

# Buginese Women's Attitude Toward *Uang Panai* as One of the Wedding Cultures in Buginese

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**Abstract:** Each tribe has a unique culture regarding the process of marriage; one of those is the Buginese in South Sulawesi Province, Indonesia. This tribe has a tradition by giving *uang panai* (money from the man (the groom) to the woman (the bride) as one of the main requirements before running the marriage's process). This research aims to recognize the attitude held by Buginese women towards *uang panai*. This study involves 111 Buginese women aged 18-28 years, who are living in Sulawesi and not married yet, as the research subjects. The data collecting process used a purposive sampling method and attitude questionnaire, which is arranged based on Baron and Byrne's attitude theory. Based on the results, it was known that Buginese women acknowledged *uang panai* as an important part of the process of marriage party purposes. The respondents claim that they feel happy if they get married to a man who could give *uang panai* as requested even though they do not know that man beforehand. Therefore, Buginese women have a great tendency to fully agree with the high determination of that *uang panai*.

**Keywords:** attitude, Buginese, *uang panai*, culture

## Introduction

Culture is related to human reason and mind. It consists of three forms, namely (1) ideas and norms, (2) behavior patterns; and (3) human works (Koentjaraningrat, 1993). The values, beliefs, and behaviors of peoples who lived in a place and passed on from one generation to the next can be called culture. The richness of Indonesian culture can be seen in various languages, traditional houses, clothes, dances, heirlooms, and weddings. Marriage in several regions in Indonesia is quite unique because, in its preparation and implementation, it can differ from one culture to another. Customary rules are used as a reference in the application process, types of dowry, wedding parties, rules of residence, and the distribution of rights and obligations after marriage (Pujileksono, 2009).

One culture that is unique in marriage is the Bugis wedding tradition, which is known for the *uang panai* which has a different meaning from wedding money. *Uang panai* also known as spending money (*dui' balanca*) provided by the family of the groom for the bride's family for the wedding's needs, and the nominal is agreed by both parties. *Uang panai* has a vital role and one of the requirements in the Bugis marriage. Presenting *uang panai* is a cultural obligation that must be fulfilled by the men during the proposal process (Ikbal, 2016). The amount of the *uang panai* is entirely determined by the female's family (Rusli, 2012). Marriage is a social event that does not only involve two people who will get married but also involves two families. Thus, people who want to get married must meet the conditions that have been determined by their

culture (Pujileksono, 2009). This can be seen, one of which is in the process of giving *uang panai* which becomes an obligation that cannot be ignored in marriage in the Bugis tribe. One of the impacts if the men are unable to fulfill the amount of money as requested, the marriage will automatically be canceled (Azis and Lestari, 2018).

*Uang panai* in some areas in South Sulawesi is considered as a symbol of the social status of the bride and groom. Thus, the social degree of women is also one of the factors that make *uang panai* that must be provided become higher (Ikbal, 2016). The more luxurious and lively the party that will be held by using the *uang panai*, the higher the social of the groom and bride families are in the Bugis community (Wahid, 2007). The level of education is also a factor which is the benchmark price of *uang panai* so that some Buginese women sometimes become hesitant to continue their education before marriage (Nurnaga, 2001).

*Uang panai* contains four values. First, that is the social value illustrated by the social strata of a person as a consideration in the determination of the *uang panai* nominal. Second, the value of satisfaction is felt by the bride's family because the *uang panai* given to their children is high. The third value is the existence of religious value, which is reflected in the process of giving *uang panai*. This is considered as a process of sharing with one another in the context of carrying out marriage, which is one of the traditions of the Prophet. The fourth value is the value of knowledge that can be a lesson for women and a motivation for men to try and work harder for the prospective wives (Yansa, Basuki,

Yusuf, & Perkasa, 2017).

Someone tends to agree or disagree, positive or negative, like or dislike towards an object attitude (Eagly & Chaiken, 1993). Attitudes always lead to a particular thing or specific objects, such as an object, person, event, view, institution, norm, or value (Gerungan, 2004). Attitudes are usually more favorable for individuals and tend to reject things that will harm them. Thurstone defines attitude as a positive (happy) or negative (unhappy) affection of an individual for a psychological object. The attitude of a person will give color and style to the response and behavior of a problem or situation experienced (Azwar, 2007).

Attitudes are not carried from birth but are formed from habits, learning processes, and consistency of behavior. All information, experiences, beliefs, and what is obtained by someone during the learning process will affect the meaning of the attitude. Then, the results of the meaning will be led by affection to be evaluative, which could be positive or negative. The results of the evaluation will be related to aspects of one's conation related to giving responses, actions, and behaviors to an object (Waligito, 2003).

Baron and Byrne (2000) stated that attitudes contain three components, namely (1) cognitive component (perceptual component) related to knowledge, views, images, memories (Gilovich, Keltner, & Nisbett, 2006), and one's belief in perceiving an object attitude; (2) effective component (emotional component) related to feeling happy (positive) or displeased (negative) towards the object of attitude, especially judgment; and (3) the conative component (behavioral component) related to readiness (Sears, Freedman, & Peplau, 1994) or one's tendency to react, act or behave towards an object of attitude. According to Waligito (2003), attitude determinants consist of 4 factors, namely physiological factors, direct experience factors towards attitude objects, reference frame factors, and social communication factors.

In the field, many Buginese women who married at an early age and still sat on the school bench, one of whom was because the family got a lot of *uang panai*'. Moreover, women who live in the neighborhood with most marriages applying *uang panai*' culture with a vast amount of *uang panai*' considered that act as a normal thing. Also, it is not uncommon for Buginese women to cancel to get married to someone because the groom candidates cannot fulfill their family's demand for *uang panai*'. So, researchers want to know the attitude of Buginese women regarding *uang panai*'.

## Methods

This research used descriptive quantitative describing what is happening now. This study did not test but only describes the data obtained in accordance with the variables with results that are not generalized.

The results obtained are still a description of the opinions obtained from respondents (Darmawan, 2014).

## Participants

The number of population in this study could not be determined by researchers because researchers did not find exact data on the number of Buginese women on the island of Sulawesi so that the population in this study belongs to an unlimited population. In this study, the applied sampling technique was purposive sampling without generalization (Sugiyono, 2016). The chosen subjects had the characteristics of a Buginese woman aged 18-28 years ( $M = 22.24$ ;  $SD = 1.87$ ) who lived on the island of Sulawesi and did not get married yet. Participants in this study were 111 Buginese women.

## Instruments

Data were collected by an open questionnaire designed by researchers with reference to the theory of Baron and Byrne (2000) with 3 aspects, namely; cognitive, affective, and conative. It consists of 10 items with Cronbach alpha 0.670. The types of questions in the questionnaire were multiple-choice, followed by written comments as additional reasons for the answer.

## Data Analysis

The analysis technique used in this study was descriptive statistical tests with the help of SPSS 25 for windows. The descriptive analysis method is a statistic used to analyze data and then describe them without any intention to make conclusions that lead to generalization (Sugiyono, 2016).

## Results

The results of the analysis using SPSS 25 for windows indicate that the total score of the Buginese women's attitude scale towards *uang panai*' is a minimum value of 11, maximum 36, a mean of 23.66 with a standard deviation of 4,627. After knowing the mean and standard deviation values, the attitude is classified into two categories, namely the categories of agreeing and disagree.

Table 1. Categorization of Buginese Women's Attitudes towards *uang panai*'

Score	Category	Frequency & Percentage
$X \leq 23.56$	Disagree	49 (44.05%)
$23.56 < X$	Agree	61 (54.95%)
Total	111 (100%)	

## Discussion

Participants have various reasons related to the determination of *uang panai*'. Researchers attempted to explain these reasons based on three aspects of the

attitudes of Baron and Byrne (2000). Cognitive factors are factors that relate to what participants know about the object of attitude, *uang panai*'. Regarding cognitive factors, *uang panai*' is one of the requirements of marriage because it has become a culture. Hence, it becomes an absolute requirement in marriage. Participants stated that the expenditure for the marriage party was taken from the *panai*' (doi' balanca). There were also some participants who considered money to *uang panai*' be the same as dowry money, which was the obligation of the male family. However, some of the participants also considered that the essence of *uang panai* had shifted. So now, *uang panai*' seems to be forced and burdensome for men.

Participants' attitudes are influenced by knowledge, experience, and views (Sanbonmatsu & Fazio, 1990). In this study, many participants agreed with the stipulation of high *uang panai*' because of their knowledge, experience, and views about it. They obtained that understanding from their families and surrounding communities, who tended to agree with the high amount of *uang panai*'. The information received by Buginese women who are participants, not only from the family but also from the surrounding community, which then shape participants' attitudes towards the *uang panai*'. This has been mentioned by Walgito (2003) regarding one thing being a determinant of a person's attitude, that is, social communication.

Regarding the opinion on how much should be fulfilled by men, participants had several different answers. Mattulada (1971) and Millar (2009) stated that the high amount of *uang panai*' was primarily determined by education and family status. Based on the answers written by respondents, the amount of *uang panai*' is still primarily determined by the family. However, when asked about how much money the men should fulfill to them, 56.8% (63 people) argued that the money for *uang panai*' was from 50 to 100 million. The rest said that the nominal must be given above 100 million. The participants' desire to get high *uang panai*' could be influenced by the 'value' of them. This is following one of the functions of attitude as an expression of one's values (Walgito, 2003).

Affective factors are factors that are related to the feelings a person has an attitude object. Based on the obtained data, it was found 63.9% (71 people) said that the participants felt happy even though they had to get married to someone who was not recognized before as long as they provided an extensive amount of *uang panai*'. The rest said that they would feel sad and scared when their family had determined a married plan for them to someone whom they had no idea about the men only for the sake of *uang panai*'. It was as if the family only prioritized money over the security that participants would expect after their marriage.

The conative factor is one of the aspects measured

in this study. It related to the tendency of participants to approve or disagree with the determination of higher *uang panai*'. The results are that most of the participants agreed with the determination of high *uang panai*'. Most of the reasons they wrote were the high amount of cash could be proof of the effort and sincerity of the men to the women before getting married. They assume that by giving higher of *uang panai*', their husband will not easily cheat or perform other bad things on them.

63% of participants said they would only get married if the stipulated money was agreed by the men. The impact of disagreement between the prospective bride and groom with the results of deliberations is to elope is called *silariang* (Ahmad, 2006).

## Conclusion

Most participants considered the *uang panai*' as an absolute requirement in a marriage. This could be a sign of a shift in the meaning of the culture of *uang panai*'. *Uang panai*' also does not burden the family of men because the money would be used for the wedding celebration. Nowadays, the family of the women unilaterally has determined the amount of *panai*' that must be fulfilled by the man if he wants marriage. Deliberations conducted are often canceled because they do not find a midpoint and become the public talk. The participants' attitudes tended to agree with the '*panai*' which tended to be high. Especially if it is related to their family, education, and social status. Another reason they agreed was also they considered that a large amount of *uang panai*' showed a man's sincerity and appreciation for his married proposal. Many of the participants considered that by providing higher *uang panai*', men will not easily cheat or do bad things because they have spent much money on their marriage.

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