traditional leaders of Bone Regency about the mabbollo tradition show that this custom has existed for a long time. The traditions of this step are categorized by their object, scope, and validity. First, the mabbollo tradition falls under the category of Al-'Urf Al-'Amali, a community custom related to deeds carried out continuously both in business and civil. In this respect, mabbollo falls into the category of al-'urf al-amali because it is a type of work done consistently by the Bone people. In addition, the mabbollo tradition falls into the category of Al-'urf Khash, as explained by Wahbah Zuhaili:

العرف اخلاص هو ما يتعارفه أهل بلدة أو إقليم أو طائفة معينة من الناس

*Al-'Urf Al-Khash is something known to the people of a particular country, or region or group.*

This tradition is included in the category of Al-'Urf Al-Khash because it exists and is carried out in a certain place, namely by the people of Lampung Pepadun, especially in Padang Ratu Village, Central Lampung Regency. This tradition is included in the category of Al-'Urf Al-Khash because it only exists and is carried out somewhere, namely in Cina District and Biru District Bone Regency. Third, regarding its validity, the mabbollo tradition is listed in Al-'Urf Al-Saheeh. As long as this tradition is not something necessary for marriage, then this tradition is fine. That is, the nash that establishes the legal rules of marriage does not contradict this tradition. This shows that this tradition does not eliminate

the terms and conditions of marriage. According to Musthafa Ahmad Al-Zarqa, there is a tradition that does not conflict with nash as one of the conditions for "urf" (Tentriwana, 2020). This mabollo tradition belongs to the category of Al-'Urf Al-Fasid when the steps of marriage must be carried out. Thus, indirectly, this becomes a condition and eliminates other conditions stipulated in the sharia law for marriage. In addition, the mabollo tradition has a negative effect.

Most scholars agree that scholars of fiqh, especially the Hanafiyyah and Malikiyyah scholars, use al-'urf. In berijtihad, hanafiyyah scholars use istihsan, one of which is istihsan al-urf. In this case, al-urf takes precedence over qiyas khafi and gives precedence to common nash, which means al-urf specializing common nash. Later, Maliki scholars made the custom or al-urf practiced by the Medina experts as the basis of the istinbath of law, giving precedence to the hadith ahad. However, Shafi'iyah scholars use al-'urf for things that have no defined limits in sharia or in language. According to the above, the tradition of the step can be put into one of the categories of al-'urf al-shahih or al-'urf al-fasid. Thus, as long as the tradition qualifies as part of al-'urf al-shahih, it is considered a Shar'iyah argument, but if it falls into the category of al-'urf al-fasid, it is not considered a Shar'iyah argument. Because scholars agree that al-'urf al-fasid cannot be used as a foundation of legal istinbath.

In this case, the rules of jurisprudence relating to marriage do not know the term "mabbollo", which means stepping over older siblings.

According to the rules of jurisprudence, as long as the custom of mabbollo does not contradict Islamic law, mabbollo law is permissible. If studied carefully, there is no rule that prevents a person from marrying, except that Islam only asks those who have been able to marry to marry immediately, without considering whether they are. According to Shari'a, marriage is a handover between a man and a woman to satisfy each other and to form a prosperous society and a harmonious household. Therefore, mabolloh custom is included in the category of Urf.

In addition, Islamic Sharia encourages people to mobilize families. As the word of God has hinted as follows:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ  
إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ

***"Marry those who are single among you and also those who are worthy (to marry) of your sahaya's servants, both male and female. If they are poor, God will empower them with His gifts. Allah is Vast (His gift) again All-Knowing.***

Researchers can conclude from the explanation of the above paragraph that marriage should not be hindered except for fundamental reasons as explained in Law No. 1/1974. Basically, customs that have met the requirements and do not contradict Islamic law can be accepted in principle (Daley, Phipps, & Branscombe, 2018). "The custom can be the basis of law", even mentioned in a qaidah fiqh. In some Bugis communities, especially in the Blue sub-district of Bone Regency, there are several groups of parents who do not prohibit their daughters who still have unmarried older sisters from being



proposed by someone; However, some parents refuse to marry off their daughters for reasons such as their older siblings or sisters who are not married or have a soul mate.

In addition, there is no postulate, shari'a, or law that prohibits the marriage of a younger sister to an unmarried sister because everyone has their own soul mate and has been arranged by Allah Almighty. The term Mabbollo has existed in society for a long time and eventually became the law (adat) for the Bugis people. Since it is derived from customary law, it cannot be used as a basis for marriage law because the limitations and prohibitions of marriage have been explained in the Quran and the Sunnah, as well as in the Marriage Law No. 1/1974. In addition, it has been explained that customary law only applies in matters of muamalah or benefit, but everyone should not add or subtract what has been ordained by Allah as stipulated in the Qur'an and his Sunnah Rosul. Both positive and negative.

## CONCLUSION

According to the explanation, people in Bone Regency still often use the term Mabbollo for Bugis marriage customs. However, there are pros and cons among the people of Bone County as time goes by, one of which is that if an unmarried elder sister is forced to marry by her sister, it means that the elder sister's future will be bad, especially in terms of soul mate. Those who oppose the custom believe that it will only have a bad effect, especially on the psychology of younger siblings. Unmarried siblings may be very depressed because they have to follow customs, which can eventually force them to commit reckless acts, such as

eloping or adultery. A younger brother who marries earlier than his brother usually receives a step money as a way to apologize to his brother. Depending on the agreement made between the two parties, step money is usually money but also items such as watches, gold, telephones, even motorcycles. Prizes are usually given after mappettu exists and mappenre dui takes place. Many things caused Mabbolo, as mentioned earlier, including the readiness of the younger sister to marry, the belief that she is the right partner, the financial situation that is sufficient to provide for his wife, the fear of unwanted things such as slander of society, overdoing it, or getting pregnant out of wedlock, fear of sin from dating for too long so that he decided to get married. The custom of mabboloh is punished as mubah in the rules of jurisprudence because it is included in the category of urf that does not contradict Islamic law. In addition, her mashalat can help her younger sister and her older sister get closer. In addition, al-'urf reached a legal conclusion about the mabollo tradition. The first is that the mabollo tradition is considered as al-'urf al-shahih if there are no imperatives to be fulfilled in marriage, so as not to violate the sharia law established in marriage, such as the terms and pillars of marriage. The second is that the mabollo tradition is considered as al-'urf al-fasid if there is an element of necessity to be met.

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