PROCEEDING

INTERNATIONAL CONFERENCE ON

Sustainable Development Goals of United Nations **ICSUN 2017**

Makassar, Indonesia
March 9-11, 2017

ICSUN 2017 PROCEEDING

**International Conference on Sustainable
Development Goals of United Nations**

**Four Points By Sheraton Hotel, Makassar, Indonesia
March 9-11, 2017**

EDITOR

**Abbas Panakkal, M.A., MCJ., Ph.D
Dr. Nur Hidayah, S.Kep.,Ns.,M.Kes**

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Editor:

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PREFACE

The United Nations General Assembly has approved the adoption of the International Year of Sustainable Development Goals and Development Summit adopted the 2030 Agenda for Sustainable Development, which includes a set of seventeen Sustainable Development Goals (SDGs) to end poverty, fight inequality and injustice, and tackle climate change by 2030. The resolution recognizes "the importance of sustainable development" and has set number of goals for fostering better understanding among peoples everywhere, in leading to a greater awareness of the rich heritage of various civilizations and in bringing about a better appreciation of the inherent values of different cultures, thereby contributing to the strengthening of peace in the world. This seminar will exclusively discuss the contributions of Intercultural Communications and Interreligious Dialogues for whole heartedly supporting and strengthening the sustainable goals of United Nations.

Indonesia, where social life is very dependent on the effectiveness for interaction between various communities, is a country with many cultures and a number of religions. Communication can be a source of useful knowledge between cultures and mutual cultural enrichment between people to strengthen sustainable development. In this context, we are planning International Conference on "Intercultural Communication and interreligious Dialogue" in Makassar, Indonesia with the support and cooperation of Government departments, Non-department Organizations, Universities, Interfaith Initiatives and Religious Institutions with the aim to highlight the key role that intercultural Communication and Interreligious Dialogues play key role in contributing to sustainable development.

Here in South Sulawesi a group of Universities, Faith-group, Academic Experts, and Government officials together will organize Intercultural Communication And interreligious Dialogue, which will bring together expert on Education, Technology, Economy, Religion, Law and Governance. Leaders from various ideological and professional backgrounds will sit together and explore phenomenon on interreligious dialogue and Interreligious Communications.

Dr. Nur Hidayah.

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ORGANIZING COMMITTEE INTERNATIONAL CONFERENCE ON SUSTAINABLE DEVELOPMENT GOALS OF UNITED NATIONS (ICSUN) 2017

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St. Hasirah Irwan, Amd.Kep

Ratnasari

CONFERENCE SCHEDULE OF ICSUN 2017

Thursday, 9 March 2017	
07.30 – 08.00	Registration
08.00 – 08.30	Arrival of Participant, delegates, and guest
08.30 – 09.50	Opening Ceremony Welcome Speech: <ol style="list-style-type: none"> 1. Dr. Nur Hidayah, M.Kes 2. Dr. Abbas Panakkal, MA, MCJ 3. Prof. Dr. Musafir Pababbari, MA 4. Dr. Majdah Zain, M.Si 5. Ir. H. Ramdhan Pomanto (Opening Remark, Mayor of Makassar city, Indonesia) Launching Armonia Journal by Rector of Alauddin State Islamic University Makassar, Indonesia Journal introduction: Dr. Robbert D Crane (Editor in Chief of Armonia Journal) Lotus B Ballroom, Four Points by Sheraton Hotel
Venue	Lotus B Ballroom, Four Points by Sheraton Hotel
Keynote Speaker	Prof. Dr. Phill. Kamaruddin, M.A (General Director of IHE, Ministry of Religion Affairs, Indonesia) Photo Session
09.50 – 10.00	Coffee break
10.00 – 11.30	Session I <ol style="list-style-type: none"> 1. The Rev. Dr. Karen Hamilton, M.A (General Secretary, Canadian Council of Churches, Canada) <i>To Boldly Go...Innovations originating through the F8 Canadian Interfaith Leaders Summit which strengthen future summits and global faith processes engaged in the Sustainable Development Goals</i> 2. Dr. Karl Albrecht Frenz (Hermann Gundert Society Stuttgart, Germany) <i>Unity – Diversity – Creative Cooperation</i> 3. Dr. Abbas Panakkal, MA, MCJ (Director, International Interfaith Initiative, India) <i>Inter Religious Harmony and Sustainable Development: A model from Art and Culture of Malabar</i> 4. Prof. Dr. Haiyun Ma (Zenghe International Peace Foundation, USA) <i>Finding Bridge between the Chinese and Muslims: the Case of Zhenghe</i>
11.30 – 13.00	Session II <ol style="list-style-type: none"> 1. Sudianto Lande, S.T., M.T and Drs. Simon Petrus, M.Hum (Paulus Chrystian University, Indonesia) <i>Torajapedia (The Encyclopedia Of Virtual Art Carving Toraja)</i> 2. Aisyah Arsyad (State Islamic University of Alauddin Makassar, Indonesia)
	<i>Biner Patriarchy In Nikah Siri: Ecofeminism Perspective/</i> <ol style="list-style-type: none"> 3. Risnah, S.KM., S.Kep., Ns., M.Kes (State Islamic University of Alauddin Makassar, Indonesia) <i>Cultural Care And Maternal Health On Indigenous Peoples Tolotang</i> 4. Jalaluddin Basyir, SS, M.A (State Islamic University of Alauddin Makassar, Indonesia) <i>The To Lotang: A Public Space and Power</i>
13.00 – 13.30	Break Time
13.30 – 15.00	Session III <ol style="list-style-type: none"> 1. Raja Azraff Raja Azmil (Global Movement, Malaysia) 2. Azizah Mutik (ACWAY, Indonesia) <i>ACWAY & Activities around the world 2016-2017 and UN WIHW 2017</i> 3. Fadlan I Nasurung (Coordinator of Gusdurian Makassar, Indonesia) <i>Sipakatau: The Universal Brotherhood of Humanity of The Bugis</i> 4. Saldi Yusuf (YPMIC, Indonesia) <i>Sekolah Cerdas: An Initiative to Teach Peace for Prospective Health Worker</i> 5. Syahrul Ramadhan (UNM, Indonesia) <i>The Phenomenon Of Uangpanai'in Wedding Bugis Makassar (A Perspective Of Culture And Religion)</i>
15.00 – 19.00	Break Time
19.00 – 21.00	Welcome Dinner in home office of the mayor of Makassar city <ol style="list-style-type: none"> 1. Opening 2. Welcome speech from Mayor of Makassar City: Ir. H. Ramdhan Pomanto 3. Releasing movie : Heart and Harmony by Mayor of Makassar City Ir. H. Ramdhan Pomanto (educational film to promote interreligious and intercultural relation) 4. Speech: Dr. Siddheek Ahmed 5. Appreciation to Dr. Siddheek Ahmed and main conference organizers 6. Dinner/Performance 7. Closing

Friday, 10 March 2017	
08.00 – 09.30	Session IV Moderator: Prof. Dr. Mustari Mustafa, M.Pd 1. Violet Rish, MA (Vice General Consulate of Australia) <i>Swapping Life</i> 2. M. Fihris Khalik, SS, MA, Ph.D (Islamic University of Makassar, Indonesia) <i>The Existence Of Islamic Education In Social Culture Of Transformation Era In Multicultural Society</i> 3. Dr. Arbianingsih., S.Kep., Ns., M.Kes (State Islamic University of Alauddin Makassar, Indonesia) <i>Spiritual And Cultural Needs in Patient's Anxiety</i> 4. Zulkifli Surahmat (STAI DDI Sidrap, Indonesia) <i>The Role Of Islamic College Darud Dawah Wal Irsyad (DDI) Sidrap In Promotng Interreligious Peace In Sidenreng Rappang Regency</i> 5. Framita Rahman, S.Kep, Ns, M.Sc (Mega Rezky Institute of Health Science, Makassar Indonesia) <i>Transcultural Education: Answering The Global Health Challenges Through Indonesia Educational System</i>
09.30 – 09.45	Coffee break
09.45 – 11.30	Session V Moderator: Dr. Barsihannor, MA 1. Notrida, G.B Mandica Nur, Ph.D (Indonesian Presidential expert staff, Indonesia) 2. Muhammad Afdillah, MA, M.Si (State Islamic University of Sunan Ampel Surabaya, Indonesia) <i>Regulating Ahmadiyah in Indonesia: a Case Study of East Java Governor Decree No.188/94/KPTS/013/2011 on the Ban of Ahmadiyah Religious Activities</i> 3. Erick Lincoln (Founder Peace Generation, Indonesia) 4. Yusli Effendi (International Relation Departemen, Brawijaya University, Indonesia) and Andi Meganingratna (International Relation Departemen, Fajar University, Indonesia) <i>Community Security and Sustainable Development: an Indonesian-Islamic Perspective</i> 5. Marselinus Ulu F (Institute of Resource Governance and Social Chance Kupang, Indonesia) <i>Social Media: A Platform for Engaging Indonesian Youth in the Interreligious Dialogue in Strengthening Sustainable Development Goals</i>
11.15 – 13.00	Break time
13.00 – 14.30	Session VI Moderator: Anci Bte Syaripuddin, S.Pd, M.Pd 1. Thenghuy Khov (ACWAY, Cambodia) <i>Project Inspire Cambodia 2016 which was under the topic "Social Media in Promoting Peace and Social Harmony"</i> 2. Arman Basri (LPPM Al Kindi UINAM, Indonesia) <i>Kamase-Masea: Social Values And Philosophy Of Life's Ammatowa Applying Value Of Kamase-Masea As Local Wisdom Ammatowa Community In Formal Educationsdn 351 Kawasan</i> 3. Huriati (State Islamic University, Indonesia) <i>Assimilation Of Religious And Cultural Values On Sayyang Pattu'du' Tradition In Mandar Tribe</i> 4. Sumarlin Rengko, MA (Hasanuddin University, Indonesia) <i>The Meanings And Values In Kelong Religion Community Of Makassar</i> 5. Rahmad Hidayah (Alauddin State Islamic University, Indonesia) <i>The Harmony of Culture, Nature, and Religion In Shipbuilding Phinisi And Its Implication To Indigenous People</i>
14.30 – 15.30	Round Table for consensus statement This session will consist of creation and ratification of a consensus statement and recommendation for moving ahead plans generated in the discussions and forums Moderator Participants: Dr. Abbas Panakkal, MA, MCJ Prof. Dr. Azhar Arsyad, MA (State Islamic University of Sunan Ampel Surabaya, Indonesia) Gertraud Ingeborg Frenz (Germany) Thenghuy Khov (ACWAY, Cambodia) Raja Azraff Raja Azmil (Global Movement, Malaysia) Dr. Haiyun, MA (Zenghe International Peace Foundation, USA) Muhammad Afdillah, MA, M.Si (State Islamic University of Sunan Ampel Surabaya, Indonesia) Dr. Barsihannor, MA (Alauddin peace Building Institute, Indonesia) Prof. Dr. H. Ahmad M. Sewang, MA (Alauddin State Islamic University, Indonesia) Prof. Mustari Mustafa (Alauddin State Islamic University, Indonesia) Erick Lincoln (Peace Generation, Indonesia) Notrida, G.B Mandica Nur, Ph.D (Indonesian Presidential expert staff, Indonesia) Framita Rahman, S.Kep, Ns, M.Sc (Mega Rezky Institute of Health Science, Makassar Indonesia) Dr. Husain, S.Ag, MA (Ministry of Religions Affairs, Indonesia)

	Thenghuy Khov (ACWAY, Cambodia) Violet Rish, MA (Vice General Consulate of Australia) Alitha Karen (Lembaga Koalisi Perempuan Indonesia)
15.30 – 19.00	Break Time
19.00 – 21.00	Farewell party in Home office of the vice governor of South Sulawesi <ol style="list-style-type: none"> 1. Opening 2. 4 ethnics dance 3. Welcome speech from Vice Governor of South Sulawesi: Dr. Ir. Agus Arifin Nu'mang 4. Speech by Dr. Nur Hidayah, S.Kep, Ns, M.Kes 5. Impression from one of participant and guest 6. Appreciation for Speaker, Guest, Committee and Host by Dr. Abbas Panakkal, MA, MCJ 7. Dinner/Performance 8. Photo Session 9. Closing

Saturday, 11 March 2017	
07.30 – 08.00	Check out Hotel
08.00 – 10.00	Fort rotterdam
10.00 – 11.00	Klenteng Xian MA
11.00 – 12.00	Vihara Girinaga
12.00 – 13.00	Petra Church
13.00 – 14.00	Lunch
14.00 – 15.00	Raya Mosque
15.00 – end	To Airport

THE PHENOMENON OF UANG PANAI' IN WEDDING BUGIS MAKASSAR : A PERSPECTIVE OF CULTURE AND RELIGION)

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Abstract

This paper is titled "The Phenomenon of Uang Panai' in Wedding Bugis Makassar (a Perspective of Culture and Religion)". This paper aims to present an overview of the culture of uang panai' in wedding Bugis Makassar. It departs from a few mistakes during this among the general public about the culture of uang panai'. Through this writing these views will be straightened so as to produce a correct understanding of the essence of the culture of uang panai'. The few things that are described in this paper, among other things: first, the early history of the culture of uang panai' in Bugis Makassar; second, a myth in the ceremony uang panai' Bugis-Makassar; Third, the value contained in uang panai'; Fourth, the Islamic view marriage about uang panai' in Bugis Makassar; and fifth, difference in essence uang panai' past and present (criticism of panai' phenomenon). In Indonesia, especially those in Bugis-Makassar, besides setting up a dowry, the groom must prepare money ride (panai') before deciding to get married. Uang panai' is not counted as a marriage dowry but as indigenous money agreed upon by both parties or family. The tradition of panai' does not apply to marriages between men and women Bugis Makassar with nonBugis Makassar, Bugis Makassar men will follow the tradition of the family of the woman who was going to marry. However, this culture is generally maintained when women Bugis Makassar in applying for a male nonBugis Makassar. This occurs because the wedding traditions Bugis Makassar woman is the one who picked up so that the customs used on the sides of her family. Culture siri' in this case Indeed a noble culture conceptually and philosophically. In fact, siri' is still recognized as one of the cultural values that influence the personality of the Bugis Makassar. Value siri' in the form of shame or dignity as a basis to act Bugis Makassar in life. Two of the content value in the concept of the siri' value is embarrassed and the value of self esteem (dignity). When the aspect shame dominating personality, the aspect of self esteem should be offset, when the aspect of self esteem tend to arrogance, then the aspect of shame and humility should return the gesture self esteem to a balanced budget position, like the two chemical components are soluble compounding, then both the cultural values in question was not merely coexist but both converge and merge in symbiosis in siri'. By understanding the meaning of siri' and 'pacce', there are positive things that can be taken as the concept of the formation of national law, which in this philosophy of how the respect for human values to be fair to myself and to others how to live with due regard to the interests of others.

Keywords: *Uang Panai', Culture, Islamic view, Essence, Bugis Makassar*

Syahru Ramadan born in Watampone, on 08-11-1992. Starting become an Indonesian teacher in Harvard School Company. Being an Indonesian teacher in Ranu Prima College. Being a founder of KONTRA community. Being a member in Dompot Dhuafa Volunteer.

INTRODUCTION

The humans are creatures of God's most perfect and conferred various advantages such as the intellect and mind that made the difference with other creatures. A gift given by God to man is created mates for their respective intended to love and love. But they have to establish that relationship in a formal bond with the marriage bond.

Indonesia is a country that was built on the pillars of diversity. Good ethnicity, culture, customs, and religion. For the latter, the religion in Indonesia was born and developed with all the norms that bind each of its adherents. Furthermore, this norm starts to absorb the community institutions. In the Muslim community, the norms stipulated by Islamic law. Either in the form of horizontal relationship (human relations) and vertical (relationship with God).

Enforcement of Islamic Shari'a substantially necessarily good for coloring and contribute in building a society that is aware of the law and civilized. However, we realize that Islam is present in a region not empty, but has no previous tradition, in addition, there are other religions that grow and have the same rights before the law/ so that the necessary methodologies are wise and appropriate. More basic than that, Indonesia is not an Islamic state, but a state based on ideology and national spirit, the majority of residents embraced Islam.

According to Daradjat (1995: 37) in the teachings of Islam, marriage justifies what was previously forbidden. The wedding ceremony has many varieties and variations according to the traditions of ethnic, religious, cultural, or social class. The use of custom or specific rules is sometimes associated with certain religious rules or laws anyway. Ratification is legally a marriage typically occurs when a written document signed the marriage register. The wedding ceremony itself is usually an event that is held by customs in force, and the opportunity to celebrate with friends and family. Events are often held with special traditions this has its own uniqueness in every part of the world, including Indonesia. Diverse tribes and cultures prevailing in Indonesia spawned a variety of traditions, including the tradition of marriage. The tribe of BugisMakassar, is one of the tribes in Indonesia, although the descendants of these tribes scattered throughout Indonesia, even abroad, but basically BugisMakassar tribe from South Sulawesi.

The rules of customary law marriage in Indonesia several different because of the nature of society, customs, religions and different beliefs Indonesian society, and it is because of the progress and development of the era. Thus in addition to the customary itself has undergone developments and shift in values even today is very likely to happen

intermarriage between tribes, customs, different religions, and even intermarriage. While the marriage law customary BugisMakassar forth in the form of marriage honest that form of marriage which is done with the payment of an honest, where such payment is provided by the male to the female, with the receipt of money or goods to be honest by the women means women will divert position into the kinship he tied her husband during the marriage.

The complexity of the marriage culture in South Sulawesi community are values that can not be separated for consideration in a marriage like social status, economic and cultural values of each family men and women. In South Sulawesi, one thing to be typical in a wedding that will be held that their *uangnai* or by the local people called *uangpanai*.

Unlike other areas that use the dowry as a condition of marriage, in BugisMakassar apart Mahar no *uangnai* (Panai) to be prepared when it decided to get married. *Uangpanai* an amount of money given by the groom to the bride to be used for the purposes of holding weddings and other wedding shopping. *Uangpanai* is not counted as a marriage dowry but as yet fairly traditional money required with the amount agreed to by both parties or family.

History of *UangPanai* in BugisMakassar

The history of the beginning of *uangpanai* during the time the kingdom of Bone and GowaTallo that if a man wants to woo the women of the royal family or in other words the royal family, he has to bring offerings that demonstrate their ability to provide prosperity and welfare of his wife and his future in other words that the man elevated by one rank and content offerings in the form *Sompa / Sunrang, Doe 'menre' / doe'Panai 'and Leko' or alu' / kalu' or moaned groaned / tiwi'tiwi'*. It became a mandatory and absolute requirement for them to fulfill and particularly on *Doe 'Menre' / doe'Panai 'we know as uangpanai* in the form of a predetermined amount of money by the women, in this case, the royal family.

The people of Makassar is a native of the area around the city of Makassar and surrounding area. The language used by the Makassar called *mangkasara* language. Indigenous giving *uangpanai* is adoption of the original custom wedding Bugis. *Uangpanai* means the provision of money from the family of the prospective groom to the family of the bride with the aim of homage. Respect is meant here is the appreciation given by the groom to the woman he wanted to marry by providing a magnificent feast for marriage through *uangpanai*.

Nowdays, interpretation arise regarding the understanding of most people BugisMakassar on the definition of dowry and *money Panai* still a lot wrong. In their marriage customs, there are two terms that *Sompa* and *dui 'menre'* (Bugis) or *uangpanai* doe (your spending (Makassar)). *Sompa* or dowry is a gift of money or

property from the male to the female as a condition for the validity of marriage according to Islamic teachings. While *dui'menre'* or *uangpanai'* / *doe'* your spending is a "dowry" to be submitted by the family of the prospective groom to the bride's family to pay for the wedding procession.

At first glance, the second term in the above does have the same understanding and meaning, are both equally an obligation. However, when viewed from the historical background, the sense of both terms clearly different. *Sompa* or better known as the dowry / bride price is a liability in the Islamic tradition, whereas *dui'menre'* or *uangpanai'* is an obligation under customary local community.

However, over time, this culture adapted to keep it down a layer of caste society. In fact, in its development, to date this requirement applies not only to familybased Royal n alone but applies as a whole and be an absolute prerequisite for a man who wants to woo a woman even applies to men who are not of BugisMakassar or other words from outside Sulawesi South who want to woo a woman who came from BugisMakassar.

The acompleandmount of *UangPanai'* current is influenced by social status attached to the person who will carry out the marriage, both of the men and of the women, education level, social status, a factor of wealth, popularity factor, and especially if the person thoroughbred nobles or blue blood. The higher the degree of all the status, the higher the demand for *uangpanai'nya*, not uncommon to many application which ultimately canceled because they did not fulfill *the* demand for *uangpanai'is*. In fact, the main requirement or be the first discussion on applying prior to a wedding is a massive "*UangPanai*" (money proposal).

Uangpanai' or bride price money is money that should be given the prospective bridegroom to the bride. *Uangpanai'is* often interpreted wrongly because of perceived or equivalent dowry, whereas *uangpanai'* is different from the dowry. Its position as a fairly traditional money required with the amount agreed by both parties the bride's family. *UangPanai'* will also be more severe when the bride's family requested *Sompa* (immovable property such as fields and gardens), *Erang groaned* (accessories wedding reception). The payment of *Panai'*. This can be done at the time of application have been received or the determination of a wedding day or when *appanai'* your spending (the day providing spending money), or at the time of the marriage ceremony will take place. Those that make the payment at once and nobody did and completed partial payment at the time of the marriage ceremony will take place.

However, if you see the reality, meaning *uangpanai'* has been shifted from its true intentions. *UangPanai'* has become an arena of prestige to demonstrate the ability of the

economy to excess, often to meet the demand for *uangpanai'*, then the groom must be willing owe because if the prerequisites *uangpanai'* are not met will be regarded as shy or "Siri" (flavor feel embarrassed or humiliated dignity). In fact, not infrequently demand *Uangpanai'* is considered a weapon refusal of women to the men who come to woo if the men were not sanctioned by the girl's parents to ask for *uangpanai'* mode highest they consider that man who intends to woo unable to meet the demand for *uangpanai'*.

Myth in ceremony "Uang Panai" People BugisMakassar

The myth is one of the folklore. Folklore is one form of culture, one of the prominent features that distinguish between folklore and culture of the other is via a spread. How the spread of folklore is done verbally. Marriage in South Sulawesi are very thick with indigenous BugisMakassar and is known as one of the weddings complex for holding the procession is very long and the conditions are very strict is not out of shame culture prevailing in BugisMakassar called Culture *Siri ' naPacce* (Makassar Language) or *Siri'naPesse'* (Bugis Language).

The form of the myth in the ceremony *Uangpanai'* form of narrative that tells the Kingdom of Gowa and early emergence *uangpanai'* tradition. If a man who wants to woo the royal family of the royal family or in other words, he has to bring offerings that demonstrate their ability to provide for the prosperity and welfare for his wife and children later.

Cultural values in the myth ceremony *Uangpanai'* are: 1) the value religiusitas, (2) social values, and (3) the value of personality. Here one of the values contained in the myth ceremony *Uangpanai'*;

The ceremony is conducted formally by organizing lectures and prayer together. After that, one among the relatives of the men expressed the intent and purpose of arrival and also submit the offerings brought one by one.

It explains about man's relationship with his creator contained in the recitation event by a family who attended the event with the intention of asking for smoothness before the wedding and happiness when married someday.

UangPanai'indeed is social prestige in order to maintain the dignity of the family for their consideration of the perceptions of others outside the family of the bride and groom. Others here are neighbors, friends and father, a friend's mother, and so forth. If there is a wedding, it is often the main byword is 'how much dowry?'

It is an attitude of self-esteem in the communities BugisMakassar, the attitude to maintain the dignity of the family for their consideration of the perceptions of others from both sides when *uangpanai'* given low.

Submit offerings in the form like a Somp / Sunrang, Doe'menre ' / doe'Panai' and Leko' or alu ' / kalu' or erangerang/ tiwi'tiwi 'is a requirement that is mandatory and essential for them to fulfill and particularly Doe'Menre' / doe'Panai'.

The data describes the observance of the BugisMakassar indicated when submitting one by one the offerings that have been brought. This was done to comply with the rules of his predecessors in order to conduct a wedding someday not experience problems until the end of the event.

The function of myth ceremony *UangPanai'* society, BugisMakassar, namely (1) awaken people that there are supernatural forces, (2) provide assurance humans present, and (3) provide knowledge to the world for supporting the community. Here's one of the functions contained in the myth ceremony of *uangpanai'*.

Pangngisengang (witchcraft), it usually happens when a young man was insulted both by the girl herself or by the family of the girl and the man cannot escape the girl by force, then it does so invisibly with pangngisengang (witchcraft).

It proves that there are supernatural forces in *uangpanai'*, this power arising from the public or individuals do not obey the rules, customs, a tradition in *uangpanai'* the Bugis Makassar. The magical power possessed by the people who reject the application of Bugis Makassar. So the anger manifested by all means. This happens as a sign that the man is expected not to violate the rules of the tradition that the above data concerning supernatural powers such as *pangngisengang* (voodoo) emerged as the fault of the girl itself or from families who have been insulted and the man can not get the girl forcibly, then it does so invisibly with *pangngisengang* (witchcraft).

(1) The origin of this uangpanai' from Kingdom of Gowaera and GowaTallo where if there is a man who wants to woo families of the kingdom then he must bring offerings, the offerings form Somp / Sunrang, Doe 'menre' / doe'Panai' and Leko' or alu' / kalu' or moaned groaned / tiwi'tiwi'a requirement that is mandatory and essential for them to fulfill and particularly Doe'Menre' / doe'panai' that demonstrate their ability to provide for the prosperity and wellbeing and his future wife.

(2) The people of Makassar is a native of the area around the city of Makassar and surrounding area. The language used by the Makassar called mangkasara' language. Indigenous giving uangpanai' adoption of the original custom wedding Bugis. UangPanai' means the provision of money from the family of the prospective groom to the family of the bride with the aim of homage. Respect is meant here is the appreciation given by the groom to the woman he wanted to marry by providing a magnificent feast for marriage through is uangpanai'.

From these data can provide insights about the myth in the Ceremony of *UangPanai'* that exists in the tribe Bugis Makassar. This will attract the attention of the world community to determine how the myth of the ceremony *uangpanai'*. The goal when after knowing this new knowledge society and dig again to preserve the richness of Indonesian culture that is still a lot that is still unknown and needs to be introduced to the outside world that Indonesian culture into a culture that can be accepted in the international world.

Values Contained natural in *Uang Panai'*

In the culture of Bugis Makassar wedding itself there is one thing that seems to have become typical in a wedding that will be held that *uangnai'* or by the local people called *uangpanai'*. *UangPanai'* is the amount of money given by the groom to the bride to be used for the purposes of holding weddings and other wedding shopping. *Uangpanai'* is not counted as a marriage dowry but as yet fairly traditional money required with the amount agreed to by both parties or family. The amount of spending money determined by the prevalence or the first agreement between family members who perform marriages. There is, for example, who handed the money spending it entirely to the man according to his ability. It can happen because of their good mutual understanding of both sides.

Tradition *Panai'* does not apply to marriages between men Bugis Makassar with female non Bugis Makassar. Men Bugis Makassar will follow the tradition of the family of the woman who was going to marry this culture is generally maintained when women Bugis Makassar in applying for a male non Bugis Makassar. Attractions this happens, because the wedding traditions Bugis Makassar, women are the ones who picked up, so that customs used on the side of her family. According Rahayu Yudi, stating that *siri'* and prestige become a major consideration in determining the number of *uangpanai'* families.

For local man or also from the tribe of Bugis Makassar, meet the amount of *uangpanai'* can also be seen as cultural practices *siri'*, which often occurs when the bridegroom could not meet the demand that men generally make up for the shame it with

wander away and returned after have the money required. So a woman who really loves become very big motivation to meet the amount of *uangpanai* which would otherwise require.

Culture *siri'* could be misinterpreted in this regard. Indeed culture *siri'* is noble in concept and philosophical. In fact *siri'* is still recognized as one of the cultural values that influence the personality of the Bugis Makassar. Value *siri'* in the form of shame or dignity as a basis to act Bugis Makassar in life. So, the word *siri* 'show of shame and dignity or pride word *siri*' is not expressly found in *Sure 'selleang I la Galigo* (Manuscript ancient literature Bugis), but there is a word *siriatakka*, which refers to the name of two types of plants considered to contain both Palembang the word *siri* 'name of the betel plant. *Siri'* is closely related to almost all the advice about the noble deeds in the manuscript. Five values of honesty (*alempureng*), scholarship (*amaccang*), firmness (*aget tengeng*), propriety (*asitinajang*), botheration (*reso*) held firmly by the Bugis and considered shameful if violated. Two of the content value in the concept of the *siri'* value is embarrassed and the value of self-esteem (dignity) When the aspect shame dominating personality, the aspect of self-esteem must be offset When the aspect of self-esteem tend to arrogance, then the aspect of shame and humility should return the gesture price themselves in the position of a balanced budget, like two chemical components are soluble compounding, then both the cultural values in question was not merely coexist but both converge and merge in symbiosis in *siri'*.

By understanding the meaning of *siri 'and pacce'*, there are positive things that can be taken as the concept of the formation of national law, which in this philosophy of how the respect for human values to be fair to myself and to others how to live with due regard to the interests of others.

Comparing the concept of *siri 'and pacce'* with the views justice Plato (428-348 BC) who observed that justice is but the interest of the stronger (equity only in the interests of more powerful). Value is something that is needed in every aspect of life and the legal context, this value is something that becomes a foundation or reference in law enforcement, the value of living in a community and become a philosophy of life in a particular society. Bugis society has a philosophy of life that very respect of which *siri 'na pacce'*.

Siri 'napacce' in Bugis society highly regarded as a philosophy in all aspects of life, and it jugaberlaku in aspects of observance of society against certain rules (laws), with the understanding of the value (*siri 'napacce'*) has influenced society in the life law. *Siri 'which* is a concept and philosophy of public legal awareness Bugis Makassar is something sacred.

Siri 'naPacce (Makassar language) or *siri' naPesse'* (Bugis language) are two words that can not be separated from the BugisMakassar character in real life in this world. So sacred word, so that if someone loses *Siri'nya* or *De'ni gaga Siri'na*, then there is no meaning he followed the life of a human being. Even the BugisMakassar argue that they were *sirupaio* 'kolo'e (like animals). Wisdom Bugis said: *Siri'miNarituo* (for shame we live).

With the philosophy and ideology of *Siri 'napacce / pesse*, then the attachment and solidarity between them form a strong, nice fellow tribe and the other tribes. *Siri'naPacce / pesse* concept not only known by these two tribes, but also other tribes inhabiting mainland Sulawesi, such as Mandar and Tator. It's just a different vocabulary, but the ideology and philosophy have similarities in their interaction.

There are three forms of *siri's siri' buta* (Empire) in the form of responsibility of the state or ruler to keep the community *Siri'* family that is related to the structure of family life in relation familial Bugis people know of families in all units of *siri'(masedi siri')* Lastly *siri'* private relating to the dignity of the person. *Pana'* culture is included in the series. A benefit number of money families *nai'* and other forms of family man offering is actually a form of appreciation for the prospective bride and her family.

Although in the process of marriage, the man must give a dowry to the woman anthropologist west sometimes view this as the price of female (Bride Price), of course, quite right. Similarly, transactional views of young people is also inaccurate. The value of respect for women are high and keeping *siri'* family became the real basis of the culture *Pana'* According to the rules *doi 'menre* if men are not able to provide a living inwardly and outwardly to his wife so that in case of divorce, then spending money is not returned. All the offerings and *Sompa* received is also not a right of the woman's family. Even *uangpanai'*, in large enough quantities, but not to be saved, spent during the wedding procession. This shows that in terms of explicit material, no profits for the big family of the bride. Everything really be right for the bride, who finally returned also to the future of the bridal couple. The true culture must be maintained, although still necessary adjustments in order to not get rejection.

The Islamic view Regarding *Uang Panai 'in Wedding BugisMakassar*

Marriage between a man and a woman does not take place for granted. In Islam, there are some rules that must be met before the wedding. One of them is the preparation of the dowry. Every region in Indonesia has a diversity in addressing dowry and in the South, especially in the Bugis and Makassar, typically in the form of the provision of *sundrang* (Makassar) / *Sompa* (Bugis) and *uangpanai* (Makassar) / *doimenre* (Bugis).

Sundrang / Sompā is granting part of men to women who marry in the form of money or objects as a condition of validity of marriage (Rahayu, 2015). Then, *uangpanai' / doimenre* was "dowry" to be submitted by the family of the prospective groom to the bride's family to pay for the wedding procession (Ikbal, 2012). Both of these have in common is both an obligation that must be met. However, if examined further, there perbedaa n between the two. *Sundrang / Sompā* is an obligation under Islamic law because that is what is meant by dowry, while *uangpanai' / doimenre* indigenous culture is an obligation under the Bugis and Makassar.

Aside from being a mandatory provision in marriage, *uangpanai' / doimenre* contains three meanings based on the elements contained in it. First, the cash position *panai' / doimenre* a wedding in harmony among the people of Bugis and Makassar. Second, the function of *uangpanai' / doimenre* is a gift for the bride as a wedding reception costs which is in force for generations to follow customs and as a provision in the face of domestic life. Third, the purpose of *uangpanai' / doimenre* to give prestige (honor) to the woman's family if the amount of *uangpanai'* which set would be met by the prospective groom. Honor is meant here is the appreciation given by the groom to the woman he wanted to marry by providing a magnificent feast for marriage through *uangpanai'*.

The meaning of *uangPanai' / doimenre* present value good philosophy because it provided supplies in the face of domestic life and it is a serious benefit for both the men and women. Moreover, the existence of *uangPanai'* is a tribute to the woman who would marry. This is in line with the view of Islam that does give appreciation and respect to the women. In Islam, the customary gifts of *uangPanai'* referred to by *ala'dah as sahahah* often called the *urfsahihahis* customary either, is correct and can be used as legal considerations.

Bride price or *Sompā* (Bugis) / *sundrang* (Makassar) and *uangPanai' (Makassar) / doimenre* (Bugis) are the two things that can not be separated. However, a growing phenomenon in the society today is *uangPanai' / doimenre* greater attention than the dowry and considered as something very decisive smooth running wedding process. Worse, the amount of *uangPanai' / doimenre* which is determined by the female is usually more than the amount demanded dowry. In this case the *uangPanai' / doimenre* could reach hundreds of millions of rupiah because it is influenced by several factors, the reverse dowry, which is an obligation in Islam, not a problem. Total nominal handed over the willingness husband, generally only around IDR 50,000-5,000,000 alone or minimal set of tools prayer.

he did not ask for dowry that much to Ali, and Ali just give armor. It aims to facilitate and not to burden Ali over dowry demands. In the hadith of the Prophet Muhammad are very

clear to Ali in order to give a dowry to Fatimah ra, as a condition of lawful in marriage just by armor, as long as it is deemed valuable and have value.

Viewed from the meaning of the hadith is not ethical if *uangPanai* provided by the prospective husband more than dowry money. Hadith above was clearly advise women to relieve the men to fulfill their obligation to pay dowry *uangpanai'* especially totally no mandatory provision in Islamic law.

Islam as a religion *rahmatan lilAlamin* disliked determination onerous dowry the groom for a wedding, as well as the determination of *uangPanai* recommended should not burden parties sacred intention to marry. Marriage as a sunna should be done with simplicity and moderation so there is no wastage element in it because Islam strongly opposes waste. As already mentioned in the word of Allah Surah alIsra' : 27.

In Islamic law known principle that the ease (*raf'attaysir*) in all matters. Moreover, in the case of marriage, this principle is emphasized. The women are not allowed to ask for things that actually aggravating the men because it has some negative effects, among others:

- a. Be an obstacle when getting married, especially for those who are serious and in love
- b. Pushing and forcing men to go into debt in order to get the money required by the female
- c. Encourage elope or *silariang* and the occurrence of an extramarital affair
- d. Encouraged the birth of a spinster because the men thought better to get married because of too many demands which must be prepared by the men for the sake of a marriage
- e. Furthermore, the consequences arising because of the demands that must be met is that it can cause the parties who want to get married to fall into sin.

The process of giving *uangPanai' / doimenre* in Bugis or Makassar marriage generally does not conflict with Islamic law as long as no coercion or presents a difficult marriage. This is in line with the word of Allah in Surah al Baqarah verse 185 which means that God does not want hardship for His servants. The youths in the Bugis and Makassar is about to marry the girl of Bugis or Makassar also basically have to know the consequences of the marriage that should give the *uangPanai' / doimenre* and they actually anticipated this. Moreover, they do not feel burdened by the presence of *uangPanai' / doimenre* such as determination of the amount of *uangpanai' / doimenre* have gone through the process of bargaining between the parties before the male with the female so it is still within the limits of the ability of the men.

Differences Essence *UangPanai'* Past and Present (The Criticism of Phenomenon *Panai'*)

One cultural maintained and Makassar Bugis society is a cultural tradition *Panai'* in the application process and the wedding ceremony. In the Bugis and Makassar, wedding ceremonies marking the start of building relationships based on love lawful customs and religion (Lamallongeng 2007: 1). However, the wedding ceremony, not only brings together two people become husband and wife, but also brings together two larger family, the family of the bridegroom and of the bride's family.

The process of giving *uangPanai'* in Bugis or Makassar is influenced by several factors. One is the social status. Social status in society Bugis or Makassar degree. The levels include: High Duke, Duke Medium, White Palili, Todeceng, To Maradeka, and Ata (Servant). In the past, the relationship between the child with the child nobility of ordinary people, let alone the son of a slave is considered an offense called *nasoppa'tekkenna*. *Nasoppa'tekkenna* means impaled by his own wand. This is according to custom degrades or *siri'*. Therefore, a man who comes from a regular group who wanted to marry a woman of nobility is a must have advantages. The advantages are among the brave (*to warani*), the rich (*to sugi*), scholars or religious leaders.

In addition to the social factor, tribute factor to women Bugis or Makassar also be a benchmark in providing *uangPanai'*. Bugis and Makassar believe that with the grant *uangpanai'* will perpetuate a home and avoid divorce, considering the amount of *uangpanai'* issued in an amount not less. Then, reward makes women in Bugis or Makassar not be underestimated again.

The nominal amount of *uangPanai'* to marry a woman BugisMakassar is then perceived by some people who do not understand the "price daughters" or even perceived as the behavior of "selling girls". However the perception of a picture depending on previous experience. For men other areas that need capital that is not so much for the wedding such as Javanese man, it is normal that perceives *uangPanai'* as the price of a daughter BugisMakassar due to the region of origin is not so much. Likewise with people who think marriage is not a guarantee splendor prosperous future domestic life.

Apart from that, a phenomenon that happen today, the essence of the provision of money *Panai'* has undergone a significant shift. If the first essence of giving *uangPanai'* is to give awards to women Bugis or Makassar and to keep *siri'*, then now is the culture does more than just an opportunity to showcase and show off wealth and social status. In fact, some cases Showed marriages failed to materialize as the benchmark money *Panai'* by the girl's family is too high and can not be fulfilled by the male. This is contrary to the

customary rules were made to preserve the marriage and not to Obstruct the marriage. The process of giving *uangPanai* today is nothing more than a sales transaction that prioritizes material. Moreover, a large low *uangpanai* given Several influenced by factors that are materialist. NurulHikmah and SangkalaIbsik (2015), describes some of the factors that influence the size of the *uangpanai*, Among others:

a. Figure

The size of spending money (*dui menre*) depends on mutual agreement. The woman sometimes does not specify the amount requested, but not infrequently, the woman asked for a huge spending. The amount of spending money is determined by the family of women and marriage can take place if spending money can be agreed upon by both parties both the women and the men.

b. Economic status

An increasingly wealthy woman who will marry, the higher the spending money to be paid by the prospective husband to the family of the bride and vice versa, if the future wife of the only family in general economic class medium, the amount of spending money is pegged relatively small.

c. Educational level

Another factor influencing the high amount of spending money that must be paid is high and low levels of education candidate's wife. The higher the level of education a woman so the more spending money that should be given and if it does not provide spending money in high quantities it will be talked about in public. The size of the nominal amount of spending money heavily influenced by the level of education and the position of the bride. If he just graduated from high school let alone never been to school, or a little bit of money rising. Conversely, if he was a bachelor and had occupied a position for example in a government agencies or the private sector, spending money will be high.

d. Honor

People assume that the success peg spending money with a high amount is an honor in itself. Because of the high spending money will impact the fanfare, pomp, and the number of guests in the wedding. If the amount of spending money requested would be met by the groom, it would be prestige (honor) for the families of both parties. Honor is meant here is the appreciation given by the groom to the woman he wants to marry, by giving a magnificent feast for marriage through the shopping money.

e. The physical condition of the bride

Not just some of the factors mentioned above which are a measure of the size of the nominal amount of spending money that is set by the woman's family, but the physical condition of women who will also be applying benchmarks determining spending money. A perfect physical condition of women that will be spoken, the higher the nominal amount of spending money is pegged. The physical condition is such a beautiful face, tall and white. So even if the woman is not aristocratic, does not have a high level of education, the physical condition that will become a benchmark for the amount of money spending pegged. Vice versa, although the women did not have a selfdifferentperfect physical condition or even physically ugly but she had a high social status then it will be the benchmark high amount of spending money to be pegged woman's family.

CONCLUSION

The marriage process in Bugis Makassar tribe but to require the provision of a dowry, also requires the provision of *uangPanai*'. *UangPanai*' itself different from the dowry. *UangPanai*' is money given by the male to the female to finance the wedding and liability in marriage customs, while the dowry is the duty of Islamic law. Thus, an error when equalizing the *uangPanai*' and dowry or put *uangpanai*' as part of the dowry.

The culture of *uangPanai*' supply 'in the marriage process Bugis Makassar initially as a form of tribute to the women. This is in line with the teachings of Islam are indeed very honored women. In Islam, the culture is referred to as *urf 'sahihah* or good customs. However, penyebutannya as *urf 'shahihah* only applies when the administration process is not based on the principle of necessity, because if it is given on the basis of necessity, then it is so contrary to the teachings of Islam that want the ease of marriage.

Cultural phenomena in *uangpanai*' today has deviated from the essence of the beginning. Giving *uangPanai*' is now merely as a form of social status excessively showy. Many cases show the negative impact of *uangPanai* itself, starting from lying about the exact amount of *uangPanai*' given the premise of maintaining selfesteem, price fixing *uangpanai*' that is too high as a shield to reject the proposal of men, the supply of *uangPanai*' by selling assets owned or owed, until the election of a shortcut elope (*silariang*) between a man and a woman can not meet the demand because the *uangpanai*' outrageously high. All of these events is contrary to the essence of marriage that binds tightly to the rope ties, not complicate relationships.

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