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Idealism and Realism of Islamic Law in *Pangngaderreng* Culture of The Modern Bugis Bone

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Abstract: This paper aims to explore the idealism and realism Islamic Law in *pangngaderreng* culture of Bugis Bone in modern era. The design of this paper is a qualitative research using critical descriptive analysis methods and theological-normative, juridical normative and sociological approach. The finding of this study indicates that there is harmony between Islamic law and *pangngaderreng* culture. Therefore, Both Islamic law and *pangngaderreng* culture could not be separated in life of Bugis Bone. It means that idealism of Bugis Bone retain *pangngaderreng* culture although as system, they are in modern society. However, the realism of *pangngaderreng* culture in Bugis Bone is realizing them as human being “*tau*” that is required to speak honestly, do right, be firm in attitude and actions, maintain their relationships and interactions in society, and emphasize the relationship with God. *Pangngaderreng* culture is custom (*ade'*) and Islamic law in the land of Bugis Bone. In practice, in real life of Bugis Bone, Islamic law was integrated in *pangngaderreng* culture which has function as social engineering and agent of social change, so that the system is dynamic in the face of any social change and times occur in Bugis Bone society.

Keywords: idealism and realism, *Pangngaderreng*, Bugis

1. Introduction

The existence of Islamic law in the Bugis community life is no longer seen as the law but also as behavior. Through behavior, the human found the cultural interpretation of the applicable laws to him. Islamic law was supposed to provide a solution when a social problematic appears in the middle of the Bugis community life. Bugis Bone Society is known as the community who has a religious observance. It was implemented in compliance with the law run, both religious law and family law. Islamic law in *pangngaderreng* culture in modern era becomes an integral, essential tool in the culture and way of life Bugis Bone. Therefore, as a Bugis ethnic, Bugis must be aligned with its position as a Muslim in Murni Mahmud. The fundamental values become the rule in public life of Bugis Bone is *pangngaderreng*. In general, sometimes people understand that *pangngaderreng* is similar to the rules or norms system. It is the ideal things contain normative values that govern a person in his behavior and treat themselves in social activities in Mattulada. *Pangngaderreng* in the social and cultural context of Bugis Bone strongly denounced irregularities of law values (*siri'*). Each action of the Bugis is inseparable from a *pangngaderreng* culture which is based on Islamic law as a criterion.

2. Method

Depth study about idealism and realism Islamic law in *pangngaderreng* culture of the Bugis Bone Modern is field research with a method of descriptive-analytical critical. To analyze this study used the theory of authority as a grand theory. In this Theory, requires the implementation of Islamic law in totality. Construction of the next theory is theory of social change as middle theory that



explaining social change or the dynamics of society as a necessity. Social transformation theory as applied theory, to demonstrate that there is no society is unchanged, both the underdeveloped and modern society. Therefore, the approach is normative theological, sociological and philosophical approach. However, the focus of this research is to find the reality of Islamic law and pangngaderreng system in Bone society. Primary sources derived from interviews with scholars (ulama), community leaders and documentation of archive pangngaderreng system in Bone District. Secondary data sources are library materials which have a relationship in this study.

3. Findings and Discussion

The teachings of morals become an essential part of the *pangngaderreng* culture are reflected in four aspects. They are *ade'*, *bicara*, *rapang*, dan *wari'*. Basic moral teachings can be concluded on demand to realize seriously about the virtues and fraud. The most closely on human nature as *tau* is a passion or desire to do good. The symptoms always came to disturb the crime, a challenge to remain vigilant at all times. It states that obedience to *ade'* for Bugis Bone Society for their deep belief in themselves about *ade'* which constantly maintain and protect *siri'* in the sense of the essence of virtue and human dignity in Andi Palloge Petta Nabba. To preserve and maintain *siri'*, the Bugis people are very loyal to Bone custom as stated in the Bugis phrase: "*Siri' emmi ri onroang ri lino, utettong ri ade'e, najagainnami siri'ta, naia siri'e sunge naranreng, nyawa na kira-kira*" (Just because it relied on shame, we live in the world. I was faithful to the tradition which keeps our shame, and payment for the shame is souls or lives). That belief has brought the power of idealism in mindset in pangngaderreng, so that it becomes a cohesive identity in life behavior Bugis Bone Society. So realism of *pangngaderreng* idealism is *tau* (human) who knows and appreciates *pangngaderreng*. Idealism in the *pangngaderreng* maintains one's dignity or self-respect as *tau* (human), *masiri'* and *diasiri'* as a realism. To *siri'*, Bugis Bone Society (in the past) is willing to live, self-sacrificing and willingly accept death.

The idea of Petta Lili is a strong commitment to the rule of *siri'* to be a very ideal in Bugis Bone Society. Abuse of *siri'* can be fatal where lives are at stake. According to Petta Lili, so many good people in the past and modern times in the Bugis Bone Society, died to maintain *siri'* because it is a necessity. Some of the culture are used by Bugis Bone Society to implement *siri'* in life are: (1) *ada' tongeng*, a principle which requires that each of the Bugis people speak honestly; (2) *lempu'*, a principle which requires the Bugis people to always do right; (3) *getteng*, a principle which requires the Bugis community to firmly in attitude and actions; (4) *sipakatau*, a principle which requires manners of communication in relationships and interactions in society; (5) *mappesona ri dewata' seuwae'* emphasizes the relationship with God.

After the acceptance of Islam in the Bugis community, Islamic law is an integral part of the *pangngaderreng* culture, so the concept of *siri'* as the strength of *pangngaderreng* become a major foothold in the establishment of the Bugis community's perspective on a human. The value life of a person is measured through its commitment to *siri'*. Someone lacks any consciousness about *siri'* can not be considered dignified human. Another cultural norm is *pesse'*. It contains the meaning of compassion, solidarity and social solidarity. The word *pesse'* is often coupled with the word *siri'* so that it becomes *siri' napesse'*. It means shame, pride and compassion. Awareness about *pesse'* among the Bugis people is rooted in beliefs about the social unity of the Bugis community expressed through the expression *mabbulo sibatang* which implies the meaning that humans are like a piece of bamboo. In other words, the real community is a unity that can not be separated from one another. *Siri'* emphasis more on individual implications without ignoring its social implications, while *pesse'* emphasizes the social implications without ignoring the individual implications. It means *siri'* without *pesse'* can give excessive selfishness impression while *pesse'* without *siri'* can lead to excessive alturistik attitude.

According to Petta Buke stated that *pangngaderreng* idealism made the Bugis Bone Society understands their self as a human (*tau*) who maintains the dignity and pride. Thereby, humans live in

harmony and balance in people's lives not only in carrying *ade'* and *sara'* but also in carrying out his religious Shari'a. Concerning the context, the human is declared idealism of Bugis Bone Society. Although they are in the modern era, they remain firm and strong to defend the values *ade'* and *sara'*. It shows that *sara'* in Bugis Bone Society fused with *ade'* which has become an institutionalized culture. Modern Bugis Bone people under any circumstances should not live in an individualistic and materialistic. However, as the Bugis Bone Society, they shall strengthen the spirit of brotherhood "*sipakainge, sipakatau, sipakalebbi, sipakatu'o*", as an independent and sovereign nation. Beside that the application of Islamic law to the applicable law in the community provides assurance that Islamic law has elasticity that allows it to be applied in all places and times until it becomes mercy in the universe. Islamic law as *living law* in Bugis Bone Society is a reflection of the individual social behavior. Islamic law is also believed as the soul or spirit of Bugis community in managing the lives of individuals in interacting as social beings.

According to Noel J. Coulson in his book *Conflicts and Tensions in Islamic Jurisprudence* that *in theory, of course, the Sharia has always been a totalitarian and comprehensive code of conduct covering every aspect of human life and regulating the individual's relation with God, with the state, with his neighbor, and with his own conscience on the same single basis of the dictates of the divine command. Thus any human activity, any social institution in Islam has in the final analysis a religious significance.* Noel J. Coulson states that Islamic law and rules should be applied in totality and comprehensively in every aspect of human life. Islamic law responds to all legal issues faced by human today. Cicero states that law is merely related to the community so that the popular theory indicates that there are people, there is law (*Ubi societas ibi ius*). Regarding the argument, it can be understood that the existing law elaborated by the community by using a number of rules to regulate and direct an orderly, fair, prosperous and peaceful life. Current law in society can not be misleading because if it happens, the people will take its own course.

Islamic law in Bugis Bone Society, especially in marriage and inheritance law can be proved by the process of Islamization in Bone that results cultural assimilation. It started since Islam was accepted as a religion in the 17th century. The greatness of Islam spread in Bone was then assimilated into the local culture, circumstances, and conditions of the local communities that are relevant to *pangngaderreng* values of the community. Related to that description, the *pangngaderreng* culture in real life of Bugis Bone Society covers custom and Islamic law. Islamic law is the unification in *pangngaderreng* culture because Islamic law is a series (element) of the *pangngaderreng* system after *ade'*, *rapang, bicara, dan wari*. When the Bugis Bone Society implements or enforces Islamic law, it shows they implement *pangngaderreng* in their life. Thereby, the implementation of the laws on marriage and inheritance derived from Islamic law is a manifestation of *pangngaderreng* culture in the Bugis Bone Society.

Mahmud stated that *pangngaderreng* is custom that is inseparable from *sara'* namely the Islamic law. It was an interpretation that Bone Bugis community in implementing custom showed they had performed Islamic law. Conversely, when people Bugis Bone people apply Islamic law, it means Islamic law become their habits as custom. It also means that *pangngaderreng* culture and Islamic law are always dynamic in Bugis Bone Society in the past and the present time. Custom law as part of *pangngaderreng* namely *ade'*, then *ade'* itself is a *pangngaderreng* system in Modern Bugis Bone society. Meanwhile, the Islamic law in force and adhered is an integral part of the *pangngaderreng* culture by modern Bugis Bone Society. Badri Khaeruman in his "*Islamic Law in Social Change*" argues that social change or social dynamics is often referred to as social transformation. It is a necessity in the society because if it happens, social change is a guarantee for entering a more prosperous life then society will not change and be oppressed by era.

The dynamism of Islamic law in a society with different dynamics demand social change then social change in general calls for changes in value systems and laws. Marx Weber and Emile Durkheim stated that "*the law is a reflection of the solidarity that exists in society*". The influence of

the element of change can lead to social change in the system of Islamic thought, including the reform of Islamic law. The improvement of Islamic law only raised the locality and temporality aspect of the Islamic teachings without ignoring the universality and permanence aspect of Islamic law. The absence of Islamic legal reform efforts will lead to difficulties in the dissemination of Islamic law which is dynamic, responsive and has a high adaptability to the changing demands of a legal system which is *shalihun li kulli zaman wal makan*.

Every human life is always changing. The change is a reasonable reality as human characters live in the world. Change is evidence of the changes occur, not only in specific aspects but also general aspects, and cover all aspects of society, both material and immaterial. Changes cover elements of society, social stratification, power, and social responsibility. The position of Islamic law integrated into the *pangngaderreng* culture has a function as social engineering, and an agent of social change is always dynamic and steady in facing any changes that occur in the Bugis Bone Society. Social change or dynamics in Bugis Bone Society is a necessity, energetic of *pangngaderreng* culture and Islamic law embodied in Bugis Bone Society in facing changes in the modern globalization era. Socio-cultural changes in Bugis Bone Society, Islamic law, and *pangngaderreng* culture are able to adapt in facing any current demands of the changing times and places with the various complexity of the problems that arise in all dimensions of Bugis Bone public life. The complexity of Islamic law in facing all forms of social change of Bugis Bone Society in the modern era is a necessity as the universal, elastic, and dynamic law in responding modifications and it proves the truth of Islamic law as steady law. Putting Islamic law in the context makes law as change agents and social agents, and not without reason be the object of change.

4. Conclusion

Bone Bugis Society remains firm and consistently maintains *pangngaderreng* system even though they are in the modern era. *Pangngaderreng* system is to realize the dignity that should not be compromised because self-esteem is considered the soul of the Bugis Bone Society. *Pangngaderreng* culture in the Bugis society "when there is not pride anymore, it is not considered as a live human". However, the realism of *pangngaderreng* culture in Bugis Bone is realizing themselves as human being "tau" who required speak honestly, do right, firmly in attitude and actions, maintain their relationships and interactions in society, and emphasize the relationship with God. Therefore, the Bugis Bone Society preferred to die if he feels himself *ripamate siri'i pole ripadanna rupa tau* (he felt humiliated by others) in other that *de namate siri'* (they do not die there is no self esteem). If he had died at the time, he was seen *mate risantangi* or *mate rigollai* (die with honor). *Pangngaderreng* culture namely *ade'* and Islamic law in Bugis Bone society, in the implementation governs family law and inheritance law. *Pangngaderreng* system in real life include *ade'* and Islamic law. Islamic law is integrated in *pangngaderreng* culture because Islamic law is one of the elements of *pangngaderreng* culture in addition to *ade'*, *rapang*, *bicara*, dan *wari*. It means that when Bugis Bone Society implement or enforce Islamic law, in essence they have carried out *pangngaderreng* in their life. That fact is a manifestation *pangngaderreng* culture as a necessity.

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