

THE PREFERENCES OF ISLAM TOWARD TRANQUILITY FAMILY BASED ON LOCAL WISDOM IN GOWA SOCIETY

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ABSTRACT

Marriage is an event of sacred and holy ritual for each individual. In the view of the Qur'an, one of the goals of marriage is to create *tranquility*(sakinah), *affection* (mawaddah) and *grace* (warahmah) among husband and wife with their children. Carrying out of a marriage is a religious order as well as follows the sunnah of Allah's Apostles. Therefore, someone who has fulfilled the requirements for marriage is ordered to carry out a marriage. Islam has laid a foundation which strong enough and resilient to build a sakinah, mawaddah, warahmah family life. Many sakinah family problems are explained in Qur'an and Hadith. In addition, there are also values in the form of Pappaseng toriolo (the ancients advice) that support building a sakinah family. The reseach aims at examining the purpose of marriage based on the Qur'an and the Hadith which are integrated into the cultural values of local wisdom i.e. *sipakatau* (respect), *sipakalabbiri* (appreciate), *sipakainga* (mutual reminding), *siri'* (self-esteem), *pacce'* (empathy), *kalambusang* (honesty), *abbulo sibatang* (unity), and *sipatokkong* (cooperation). The method used in this study is qualitative method with content analysis using accidental sampling (nonprobability sampling) techniques which amounted to 55 teenagers of marriage age as respondents. The result of the study shows that the values of marriage in the Qur'an and Hadith in line with the values of culture and local wisdom. To realize the value of sakinah family, the value of *sipakatau* and *sipakalabbiri* occupy the highest category in building the sakinah family, i.d. each 14%, followed by the value of *kambusang* (11%), and *tamatappu* (10%). The values of these local wisdom if executed with the marriage values in accordance with Qur'an and Hadith will work together to build marriage family life towards the family of sakinah, mawaddah, warahmah.

Keywords: *Tranquility family, premarriage preferences, local wisdom Gowa society.*

INTRODUCTION

The family is one of the most influential informal educational institutions and is a small social group consisting of husbands, wives and children. As the smallest community of community structures plays a very urgent and strategic role in realizing a prosperous society therefore the family is bound by some religious rules, customs and traditions (Shaqar, 1991). The existence of tranquility family has a great influence on the stability of the people and their future. Therefore, Islam is present to provide complete and detailed instructions on the issue of marriage. Starting from the marriage proposal, how to choose the ideal partner, perform the marriage proposal (khitbah) and tips to educate children. In realizing tranquility of family associated with the principle of the meaning of the value of local wisdom in Gowa culture among them the meaning of the value of *sipakatau* (mutual appreciation), *sipakalabbiri'* (mutual respect), *sipakainga* (remaind each other), *siri'* (self-esteem), *pacce'* (compassion/empathy), *kalambusang* (honesty), *abbulo sibatang* (cooperation), *kareso tamatappu* (work ethic), the basic values that people believe can be permanent, but their cultural forms can change and develop dynamically. The flexibility of local wisdom becomes a reference and a foothold in shaping a solid family unity. The basic values of marriage that people believe may not change, but the form of marriage ceremonies and receptions can evolve according to the changing times.

Studies and research related to this journal, first is Dahlan (2014) in his desertation, *Islam and Local Culture*. He carriaed out a historical study of the customs and marriage of Bugis Sinjai which focused on the existence of Islam in relation to the local culture of the marriage of the local community of Bugis Sinjai. He describes some of the surats related to marriage such as surat at-Tamrin:6, al-Hujurat: 13, al-Qashash:77, al-Ashr: 3, and ar-Rum: 21. The values contains in these letters can be integrated into the local culture, especially culture in the Gowa community such as *sipakatau* (mutual appreciation), *sipakalabbiri'* (mutual respect), *sipakainga* (remaind each other), *siri'* (self-esteem), *pacce'* (compassion/empathy), *kalambusang* (honesty), *abbulo sibatang* (cooperation), and *kareso tamatappu* (work ethic).

Another research was the research carried out by Fatima and Ajmal (2010) with the topic *Happy Marriage*. This research focuses on married women as a sample with the method of *Interpretative Phenomenological Analysis*. The researchers included 16 aspects that need to be considered by a couple in developing relationships towards marriage. These aspects are religion, satisfaction, compromise, love, caring, honesty, understanding, communication, deifferences in age, sincerity and appreciation, sharing, forgiveness, temperament attitude, readiness to have descent, famaly, education and status. Another research was

occupied by Martin (2006) in “*Trends in Marital Dissolution by Women’s Education in the United States*” published in *Demographic Research* using the survey technique with a sample of 16.756 people.

The search results from previous research studies are still lack that integrates the culture of wisdom in the field of islamic values, especially marriage problems. Thus, this study aims at examining the values of the marriage in Qur’an and Hadith which integrated with cultural values of local wisdom of the people of the South Sulawesi, especially in the community of Gowa Regency. The values studied are those related to pappaseng toriolo (ancestor’s advice) that are still held firmly by the people of Gowa today, especially from the prospective of pre-married adolescents. The values are *sipakatau* (mutual appreciation), *sipakalabbiri* (mutual respect), *sipakainga* (remaind each other), *siri’* (self-esteem), *pacce’* (compassion/empathy), *kalambusang* (honesty), *abbulo sibatang* (cooperation), *kareso tamatappu* (work ethic). These local wisdom values are then integrated into religious values contained in the Qur’an and Hadith in an effort to forster a sakinah family.

METHODS

The method used in this study was a qualitative (Sugiyono:2016), while the type of research occupied was a content analysis, which means a model used to examine the documentation of data in the form of text, books and so forth. To process the message contained in the form of communication, the researcher used the method of content analysis. It obtained an understanding of the various messages of communication content delivered by the Qur’an, hadith and the message of ancestors or from other sources objectively, systematically, and in relevant way. The sample in this research consisted of 55 respondents from premarital adolescens using accidental sampling (nonprobability sampling) (Sugiyono: 2016).

RESULTS

Islam gives great attention to family problems since before the formation of marriage institutions, so it can serve as a dynamicator in the tranquility family. A good knowledge of marriage will shape a positive perception of the family and the marriage itself. Knowledge of marriage is the initial foundation that must be prepared in building family life. Especially the people of Gowa in navigating the ark of the family cannot be separated from local cultural values as the foundation. The principle of the meaning of the value of local wisdom in Gowa society is not only limited to the value of culture that will be recognized by the community but also applied to its actions, to reach the tranquility, peace, mercy family.

Development of sakinah family life is a top priority in Islam that has begun long before the family is formed. The basis is an implementation of the word of God in *Surah al-Tahrim / 66: 6*.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا ءَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ ءَللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

The Meaning: *O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.*

Based on that verse, it emphasizes the importance of education and family coaching efforts from the beginning (before) the marriage. Gowa society culture adheres to the principle of value and meaning of local wisdom both in life and community life as well as on the life of the household.

The results of the respondents to marital values that are integrated with the culture of the local wisdom can be seen in Figure 1 as follows:

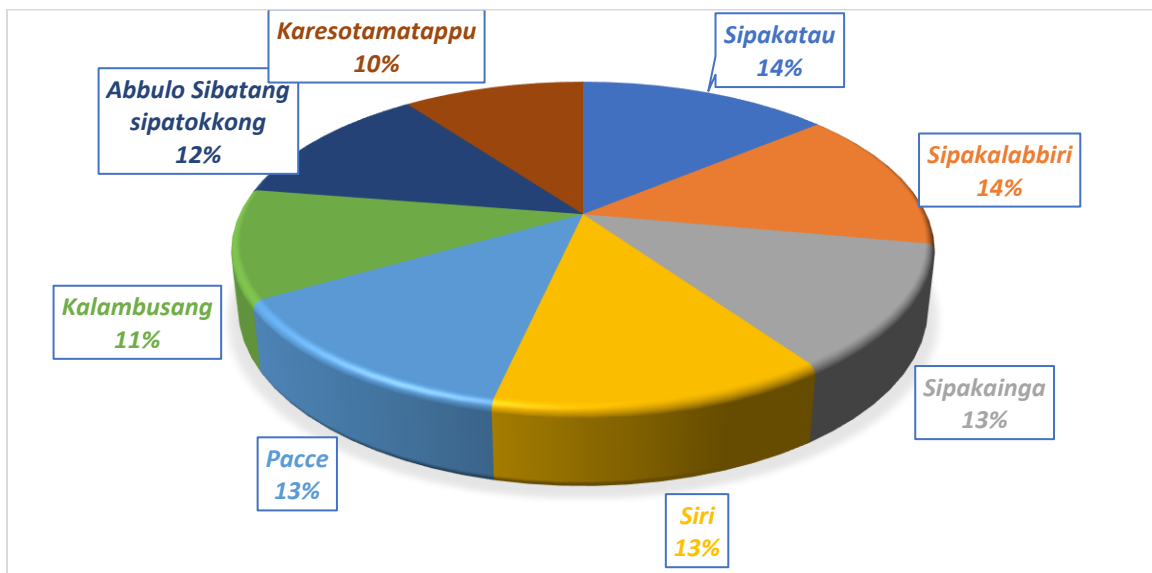


Figure 1. A local Wisdom Percentage

Based on local wisdom percentage above shows that the values of sipakatau and sipakalabbiri occupy the highest position compared to other values. Average number of respondents or 14% viewed that the factors of sipakalabbiri and sipakatau are factors that still have the highest value in Gowa community. Both of these values are considered capable of making the sakinah family through the form of action, i.e. mutual respect and mutual involvement in deciding a case, giving price, not comparing with others, giving awards, saying goodbye when leaving home, giving news each other, reminding each other to eat and rest.

Sipakatau is a concept that sees as human. A man should treat anyone as a whole person. This concept looks at man with all his appreciation. A human being actually treats other human beings with all the rights attached to every human being. *Sipakatau`* is a non-discriminatory nature. That is, in front of Allah almighty all men are the same. There is no difference in degrees, wealth, beauty, and heredity. It is understandable that as human beings should respect and respect each other, considered in a religious perspective contained in Al-qur`an, QS *Al Hujurat* / 49: 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind, indeed we have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is knowing and acquainted.

One of the forms of *Sipakatau* is the mutual consideration of humanity, where another reversal of *pangngalik* derived from *angngalik*, *sipangngaliki* or the sense of "mutual respect", but it can also mean "to respect". There is a saying in Gowa: "*Punna erokko nipangngaliki, pangngaliki rong tauwa*" which means if you want to be respected, honor people first.

Loving one another must be strengthened by mutual respect, family couples should have the readiness to give a reasonable appreciation of the good things that their partners do later, and vice versa. *Sipakalabbiri* value is the appreciation, the nature of being able to see the good side of others and to give a word of speech to the achievements he has achieved. Because of the fact that when you want to be treated well, treat others well. The tendency and habits of some people are always to do well to others, whether they have a kinship or not. Believers always want to do well, because it is one way of thanking Allah SWT for the goodness given to him. Considered in a religious perspective contained in Al-qur`an, the significance of the significance (mutual appreciation) is found in QS *Al-Qashash* / 28: 77 which reads:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

And seek, in whatever Allah has brought you, the Last Home, and do not forget your assignment of the present (life); (Literally: the lowly "life", i.e., the life of this world) and be fair (to others) as Allah has been fair to you. And do not inequitably seek to work corruption in the land; surely Allah does not love the corruptors."

Islam itself teaches to respect each other. Thus, it is expected for the couple to appreciate the smallest kind of work done by one partner.

The value of *sipakinga* and *siri' napacce* in Figure 1 above shows that each has a position of 13%, while *abbulo sibatang* and *sipatokkong* each has a presentation of 12%. The value of *sipakainga* according to the respondents that good behaviour or good deeds have become provisions in carrying out household duties and do not need to be reminded repeatedly because it has become a human obligation to carry out God's commands and stay away from all His prohibitions. Furthermore, the value of *sir'i* and *pacce* shows the ability of each couple to maintain mutual respect for themselves and their families and love each other between partners. Meanwhile, the value of *Abbulo Sibatang* and *sipatokkong* according to respondents is the value of the ability of a partner to cooperate with family and community environment.

The purpose of mutual reminding is that we can change and avoid the disgraceful qualities disliked by Allah SWT. Ordinary people who do not escape from mistakes and to be better should be able to socialize and need warning, criticism and advice from other humans. Basically, this can be a material to improve the quality of self in carrying out duties and responsibilities. We need the reminders of others and this is called *sipakainga* which is the mutual nature that every human must have for the balance of life in this world and for the eternal life of the hereafter. If viewed in the religious perspective contained in Al-qur'an, the meaning of *sipakainga`* (remind each other) is in QS *Al-'Ashr / 103: 3*:

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

Based on the real phenomenon that develops today, the number of direct reprimands from God is not the result of human action itself. Therefore, the meaning of *sipakainga* is expected for the future partner to be able to rebuke wisely and the ability to receive reprimand and advice for their partner.

In Gowa society culture, there are symbols of language that presents two syllables which is the strongest foundation for the people of Gowa in particular and the people of South Sulawesi generally, the two syllables that the author means is *siri' na pacce*. The existence of *siri' na pacce* is able to shape the nature and nature of Gowa society, in essence all branches of culture contained within the tribe has connected itself with *siri' na pacce*, so *siri' na pace* has very positive impact. It is seen when Islam is accepted in this area. In the study of Islamic religion related to the concept of the series (Bugis Gowa philosophy) that shame is part of faith. The term *al-hayaa'u* (shame) comes from the word *al-hayaatu* (life). Rain is called life because of the rain and the plants can live. Similarly, shame is called the life of the world and the hereafter. Therefore, those who have no shame are considered dead in the world and will suffer in the

Hereafter. So, it can be understood that in embedding a shyness in a person is a personal matter so that everyone is able to always maintain his identity, to maintain his dignity and to have good relationships with fellow humans. Therefore, couples should strive to avoid acts that could violate religion, customs and laws.

The term *pacce* is interpreted sense of empathy, compassion, intermediate it is advised by Allah SWT to love each other loving, affectionate love because with this taste gave birth serenity, peace and happiness of the world to the afterlife. *Pacce'* in its literal sense means "poignant," in its cultural sense *pacce* also means compassion, humanity, compassion, eagerness, universal humanism. So, *pacce'* is a feeling (statement) of solidarity that rises from within the heart that can stimulate an action. This is the ethos (attitude of life) of Gowa society as a moral statement.

Pacce' is directed out of him, while *Siri'* is directed into him. *siri'* and *pacce'* is what directs the behavior of society in everyday association as "motor" movers in manifesting patterns of culture and social system. It is hoped for the couple to make the philosophy and ideology of *siri 'na pace/pesse*, and the attachment and harmony of the family among them become strong. Love is a glue in the robustness of domestic life, if the love of husband to wife or otherwise has been lost from his heart, then the destruction of the household is very difficult to avoid. Therefore, the love atmosphere of love must be mutually grown or strengthened, not only in the early days of household life, but also in the future until the husband and wife reach the old age until death to pick up. Marriage is held with the intention that men and women who tie husband and wife relationship can obtain peace and love. (*QS ar-Ruum / 30: 21*).

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ
And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought?

Other moral education that exist in Gowa society is unity and mutual cooperation. In Gowa phrase: *Kana se're nituruki gau se're nipinawang, empomako antu ri sunggua*. (Nasruddin: 1985). Meaning: Agree in speech, as in action, brings happiness.

Wading home life of course loads that must be overcome, such as economic burden, in this case the husband must earn a living and the wife must spend it as well as possible. Likewise, with the responsibility for the education of children in this connection required good cooperation and exemplary between husband and wife in educating their children into sholeh and sholehah children. *Sipatokkong* is the nature of mutual

cooperation. Literally, *sipatokkong* means standing together. Heavy work when done together will become noticeably lighter. *Sipatokkong* can also be interpreted to help each other.

The value of *kalambusang* which has a position of 11%, according to the respondents that honesty in the past, openness regarding to income, and an explanation of events what they are in family life, the percentage is still low. This kind of value is still difficult to apply because of various consideration such as not wanting to give a burden of mind and not making the couple feel hurt.

Honesty among family members, especially husband and wife, became one of the keys to the successful establishment of married life tranquility, peace, mercy. Honesty is an enduring motivator and desire in the character and behavior of a Muslim; as a means to restore his deeds, wipe away his sins, and the means to enter heaven. (Dawabbah, AM: 2008) Honesty in Islam is not just the need for honesty, but more than that. Honesty is based on the desire for others to receive goodness and happiness (Qardhawi: 2004).

The value of *kareso temmatappu* which is only amounted 10%, occupies the lowest category compared to other local wisdom cultural values. This advice emphasizes that if someone has already had a family, he must have a steady job, have to work hard to be able to provide enough for his wife, and must also care to the family of his wife. According to respondents, the disavailability of employment is still a very serious problem for the couple, especially if the husband's skill is low. Besides, the percentage of this values is low because most of the respondents were married before having a permanent job.

Each couple should commit to bear the burden. One such burden is the burden of feeding a female family. The willingness to provide for family members requires a tough and unyielding attitude. In this context, the indicator is not the size of income, but willingness to bear the burden. For couples should remember the message of parents: *Teako natabai bambang allo mange rijama-jamannu*. Meaning: do not get hot sun when going to work. The advice above provides the motivation to leave for work as early as possible in order to carry out the tasks as well as possible.

The eight values of local wisdom explained above are the main basis for building the family of *sakinah*. The values of the local wisdom are not contradicted with the teachings of Islam, even synergize with religious teachings as stated in the Qur'an and Hadith. If the couple holds firmly to these values by integrating them into Islamic teachings based on Qur'an and Hadith, they will be able to make the family who sail the ark of life together become *sakinah, mawaddah, warahmah*.

CONCLUSION

The foundation to build the holiness of the family is based on the Qur'an and hadith and the local wisdom of the Gowa community that does not conflict with religious teachings. To create a family with tranquility is related to the principle of meaning of local wisdom in Gowa's culture are yaitu *sipakatau* (mutual appreciation), *sipakalabbiri'* (mutual respect), *sipakainga* (remaind each other), *siri'* (self-esteem), *pacce'* (compassion/ empathy), *kalambusang* (honesty), *abbulo sibatang* (cooperation), *kareso tamatappu* (work ethic). The value of *sipakatau* and *sipakalabbiri'* occupies the highest category compared to other values, i.e. each 14%. These values are important values for Gowa community in building the family of sakinah, mawaddah, warahmah and they are in accordance to the concept of Qur'an and Hadith.

ACKNOWLEDGEMENT

The writer would like to express her gratitude to the Promotor and the co Promotor's in the Teachers Training and Education Study Programme, Dirasah Islamiyah Departement, Alauddin State Islamic University Gowa and State Politechnic of Ujung Pandang.

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