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The Consistency Of Social Reality In The Tradition Of Panai Money In The South Sulawesi Based On Mui's Fatwa No. 02 Of 2022 On Panai Money In Relation To The Fifth Principle Of Pancasila And The Maqasid Al-Syari'ah

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Abstract

This study aims to examine the consistency of social reality in the tradition of Uang Panai' in the South Sulawesi Based on the MUI Fatwa Number 02 of 2022 concerning Uang Panai' with the fifth principle of Pancasila and Maqasid al-Syari'ah. This study is a qualitative research. The research design is a literature review. The results of the study indicate that; first, the concept of Uang Panai' was originally intended to honour the bride's family. Uang Panai' among the Bugis people is used as wedding celebration money or commonly referred to as shopping money, with the purpose of expressing the groom's respect for the bride. Second, based on the social reality of the Uang Panai' tradition as stated in the MUI South Sulawesi Fatwa No. 02 of 2022 on Uang Panai', it

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can be concluded that this social reality is inconsistent with the fifth principle of Pancasila and the Maqasid al-Syariah. Although the initial purpose of the dowry tradition, which is to honour the bride and meet financial needs in the marriage ceremony, is considered consistent with the fifth principle of Pancasila and Maqasid al-Syari'ah.

Keywords: *Panai, MUI, Pancasila, Maqasid al-Syari'ah*

A. INTRODUCTION

Allah has created everything in pairs, male and female, with the purpose of continuing the lineage. Humans have been given the gift of marriage to enter a new stage of life with the aim of continuing and preserving their generation. When talking about marriage, we can look at it from two sides. On one hand, marriage is a religious commandment. On the other hand, it is the only way to channel sexuality that is sanctioned by religion. From this perspective, when people get married, they not only have the desire to fulfil a religious commandment, but also the desire to satisfy their biological needs. Humans are creatures with instincts or desires within them. Islam has provided guidance for its followers who are about to enter into marriage, complete with procedures or rules. Thus, those who are considered religiously devout will not choose other means to satisfy their sexual desires. In essence, Islamic law has established regulations regarding marriage in accordance with Sharia. Marriage is one of the fundamental elements of a perfect society. A distinctive characteristic of Islam is that every commandment that must be carried out by its followers has been determined by the religion, and there is wisdom contained within that commandment. Therefore, there is no command in any aspect of life, whether it pertains to specific acts of worship such as prayer, fasting, pilgrimage, and others.¹

Marriage is a Sunnah of the Prophet Muhammad SAW, which aims to continue the lineage and protect humans from falling into acts that are completely undesirable in Islamic law. For this reason, a marriage is only considered valid if it fulfils certain conditions and requirements. One of these requirements is the dowry, which is the

¹ Ali Sibra Malisi, 'Pernikahan Dalam Islam', *SEIKAT: Jurnal Ilmu Sosial, Politik Dan Hukum*, 1.1 (2022), h 22–28 <<https://doi.org/10.55681/seikat.v1i1.97>>.

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right of the wife and is obligatory by law.²

In addition to the dowry, which is one of the requirements for a valid marriage, Bugis traditional marriage also requires the groom to pay ‘uang panaik’ (dowry money). Uang panaik is money that must be given by the groom's family to the bride's family to cover the costs of the wedding ceremony. Mahar and Uang panaik are indeed similar, as both are obligations. However, these two are fundamentally different. Mahar is an obligation in Islam, while Uang panaik is an obligation in the traditional customs of the Bugis community.³

The economic function of panai' money brings about a shift in wealth because panai' money has a high value. Socially, women have a high status and are respected. Overall, panai' money is a gift given by the groom to his bride to cover the costs of the wedding.⁴

The amount of dowry currently in effect is influenced by the social status of the individuals getting married, whether from the groom's or bride's side, their level of education, social class, wealth, popularity, and especially if the individual is of noble descent or blue blood. The higher the status of all these factors, the higher the dowry demand will be. It is not uncommon for many proposals to be canceled because the dowry demand cannot be met. In fact, the dowry is often the primary requirement or the first topic of discussion during the proposal before the marriage takes place.⁵

The existence of Uang Panai’ in Bugis society is a cultural treasure and a challenge for both grooms and brides. This is because the high amount of Uang Panai’ set by the families of the bride and groom often hinders the marriage process. In fact, there have been a number of cases resulting from misunderstandings among the

² Ayu Pramudia and Kusuma Wardani, ‘Mahar Dan Uang Panaik Dalam Pandangan Islam (Studi Kasus Perkawinan Masyarakat Bugis Makasar Di Kabupaten Asmat Papua Selatan)’, *AL-AFKAR : Journal for Islamic Studies*, 7.3 (2024), 163–82 <<https://doi.org/10.31943/afkarjournal.v7i3.1295.Dowry>>.

³ Hutami Adiningsih and A Mega, ‘Tinjauan Hukum Islam Tentang Dui Menre Dalam Perkawinan Adat Bugis’ (Universitas Hasanuddin, 2016).

⁴ Yansa Hajra, ‘Uang Panai’ Dan Status Sosial Perempuan Dalam Perspektif Budaya Siri’ Pada Perkawinan Suku Bugis Makassar Sulawesi Selatan’, *Pena*, 3 (2019), h 1–12.

⁵ Yansa Hajra, ‘Uang Panai’ Dan Status Sosial Perempuan Dalam Perspektif Budaya Siri’ Pada Perkawinan Suku Bugis Makassar Sulawesi Selatan’, *Pena*, 3 (2019), h 1–12.

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community regarding the meaning and significance of Uang Panai'.⁶ Several cases related to dowry. For example, the destruction of the groom's house because he cancelled the marriage after failing to bring the dowry,⁷ Case of suicide due to rejection of dowry payment.⁸

This dowry is a tradition that has been passed down from generation to generation and is still upheld today as a symbol of respect for the woman who is being proposed to. However, on the other hand, the dowry can also hinder the marriage process and even cause the marriage to be cancelled. The cancellation of the marriage can occur if the amount of dowry demanded by the female party is too high for the male party to afford. In such cases, the male family may choose to cancel the wedding plans rather than force the female party's wishes.⁹

Uang Panai' was originally a dowry given by the groom who wanted to marry a Bugis woman. For the Bugis community, the essence of Uang Panai' symbolises the struggle and respect, honour, and dedication of a man towards the woman he wishes to marry. However, with the passage of time, these traditions and values have gradually eroded due to personal interests in seeking recognition and status. Uang Panai' is the dowry money required from the groom to be given to the bride, which is then used to cover the expenses of the wedding ceremony. Uang Panai' can also be referred to as wedding expenses.¹⁰

The negative trend of Panai money has the potential to cause social discrimination, thus requiring social justice. Therefore, talking about justice means talking about law, and the source of all law is Pancasila. The principle that is

⁶ Rizkyanti, Putri Ayu Ramadhani, and Al Fitrah Maharanny, 'Uang Panai ': Menyoroti Pergeseran Paradigma Masyarakat Kontemporer Perspektif Hukum', *Sipakainge*, 2.1 (2024), 1–16.

⁷ 'Kronologi Rumah Pria Di Jeneponto Dirusak Gegara Batal Bawa Panai Rp 100 Juta' <<https://www.detik.com/sulsel/hukum-dan-kriminal/d-7856628/kronologi-rumah-pria-di-jeneponto-dirusak-gegara-batal-bawa-panai-rp-100-juta>> [accessed 11 June 2025].

⁸ 'Tragedi Cinta Ramli-Isa, Bunuh Diri Karena Uang Panai Ditolak Keluarga' <<https://news.detik.com/berita/d-4617612/tragedi-cinta-ramli-isa-bunuh-diri-karena-uang-panai-ditolak-keluarga>> [accessed 12 June 2025].

⁹ Nurwahyuni and others, 'The Phenomenon of Marriage Cancellation Due to the High Panai Money in the Makassar Bugis Marriage Traditional and Its Potential for Suicide Behavior', *Human: South Asean Journal of Social Studies*, 1.2 (2021), 211–18.

¹⁰ Rizkyanti, Ramadhani, and Maharanny.

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considered to focus on social justice is the fifth principle of Pancasila. Additionally, since Panai money operates within the realm of Islam, Therefore, Maqasid al-Syari'ah was chosen as the next perspective. This is because of the role of maqasid al-Syariah in adapting Islamic law to contemporary issues that have no nash and qiyas, and the role of maqasid al-Syariah in applying Islamic law to appropriate legal objects.¹¹

Based on this, the researcher considers it necessary to further examine this issue in a study entitled “Questioning the Consistency of Social Reality in the Tradition of Panai Money in the South Sulawesi Based on the MUI Fatwa No. 02 of 2022 on Panai Money with the Fifth Principle of Pancasila and Maqasid Al-Syari’ah”. Based on the background of the issue as outlined above, the fundamental question at the core of the problem is: How consistent is the social reality in the Panai’ money tradition in the Fatwa of the MUI of South Sulawesi No. 02 of 2022 on Uang Panai’ in relation to the Fifth Principle of Pancasila and the Maqasid Al-Syari’ah? To ensure that this study and research remain focused, the sub-problems based on the main issue are formulated as follows: First, how does social reality manifest in the Panai’ money tradition in the South Sulawesi Based on the MUI Fatwa No. 02 of 2022 on Panai’ money? Second, how consistent is the social reality in the Panai’ money tradition in the South Sulawesi Based on the MUI Fatwa No. 02 of 2022 on Panai’ money with the Fifth Principle of Pancasila and the Maqasid al-Syari’ah?

Based on the results of the search, among the studies that highlight the social reality of panai money, but with different focuses. Rizkyanti, et al. highlight the paradigm shift of contemporary society towards panai money and offer solutions according to Islamic law.¹² Ayu Pramudia Kusuma Wardani and Khuriyah highlight the practices of dowry and panai money in Asmat Regency, South Papua Province, from an Islamic perspective.¹³ Meanwhile, Reski Daeng et al. focus on examining the position, function, and purpose of panai money in Bugis tradition, particularly in

¹¹ Abd. Rauf Muhammad Amin, *Esai-Esai Maqasid Al-Syariah*, I (Depok: PT RajaGrafindo Persada, 2022).

¹² Rizkyanti, Ramadhani, and Maharanny.

¹³ Pramudia and Wardani.

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Bitung City, North Sulawesi Province.¹⁴ Mahmud Huda and Nova Evanti focused more on highlighting the practice of dowry from the concept of “Urf” in the Batu Besar neighbourhood of Nongsa District, Batam City.¹⁵ On the other hand, Syarifuddin and Ratna Ayu Damayanti highlighted the inconsistency of the Panai Suku Makassar money phenomenon in terms of the concept of Walimah syar'i.¹⁶ Nurwahyuni et al. more specifically highlight the phenomenon of high dowry payments as a factor in marriage cancellations and its potential impact on suicidal behaviour.¹⁷ On the other hand, Syarifuddin and Ratna Ayu Damayanti highlighted the inconsistency of the Panai Suku Makassar money phenomenon in terms of the concept of Walimah syar'i.¹⁸ Nurwahyuni et al. are more specific in highlighting the phenomenon of high dowry payments as a factor in marriage cancellations and its potential impact on suicidal behaviour.¹⁹ Meanwhile, Nadia Ananda Putri et al. focus more on examining the position of panai money as a requirement in Bugis marriage customs.²⁰ Rinaldi et al. focus more on highlighting the dowry as a symbol of self-esteem among the Bugis Bone tribe in the context of tradition and prestige.²¹ Syamsul Bahri Abd Hamid focuses on using fiqh and Islamic education as a lens through which to examine the tradition of panai money.²² Meanwhile, Lis Artasia focuses more on the relationship between

¹⁴ Oleh Reski Daeng, Selvie Rumampuk, and Mahyudin Damis, ‘Tradisi Uang Panai’ Sebagai Budaya Bugis (Studi Kasus Kota Bitung Propinsi Sulawesi Utara), *Holistik*, 12.2 (2019), 1–15.

¹⁵ Mahmud Huda and Nova Evanti, ‘Uang Panaik Dalam Perkawinan Adat Bugis Perspektif ‘Urf (Studi Kasus Di Kelurahan Batu Besar Kecamatan Nongsa Kota Batam)’, *Jurnal Hukum Keluarga Islam*, 3.2 (2018), 133–58 <<https://journal.unipdu.ac.id/index.php/jhki/article/view/1523>>.

¹⁶ Syarifuddin and Ratna Ayu Damayanti, ‘Story of Bride Price: Sebuah Kritik Atas Fenomena Uang Panaik Suku Makassar’, *Jurnal Akuntansi Multiparadigma*, 1979, 2015 <<https://doi.org/10.18202/jamal.2015.04.6007>>.

¹⁷ Nurwahyuni and others.

¹⁸ Syarifuddin and Damayanti.

¹⁹ Nurwahyuni and others.

²⁰ Nadia Ananda Putri and others, ‘Kedudukan Uang Panaik Sebagai Syarat Perkawinan Dalam Adat Suku Bugis Menurut Hukum Islam’, *Bhirawa Law Journal*, 2.1 (2021), 33–44 <<https://doi.org/10.26905/blj.v2i1.5852>>.

²¹ R Rinaldi, A B Nugara, and L Ismail, ‘Uang Panai Sebagai Harga Diri Perempuan Suku Bugis Bone: Antara Adat Dan Agama’, *Jurnal Pendidikan ...*, 5.1 (2023), 8 <<https://ejournal.undiksha.ac.id/index.php/JPSU/article/view/64559%0Ahttps://ejournal.undiksha.ac.id/index.php/JPSU/article/download/64559/26337>>.

²² Syamsul Bahri Abd Hamid, ‘Tradisi Uang “Panai” Dalam Tinjauan Fiqhi Dan Pendidikan Islam’, *El-Fata: Journal of Sharia Economics and Islamic Education*, 2.1 (2023), 52–61 <<https://doi.org/10.61169/el-fata.v2i1.57>>.

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the perception of panai money (Doi'Menre') and the self-esteem of the Bugis Bone tribe.²³

The main differences between the nine studies lie in their respective focuses: the paradigm shift in contemporary society towards panai money and solutions according to Islamic law (Rizkyanti, et al.), the consistency of panai money and dowry practices in Asmat Regency with Islamic concepts (Ayu Pramudia Kusuma Wardani and Khuriyah), the position, function, and purpose of panai money in the traditions of the Bugis community in Bitung City, North Sulawesi Province (Reski Daeng, et al.), The practice of dowry from the concept of 'Urf in Batu Besar Village, Nongsa District, Batam City (Mahmud Huda and Nova Evanti), the inconsistency of the dowry phenomenon among the Makassar tribe from the perspective of the concept of Walimah Syar'i (Syarifuddin and Ratna Ayu Damayanti), the position of dowry as a requirement in the marriage customs of the Bugis tribe (Nadia Ananda Putri, et al.), the status of Panai Money as a symbol of self-worth among the Bugis Bone Tribe in the context of tradition and prestige (Rinaldi, et al.), the tradition of Panai Money from the perspective of Islamic jurisprudence and education (Syamsul Bahri Abd Hamid), and the relationship between perceptions of Panai Money (Doi'Menre') and self-worth among the Bugis Bone Tribe (Lis Artasia). Thus, the four studies form a complementary framework for examining social justice in the social reality of the panai money tradition, from the upstream (policy) to the downstream (technical implementation) stages.

The fundamental difference between this study and the nine previous studies is that this study specifically focuses on highlighting the consistency of social reality in the Panai Money Tradition in the South Sulawesi Based on the MUI Fatwa Number 02 of 2022 concerning Panai Money with the Fifth Principle of Pancasila and Maqasid al-Syari'ah. Thus, based on this novel approach, the findings of this study can contribute to the development of rules within the Uang Panai tradition rooted in social

²³ Iis Artasia, 'Hubungan Persepsi Uang Panai'(Doi'menre') Terhadap Masyarakat Suku Bugis Bone' (UNIVERSITAS NEGERI MAKASSAR, 2018).

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justice, particularly in Islamic marriage, through the concepts of the Fifth Principle of Pancasila and the Maqasid al-Syari'ah.

B. RESEARCH METHOD

This research is a qualitative study. The research design is library research. This research design was chosen because the subject of study is a regulation rooted in tradition, and the study focuses on the social reality mentioned in the Fatwa of the Indonesian Ulema Council (MUI) of South Sulawesi No. 02 of 2022 on Uang Panai, and is analysed according to the interpretation of the Fifth Principle of Pancasila and the Maqasid al-Syari'ah.

C. DISCUSSION

The people of South Sulawesi view traditional Bugis weddings as more than just a union between two people in love. There are values that must be considered in a marriage, namely social status, economic status, and the cultural values of each family. One of the key requirements and conditions for conducting this wedding ceremony is the tradition of Uang Panai'. Uang Panai' is a tradition deeply rooted in the Bugis-Makassar community in South Sulawesi, closely associated with marriage. This tradition requires the groom to give a certain amount of money or property to the bride as a form of appreciation and respect. In a cultural context, Uang Panai' holds deep symbolic meaning, reflecting social values, economic status, and family honour.²⁴

The Bugis culture in the city of Makassar, South Sulawesi, has its own requirements and obligations that must be fulfilled by the groom before the wedding ceremony. One of the most well-known of these is the uang panaik, which is often mentioned in Bugis wedding culture. This is a gift of money from the groom to the bride as a token of appreciation for her in marriage.²⁵

Based on this definition, panaik money among the Bugis tribe is used as

²⁴ Rizkyanti, Ramadhani, and Maharanny.

²⁵ Moh Iqbal, 'Tinjauan Hukum Islam Tentang Uang Panaik Dalam Perkawinan Adat Suku Bugis Makassar Kelurahan Untia Kecamatan Biringkanaya Kota Makassar', *UIN Sunan Ampel Surabaya*, 2012.

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wedding money or commonly referred to as shopping money with the aim of showing respect from the groom to the bride.²⁶

The dowry is also known as the ‘belanja’ (shopping money). It is a sum of money that must be paid or given by the prospective groom, and the amount varies greatly depending on the caste and social or family status of the prospective bride.²⁷

The amount of panaik money among the Bugis tribe is known to be quite substantial, determined based on the social status and education level of the girl. The decision on the amount of panaik money is sometimes influenced by the decision of the woman's family (father's siblings or mother's siblings).²⁸

The panai’ money clearly shows that the Bugis people highly value women as precious creatures of God, so that not just anyone can propose to a Bugis woman. In addition to being expensive, panai’ money has also become a matter of honour or pride if the amount given is not commensurate with a woman’s level of education.²⁹

In the past, dowry was simply a sum of money given to the bride-to-be, but now, due to the influence of changing times, dowry can also take the form of money followed by assets such as land, cars, houses, and other items of fantastic value, which can bring prestige to the family receiving the dowry. Public understanding of dowry has begun to shift, so that the determination of dowry is now influenced by prestige, causing traditional and religious values to fade, resulting in many marriages failing due to dowry-related issues.³⁰

²⁶ Nadia Ananda Putri and others, ‘Kedudukan Uang Panaik Sebagai Syarat Perkawinan Dalam Adat Suku Bugis Menurut Hukum Islam’, *Bhirawa Law Journal*, 2.1 (2021), h 33–44 <<https://doi.org/10.26905/blj.v2i1.5852>>.

²⁷ Rika Elvira, ‘Ingkar Janji Atas Kesepakatan Uang Belanja (Uang Panai’) Dalam Perkawinan Suku Bugis Makassar’, *Unpublished Thesis* (Universitas Hasanuddin, 2014).

²⁸ Nur Avita, ‘Mahar Dan Uang Panaik Dalam Perspektif Hukum Islam (Studi Kasus Perkawinan Masyarakat Bugis Di Kabupaten Bone)’ (Fakultas Syariah dan Hukum Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2019).

²⁹ Abd Hamid.

³⁰ Rinaldi Rinaldi and others, ‘Uang Panai Sebagai Harga Diri Perempuan Suku Bugis Bone (Antara Tradisi Dan Gengsi)’, *Equilibrium: Jurnal Pendidikan*, 10.3 (2022), 361–73 <<https://doi.org/10.26618/equilibrium.v10i3.8411>>.

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1. Social Reality in the Tradition of Panai Money in the South Sulawesi Based on the MUI Fatwa Number 02 of 2022 concerning Panai Money

As stated in the South Sulawesi Based on the MUI Fatwa No. 2 of 2022 concerning Panai Money, several realities occurring in society related to panai money include:

- a. The shift in the cultural practice of panai' money, which was originally intended to honour the bride's family, has become a means of prestige, ostentation, and public deception within society;
- b. Some members of society have turned their daughters into commodities to obtain the highest possible panai' money;
- c. Making panai' money, which is considered complementary (tahsiniyat), the most important thing (dharuriyat) in marriage compared to the dowry, which is obligatory;
- d. Making panai' money the determining factor in the realisation of a marriage compared to the conditions stipulated by Islamic law;
- e. The occurrence of various forms of crime (usury, theft, etc.) to fulfil dowry;
- f. The occurrence of adultery committed by young people due to their inability to marry because of the high dowry;
- g. The occurrence of elopement (silariang) and unregistered marriages committed by the bride and groom because the man is unable to fulfil the dowry;
- h. The large number of single men and women who do not marry due to inability to pay the dowry;
- i. The emergence of psychological impacts felt by men and women, as well as the extended families of both parties, such as stress and anxiety due to the high cost of the dowry.

Several of these realities, as stated in the South Sulawesi Based on the MUI Fatwa No. 2 of 2022 concerning Panai Money, are considered justifiable because they put the good name of the South Sulawesi MUI and its scholars and scientists at stake. Therefore, these empirical arguments are very strategic to be studied.

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2. Questioning the Consistency of Social Reality in the Tradition of Panai Money in the South Sulawesi Based on the MUI Fatwa Number 02 of 2022 concerning Panai Money with the Fifth Principle of Pancasila and Maqasid al-Syari'ah

The social reality of the dowry tradition in the South Sulawesi Based on the MUI Fatwa No. 02 of 2022 on Dowry is considered inconsistent with the fifth principle of Pancasila. Before delving deeper into the matter, it is essential to first understand the meaning of the fifth principle of Pancasila, which signifies the development of noble deeds through family values and mutual cooperation, always acting fairly. Additionally, we must maintain a balance between rights and obligations while also respecting the rights of others.³¹

The social reality in the tradition of panai money in the South Sulawesi Based on the MUI Fatwa Number 02 of 2022 concerning Panai Money is also considered to be contrary to the concept of maqasid al syariah. This is because the relevance between the fifth principle of Pancasila and the concept of maqasid al syariah is considered valid. The conflict between the social reality in the panai money tradition and the fifth principle of Pancasila from the perspective of maqasid al syariah can be explained as follows.

- a. Firstly, there has been a shift in the cultural practice of 'uang panaik,' which was originally intended to honour the bride's family, but has now become a symbol of prestige, a means of showing off, and a form of public deception within society. Some members of the community have begun to view their daughters as commodities to be used to obtain as much 'uang panaik' as possible. making the dowry, which is considered supplementary (tahsiniyat), the most important (dharuriyat) aspect of marriage compared to the dowry, which is mandatory, and making the dowry the determining factor in the realisation of a marriage compared to the conditions stipulated by Islamic law.

³¹'Berita - BPIP' <<https://bPIP.go.id/berita/makna-pancasila-sebagai-pandangan-hidup-ketahui-isi-dari-kelima-butirnya?page=28>> [accessed 12 June 2025].

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This reality, when linked to social justice as specifically outlined in the fifth principle of Pancasila—developing noble deeds through family values and mutual cooperation, always acting fairly—highlights the need for balance between rights and obligations while respecting the rights of others. This reality is considered not to reflect the principles of family values and mutual cooperation, always acting fairly, balancing rights and obligations, and respecting the rights of others. In the social reality of the panai money tradition, where panai money is used as a medium to show off prestige, boast, deceive the public, and where some people treat girls as commodities to get as much panai money as possible, this is seen as not showing solidarity, being far from fair, and ignoring respect for other people's rights. These contradictions are also considered inconsistent with the concept of maqasid al-syariah. First, *hifz al-din*. Because it is understood in religion that dowry is not a pillar or a valid condition for marriage. Therefore, the social reality of the dowry tradition is considered inconsistent with *hifz al-din*. Additionally, using the dowry as a means to display prestige, boast, deceive the public, and, in some cases, treating girls as commodities to obtain the highest possible dowry are prohibited in religion. Furthermore, the negative implications of this social reality, such as disputes, divisions, injustice, and the disregard of others' rights or oppression, are matters prohibited in religion. Second, *hifz al-nafs*. These contradictions are considered inconsistent with *hifz al-nafs*. The lack of or even absence of attitudes that reflect kinship, fairness, and respect for the rights of others has the potential to lead to disputes, divisions, and conflicts that could result in physical conflicts that threaten the safety of both men and women. Third, *hifz al-mal*. These conflicts are considered incompatible with *hifz al-mal*. The lack or even absence of attitudes that reflect family values, fairness, and respect for the rights of others has the potential to lead to disputes, divisions, and conflicts that could result in the destruction of the assets of both parties. As a result, the realisation of *hifz al-mal* cannot be achieved. Fourth, *hifz al-nasl*. Due to the

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absence or lack of attitudes that reflect family values, fairness, and respect for the rights of others, there is a potential for disputes, divisions, and conflicts that may result in the deterioration of mental health, with the emergence of seeds of division among the descendants of both parties, the prospective groom and bride, on an ongoing basis. Fifth, *hifz al-‘aql*. Because of the lack or even absence of attitudes that reflect family values, fairness, and respect for the rights of others, there is potential for disputes, divisions, and conflicts that can damage the paradigms of both parties, the prospective groom and bride, with the emergence and growth of extremist paradigms. This paradigm is considered contrary to the preservation of reason, which is far from extremist tendencies.

- b. The occurrence of various forms of crime (usury, theft, etc.) to meet the demands of the dowry. This reality is an implication or side effect of the use of the dowry tradition as a medium for displaying prestige, showing off, and making the dowry the determining factor in the validity of a marriage. When linked to social justice, specifically the fifth principle of Pancasila, which emphasizes noble deeds through family values and mutual cooperation, always acting fairly, we must balance rights and obligations while respecting the rights of others. This reality is considered not to reflect the values of family solidarity and mutual cooperation, always acting fairly, balancing rights and obligations, and respecting the rights of others. In the social reality of the dowry tradition, the fulfilment of dowry requirements in marriage through methods not permitted by religion, such as theft, usury, robbery, and others, is seen as problematic. This social reality in the dowry tradition, which has the potential to lead to such negative outcomes, is seen as lacking solidarity, far from fairness, and disregarding respect for others' rights. These contradictions are also considered inconsistent with the concept of *maqasid al-syariah*. First, *hifz al-din*. Because it is understood in religion that all forms of crime are fundamentally not permitted. This includes stealing, usury, robbery, fraud, and other such acts to fulfil the nominal amount of the dowry. Therefore, this is

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considered inconsistent with hifz al-din. Additionally, disputes, divisions, injustice, and the disregard of others' rights or oppression are matters prohibited in religion. Second, hifz al-nafs. Because criminal acts such as theft, fraud, robbery, and so on have the potential to lead to criminal acts of assault, battery, and even murder, which threaten the safety of a person's life. Furthermore, these negative possibilities are considered to indicate a lack of or even an absence of attitudes that reflect kinship, fairness, and respect for the rights of others, which have the potential to lead to disputes, divisions, and conflicts that may result in physical conflicts that threaten the safety of both men and women. Third, hifz al-mal. Because the fulfilment of the nominal amount of the panai' through criminal acts such as theft, fraud, robbery, and so on leads to the destruction of assets and even causes certain parties to lose their property. Thus, hifz al-mal cannot be upheld. Additionally, these negative possibilities are seen as indicating a lack of, or even the absence of, attitudes reflecting family values, fairness, and respect for others' rights, which may lead to disputes, divisions, and conflicts that could result in the destruction of assets on both sides. Thus, the realisation of hifz al-mal cannot be achieved. Fourth, hifz al-nasl. Because the fulfilment of the nominal amount of panai' money in marriage through criminal acts such as theft, fraud, robbery, and so on has the potential to damage the paradigm of the younger generation in fulfilling their income, especially the fulfilment of panai' money through professions that are permitted by law and religion. Additionally, these negative potentials indicate a lack of or even the absence of attitudes reflecting family values, fairness, and respect for others' rights, which may lead to disputes, divisions, and conflicts with implications for the deterioration of mental quality, as seeds of division grow among the descendants of both families, the prospective bride and groom on an ongoing basis. Fifth, hifz al-'aql. Because the fulfilment of the nominal dowry through criminal acts such as theft, fraud, robbery, and so on has the potential to foster a criminal mentality and a recidivist character. Therefore,

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these negative potentials are considered inconsistent with *hifz al-'aql*. Additionally, these negative potentials indicate a lack of or even the absence of attitudes reflecting family values, fairness, and respect for others' rights, which can lead to disputes, divisions, and conflicts that undermine the paradigms of both parties, the prospective groom and bride, giving rise to extremist paradigms. This paradigm is considered contrary to the preservation of reason, which is far from extremist tendencies.

- c. The occurrence of adultery committed by young people is caused by their inability to marry due to the high cost of dowry and the occurrence of elopement (*silariang*) and secret marriages (*nikah siri*) committed by both parties because the man is unable to pay the dowry. These two realities represent two different options for the man's inability to meet the dowry requirement. The first option, adultery, is an absolutely bad option taken through an instant method that is absolutely prohibited in order to fulfil the man's desire to marry the woman. The second option, elopement and unregistered marriage, is a relatively bad option taken through an instant method that is relatively prohibited in order to fulfil the man's desire to marry the woman. This reality, when linked to social justice specifically in the interpretation of the fifth principle of Pancasila, which is to develop noble deeds through kinship and mutual cooperation, always acting fairly. In addition, we must balance rights and obligations while also respecting the rights of others. This reality is considered not to reflect the values of family solidarity and mutual cooperation, always acting fairly, balancing rights and obligations, and respecting the rights of others. In the social reality of the dowry tradition, cases such as adultery, elopement, and secret marriages occur as efforts to avoid the high dowry. This social reality is considered not to demonstrate solidarity, fairness, and respect for the rights of others. These contradictions are also considered inconsistent with the concept of *maqasid al-syariah*. First, *hifz al-din*. Because it is understood in religion that adultery is

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not absolutely justified. Elopement and secret marriages are also prohibited in religion except in cases of emergency. Additionally, the implications of this social reality—such as disputes, division, injustice, and the disregard of others' rights or oppression—are matters prohibited in religion. Second, *hifz al-nafs*. Because adultery, elopement, and secret marriages are considered to show a lack of or even an absence of attitudes that reflect family values, fairness, and respect for the rights of others, they have the potential to lead to disputes, divisions, and conflicts that could result in physical violence that threatens the safety of both men and women. Additionally, cases of adultery may lead to abortion, which clearly has the potential to terminate a foetus's life. This is absolutely contrary to *hifz al-nafs*. Third, *hifz al-mal*. Because adultery, elopement, and *nikah siri* are considered to indicate a lack of or even an absence of attitudes that reflect family values, fairness, and respect for the rights of others, they have the potential to lead to disputes, divisions, and conflicts that may result in the destruction of the assets of both parties. Therefore, the realisation of *hifz al-mal* cannot be achieved. Fourth, *hifz al-nasl*. Because adultery, elopement, and *nikah siri* can result in the loss of civil rights of children, and specifically in cases of adultery, it can result in the absence of the child's lineage to their biological father. Additionally, adultery, elopement, and *nikah siri* indicate a lack of or even the absence of attitudes that reflect family values, fairness, and respect for the rights of others, which may lead to disputes, divisions, and conflicts that have implications for the deterioration of mental quality with the emergence of seeds of division among the descendants of both parties, the prospective groom and bride, on an ongoing basis. Adultery, elopement, and secret marriages can also have implications for the mental and character development of descendants or the younger generation through moral decay or degradation. These negative implications are considered inconsistent with *hifz al-nasl*. Fifth, *hifz al-‘aql*. Because adultery, elopement, and secret marriages have the potential to erode the culture of shame in the mind and

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character. Therefore, these negative potentials are considered inconsistent with *hifz al-'aql*. Additionally, these negative potentials indicate a lack of, or even the absence of, attitudes that reflect family values, fairness, and respect for others' rights, which can lead to conflicts, divisions, and disputes that undermine the paradigms of both parties—the prospective male and female spouses—resulting in the emergence and growth of extremist paradigms. This paradigm is considered contrary to the preservation of reason, which is far from extremist tendencies.

- d. Many single men and women do not marry because they are unable to afford the dowry. This reality, when linked to social justice as specifically defined in the fifth principle of Pancasila, namely to develop noble deeds through kinship and mutual cooperation, and to always be fair, is considered not to reflect the spirit of kinship and mutual cooperation, always being fair. Additionally, we must balance rights and obligations while also respecting the rights of others. This reality is seen as not reflecting the values of family solidarity and mutual cooperation, always acting fairly, balancing rights and obligations while also respecting the rights of others. In the social reality of the *panai money* tradition, unmarried men and women do not marry because they are unable to pay the *panai money*. This social reality is considered not to show solidarity, to be far from fair, and to disregard respect for the rights of others. These contradictions are also considered inconsistent with the concept of *maqasid al-syariah*. First, *hifz al-din*. Because it is understood in religion that the reason for men and women not marrying due to the high nominal value of the dowry is not absolutely justified in religion. Furthermore, the implications of this social reality, namely conflict, division, injustice, and disregard for the rights of others or oppression, are matters prohibited in religion. Therefore, this social reality and its implications are considered inconsistent with *hifz al-din*. Second, *hifz al-nafs*. Because the reason for men and women not marrying due to the high dowry is considered to indicate a lack of or even an absence of attitudes

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that reflect kinship, fairness, and respect for the rights of others, this has the potential to lead to disputes, divisions, and conflicts that could result in physical conflict that threatens the safety of both men and women. Additionally, the reason for men and women not marrying due to the high dowry amount, regardless of the circumstances, is considered to be singlehood. The status of being single, regardless of time and place, has the potential to lead to insults, mockery, and even bullying, which can have significant psychological implications, potentially harming mental health and even leading to depression. Such circumstances can endanger both oneself and others. Such negative outcomes are considered inconsistent with the principle of *hifz al-nafs*. Third, *hifz al-mal*. The reason men and women do not marry due to the high dowry amount is seen as a lack of or even the absence of attitudes reflecting family values, fairness, and respect for others' rights, which can lead to disputes, divisions, and conflicts that may result in the destruction of assets belonging to both parties. Therefore, the realisation of *hifz al-mal* cannot be achieved. Fourth, *hifz al-nasl*. Because the reason for men and women not marrying due to the high nominal value of the dowry is considered to indicate a lack of or even the absence of attitudes that reflect family values, fairness, and respect for the rights of others, which has the potential to lead to disputes, divisions, and conflicts that have implications for the deterioration of mental health with the emergence of seeds of division among the descendants of both parties, the prospective male and female spouses, on an ongoing basis. Because the reason for men and women not marrying due to the high nominal amount of the dowry is also considered to potentially hinder men and women from having children, this implication is deemed inconsistent with *hifz al-nasl*. Fifth, *hifz al-'aql*. Because the reason for men and women not marrying due to the high nominal amount of the dowry is seen as indicating a lack of or even the absence of attitudes reflecting family values, fairness, and respect for others' rights, which could lead to conflicts, divisions, and disputes that undermine the

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paradigms of both parties, the prospective male and female spouses, and give rise to extremist paradigms. This paradigm is considered contrary to the preservation of reason, which is far from extremism. Additionally, the reason for men and women not marrying due to the high nominal amount of dowry money may exacerbate societal stigma towards men, by labelling them and their families as belonging to the underprivileged class. This negative possibility is deemed inconsistent with the preservation of reason.

- e. The emergence of psychological impacts felt by men and women, even extended families on both sides, such as stress and anxiety due to the high cost of the dowry. This reality, when linked to social justice specifically in the interpretation of the fifth principle of Pancasila, namely developing noble deeds through kinship and mutual cooperation, always acting fairly. Additionally, we must balance rights and obligations while also respecting the rights of others. This reality is seen as not reflecting the values of family solidarity and mutual cooperation, always acting fairly, balancing rights and obligations while also respecting the rights of others. In the social reality of the dowry tradition, there are psychological impacts felt by men and women, even extended families on both sides, such as stress and anxiety due to the high cost of the dowry. This social reality is considered not to show solidarity, to be far from fair, and to disregard respect for the rights of others. These contradictions are also considered inconsistent with the concept of maqasid al-syariah. First, hifz al-din. Because it is understood in religion that setting a high dowry that has psychological implications for both prospective spouses is prohibited in religion. Additionally, the implications of this social reality—such as disputes, divisions, injustice, and the disregard for others' rights or oppression—are matters prohibited in religion. Therefore, this social reality and its implications are considered inconsistent with hifz al-din. Second, hifz al-nafs. The psychological impact felt by men and women, and even the extended families of both parties, such as stress and anxiety due to the high cost of the dowry.

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These negative implications are indicators of mental health issues, such as stress and anxiety. These negative implications have the potential to lead to depression, which threatens the safety of both prospective spouses. Additionally, these negative possibilities are seen as indicating a lack of or even the absence of attitudes reflecting family values, fairness, and respect for others' rights, which may lead to disputes, divisions, and conflicts that could escalate into physical violence threatening the safety of both men and women. These negative possibilities are considered inconsistent with *hifz al-nafs*. Third, *hifz al-mal*. The psychological impact felt by men and women, and even the extended families of both parties, such as stress and anxiety due to the high cost of the dowry, is considered to indicate a lack or even absence of attitudes that reflect family values, fairness, and respect for the rights of others, which has the potential to lead to disputes, divisions, and conflicts that could result in the destruction of the assets of both parties. Thus, the realisation of *hifz al-mal* cannot be achieved. Fourth, *hifz al-nasl*. The psychological impact felt by men and women, even the extended families of both parties, such as stress and anxiety due to the high dowry, indicates a lack or even absence of attitudes that reflect family values, fairness, and respect for the rights of others, which has the potential to lead to disputes, division, and conflict that have implications for the deterioration of mental health with the growth of seeds of division among the descendants of both families, the prospective groom and bride on an ongoing basis. In addition, the psychological impact felt by men and women, and even the extended families of both sides, such as stress and anxiety due to the high cost of dowry, can damage the mental and character qualities of the younger generation or descendants of both prospective bride and groom families, leading to mutual insults, verbal abuse, and even bullying. Such negative possibilities have the potential to trigger the growth and development of moral decay or degradation on an ongoing basis. Therefore, these implications are considered inconsistent with *hifz al-nasl*. Fifth, *hifz al-‘aql*.

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The psychological impact felt by men and women, even extended families from both sides, such as stress and anxiety due to the high cost of dowry, is considered to indicate a lack of or even the absence of attitudes that reflect family values, fairness, and respect for the rights of others, potentially leading to disputes, divisions, and conflicts that undermine the paradigms of both parties, the prospective groom and bride, and the emergence of extremist paradigms. These paradigms are considered contrary to the preservation of reason, which is far from extremism. Additionally, the psychological impact felt by men and women, as well as the extended families of both sides, such as stress and anxiety due to the high cost of the dowry, may exacerbate societal stigma toward the male side, labelling the man as ‘crazy’ if he suffers from mental health issues and his family becomes victims of bullying. As for the woman and her family, they may be labelled as a ‘crazy family obsessed with wealth.’ Such negative outcomes are considered inconsistent with the principle of *hifz al-‘aql*.

D. CONCLUSION

The concept of *panaik* money was originally intended to reward the bride's family. Among the Bugis tribe, *panaik* money is used as wedding party money or commonly referred to as shopping money, with the purpose of showing the groom's respect for the bride. *Uang panaik* is also known as ‘*uang belanja*,’ which is a monetary gift that must be paid or given by the groom-to-be. The amount or value of this gift varies greatly depending on the caste and social status or family background of the bride-to-be.

The fatwa of the South Sulawesi MUI Number 02 of 2022 concerning *Panai Money* concludes that this social reality is inconsistent with the fifth principle of *Pancasila* and *maqasid al-syariah*. Although the initial purpose of the *panai* money tradition, as a form of honour for the bride and to meet financial needs in the marriage ceremony, is considered consistent with the fifth principle of *Pancasila* and the

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Maqasid al-Syariah.

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