

ABSTRAK

Rosmayanti, 2022. Tesis Pascasarjana Program Studi Hukum Islam Institut Agama Islam Negeri (IAIN) Palopo. Dibimbing Dr. Takdir, MH., Dr. H. Firman Muhammad Arif, Lc., M.HI

Tesis ini menggambarkan beberapa permasalahan 1) Bagaimana pelaksanaan adat nikah masyarakat Bugis di Desa pengkendekan kec. Sabbang kab. Luwu utara? 2) Bagaimana Penilaian Maqashid Al-Syariah Terhadap Adat Nikah Bugis Di Desa Pengkendekan Kec. Sabbang Kab. Luwu Utara? 3) Bagaimana upaya menerapkan nilai Maqashid Al-Syariah dalam upacara pernikahan masyarakat Bugis di Desa Pengkendekan Kec. Sabbang kab. Luwu utara?

Penelitian ini adalah penelitian kualitatif yang menggunakan pendekatan pendekatan yuridis hukum Islam. Sumber data yaitu data primer bersumber dari tokoh Adat, tokoh Agama, tokoh Masyarakat, sumber melalui wawancara, sedangkan data sekunder diambil dari dokumen yang ada kaitannya dengan penelitian. Sumber data, analisis data, menafsirkan data, serta instrumen dalam mengumpulkan data adalah observasi, wawancara, dan dokumentasi.

Hasil penelitian dan analisis menyimpulkan bahwa: 1) Pelaksanaan pernikahan masyarakat Bugis di Desa Pengkendekan Kec. Sabbang Kab. Luwu Utara Utara antaranya: 1) Pemilihan Jodoh, 2) *Mappese'-pese'*, 3) *Madduta*. 4) *Mappettu ada*, 5) *Mappaisseng* dan *mattampa*, 6) *Mappatetong sarapo atau baruga (mendirikan bangunan)* 7) *Mappassau Botting dan Cemme*. 8) *Mappanre Temme (khatam al-Quran) dan pembacaan barzanji*. 9) *Mappacci atau Tudampenni*, 10) *Mappénré Botting*. 13) *Madduppa botting*, 13) *Ipanikka* 13) *Mappasikarawa* atau *mappasiluka*), 14) *Maréllau Dampeng*, 15) *tudang botting*, 16) *Marola* atau *mapparola*.. 2. Adat nikah Bugis sangatlah mendukung akan pelaksanaan tujuan hidup, seperti halnya yang dibahas dalam maqashid al-syariah. Maqashid al-syariah memiliki tujuan baik untuk kehidupan manusia, baik itu untuk menjaga akal, menjaga harta, menjaga keturunan mapupun menjaga nyawa kita. Hal ini sangatlah sejalan dengan tujuan adat Bugis. Sebagai contoh pemberian daun pacar adalah dimulai dengan tujuh pasang suami istri yang di pandang baik keluarganya, ini berarti bahwa diharap mempelai juga akan baik seperti itu atau bahkan lebih baik dari keluarga tersebut. 3) Upaya menerapkan nilai Maqashid Al-Syariah dalam upacara pernikahan masyarakat Bugis, sudah terlaksana baik melalui islamisasi budaya. Namun ada beberapa faktor penghambat terkait berdampak pada munculnya berbagai tudingan miring seperti, pernikahan adat Bugis cenderung materialistik. Pernikahan adat Bugis tidak efisien dan cenderung mubazir. Prosesi pernikahan adat Bugis mengindikasikan pertarungan status sosial dan gengsi. Pernikahan adat Bugis cenderung melegalkan pornoaksi dengan adanya acara hiburan.

Implikasi penelitian bahwa masyarakat Bugis tetap mempertahankan adat pernikahannya yang terkesan memberatkan didasarkan pada keyakinan bahwa pernikahan merupakan hal yang sakral dan suci sebagaimana sakralnya menjaga kehormatan anak gadis hingga duduk di pelaminan.

Kata Kunci: *Pelaksanaan, adat nikah, Maqashid Al-Syariah*

ABSTRACT

Rosmayanti, 2022. “*The Internalization of Maqashid Al-Syariah in the Bugis Customary Marriage Process (A Case Study of Pengkendekan Village, Sabbang District, North Luwu Regency)*” Postgraduate Thesis of the Islamic Law Study Program, State Islamic Institute (IAIN) Palopo. Supervised by Dr. Takdir, MH., and Dr. H. Firman Muhammad Arif, Lc., M.HI

This thesis delineates several issues: 1) How is the implementation of Bugis customary marriage in Pengkendekan Village, Sabbang District, North Luwu Regency? 2) How does *Maqashid Al-Syariah* assess Bugis customary marriage in Pengkendekan Village, Sabbang District, North Luwu Regency? 3) What attempts are made to apply the values of *Maqashid Al-Syariah* in the wedding ceremonies of the Bugis community in Pengkendekan Village, Sabbang District, North Luwu Regency?

This is a qualitative research that utilizes the Juridical approach of Islamic law. The data sources include primary data obtained from traditional leaders, religious figures, and community leaders through interviews, as well as secondary data obtained from documents related to the research. Data sources, data analysis, data interpretation, and data collection instruments all include observations, interviews, and documentation.

The research findings and analysis conclude that: 1) The implementation of Bugis community weddings in Pengkendekan Village, Sabbang District, North Luwu Regency includes: 1) Mate Selection; 2) *Mappese'-pese'*; 3) *Madduta*; 4) *Mappettu Ada*; 5) *Mappaisseng* and *Mattampa*; 6) *Mappatettong Sarapo* or *Baruga* (constructing buildings); 7) *Mappassau Botting* and *Cemme*. 8) *Mappanre Temme* (completion of the Quran) and *barzanji* recitation. 9) *Mappacci* or *Tudampenni*; 10) *Mappénré Botting*. 12) *Madduppa botting*; 13) *Ipanikka* 14) *Mappasikarawa* or *Mappasiluka*; 15) *Maréllau Dampeng*; 16) *Tudang Botting*; 17) *Marola* or *Mapparola*. 2) The Bugis marriage customs strongly support the realization of life goals, as discussed in *Maqashid Al-Syariah*. *Maqashid Al-Syariah* has noble objectives for human life, which include the preservation of intellect, wealth, descendants, and one's own life. This aligns well with the ideals of Bugis customs. For example, the giving of henna leaves begins with the approval of seven married couples considered favorable by their families. This signifies the hope that the newlyweds will also be as good as, or even better than, the respected family they are joining. 3) The attempts to implement the values of *Maqashid Al-Syariah* in Bugis community wedding ceremonies have been successfully carried out through cultural Islamization. However, there are several inhibiting factors related to the emergence of various biased accusations, such as the perception that Bugis customary marriages tend to be materialistic. The Bugis traditional wedding procession indicates a gamble on social status and prestige. Bugis customary marriages often serve to legitimize pornography through entertainment events.

The implication of the research is that the Bugis community continues to uphold their wedding customs, which may seem burdensome since they believe

marriage is a sacred and holy matter, much like the sacredness of preserving the honor of a maiden until she sits on the bridal throne.

Keywords: *Implementation, customary marriage, Maqashid Al-Syari*