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Maddeceng: A Family Reconciliation in Bugis Community on Maslahat’s Perspective

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Abstract: Eloping (silariang) is an embarrassing event (mappakasiri) among Bugis society, especially among Bugis people in Bone, South Sulawesi. This incident usually lead to a conflict or tension between the two families. Even the family of the girl who felt humiliated (dipakasiri) usually take violent action to the man or his family, to cover up the shame (siri'). But on the other hand, the Bugis people also have an institution of reconciliation or peace over conflict silariang known as maddeceng. Maddeceng which means "repair" is a local wisdom that is quite important because it can be a way of reconciliation between the two families in conflict after the incident silariang. Maddeceng has been quite effective in relieving tensions between the two families. Not only as the momentum of mutual forgiveness, maddecengwas considered to be recovering the family pride and even into the early momentum between two great families to creates a commitment to build a family relationship. Maddeceng as a local wisdom relevant to the principles of Islamic law to realizing the good (maslahat), namely establishing peace, brotherhood and can maintain order in society. Therefore, it important revitalized, not only in the context of marriage law but also for reducing of other conflicts in the society.

Keywords: Maddeceng, Family

1. Introduction

Before the advent of Islam, the people of the archipelago have known a legal system that is customary law. According to Lukito, after the arrival of Islam to the archipelago, the relationship between Islamic law and customary law is widely seen as a means of improvement of customs itself. Even when attempts Islamic propaganda is very strong, there is no movement of opposition representation traditional leaders and society in general. In fact, in the next stage, the Islamic law it is seen as part of customary law, as shown in the Minangkabau and Javanese. Society defends the values of their religion and at the same time, they also comply with the customary law. In short, people in the archipelago, in general, see the customs and laws of Islam are complementary to one another. In Minangkabau society, for example, the known expression: Adat basandisyara’, syara’ basandiKitabullah. Likewise, the Javanese are famous for their syncretic attitude in the face of a living trust. While in the Sultanate of Buton, Buton Sultanate government formation patterns based on the local traditions and Islam.

Similarly, in the Bugis Makassar, espoused Islam has pushed accommodation sara'(Shari'a) as one element in a customary system called pangngaderreng. This is an indication of the occurrence of a strong acculturation between the values of Islamic law and custom in the community. In fact, in its development, it is sometimes difficult to identify which values are derived from religion, and where values are derived from customs.

Bugis tribe that inhabits several areas in South Sulawesi, spread in several districts namely Bone, Soppeng, Wajo, Sidrap, Bulukumba, Sinjai, Pinrang, Parepare, Barru, Pangkep, and Maros, known as the tribe strongly adhering to the tradition or values of local wisdom beside the Islam values. Its tradition is not only about clothes, customs, but also in the field of law. Among Bugis society, legal
institutions are not only based on Islamic law and state law but are also influenced by the habits of the local community. Among Bugis Bone community, for example, the implementation of the law, especially family law, is heavily influenced by customary values.

For Bugis people, custom and Islam are two complementary and mutually reinforcing facets. According to Lukito, Integration between Islamic law and customary law is possible because customary law and religious law have the same mission in realizing peace and harmony. In this context, the customary law tends to be open to legal tradition that develops both from within and from outside the indigenous people themselves and can coexist in harmony, can even be intertwined.

The area of family law most heavily influenced by customary law among Bugis, especially among Bugis community in Bone, is marriage law. Marriage for the Bugis Bone community is an important event, so it gets special attention. In marriage law, family honor values are well maintained so that this area is very sensitive. Violations of sacred values will result in serious consequences. Marriage in Bugis community must involve family. So, in case of elopement, when a marriage is not in accordance with the usual procedures as regulated by custom, it will have a fatal impact.

2. Method

This research applied a descriptive qualitative method. The data are collected from the interviews to the public figures and the perpetrators of maddeceng. The source of the interview data is provided with the literature data or library sources.

3. Findings and Discussion

3.1. Maddeceng: Definition, Types and Its Processes

Maddeceng is a term in Bugis language, derived from the word "deceng" which means good. In Bugis language, anu madeceng means something good or contains a good value. Maddeceng term is a verb that means doing good. The term maddeceng in the Bugis Bone community means at peace efforts to the family due to marriage or marriage that is not sanctioned by the family, either between a girl and her family or between a man and his family with a female family.

Based on the causal factors, elopement is divided into three types: 1). Silariang that is both run by mutual will after agreeing to run in secret. The two set time together to go to the priest's house. Both asked to be protected and then asked to be married 2). Rilariang or rushed, i.e. the man forced the woman to the house penghulu or imam to ask for protection and then ask to be married. 3). Elo ri ale, the woman herself who escaped. Women come alone to the men to ask to be married, or the woman to the priest's house asks to be married to the particular man she has chosen.

The marriage is usually motivated by the refusal of the female family on the appointment of the male family. Rejection usually occurs because the female family views the prospective bridegroom unsuited or inappropriate to marry his daughter. This may be due to a variety of possibilities, amongst which men are judged to be inferior to their social strata, men are judged to be impolite or not obeying custom or may have been engaged to other boys. Ordinary also because of marriage money (uang panaik) set by the family of women is too high usually done to refuse the application smoothly. In essence, silariang is done to avoid the conditions of marriage which are quite heavy in a normal marriage.

The elopement for the Bugis Bone people is considered to be a bad thing, deviating from the marriage process according to the culture prevailing in the Bugis. The perpetrators will be ostracized by the family. In fact, sometimes the woman who dared to elope will be cursed or removed from the family, not recognized again as part of the family. Another risk is that the case will result in conflict between two families. In fact, the couples must hide out of the village for fear of being harmed by a female family if found. Women's families as the shy person (to masiri) usually do chase. Therefore, in hiding conditions, usually the men try to seek protection to community leaders. So that the concerned
can use his authority to assuage the girl's family anger and advise them to accept both as relatives. This process is called maddeceng.

According to Lontara, if the couples of silariang have reported his case to the adat stakeholders, so the female’s family has no authority to punish him again. Lontara affirms, respect ade 'and sara' and marry them. But the couples who did not report his act was threatened with punishment, i.e., made into a palace slave, or thrown away out of the village or drowned in water, because his blood should not wet the earth because it would damage the rice or the welfare of the people.

Maddeceng is an attempt to solve the problem of elopement conducted by the parent of men by involving the public authority or local government, by ransoming an agreed amount of money. Maddeceng is a medium for maintaining the family relationships, both between children who have conducted a silariang with their parents or between families of both female’s family and male’s family. Based on of implementation time, maddeceng is divided into several kinds, as follows: maddeceng before the marriage process, maddeceng after the marriage process and maddeceng did in a long time after the marriage. Usually, couples have had a child.

Whatever the type, maddeceng usually requires the same process that is required by a mediator who mediates between male and female families. This mediator is usually from community leaders or figures who are well respected, both local communities and the parties of both sides. Mediator has a very strategic position and determines the smoothness and success of maddeceng process. Therefore, the determination of mediators is an important part of maddeceng. In addition to mediators, maddeceng also requires the involvement of all apparatus and local community leaders.

Technically, maddeceng begins with the request of the man or his family to the mediator to be mediated by the female’s family. Mediators are considered able to reduce the anger of female families so willing to open themselves to accept the apology of the family of men and both partners in the process maddeceng. Furthermore, the mediator will meet the female family and convey the purpose of his arrival. Usually, he visited the uncle is quite respected in the family to smooth the process of acceptance by the female family. Upon the arrival of the mediator or the envy of the male family, the family of the woman visited will immediately gather the important people in the family to jointly discuss the offer of maddeceng from the male’s family. When women's families have agreed or do not mind, then proceed with the discussion about the technical implementation, the requirements that must be met by the men. Usually, the men are required to pay some money as a dowry or a fine. Furthermore, the mediator will convey the request of the female's family to the male family. Once agreed upon, the determination of the day and place of implementation and then the process of maddeceng will enter the core stage. (MZ, interview, 2016).

On a predetermined day, generally done at night, the two couples who have gone on a cross-breeding with the male family will come to meet the female’s family in a predetermined place. Usually in the home of the woman's parents or at her uncle's house or anyone else who agreed. In these places, usually have been waiting for the female family with certain preparations, such as serving food and beverages, depending on the ability of the family concerned. In the poor family is simple. They just served a certain food like onde-onde and fried bananas. But in the rich family, will serve a heavy meal as at the wedding party. In the event, the man usually dressed in a suit and sarong, while women dressed in a black equipped veil. (MZ, interview, 2016).

Once accepted at the women's family's residence, the opening words of the male entourage represented both apologies of both spouses and the male family and then conveyed the purpose of their arrival that evening was to maddeceng for the wrongs that had been done and regretted. It usually takes place between the vice of both families for a while. The peak process of maddeceng is a couple who have gone to each family, starting from their parents, uncles or aunts, kissing their feet as an apology for embarrassing the family while crying as a sign of regret and begging that he be accepted back to his family. Similarly, the male’s family will be greeting with the female family. Process
maddeceng was considered completed. The male's family will leave, and the couple who has been in the habit will usually spend the night at the female's family home before deciding to where will they stay after that. Thus, that is the process maddeceng on Bugis Bone society.

3.2. Maslahat’s Perspective of Maddeceng

Methodologically, maddeceng can be categorized ‘urf, one of the methods in the formulation of Islamic law (fiqh). It is categorized ‘urf if it could bring benefits or good for society. In essence, ‘urf is something that is considered good and accepted by common sense. ‘Urf is sometimes synonymous with the term ‘adah’. Concerning that, among Islamic scholars known a theory which means the customs can be adapted as a law. Related to that, there is another qaida that popular in the Islamic law study:

Meaning: Fatwa may change due to the changing times, places, conditions, intentions, and habits).

Then, the acceptance of ‘urf as a legal basis, also based on Q.S. al-A’raf /7: 199:

Translation: “Be thou am forgiving and enjoin ma’raf, and turn away from the people who are ignorant.”

Islamic law literature displays many examples of ‘urf which has been accommodated as part of the practice of Islamic law, including in the prophet period, such as buying and selling by order system called ‘salam’ justified prophet after the migration to Medina and he observed the practice had become part of the practice Moslem in Medina. Later, Imam Malik is known as one of the Imam madhabs who many bases on the habits of the people of Medina when he does not find the idea of law in the Qur’an or Hadith. It has become indications that Islamic law appreciates the living law in the community if it can provide benefit for the whole community.

From the description above, it can be concluded that maddeceng can be categorized as ‘urf. Although silariang is not an ideal model of marriage for Bugis society, maddeceng contains positive values as a media of reconciliation of post-family conflict. Maddeceng has an important meaning because this process is not only able to dampen the anger of the female family that can lead to violence, but it can be a reconciliation medium between a girl and her family who have isolated her for embarrassing her family. In fact, maddeceng can be a momentum for two big families to build a common faith in forming a new family bond.

According to an informant, who the perpetrators of silariang, maddeceng can provide security guarantees, feelings of anxiety anymore so as not to hide or evade from the female family as before maddeceng. Maddeceng makes feelings of calm and can restore friendship with the family. Maddeceng is also closely related to the status of the born child. For the good of the children, the consequences of marriage law against children born during mating run, are recognized at maddeceng. It can be imagined how the family relationships in the future period if it becomes prolonged without any settlement efforts.

It is clear that maddeceng contains positive values. Maddeceng in line with the goal of realizing the benefit (maslahah) in Islamic law is not only personal benefit but also the welfare of society. As al-Shatibi pointed out that maslahah include the maintenance of five things, namely religion, soul, descendants, property, and mind. (al-Syatibi:7-9). That all known as hifz al-din, hifz al-nafs, hifz al-nasl, hifz mal and hifz al-‘aql. Hifz al-din mean securing the enforcement of the right to have a religion and freedom of being religious. Hifz al-nafs is guaranteeing the right to live. Then hifz al-nasl is guaranteeing of the right to have descendants. Hifz al-‘aql is about freedom to think, to argue and the others education activities. Hifz al-mal is guaranteeing the freedom to work, to get a job, to manage and exploit natural resources and the right to own property.
If it elaborated, maddeceng associated with the safety of the soul, the maintenance of offspring, maintaining family harmony and maintaining public order. It is clear that maddeceng has a social function. Especially in Islam, islah or peace is strongly recommended. Islah means to mend, peace and dispute disputes or damage. In the Qur’an, Islah has the main objectives, among others: to keep the brotherhood ropes, the bond of affection among others (QS. al-Hujurat: 10), to maintain the harmony of community life which starts from family harmony (QS. al-Baqarah: 182) Eliminate fear, worry and sadness in life (QS.al-An’am: 48).

The Qur’an statements are about islah in other verses, among others, in QS. Al-Baqarah verses 220 and 228, al-Nisa verses 35 and 113, QS Hud verse 87 and Q.S. Al-A’rafa verses 55 and 85. While Q.S. Al-Nisa verse 35 speaks of the islah in the family-affirming as follows:

وَإِنْ خَفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلاَحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

Translate:

And if you are worried there is a dispute between the two, then send a hakam from the family of men and a hakam from the female’s family. If the two priests intend to make repairs, Allah will grant taufik (instructions) to those husbands. Allah is the Knower, the Knower.

The positive values of maddeceng seem to be in line with the concept of Islah in Islam. Therefore, these values need to be revitalized. Although in the present, maddeceng has begun to be rarely applied in the community, along with less recent silariang cases. (SR, Interview, 2015). Other conflicts are still prevalent in society. Therefore, the patterns of conflict resolution in maddeceng can be developed in the resolution of other conflicts, not just conflicts in the field of marriage.

4. Conclusion

Maddeceng procession begins with a request of the male’s family to the community leaders to mediate the maddeceng process with the female’s family. Then it was agreed to bring together the two familys as the core of the maddeceng process to end the marriage conflict between them.

Maddeceng as one of the local wisdom of Bugis Bone community contains a strategic position in the settlement of the conflict between families after the case of silariang. Maddeceng is relevant to the objectives of Islamic law to create the benefit and relevant of the islah command in the Qur’an in order to protect the personal, family and community interests. Maddeceng has positive values in maintaining order in society so that it can be developed in the settlement of other conflicts in society.

5. References