

WEDDING CUSTOMS OF THE PEOPLE ON KAYUADI ISLAND, SELAYAR ISLAND REGENCY

Jirana Patta Putri¹, Syamsuddin², Nurfaajriah³
Sawerigading University of Makassar
jiranaputri18@gmail.com¹, british.sam@gmail.com²,
nurfajriahbasri.unsa@gmail.com³

E-ISSN : 2828-3627

Abstract.

The purpose of this study is to describe how the traditional marriage process of the people in Selayar, especially in the Kayuadi Island. In examining these problems, this research uses a qualitative research type. The subjects in this study are traditional stakeholders, P3N Kayuadi Island, *Iman Dusun* and *RK Kayuadi Island*. Furthermore, the data collection method used Field Research. Based on the results, it was found that the marriage custom on Kayuadi Island, Selayar Island Regency are divided into several stages, namely the pre-wedding stage, the marriage stage, and the post wedding stage. These activities are a sequential series that cannot be exchanged.

Keywords: *Customs, Marriage, Qualitative research.*

<http://ojs.unsamakassar.ac.id/>

INTRODUCTION

In every society that has been advanced or is still simple, several cultural values are interrelated with each other, so that is a system, and the system serves as a guide for ideal concepts in a culture that gives a strong impetus to life. Culture is a guide for every society that guides individuals in various activities; the culture varies according to the character of society itself. The cultural diversity that the Indonesian nation has always guarded and preserved from generation to generation is an illustration of the wealth of the Indonesian nation as the capital and foundation of the development and development of national culture.

Following the history of cultural development in our country, especially on *Kayuadi Island*, since the independence of Indonesia, there have been two attitudes and mentality of a society that always overshadows its growth, namely first the existence of a fanatical and permanent attitude toward traditional community groups retains past values. The second is the group that is more modern people who can understand the values that are developing. Every society has a different character with different characteristics owned by other communities in cultural values, which are guidelines or patterns of behavior that guide individuals who are

concerned in various daily activities caused by the society with which these individuals associate and interact. The wedding ceremony, for example, is a system of cultural values that provides direction and views to maintain life values and preserve offspring. Indonesia, which consists of various ethnic groups, has various traditions of wedding ceremonies, so it is difficult to find visual characteristics of Indonesian faces. This is shown by various tools and equipment that accompanies a wedding customs ceremony. Various wedding customs show a legal background. Indigenous marriages are different among people.

The wedding ceremony is one of the main principles in people's lives for the perfection of life, even a very noble way to regulate married life and have children.

The wedding ceremony is one of the main principles in people's lives for the perfection of life, even a noble way to organize married life and have children. The wedding ceremony on *Kayuadi Island* has several stages in the implementation process, but because of the large number of immigrant communities who transmigrate, and many people only follow the existing customs without knowing the meaning contained in them. For this reason, researchers feel the need for further research on how the marriage process goes according to customs on *Kayuadi Island, Selayar Islands Regency*.

RESEARCH QUESTION

Based on the described background, the formulation of the problem of the research in writing this thesis is about how the process of wedding customs on *Kayuadi Island, Selayar Islands Regency*.

OBJECTIVES OF STUDY

The objective of this research is to describe how the process of community wedding customs in Selayar, especially on *Kayuadi Island*.

SIGNIFICANCE OF STUDY

In theory, this research is expected to add scientific insight, especially in the fields of History and Culture. The result of this study is hoped that it will be useful for future research which can be one of the reference sources in studying a tradition, especially the Indigenous tradition of deeper marriage, and for other scientific interests. In practical terms, this research is expected to be useful for humanists and the public to always maintain and preserve the culture according to Islamic teachings. Especially for the local government that pays attention to certain aspects of the development of the cultural community, such as local wisdom.

SCOPE OF PROBLEM

Determining the boundaries of the problem in a study will greatly help prevent the spread of the discussion. Therefore, the limitations of the problems in this study are necessary, so that the discussion of this research is not too broad and easy to understand. In this study, the author focuses on the process of community wedding customs. The scope of this research is to explain the process that occurs in

the wedding customs of the Selayar people, especially on *Kayuadi Island, Selayar Islands Regency*.

RESEARCH METHOD

In general, qualitative research can be used for research on people's lives, history, behavior, organizational functionalization, social activities, and so on. One of the reasons for using a qualitative approach is that many previous researchers used this qualitative approach, so researcher used this method when conducting research. This method can be used to find and understand what is hidden behind phenomena and things that are difficult to understand satisfactorily.

In this study, the type of research used by the researcher is qualitative research, which seeks to obtain information about the object under study from the reality observed existing in the community and uses the interview method, namely collecting data by conducting direct interviews with traditional stakeholders, advisers and people who are considered to know more about marriage customs, especially those related to the traditional wedding process on *Kayuadi Island, Selayar Islands Regency*.

POPULATION AND SAMPLE

Based on the research problem, the population of this study is the *Kayuadi Island community*. The population in this study is due to the large number of immigrant communities who transmigrate and the number of people who only follow existing customs without knowing the meaning contained in them, so along with the times, customs are starting to be ignored and gradually changing.

The sampling method used five indigenous people of *Kayuadi Island* who were taken as samples for this study.

INSTRUMENTS

a. Interview Instrument

The interview instrument is a guide for researchers in interviewing research subjects to explore as much as possible about what, why, and how about the problem caused by the researcher. This guide outlines the questions that will be given by the researcher on the research subject, and to maximize the results of interview researchers using a tape recorder for data collection in the form of sound, the aim is to anticipate the limitations of researchers in remembering information during the interview.

b. Documentation Instrument

A documentation instrument is a tool used to collect data in the form of documents such as photos of activities as attached in the appendix.

PROCEDURES

- a. *Description stage or orientation stage*. At this stage, the researcher describes what is seen, heard, and felt. The new researcher briefly records the information obtained.

- b. *Reduction stage*. At this stage, the researcher reduces all the information obtained in the first stage to focus on a particular problem.
- c. *Selection stage*. At this stage, the researcher outlines the focus that has been determined to be more detailed and then carries out a detailed analysis in depth about the focus of the problem. The result is a constructed theme based on the data obtained from knowledge, hypothesis, or even a new theory.

TECHNIQUE OF DATA COLLECTION

The technique used is as follows:

- a. *Field research*; is based on the results obtained through field research in the sense that the author conducts research in the community through people who are thought to know more about it, and who are related to the problem to be discussed.

In field research, the following methods are used: Observation Method, that is, the researcher directly sees and holds an investigation and makes observations at the place that is used as the object study.

1. *Interview Method*, the researcher conducts interviews with people who know the problems discussed. With this method too, the author obtains complete data.
2. *The documentation*, the method is to collect data in the form of documents such as photos of activities as attached in the appendix.

DATA ANALYSIS

In principle, the data analysis method is one of the steps taken by researchers to analyze the findings of the data that has been collected through predetermined data collection methods. In data processing, we use the following methods:

- a. *The inductive method*, which is based on the special elements, then draws general conclusions.
- b. *The deductive method* is analyzing data from general problems and then making specific conclusions.
- c. *The comparative method* is to analyze by way of comparing data or expert opinions with one another, then comparing an interesting conclusion.

FINDINGS AND DISCUSSION

This study involved five informants and traditional stakeholders. For the research objectives, informants are needed. For this reason, acquisition guidelines have been prepared for research data that can be used as an interview guide. For interpreting the data obtained from the results of interviews, then the following research data will be described as follows, the following is a summary of answers to questions given to several informants on *Kayuadi Island*:

1. Do the people of Kayuadi Island still often use the old wedding customs, or have they been mixed with modern customs?

-
- from the question above, the first informant answered that wedding customs on *Kayuadi Island* still use ancient customs but only a few steps are taken and are considered important that cannot be abandoned from the marriage custom, this happens over time so that ancient wedding customs are fading and only apply wedding customs that are considered important and sacred to be carried out at every wedding party. And the second informant, third informant, fourth informant, and fifth informant have the same answer as the first informant
2. What is the process of wedding customs on *Kayuadi Island*?
- From the questions above, the informants chosen by the researcher have the following statements, the first informant said that The traditional wedding procession on *Kayuadi Island* in *Selayar Island Regency* is divided into several stages, namely: before getting married, the first thing to do is find information or *a'kuta'kuta'nang* which is then continued with the *Assuro* event performed by the groom, then followed by *paalle kaju* or picking up the wood, the family of the girl's side announced that there would be a wedding ceremony so that soon *Paalle kaju* would take place. At the stage of the wedding, there are three traditional processions, namely taking the groom to the bride's house, after that it is continued with the *Akad Nikah* event, which is a sacred peak event that is an agreement that occurs between the three parties who hold the marriage in the form of an *akad nikah*. Then after the *akad nikah*, the traditional procession does not only arrive at the *akad nikah* but the *akad nikah*, there is still a traditional procession, namely *panaik balanja*, which is an activity carried out by men to convey everything that has been agreed upon during the *assuro* event as well as the materials to be used at the agreed wedding ceremony. after that, it is followed by a wedding reception, where the bride and groom sit back on the aisle and welcome the guests and the last is *matoang* or visit the in-laws' house (the man's house) to apologize and ask for a blessing. The statement is the same as the statement of the second informant, the third informant, the fourth informant, and the fifth informant.
3. Are the wedding customs on *Kayuadi Island* different from the others?
- From this question, the first informant said that the wedding customs on *Kayuadi Island* were different from other customs where the wedding customs of *Kayuadi Island* when going to a wedding party there was one person who was appointed or trusted to guide the event during the wedding, but the person appointed was not from the family but is the person who is considered to know more about the stages of the marriage custom, while the second informant said that the difference between the *Kayuadi* marriage customs and other customs lies in the stages of the marriage customs because in an area each stage of marriage must be different, while the third informant, the fourth informant had the same answer as the first informant, while the fifth informant had the same answer as the second informant.

-
4. How many days to hold wedding customs on Kayuadi Island?
 - From above the first informant answered that the traditional wedding procession was carried out for one day only and the second informant, third informant, fourth informant, and fifth informant had the same answer as the first informant.
 5. Why wedding customs must be followed?
 - From the question above, the first informant said that apart from being a means of preserving culture, traditions in marriage customs also have their values and goals at each stage. For example, at the a'kuta'kuta'ng stage, this process aims to produce a harmonious family that is always peaceful and there is no commotion in the household in the future. If a'kuta'kuta'ng is done by looking at the lineage and religion, then the result is a good lineage or good lineage will produce good offspring too. The statement is the same as the second informant, third informant, fourth informant, and fifth informant.
 6. If one of these customs is not followed, what are the negative impacts?
 - from the question above, the first informant said that if one of the customs is not followed then there will be no negative impact on the bride and groom but the name of the custom must be followed to maintain the tradition which has been passed down from generation to generation by our ancestors, the answer is the same as the second informant, third informant, fourth informant, and fifth informant.
 7. What is the difference between past and present wedding customs?
 - What is the difference between past and present marriage customs? From this question, the first informant answered that the marriage custom used to be held for seven days and seven nights and now it is only carried out for one day, from that we can conclude that many wedding customs have faded or are no longer used. While the second and third informants said that the difference lies in the series of wedding customs where the wedding customs used to have many stages of wedding customs and now only a few wedding customs are used or carried out. And the fourth and fifth informants have the same answer as the first informants.
 8. Are there any updates on this wedding custom over time?
 - According to the first informant, the third informant, and the fifth informant said that the renewal of this custom was only a series of customs that were different from the traditional wedding customs series in the past and present. While the second and fourth informants said that this customary renewal lies in the entertainment where in the past the entertainment used only used *pui-pui* and *batik-batik* while the entertainment used now is in the form of *electone*, *qasidah* and *manca pa'dang*
 9. Will this wedding custom still be applied to every wedding party on Kayuadi Island despite this modern era?
 - From the question above, the informant selected by the researcher has the following statement, the first informant answered "yes because this has

become a custom that must be followed at every wedding ceremony. the second informant answered "yes because this custom has become a tradition that has been passed down from generation to generation at the Kayuadi island community wedding party then the third informant answered "yes this custom will be passed on by the younger generation now to maintain the tradition that has been passed down by our ancestors. And the fourth and fifth informants have the same opinion as several previous informants.

10. How are the efforts made in maintaining the wedding customs?

- From the questions above, the informants selected by the researchers have the following statements: the first informant answered "the effort to maintain this custom is to carry out every series of customs at every wedding party of the *Kayuadi Island* community, while the second informant answered "to maintain this wedding custom for generations. Young people can learn and understand from every process and the values contained in the traditional wedding ceremony". Then followed by the third informant who answered "to maintain this custom, I hope that the people of *Kayuadi Island*, Selayar Islands Regency, can explore the existence of this customs. Even though the custom that has become a culture so far requires materials and funds that are not small because what is called culture must be preserved. While the fourth and fifth informants have the same statements as the previous informants.

Based on the results of interviews that researchers conducted in one of the villages in Selayar Regency, precisely on *Kayuadi Island* where researchers asked about wedding customs or local traditions that still apply in the area, the researchers concluded that the traditional wedding ceremony of the *Kayuadi Island* community Selayar Islands, has a very long process starting from before the wedding, at the time of implementation and until the event after the wedding. wedding customs on the island of *Kayuadi* that are not it is known for sure what year it began to be carried out, it is clear that all customary processes the marriage is carried out continuously by the community, as all these customs are ancestral heritage.

1) **Wedding Customs Procession on Kayuadi Island, Selayar Island Regency**

a. **Meaning of Wedding customs**

A wedding is a very important event in life in our society because the wedding is not only about women and men will only the bride and groom, but also the parents of both parties, their brothers, and sisters, and even their respective families. Wedding customs are part of a sacred event, so in its implementation, there must be involvement of ancestral spirits to be asked for blessings so that their life will become a happy family. As an inner and outer bond between a man with a woman as husband and wife, the aim of forming a family (house) which is happy, and eternal based on God Almighty. Customary law itself is a law that has become a habit of the people

who live in it. It has become daily behavior one another and there are sanctions for it that are usually in the form of morals. Customary law has long been in effect on the land and our water, as when it comes into force cannot be determined with certainty.

Indonesia applies the form of customary law which regulates the part of the wedding, which is that its implementation applies according to the customs and habits of a certain place. The law is not widely verbalized but has a binding nature. Instruments embarrasments are in the form of moral sanctions/ embarrasments, meant when someone behaves in a manner that is not by the law. Starting from a plural culture, thus causing complex problems, finally, customary law is enacted in Indonesia to be able to address these problems. As we know, the purpose of customary law is to create a safe, peaceful, and prosperous society and a *sakinah mawaddah warahmah*. While at a wedding, not everything becomes hope is well achieved. Sometimes it ends in divorce because of my husband or vice versa.

The following is an explanation of the wedding customs process on Kayuadi Island, Selayar Islands Regency:

1) Stage Before Wedding

Basically, in general, the wedding process that exists in the tribes of the Indonesian people, especially in South Sulawesi, is the same as starting from an introduction between the prospective groom and the prospective bride. But its implementation has different cultural values.

a. *A'kuta'kuta'nang*

A'kuta'kuta'nang is an activity to find information to find out if the chosen girl hasn't been binding it and whether there is a possibility of being accepted into the application. If the results of the investigation process there are not binding, then the men sent four distinguished people, both in the environment family of from outside to submit applications or *Assuro*. *A'kuta'kuta'nang* also intends to know the characteristics, manners, behavior, and so on, or in other words a review of the existence of the girl's family. If investigators succeed in this looking for information about the girl then proceed to the next process. In the conversation between the investigator and the girl's family, the words were inserted to praise the girl while accompanied by a question *rie mo tulasuro taro kamanakangku?* If the answer is *rie mo*. Then the answer that will sound *inaimo la a'ra ri tu ka asi-asi* and if the answer is *tideppa* So the answer that will be given is *pa'biangkang rie pole mintarang*.

After the time has been determined to arrive, then two or three people are sent back as representatives of the male side, usually respected people in society, however, the nature of this arrival is still *A'bisi'bisi'*. At first, the messenger chatted after dealing with the parent's girl about something that has nothing to do with the main point arrival as an opening and finally

said that we have a need. Then the girl's parents asked what her intentions and goals were. The messenger said *kamanakangku "si anu"* wants us to get engaged with our child and we hope that you will accept it. Then the answer party girl more or less, *"sitojekna mange kambe sanna sannangba talangngere erang pauta, ka rie mo tu a'ra i la era kamanakang ta na tide ja la isse la bua-bua. Ampa pakonjo kambe latapauang i rolo bija bija pamanakanna, pua-pua, na ngaseia bijanna kambe tutoana mana'ba jua, bija-bijanna pattantu"*.

Before getting married, parents first choose a partner or mate for their children by looking at the *bibit, bebet, and bobot*. A child can't make their own choices but choose a mate and gradually experience changes along with the influence of education and modernization. The child has the freedom to make choices and no longer has to obey their parents about his life partner. Parents now think that the problem of choosing a mate and wedding is not only the responsibility of parents but children have an important role in determining a mate so that children have the freedom to be a boyfriend or potential mate. However, need advice and instructions from parents to their sons and daughters in choosing a partner so that they do not wrong partner.

b. Assuro

Assuro can apply in every region in Indonesia; however, the implementation method differs according to each ethnic group. After *A'kuta'kuta'nang* then on the appointed day the messenger returns and orders to meet the woman, while the prospective groom is not allowed to come to the bride's house. The usual messengers are trusted people, namely their own family or village heads and faith local hamlet. The female relatives are always waiting for the party to arrive men with more numbers than before, namely *A'kuta'kuta'nang*. Furthermore, after the women received the arrival of the men then the party of the groom conveys his respectful greetings and conveys means by saying: *"Inni rie kang pole Mae latasambung I carrita riallonjo, iamuinjo la tapassuroi anak bahineta I anu"*. In this meeting, the time is longer than the *A'kuta'kuta'nang* event and food must be prepared, not just drinks and cake because this event will be discussed, *uang panaik, mahar*, as well determining a good day for holding a wedding. Furthermore, from the male side, they asked questions about *uang panaik* or what is commonly called *uang belanja* And say: *"Ka rii tarima mi inni suro na battu ri pihak bura'ne, injo la pau ma ku pariolo pa ngera ampungku ba'ji si'raka rie pauku salah, apa are inni la ta paka sadia sara' sara' battu ri pihak bura'ne"*,

And what was discussed from the arrival of the men were:

1. Sunrang and anto' nikah

Sunrang is a gift given by the man to the woman he will marry. This *sunrang* is usually money or well such as coconut trees, clove trees, or the cashew tree along with the soil. Meanwhile, *anto' nikah* is a gift given by a man to a woman in the form of land along with its contents and gold where

money is not allowed. The amount of money will be given here depending on the agreement and if what will be given is a tree, the number that must be given is 44 trees depending on the position social (degree) of both parties. If the social status is *Opu* (a term for people who *selayar*) then 88 trees are given.

2. *Uang Panaik*

Uang panaik it's up to both parties, but it's not it is also undeniable that cash is sometimes a problem in its implementation at a wedding, because the value of money increases as a condition for financing the party wedding for the bride is not small. *Uang panaik* has class according to the social strata of the bride and groom women, ranging from beauty, aristocratic descent, and education to her job. Even so, the value of the shopping money can still be discussed by the families of the bride and groom. On *Kayuadi Island* *uang panaik* is only for the consumption of shopping money when the event takes place. However, the cost for make-up or bridal makes up and women's house decorations will be divided in half by the men.

3. *Pattantu allo*

After discussing the issue *sunrang and anto' nikah* which were agreed upon by both parties, the day of implementation will be determined or within *pattantu allo* *selayar* language to carry out a wedding. This means for consider several factors such as free time and if the bride and groom employees will then choose vacation times for example. After the *assuro* phases are over and after both parties have agreed on *Uang belanja* or *uang panaik*, and then *paalle kaju* time is determined. And then a series of weddings began to be prepared, including notifying relatives that the wedding will take place.

c. *Paalle kaju*

After the *pattantu allo* event, the *paalle kaju* event . The girl's family announces that there will be a wedding so it will take place soon *paalle kaju*. People who go to get wood are neighbors, both male, and female, because as usual announced at the end of Friday prayers usually before the wedding day. This event also took place as lively as the *assuro* event.

2) **Wedding Party Stage**

The wedding party is the core event of various series and events stages in wedding customs, likewise to the wedding customs on *Kayuadi Island*. However, the people of *Kayuadi Island* have several stages of the wedding process.

a. Taking the groom

Taking the groom to the bride's house for the contract is one of the stages of the implementation of the wedding, the prospective bride and groom men are usually accompanied by extended family or neighbors, bringing a variety of things:

1. Several kinds of traditional cakes such as *tolobang*, *lammang*, and others

2. Clothes for the bride are stored in plastic packaging
3. Various kinds of makeup tools for girls
4. Sandals
5. Sarong

When the group of men arrives at the bride's house, no one immediately entered the house but was greeted first with a traditional dance. After the dance is over, the bride's parents welcome the candidate the bridegroom to enter the house, the prospective groom takes a position in the middle and walks flanked by the parents of the bride and groom woman.

b. *Ijab Kabul* (akad nikah)

The *Akad nikah* process is the peak event that gets attention from the invitees; this process is also very sacred. In this process, the candidate the groom carries out the *ijab qabul* with the guardian of the parents of the candidate bride. In the implementation of the *Akad, nikah* women are not presented, but the bride is waiting in the room. The *Akad nikah* is an agreement that lasts between two parties who hold the wedding in the form of *ijab and qabul*. *Ijab qabul* is a wedding guardian from the bride's side to marry the man who will marry his son. Saying one-time *ijab and qabul* smoothly becomes happiness for both parties of the bride and groom which are marked by the word *Alhamdulillah*. After the ceremony, the groom is escorted to the bride's room for the meeting, but before entering the bride groom's room have to carry out traditional rituals, for example, the groom must pay a guard at the door of the bride's room which is usually guarded by the children, mutually stared without blinking where the Kayuadi community argued that if Men who blink first then after marriage will be afraid and easy to manage by his wife and vice versa and the groom kisses the forehead bride.

As the things that must be prepared and brought by the men to the wedding ceremony are: *sunrang* pre-agreed, *mamakarua* is a cup of eight filled with money, *mamaappa* is a cup of four filled with money, pumping is a basket filled with money wrapped in white cloth.

c. *Panaik balanja*

Panaik balanja is an activity carried out by men to deliver everything that has been agreed to at the time of the *assuro* event as well as the materials that will be used at the agreed wedding ceremony. After completing the *ijab Kabul* and the series, the bride and groom sitting side by side on the aisle that has been prepared to wait and greet the *panaik balanja* troupe. *Panaik balanja* is done as lively as possible, and the goods that are brought also have their own rules according to the customs on the Kayuadi Island time implementation is carried out after the *ijab qabul*. The items brought from the men were: *uang panaik, jarumang* (all kinds of traditional

cakes stored in *bosara'* such as *tolobang*, *haje*, *dodolo*, *pale'palesa gogoso*, and so on). The cakes are brought by neighbors or relatives. *Panjarreki*, *Tappupau*, *Passasa lalang*, (knife) if different villages.

3) Stages After Wedding

The process of the wedding ceremony on Kayuadi Island has not been completed, only until it becomes a legal couple between the bride and groom, there are several processes else to do is:

a. Wedding Reception

A wedding reception is a party that is held after the implementation of a religious and customary marriage ceremony. The reception plays an important role because this is where the families of the bride and groom can build a closer relationship. The wedding reception on Kayuadi Island is held at night when the bride and groom sit back on the aisle to welcome the guests, the reception is also a place for social interaction for the bride, family, and guests. The purpose of the reception is to give and share the good news of the wedding of the bride and groom to relatives or family, as well as a form of our gratitude to God Almighty.

b. *Matoang*

The bride is escorted to her mother-in-law's house after the reception is over, *matoang* is held on at night, and the bride is accompanied by her extended family and neighbors, to apologize and seek the blessing of the groom's family. The arrival of the bride at the groom's house is picked up by festive as people carry out weddings in general. After the end of the *matoang* event, the stages of the wedding customs ceremony on Kayuadi Island ended.

CONCLUSIONS

1. The Ceremony of the wedding customs on *Kayuadi Island*, *Selayar Island Regency* has a very long process starting from before the wedding, at the time of implementation, and until the events after the wedding. The wedding on *Kayuadi Island* is not known for sure what year it started to be implemented. All processes of the marriage were carried out in a solemn manner which was done continuously by the community, as all these customs are ancestral heritage.
2. The traditional procession of the *Kayuadi Island* wedding in the *Selayar Island Regency* is divided into several stages, namely: before marriage, the first thing to do is look for information or *a'kuta'kuta'nang* which is then continued with the event *Assuro* made by the groom, then *paalle kaju* or taking wood, The family of the girl's side announces that there will be a wedding ceremony so it will take place soon *Paalle kaju*. At the implementation stage of the wedding, there are three traditional processions, namely taking the groom to the bride's house, the *Akad nikah*,

which is the highlight event sacred which is an agreement that takes place between two parties who organize marriages in the form of *ijab and qabul*. Then after the *Akad nikah*, the traditional procession does not only arrive when the marriage is valid but after the wedding, there is still a traditional procession that is *panaik balanja*, which is an activity carried out by men to deliver everything that has been agreed at the time of the *Assuro* event as well as the materials will be used at the agreed wedding ceremony. after that, it was continued with the wedding reception, where the bride and groom sat back on the aisle and welcomed the guests and the last one was *matoang*, or visiting the in-laws' house to ask sorry and ask for a blessing.

REFERENCES

- Abdussatar. *Adat Budaya Perkawinan Suku Bugis*. Pontianak: CV. Kami. 003
- Agustina nur hadiasih,(2013), *Kebudayaan Jawa Dan Rangkain Adat Pernikahan Jawa* (Jakarta, Indonesia)
- Ahmadin, A (2009): *Kearifan Lokal Orang Selayar*. Rayhan Intermedia, Makassar.
- Andi Syahraeni (2013), *Bimbingan Keluarga Sakinah, Cet, I*; Makassar: Penerbit Alauddin University Press
- Desi Sachiko,(2015) “*Prosesi Pernikahan Adat Jawa*”, Official Website of Desi Sachiko.
- Dinas Kebudayaan dan Kepariwisata (2011) *Adat dan Upacara Perkawinan Daerah Sulawesi Selatan*, (Makassar: Indonesia)
- Faqihah Muharroroh Itsnaini- detikedu 2021, *Asal Usul Dan Nilai Kebudayaan Suku Selayar Dari Provinsi Sulawesi Selatan*.
- Hardianti, (2015). “*Adat Pernikahan Bugis Bone Desa Tuju-Tuju Kecamatan Kajuara Kabupaten Bone dalam Perspektif Budaya Islam*”.Skripsi.Makassar, Fakultas Adab dan Humaniora UIN Alauddin.
- H.M Dahlan (2012). *Islam dan Budaya Lokal Kajian historis terhadap Adat Perkawinan Bugis Sinjai*. (Makassar).
- Interview with the first informant (2022), Iman Dusun Pulau Kayuadi On May 10.
- Interview with the second informant, 2022, Kadi Pulau Kayuadi on May 22.
- Interview with the third informant (2022), RK Pulau Kyuadi on May 22.
- Interview with the fourth informant (2022), Pemangku adat Pulau Kayuadi on May 22.
- Interview with the fifth informant (2022), Pemangku adat Pulau Kayuadi on May 28.
- Ismawati, Esti.(2012) *Ilmu Sosial Budaya Dasar*.Yogyakarta: Ombak.
- Jumrah,(2016). “*Adat Perkawinan di Desa Tambe Kecamatan Bolo Kabupaten Bima (Studi Tentang Unsur-Unsur Budaya Islam)*”. Skripsi. Makassar, Fakultas Adab dan Humaniora UIN Alauddin.
- Kiki Erwinda.(2013) *Islam dalam Pangadereng Pada Upacara Perkawinan di Kmp.Baru Kec. Barebbo Kab. Bone*. (UIN Makassar. Skripsi.)
- Prof. DR. Lexy J. Moleong, M.A.(2013)” *Metodologi penelitian kualitatif / penulis*”.

- Satria, Arif, (2015). *Pengantar Sosiologi Masyarakat Pesisir*, Jakarta: Yayasan Pustaka Obor Indonesia.
- St. Hajar.(2017) “Adat Istiadat Pernikahan Cikoro Kecamatan Tompobulu Kabupaten Gowa (Tinjauan Budaya Islam)”. Skripsi. Makassar: Fakultas Adab dan Humaniora UIN Alauddin.
- St. Muttia A. Husain (2012). *Proses dalam tradisi perkawinan masyarakat bugis di Desa Pakkasalo Kecamatan Sibulue Kabupaten Bone*. Makassar.
- S Rahayu,(2013)“ *Tradisi Upacara Perkawinan Adat Jawa*”, skripsi, Malang: Fakultas Syariah, universitas islam negeri maulana malik Ibrahim.
- T.O. (2016). *Pokok-pokok Antropologi Budaya*, Jakarta: Yayasan Pustaka Obar Indonesia.

APPENDICES

A. INFORMATION DATA

NO	INFORMATION NAME	ADDRESS	AGE	POSITION/STATUS
1	Person 1	Bonto Tanjong	60	Iman Dusun Bt Tanjong
2	Person 2	Bonto Lipang	57	P3N Desa Kayuadi
3	Person 3	Bonto Datok	62	RK Desa Kayuadi
4	Person 4	Bonto Tanjong	60	Pemangku Adat
5	Person 5	Bonto Tanjong	72	Pemangku Adat

B. INTERVIEW-QUESTIONS

1. Do the people of Kayuadi Island still often use the old wedding customs or have they been mixed with modern customs?
2. What is the process of wedding customs on Kayuadi Island?
3. Are the wedding customs on Kayuadi Island different from the others?
4. How many days to hold wedding customs on Kayuadi Island?
5. Why wedding customs must be followed?
6. If one of these customs is not followed, what are the negative impacts?
7. What is the difference between past and present wedding customs?
8. Are there any updates on this wedding custom over time?
9. Will this wedding custom still be applied to every wedding party on Kayuadi Island despite this modern era?
10. How are the efforts made in maintaining the wedding customs?

C. DOCUMENTATION



(Interview with the first informant, 10 May 2022)



(Interview with the second informant, 22 May 2022)



(Interview with the third informant, 22 May 2022)



(Interview with the fourth informant, 22 May 2022)

