

## PAPER NAME

**Should The Bride And Groom Undergo Pre-Marital Eligibility Testing? A Concept Derived From The Indig**

## AUTHOR

**Sudirman L Sudirman L**

## WORD COUNT

**6591 Words**

## CHARACTER COUNT

**33720 Characters**

## PAGE COUNT

**14 Pages**

## FILE SIZE

**507.7KB**

## SUBMISSION DATE

**Jul 6, 2022 9:41 AM GMT+8**

## REPORT DATE

**Jul 6, 2022 9:42 AM GMT+8**

### ● 3% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

- 2% Internet database
- 2% Publications database
- Crossref database
- Crossref Posted Content database
- 2% Submitted Works database

### ● Excluded from Similarity Report

- Bibliographic material
- Quoted material
- Cited material
- Small Matches (Less than 8 words)

# SHOULD THE BRIDE AND GROOM UNDERGO PRE-MARITAL ELIGIBILITY TESTING? A CONCEPT DERIVED FROM THE INDIGENOUS WISDOM OF THE INDONESIAN BUGIS MAKASSAR PEOPLE

\*SUDIRMAN L., SYAFA'ATANUGRAHPRADANA, ISLAMULHAQ and NURHAMDAH

Sharia and Islamic Law Faculty, IAIN Parepare, South Sulawesi IAIN Parepare.

\*E Mail: sudirmanl@iainpare.ac.id

## Abstract:

This project aimed to establish an instrument for determining the prospective bride and groom's eligibility prior to entering into a marriage contract. The idea was based on a Bugis Makassar philosophy known as MaccenneDapurengWekkaPitu which was interpreted as a surround seven-time kitchen ritual. It contributed to the discussion of the relevance between its philosophical concept and al ba'ah. This study consists of three steps. It first obtained the Muslim divorced data in 2020, second, classifying it into several factors causing the divorce, and third, formulating the examination test employing the essence of "maccenedapurengwekkapitu." This study uncovered that establishment, responsibility, and virility as the main essences of maccenedapurengwekkapitu. These essences are relevant to the concept of al ba'ah in Islamic tradition as the main requirement for marriage. These essences can be employed as a new examination tool before marriage to prevent early divorce

**Keywords:** al ba'ah, divorce, bugis tradition, maccenedapurengwekkapitu, marriage

## 1. Introduction

Referring to the definition of marriage according to the Marriage Law No. 1 of 1974 Chapter I Article 1 is an inner and outer bond between a man and a woman as husband and wife to form a happy and eternal family (household) based on the Godhead, we expected a husband and wife to have a strong foundation both physically and mentally to form a family. However, in fact, divorce cases in the last five years, 2010-2014, increased by 52 percent. 70 percent of divorces filed by the wife. This is mainly because of unpreparedness for marriage, which is characterized by a disorganized household, no responsibility, economic problems, and third parties (Kompas, 2015). From 2012 to 2014, there were about 2 million married couples in Indonesia and about 15 percent of them divorced (BPS data, 2014). This is certainly very worrying about the survival of married life in Indonesia. In West Java itself, the divorce rate is high (Religious Court Data, 2014). In 2014, in West Java, there were approximately 5.750 divorce cases, and Bandung was the third largest city that contributed to increasing the divorce rate in West Java. Based on the results of research conducted on 120 divorced married couples at the Bandung City Religious Court, 45% are under the marriage age of less than 5 years (Pudjiastuti & Santi, 2012).

Divorce, which often occurs at the beginning of marriage, also raises the question of how the couple actually prepared before marriage. Kompas daily (30 June 2015) wrote that divorce occurred because of unpreparedness for marriage and, according to the Deputy for Family Welfare and Family Empowerment of the BKKBN, marriages need to prepare well. This readiness problem is also reinforced by the results of previous research (Gunawan et al., 2013) which is one cause of divorce in the city of Bandung because of vulnerability in married couples and a lack of understanding of developmental tasks and understanding of marital relations. Marriage readiness is basically important to study because marriage readiness is the basis for deciding with whom individuals marry, when the marriage takes place and what reasons they get married and how they behave later in the marriage relationship (Larson & LaMont, 2005). Marriage readiness is something that will be very decisive and become the initial foundation for how the future husband and wife will live their married life. However, until now, this study on marriage readiness has not fully targeted by the BKKBN and the Office of Religious Affairs as an effort to create a harmonious household and as a long-term prevention of the high divorce era (Douglas, Doe, Gilliat-Ray, Sandberg, & Khan, 2011).

In Islam itself, marriage should be intended forever (mu'abbad). Therefore, readiness is a condition that must meet before stepping into marriage (Gunnels, 2013). The Prophet ordered young men who were able (ba'ah) to marry. For young people who have been able to ba'ah, then that's the right time for him to propose (khitbah). As for the meaning of the word ba'ah, we group the scholars into two opinions. Two opinions actually refer to the same meaning and related to each other. The two opinions of the scholars are as follows, 1. The first opinion, the meaning of language, is jimak (intercourse). And the meaning of the hadith is that whoever can have intercourse because he is able to bear the burden, namely the burden of marriage, then let him marry. Whoever cannot sympathize, because of his weakness in carrying his burden, he should fast. 2. The second opinion, the meaning of ba'ah is the burden (al-mu'nah and plural mu'an) of marriage. Imam Nawawi in Syarh Sahih Muslim juz ix/173 when explaining the meaning of ba'ah, he quoted the opinion of Qadhi Iyadh, according to fluent language, the meaning of ba'ah is the formation of the word al-maba'ah, namely a house or place, including maba'ah camel is a place to live (cage) camels. Then why is the marriage contract called ba'ah, because whoever marries a woman, he will place her at home. As-Suyuthi in Syarah as-Suyuthi li as-Sunan an-nasa'ijuz iv/171 also quoted Qadhi Iyadh's opinion, that it is unavoidable that the word capable in the above hadith has differences of opinion. The first meaning of the word capable is which of you can have sexual intercourse - has reached puberty and is able to have intercourse - let him marry. While the second word capable of "anyone who can't afford" that cannot marry (but can have intercourse), then for him to fast (Hidayat & Azahari, 2020).

The meaning of "able to provide for" is in line with or strengthens the meaning of al-ba'ah as a burden on marriage. We can understand that the Messenger of Allah ordered anyone who can marry and bear the burden of marriage, then he should marry. Or anyone who has self-confidence or suspects that he can carry out the responsibilities of marriage, then he should get married. Some people may think that readiness is if you are ready materially. This means

that he already has the material to finance his marriage and already has a steady job. People who have this opinion will only get married if they feel they have had enough materially. The notion of the adequacy of such material is indeed good. What's not quite right is the placement. Namely, that if you don't have a steady job, you don't have this and that, then you don't get married. This is an incorrect placement. It would be very good if someone, when married, had sufficient material preparation, already had a job, or an established source of income (Hidayat & Azahari, 2020).

Regarding al ba'ah, the Bugis have a tradition that is expressed in an expression "Mullepimuaccenneridapurengngewekkapitunainappamulalettu'kiana'daramupojie". That means, later you have circled the kitchen seven times and then you can propose to the girl you love. It has widely heard this adage throughout the Bugis, especially for boys and girls who intend to build a household. When viewed textually, going around the kitchen seven times is quite easy. In fact, if it required a single man to circle the kitchen seven times as a condition for getting married, the author believes that let alone seven times, the single man can do it a hundred times. However, going around the kitchen seven times is not a textual interpretation, but a contextual interpretation (Idrus, 2015).

As we know, the kitchen is always synonymous with the household. Likewise, the household is always synonymous with the kitchen. Both need each other, which is often referred to as symbiotic mutualism. Without a kitchen, the household is helpless. Without a household, even the kitchen loses its meaning, that's how it is. The kitchen is a symbol for women. This means that every single man who wants to marry must first know the girl he will marry. The single man must know the history or intricacies of the girl, even know how to treat the girl he will marry later when he becomes a wife (Idrus, 2004).

When a boy conveys his sincere intentions to the parents of the girl he is going to propose to, the girl's parents who are native Bugis descendants who understand and understand the ancestral message reply by saying "puranigamuaccenneridapurengngewekkapitu?" which means have you been around the kitchen seven times? The boy who can understand the essence of "MaccenneDapurengWekkePitu" will receive an unwritten certificate of eligibility from the parents of the girl he will marry later. Therefore, the author tries to analyze with a philosophical, spiritualist and sociological approach about the essence of "MaccenneDapurengWekkePitu" and then relevance it to prevent early divorce (Idrus, 2003).

The present study aims to propose the "maccenedapurengwekkapitu" in bugis tradition as an examination to prevent early divorce in Muslim society. It contributes to the discussion of the relevance between its philosophical concept and al ba'ah. It formulated a new way of examining the readiness of groom.

In order to achieve the aforementioned goals, the author uses descriptive research, which is research that intends to make a systematic, factual, and accurate statement of facts and characteristics of a particular population, by presenting data on divorce and its causes in 2020 at the Religious Courts. Makassar. In this study, the author uses the Field Research method or field research through observation, interviews and documentation. Observation is the

systematic observation and recording of the phenomena studied. Non-participant observation, carried observations out namely the researcher did not involve directly in the object of research. Observing made observations and then concluding from the data got, namely divorce data in the Makassar Religious Court. I then analyzed the data using a philosophical, spiritualist and sociological approach that refers to the essence of Maccenne Dapureng Wekke Pitu.

## 2. Methodology of Empirical Research

Because this study aims to propose maccenedapurengwekkapitu as a tool to test the readiness of the prospective bride and groom, data regarding divorce rates must be available. The data were obtained at the Makassar religious court in 2020. The data obtained were then classified based on the causal factors.

From these findings, a readiness testing instrument was initiated to prevent early divorce. The readiness test is formulated from the philosophical essence of maccenedapurengwekkapitu, which is also relevant to al ba'ah. In the Islamic tradition, al ba'ah is a prerequisite for marriage, which the Prophet Muhammad commanded.

## 3. Result

Before the eligibility test is carried out, data on divorce must be obtained. The data is then classified into factors that cause divorce. Based on the data, the researcher relates the essence of al ba'ah from maccenedapurengwekkapitu to the causes of divorce found. Here we present data on divorces that have been classified based on the contributing factors in 2020:

**Factors Causing Divorce in 2020**

No	Factors	Year 2020				
		March	April	May	June	August
1	Adultery	-	-	-	-	-
2	Drunk	1	1	-	-	-
3	Gambling	1	1	-	-	-
4	Leave the obligation	32	23	11	18	28
5	In prison	-	-	-	-	-
6	Domestic violence	3	4	2	2	5
7	Disability	-	-	-	-	-
8	Quarrelling	153	134	62	42	168
9	Forced marriage	-	-	-	-	-
10	Economy	8	4	4	3	8
	<b>Amount</b>	199	168	79	65	221

The table above shows that from March to August 2020 there were 722 divorce cases that were resolved by the Makassar Religious Court. Of the total cases resolved, ongoing quarrels

caused the majority. This factor is actually still different factors cause because the fights that occur. The following explains the factors in the table above

### 3.1. Moral Crisis (Adultery, Drunk, and Gambling)

Human morality or behavior is relatively diverse, so that in human expression, good or bad behavior always measures it. In the Qur'an there are signs that adorn humans, including Q.S. <sup>5</sup> Al Lail/92:4, Al-Balad/90:10, Ash-Sham/91:7-8, and Thaha/20:121. In fostering a harmonious family, good morals have a concrete effect on human behavior and radiate from the light of their soul which is full of awareness of their functions and responsibilities. Akhlakul karimah is relatively very influential in fostering a harmonious household (sakinah, mawaddah, warahmah) in line with the objectives in marriage. Drs. H. A. Syamsul Alam, S.H., M.H., in his book Reform of Religious Courts in Indonesia shows that in society a prospective husband when applying dominated by the question, what is his job, but not looking at his personality from the aspect of morality and maturity in age. Morals always subordinated to material and social standing. These two factors should occupy the top position in the consideration of choosing a prospective husband for the parents of the prospective wife (Alam, 2004).

With a moral crisis that occurs quite a lot and causes divorce, we must avoid it. Noble character relatively encourages humans to grow a sense of love and raises the spirit of fostering togetherness based on mawaddah warahmah. Only with good morals from husband and wife will support harmony in life which is not only limited to the internal family, but radiates outward in the social environment (Bello, 2014).

### 3.2 Leaving obligations

In Chapter XII of the KHI stated what the rights and obligations of both the wife and husband are, articles 77-81 and 83-84 (Azizah, 2012). As a husband, being the head of the household and the breadwinner is the husband's obligation, besides the outward living, it also required the husband to ensure his inner livelihood. Without the guarantee of a decent living, family life will not work as it should because the provision of a living is the foundation in the family and the survival of the family disrupted. The husband's inability <sup>11</sup> to guarantee a living both physically and mentally encourages his wife to file for divorce. Not only from the husband's side, it also required the wife to manage her family well, devote, manage finances, maintain the honor of her husband and so on. Awareness of both parties to their respective responsibilities will encourage the creation of an essential marriage goal (Alifah, 2018).

### 3.3. Punished

Based on PP. No. 9 of 1975, Article 19 letter c explains that when one party <sup>4</sup> gets a prison sentence of 5 (five) years or a heavier sentence after the marriage takes place, it can be a reason for divorce. When one imprisoned, practically neither husband nor wife can carry out their obligations (Trigiyatno, 2021). However, even if you are under 5 (five) years old, you can file a divorce suit at the Religious Court.

### 3.4. Domestic Violence

There are two kinds of abuse from a husband to his wife, namely physical and mental abuse. Birth abuse, for example kicking, slapping or slamming. Meanwhile, mental persecution such as insulting, cursing with dirty words, or silence without even wanting to say hello and talk so that the wife feels isolated and depressed in her own household (Levitt & Ware, 2006). In addition, not wanting to have sex with a wife in the long term as if she doesn't have a husband included in the definition of persecution. The wife who does *nuzyuz* (disobeying her husband's orders) first by the husband takes the following attitudes: 1) Advise 2) Letting sleep alone in his room 3) Hit with a light punch.

Word of Allah swt. <sup>10</sup>Q.S. An-Nisa/4:34 emphasizes the importance of treating a *nuzyuz* wife well and not bothering her. Basically, all cruelty and persecution based on physical violence, namely cruelty and persecution of the body, so that it can cause harm or hurt the body, this understanding can include the meaning of mental cruelty as humiliation and blasphemy that exceeds the limit so that it can interpreted as cruelty that can mentally endanger the person concerned, with mental pressure as jealousy and disobedience of one party to the marriage, mental reasons can use that will bring the end of life in the household, so that it will not bring harmony and happiness (AULIA, 2020).

### 3.5 Disabled

Men and women determined the nature (instinct) to carry out sexual relations. Fitrah carries out hereditary functions. Marriage should provide a lawful way for implementing the sexual desire of a man and a woman in a husband and wife bond, so that clean and healthy human breeding occurs. Sexual relations can only go well if the husband and wife are in good health. The husband does not experience impotence so that he can fulfill his wife's sexual needs, and vice versa. Sexual relations are very important in preserving marital intimacy, because it can create a happy, satisfied, and healthy atmosphere for both parties. So Islam provides a solution, based on a hadith (Yunianti, 2018).

It gave husbands 1 year to recover. Otherwise, the wife can file for divorce from her husband. Even if husband touches his wife, she may file for divorce after one year from the period of suffering from her husband's impotence, while the husband may not take the dowry that already given. The wife must make *iddah* according to her circumstances. A wife who demands a divorce from her husband because of her husband's impotence cannot be said to be unfaithful to her husband or disobedient because she does not want to take care of her husband in a state of impotence. Because the wife also may get sexual services from her husband that give her satisfaction and happiness. Therefore, if they do not get the right to such services, then the person concerned may ask for a divorce and the divorce is lawful.

### 3.6. Constantly arguing

#### 3.6.1. Politic

Divorce because of politics is now rare. This type of divorce happened a lot in the 90s (Mubarok, 2021). Examples of divorce for political reasons, father of husband and father

of wife are business colleagues, both are really want their business to continue and progress. For that reason, they marry or match their boy and girl so that in the future their business will be under their expectations. However, the boy or girl refuses the matchmaking but for political reasons above, the marriage takes place because of the interests of one party.

### **3.6.2. Third Party Interference**

Third party interference is a person who interferes with domestic life, or the person separates husband and wife. There are 2 (two) parties categorized as third persons, namely First, Another Ideal Woman (Wanita Idaman Lain) for the husband, and Another Ideal Man (Pria Idaman Lain) for the wife. Another meaning is that one party has an affair with another person. Because there is no sense of happiness or tranquility in the household, such as bickering and quarrels that continue to result in one party having an affair. Not only that, inner satisfaction also encourages someone to cheat, because it does not satisfy them with the service of a husband or wife, encouraging someone to seek inner satisfaction outside the home.

Second, in-laws from the husband or wife's side. Sometimes the in-laws, when there are problems between husband and wife, interfere and sometimes even encourage one of the husband and wife to divorce (Umam, 2018).

### **3.6.3 There is no harmony**

Maintaining harmony is often a fairly difficult problem. Household rifts experienced by husband and wife who begin to not be able to understand each other (Adelia, Muflichah, & Rochati, 2019). When both parties cannot control their respective emotions in dealing with all the existing problems, it is not uncommon for domestic relationships to end in divorce. Many factors trigger various problems, as quoted by the researcher on the woman-tips15 website, in which the website explains the factors of disharmony in the household ranging from economic factors, incompatible principles, to third person factors.

Economic factors. This most urgent factor is a factor that often triggers the destruction of household harmony. When financial needs do not meet, it often triggers anger. How not to be squeezed by economic needs, humanly it will cause a person to be confused and depressed. Not to mention the demands to meet the needs of his wife and children, which will certainly increase the burden on the economy. If a person in this condition can't control his emotions, it can trigger a huge fight and maybe even lose control.

Principal factors. Things that are already related to this principle are quite complex. The problem is when a husband or wife sticks to the principle, it will be difficult to influence it. Even in real life, a husband and wife who eventually separated because of differences in principle evidences this.

The factor of the emergence of third parties in the household also often occurs. Actually, this one problem will not easily happen as long as husband and wife have strong principles not to fall into this.

Hardness factor. If both parties try to settle properly, domestic violence will not occur.



### 3.7 Forced marriage

When we talk about forced marriage, what we have in mind is the romance about Siti Nurbaya, who forced to marry an old man because of the debts that entangled her family. However, it is undeniable that nowadays “forced marriages” still occur. Whether experienced by those who are educated and live in urban or suburban areas. However, everyone’s level of compulsion is different. Basically, marriage is an agreement of two hearts to unite in one family bond based on love. There are several reasons a person forced to marry: 1) Arranged by parents. Usually parents expect their children to get a mate who is equal (sekufu) or higher. 2) Forced by parents because parents are in debt(Adelia et al., 2019). This is not only experience of women but also experience of men who forced to marry women who are pregnant without a husband. 3) Caught hands by the community and community leaders are alone in a quiet place. 4) Forced by partner 5) Fear of being called an old virgin or spinster. 6) Too much in promiscuity so that pregnant out of wedlock. 7) Victims of harassment or rape.

### 3.8. Economy

Divorce because of economic factors is a classic(Dew, Britt, & Huston, 2012). The economy is the support of daily activities. Without a family economic arrangement with good management, the family will be vulnerable to wavering. Economic problems are sensitive issues because they involve life and survival between husband and wife. It also required the wife to manage family finances wisely, using them as needed. When the economic situation is in disarray, the husband cannot support his wife, and mediocre income will affect the life of the family who eats and does not eat until it leads to family separation because the wife can no longer stand the conditions experienced. However, this relatively depends on the wife because the wife can be patient in dealing with disorganized financial conditions or others and even though the finances are minimal, the wife can manage finances well. There are also economic reasons because the husband manages the family’s needs when the wife should be the one who may regulate the family’s needs. The husband only regulates or takes part in considering when there is something the wife wants to buy. In the Makassar language, this husband called Pamppidokang. This economic factor is the most prominent case after infidelity, domestic violence, and the prestige factor.

## 4. Discussion

### 4.1.1. The Essence of Al ba’ahinMaccenedapureng wekka pitu

Maccenne dapureng wekka pitu in Bugis language is a leco-leco ada or a saying that is a prerequisite for a man who wishes to marry a Bugis woman. The reason of the Bugis society in general suggests that the kitchen (dapureng) is a symbol of feasibility in building a household. Maccenne is an activity around a place. In Bugis language, the word Maccenne called Makkalu. However, it must be understood that going around the kitchen of the Bugis is difficult. Because the house of the Bugis is a house on stilts and the position of the kitchen is in the back corner of the house and attached to the wall of the house. The philosophical meaning of Maccenne dapureng wekka pitu is that a young man first prepares 3 (three)

wooden sticks with the aim that the smoke coming from the kitchen to be surrounded is still steaming. The first wood (aju) to be prepared is mulle moga poleangngi aju tunuang benemu na toli maddarumpu dapurengna?. Are you able to provide firewood for your wife so that the smoke in her kitchen continues to billow? An essence is that a young man who will marry a Bugis girl must first be ready to provide guarantees as convincing the Bugis girl's parents that he is ready to provide physical and spiritual support to his wife. The goal is that when the girl has changed her status to a wife, the burden of the girl's parents shifts completely to her husband. What they need in this first advance is the nature of stability.

The second (aju) wood to be prepared is mulle moga poleangngi wajaju benemu, natutukengngi alena?. It means, are you able to buy clothes for your wife to cover her body? If we draw the deepest meaning from this second aju, that a boy who will marry a Bugis girl is certain to meet the physical needs of the girl he will marry. Because every woman in this world would want to look beautiful and attractive with elegant clothes. Therefore, as a husband who has a great responsibility must be able to meet the needs of his wife. The typical character of the Bugis who is maraja siri' or has a very high sense of shame, will disappear if the wife rarely even changes clothes because of the husband's inability to meet his wife's needs. What they need in this second proposal is responsibility.

As for the third (aju) wood to be prepared, is it possible that your aju-aju poncho' ritengngana duae batu-batammu?. That is, do you have a "weapon" that works in the middle of your two stones?. This third proposal is the main prerequisite for a marriage. Because without this third proposal, it is almost certain that a married couple will not have children. Various incidents in Bugis society where the husband does not have a "weapon" which in Bugis language is called de'gaga linona. Wealth will have no meaning if the husband does not have the "weapon". So, what they need in this third advance is the nature of might. In full, the author presents in the following table:

No.	Wood (aju)	Translation	Meaning
1.	mulle moga poleangngi aju tunuang benemu na toli maddarumpu dapurengna?	Are you able to provide firewood for your wife so that the smoke in her kitchen continues to billow?	Establishment
2.	mulle moga poleangngi wajaju benemu, natutukengngi alena?	Are you able to buy clothes for your wife to cover her body?	Responsibility
3.	engkamogaa ju-aju poncho' muritengngan adu ae batu-batammu?	Do you have a "weapon" that works in the middle of your two stones?	Virility

Source: processed by the author

The word dapureng when translated into Indonesian means kitchen. The kitchen used as a symbol of the feasibility of marriage in Bugis custom because the kitchen is the source of life. A house which has no kitchen for Bugis people this is a big and fatal mistake. As

explained in the introduction, without a kitchen, the household is powerless. And vice versa, without a household, the kitchen loses its meaning. Surrounding the kitchen has the essence that the boy can understand the problems of life that will be faced when navigating the household ark. Finally, the phrase *wekka pitu* when translated into Indonesian, means seven times. *Maccenne dapureng wekka pitu* means going around the kitchen seven times (Idrus, 2004).

Islamic Tradition also highlights the importance of readiness of groom. The Prophet ordered able young men (*ba'ah*) to marry. That is, for young people who have been able to *ba'ah*, then that is the right time for him to propose (*khitbah*). As for the meaning of the word *ba'ah* in the hadith above, in the book of his Discourse, *Khitbah Yahya Abdurrahman* explains that the scholars are grouped into two opinions. The two opinions refer to one meaning (Hidayat & Azahari, 2020).

The first opinion, the linguistic meaning is *Jima* (intercourse). Furthermore, the meaning of the hadith is that whoever can have intercourse because he can bear the burden, namely the burden of marriage, then let him marry. On the other hand, whoever is unable to sympathize because of his weakness in carrying his burden should fast.

The second opinion, the meaning of *ba'ah*, is the burden (*al-mu'nah* and plural *mu'an*) of marriage. Imam Nawawi-in *Syarah Sahih Muslim*, ix/173—when explaining the meaning of *ba'ah*, he quoted the opinion of Qadhi Iyadh, according to fluent language, the meaning of *ba'ah* is the formation of the word *al-maba'ah*, namely a house or place, among others *Maba'ah* camel is a place to live (cage) camels. Then why is the marriage contract called *ba'ah*, because whoever marries a woman will place her at home?

As-Suyuthi-in *Syarah as-Suyuthi li as-Sunan an-nasa'i*, iv/171- also quoted Qadhi Iyadh's opinion that it is unavoidable that the word capable in the above hadith is different. The first meaning of the word capable is which of he can have sexual intercourse - has reached puberty and can have intercourse - let him marry. The second word capable - "anyone who cannot afford" - is unable to marry (but can have intercourse), then for him to fast."

Ash-Sywkani – in *Nayl Al-Awthar*, vi/229 – also quotes the opinion of Qadhi Iyadh, that the second meaning of the word capable – "who is unable to get married" – is not being able to marry because of the lack of ability to bear the burdens of marriage and because of lack of in intercourse, then for him to fast.

The meaning of "able to provide for" aligns with or strengthens the meaning of *al-ba'ah* as the burden of marriage. We can understand that the Messenger of Allah ordered anyone who can marry and bear the burden of marriage, and then he should marry. Alternatively, anyone who has self-confidence or has a strong suspicion that he can carry out the responsibilities of marriage should get married.

Some people may think that readiness is ready materially. It means that he already has the material to finance his marriage and already has a steady job. People who have this opinion will only get married if they feel they have had enough materially.

The notion of the adequacy of such material is indeed good. What is not quite right is the placement. Namely that "if you don't have a steady job, you don't have this and that, then you don't get married. This is an incorrect placement. It would be very good if someone when they got married had sufficient material preparation, already had a job or an established source of income". However, it does not have to be like that.

The existing arguments also show that what is meant by readiness for marriage is not so. It does not mean that a person must have sufficient material preparation. Many narrations explain the Companions did not have a property to be used as a dowry, or if there was, the amount or value was minimal.

No or very little property used as a dowry by the friends indicates that the friends do not have (excessive) wealth. Even so, friends are still encouraged to get married and are allowed to marry. Thus, the readiness in question does not mean that there must be sufficient material or property readiness. These opinions of Islamic scholars are in line with the readiness concept of buginess tribe in marriage "maccennedapurengwekkapitu".

As an addition, we also found the philosophical meaning of pitu. Here we present on the table below:

No.	Perspective	Meaning
1.	Spiritual	Seven layers of heaven and earth. Seven rounds of Tawaf in the Baitullah. Seven times Sa'i between Safa and Marwah. Seven times Throwing Jumrah at Mina Seven verses in the first Surah of the Qur'an.
2.	Scientific	Mental readiness. Maturity of thinking. Leadership. Wisdom. Role model. Responsibility. Consistency.
3.	Habit	Seven is favorite number of Bugis people. Seven is mattuju means arrive at the destination. Seven days in a week.

Source: processed by the author

There are 3 (three) perspectives identified by the author, namely spiritual perspective, scientific perspective, and habitual perspective. The spiritual perspective refers to the approach to divinity. The scientific perspective refers to the scientific approach. And the habit perspective refers to the customary approach. The harmonization of these three perspectives remains on one goal, namely how to achieve harmony in navigating the household ark.

#### 4.1.2. The Relevance of Maccenne dapureng wekka pitu in Readiness Testing

The maccenne tradition in the Bugis tribe reflects three main things, namely responsibility, establishment and might. These three things are very important provisions in navigating domestic life. Before getting married, couples who want to carry out marriage, especially the prospective groom, must really consider their readiness first by referring to these 3 things. When he really feels that he has enough responsibility, he will put himself as a leader. Disgraceful acts such as adultery, drunkenness, gambling he can avoid. In a fight, he can act more mature and patient. A prospective groom should establish first. We define establishment here as the ability to meet the food and housing needs of a potential partner. The groom can provide enough food and drink every day. He can provide a proper place to live at all times as well as clothing. The ability to provide inner support also cannot be ruled out. A prospective groom should be a mighty man. He does not have impotence, sexually transmitted diseases or even sexual tendencies disorder.

The author formulates the dimensions of testing that are adated in the maccenne wakka pitu tradition in an effort to prevent early divorce as follows:

No	Factors	Test Dimension
1	Adultery	Responsibility
2	Drunk	Responsibility
3	Gambling	Responsibility
4	Leave the obligation	Establishment
5	In prison	Responsibility
6	Domestic violence	Responsibility
7	Disability	Virility
8	Quarrelling	Responsibility
9	Forced Marriage	Responsibility
10	Economy	Establishment

For further research, this test dimension should be detailed and explored. The authority of marriage religious court should conduct some sort of examination employing these test dimensions. The examining is an instrument to minimize and to prevent early divorce.

#### 5. Conclusions

Marriages are expected to last forever, but many marriages end in a matter of years. Factors the cause of divorce is mostly the unpreparedness of the bride and groom.

In the Islamic tradition, the readiness of the bride and groom is a prerequisite for marriage as called for by the Prophet Muhammad with the term al ba'ah. Aspects of readiness in al ba'ah include two things: financial readiness and biological readiness. Both of these things are tied to the husband's obligation to provide for his family. This aspect of readiness is also relevant to the aspects of readiness in the Bugis tradition of "maccennekitchenengwekkapitu": responsibility, establishment, and virility. We can say, the essence of Al ba'ah has lived

within the framework of the Bugis tradition. Parents of the bride and groom will question the readiness of the prospective in-laws to use this tradition.

As a recommendation, the local religious authority conducts a crash course and tests the readiness of the bride and groom, which includes aspects of responsibility, establishment, and virility. From the test results, the authority will also assess the legal level of the bride and groom's marriage, including in the mandatory, sunnah, permissible, makruh, and even haram categories. The authorities can decide whether they can hold a wedding or not.

#### 8 Funding:

This research received no external funding.

Institutional Review Board Statement: Not applicable.

Informed Consent Statement: Informed consent was obtained from all subjects involved in the study.

Data Availability Statement: Data is contained within the article.

Conflicts of Interest: The authors declare no conflict of interest.

#### References

- Adelia, N. A., Muflichah, S., & Rochati, R. (2019). Gugat Cerai Karena Perselisihan Dan Pertengkaran Terus-Menerus (Tinjauan Yuridis Terhadap Putusan Pengadilan Agama Baturaja Nomor 30/Pdt. G/2019/Pa. Bta). *Soedirman Law Review*, 1(1).
- Alam, S. (2004). Reformasi peradilan agama di Indonesia. Yapensi.
- Alifah, N. (2018). GUGAT CERAI KARENA SUAMI TIDAK BERTANGGUNG JAWAB TERHADAP NAFKAH KELUARGA (STUDI KASUS DI PENGADILAN AGAMA DEMAK TAHUN 2016). Fakultas Agama Islam.
- AULIA, S. A. (2020). Cerai Gugat karena Kekerasan Dalam Rumah Tangga (Tinjauan Yuridis Putusan Pengadilan Agama Malang Nomor 1172/Pdt. G/2017/PA. Mlg). Universitas Jenderal Soedirman.
- Azizah, L. (2012). Analisis Perceraian dalam Kompilasi Hukum Islam. *Al-'Adalah*, 10(2), 415–422.
- Bello, P. C. (2014). Hubungan Hukum Dan Moralitas Menurut H.L.a Hart. *Jurnal Hukum & Pembangunan*, 44(3), 373. <https://doi.org/10.21143/jhp.vol44.no3.27>
- Dew, J., Britt, S., & Huston, S. (2012). Examining the relationship between financial issues and divorce. *Family Relations*, 61(4), 615–628.
- Douglas, G., Doe, N., Gilliat-Ray, S., Sandberg, R., & Khan, A. (2011). Social cohesion and civil law: Marriage, divorce and religious courts. *Divorce and Religious Courts* (June 1, 2011).
- Gunawan, I., Santana Kurnia, S., Sari, Y., Haryatiningsih, R., Sari, F., Sunarti, E., ... LaMont, C. (2013). Kesiapan menikah pada dewasa muda dan pengaruhnya terhadap usia menikah. *Jurnal Ilmu Keluarga & Konsumen*, 6(2), 143–153.
- Gunnels, M. J. (2013). The impact of self-esteem and religiosity on the marital readiness criteria of college students.
- Hidayat, T., & Azahari, R. (2020). The Concept of Istitā 'ah Al-Bā'ah in Marriage. *Justicia Islamica*, 17(2), 223–242.
- Idrus, N. I. (2003). 'To Take Each Other': Bugis Practices of Gender, Sexuality and Marriage.
- Idrus, N. I. (2004). Behind the notion of siala: Marriage, adat and Islam among the Bugis in South Sulawesi. *Intersections: Gender, History and Culture in the Asian Context*, 10.

- Idrus, N. I. (2015). Bugis marriage: state laws, Islam and local practice. In *Changing Marriage Patterns in Southeast Asia* (pp. 115–132). Routledge.
- Larson, J. H., & LaMont, C. (2005). The relationship of childhood sexual abuse to the marital attitudes and readiness for marriage of single young adult women. *Journal of Family Issues*, 26(4), 415–430.
- Levitt, H. M., & Ware, K. N. (2006). Ligious Leaders' Perspectives on Marriage, Divorce, and Intimate Partner Violence. *Psychology of Women Quarterly*, 30(2), 212–222.
- Mubarok, M. (2021). Perceraian Karena Perbedaan Perspektif Pilihan Politik Teori Konflik di Kabupaten Tangerang. *Journal of Islamic Law and Family Studies*, 4(1), 59–73.
- Pudjiastuti, E., & Santi, M. (2012). Hubungan antara asertivitas dengan penyesuaian perkawinan pasangan suami istri dalam usia perkawinan 1-5 tahun di kecamatan coblong bandung. *Prosiding SNaPP: Sosial, Ekonomi Dan Humaniora*, 3(1), 9–16.
- Trigiyatno, A. (2021). SUAMI DIPENJARA SEBAGAI ALASAN CERAI GUGAT; PERSPEKTIF FIKIH DAN LEGISLASI NEGERI MUSLIM. *Arena Hukum*, 14(2), 390–411.
- Umam, L. S. (2018). FAKTOR PENYEBAB CERAI TALAK KARENA GANGGUAN PIHAK KETIGA (STUDI KASUS DI PENGADILAN AGAMA DEMAK TAHUN 2016). Universitas Islam Sultan Agung.
- Yunianti, Y. (2018). Pandangan Syaikh Wahbah Az Zuhaili dalam Kitab Fiqih Al-Islam Wa Adillatuhu tentang Batasan Cacat sebagai Alasan Perceraian.

**3% Overall Similarity**

Top sources found in the following databases:

- 2% Internet database
- Crossref database
- 2% Submitted Works database
- 2% Publications database
- Crossref Posted Content database

TOP SOURCES

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

1	<b>jurnal.uin-antasari.ac.id</b> Internet	<1%
2	<b>mdpi.com</b> Internet	<1%
3	<b>D Nofriati, D Hernita, J Hendri, E Salvia, S Primilestari. "Study of suitabi...</b> Crossref	<1%
4	<b>jurnalpranata.ubl.ac.id</b> Internet	<1%
5	<b>media.neliti.com</b> Internet	<1%
6	<b>IAIN Pekalongan on 2022-04-07</b> Submitted works	<1%
7	<b>Hariyanto Hariyanto. "Tradition of Besan Bali Marriage in the Muslim C...</b> Crossref	<1%
8	<b>Mansoura University on 2021-01-28</b> Submitted works	<1%



- 
- 9 academiccorner.blogspot.com <1%  
Internet
- 
- 10 Amin Songgirin. "The Wife's Act of Refusing to Have an Intimate Husba... <1%  
Crossref
- 
- 11 Nurul Ilmi Idrus. "Gender Relations in an Indonesian Society", Brill, 2016 <1%  
Crossref
- 
- 12 wrap.warwick.ac.uk <1%  
Internet