

PalArch's Journal of Archaeology
of Egypt / Egyptology

WOMEN'S MARGINALIZATION IN SIRI AND EARLY MARINE CASE IN
BUGIS MAKASSAR COMMUNITY
BASED ON EDUCATION

¹Muhammadong, ²Linda Ika Mayasari, ³Maria Haryanti Butarbutar, ⁴Jungjungan
Simorangkir, ⁵Hendrian Yonata, ⁶Sutarman

¹Universitas Negeri Makassar

²STKIP Kusumanegara Jakarta

³Institut Kesehatan Helvetia

⁴IAKN Tarutung Medan

⁵Sekolah Tinggi Agama Buddha Dharma Widya

⁶Universitas Islam Syekh Yusuf

¹muhammadong74@yahoo.com, ²lindaika@stkipkusumanegara.ac.id, ³maria_haryanthi@yahoo.com.au, ⁴simorangkirjungjungan@yahoo.co.id, ⁵hendrian@stabdharmamawidya.ac.id, ⁶sutarman@unis.ic.id

WOMEN'S MARGINALIZATION IN SIRI AND EARLY MARINE CASE IN
BUGIS MAKASSAR COMMUNITY BASED ON EDUCATION-- PalArch's Journal
Of Archaeology Of Egypt/Egyptology 17(7), 13167-13183. ISSN 1567-214x

Keywords: Marginalization of Women, Marriage, Bugis Makassar, Education

ABSTRACT

This research includes the marginalization of the Makassar Bugis community in the case of Siri marriage and early age marriage in South Sulawesi based on education. The goal to be achieved is so that women get recognition from the State so that it is not marginalized in the household. The method used is an interactive qualitative approach so that the results found in the field can be justified scientifically. This method aims to be able to find the data needed both essentially the material discussed, the concepts put forward, the opinions of experts and community leaders, as well as the practice of marriage that took place in South Sulawesi. The problems that occur because the marriage of the Bugis Makassar community is much influenced by cultural factors so that religious law becomes a priority scale compared to State law. Religious law is the reason for them to carry out betel marriages and early marriages so that women become victims of marginalization in the household.

INTRODUCTION

Humans are creatures created by Allah. With the best shape. He was created in pairs from men and women. In their lives, they need each other, so it is incomplete the life of a man if there are no women, and vice versa. So that this relationship becomes the cause and effect of the whole so that it comes to the period of perfection. (Maria Platt, 2018).

In Islamic teachings, the main principle that must always be maintained is the equal position between men and women in all worldly life activities. Islam is very anti-discriminatory behavior among those which leads to division. Highlighting the difference between them can only adjust the distance so as to elevate or demean one of them, whereas in Islamic teachings only a form of devotion and piety that distinguishes before God Almighty. (M. Quraish Shihab, 2015).

The teachings of the Qur'an place women equal to men, both in their position and capacity as servants of Allah Almighty. and as God's representative. (Nasaruddin Umar, 2016). There are no superiorities between men and women, both in terms of origin and creation process and in terms of the social structure of Islamic societies. Even if the difference must be given is the biological structure that has been determined from the beginning when it was born as a gender identity that distinguishes between men and women. (Jones, Gavin W. and Wei-Jun Jean Yeung, 2014)

Islam does not teach discrimination between women and men, both have the same rights and treatment. Women are living on par with men, both as servants of Allah Almighty. and as a member of the community. During this time what happens in society always positions women as second class after men and treats them unevenly, resulting in discriminatory acts and unfair treatment which results in legal uncertainty. (J A. Walker, .2019). Treating women is not the same as men as making a distance in social life which ultimately ignores sunnatullah because women are created to accompany men in their lives so that they can prosper the earth. (Al Makin, 2016).

Marginalization of women in marriage is one of the realities found in society, especially Islamic societies. This does not mean that Islam is very degrading to the position of women compared to men but because the system or rules that have been adopted have been shackled by the understanding that everything that is in contact with the interests of men and women, then the interests of men take precedence so that the interests of women become marginalized. (Adriaan Bedner, and Stijn van Huis, 2018)

In the case of Sirri marriage and early marriage is a very interesting thing to be used as a real example in looking at aspects of marginalizing women. An ideal marriage in Islam is a balanced marriage, both during the process of finding a mate and when becoming husband and wife. (Ariane J. Utomo, 2014) In marriage, nothing is more disadvantaged and nothing can be harmed in biological, psychological, sociological, and economic needs. All must get the same rights so that no one is marginalized.

Sirri marriage and early marriage are not new phenomena, but these events have existed since **the** past, it's just not as excited and as busy as now. Sirri marriages and early age marriages are very phenomenal among the Bugis and Makassar tribes because these events are often found in the South Sulawesi region and have even been spelled. For them, marriage is considered sacred in realizing a happy life so that in facing the marriage life is very full of care. However, the event of Sirri marriage and early marriage occurred not because of compulsion but has become a choice without thinking about the risks posed. (Osman, R.M.H., and Farzneh, R. F., 2016)

The Sirri and early marriage events among the Bugis Makassar community in South Sulawesi were caused by economic insistence and low education for prospective married couples. So **that** their parents are forced to marry their children (Nasaruddin. 2016). Juvenile delinquency and promiscuity become triggers for early marriage for young people because not a few women get pregnant before marriage so both must be married to cover up their family's disgrace. (Hamid, Abdullah., 2014).

The rise of the Sirri marriage and early marriage which occurred in South Sulawesi is no longer a new scene that will remain a common phenomenon that can be found in various places. The factor that caused the Sirri marriage in the area was due to the tight culture of the community because men had to prepare cash to be given by women. Allotment for the party activities carried out by the women and the amount varies. The amount of money for the Bugis Makassar community is very expensive so that it can burden the men. Therefore, not a few of the men take a shortcut by doing sirri marriage. (Jumran, 2018)

Various encouragement that led to the rise of sirri and early marriage in the Bugis Makassar community due to polygamy. Many understandings arise among them that marriage is still considered legal even if it does not get recognition from the state (Chaerul 2016). They recognize religious provisions more than the provisions of the State without thinking about the risks posed. They married Sirri in order to avoid sin due to adultery. Juvenile delinquency factors can also trigger sirri marriage so that not a few people marry off their children even though they are not old enough to cover up the family's disgrace. (Andi Ima Kesuma, .2014)

Another factor that caused the rise of Sirri and early marriage among the Bugis Makassar community was due to the fact that there were parties who took advantage in marriage registration. Not a few Village Imams or village priests do illegal marriage registration so that it can harm the Office of Religious Affairs as a government representative who takes care of marriages by referring to Law No. 1 of 1974 concerning marriages. In the legislation **regarding** marriage, the term "sirri marriage" is not found and the event is considered invalid because it violates the rules made by the government. From an administrative perspective, Sirri marriage is a violation because it does not get recognition from the State. (Artiza Nurhuzna, et al, 2018).

The rise of Sirri marriage for the Bugis Makassar community led to the marginalization of women because not a few of them were forced to divorce

because both parties did not understand the sacredness of marriage (Idwar Anwar, 2018). Even their rights, especially for **women**, are denied their right to education, the right to work, the right to a decent life as a result of Sirri and young marriage. In fact, not a few among them to take action bottling silarian or silarian guiding in order to realize the wedding plans outside the rules of the State. (Abu Hamid, 2014)

Silarian bottlenecks for the Bugis or silari buntin circles for the Makassar tribe are common phenomena that occur in South Sulawesi. Such marriages occur due to various factors, including the lack of approval from the parents of the woman, the panai money is insufficient or too high to be given to the woman, because of the reckless factor between men and women to unite their love together so that the marriage is done in a way sirri regardless of the age limit **according** to the law. These factors are not only triggers but have become a doctrine and motivator for the Bugis Makassar community to engage in Sirri marriage without seeing any binding state regulations because they are more driven by rules so that marriages can be carried out. (Dhanang Respati Puguh, et al. 2016)

The **culture** of siri na pacce for the Bugis Makassar community leads to the principle of prudence in life so that they are always consistent in both their speech and deeds (Nasaruddin. 2016). For them, culture is a role of law that must be implemented in order to maintain the authority and religion they profess. For them, religious law is a rule that must be implemented consistently in order to be valued as a religious community. They do not consider the rules made by humans as a second opinion, but the rules must be in harmony with the teachings of Islam. This is the problem in the case of siri and early marriage marriage in the Bugis Makassar community which always puts cultural and religious values as the first opinion. (M.T. Maloko, 2014).

LITERATURE REVIEW

In the study of Islamic law, the meaning of marriage is usually called zawaj in Arabic or means marriage, meaning dham, which is gathering. Marriage also has a figurative meaning that is wathaa which has the meaning of body, or also referred to as aqad which has the meaning of entering into a marriage agreement. In terminology, marriage is interpreted as a guarantee of the ability to do the body with the contract that has been pronounced. In the compilation of Islamic law, it is explained that marriage is a strong contract in the language of the Qur'an called mitsaqan ghalizhan to obey the command of Allah and carry it out is worship. (M., Ertem, et al. 2018).

In principle, marriage proposed by the jurists does not show a significant difference. Marriage is essentially aqad governed by religion to give men the right to have faraj and the whole body of a woman to form a household. The right referred to in this study is milku al-intifa 'which is the use and use rights of an object, therefore aqad marriage does not cause milku ar-**raqabah** that is owning an object, in which case the benefits may be transferred to others. (Ahmad Atabik and Khodiratul Mudhiiah, 2014)

Marriage as stated in Law No. 1 of 1974 is a spiritual and physical partnership between men and women as husband and wife. The bond is intended to form a happy, eternal and prosperous family. Marriage that is not based on law will have legal consequences so that children born are also considered illegal according to state regulations. Marriage law is a law that regulates human relations with each other relating to the distribution of biological needs between types and rights and obligations associated with the consequences of marriage. (Dwi Putra Raja, 2017).

In the teachings of Islam marriage is a religious command as can be found in the Holy Qur'an and the Hadith of the Holy Prophet. Marriage in Islam is a human nature and is a worship for a Muslim to be able to perfect his faith and religion. Marriage has greater benefits over other social interests. The intended social interests are maintaining the continuity of the human body, continuing the offspring, providing sustenance, maintaining honor, maintaining the safety of the community from all kinds of diseases that can endanger human life and **maintain** the peace of the soul. (Andi Syahraeni, 2017).

On the different side, marriage is considered if the conditions and harmony are met. Pillars of **marriage** are part of everything contained in a marriage that must be fulfilled, if not fulfilled during the marriage, the marriage is considered null and void. (Omar, K., et al. 2015).

Pillars is something that must be determined whether or not a job is valid, but something **that** is not included in the series of work, such as closing the genitalia for prayer or the bride or groom must be Muslim. While legal is a job that meets the conditions and requirements. Marriage in which there is a contract, like other contracts that require the existence of the agreement of both parties who entered into the contract. (Ö., Güler & Küçüker, H. 2016)

The legal conditions of marriage that have been stated above are religious provisions so that the **applicable** provisions are then another matter governing them. So that not a few among the people who do marriage by taking the basis of religious law which is the main requirement in marriage. (Linda Bennett Rae, 2014).

In the marriage system there are two conditions, namely general conditions and special conditions. The general conditions are first, marriage is based on the values of the Qur'an and **should** not conflict with it. Second, marriage is forbidden because of religious differences. Third, the prohibition of marriage because of blood relations, marriage and siblings. The specific requirements contained in religious provisions are, there are bridegroom, bride, bride, two witnesses, qigh qabul, and dowry. (Ahmad Atabik and Khodiratul Mudhiiah, 2014).

Both of these conditions are the provisions of religious law in the implementation of marriage which have been outlined in the Qur'an so that it becomes the main reference. Even in Law Number 1 of 1974 in Article 2 paragraph 1 it is said that marriage is considered valid if it is **carried** out based on the respective religious law. In article 2 it is more emphatically said that there is no marriage outside the law of each religion. Differently stated by

law number 1 of 1974 that marriage is an engagement between men and women. In religious law, marriage is a trusteeship agreement between a prospective female guardian and a prospective female husband.

Sirri marriages and early age marriages that occur in Indonesia are considered legitimate deeds in the view of religion if they are met in harmony and conditions. However, the marriage will have a legal impact on her husband, Sitri and her children. So, not a few marriages that are done by Sirri and early marriage can marginalize women. Though women have a strategic **role** in shaping the household. (Abdul Latif, 2014)

The impact arising from Sirri's marriage, namely firstly there is no permanent legal force on the legality of the marriage so that the rights of the wife are violated by the husband, the wife cannot claim these rights legally. Second, the marriage contract that tends cannot be proven legally **and** the married husband who does the Sirri marriage agreement cannot prove that both are legal partners in the eyes of both Islamic and state law. Third, the interests of husband and wife in living the life of the Tagga house cannot be protected by the State. Fourth, because there is no evidence of such marriage, the interests such as those related to the production of identity cards (KTP), family cards (KK), passports, child birth certificates or those related to politics, namely the right to be elected and to vote in general elections cannot be served. . All that, because there is no proof of marriage in the form of a marriage certificate or marriage book. (K.G Santhya, 2016)

Marriage conducted by Sirri tends to make one partner especially husband more free to leave his obligations and can even treat his wife in a rude manner. Marriage conducted by Sirri will result in disrupting the benefit of religion and religious teachings which tend to be practiced in a chaotic manner because marriage is not recorded in front of the competent official, KUA, thus opening the opportunity for the husband to re-marry with other women without first obtaining official approval from the first wife through the trial process. (Annie Bunting, 2015)

The impact caused by Sirri's marriage is very psychologically influential for his wife and children because they feel uncomfortable and uneasy. Because every educational institution always requires population, one of which is birth certificate. Sirri marriages greatly affect the benefit of offspring because the child born does not have a clear identity of origin so that the presumption that the child is born is the result of an illegitimate relationship. In the distribution of inheritance, children born through Sirri marriage will complicate themselves in receiving inheritance from their parents because it cannot be proven through a marriage book. (Irfan Islami, 2017).

In this modern era, most young men and women now actually show their maturity so that not a few of them want to do the marriage early without thinking about the risks posed. The impact of early marriage greatly affects their physical and biological. Physically, marriages in adolescents will more easily suffer from anemia when pregnant and giving birth which causes a high

risk of maternal and infant death. Even some of them are difficult to get good offspring due to susceptibility to disease. (S. M. Bhanji, & Pujani. 2014.)

Opportunities to get education for early marriage perpetrators are very slim because they have to concentrate on taking care of the family. The social impact caused in interacting is very less because it is dominated by feelings of awkwardness and unwillingness with peers. The immaturity factor of both parties results in frequent quarrels and acts of violence in the household **because** they do not understand the nature of household development. Not a few of them live in poverty because they do not know how to make a living so that their lives always depend on family or other people. (Joar Svanemyr, et al., 2017).

The majority of perpetrators of early marriage are caused by compulsion to follow the wishes of parents and not least because of accidents due to getting pregnant before marriage and giving birth **before** marriage so commitment to build a household is not lived with its true purpose but only to cover up their disgrace. Early marriage is usually carried out in a hurry not on the basis of careful consideration in making decisions. So that in the interaction, the two partners are not carried out communicatively and good emotional judgment will lead to contention and divorce. (Fauziyatu Shufiyah, 2018).

South Sulawesi is one part of the territory of the island of Sulawesi. Sulawesi Island is classified as one of the five largest islands in the Republic of Indonesia. There are two major tribes inhabiting the province, namely the Bugis and Makassar tribes (La Side. 2017). The Bugis are in **the** middle of the South Sulawesi peninsula while the Makassar tribe occupies the southern end. The two tribes live in harmony and between them marriage mawin because they already understand each other's character so that it is easy to adapt (Andi Zaenal Abidin. (2017)

In the culture of the Bugis Makassar community, marriage is a sacred issue so it must be **lived** carefully. The marriage of the Bugis Makassar community is characterized by a variety of complexities involving a number of emotions. The implementation procession takes a long time and involves many people. (Heddy Sri Ahimsa-Putra. 2014) Various rituals must be undertaken from the proposal to the wedding reception. The marriage procession they are undergoing is quite luxurious because it is influenced by the culture of the royal system. The kings who want to run a wedding reception are traversed with a variety of ceremonial activities that require expensive costs (Mattulada, 2017). The model of marriage has shifted to the present generation. That is why the marriage of the Bugis Makassar community requires quite high costs, a long time, and maximum effort to complete it (Pelras, 2014).

The character of the Bugis Makassar community is very hard and holds fast to principles, but the values of humanism are highly upheld so that others are very reluctant. That is why the symbols of courage and resistance are always raised and become the motto in each region. Feelings of shame and humiliation are always held in high esteem in their lives. In the event of a marriage, they never recede to retreat and must be realized (Mukhlis, Ed,

2017). The phenomenon of mating *silariang* (*minggat*) is the last way if no agreement is found between the two parties. Sometimes parents do not give their children permission to marry their **ideal** man who has long been fostered through introductions and friendships. So that the man dared to take a shortcut to marry a woman he had known for a long time by running away or marrying a *silarian*. (Leonard Y Andaya, 2014).

The philosophy which is firmly held by the Bugis Makassar community is *siri 'na pacce* that can change their lifestyle for the better. The philosophy is self-esteem brought to death in order to fight for values that are considered true (Rahman Rahim, 2018) They are very polite and polite in speaking so that they always treat as their own family for others. The culture of *siri 'na pacce* is nothing but a part of the self-esteem, decency and cultural laws that affect the human mind, feelings, and will. *Siri 'na pacce* has a position as a regulator in order to function as a social control in the social structure. Among the concrete evidence of *siri 'na pacce* for being able to bring their people to be honest, balance life, and implement faith and devotion (Mattulada, 2016).

METHOD

To systematically find the results of this study, the type of method used is inductive qualitative so that the results found in the field can be scientifically justified. This method aims to be able to find the data needed both essentially the material discussed, the concepts put forward, the opinions of experts and community leaders, as well as the practice of marriage that took place in South Sulawesi. The study presented in this study is analytical descriptive in order that this study can describe the activities of *siri* and early marriage marriages in the Bugi Makassar community.

To find out the marginalization of women in *siri* and early marriage marriages, a sociological religious approach is carried out so that phenomena that occur in the community can be **understood**. The data used is sourced from primary data and secondary data. Primary data is information that is found in the field through the results of interviews by asking various questions related to the problem under study. While the secondary data is taken from various references and books relating to the material discussed. As for the data collection is done by observation, interview, and documentation. Observation **was** carried out by observing and identifying the practice of marriage in the Bugis Makassar community in order to collect the materials studied. Interviews were conducted in order to obtain in-depth information about respondents. Interviews are conducted openly by preparing a variety of questions relating to the factors causing the occurrence of marriage *siri* and *nkah* early age which led to the marginalization of women. The results that have been found are carried out in the form of documentation, notes, references, transcripts, etc. in order to be authentic evidence of the research results. (J. S Creswell, 2017).

The data **found** in the field were analyzed qualitatively so that arrangement can be made so that it is arranged in an orderly manner. In the process of compilation, data is collected, sorted and selected and then reduced to be

orderly. Data that has been processed is interpreted or reviewed so that the partisans can take action so that reports can be made.

RESULTS AND DISCUSSION

Results

The phenomena of siri and early marriage in the Bugis Makassar community are no longer **new** problems but often occur in various regions in South Sulawesi. There are several causative factors, namely:

a. The siri 'na pace factor

The culture of the Bugis Makassar community is certainly different from other regional cultures. The character of the Makassar Bugis people firmly adheres to the principles and firmness in their establishment which is the hallmark of their actions so that they dare to bear the risk of work. The culture of siri na pace is the reason for holding a marriage even though it is **done** in a series or early marriage. The case that occurred in Bantaeng district became clear evidence of early marriage. To maintain the good name of the family, the bride and groom's parents agreed to marry off their children even though they were young, 17 years old male and 13 years old female. The siri na pace factor is the reason that parents marry off their children because they are ashamed of the neighbors seeing their two children often being alone and worried about falling into adultery.

The Siri Na Pacce factor also triggers the rise of Siri marriage in the Bugis Makassar community. As a result of promiscuity that occurred in South Sulawesi so that not a few girls get pregnant before marriage. To avoid the public scam, both parents, men and women, agreed to marry off their children even though their marriage was not recorded at the KUA office. The assumption raised by them is that releasing burdens in the community will minimize the risk even if it is not based on marriage law. The Makassar Bugis community understands Siri **Na** Pacce as the highest rule above existing laws. So they dare to take risks in order to maintain the principle. Siri na pace is a culture inherent in the Makassar Bugis community that is difficult to erase because it is rooted to the bottom so that if the wedding event is to take place then the plan must be realized without seeing other aspects that can be canceled. That is why early marriage and early marriage occur in the province of South Sulawesi because the culture of siri na pace is more influential than marriage law. For them, holding the principle has become a priority scale because it can shape their character and personality compared to following legal steps that are more binding and more difficult. For them, marriage is a sacred ideal that must be realized without administrative considerations that must be realized through religious and cultural rules.

b. The parent's insistence factor

Triggers the occurrence of early marriage in the Bugis Makassar community because it cannot be **separated** from the role of parents who want to marry off their children. Parents seem to be deciding the happiness of their children even though the marriage is not desired by the child. It turns out that the happiness of an old man can only be realized if he has married his son even though he is

still young. When they want to apply, parents are always responsive and easy to accept applications from the men without seeing the consequences.

The case that occurred in Sinjai District was noted in early marriage in South Sulawesi. Asma Wilgalbi (! 4 years old) married a Habibie man (9 years) in December 2018. Due to economic pressure so parents married off their children. Basically, the two children are never westernized because they think that parents' choice is the best for them. Parents on the part of women **live** in poverty, so they must accept applications from men. The reason given was that marrying off his child would reduce the burden on his life.

Marriage based on parents' choices has become a common phenomenon for the Bugis Makassar community. Because children always believe that the will of parents is the best in his life. Not even a few parents are busy pairing without asking their child's opinion first. Parents among them always assume that marrying children early becomes their own happiness without seeing the applicable rules. Parents sometimes change data unilaterally by creating a different child identity on the birth certificate and a child's diploma in order to smooth out his plans to marry off his child.

c. The Imam Kampung Factor

Other **factors** triggering the occurrence of siri marriage and early marriage were also determined by the village priest. Marriage registration is supposed to be done by the KUA, but often in South Sulawesi the registration of marriage is done by the village priest. From various cases of siri and early marriages occurred among the Bugis Makassar because of the courage of the Imam of the Village to record illegal calls without thinking about the risks posed by the results of his work. The assumption held by the Imam of the village is that rather than being plunged into adultery, it is better to be saved by marrying even underage or marriage in a series.

The case that often occurs in several villages in Makassar City is strong evidence of the rampant marriage of siri in the Capital of South Sulawesi Province. Basically, the village priest's **duty** is to provide guidance and counseling to the community related to religious activities so that they can live in harmony and peace. On the other hand, Imam Kampung served as a KUA partner related to the issue of community guidance. However, the task underwent changes as the amount of public interest entrusted with the registration of marriage to the village Imam. It's just that some village priests dare to do the registration of marriage illegally so that siri marriages often occur in the city of Makassar.

Imam Kampung always thinks that marriage registration is part of fostering people's welfare. So that not a few of them exceed the authority set out in the Act. Of the several regions found, the Bugis Makassar community still considers that the recording of marriage, supervision, registration, implementation, and implementation of marriage is still carried out by Imam Kampung even though the Ministry of Religion through the Director General of Islamic Community Guidance Instruction No. DJ.II / I 2015 has removed

the authority The Assistant to the Marriage Registrar who had so far carried out this task was carried out by Imam Kampung.

The emergence of illegal marriage registration conducted by Imam Kampung is not because of the support of the Ministry of Religion but because of personal motivation to seek profits without thinking about the legal impact arising from the results of his work. As a result of his actions, the village priest sometimes deals with the law because it has the potential to damage household harmony. So big a role in religious guidance in an area so that the Bugis Makassar people entrust the marriage registration system to Imam Kampung rather than dealing with the KUA. This happens because of the culture that is inherent among them that if they want to have a wedding, it is enough to deal with the village priest as well as being a religious figure who has to be modeled as well as serving as an administrator in marital affairs.

d. Ignorance Factor

The lack of socialization of the marriage law is the reason for the siri and early marriage of the Bugis Makassar community. Among them there are still many who do not understand the **rules** of marriage. If the wedding celebration is about to take place, then the marriage registration is always taken care of later. They do not understand the benefits of marriage registration, even they do not care about administrative issues. The main thing for them is that the wedding can be done well. Apathetic behavior of some of them becomes motivation in conducting marriages of marriage and early marriage because they do not understand the rules of marriage.

Lack of understanding of the marriage law is an impetus for holding marriages in a series and early marriage. They always take the view that getting married through KUA is very expensive. Moreover, they live in poverty, so the way out by marriage is done in a series because it is considered easier without going through a difficult administrative process. They do not know that the government has issued rules on marriage for the poor. In Presidential Regulation No. 19 of 2015 it is said that the type and tariff of Non-Tax State Revenue applies to the ministry of religion regarding the cost of 0 to the poor and the people who impact on the disaster.

For them, **rules** are the second opinion in a wedding that can be resolved by custom and culture. Ignorance is always raised to answer the various problems faced. They assume that marriage is considered valid if the secondary settlement is fulfilled even though the primary settlement is not done. That is why marital administration issues are always ruled out because of their disregard for registration issues. The assumption that they developed was that administrative marriage in KUA requires a long time and expensive costs while their energy and financial resources are very limited.

DISCUSSION

The rise of serial marriages and early marriages will have a legal impact caused by not getting recognition from the state as the organizer of the government. The position of the wife is very vulnerable in fulfilling the right

to a living, the right to a place to live and the right to assets like this because it does not meet formal legality as a condition that must be fulfilled. Children born from marriages are also a problem for their wives, because custody is sometimes passed on to wives while they are not earning a living so they are burdensome in child financing.

The emergence of siri na pacce culture is the trigger for marriage. For them, Siri marriage and early marriage are not important issues as long as the culture can be fulfilled. Various cases occurred in South Sulawesi, the Religious Courts gave many dispensations for married couples who were married and underage. The Panel of Judges always makes decisions based on cultural considerations that occur in the community. As the series of marriages and early marriages increase in the people of South Sulawesi, the Religious Court is more active in conducting socialization so that the marriage can take place on marriages that have been held so that both partners receive education related to the rights and responsibilities as husband and wife.

Siri na pacce is a necessity that must be implemented in life because it is a personality that **demand**s transcendental value for the culprit. Siri na pacce is nothing but a local culture integrated into the life of the Bugis Makassar community that is independent of the legal aspects and regulations established by the State. When there are contradictions in their application, they prioritize their local culture without ignoring the established legal principles. They consider that siri na pacce is a local policy that can be applied as a substitute for law.

The insistence of parents sometimes triggers the emergence of siri and nika marriages at an early age because parents are always seen as determining the policy in solving family **problems**. Children are sometimes asked to return the favor to parents in the form of marriage regardless of the legal consequences that result from marriage even though the age of the child has not fulfilled the marriage requirements. So that not a few effects caused by the marriage, women experience suffering and lead to divorce.

The Makassar Bugis community always considers that girls cannot be single for too long because it can be a disgrace to their families. So that not a few parents take shortcuts by marrying **off** their children even though they are not old enough. Parents have the assumption that marrying children early becomes happiness in the family and can even elevate their ranks in society. That is why when a divorce occurs, parents always take the initiative to marry off their children again regardless of the legal consequences that arise. Parents sometimes do not want to be bothered with formal law because there are too many requirements that must be met. That is why, in marriage they prefer the applicable law in their community as long as it does not interfere with religious law and can run normally and there is no conflict between them.

In the event of marriage, the Bugis Makassar community sometimes prefers the registration of their marriage through Imam Kampong because it is considered more practical than the recording done at the KUA Office. The community always represents their marriage events through the Imam of the

village, starting from the collection of marriage documents, marriage **registration** up to the marriage procession. In fact, Imam Kampong is only recognized as a P3N (Assistant Registrar of Marriage) in the Marriage Act not to register marriages as happened in the Community. P3N duties can only record marriages if they have obtained approval from the KUA. It's just that the task of recording marriages is sometimes taken over by Imam Kampong, which in fact the authority is carried out by the KUA.

The emergence of siri and early marriage marriages cannot be separated from the role and courage of Imam Kampong who did the illegal recording. Many marriages were completed at the Imam Kampong level even though they violated the law. Not a few Imam Kampong dealing with the Security Apparatus because it was married based on religious law alone without going through KUA records. On the one hand, Imam Kampong always assumed that it was better to marry in a series so that he was free from adultery even if the marriage was **not** through legal procedures established by the Government. On the other hand, Imam Kampong sometimes takes advantage financially because both pairs of prospective husband and wife must pay a varying amount starting from Rp. 1,500,000 to Rp. 3,000,000, there are even more than that. In fact, based on the rules that have been set by the Government that the prospective husband and wife who want to get married only cost Rp. 600,000 if the event is done outside KUA. Meanwhile, if the event is carried out at KUA, there is no charge or 0 rupiah.

The **ignorant** and apathetic attitude is sometimes shown by the Buginese people of Makassar so they don't want to know about the marriage rules. Sometimes the assumption arises that resolving issues with customary and cultural laws in force in the environment is far better than procedurally resolved that requires maximum time and effort. Siri marriages and early age marriages occur in South Sulawesi because people lack understanding of the Marriage Law. They are more concerned with marriage parties than dealing with administrative issues. Lack of socialization is a reason for them to do marriages of siri and early marriages, even though government policies are in favor of them, for example Presidential Regulation No. 19 of 2015 concerning all exemptions of marriage costs for the poor and the impact of disasters..

In marriage, the Bugis Makassar people are more concerned with processions than procedural. They feel ashamed and become a disgrace in their environment if the procession is not carried out properly. While procedural is always considered as secondary needs which can be resolved by custom. That is why, administrative issues are sometimes ignored in marriage in order to realize the procession because covering up disgrace is far more important than implementing the rules. They assume that if they are bumped into rules, there is always a way out. The ignorance factor with rules is always a strong reason to avoid sanctions, so many of them dare to break the rules in order to realize their obsession. In addition, the weak function of the bureaucracy is a strong reason for siri and premature marriages. In various cases found in South Sulawesi, the Religious Court is very easy to provide dispensation through marriage isbat so that the community always considers the procedural marriage as a second opinion.

In **various** marriages in South Sulawesi, women have always been victims in cases of siri and early marriage. Women's rights are often neglected in the family because they do not get freedom in the household. Husband's superiority to his wife is sometimes shown because he understands women's duties in managing the household. However, when problems occur, women are always blamed because they are considered unable to take care of the household. The culture of siri na pacce sometimes becomes an impetus in a marriage so that it dares to break the rules without thinking about the logical consequences that result. The culture of siri na pacce should be a unifier and glue in the household, but what happens is that some people abuse the culture to maintain personal egoism.

The role of parents in the family is needed to encourage their children to maintain the household. But not a few parents are being provocative so that children cannot maintain their household. Women are always marginalized because parents are not able to provide enlightenment in order to realize the child's future. In the case of early marriage, the role of parents is very dominant so that children cannot do the maximum unless they follow their wishes. In the culture of the Bugis Makassar community, the child's future is always determined by parents without seeing other considerations that can harm the child.

The policy carried out by Imam Kampong illegally recorded is very detrimental to women, especially in fulfilling their rights as a wife. Not a few women are marginalized in the household because there is no documented black and white evidence. Imam Kampong carrying out his duties as a P3N sometimes has a financial orientation without regard to the welfare factors arising from his actions. The main task of Imam Kampong is to carry out religious guidance in an area besides serving as an assistant to the headman. It's just that in his journey, Imam Kampong took advantage personally because carrying out the registration of marital duties outside his authority so that women are sometimes sacrificed because they do not have the legal force from the outcome of their marriage.

The need for socialization of the Marriage Law in the community is very much needed so that they are better prepared to run the household. Women sometimes are apathetic so that not a few of them are willing to go on marriage without thinking about the risks of their actions. They sometimes think short-term in the event of marriage so that marriages of marriages and early marriages become problem solving that can be taken without thinking about administrative aspects that are more promising for their future. The ignorance attitude they sometimes convey to the public so that many of them prefer siri and early marriage marriages because they are considered cheaper and the process is fast compared to KUA which is considered more burdensome and the process is long and difficult.

CONCLUSIONS AND IMPLICATIONS

Conclusion

Siri marriage and early marriage is a phenomenon that often occurs in the Bugis Makassar community and requires anticipatory steps so that the event is not entrenched in South Sulawesi. The goal to be achieved from a marriage is to create a happy family so that nothing is harmed between the two parties. The marriage events of the Bugis Makassar community experienced a significant increase because the public interest was very mature in forming households. It's just that these events are sometimes passed through unconstitutional mechanisms so that women get unfair treatment.

Marginalization of women in serial marriages and early marriages often occurs in the Bugis Makassar community due to various causes, namely, because they maintain the culture of siri na pacce, because of the domain of parents in marrying their children, because Imam Kampong who carries out tasks beyond authority, and because of past behavior stupid about marriage rules. These four behaviors triggered the emergence of the silarian bottling movement for the Bugis community or the silarian buntin for the Makassar people. They understand marriage as a sacred procession that must be maintained without seeing other aspects that can cancel.

For them, marriage is a local wisdom that must be implemented beyond the legal system governed by the Government. So that when there are pros and cons between the two, then local wisdom is always a barometer that opens opportunities for siri marriages and early age marriages. The government is considered weak in applying the marriage rules so that not a few cases of dispensation or disobedience occur in the Religious Courts, especially in the City of Makassar. KPA as an institution tasked with providing protection to children is always a **reference** for the community to be given recommendations if underage children are prevented or difficulties in registering their marriages. KPA is an independent institution whose job is specifically to provide protection for the rights of children against discrimination experienced.

Implications

The implications of siri marriage and early marriage provide an opportunity for husbands to engage in polygamy because they consider marriages to be illegitimate before the law. As a result, the wife is very marginalized because she is in a weak position because her marriage is not recorded according to applicable laws. Not a few victims experienced by women due to promises made by men when they want to get married in a series. However, the consequences have turned away from reality and ended in disappointment experienced by women.

REFERENCES

Abdullah, Hamid, (2014). Makassar Bugis Man, A Historical Overview of Behavior and Life Views of the Makassar Bugis Man. Jakarta: Inti Idayu Press.

- Abidin, Andi Zaenal (2017) *Capita Selecta Culture of South Sulawesi. The point of view*; Hasanuddin University Press Christian.
- Ahimsa, Heddy Shri and Putra (2014) *Patron and Client in South Sulawesi: A Functional-Structural Study*, Yogyakarta. Kepel Press.
- Andaya, Leonard Y. (2017). *Palakka Arung Heritage. History of South Sulawesi 17th Century*. Publisher: INNINAWA. Makassar.
- Anwar, Idwar. (2018). *Luwu Culture Encyclopedia*. Makassar: Sawerigading Library.
- Atabik Ahmad and Khodiratul Mudhiyah, (2014). *Marriage and the law Perspective of Islamic law*. Journal: Yudisia, Vol. 5 No. 02
- Bedner, Adriaan and Stijn van Huis, (2018) "Plurality of marriage law and marriage registration for Muslims in Indonesia: a plea for pragmatism", *Utrecht Law Review*, vol. 6, no. 2, [<http://dx.doi.org/10.18352/ulr.130>].
- Bennett, Linda Rae, (2014) "Early Marriage, Adolescent Motherhood, and Reproductive Rights for Young Sasak Mothers in Lombok", *Discourse*, vol. 15, no. 1, pp. 66–86 [<http://dx.doi.org/10.17510/wjhi.v15i1.105>].
- Bhanji, S. M. & Pujani. (2014). *Determinants of Child (Early) Marriages among Young Girls - A Public Health Issue*. *Journal of Womens Health Care*, (3): 161.
- Bunting, Annie, (2015) "Stages of Development: Marriage of Girls and Teens as an International Human Rights Issue", *Social & Legal Studies*, vol. 14, no. 120 *Al-Jāmi'ah*, Vol. 54, No. 1, 2016 M / 1437 H1,, pp. 17–38 [<http://dx.doi.org/10.1177/0964663905049524>].
- Chaerul (2016) *Communication on Gender Differences in the Bugis Society in the Kemujan Village of the Karimunjawa Islands*, in *The Messenger Journal*, Volume VIII, Number 2, July Edition.
- Creswell, J. S (2017) *Research Design Qualitative, Quantitative and Mixed Approaches* (Ahchmad fawaid translation) Yogyakarta: Student Library.
- Ertem, M., et al. (2018). *The Factors Associated with Adolescent Marriages and Outcomes of Adolescent Pregnancies in Mardin Turkey*. *Journal of Comparative Family Studies*, 229-239.
- Güler, Ö. & Küçüker, H. (2016). *Early Marriages Among Adolescent Girls in Afyonkarahisar, Turk*. *European Journal of General Medicine*, 7 (4).
- Hamid, Abu (2014) *Sheikh Yusuf Makassar: An Ulama, Sufi and Warrior*, Jakarta: Obor Indonesia Foundation.
- Hoda, R, Osman M and Farzneh R. F (2017) *Marriage in the Arab World Polulation Reference Bureau*, September.
- Islami, Irfan, (2017). *Marriage under the hand and the legal consequences*, the journal Law Vol. 8 No. 1
- Jones, Gavin W. and Wei-Jun Jean Yeung, (2014) "Marriage in Asia", *Journal of Family Issues*, vol. 35, no. 12, pp. 1567–83 [<http://dx.doi.org/10.1177/0192513X14538029>].
- Jumran, (2018). *Changes in the Form of Occupation of the Bajo Tribe due to the Influence of Interaction with the Bugis in Bone Surabaya*: ITS.
- Kesuma, Andi Ima. (2014). *Migration and Bugis*. Yogyakarta: Waves Publisher.

- La Side (2017). Arung PIKK. The liberator. Translator: HA. Ahmad Solio. Makassar; Baruga Nusantara Foundation.
- Latif, Abdul, (2014) "Marriage politics and patterns of inheritance of power in the Ajatappareng Confederation, South Sulawesi", *Paramita: Historical Studies Journal*, vol. 24, no. 1, [<http://dx.doi.org/10.15294/paramita.v24i1.2913>].
- M.T. Maloko (2014), *Siri Marriage Perspective Islamic Law*, Makassar: Sipakalebbi.
- Makin, Al, (2016) "Islamic Acehese Identity, Sharia, and Christianization Rumors: A Study of the Narratives of the Attack on the Bethel Church in Penauyong Banda Aceh", *Journal of Indonesian Islam*, vol. 10, no. 1, pp. 1–36 [<http://dx.doi.org/10.15642/JIIS.2016.10.1.1-36>].
- Mattulada, (2016) *One Painting of Political Anthropology of the Bugis*, Yogyakarta, Gadjah Mada University Press.
- Mattulada, (2017). *Latoa, One Painting Analysis of the Political Anthropology of the Bugis*. Makassar, Hasanuddin University Press.
- Mukhlis, Ed. (2017). *Makassar Bugis Dynamics*. Ujung Pandang, Hasanuddin University Press.
- Nahari, Ni'mau and Nur Fadhillah, (2017). *Marriage under the Hand (Siri Marriage in a Feminist Perspective)*. *Ahkam Journal*. Vol 5 No. 2
- Nasaruddin. (2016). *The Daeng Land Rooster. Siri 'and Pesse' from Local Conflict to Cross-Border Battles*. Jakarta: Adjuvant
- Nurhuzna, Artiza et al, (2018) *Transformation of Functions and Forms of Bugis-Makassar Architecture on the Buti Coast of Merauke*. Makassar: Unhas.
- Omar, K., et al. (2015). *Adolescent Pregnancy Outcomes and Risk Factors in Malaysia*. *International Journal of Gynecology & Obstetrics*, 111 (3): 220-223.
- Pelras (2014) *Buginese Man*. Publisher: Reason. JakartaParis Forum. Ecole Francaise d'ExtremeOrient. Jakarta.
- Platt, Maria, (2018) "It's Already Gone Too Far": Women and the Transition into Marriage in Lombok, Indonesia ", *The Asia Pacific Journal of Anthropology*, vol. 13, no. 1, 2012, pp. 76–90 [<http://dx.doi.org/10.1080/14442213.2011.636063>].
- Puguh, Dhanang Respati, et al. (2016) *Economic Adaptation Strategy of Bugis Fishermen Batulawang, Kemujan, Karimunjawa in the Historical Journal of Citra Lekha*, Vol. 1, No. 1