

WALASUJI TRADITION IN BUGIS TRIBE TRADITIONAL WEDDINGS FROM AN ISLAMIC LAW PERSPECTIVE (CASE STUDY IN SOLO VILLAGE, BALLA DISTRICT)

Abu Haif¹, Sulfiana², Ilfah Luthfiah³, Hendri⁴, Af Amul Khair⁵

^{1, 2, 3, 4, 5} Postgraduate, Universitas Islam Negeri Alauddin Makassar

¹ abu.haif@uin-alaudind.ac.id, ² anhafhya0135@gmail.com,

³ ilfahluthfiah417@gmail.com, ⁴ hendri20001202@gmail.com,

⁵ afamulkhair14@gmail.com

Abstract

This study examines the Walasuji tradition, a part of the Bugis traditional wedding procession that still persists today. Walasuji is a rectangular woven basket filled with various fruits and foodstuffs, each with symbolic meaning. Etymologically, "wala" means to unite, while "suji" means to like or love wholeheartedly. The Bugis community believes this tradition is a symbol of household harmony and a means of social control to prevent divorce. The research results show that the Bugis community views the Walasuji tradition as an important part of the wedding procession, possessing not only aesthetic value but also educational, religious, and social significance. This tradition is believed to maintain household harmony and strengthen the value of siri' (family honor). From an Islamic legal perspective, Walasuji does not conflict with sharia because it is merely a cultural symbol that does not alter the substance of the marriage contract. However, if this tradition is made a requirement for a valid marriage, it is not in accordance with Islamic law. Therefore, Walasuji can be understood as a form of local wisdom that can be preserved as long as it complements the culture, not determining the validity of the marriage contract.

Keywords: Walasuji, Bugis Traditional Wedding, Local Tradition, Islamic Law

Abstrak

Penelitian ini membahas tradisi Walasuji, bagian dari prosesi pernikahan adat Bugis yang masih bertahan hingga saat ini. Walasuji adalah keranjang anyaman persegi panjang berisi berbagai buah dan bahan makanan, yang masing-masing memiliki makna simbolis. Secara etimologis, "wala" berarti menyatukan, sementara "suji" berarti menyukai atau mencintai sepenuh hati. Masyarakat Bugis meyakini tradisi ini sebagai simbol keharmonisan rumah tangga dan sarana pengendalian sosial untuk mencegah perceraian. Hasil penelitian menunjukkan bahwa masyarakat Bugis memandang tradisi Walasuji sebagai bagian penting dari prosesi pernikahan, yang tidak hanya memiliki nilai estetika tetapi juga makna edukatif, religius, dan sosial. Tradisi ini diyakini dapat menjaga keharmonisan rumah tangga dan memperkuat nilai siri' (kehormatan keluarga). Dari perspektif hukum Islam, Walasuji tidak bertentangan dengan syariat karena hanya merupakan simbol budaya yang tidak mengubah substansi akad nikah. Namun, jika tradisi ini dijadikan syarat sahnya pernikahan, maka hal tersebut tidak sesuai dengan hukum Islam. Oleh karena itu, Walasuji dapat dipahami sebagai suatu bentuk kearifan lokal yang dapat dilestarikan selama ia melengkapi budaya, bukan menentukan keabsahan akad nikah.

Kata kunci: Walasuji, Pernikahan Adat Bugis, Tradisi Lokal, Hukum Islam



© Author(s) 2026

This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

INTRODUCTION

Indonesia is a country rich in ethnic diversity, culture, and traditions. Each tribe has its own customs and traditions passed down through generations, including marriage traditions that hold significant social, cultural, and religious value.¹ From an anthropological perspective, culture is a system of meaning that shapes behavior, so that marriage traditions become an important medium in transmitting values and norms.²

Marriage in Islam is not only a legitimate biological bond, but also a religious commandment with a spiritual dimension. Marriage is viewed as a strong contract (*mitsaqan ghalizhan*) aimed at establishing a harmonious, loving, and compassionate family, and is considered a form of worship.³ Nationally, marriage is defined as a physical and spiritual bond based on the One Almighty God, but its practice varies greatly according to the customs of each region.

One example of this diversity is found in the Bugis people of South Sulawesi. The Bugis people are known for their strong values of politeness and traditional norms, including in wedding ceremonies.⁴ The Bugis traditional wedding procession functions as a means of moral and social education, as well as maintaining relationships between families and the community.⁵

Among the various Bugis wedding traditions, Walasuji is a distinctive and ever-present one. Physically, Walasuji consists of a rectangular woven bamboo basket filled with various symbolic fruits and foods. Etymologically, "wala" means to unite, while "suji" means to love wholeheartedly, reflecting the philosophy of maintaining the integrity of the household.⁶

Although still practiced, the deeper meaning of Walasuji is often poorly understood by the public, potentially devolving into a mere formal ritual lacking any appreciation of its values. In fact, this tradition serves educational, religious, and social control functions in maintaining family harmony.⁷

From a fiqh perspective, local traditions are acceptable as long as they do not conflict with sharia principles. Walasuji, as part of 'urf (custom), needs to be examined for its harmony with

¹ Abd Sattaril Haq, "Islam Dan Adat Dalam Tradisi Perkawinan Masyarakat Suku Bugis: Analisis Interaksionisme Simbolik," *Al-Hukama': The Indonesian Journal of Islamic Family Law* 10, no. 2 (2020): 349–71.

² Clifford Geertz, "The Interpretation of Cultures New York," *NY: Basic Books*, 1973.

³ Muhammad Yunus Samad, "Jurnal Hukum Pernikahan Dalam Islam," *Istiqra: Jurnal Pendidikan Dan Pemikiran Islam* 5, no. 1 (2017).

⁴ M. Amir Mahmud, "Pertahanan Tradisi Perkawinan Suku Bugis Muncar Banyuwangi," *Al-Ashlah: Jurnal Hukum Keluarga Dan Hukum Islam* 1, no. 2 (2022): 116–23.

⁵ Sunarni Yassa and Megawati Megawati, "Simbol Dan Makna Walassuji Dalam Adat Pernikahan Masyarakat Bugis," *DEIKTIS: Jurnal Pendidikan Bahasa Dan Sastra* 5, no. 1 (2025): 244–50.

⁶ Firman Saleh, "Simbol Walasuji Dalam Pesta Adat Perkawinan Masyarakat Bugis Di Sulawesi Selatan: Kajian Semiotika," *Cordova Journal Language and Culture Studies* 9, no. 2 (2019): 163–71.

⁷ Insyirah Dwi Nurhayati, *Tinjauan Hukum Islam Terhadap Uang Panai Pada Pernikahan Suku Bugis Sulawesi*, 2023.

Islamic law, given that this tradition is still maintained by the community in the belief that it can prevent divorce and maintain marital harmony.

Therefore, this research is crucial in examining the Walasuji tradition from an Islamic legal perspective, particularly in the context of Bugis traditional weddings in Solo Village, Bola District. This study is expected to provide a comprehensive understanding of how custom and religion can coexist and uncover the values inherent in the Walasuji tradition.

Based on the background that has been described, the researcher is interested in studying the traditions of the Bugis tribe, namely Walasuji, with the title: "Walasuji Tradition in Bugis Tribe Traditional Weddings from an Islamic Law Perspective (Case Study in Solo Village, Bola District)".

LITERATURE REVIEW

Overview of Marriage

Marriage in Islam is a sacred institution with spiritual, social, and legal dimensions. Etymologically, the Arabic term "nikah" means union or relationship, and is understood as a contract that legitimizes the relationship between a man and a woman.⁸The Qur'an and Sunnah place marriage as an integral part of religious life, with the main aim of creating a family full of peace (sakinah), love (mawaddah), and mercy (rahmah), as stated in QS Ar-Rum (30): 21.⁹

From a legal perspective, marriage is a strong contract (mitsaqan ghalizhan) that establishes reciprocal rights and obligations between partners. Its validity depends on fulfilling the pillars and requirements established by sharia, such as the presence of the prospective bride and groom, a guardian, two witnesses, and the ijab and qabul (consent).¹⁰The law of implementation can vary (obligatory, sunnah, makruh, haram, mubah) depending on the individual's conditions and abilities.¹¹

Marriage also has certain criteria and prohibitions. The Prophet Muhammad (peace be upon him) recommended prioritizing religious factors (din) when choosing a partner (Narrated by Bukhari). Meanwhile, sharia explicitly prohibits marriage based on kinship, marriage, and breastfeeding, as well as prohibited forms of marriage such as mut'ah, muhallil, sighar, and same-sex marriage.¹²This understanding is in line with positive Indonesian law (Law No. 1 of 1974 and KHI) which affirms marriage as a physical and spiritual bond based on the One Almighty God.

⁸ H. Abdul Rahman Ghazaly, *Fiqh Munakahat* (Prenada Media, 2019).

⁹ Samad, "Jurnal Hukum Pernikahan Dalam Islam."

¹⁰ Mohd Rafi Riyawi and Jumni Nelli, "Reinterpretasi Hukum Keluarga Dalam Hukum Nasional (Studi Tentang Kompilasi Hukum Islam Di Indonesia)," *HUKUMAH: Jurnal Hukum Islam* 4, no. 2 (2021): 137–60.

¹¹ Iffah Muzammil, "Fiqh Munakahat: Hukum Pernikahan Dalam Islam," preprint, Tira Smart Anggota IKAPI Kota Tangerang, 2019.

¹² Ahmad Ropei, "Studi Penafsiran Ayat Ahkam Tentang Larangan Perkawinan Dalam Hukum Keluarga Islam," *Jurnal Pendidikan Dan Keislaman Ar-Risalah* 7, no. 1 (2021): 77–95.

Overview of Walasuji Customs

Etymologically, 'urf is defined as custom, habit, or something done repeatedly until it becomes a tradition. In a general sense, 'urf is a practice or custom that develops in society, whether in the form of speech or actions, which can then become the basis for legal considerations. Legal provisions based on 'urf can change with differences in place, time, and situation. For example, Imam Shafi'i, while in Iraq, established the opinion of qaul qadim, but after moving to Egypt, he issued a qaul jadid that differed from his previous opinion.¹³

Custom or 'urf in Islam is recognized as one of the legal considerations as long as it does not conflict with the Islamic texts.¹⁴ Urf sahih (good customs) can be used as evidence, while 'urf fasid (depraved customs) are rejected. Local traditions such as Walasuji in Bugis traditional weddings fall into the category of 'urf, which can be examined for its alignment with sharia principles.

From the perspective of ushul fiqh, 'urf is viewed as a complementary source of Islamic law, after the Qur'an, hadith, ijma', and qiyas. Scholars state that prevailing customs can be used as legal considerations as long as they do not conflict with Islamic texts or basic religious principles.¹⁵ Thus, 'urf has an important position in the formation of Islamic law because the law itself is present to answer human needs according to their social and cultural context.

This tradition is not only aesthetic, but also serves a protective function, promotes ritual purity, and fosters communal ethical education. Amidst modernization, Walasuji has adapted its form and materials while still striving to maintain its core meaning as a medium of values.¹⁶ Its history in Solo Village, Bola District, shows a harmonious acculturation between Islamic teachings that entered in the 14th/16th century with existing local traditions, making Walasuji a symbol of prayer and hope for the integrity of a new household.

Walasuji Customary Procedures

Walasuji prepared and carried out with meaningful rituals, involving the community and cultural symbols.

¹³ Rusdaya Basri, "Ushul Fikih 1," preprint, IAIN Parepare Nusantara Press, 2020.

¹⁴ S. H. I. Amrullah Hayatudin, *Ushul Fiqh: Jalan Tengah Memahami Hukum Islam* (Amzah (Bumi Aksara), 2021).

¹⁵ Mahmud, "Pertahanan Tradisi Perkawinan Suku Bugis Muncar Banyuwangi."

¹⁶ Inaya Inaya, "Filosofi Walasuji Dalam Pernikahan Adat Bugis Di Sulawesi Selatan Perspektif Hukum Islam," Preprint, Institut Agama Islam Negeri Palopo, 2021.

1. Walasuji Preparation

Walasuji Made from sturdy woven bamboo, in the form of a small fence, it symbolizes strength, flexibility, and broad benefits for human life.¹⁷ Bamboo was chosen for its philosophy: just as bamboo is useful from root to leaf, the bride and groom are expected to be beneficial to their family and community. This preparation emphasizes steadfastness and flexibility within the household.

2. Walasuji Carrying Procession

On the wedding day, *Walasuji* is brought by the groom's family to the bride's house as a symbol of respect, sincerity and good faith.¹⁸ It carries prayers, hopes, and respect, strengthening the man's commitment to cultural norms. This procession demonstrates a commitment to maintaining social ethics and family relationships.

3. Contents of Walasuji

Walasuji filled with fruit with symbolic meaning, not just decoration, but a medium for cultural values and prayer.¹⁹ The fruits were chosen based on philosophy: Betel Nut (Alosi): Symbolizes sincerity, steadfastness, and integrity, reminding the couple to walk straight in marriage. Jackfruit (Panasa): Symbolizes the hope of blessings and good fortune for the household. Banana: Symbolizes prayer, openness, and social support, emphasizing communication and togetherness. Sugarcane: Symbolizes good character, patience, and a sweet home life through mutual respect. Coconut: Symbolizes perfection and usefulness, encouraging the couple to be useful to the family and society.

Overview of Islamic Law

Islamic law, or Sharia, is a set of provisions derived from the revelation of Allah SWT and the Sunnah of the Prophet Muhammad (peace be upon him), governing the behavior of mukallaf with binding force for all believers. Its application refers to the comprehensive and consistent practice of the Prophet, encompassing the laws commanded by Allah through the Prophet, both regarding belief (aqidah) and action (amaliyah). Terminologically, Sharia is defined as a path for humans to draw closer to Allah, emphasizing not only worship but also regulating human relationships with God and others through rules derived from the Qur'an and Hadith. Thus, Islamic

¹⁷ Inaya, "Filosofi Walasuji Dalam Pernikahan Adat Bugis Di Sulawesi Selatan Perspektif Hukum Islam."

¹⁸ Ervan Prahmono, "Walasuji Luwu Untuk Upacara Pernikahan Adat Luwu Di Kota Palopo (Proses Pembuatan Dan Makna Simbolik)," Preprint, Fakultas Seni Dan Desain, 2023.

¹⁹ Inaya, "Filosofi Walasuji Dalam Pernikahan Adat Bugis Di Sulawesi Selatan Perspektif Hukum Islam."

law is Sharia consisting of regulations revealed by Allah through His Messenger, encompassing belief (aqidah) and action (amaliyah) for all Muslims.²⁰

The sources of Islamic law include the Qur'an as the main source, namely the holy revelation sent down through the angel Gabriel, containing commands, prohibitions, recommendations, historical stories, legal provisions, and wisdom to guide humans towards a society with noble morals.²¹ Hadith, the second source, includes the words, actions, or agreements of the Prophet Muhammad SAW, often synonymous with sunnah, functions to explain general rules in the Qur'an. Ijma', the third source, is the agreement of mujtahid ulama during the time of the Companions, tabi'in, and tabi'ut tabi'in after the death of the Prophet, although universal agreement is difficult to achieve in the modern era. Qiyas, the fourth source, is a method of determining law for cases without explicit texts, through analogy with similar cases based on the same causes and laws.

Islamic law is classified into several types based on the Quran and Hadith. Obligatory (wajib) refers to actions that, if performed, bring rewards but if omitted, result in sin, such as the five daily prayers, covering the genitals, and fasting in Ramadan. Sunnah (recommended) refers to recommended actions that are rewarded and not sinful if omitted, such as voluntary prayers or fasting on Mondays and Thursdays. Haram (forbidden) refers to actions that, if performed, bring rewards but if omitted, result in sin, such as adultery, alcohol consumption, gambling, theft, and corruption. Makruh (objective) refers to actions that are better avoided even though they are not sinful, such as eating onions before prayer or smoking. Mubah (permissible) refers to neutral actions that are permissible or not, without reward or sin, such as exercise, business, or eating breakfast.²²

The goal of Islamic law, derived from the Qur'an and Hadith, is to safeguard human dignity and honor through the preservation of offspring by prohibiting promiscuity and establishing sanctions to ensure the rights of children from legitimate marriages. Preserving reason prohibits intoxicants such as alcohol or drugs, encouraging the pursuit of knowledge to maintain the capacity for thought. Preserving honor prohibits slander and baseless accusations to protect an individual's reputation. Preserving the soul establishes strict sanctions against unjustified killing, emphasizing the high value of human life. Preserving property protects ownership with sanctions such as amputation for theft. Preserving religion provides freedom to worship according to one's beliefs, without coercion, but there are provisions for apostasy to prevent the violation of Islamic values.

²⁰ Eva Iryani, "Hukum Islam, Demokrasi Dan Hak Asasi Manusia," *Jurnal Ilmiah Universitas Batanghari Jambi* 17, no. 2 (2017): 24–31.

²¹ Mohammad Salahuddin Al-Ayyuubi and Umi Naharul Hikmah, *SUMBER-SUMBER HUKUM ISLAM*, n.d.

²² Iryani, "Hukum Islam, Demokrasi Dan Hak Asasi Manusia."

RESEARCH METHODS

This research is qualitative, meaning it relies on direct observations in the field and books. In other words, this research is a form of field research. It emphasizes data immediacy and is based on the concept that experience is the best way to understand social behavior.²³ Data collection methods included observation, interviews with community and religious leaders, and documentation. Data analysis was conducted descriptively and analytically, connecting theory, field findings, and Islamic legal perspectives.²⁴

There are two primary data sources in this study: primary data and secondary data. Primary data is data collected directly in the field by researchers from community and religious figures. Secondary data is data obtained or collected by the researcher from existing sources such as books and supporting documents.²⁵

Data collection techniques in this study are the most strategic step in the research, as the primary goal is to obtain data. In this data collection, the study used observation, interviews, and documentation techniques.²⁶

Using this method, this research seeks to provide a comprehensive understanding of how the integration of the Walasuji tradition and religious integration can be conceptually understood from an Islamic legal perspective. Furthermore, this approach also allows for a critical analysis of the problematic nature of marriage traditions within the Bugis ethnic group and offers a theoretical foundation for the development of more contextual and socially functional Islamic law.²⁷

RESULTS AND DISCUSSION

***Walasuji* at the Bugis Tribe Traditional Wedding in Solo Village, Bola District**

Walasuji is a distinctive traditional symbol in Bugis wedding ceremonies. Etymologically, the word "wala" means "to unite," while "suji" or "pappoji" means "to like" or "to love wholeheartedly." Walasuji is interpreted as an effort to maintain the integrity of the household so that it does not break apart and to strengthen the love and affection between husband and wife.²⁸ This

²³ Albi Anggito and Johan Setiawan, *Metodologi Penelitian Kualitatif* (CV Jejak (Jejak Publisher), 2018).

²⁴ Melyana R. Pugu et al., *Metodologi Penelitian; Konsep, Strategi, Dan Aplikasi* (PT. Sonpedia Publishing Indonesia, 2024).

²⁵ Undari Sulung and Mohamad Muspawi, "Memahami Sumber Data Penelitian: Primer, Sekunder, Dan Tersier," *Edu Research* 5, no. 3 (2024): 110–16.

²⁶ Rusdin Tahir et al., *Metodologi Penelitian: Teori, Masalah Dan Kebijakan* (PT. Sonpedia Publishing Indonesia, 2023).

²⁷ Theguh Saumantri, "Integrasi Teori Sosiologidalam Analisis Studi Islam: Sebuah Pendekatan Interdisipliner," *Jurnal Kajian Islam Interdisipliner* 9, no. 2 (2024): 127–56.

²⁸ Saleh, "Simbol Walasuji Dalam Pesta Adat Perkawinan Masyarakat Bugis Di Sulawesi Selatan: Kajian Semiotika."

etymological meaning is in line with the Bugis people's philosophy of life, namely *siri' na pacce*, which teaches honor, responsibility, and solidarity in maintaining social and family relationships.²⁹

The physical form of the Walasuji is a rectangular woven container, typically filled with fruit, rice, betel nuts, and other foodstuffs with symbolic meaning. For example, rice symbolizes blessings and abundance, betel nuts symbolize fertility and the hope for offspring, while the sturdy woven structure reflects the close bond between the bride and groom.³⁰ These materials are not chosen randomly, but rather have moral and symbolic messages that are passed down from generation to generation.

According to Firman Saleh's research results, the Walasuji symbol in Bugis community weddings is not only limited to traditional equipment, but also contains semiotic values related to the integrity of the household.³¹ Thus, Walasuji can be seen as a cultural communication medium that conveys moral messages to both the bride and groom and the wider community. This explains why the Bugis people have maintained the Walasuji tradition despite changing times.

Based on interviews with traditional leaders in Solo Village, Walasuji is not merely an aesthetic accessory, but a symbol that must be present in every wedding ceremony (Interview with Solo Village Traditional Leader, August 20, 2025). According to him, the absence of Walasuji in a wedding is considered incomplete and can lead to negative assessments from the surrounding community. This indicates that the community still views Walasuji as a cultural heritage containing sacred, social, and religious values.

From a cultural anthropology perspective, the Walasuji tradition can be understood through Malinowski's functionalism theory, which emphasizes that every cultural practice has a specific function in maintaining social order.³² Walasuji, in this case, functions as a medium to strengthen family solidarity, a reminder of religious values, and a link between the older and younger generations in understanding the importance of marriage.

Furthermore, the Walasuji tradition is closely linked to the Bugis community's value system and norms. According to Koentjaraningrat, traditions within society function as social controls that regulate individual behavior.³³ The presence of Walasuji in wedding ceremonies serves as a reminder that a household must be maintained with love, loyalty, and responsibility. Therefore, Walasuji is not only a traditional symbol but also a moral guideline for newlyweds. It can be concluded that Walasuji is a Bugis traditional concept rich with symbolic, social, and religious

²⁹ Mattulada, *Latoa: Suatu Lukisan Analitis Terhadap Antropologi Politik Orang Bugis*, 1985.

³⁰ Yassa and Megawati, "Simbol Dan Makna Walassuji Dalam Adat Pernikahan Masyarakat Bugis."

³¹ Saleh, "Simbol Walasuji Dalam Pesta Adat Perkawinan Masyarakat Bugis Di Sulawesi Selatan: Kajian Semiotika."

³² Bronislaw Malinowski, "A Scientific Theory of Culture," *Scientific Theory of Culture and Other Essays*, *Op. Cit.*, 1975.

³³ Prof Koentjaraningrat, *Dr.—Pengantar Ilmu Antropologi*, Jakarta, Rineka Cipta. 2009, n.d.

meaning. This tradition teaches the importance of maintaining the unity of the household, strengthening bonds of love, and instilling moral values relevant to Islamic principles. Walasuji is not merely a decoration at weddings, but a cultural symbol that continues to live on in Bugis society to this day.

Implications of the Walasuji Tradition in Bugis Traditional Weddings in Solo Village

The Walasuji tradition not only has symbolic value but also carries significant social, cultural, and even religious implications for the Bugis community. The presence of Walasuji in wedding ceremonies demonstrates that customs are not merely ceremonial formalities but also serve a real function in shaping individual character and strengthening social cohesion.

First, Walasuji serves as a medium for moral education. Children and young people who witness this procession will understand the importance of loyalty, love, and responsibility within a household. Through the symbols contained in Walasuji, they learn that a household must be maintained like a bamboo woven together, strengthening each other.³⁴ This aligns with the concept of character education in Bugis culture, which is always instilled through traditional symbols and rituals, not just formal education. Thus, Walasuji serves as a means of transmitting moral values across generations.

Second, Walasuji strengthens social solidarity. During the wedding, the extended family and the surrounding community participate in preparing and decorating the Walasuji. This reflects the Bugis philosophy of sipakatau (humanizing each other) and sipakalebbi (respecting each other).³⁵ Community involvement in the Walasuji procession extends beyond physical cooperation, but also serves as a tangible expression of togetherness and social solidarity. In fact, in practice, this procession often serves as a forum for social gatherings between distant relatives who rarely see each other, thereby strengthening social networks within the community.

Third, Walasuji emphasizes local cultural identity amidst the tide of modernization. Although many Bugis people have adapted to modern lifestyles, Walasuji remains a symbol of ethnic identity and pride.³⁶ In the context of globalization, many local traditions are being abandoned, but Walasuji remains a vital symbol of cultural identity. By maintaining this tradition, the Bugis people demonstrate an adaptive attitude to change without losing their cultural roots. Walasuji serves as a symbol that modernization does not necessarily eliminate tradition but can coexist.

³⁴ Sarifa Suhra, "Nilai-Nilai Pendidikan Karakter Dalam Budaya Masyarakat Bugis Bone," *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam* 11, no. 1 (2019): 222–41.

³⁵ Mahmud, "Pertahanan Tradisi Perkawinan Suku Bugis Muncar Banyuwangi."

³⁶ Nurhayati, *Tinjauan Hukum Islam Terhadap Uang Panai 'Pada Pernikahan Suku Bugis Sulawesi*.

Fourth, Walasuji serves as a mechanism of social control. This tradition emphasizes that marriage is not simply a private matter between two individuals, but also involves the extended family and the community. The presence of Walasuji signifies that the bride and groom are not only physically united but also bound by prevailing social norms and customs.³⁷ Thus, Walasuji serves as a reminder for husband and wife to maintain the honor of their household, because their marriage has been witnessed by custom, religion, and society.

Fifth, Walasuji serves as a means of strengthening spiritual and religious bonds. Several Bugis traditional leaders associate the Walasuji symbol with Islamic values, particularly regarding the importance of maintaining the integrity of the household. The ingredients used in Walasuji, such as rice and betel nuts, not only have symbolic traditional meaning but are also interpreted as a form of prayer for the household's continued blessings from Allah SWT (Interview with Solo Village Traditional Leader, August 20, 2025). Thus, Walasuji has implications not only for socio-cultural aspects but also contains a religious dimension that strengthens the sacredness of marriage. Therefore, the implications of Walasuji are not limited to the realm of marriage but also extend to the social, cultural, and religious aspects of society. Walasuji serves as a bond between families, a means of strengthening friendship, and a social control mechanism to maintain household harmony. Furthermore, this tradition also functions as a cultural identity and a medium for ongoing moral education in Bugis society.

A Review of Islamic Law on the Walasuji Tradition in Bugis Traditional Weddings in Solo Village, Bola District

From an Islamic legal perspective, societal customs and traditions ('urf) are acceptable as long as they do not conflict with sharia. Islamic jurisprudence (fikih) rules state:

الْعَادَةُ مُحْكَمَةٌ

It means:

(“Customs can be made into law (consideration).”)

This rule shows that Islam does not necessarily reject the customs that exist in society, but rather accommodates them as long as they contain good values and do not violate the texts of the Al-Qur'an or Sunnah. Therefore, the Walasuji tradition in Bugis customs can be studied using the approaches of fiqh, ushul fiqh, maqāṣid al-syarī'ah, and positive law in Indonesia.

³⁷ Koentjaraningrat, Dr.—*Pengantar Ilmu Antropologi*, Jakarta, Rineka Cipta. 2009.

1. *Walasujias* a Symbol of Household Integrity

Walasuji In Bugis tradition, it is seen as a fence or fortress to strengthen the household. This symbol is not merely a traditional ornament, but rather a philosophical representation of the importance of a strong marital bond. The intertwined bamboo weave is likened to the relationship between husband and wife, which must be closely knit and not easily broken by the storms of life's problems. This symbolism aligns with the word of Allah SWT in QS. Ar-Rum (30): 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

This verse emphasizes three main aspects of a household: *sakinah* (peace), *mawaddah* (love), and *rahmah* (compassion). *Walasuji*, with its symbol of a strong bond, serves as a reminder for husband and wife to maintain the integrity of the household in accordance with the goals of sharia. In the context of Bugis culture, the presence of *Walasuji* is believed to provide a positive suggestion: the household that is built is not just a social contract, but a sacred bond that must be maintained. Furthermore, *Walasuji* also functions as a medium for moral education. Society, especially the younger generation who witness it, learns that marriage is not just a party, but a sacred promise that must be kept. This is relevant to the concept of *mitsaqan ghaliza* in QS. An-Nisa' (4): 21, which emphasizes that the marriage contract is a strong agreement, not to be taken lightly. Thus, *Walasuji* is not only an aesthetic symbol, but also an educational medium that instills the values of loyalty, responsibility, and commitment.

2. *Walasuji* and the Principle of Simplicity (Anti-Israf)

Islam places great emphasis on simplicity in all aspects of life, including the wedding procession. Allah SWT says (QS. Al-Isra': 27).

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

The *Walasuji* tradition essentially uses simple ingredients that are easily accessible, such as bamboo, rice, areca nut and local fruit. Its symbolic value is far greater than its economic value. In this case, *Walasuji* is in line with the anti-israf principle in Islam. As long as it is made without exaggeration, does not incur debt, and is not used as a means of showing off, then the law is permissible (permissible) (al-Zuhaili, 1985: 142). The hadith of the Prophet SAW further strengthens this principle ("The marriage with the greatest blessings is the one with the lightest burden.") (HR. Ahmad). Thus, *Walasuji* should be

interpreted as a symbol of modesty, not luxury. If society deviates from this essence by making Walasuji a place to show off its splendor, then the value of the Shari'a is lost, and it can even become makruh or haram if it causes social harm.³⁸

3. *Walasujias 'Urf Sahih*

In the framework of ushul fiqh, customs or habits ('urf) are divided into two: 'urf sahih (good customs) and 'urf fasid (bad customs).³⁹ A tradition is considered authentic if it is in harmony with the Shari'a, contains benefits, and does not violate the text. Walasuji fulfills this requirement because: a) It does not conflict with the texts of the Qur'an or Sunnah; b) Contains social values: strengthening friendship, solidarity and togetherness; c) Contains spiritual value: prayers and hopes for goodness for the partner; d) Supporting maqāṣid sharī'ah, especially hifz al-nasl (protecting offspring) and hifz al-'ird (maintaining honor).⁴⁰ According to Yusuf al-Qaradawi, Islam came not to erase local culture, but to straighten it out so that it was in line with monotheism and morals (al-Qaradawi, 2003: 56). Thus, Walasuji falls into the category of authentic 'urf that can be preserved.

4. *Analysis of Ushul Fiqh and Madhab*

The scholars agree on several conditions for custom to be used as a legal basis: a) It must be widely applicable in society, b) It must not conflict with the qath'i text, c) It must be established and consistent, d) It must contain benefits, e) It must not cause harm.⁴¹ In this context, Walasuji clearly meets these criteria.⁴² The schools of jurisprudence differ in their positioning of customs: Hanafiyah & Malikiyah are looser, making customs a strong proof in mu'āmalah. Meanwhile, Syafi'iyah & Hanabilah are stricter, accepting customs to the extent that they do not conflict with the text and only in terms of mu'āmalah (al-Suyūṭī, 1999: 60). Because Walasuji falls into the realm of mu'āmalah (social interaction), all schools of thought accept its existence as long as it does not violate the principles of sharia. The principle of "al-aṣlu fī al-asyya' al-ibāḥah" (the law as long as everything is permissible) further strengthens the validity of Walasuji.

5. *Maqāṣid al-Sharī'ah perspective*

The Walasuji tradition can be analyzed within the framework of maqāṣid al-syarī'ah as follows: a) Hifz al-naṣl strengthens family resilience so that it is not easily disintegrated;

³⁸ Wahbah Al-Zuhayli, *Al-Fiqh al-Islami Wa-Adillatuh* (Dar al-Fikr, 1997).

³⁹ Amir Syarifuddin, *Hukum Perkawinan Islam Di Indonesia: Antara Fiqh Munakahat Dan Undang-Undang Perkawinan*, 2011.

⁴⁰ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law (Bosnian Languange): A Systems Approach* (International Institute of Islamic Thought (IIIT), 2017).

⁴¹ Al-Zuhayli, *Al-Fiqh al-Islami Wa-Adillatuh*.

⁴² Fatmah Taufik Hidayat and Mohd Izhar Ariff bin Mohd Qasim, "Kaedah Adat Muhakkamah Dalam Pandangan Islam (Sebuah Tinjauan Sosiologi Hukum)," *Jurnal Sosiologi USK (Media Pemikiran & Aplikasi)* 9, no. 1 (2016): 67–83.

b) *Hifẓ al-'ird* maintains the dignity and honor of the family in the eyes of society; c) *Hifẓ al-māl*, if done simply, encourages family economic control; d) *Hifẓ al-dīn* strengthens prayer and spirituality in the wedding procession.⁴³ Thus, Walasuji is not only a cultural tradition, but also has a strategic role in supporting the goals of Islamic law.

6. The Limits of Sharia

Even though it has a positive value, the implementation of Walasuji must still pay attention to the limits of the Shari'a: a) It is not allowed to *israf* (QS. al-A'rāf: 31); b) No *riyā'* or *ta'azzum* (showing off and being arrogant); c) There must be no mixing of *khurafat* or beliefs that conflict with monotheism. Due to this limitation, Walasuji is placed only as a symbol of prayer and culture, not an absolute requirement that determines whether a marriage is valid or not.

7. Indonesian Positive Law

In positive law, the Compilation of Islamic Law (KHI) does not regulate the details of marriage customs. It only establishes the pillars and requirements of marriage (Presidential Instruction No. 1 of 1991). This means that there is ample scope for the implementation of customs, as long as they do not violate Islamic law and statutory regulations. Walasuji, in this regard, can be viewed as local wisdom that aligns with national legal principles.

8. Field Findings

Interviews with religious leaders in Solo Village indicate that Walasuji is considered permissible (*mubah*), not a requirement for a valid marriage (Interview with Religious Leaders in Solo Village, August 20, 2025). Locals view Walasuji as a prayer, a symbol of good wishes, and a form of cultural identity. Some even assert that Walasuji strengthens social ties between families. However, the younger generation is beginning to view it as merely a customary formality, although it is still practiced for its social value.

Based on the analysis of sharia, *maqāṣid*, and field findings, the author concludes that Walasuji has three main values: a) Spiritual value - prayer as a request to Allah for a peaceful household; b) Socio-cultural value as a glue for friendship and Bugis cultural identity; c) Educational value as a reminder to the younger generation about the importance of maintaining loyalty and responsibility. As long as it is carried out within the boundaries of sharia, Walasuji is permissible, and can even be considered *sunnah* if intended as a means of prayer and social good.

⁴³ Inaya, "Filosofi Walasuji Dalam Pernikahan Adat Bugis Di Sulawesi Selatan Perspektif Hukum Islam."

CONCLUSION

Based on the description that has been presented, it can be concluded that Based on the results of the research and discussion that has been done, it can be concluded that the Walasuji tradition in Bugis traditional weddings in Solo Village, Bola District is a traditional symbol that is full of philosophical, social, and religious meaning. Etymologically, wala means to unite and suji means to love wholeheartedly. In practice, Walasuji is in the form of rectangular bamboo weaving filled with rice, areca nut, and fruits as a symbol of prayer for blessings, fertility, and household resilience. This symbol reflects the importance of maintaining household bonds so that they are not easily broken, as well as being a medium of moral education for the younger generation about loyalty, responsibility, and togetherness in marriage.

The Walasuji tradition is not merely a ceremonial decoration, but also has broad implications for the socio-cultural life of the Bugis people. First, Walasuji functions as a medium for moral education that instills the values of love, loyalty, and commitment to the household. Second, it strengthens social solidarity because the process of compiling Walasuji involves the extended family and the community, in accordance with the Bugis philosophy of sipakatau (humanizing each other) and sipakalebbi (respecting each other). Third, Walasuji serves as an affirmation of Bugis cultural identity amidst the current of modernization, so that its existence functions as a marker of identity and ethnic pride. Thus, the implications of Walasuji go beyond the mere aspect of marriage, but also strengthen relationships between families, strengthen ties, and serve as a mechanism of social control.

From an Islamic legal perspective, Walasuji can be accepted as a valid custom because it does not contradict the Qur'an or Sunnah. The Islamic jurisprudence principle of *muhakkamah* allows custom to be used as a legal consideration as long as it does not violate sharia. First, Walasuji aligns with the goals of Islamic marriage as stated in QS. Ar-Rum (30): 21, namely to create *sakinah*, *mawaddah*, *wa rahmah*. Second, Walasuji is basically simple and does not contain *isrāf*, so it is permissible and even has *sunnah* value if intended as a prayer and social unifier. Third, Walasuji is not part of the pillars or requirements for a valid marriage, but a complementary custom that beautifies the procession. The views of religious and community leaders in Solo Village also emphasize that this tradition is acceptable as long as it is not believed to be a sharia obligation. Thus, Walasuji is a form of local wisdom that is in harmony with Islamic law and can be a medium for preserving culture as well as strengthening Islamic values in society.

RESEARCH IMPLICATIONS

The results of this study have implications Academic and Theoretical, Enrichment of Islamic Law ('Urf), this study provides concrete examples and in-depth analysis of how the principle

of al-'ādah muhakkamah is applied in the context of local Indonesian culture (Bugis), especially in family law. This strengthens the study of the flexibility of Islamic Law in accepting local traditions. Practical and Socio-Cultural for Bugis Society, Preservation of Meaningful Culture, This study provides academic and religious legitimacy to continue preserving the Walasuji tradition, not as a meaningless routine, but as a cultural heritage that has deep philosophical, educational, and religious dimensions. Religious and Religious, Harmonization of Customs and Religion, This study successfully shows a harmonious meeting point between Bugis tradition (Walasuji) and Islamic teachings, thereby reducing the potential for conflict or mutual negation between customary and sharia holders.

LIMITATIONS

This study has limitations. Although it provides a comprehensive overview of the Walasuji tradition from an Islamic cultural and legal perspective, several limitations need to be acknowledged. First, the study has a limited geographic scope, focusing only on Solo Village, Bola District. This implies that the findings and implications cannot necessarily be fully generalized to the entire Bugis community in South Sulawesi or other regions with similar traditions. There may be variations in the practice, meaning, and interpretation of Walasuji in other Bugis communities.

Second, methodologically, this study relies on subjective qualitative data, such as in-depth interviews and participant observation. While this approach is rich in nuance, the resulting data relies heavily on the perceptions, memories, and interpretations of informants (traditional, religious, and community leaders), making it susceptible to subjective bias. Furthermore, the number and diversity of informants may not fully represent the full spectrum of views within society, particularly those of the younger generation, who are more exposed to modernization.

SUGGESTION

Based on the results of the analysis and research limitations, it is recommended that the study of Walasuji in the Bugis Community in Solo Village, It is hoped that the Walasuji tradition will continue to be preserved as a cultural heritage that is full of philosophical, social, and religious meaning. The implementation of Walasuji should be carried out simply according to sharia principles, without israf (waste) or riya' (showing off), so that sacred and spiritual values are maintained.

Traditional and Religious Leaders are expected to be able to comprehensively explain the philosophical meaning of Walasuji to the community to prevent a shift in its meaning. Religious leaders are expected to provide guidance so that the implementation of Walasuji always complies with Islamic law, especially by emphasizing the principles of simplicity, sincere intentions, and the

value of prayer. For Regional Governments and Cultural Institutions, local governments need to support efforts to preserve Walasuji by including it in local cultural programs, such as traditional festivals or cultural documentation. Cultural institutions can conduct further research to enrich academic understanding of Walasuji, both from the perspectives of anthropology, sociology, and Islamic theology. Public education through seminars, workshops, or community activities is also needed so that the values of Walasuji are not only understood as ceremonial, but also interpreted philosophically and religiously.

BIBLIOGRAPHY

- Al-Ayyuubi, Mohammad Salahuddin, dan Umi Naharul Hikmah. *Sumber-Sumber Hukum Islam*. t.t.
- Al-Zuhayli, Wahbah. *Al-Fiqh al-Islami Wa-Adillatuh*. Beirut: Dar al-Fikr, 1997.
- Anggito, Albi, dan Johan Setiawan. *Metodologi Penelitian Qualitative*. Sukabumi: CV Jejak (Jejak Publisher), 2018.
- Arni, Eva Iryani. "Hukum Islam, Demokrasi Dan Hak Asasi Manusia." *Jurnal Ilmiah Universitas Batanghari Jambi* 17, no. 2 (2017): 24–31.
- Auda, Jasser. *Maqasid Al-Shariah as Philosophy of Islamic Law (Bosnian Language): A Systems Approach*. London: International Institute of Islamic Thought (IIIT), 2017.
- Basri, Rusdaya. "Ushul Fikih 1." *Preprint*, IAIN Parepare Nusantara Press, 2020.
- Geertz, Clifford. *The Interpretation of Cultures*. New York: Basic Books, 1973.
- Ghazaly, H. Abdul Rahman. *Fiqh Munakahat*. Jakarta: Prenada Media, 2019.
- Haq, Abd Sattaril. "Islam Dan Adat Dalam Tradisi Perkawinan Masyarakat Suku Bugis: Analisis Interaksionisme Simbolik." *Al-Hukama': The Indonesian Journal of Islamic Family Law* 10, no. 2 (2020): 349–71.
- Hayatudin, Amrullah. *Ushul Fiqh: Jalan Tengah Memahami Hukum Islam*. Jakarta: Amzah (Bumi Aksara), 2021.
- Hidayat, Fatmah Taufik, dan Mohd Izhar Ariff bin Mohd Qasim. "Kaedah Adat Muhakkamah Dalam Pandangan Islam (Sebuah Tinjauan Sosiologi Hukum)." *Jurnal Sosiologi USK (Media Pemikiran & Aplikasi)* 9, no. 1 (2016): 67–83.
- Inaya, Inaya. "Filosofi Walasuji Dalam Pernikahan Adat Bugis Di Sulawesi Selatan Perspektif Hukum Islam." *Preprint*, Institut Agama Islam Negeri Palopo, 2021.
- Koentjaraningrat. *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta, 2009.
- Mahmud, M. Amir. "Pertahanan Tradisi Perkawinan Suku Bugis Muncar Banyuwangi." *Al-Ashlah: Jurnal Hukum Keluarga Dan Hukum Islam* 1, no. 2 (2022): 116–23.
- Malinowski, Bronislaw. "A Scientific Theory of Culture." Dalam *Scientific Theory of Culture and Other Essays*, 1975.
- Mattulada. *Latoa: Suatu Lukisan Analitis Terhadap Antropologi Politik Orang Bugis*. Makassar: Universitas Hasanuddin, 1985.
- Muzammil, Iffah. "Fiqh Munakahat: Hukum Pernikahan Dalam Islam." *Preprint*, Tira Smart Anggota IKAPI Kota Tangerang, 2019.

Abu Haif, Sulfiana, Ilfah Luthfiah, Hendri, Af Amul Khair: *Walasuji Tradition in Bugis Tribe Traditional Weddings from an Islamic Law Perspective (Case Study in Solo Village, Balla District)*

Nurhayati, Insyirah Dwi. *Tinjauan Hukum Islam Terhadap Uang Panai' Pada Pernikahan Suku Bugis Sulawesi*. Makassar: Universitas Terkait, 2023.

Prahmono, Ervan. "Walasuji Luwu Untuk Upacara Pernikahan Adat Luwu Di Kota Palopo (Proses Pembuatan Dan Makna Simbolik)." *Preprint*, Fakultas Seni dan Desain, 2023.

Pugu, Melyana R., Sugeng Riyanto, dan Rofiq Noorman Haryadi. *Metodologi Penelitian: Konsep, Strategi, Dan Aplikasi*. Jambi: PT Sonpedia Publishing Indonesia, 2024.

Riyawi, Mohd Rafi, dan Jumni Nelli. "Reinterpretasi Hukum Keluarga Dalam Hukum Nasional (Studi Tentang Kompilasi Hukum Islam Di Indonesia)." *HUKUMAH: Jurnal Hukum Islam* 4, no. 2 (2021): 137–60.

Ropei, Ahmad. "Studi Penafsiran Ayat Ahkam Tentang Larangan Perkawinan Dalam Hukum Keluarga Islam." *Jurnal Pendidikan Dan Keislaman Ar-Risalah* 7, no. 1 (2021): 77–95.

Saleh, Firman. "Simbol Walasuji Dalam Pesta Adat Perkawinan Masyarakat Bugis Di Sulawesi Selatan: Kajian Semiotika." *Cordova Journal: Language and Culture Studies* 9, no. 2 (2019): 163–71.

Samad, Muhammad Yunus. "Jurnal Hukum Pernikahan Dalam Islam." *Istiqra: Jurnal Pendidikan Dan Pemikiran Islam* 5, no. 1 (2017).

Saumantri, Theguh. "Integrasi Teori Sosiologi dalam Analisis Studi Islam: Sebuah Pendekatan Interdisipliner." *Jurnal Kajian Islam Interdisipliner* 9, no. 2 (2024): 127–56.

Suhra, Sarifa. "Nilai-Nilai Pendidikan Karakter Dalam Budaya Masyarakat Bugis Bone." *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam* 11, no. 1 (2019): 222–41.

Sulung, Undari, dan Mohamad Muspawi. "Memahami Sumber Data Penelitian: Primer, Sekunder, Dan Tersier." *Edu Research* 5, no. 3 (2024): 110–16.

Syarifuddin, Amir. *Hukum Perkawinan Islam Di Indonesia: Antara Fiqh Munakahat Dan Undang-Undang Perkawinan*. Jakarta: Kencana, 2011.

Tahir, Rusdin, Annisa Fitri Anggraeni, Suyono Thamrin, et al. *Metodologi Penelitian: Teori, Masalah Dan Kebijakan*. Jambi: PT Sonpedia Publishing Indonesia, 2023.

Yassa, Sunarni, dan Megawati Megawati. "Simbol Dan Makna Walassuji Dalam Adat Pernikahan Masyarakat Bugis." *DEIKTIS: Jurnal Pendidikan Bahasa Dan Sastra* 5, no. 1 (2025): 244–50.