

Review of Islamic Law on the Erang-Erang Marriage Tradition in Sailong Hamlet, Sunggumanai Village, Pattalassang District, Gowa Regency

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Abstract

This study examines the application of Islamic law to the Erang-erang marriage tradition in Sailong Hamlet, Sunggumanai Village, Pattalassang District, Gowa Regency. The following are the major issues addressed in this study: 1) The wedding procession in Sailong Hamlet, Sunggumanai Village, Pattalassang District, Gowa Regency, 2) The erang-erang tradition still exists in the Sailong Hamlet community, Sunggumanai Village, Pattalassang District, Gowa Regency. 3) An introduction to Islamic law pertaining to the erang-erang tradition in the Sailong Hamlet community, Sunggumanai Village, Pattalassang Regency, Gowa. This study is a descriptive field study. A legal approach, a sociological approach, a historical approach, and a cultural approach are all used. The research was carried out directly by the researcher using the interview method and the documentation method and addressed directly to the location under study, namely in Sailong Hamlet, Sunggumanai Village, which is in Pattalassang District, Gowa Regency. So that it can obtain clear data, which is then processed, analyzed, and compiled in the thesis preparation. 1) The wedding procession in Sailong Hamlet is a very long process, according to the research findings. However, over time, some traditions were simplified, others were performed in multiple processions at the same time, and some were even lost. 2) The erang-erang tradition is one in which the groom's family brings offerings to the bride's family. The woman's family must also bring the groans as pabbasa' to the groom's side. And the goods provided are in accordance with the parties' agreement. 3) According to a review of Islamic law, the erang-erang tradition is permissible or permissible. Because it is part of urf sahiih, or habits that do not contradict Islamic teachings. Whereas, according to customary law, erang-erang must be implemented. If it is not implemented, it will face social repercussions such as being insulted or reproached. However, it must be implemented in accordance with the agreed-upon capabilities.

Keywords: Law; Customs; Marriage; Tradition; Erang-erang

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Introduction

Marriage is a form of worship and a sunnah of the Prophet, with the goal of uniting two humans, namely a man and a woman, into a couple or family by fulfilling all of the pillars and conditions of marriage as prescribed by Islamic law. Marriage, according to Islam, is a sacred agreement that is strong and solid between a man and a woman to legally live together by forming an eternal family that is polite, loving, safe, peaceful, and happy.

Marriage serves a purpose that prospective husbands and wives should understand in order to avoid household rifts that usually end in divorce. According to Allah SWT in QS. ar-Rum: 21, one of the goals of marriage is to serve as a soul pacifier.

وَمِنْ آيَاتِهِ 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 mates from among yourselves, so that you may find tranquility in them; and He planted love and compassion between you. In this are signs for people who reflect.* (Ar-Rum: 21)

Islam regulates human life in pairs through marriage levels, the provisions of which are formulated based on Islamic law rules and are designed to achieve personal and community welfare in this world and the hereafter. Fostering a prosperous family will result in welfare, and vice versa; this is consistent with indigenous peoples who view marriage as a goal to build and foster kinship, fellowship, and dignity.

Indonesia, as a large country, is known for its diverse tribes and

cultures, as well as distinct traditions and rituals. The diversity of cultures, traditions, and rituals between tribes is the result of basic human needs being met. Humans must meet three levels of basic needs in order to live normally: biological needs or physical needs, social needs, and integrative needs or ethical needs (M. Thohir, 2012: ix).

One example of a difference in tradition can be seen in the community's marriage customs. *Adat* is not only about the people involved as husband and wife in marriage law, but also about the interests of the entire family, and even indigenous peoples participate in the interests of the marriage. Marriage, according to customary law, is a spiritual and religious act as well as a mundane one. According to customary law, the purpose of marriage in general is to maintain and continue the survival and life of indigenous peoples.

There are traditions that every existing tribe follows when holding a wedding, one of which is the *seserahan* tradition, which is a custom or habit used by every tribe in Indonesia. Most tribes in Indonesia perform offerings before the wedding ceremony, but there are those who perform offerings on the day of the marriage contract; one of these tribes is the Bugis-Makassar tribe, which is known as the erang-erang tradition.

In the Sailong Hamlet, Sunggumanai Village, Pattalassang, for example, the majority of the population is Makassarese. The passing of moans from men to women is one of the Sailong hamlet community's wedding traditions. Where the man, in addition to preparing the dowry, brings items agreed upon by both parties in the

previous application process, such as bags, shoes, clothes, cosmetic tools, and others.

Since ancient times, the people of Sailong Hamlet, Sunggumanai Village, Pattalassang have practiced the moaning tradition. In ancient times, parents inherited a tradition that is still carried out by the local community as a way of preserving customs that are continuously passed down to their descendants. However, in addition to giving moans from the male side to the female side, they also require the female side to return the gift, namely the female side must also bring the groans for the male side in the form of goods agreed upon by both parties. This is distinct from the Bugis Makassar community's general erang-erang tradition.

As a result, the researcher conducted an Islamic law study on the erang-erang tradition in Sailong Hamlet, Sunggumanai Village, Pattalassang, Gowa. Concerning the problem's limitation, it should be directed and arranged systematically. As a result, the author divides the problem into three subproblems as follows:

1. How was the wedding procession in Gowa's Sailong Hamlet, Sunggumanai Village, Pattalassang District?
2. How is the erang-erang tradition preserved in Sailong Hamlet, Sunggumanai Village, Pattalassang, Gowa?
3. What is the outcome of the review of Islamic and customary law on the erang-erang tradition in the Sailong Hamlet community,

Sunggumanai Village,
Pattalassang, Gowa?

The following are the research objectives attained as a result of this research, as stated in the formulation of the previously stated problems: 1) To learn more about the wedding procession in Sailong Hamlet, Sunggumanai Village, Pattalassang District, Gowa. 2) To learn about the erang-erang tradition in Sailong Hamlet, Sunggumanai Village, Pattalassang District, Gowa. 3) To conduct a review of Islamic law and customary law in the Sailong Hamlet community, Sunggumanai Village, Pattalassang, Gowa.

Research Methods

Research Types and Nature

1. Different types of research

This is a type of field research (field research). Field research is a type of research that seeks to learn as much as possible about the history, current situation, and environmental interactions of a social unit: individuals, groups, institutions, and society (Sumadi Suryabrata, 2008: 80). Field research in this study refers to research that is aimed directly at the location under study, which is Sailong Hamlet, Sunggumanai Village, which is located in Pattalassang, Gowa.

2. Research Methodology

The nature of this study is descriptive. A descriptive study is one that is carried out to create a systematic, actual, and accurate description or description of the facts and characteristics of a specific population or area. This study was chosen because the researcher attempted to systematically and factually describe the review of

Islamic law on erang-erangs in the Sailong hamlet community using data gathered during the study and presented in the form of a report or description.

Methodology of Research

In this study, the approach is directed toward the disclosure of the mindset used by researchers in analyzing the target, or in other words, the approach is a scientific discipline that is used as a reference in analyzing the object under study in accordance with the logic of that science. How is the public perception of the erang-erang tradition based on the problems that will be studied in this study? The following approaches were used in this study:

1. Sociological Perspective

This method is required to determine the public's perception of the erang-erang tradition as an object. According to Hasan Shadily, the sociological approach is one that studies the order of life in society and investigates the bonds between humans who control their lives (Hasan Shadily, 1983: 1). According to this definition, sociology is a science that describes the state of society, including structures, layers, and various other interrelated social phenomena. Particularly those concerning people's perceptions of the erang-erang tradition. The factors that encourage the occurrence of relationships, social mobility, and beliefs that underpin the occurrence of the process can be analyzed using this approach.

2. Historical Perspective

The historical approach aims to investigate the process of wise thinking in the Sailong hamlet community, Sunggumanai Village, which has accumulated in the form of

the erang-erang tradition as one of the media to motivate the community in developing a positive value tradition.

3. Cultural Perspective

The cultural approach is intended to describe how the Sailong hamlet community of Sunggumanai Village, as a cultural entity, expresses culture in the form of local traditions, appreciates, interprets, and appreciates so that the values it contains are not only confined to their geographical area but can cross domestic boundaries.

4. Legal Approach

The juridical approach intended in this study is to examine the erang-erang tradition in the wedding procession in Sailong Hamlet, Sunggumanai Village, Pattallasang District, Gowa Regency by looking at the tradition's juridical or legal aspects, particularly in the aspect of Islamic law review.

Source of information

Researchers used two types of data sources in this study: primary data sources and secondary data sources. The following are the definitions of primary and secondary data sources:

1. Original Data Source

Primary data sources are those that are obtained directly from sources or the field (S. Nasution, 2012: 143). The primary data sources for this study were two community leaders in Sailong Hamlet, one erang-erang actor in Sailong Hamlet, and one religious leader in Sailong Hamlet, as well as Sunggumanai Village, Pattalassang, and Gowa.

2. Secondary Information Source

Data obtained from secondary sources or secondary sources of required data are referred to as secondary data sources (Burhan

Bungin, 2003: 132). Researchers do not only rely on primary sources when collecting data about the erang-erang tradition in the marriage procession of the Sailong Hamlet community in a review of Islamic law, if researchers have difficulty getting data directly from primary sources because the data is related to the personal problems of the research subject. Secondary data sources in this study included marriage books and various literatures related to the topic under discussion.

3. Tertiary Information

Is a type of material that contains instructions and explanations for primary and secondary sources, such as encyclopedias and dictionaries (Burhan Shofa, 2001: 103). The researchers supplemented the above materials with tertiary legal materials such as the Popular Scientific Dictionary, the Dictionary of Islamic Law, and the Big Indonesian Dictionary.

Data collection method

Data collection methods are critical in research because the primary goal of research is to collect data. According to the descriptive qualitative research, the research was conducted directly by the researcher using the interview method and the documentation method.

1. Interview

The interview method is a method of gathering information that involves asking a series of questions orally and having them answered orally as well. The interview in question is a technique for gathering accurate data for the purposes of certain problem-solving processes that are data-driven (Muhammad, 2013: 105).

The interview method is a method of interaction and communication

used to obtain important information. Interviews are classified into three types: semi-structured interviews, structured interviews, and unstructured interviews (Sugiyono, 2013: 73).

The method used in this study is a semi-structured interview, in which the researcher asks questions that are aligned with the question framework that has been prepared, and the informants are free to respond. This interview method was used to collect data about the research process as well as information about erang-erang items and the practice of implementing the erang-erang tradition in Sailong Hamlet.

2. Documentation

Documentation is a method of obtaining information from written sources or documents, such as books, magazines, regulations, minutes, meetings, diaries, and so on (A. Arikunto, 2006: 158). This study's documentation consists of profile data from Sailong Hamlet and Sunggumanai Village, as well as documentation from interviews.

Method for Data Processing and Analysis

Working with data, organizing it, sorting it into manageable units, synthesizing, searching and finding patterns, discovering what is important and what is learned, and deciding what to tell others are all examples of data analysis. This study employs qualitative analysis, specifically in the form of descriptions, in order to be analyzed using inductive reasoning. The data analysis technique was carried out in several predetermined stages, namely identification, classification, and then descriptive interpretation (Sutrisno Hadi, 1984: 70).

The researcher uses inductive thinking to draw conclusions after analyzing the data that has been obtained. Inductive thinking is a way of thinking that begins with specific concrete facts or events and progresses to generalizations with general characteristics. Researchers use inductive thinking to analyze data about the tradition of rang-erang in the wedding procession and to gain knowledge about the tradition in a review of Islamic law.

Each initial conclusion is only temporary and will change if strong evidence to support it is discovered during the next stage of data collection. Efforts to draw conclusions made by researchers on a continuous basis while in the field. Following the collection of data, the researcher began to investigate the meaning of the explanations. During the research, the conclusions were then verified by rethinking and reviewing the field notes, resulting in a confirmation of the conclusions.

Discussion of the Findings

Wedding and gift ideas

Giving gifts at the time of the proposal or the wedding is a custom that is followed by the entire community. If the suitor's proposal is canceled, the suitor has no right to ask for the return of the proposal gift that has been given to the proposed party, even if the proposed party is able to return it. If the beneficiary party cancels the gift, you must return it if possible, or provide an equivalent monetary value if the gift is no longer available or has been used (Al-Khasyt, 2010: 276).

Similarly, the side of justice should be considered, so that the party giving the gift does not feel sick if the

proposal is canceled, and there is also no sense of having material debts if the proposal is made by the party being asked for. During the sermon, the prospective groom usually gives various gifts and gifts to the bride. In response to the status of this gift, Wahbah Az-Zuhayli (2012: 39-40), a fiqh cleric, has several opinions, including:

According to Imam Abu Hanifah, the proposal gift is the same as a gift; it can be returned as long as the item is still intact or a husband and wife bond has occurred, and if the gift is still there, it is permissible to ask for the gift back; however, if the item has been damaged, destroyed, or changed, such as the ring being lost, eaten, or the cloth being made into clothes, the applicant has no right to request a change.

Gifts that exist prior to the marriage contract, according to Imam Malik, are divided between men and women whether they are required or not because the gift is legally required. And, according to Hanabilah, if either the applicant or the proposed one turns away. If the male turns away, he has no right to accept the gift, even if it is still there. If the woman refuses, the man has the right to withdraw the gift, even if it has been tainted by being given an equivalent price.

Meanwhile, Imam Syafi'i says the applicant can withdraw the gift because it was given for marriage, so if the item is still there, it can be returned, and if it is damaged, it must be replaced. As a result, a number of scholars and tahqiq experts have proposed an explanation for gifts given at or before a marriage.

Seserahan, also known as erang-erang by the Bugis and Makassarese, is a common form of gift giving among

Indonesians. The groom's family makes this offering to the bride's family in the form of goods, food, or clothing agreed upon by both parties. There are some areas that require the implementation of this tradition, and others that do not.

The term Erang-erang is derived from the Bugis Makassar local language and means innate or delivery delivered on the day of the marriage contract. Sesorahan is derived from the word *serah*, which means to submit, while seserahan refers to the ceremony of surrendering something as a sign of bonding for the two brides-to-be.

Meanwhile, seserahan is the submission of the prospective groom to the bride to be married in the afternoon the day before the marriage contract is carried out, according to terminology. At the time of the handover, luggage in the form of a set of sleeping utensils, food, kitchen utensils, a set of cooking utensils, clothes, and other items agreed upon by each regional tribe was also included (Sumarsono, 1999: 73).

Sailong Hamlet Wedding Procession

Indonesia is made up of numerous tribes, customs, and cultures. One example is the wedding tradition, where each region has its own set of customs and traditions. The wedding tradition in Java, for example, differs from the wedding tradition in Sulawesi and other regions. And these distinctions have their own implementation procedure. The wedding procession in Sailong hamlet, Sunggumanai village, sub-district. Pattalassang Gowa is an example of a difference in traditions or wedding processions.

According to the findings of an interview with a community leader in

Sailong Hamlet, Sunggumanai Village, he stated:

Does nipa'niakanja padenga exist? Punna nipa'niakanja nakubattu tiaimi nakke antu nia but assuroma" (April, 15/2021)

The next step, according to Hj. Hadinah, is a two-way conversation at the same time as annappu, in which the groom's family sends one or more people to the woman's family to discuss the panaik, dowry, moans, and contract timing. Its implementation is known as annappu.

The *appanaik* doe procession was then resumed, with the groom's family bringing panaik money and moans for the women's family. After all of that, the marriage contract can be signed. But before the wedding ceremony, there is a korongtigi event in the evening, usually a prayer ritual, mengkhotamkan reading the Qur'an with barazanji, and the next day the new contract.

Dg. Ngasseng also stated;

"*A'lekka'* is the process of taking the bride to the groom's house after the ceremony and the party is for the woman." The bride's family brought the *pabbalasa erang-erangna* at that time (April 15/2021).

According to the findings of the above interviews, the wedding tradition in Sailong Hamlet has a very long process, because people had to go through several processes before marrying, such as:

1. *Accini' Rorong* (exploration), a procession in which the man's family visits the woman's family's residence to assess the conditions, habits, and character of the prospective bride. This is

- done in complete secrecy so that the women are unaware of the reason for their visitors' arrival.
2. *Ammoli' Kana* (expressing intent), in this procession, the family of the male side goes to the family of the female side to inquire about the status of their daughter, whether she has applied for it or not, and if the female parents say no/not yet, then the male side is here. The boy requested that his daughter be kept for the next stage.
 3. *Ajjangg-jangang*. During this procession, the man's family will send three or four people to come and ask officially whether the man's family can ask for a hand or not. If it is approved, it will proceed to the official application process. During this process, the male family will typically say, "*niaka anne battu, eroka anne ngassengi ndi' anjo kubolika, is it nipa'niakkanja' padenga?*" *Punna nakubattu tiaimi nakke antu nia but assuroma.*" (What I mean by coming here is that I just want to be certain that what I deposited first is still available. If it is available, perhaps our family envoy will represent my next arrival).
 4. *Assuro and Ab talk Doe'* (Application and Money Talk Panai'). During this procession, the man's family sends someone or several people to the woman's family to formally apply as well as talk and discuss money *panai'*, *dowry*, *erang-erang*, and the contract time. If the two families reach the word 'agree,' the agreement is decided, and it is known as *annappu'*.
 5. *Appanai' doe/appanai' leko' ca'di* (Bringing shopping money and a small box containing betel leaves): In this procession, men bring *doe panai'* or shopping money to the women, and men usually include *leko' ca'di*, namely bringing some Erang-erang to the woman. The ladies are armed with a box of betel leaves.
 6. *Chorongtigi* (Girlfriend's Night) is one of the wedding traditions. Usually performed the night before the wedding ceremony at the home of the prospective bride and groom, both male and female. The bride and groom are seated on the lamming and given a girlfriend/henna leaf in the palm of their hand. Henna leaves are compared to a tool for purifying the bride and groom from bad things, both physically and mentally, in order for the bride and groom to have safety and prosperity in their future household.
 7. *Appanai' leko' lompo/A'nikkah* (wedding day and brought a box of betel leaves). The culmination of the wedding procession is that the groom pronounces a sacred sentence in the form of the *ijab qabul*, which is carried out at the bride's residence and witnessed by the bride and groom's entire family. Women had officially become wives at that time.
 8. *A'lekka* (moving) is the bride's visit to the groom's parents' home. The bride is followed by a procession of the bride's family. Moans as *pabbalasa'* are also brought by the bride in the form of personal equipment and cakes for the groom. This custom is

significant because it indicates that the bride is well received by the groom's family.

This wedding procession has been performed by the people of Sailong hamlet for as long as there has been a wedding in the hamlet. Because marriage has been very sacred for the people of Sailong since ancient times and has always been seen as very important, the preparation is very draining, especially for the bride and groom. The preparation period can range from a month or two months to a year or two years in some cases. Especially for those who strictly follow customs.

According to the findings of the above interviews, parents in ancient times believed that marriage was solely their responsibility. A child, especially a daughter, has no right to choose who she will marry. Parental rights and responsibilities extend from mate selection to marriage. The bride-to-child be's only obeys. This is, of course, no longer the case. Children already have the right to choose and marry whom they want. As a result, some of the above wedding processions, such as the *Accini Rorong*, *Ammoli' kana*, and *Ajjangg-jangang* processions, began to fade away.

As for the wedding procession in Sailong hamlet, which generally continues to this day, namely the Assuro procession, then it is continued with the *appanai' doe'* procession until it is time for the marriage contract procession, where the procession used to be each has a different time interval and the implementation of the procession depends on the conditions, readiness, and agreement of each party who will carry out the procession.

The Erang-erang Tradition Exists in Sailong Hamlet

The Erang-erang tradition is one of the wedding traditions practiced in Sailong Hamlet. According to the findings of an interview, the researcher stated to a resident of Sailong, "this is moaning from the past, Mentongji, yes, I have done this with my ancestors, since there is such a thing as marriage, there is also this moaning, but Tommi was carried out until now." (April, 15/2021)

So, this *erang-erang* tradition has been carried out since ancient times, or since the time of their ancestors; it is even said that this tradition has been carried out since marriage and continues to this day.

According to one of the community leaders, "the *erang-erang* tradition has been carried out since time immemorial, so the erang-erangs have the names *leko ca'di* and *leko' lompo*, namely boxes made from banana stem skins and only contain 9-13 bunches of betel leaves, areca nut with siri lime and gambier, this was used as a tribute when visiting or visiting *someone's* house, there was a So it had a lot of moans, first *leko' caddi* and then *leko' lompo*, so there were two made. When *appanai'maki' doe* is brought, it is called *leko' ca'di*, whereas when *leko' lompo* is brought with the same cakes, everything is brought with *leko'lompo*, but now *leko' ca'di leko' lompo* is brought together during the contract."

It was also mentioned that, in addition to moaning, there is a so-called *kampu'*, which is a place for *sunrang* (dowry). It's made with *lontara* leaves, sugar, coconut, thread and needle, cinnamon, candlenut, and nutmeg. Coconut and sugar represent sweet and delicious, and it is hoped

that our future lives will be similar to those two things. There is also rice, which is hoped will meet our daily food needs, cinnamon, which means that our lives are decorated with sweet happiness, candlenut, which is similar to coconut, needles and threads are expected to be the strength of a relationship, and sometimes wooden goods in the hope that one day we can have and get whatever goods we want.

There are groans in the form of the bride's full attire in two sets, as well as a gold ring as a binder or *passikko'*, in addition to *leko' caddi'* and *lompo*, and *kampu'*. *Cingkarra* can also be a bracelet, earrings, or other gold jewelry. The bridegroom would even bring groans in the form of a bed. If there is a parcel of wet land in the *kampu'*, it means that the dowry is land in the form of rice fields, but if there is a parcel of dry land, it means that it can be garden land or field land that is ready to be built on a house. Then there's the name *palipung*, which refers to *kappara'*, which is covered in *pattongko' bosara* and wrapped in freshly sewn *batik* cloth so that the cakes brought are specifically for the host. The contents are *palipung* in various forms with *lunkhead*, *baje'*, and *se'ro' se'ro'*. A *panca* is a rectangular bamboo-woven basket that usually contains large fruits such as bananas, jackfruit, young coconuts, areca nut, watermelon, tuning fruit, sugar cane, and others. (April, 15/2021)

Based on the interview results, it is clear and detailed that in the *erang-erang* tradition, there are *Appanai' Leko' Ca'di* and *Leko' Lompo*, who carry a box made of banana bark containing 9-13 bunches of betel leaves, areca nut, whiting, and

gambier. When visiting or visiting other people's homes, people used to do this as a sign of respect. Also, in this tradition, people sometimes bring *parekang* clothes (clothes that have not been sewn). In addition to the items mentioned above, several things must be prepared when transporting oysters, including:

1. *Kampu*

Kampu is a box made of woven palm leaves that contains sugar, coconut, rice, thread, needles, cinnamon, candlenut, and turmeric, all of which were thought to have *sara'* by the ancients (symbolic meaning). Sugar, cinnamon, coconut, and candlenut, for example, indicate that the bride and groom's life is expected to be sweet and delicious. Rice is expected to meet their daily nutritional requirements. While needles and threads are expected to be the binders of a relationship, there are also wooden goods in the hope that one day they will be able to have and obtain whatever goods they require. There is also steel in the hope that the family unit will always be strong and avoid interference. It is also hoped that turmeric will eventually be compared to golden yellow.

Historically, the village was also used as a *sunrang* (dowry) location. If the village has a parcel of wet land, it means that the dowry is land in the form of rice fields, but if it has parcels of dry land, it means that the dowry is garden or field land. However, the village is no longer used as a place for dowry but as a supplement to moans and is only used as a supplement to tradition at this time.

2. *Leko' ca'di and leko' lompo*

Leko' ca'di and leko' lompo are two of the most common names.

Leko' ca'di and leko' lompois a banana skin box containing 9-13 bunches of betel leaves, areca nut, whiting, and gambier. *Leko' ca'di* is traditionally carried during the Appanai' doe' procession, whereas leko' lompo is carried during the contract. However, it is now frequently brought together at the time of the contract.

3. Palipung

Palipung is a tray filled with *dodoro'* (dodol), *baje'* (rice cake made from processed white glutinous rice mixed with sugar and grated coconut), and *se'ro'-se'ro'* pastries (typical pastries). Makassar which is then wrapped in batik cloth and sewn (covering the cake container at a celebration event in the Bugis-Makassar tribe) so that the cakes are given to the host who is holding the wedding.

4. Bridesmaids' Accessories

The bride's accessories are in the form of a complete outfit of two sets, as well as a gold ring as a *passikko'* (binding ring). There is also *cingkarra'* (jewelry), which can be bracelets, earrings, or other gold jewelry. In the past, the bridegroom would bring groans in the form of a bed.

5. Panca

Panca is a cube-shaped bamboo-woven basket. Contains one bunch of bananas, jackfruit, one bunch of young coconuts, areca nut, watermelon, tala fruit, sugar cane, and other large fruits.

Furthermore, according to Salong Hamlet tradition, the bride must prepare erang-erangs as a pabbalasa' (reply) for the groom. According to one respondent: " "There must be a pabbsasa who brings women to the side of the men. The contents of men's accessories, or pastries, depend on their abilities; however, even if the

sarong is capable, the important thing is to have it. Ordinary is also determined by the amount of money panaik has ". (April, 15/2021)

As a result, the bride's pabbalasa' may include items of clothing for the groom as well as various types of pastries, depending on the agreement of each family party.

An Overview of Islamic Law in Sailong Hamlet's Erang-Erang Tradition

Marriages in the hamlet of Sailong, Sunggumanai village, Pattalassang Gowa are not much different from weddings in general; marriages in this hamlet continue to run according to Islamic religious guidance, with the only difference being the procession and the applicable law. The erang-erang tradition, also known as the *seserahan* in Indonesian, is one of the wedding traditions practiced. In this tradition, the groom is expected to bring erang-erang or agreed-upon items for the bride, and the woman is expected to bring erang-erang for the male party, which is known as pabbalasa'.

According to one of the religious leaders in the village of Sailong, "If the moans are a matter of the world, not a matter of the hereafter related to religion, I think it is permissible, especially as long as I have been alive, I have never found any evidence that prohibits moaning, as far as I know, moaning is a spice to the climax of marriage." And if I hear people complaining about the lack of adaji, it means they are abandoning Islam because it is not an offering or a form of worship, but rather spices to get to the climax of marriage, which is a type of custom or tradition. So far as Islam is concerned, it is not prohibited

because it is not a matter of faith and worship.

According to the results of the statement, the erang-erang tradition is not a *ukhrawi* case that can lead to sin if abandoned or receives a reward if carried out, but *erang-erang* is only a marriage tradition so that its implementation is okay or in religious language it is called permissible. Because the items provided in the eagles are only items of equipment for the bride or groom and do not include anything deviant."

As a result, the items provided in the *erang-erang* tradition can be discussed as a type of gift for the groom or bride. In Islam, however, giving gifts in marriage is considered permissible or allowable, and it can also be abandoned. However, because it has become a hamlet tradition, the implementation of this erang-erang is more likely to be carried out.

If this moaning tradition is studied and analyzed further through Islamic law, it becomes irrelevant or is not listed in the terms and pillars of marriage as contained in the Compilation of Islamic Law. Marriage, according to the Compilation of Islamic Law (KHI), is a very strong contract or *miitsaaqan gholiidzon* to obey Allah's commands and carry them out is worship (Abdurrahman, 2010: 114).

Concerning the wedding procession or tradition that developed in Sailong Hamlet, the researchers examined the *urf* approach, also known as custom or habit, in which *urf* is divided into two parts, namely *urf shahih* and *urf fasid*. When a custom or habit in the community does not contradict the *syara'* argument and does not justify the haram, it is called '*urf saheeh*'; however, if the custom or

habit practiced in the community contradicts the *syara'* argument and justifies what is forbidden, it is called *urf fasid*, which is, of course, prohibited in Islam.

According to Abdul Wahab Khallaf (2013: 69), *urf* is something that is known in general and is carried out continuously, whether it is in the form of words, actions, or rejection of something, and is also known as *adat*, because the words *urf* and *adat* have different meanings. same. The law is divided into two parts: if *urf* is authentic, it is obligatory to preserve it, both from a sharia and a legal standpoint. Meanwhile, because its implementation contradicts the *syar'i* argument, *urf fasid* is not required to keep it.

According to the existing definition, the *urf* tradition includes the erang-erang tradition. As a result, its implementation is permissible as long as it does not contradict Shari'a arguments. And, in general, this tradition will benefit the bride and groom in the future because the items given will be useful and will not contradict Islamic teachings. As a result, the researcher concludes that the tradition of rang-eranging in Islamic law is permissible.

Conclusion

Based on the findings of previous chapters' research and discussion, the following conclusions can be drawn:

1. The wedding procession in Sailong Hamlet is very long because the people had to go through several processes before carrying out the wedding, such as *Accini Rorong*, *Ammoli Kana*, *Ajjangg-jangang*, *Assuro*, *Appanai' Doe*, *Korongtigi*, *A'nikkah*, and

A'lekka are some of the names. However, over time, some traditions were simplified, others were performed in multiple processions at the same time, and some were even lost.

2. The *erang-erang* tradition is one in which the groom's family brings offerings to the bride's family. Kampu, palipung, women's/equipment, men's *leko' ca'di*, *leko' lombo*, and *panca* are among these items. The woman's family must also bring the groans as *pabbasa'* to the groom's side. And the goods provided are in accordance with the parties' agreement.
3. According to a review of Islamic law, the *erang-erang* tradition is permissible or permissible. Because it is part of *urf sahih*, or habits that do not contradict Islamic teachings. Even moans from the groom to the bride or vice versa can be considered a wedding gift. As a result, in Islam, this is permissible.

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