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Islamic Law Perspective On Marriage In Tradition Popake Borle and Mogolyondigi In Buol Regency

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ABSTRACT

This study uses a qualitative research method with a semiotic analysis of Charles Sanders Pierce using the typology of Pierce's sign. The data in this study were collected through in-depth interviews, observation, documentation. Data collection techniques used three stages of testing: representamen, object, and interpretation. As for some of the informants in this research stage, namely humanists, and community leaders. From the results of the research carried out, it was revealed that the preparation and procession in the popake bore and mongoyondigi cultural ceremonies are Buol customs whose implementation using Cappucci leaves is a form of hope and prayer, for the welfare and happiness of the prospective bride and groom, which is assembled in a single word summary of nine kinds of equipment: Pillows, sarongs, coconut buds, bananas, brown sugar, coconut oil, pacci leaves, rice, candles, pacci holders, eggs. Thus the meaning contained in the equipment in the mongoyondigi ceremony is always carried out at every wedding of the Buol community. Pacci leaves are a type of plant in Indonesian, henna plant (henna) and in Latin, it is called Lawsonia alba which means to clean or purify oneself. Thus, the implementation of the pope bore and mongolyondigi ceremonies contain symbolic meanings of cleanliness or holiness aimed at cleansing the soul and body of the prospective bride and groom before navigating the household ark. The uniqueness of this tradition is seen in the social stratification in the mongoyondigi procession, namely the provision of several pieces of sarong. The meaning is contained in the Pangkep process because it contains good meaning and purpose.

ARTICLE INFORMATION

Islamic Law, Popake Borle Tradition, Mongolyondigi Tradition.

1. Introduction

Marriage is one of Allah's decrees that serves as a means for human beings to continue their lineage and preserve the continuity of life. This objective can be achieved when both partners are prepared to fulfill their respective roles and responsibilities positively in building a household (Gustiawati & Lestari, 2018). In the Indonesian context, marriage is associated with at least three main aspects. First, the legal aspect, which is regulated, among other provisions, by Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 on Marriage (Sugiarto & Sulistiyono, 2024). Second, the religious aspect, considering that marriage is also related to compliance with the provisions of religions recognized in Indonesia. Third, the customary aspect, which reflects the values,

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norms, and traditions of local communities. Although these three aspects have different foundations and procedures, they share common ground in viewing marriage as a bond between a man and a woman, the observance of religious provisions, and an effort to continue the lineage.

Historically, various ethnic groups across the Indonesian archipelago have developed diverse and distinctive customary marriage traditions, from Sabang to Merauke. In practice, marriages may take place within the same ethnic group, clan, or kinship community, as well as between individuals from different ethnic groups, clans, or kinship communities. Thus, the implementation of marriage may be influenced by the social and cultural backgrounds of the partners, as well as their choices regarding whether to preserve or transcend the boundaries of their respective communities of origin (S et al., 2025).

With the development of technology and information, the Buol Regency Government seeks to foster regional cultural values as part of the national culture, based on the application of noble values and the local wisdom of the Buol community. One of the measures undertaken by the Buol Regency Government as a partner in preserving customary values and noble cultural traditions is to facilitate the establishment of customary institutions. In any society, the existence of customary institutions is considered one of the main elements expected to safeguard and preserve its culture, both because of the importance attributed to these institutions by community members and because of their function as a fundamental structure for maintaining social order (Udin, 2023; Widagdho, 1988).

Knowledge of the principles of koyolndigi is essential for understanding the underlying foundations of the aspects of life considered most important by the Buol people and how these aspects are interconnected within their social order. Culture generally does not conflict with Islamic law (*syariat*) in conveying its inherent meanings. *Syariat* and culture have a reciprocal relationship in which culture becomes part of the practices through which *Syariat* is implemented, while *syariat*, in turn, helps determine, preserve, develop, and transmit culture. In this respect, *syariat* serves as a mechanism for socializing the cultural norms of a community, both horizontally, from one community to another, and vertically, from one generation to the next (Nasution, 2019; Udin, 2023; Widagdho, 1988).

Koyolndigi is a traditional ceremony deeply rooted in spiritual and inner values, based on the belief that everything good must be founded on good intentions and sincere efforts. The *koyolndigi* traditional ceremony involves relatives and family members in expressing their blessings and approval for the prospective bride and groom (Triadityansyah et al., 2025). Through this ceremony, profound happiness is instilled in the couple as they embark on their new life as husband and wife, with the hope of receiving blessings from Allah SWT. The koyolndigi tradition is not a religious obligation in Islam.

This social reality occurs among urban communities, whereas rural communities continue to preserve the values of togetherness and brotherhood. The spirit of mutual assistance and solidarity, customary rituals, traditional ceremonies, arts, rituals, behavioral patterns, language, beliefs, and even the roles of community leaders serve as strategies for strengthening cultural resilience (Hasibuan & Yasnel, 2025).

2. Literature Review

2.1 The Scope of Sharia, Marriage, and Culture

Sharia is everything revealed by Allah SWT to Prophet Muhammad (peace be upon him) in the form of revelation contained in the Qur'an and Sunnah. Originally, the word meant "the path

leading to a source of water," namely, the path toward the fundamental source of life. Its verb form is *syara'a*, which means "to mark or delineate a clear path leading to a source of water." Sharia constitutes the sacred texts contained in the Qur'an and Sunnah (Mursyiddin et al., 2025).

There are seven words derived from the same root as *syariat* found in the Qur'an. All of these words refer to rules of life, guidelines for living, and a path that must be followed to attain happiness in life. *Syariat*, in the aforementioned sense, differs from *fiqh*, because the latter no longer constitutes sacred texts. Rather, *fiqh* is the product of human intellectual reasoning. Imam al-Shafi'i, for instance, defines *fiqh* as the knowledge of practical Sharia rulings derived from their respective specific evidences. Thus, *fiqh* refers to what human beings can understand from the sacred texts of the Qur'an and Sunnah through *ijtihad*, in order to discern the meaning, *'illah* (effective cause), and objectives intended to be achieved by those sacred texts (Fadhli, 2023; Hikmatullah & Hifni, 2021).

Some scholars use the term *syariah* in a more specific sense, encompassing only certain aspects of Sharia rulings for particular reasons and needs.

Some scholars use the term *syariah* in contrast to the term *aqidah* (al-'Aqidah). In this context, the definition of *syariah* shifts slightly to refer to practical legal rulings (*al-Ahkam al-'Amaliyah*), while the definition of *aqidah* refers to matters of belief (*al-I'tiqad*) and faith (*al-Iman*) (Fauzi, 2016; Julhadi et al., 2025).

Religion serves as a guide for human life, ensuring order, discipline, and balance in both the physical and spiritual dimensions, while directing human beings toward a life of happiness, safety, and dignity in this world and the hereafter. Therefore, s*yariat* establishes various guidelines to protect, preserve, and maintain the existence of religion. These include performing the five daily prayers as the pillar of religion, engaging in *jihad* against colonial forces that may threaten the survival of religion, and spreading Islamic teachings through oral preaching (*da'wah bil lisan*), written works (*da'wah bil kitabah*), and social actions (*da'wah bil hal*). In addition, *Syariat* prohibits acts of associating partners with God (*syirik*), disbelief (*kufur/kafir*), hypocrisy (*nifaq*), apostasy from Islam (*murtad*), and marriage to non-Muslims, all of which may undermine or even destroy the religious resilience of a Muslim man or woman. It is also prohibited to insult God or other religions, as doing so is tantamount to insulting God and Islam itself (Syarifuddin, 2020).

2.2 The Islamic Perspective on Marriage

Marriage is derived from the word *nikah*, which refers to a marriage contract performed in accordance with applicable legal regulations and religious teachings. The term *nikah* originates from the Arabic word *an-nikāḥ (*Muslih, Nurdin, & Marzuki, 2020). Linguistically, *an-nikāḥ* means to unite, to gather, and to have a relationship. Meanwhile, marriage has also been defined by several Islamic scholars, whose views are commonly associated with the four major schools of Islamic jurisprudence (*mazhab*) (Firdaus & Maskur, 2024).

In Islam, the primary purpose of marriage is to fulfill Allah's command. By fulfilling this command, Muslims are rewarded with spiritual merit and happiness. This happiness encompasses various aspects of life, including sustenance. Therefore, Muslims who are married need not worry about their sustenance (Malik Adharsyah et al., 2024).

In addition to fulfilling Allah's command, another purpose of marriage in Islam is to follow the Sunnah of the Prophet Muhammad. By observing the Prophet's Sunnah, a Muslim can avoid committing adultery. Furthermore, entering into marriage is considered equivalent to completing half of one's faith in Islam. In

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other words, marriage can increase a person's spiritual rewards. In this context, completing half of one's faith can be understood as maintaining chastity and exercising self-restraint in matters of sexual desire and food consumption (Abror, 2020; Ja'far, 2021; Ridwan, 2024).

Muslims who enter into marriage generally aspire to have children, with the hope that they will carry on the family lineage. Having children can bring greater happiness to the household being established. Another primary purpose of marriage is to build a happy family, enabling spouses to live together and grow old together until the end of their lives. Marriage is expected to bring greater happiness and peace of mind to individuals. This sense of happiness and inner peace, in turn, contributes to a more harmonious and tranquil life (Basit, 2017; Malik Adharsyah et al., 2024).

3. Methodology

This study employs a qualitative approach within a constructivist paradigm, using Charles Sanders Peirce's semiotic theory to analyze the meanings of messages and symbols embedded in the *mongoyondigi* tradition in Leok 1 Urban Village, Biau District, Buol Regency, Indonesia. Data were collected through observation, in-depth interviews with traditional leaders and community members, and documentation, supported by relevant secondary sources. This approach was selected because it enables an in-depth exploration of the symbolic meanings of the tradition and how these meanings are constructed and understood within the local cultural context (Maleong, 2018; Nurdin, 2017). The constructivist paradigm is appropriate because it views social reality as shaped by human experiences and interpretations, while Peirce's semiotic framework provides an analytical basis for examining the signs and symbols through which cultural meanings are conveyed.

4. Results and Discussion

4.1 The History of the Popake Borle and Mongolyondigi Traditions Among the Buol People

As times have evolved, the influence of modern technology has reached the people of Buol; however, long-standing traditions and customs remain deeply ingrained and difficult to discard. While the way these practices are carried out may have shifted over time, their core values and underlying meanings are still preserved within each ceremony. The traditional wedding ceremony of the Buol people—known as "*mopoyako nikah aa Buolyo*" (a Buol-style wedding)—consists of several distinct stages. These stages follow a specific, sequential order that cannot be altered or rearranged, and they are observed by members of the Buol community who remain committed to upholding their traditional customs.

For the Buol community, marriage is not an ordinary matter but a sacred institution that involves several stages over a relatively long period and requires the involvement of parents, relatives, and family members. A marriage is considered ideal when all stages prescribed by customary traditions and religious teachings have been fulfilled.

Marriage is regarded as highly important in a person's life because it marks the beginning of a new chapter in establishing a family as the smallest unit of society. Given the religious character of the Buol community and its emphasis on family ties, family participation is necessary in initiating the marriage process. Parents whose sons have reached adulthood feel a sense of responsibility to arrange their sons' marriages. Therefore, they make various efforts, ranging from preparing the necessary financial resources to determining

a suitable prospective spouse for their sons. In this regard, the search for a prospective spouse (*moduti buai/maane*) among the Buol people is generally undertaken by the male's relatives or family, while the woman's side typically waits for a marriage proposal from the prospective groom.

Mongoyokap, or the process of gathering information, is the initial step in which the man's side makes preliminary inquiries about the woman he intends to propose to or seek in marriage. This is done by asking whether another man has already approached her with a marriage proposal. *Mongoyokap* is usually carried out by one or more male or female representatives from the man's close family or by trusted individuals from either side who can maintain confidentiality. This is intended to ensure that, should the attempt fail, the matter does not easily become known to others, which could cause embarrassment for the man's side. After the woman's parents become aware of the representatives' intentions, they do not immediately accept or reject the proposal. Instead, they usually request time to discuss and deliberate with their family members. The woman's parents typically ask the man's representatives to return for a second visit to hear the decision reached by the parents and their family.

The first stage involves the submission of a marriage proposal. If the proposal is accepted, it is followed by the second stage, known as *motaanduano* (formal determination). At this stage, the marriage proposal is formally presented, usually by six representatives consisting of men and women. If the proposal is accepted, discussions are held regarding matters related to the wedding ceremony, including wedding expenses, *mahar leko* (a customary marriage gift), wedding attire, and the determination of the wedding date.

4.2 The Execution Process of the Mopopake Borle and Kolyondigi Traditions Among the Buol People

In the past, the recitation of *dzikir* was performed as part of the *kolyondigi* ceremony. After the prayer for well-being, the religious officiant (*penghulu syara'*) would recite *dzikir*. When the recitation reached the blessings upon the Prophet Muhammad (peace be upon him), those present would stand, and the application of *pacci* to the palms of the bride and groom, who were seated on the *puade* (a ceremonial platform for the couple), would begin. The attendees, particularly those holding official positions, were given priority in applying *pacci* to the couple. On the night of *kolyondigi*, the groom, dressed in full traditional attire, was escorted to the bride-to-be's house to see her from a distance, while the bride-to-be sat on the wedding dais in her complete wedding attire. If the prospective bride or groom came from an ordinary family within the community, the *mogolya pacci* ritual was performed by only one or two close family members wearing full traditional attire. The ritual was carried out either at the home of a relative of the prospective bride or groom or by directly gathering *pacci* leaves from the plant itself.

The *mongolyondigi* ceremony begins with the bride and groom seated on the *puade* (wedding platform) or, alternatively, in the bridal room. The group responsible for reciting *barzanji* (*pabarasanji*) takes its place in the designated area, while the guests are seated in the room. Once the opening remarks have been delivered by the master of ceremonies, the *barzanji* recitation begins. When the recitation reaches the passage "*Badrun Alaina*," the *mongolyondigi* ceremony commences by inviting each designated guest, one at a time, to participate. Each invited guest takes a small amount of finely ground *pacci* leaves and applies it to the palm of the bride or groom, while a woman sits beside the prospective spouse to provide assistance. Meanwhile, the *barzanji* recitation continues. After all designated guests have participated in the *kolyondigi* ceremony, everyone present joins

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in prayer, asking the Almighty to bless the prospective couple so that they may live happily together and be blessed with offspring.

During the *mongoyondigi* ceremony, a small amount of finely ground *pacci* leaves, shaped into a ball for ease of use, is taken and applied to the palms of the bride and groom. The *pacci* is first placed on the right palm, followed by the left palm, accompanied by a prayer that the couple will live a happy life together. The *mongoyondigi* ceremony begins with the recitation of the Qur'an and *barzanji* as expressions of gratitude to Allah SWT and praise for the Prophet Muhammad (peace be upon him) for the blessing of Islam. After all the guests have finished applying *pacci* to the couple's palms, they are served traditional cakes presented in a *bosara* (a traditional serving container). It is important to note that *kolyondigi* is a customary practice within Islamic culture rather than a prescribed religious ritual. Although *mongoyondigi* is not a prescribed practice in Islam, it is permissible to observe this tradition.

4.3 Values Embodied in the Mongolyondigi Tradition of the Buol People

The *mongoyondigi* ceremony among the Buol community is believed to symbolize cleanliness and purity for both the prospective bride and groom. This means that both are regarded as being in a state of cleanliness and purity. Therefore, the *kolyondigi* ceremony is no longer performed for prospective brides or grooms who are widowed or divorced.

Several ritual items with specific symbolic meanings are prepared for the *mongoyondigi* ceremony. Collectively, these items represent a set of hopes and prayers for the prospective couple's well-being and happiness. They include a pillow (*unan*); a sarong (*rlipa/ulyot*); a container or tray (*talam*) holding a mixture of *boneago* leaves, betel leaves, betel lime, turmeric, lime, and other ingredients traditionally used as remedies for emotional distress and wounds; nine cups containing rice, eggs, *togo madu* (candles), and coconut oil in a bottle (*minak bongo*); seven-colored thread (*kapot pituno lyagian*), symbolizing humanity's diversity in ethnic groups and nations; seven varieties of colored rice (*bugot pituno lyagian*), also known as *palre ilagi*, associated with *bvuilyan*; palm sugar; a coconut shoot; and bananas.

The *kolyondigi* ceremony held on the eve of the wedding is a solemn occasion filled with prayers and blessings from the invited guests and the prospective couple's families. It is hoped that these prayers and blessings will bring lasting happiness to the couple as they build a household characterized by *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (compassion), fostering a family life filled with love and affection.

The implementation of the *mappacci* ceremony traditionally involves seven or nine pairs of participants. In the Bugis language, *pitu* means seven, while *duakkaserra* refers to nine. The latter denotes nine individuals from the father's family, including the father himself, and nine from the mother's family, including the mother herself. Based on an analysis of the Bugis *mappacci* tradition in Sinjai Regency, the researcher identified distinctive features of the ceremony through the signs examined using Peirce's typology of semiotics: icons, indices, and symbols. In the context of the Buol customary *kolyondigi* tradition, its distinctive characteristics can be examined in relation to social stratification, or the social hierarchy reflected in the ceremonial process, as well as the preparation of traditional tools and materials used in the ritual.

4.4 Tinjauan Hukum Islam Terhadap Tradisi Mongolyondigi Masyarakat Buol

Islam recognizes community traditions as a source for the development of Islamic legal jurisprudence, subject to certain refinements and limitations. This principle

was consistently applied by the Prophet Muhammad (peace be upon him), whose legal rulings, as reflected in his Sunnah, demonstrate his wisdom and consideration of the traditions practiced by his companions and the wider community.

In Islamic law, marriage is understood as an act of worship through which Muslims fulfill the command of Allah SWT. Marriage is not merely intended to satisfy the worldly needs of men and women but also to fulfill spiritual needs in the hereafter. Accordingly, marriage is understood in Islamic law as an outward and inward bond between a man and a woman, regarded as sacred and intended to establish a family characterized by *sakinah*, *mawaddah*, and *rahmah*, under the abundant mercy of Allah SWT.

Fundamentally, Islamic law possesses a high degree of flexibility. This flexibility is demonstrated by its capacity to accommodate various forms of social change. At the same time, Islam shows considerable respect for traditions and customs that have developed within society.

From an Islamic perspective, inherited traditions and established customs may serve as a basis for legal consideration. However, their acceptance depends on their form and substance, as not all traditions are compatible with Islamic law, nor are all traditions necessarily rejected by it. Islamic law views tradition as an integral part of society, recognizing that such practices may embody positive values. Nevertheless, fundamental principles must guide the assessment of customary practices, particularly because traditions vary across different communities.

In Islam, a marriage is considered valid when it fulfills the essential pillars (*arkān al-nikāḥ*) and requirements prescribed by Islamic law. From this perspective, the Islamic marriage process is relatively straightforward and is not considered excessively complicated when assessed in accordance with the established legal provisions.

Cultural practices that do not contradict religious teachings, involve elements of polytheism, or violate the principles of Islamic law may be accepted and preserved within society. Accordingly, Islam does not restrict the development of cultural traditions, provided that their practices and underlying values remain consistent with the principles and requirements of Islamic law.

The *mongolyondigi* tradition in Buol community weddings, as currently practiced, does not deviate from Islamic norms. This tradition is neither a burden nor an obligation imposed on the community, but it provides a sense of personal satisfaction for those who observe the *mongolyondigi* tradition during wedding ceremonies in the Buol community. The *maslahah* (public benefit) intended in the *mongolyondigi* tradition is to obtain benefits and prevent harm in order to preserve the objectives of Islamic law (*maqāṣid al-sharī'ah*), namely the preservation of religion, life, intellect, lineage, and property. The implementation of the *mongolyondigi* tradition does not aim to undermine religion; rather, it serves to uphold and honor the values of purity in religious teachings. The *mongolyondigi* tradition is not intended to harm life but instead teaches noble values and meanings. The researcher considers the *mongolyondigi* tradition in Buol customary wedding practices to be categorized as *'urf* (customary practice) that provides *maslahah* (benefit).

5. Conclution

This study finds that the *mongolyondigi* tradition in Buol customary weddings contains symbolic messages that represent hopes and prayers for the well-being and happiness of the prospective bride and groom. These meanings are reflected in the various ceremonial items, including a

pillow, a sarong, bananas, *pacci* leaves, rice, candles, a *pacci* container, palm sugar, and a coconut. Each item carries a specific meaning and purpose, which collectively reflect the hope for a happy and prosperous married life. The *mongolyondigi* tradition continues to be preserved as part of Buol wedding ceremonies because it embodies positive values and intentions and does not contradict the principles of Islamic law.

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