

## Between Mahar and Uang Panai: A Comparative Study of Islamic Family Law and Customary Law in Marriage Traditions of South Sulawesi

Nurhikmah<sup>1</sup>, Nur Indah Purnamasari<sup>2</sup>, Nursalam<sup>3</sup>

<sup>1</sup> Universitas Islam Negeri Alauddin Makassar, Indonesia

<sup>2</sup> Universitas Negeri Makassar, Indonesia

<sup>3</sup> Universitas Islam Negeri Abdul Moethalib, Indonesia

\*Corresponding Author: [hikmahnur192@gmail.com](mailto:hikmahnur192@gmail.com)

**Abstract:** This study aims to examine the differences in the concept and practice of mahr in Islamic family law and uang panai in the customary law of South Sulawesi, as well as their implications for marriage traditions in the region. The research employs a qualitative method with a comparative study approach, involving the collection of primary data through in-depth interviews with religious leaders, customary leaders, and local community members, alongside a literature review related to Islamic law and customary law. The findings indicate that mahr in Islam is a flexible and non-burdensome obligation, serving as a symbol of respect and commitment from the husband to the wife, in accordance with principles of justice and consent. Conversely, uang panai in South Sulawesi customary law carries a higher value and functions as a symbol of dignity and respect towards the bride's family, with amounts often constituting a heavy burden on the groom's side. This study highlights a common misunderstanding within the community that equates mahr with uang panai, resulting in social and economic pressures. The study recommends the need for education and adaptation of traditions so that marriages can proceed in accordance with Islamic principles without neglecting local cultural values proportionally and fairly.

**Keywords:** Mahr, Uang Panai, Islamic Family Law

Submitted: May 07, 2025

Accepted: June 28, 2025

Published: June 30, 2025

**To Cite this Article:** Nurhikmah, N., Purnamasari, N. I. ., & Nursalam, N. Between Mahar and Uang Panai: A Comparative Study of Islamic Family Law and Customary Law in Marriage Traditions of South Sulawesi. *Ahlika: Jurnal Hukum Keluarga Dan Hukum Islam*, 2 no 1 (2025), 24–35. <https://doi.org/10.70742/ahlika.v2i1.273>



Copyright © 2025 by Author(s)

This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

**Abstract:** Penelitian ini bertujuan untuk mengkaji perbedaan konsep dan praktik mahar dalam hukum keluarga Islam dengan uang panai dalam adat Sulawesi Selatan, serta implikasinya terhadap tradisi pernikahan di wilayah tersebut. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan studi komparatif, teknik pengumpulan data primer berupa wawancara mendalam dengan tokoh agama, tokoh adat, dan masyarakat setempat, serta studi literatur terkait hukum Islam dan adat. Hasil penelitian menunjukkan bahwa mahar dalam Islam merupakan kewajiban yang fleksibel dan tidak memberatkan, berfungsi sebagai simbol penghormatan dan komitmen suami kepada istri, sesuai dengan prinsip keadilan dan kerelaan. Sebaliknya, uang panai dalam adat Sulawesi Selatan memiliki nilai yang lebih tinggi dan berfungsi sebagai simbol harga diri serta penghormatan terhadap keluarga perempuan, dengan nilai yang sering kali menjadi beban berat bagi pihak laki-laki. Studi ini menyoroti adanya ketidaksepahaman di masyarakat yang sering menyamakan mahar dengan uang panai, sehingga menimbulkan tekanan sosial dan ekonomi. Penelitian ini merekomendasikan perlunya edukasi dan penyesuaian tradisi agar pernikahan dapat berjalan sesuai dengan prinsip Islam tanpa mengabaikan nilai budaya lokal secara proporsional dan adil.

**Kata kunci:** Mahar, Uang Panai, Hukum Keluarga Islam

## Introduction

Marriage is a sacred institution in nearly all civilizations, including within Islam and indigenous communities in Indonesia. In Islam, marriage is not only regarded as a social contract but also as an act of worship encompassing spiritual and legal dimensions<sup>1</sup>. One of the essential elements in the Islamic marriage contract (*'aqd nikāḥ*) is the presence of mahr or *ṣadāq*, which is the mandatory gift from the groom to the bride as a form of respect and responsibility<sup>2</sup>. Mahr is firmly grounded in the Qur'an and Hadith and constitutes an integral part of Islamic family law<sup>3</sup>.

---

<sup>1</sup> Basar Dikuraisyin et al., "Economic Underpinnings of Early Marriage: The Tengka Tradition among the Madurese," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 17, no. 1 (2024): 93-106, <https://doi.org/10.14421/ahwal.2024.17106>.

<sup>2</sup> Syafruddin Syam, "Pemicu Media Sosial Dan Pengaruhnya Akibat Perselingkuhan: Fenomena Dalam Kehidupan Keluarga," *Al-Ussrah : Jurnal Al Ahwal As Syakhsyah* 11, no. 1 (2023): 51-62, <https://doi.org/10.30821/al-ussrah.v10i1.15163>.

<sup>3</sup> Firda Firda, Nispa Sari, and Rifqa Ayu Dasila, "Konsep Tradisi Uang Panai' Dilihat Dari Sudut Pandang Akuntansi," *Jesya* 6, no. 2 (2023): 1436-46, <https://doi.org/10.36778/jesya.v6i2.1121>.

On the other hand, in the customary context of South Sulawesi, particularly within the Bugis-Makassar culture, the term uang panai is known as one of the prerequisites in the marriage process. Uang panai is a form of payment from the groom's family to the bride's family, the amount of which is determined by social status, education, and the honor of the bride's family. Although uang panai is often equated with mahr, the two have fundamental differences in terms of legal aspects, symbolic meaning, and social consequences<sup>4</sup>.

The tensions and overlaps between Islamic legal norms and local customary law regarding mahr and uang panai frequently create practical dilemmas in the community, especially concerning the determination of amounts, social urgency, and the purpose of these payments. In some cases, the high demands for uang panai have even become barriers to marriage, indirectly conflicting with the Islamic principle of facilitating marriage ease<sup>5</sup>. This raises critical questions: What is the relationship between Islamic family law and customary law in the marriage practices of South Sulawesi communities? Can uang panai be categorized as a form of mahr from the perspective of Islamic law, or are they entirely distinct entities?<sup>6</sup>

This paper aims to analyze the conceptual and normative differences between mahr in Islamic family law and uang panai in the customary law of South Sulawesi. Employing a juridical-normative and anthropological approach, this article presents an in-depth comparative study of the two concepts, as well as evaluates how they are integrated, tolerated, or even contested in the marriage practices of the local Muslim community<sup>7</sup>. It is hoped

---

<sup>4</sup> Dewi Ervina Suryani and Muhammad Syahnan, "KEDUDUKAN AL-QURAN SEBAGAI SUMBER," *AL-Ussrah: Jurnal Al-Ahwal As-Syakhsyah* 12, no. 01 (2024): 31-37.

<sup>5</sup> Nanda Nabilah Islamiyah, "When Religious Leaders Become Marriage Brokers, Penghulus, and Marriage Consultants: The Authority of Kyai in the Process of Unregistered Marriage," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 17, no. 1 (2024): 21-40, <https://doi.org/10.14421/ahwal.2024.17102>.

<sup>6</sup> Okti Nur Hidayah, "Compliance with Religious and State Laws: The Practice of Dual and Single Marriage Contracts within the Shi'i Community," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 17, no. 1 (2024): 107-22, <https://doi.org/10.14421/ahwal.2024.17107>.

<sup>7</sup> Ramdani Wahyu Sururie, Mohammad Athoillah, and Muhammad Iqbal Zia Ulhaq, "Strategies to Prevent Increasing Divorce Rates for Muslim Families in Indonesia," *Samarah:*

that this study will contribute to a more comprehensive understanding of the relationship between Islamic law and local wisdom, as well as offer recommendations for fair and contextual family law practices<sup>8</sup>.

This research utilizes a qualitative approach with a case study method. Data were collected through literature review, semi-structured interviews, and field observations in several areas of South Sulawesi, particularly Makassar and Gowa, which are known for their strong practice of the uang panai tradition. Informants included religious leaders, customary leaders, Islamic law practitioners (such as marriage registrars or KUA officials), and couples who have undergone marriage procedures involving the uang panai system. Data were analyzed using content analysis and interpretative-comparative techniques to identify differences and similarities between the concept of mahr in Islamic family law and uang panai in customary law. This study also examined fatwas, legislation, and classical and contemporary fiqh texts as normative sources, alongside customary documents and social practices as empirical sources. It is expected that this study will provide a more comprehensive understanding of the relationship between Islamic law and local wisdom, and offer recommendations for equitable and context-sensitive family law practices within multicultural societies.

### **The Concept of Mahr in Islamic Family Law**

In Islamic law, mahr is an obligation that must be given by the groom to the bride as a form of respect for the marriage. This is regulated in the Qur'an, specifically in Surah An-Nisa, verse 4, meaning: "*Give the bride (to whom you marry) a gift graciously...*"

Mahr may take the form of an item, money, or any valuable benefit, and its value is flexible as long as it does not impose hardship. The primary purpose

---

*Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (2023): 734-59, <https://doi.org/10.22373/sjhc.v7i2.14819>.

<sup>8</sup> Agus Purnomo et al., "Dimensions Maqāsid Al-Sharī'ah and Human Rights in The Constitutional Court's Decision on Marriage Age Difference in Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (2023): 1397-1421, <https://doi.org/10.22373/sjhc.v7i3.13283>.

of mahr is to elevate the dignity of the woman and serve as a symbolic expression of the groom's sincerity, rather than as an economic burden. Scholars and exegetes agree that mahr represents respect for the woman and a symbol of the man's earnestness in building a household. According to Prof. M. Quraish Shihab in *Tafsir al-Misbah*, mahr is not a price paid to acquire a woman but a sincere gift reflecting commitment and moral responsibility<sup>9</sup>. Ibn Kathir views the term *ṣaduqātihinna niḥlah* as indicating that mahr must be given willingly and should never be coerced or become a burden<sup>10</sup>.

Imam Nawawi in *al-Majmu'* explains that mahr can be anything of value according to Islamic law, whether money, goods, or services, with no fixed minimum amount as long as both parties agree. Sayyid Sabiq in *Fiqh al-Sunnah* also emphasizes that Islam facilitates mahr arrangements, noting that the Prophet Muhammad (peace be upon him) once officiated a marriage where the mahr was only the memorization of the Qur'an. Therefore, mahr in Islam is flexible and not intended as an economic burden but as a form of honoring the woman and legitimizing the marital bond<sup>11</sup>. Collectively, these views demonstrate that Islam situates mahr within justice and compassion in marital relations and rejects cultural practices that treat mahr as an opportunity for financial burden or status display.

### **The Concept of Uang Panai in South Sulawesi Customary Law**

Uang panai is an important tradition in the marriage ceremonies of the Bugis-Makassar communities in South Sulawesi. Unlike mahr in Islam, which is given sincerely by the groom to the bride as a condition for a valid marriage, uang panai is a form of respect from the groom's family to the bride's family, with its amount determined by various customary considerations. Factors influencing the size of uang panai include social status, educational level, beauty, position,

---

<sup>9</sup> Ulfa Suci Perdananti, "Analisis Naratif Budaya Siri Masyarakat Bugis Dalam Film Uang Panai (Uang Mahal/Mahar)" (2017).

<sup>10</sup> Eliyanata Ratuk Rammang and Buce Zeth Tuhumury, "Uang Panai Pada Suku Bugis Makassar Dan Implikasinya Bagi Orang Kristen," *BIA': Jurnal Teologi Dan Pendidikan Kristen Kontekstual* 4, no. 2 (2021): 260-73, <https://doi.org/10.34307/b.v4i2.246>.

<sup>11</sup> Nurhikmah, "Maqashid Al-Shariah : Kerangka Adaptif Hukum Islam Untuk Menjawab Tantangan Kontemporer," *Journal of Dual Legal System* 1, no. 2 (2024): 103-17, <https://doi.org/10.58824/jdls.v1i2.226>.

and lineage of the prospective bride<sup>12</sup>. This tradition is understood as a symbol of appreciation and the groom's seriousness in marrying a woman from a respected family.

In practice, uang panai has no fixed standard but can reach tens or even hundreds of millions of rupiahs, depending on negotiations between the families<sup>13</sup>. The higher the social status or background of the bride, the greater the demanded amount of uang panai. In some cases, uang panai has become a significant obstacle that delays or even prevents marriage, as the groom's family is considered unable to fulfill the demand<sup>14</sup>. Nevertheless, the Bugis-Makassar community continues to uphold this tradition as a means of preserving the dignity and honor of the bride's family. Uang panai is not a transaction to buy the bride but a symbol of responsibility and the groom's readiness to establish a socially and economically stable household. However, amid modern developments, criticism of this tradition has emerged due to its potential to impose financial burdens and deviate from the values of simplicity advocated in Islam.

### **Perspectives of Customary and Religious Leaders**

To gain a deeper understanding of the meaning and practice of mahr and uang panai, the author conducted interviews with several customary leaders, religious figures, and married couples<sup>15</sup>.

#### Interview with Informant 1

*"From the perspective of Islamic law, mahr is obligatory, but its amount is not fixed and ideally should not be burdensome. The problem today is that people often equate uang panai with mahr, even though they are two different things.*

---

<sup>12</sup> Perdananti, "Analisis Naratif Budaya Siri Masyarakat Bugis Dalam Film Uang Panai (Uang Mahal/Mahar)."

<sup>13</sup> Moh Fauzi and Nazar Nurdin, "Inconsistencies in the Ḥanafī School's View of Children's Legal Competence," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (2023): 1334–51, <https://doi.org/10.22373/sjhk.v7i3.16585>.

<sup>14</sup> Helmalia Darwis, "Tradisi Uang Panai Dalam Adat Pernikahan Suku Bugis(Studi Kasus Di Kabupaten Takalar Provinsi Sulawesi Selatan)," *PESHUM: Jurnal Pendidikan, Sosial Dan Humaniora* 1, no. 3 (2022): 222–27.

<sup>15</sup> Eko Prayetno et al., "Application of Geogebra in Mathematics Learning Using a Realistic Mathematics Education Model," *JTL: Journal of Teaching and Learning* 1, no. 2 (2024): 121–34.

*Uang panai is more of a tradition and is often valued much higher than the actual mahr.”*

Based on the interview with Informant 1, a religious leader and observer of Islamic family law in South Sulawesi, it was explained that from the Islamic legal perspective, mahr is a sharia obligation that the groom must fulfill to the bride as a condition for a valid marriage. However, Islam does not set a nominal limit for mahr and indeed encourages its value not to be burdensome, either to the groom or his family. This is to ensure that marriage remains accessible and does not become a financial burden. The informant highlighted a common issue in society: the misunderstanding between mahr and uang panai<sup>16</sup>. According to him, many people assume that uang panai is equivalent to mahr, whereas substantively and legally, they are very different<sup>17</sup>. Mahr is a religious stipulation, while uang panai is a customary and cultural concept meant to honor the bride's family. In practice, the value of uang panai is often significantly higher than that of mahr, which imposes an economic burden on the groom's side.

Furthermore, the informant emphasized that conflating mahr and uang panai can lead to imbalances in society's understanding of marriage within Islam. He recommended continued education and socialization efforts to clarify the distinction between these concepts, so that uang panai can be positioned as a customary form of respect rather than a condition for a valid marriage, while also upholding the principle of simplicity advocated in Islam.

Additionally, the Interview Results from Informant 2:

*“Uang panai is not merely money, but a symbol of dignity and respect towards the woman and her family. If the man is unable to pay according to customary standards, it is considered a violation of the woman's family's honor. However, we are beginning to adapt to the times so that it does not become burdensome.”*

---

<sup>16</sup> R Rinaldi, A B Nugara, and L Ismail, “Uang Panai Sebagai Harga Diri Perempuan Suku Bugis Bone: Antara Adat Dan Agama,” *Jurnal Pendidikan ...* 5, no. 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>.

<sup>17</sup> Khoiruddin Nasution, Ocktoberriyah Ocktoberriyah, and Syah Muhammad Mousa Alzaki, “Complete Family Construction for Working Wives in Indonesia and Australia,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 1 (2025): 1–22, <https://doi.org/10.22373/sjhc.v9i1.25840>.

Informant 2, a customary leader in South Sulawesi, explained that uang panai is not simply a financial or material payment, but carries a profound meaning as a symbol of dignity and respect toward the woman and her family. In the Bugis-Makassar customary tradition, the amount of **uang panai** is regarded as a reflection of the level of respect and appreciation for the social status and honor of the bride's family<sup>18</sup>. Therefore, if the groom's side cannot meet the customary standard for uang panai, this is often perceived as damaging to the dignity and honor of the bride's family.

Nevertheless, the informant acknowledged that in response to social change, the customary community has begun to recognize the need for adjustment to prevent the uang panai tradition from becoming an excessive burden that hinders marriage<sup>19</sup>. Consequently, efforts have been made to align the value of uang panai with the current economic conditions, allowing the tradition to maintain its value of respect without imposing excessive financial strain on the groom's side. This adaptation represents a customary response to socio-economic changes, with the hope that the tradition remains sustainable while becoming more realistic and equitable.

#### Testimony of Informant 3

*"When we got married, the bride's family requested an uang panai of 50 million rupiah. But for the mahar, we gave a prayer set. Honestly, the uang panai was much heavier, to the point that we had to borrow money from relatives. Yet, this has become a culture that is difficult to avoid."*

Informant 3, a young husband from South Sulawesi, shared his experience regarding the differences between mahar and uang panai in his marriage. He explained that during the wedding ceremony, the bride's family requested uang panai amounting to 50 million rupiah, while the mahar given to his wife was in the form of a prayer set. According to him, the financial burden of the uang panai was significantly heavier compared to the mahar,

---

<sup>18</sup> Zahrum N. and Anita Marwing, "Tinjauan Hukum Islam Terhadap Uang Panai' Dalam Tradisi Pernikahan Suku Bugis-Makassar," *BUSTANUL FUQAH: Jurnal Bidang Hukum Islam* 4, no. 2 (2023): 266-82, <https://doi.org/10.36701/bustanul.v4i2.935>.

<sup>19</sup> Ibrahim Kadir, Nurmi Nonci, and Harifuddin Halim, "Uang Panai Dalam Budaya Bugis-Makassar," *Jurnal Ilmiah Ecosystem* 21, no. 2 (2021): 428-34, <https://doi.org/10.35965/eco.v21i2.1127>.

which is actually an obligatory requirement under Islamic law. The informant also revealed that to meet the demand for uang panai, his family had to borrow money from relatives, highlighting the considerable economic pressure imposed by this customary tradition. Nevertheless, he acknowledged that the uang panai tradition has become a social norm and custom that is difficult to avoid or reject within his community<sup>20</sup>. This illustrates how customary traditions can sometimes exert pressures that surpass religious obligations, creating a dilemma between upholding tradition and practicing Islam in a simple and moderate manner.

### Comparative Analysis and Legal Implications

Normatively, mahar has a sharia-based legal foundation and constitutes a prerequisite for the validity of marriage in Islam, whereas **uang panai** is a social agreement embedded within the framework of local cultural customs. Although both often coexist in the marriage ceremonies of South Sulawesi communities, they hold different legal statuses:

Table 1. Differences in the Status of Mahar and Uang Panai

| Aspect       | Mahar (Islamic Law)                                   | Uang Panai (Customary Law)                               |
|--------------|---|--|
| Legal Source | Qur'an, Hadith, Fiqh                                  | Tradition and customary agreements                       |
| Legal Status | Obligatory in the marriage contract                   | Not obligatory under sharia law, but mandatory in custom |
| Purpose      | A form of responsibility and respect toward the woman | A symbol of social status and family honor               |
| Value        | Flexible, not burdensome                              | Relatively high, dependent on social strata              |
| Consequence  | Marriage is invalid without mahar                     | Marriage cannot proceed without fulfilling uang panai    |

This distinction demonstrates that within the Muslim community of South Sulawesi, there is an assimilation between Islamic law and customary law. In some cases, customary practices tend to dominate social conduct, even

<sup>20</sup> A. Bahruddin, "Implementasi Maqasid Al-Shari'ah Sebagai Solusi Problematika Sosial Dan Kemasyarakatan Kontemporer," *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 17, no. 1 (2017): 1, <https://doi.org/10.18326/ijtihad.v17i1.1-18>.

causing social imbalances such as economic burdens and delayed marriages due to the inability to pay uang panai.

## Conclusion

This study reveals that mahar in Islamic family law and uang panai in the Bugis-Makassar customary law of South Sulawesi are essentially two distinct concepts, differing in legal basis, function, and social implications. Mahar is a sharia obligation and a prerequisite for the validity of a marriage, characterized by its flexibility and non-burdensome nature. In contrast, uang panai is a customary construct that serves as a symbol of respect toward the bride's family but often imposes a significant economic burden on the groom's side. Interview findings indicate a tendency in societal practice to conflate uang panai with mahar, despite their differing legal foundations and functions. In fact, uang panai frequently assumes greater prominence than mahar in terms of value and social attention. This reflects the dominance of customary norms over sharia norms in marriage practices within the region.

Nevertheless, some customary leaders have begun to show openness toward adjusting the uang panai tradition in accordance with current economic conditions. This presents an opportunity to reconcile Islamic legal values with customary practices in a wise and proportional manner, without erasing the cultural identity of the local community.

Therefore, it is crucial to foster dialogue among religious leaders, customary authorities, and the community to create synergy between Islamic law and customary law, ensuring that marriage practices are not only religiously and culturally valid but also just, humane, and non-discriminatory. Contextual and transformative legal education should be strengthened to help the community understand that the value of a marriage is not solely determined by the nominal amount of uang panai but by commitment, responsibility, and harmony between sharia and culture.

## References

Bahrudin, A. "Implementasi Maqasid Al-Shari'ah Sebagai Solusi Problematika Sosial Dan Kemasyarakatan Kontemporer." *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 17, no. 1 (2017): 1. <https://doi.org/10.18326/ijtihad.v17i1.1-18>.

- Darwis, Helmalia. "Tradisi Uang Panai Dalam Adat Pernikahan Suku Bugis(Studi Kasus Di Kabupaten Takalar Provinsi Sulawesi Selatan)." *PESHUM: Jurnal Pendidikan, Sosial Dan Humaniora* 1, no. 3 (2022): 222–27.
- Dikuraisyin, Basar, Sumarkan, Ah Fajruddin Fatwa, and Masadah. "Economic Underpinnings of Early Marriage: The Tengka Tradition among the Madurese." *Al-Ahwal: Jurnal Hukum Keluarga Islam* 17, no. 1 (2024): 93–106. <https://doi.org/10.14421/ahwal.2024.17106>.
- Fauzi, Moh, and Nazar Nurdin. "Inconsistencies in the Ḥanafī School's View of Children's Legal Competence." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (2023): 1334–51. <https://doi.org/10.22373/sjhk.v7i3.16585>.
- Firda, Firda, Nispa Sari, and Rifqa Ayu Dasila. "Konsep Tradisi Uang Panai' Dilihat Dari Sudut Pandang Akuntansi." *Jesya* 6, no. 2 (2023): 1436–46. <https://doi.org/10.36778/jesya.v6i2.1121>.
- Hidayah, Okti Nur. "Compliance with Religious and State Laws: The Practice of Dual and Single Marriage Contracts within the Shi'i Community." *Al-Ahwal: Jurnal Hukum Keluarga Islam* 17, no. 1 (2024): 107–22. <https://doi.org/10.14421/ahwal.2024.17107>.
- Islamiyah, Nanda Nabilah. "When Religious Leaders Become Marriage Brokers, Penghulus, and Marriage Consultants: The Authority of Kyai in the Process of Unregistered Marriage." *Al-Ahwal: Jurnal Hukum Keluarga Islam* 17, no. 1 (2024): 21–40. <https://doi.org/10.14421/ahwal.2024.17102>.
- Kadir, Ibrahim, Nurmi Nonci, and Harifuddin Halim. "Uang Panai Dalam Budaya Bugis-Makassar." *Jurnal Ilmiah Ecosystem* 21, no. 2 (2021): 428–34. <https://doi.org/10.35965/eco.v21i2.1127>.
- Nasution, Khoiruddin, Ocktoherrinsyah Ocktoherrinsyah, and Syah Muhammad Mousa Alzaki. "Complete Family Construction for Working Wives in Indonesia and Australia." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 1 (2025): 1–22. <https://doi.org/10.22373/sjhk.v9i1.25840>.
- Nurhikmah. "Maqashid Al-Shariah : Kerangka Adaptif Hukum Islam Untuk Menjawab Tantangan Kontemporer." *Journal of Dual Legal System* 1, no. 2 (2024): 103–17. <https://doi.org/10.58824/jdls.v1i2.226>.
- Perdananti, Ulfa Suci. "Analisis Naratif Budaya Siri Masyarakat Bugis Dalam Film Uang Panai (Uang Mahal/Mahar)," 2017.
- Prayetno, Eko, Ai Sri Masfuroh, Raed Awadh Saeed Al-ghatnaini, and Tasnim

- Saelaemae. "Application of Geogebra in Mathematics Learning Using a Realistic Mathematics Education Model." *JTL: Journal of Teaching and Learning* 1, no. 2 (2024): 121–34.
- Purnomo, Agus, Nor Salam, Mukhammad Zamzami, and Abu Bakar. "Dimensions Maqāsid Al-Sharī'ah and Human Rights in The Constitutional Court's Decision on Marriage Age Difference in Indonesia." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (2023): 1397–1421. <https://doi.org/10.22373/sjhc.v7i3.13283>.
- Rammang, Eliyanata Ratuk, and Buce Zeth Tuhumury. "Uang Panai Pada Suku Bugis Makassar Dan Implikasinya Bagi Orang Kristen." *BIA': Jurnal Teologi Dan Pendidikan Kristen Kontekstual* 4, no. 2 (2021): 260–73. <https://doi.org/10.34307/b.v4i2.246>.
- Rinaldi, R, A B Nugara, and L Ismail. "Uang Panai Sebagai Harga Diri Perempuan Suku Bugis Bone: Antara Adat Dan Agama." *Jurnal Pendidikan* 5, no. 1 (2023): 8.
- Sururie, Ramdani Wahyu, Mohammad Athoillah, and Muhammad Iqbal Zia Ulhaq. "Strategies to Prevent Increasing Divorce Rates for Muslim Families in Indonesia." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (2023): 734–59. <https://doi.org/10.22373/sjhc.v7i2.14819>.
- Suryani, Dewi Ervina, and Muhammad Syahnan. "KEDUDUKAN AL-QURAN SEBAGAI SUMBER." *AL-Usrah: Jurnal Al-Ahwal As-Syakhsiyah* 12, no. 01 (2024): 31–37.
- Syam, Syafruddin. "Pemicu Media Sosial Dan Pengaruhnya Akibat Perselingkuhan: Fenomena Dalam Kehidupan Keluarga." *Al-Usrah : Jurnal Al Ahwal As Syakhsiyah* 11, no. 1 (2023): 51–62. <https://doi.org/10.30821/al-usrah.v10i1.15163>.
- Zahrum N., and Anita Marwing. "Tinjauan Hukum Islam Terhadap Uang Panai' Dalam Tradisi Pernikahan Suku Bugis-Makassar." *BUSTANUL FUQAHA: Jurnal Bidang Hukum Islam* 4, no. 2 (2023): 266–82. <https://doi.org/10.36701/bustanul.v4i2.935>.