

Strategy of Communication and *Da'wah* in Reducing *Uang Panai'* of Marriage in Bulukumba

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ABSTRACT

This paper focuses on the communication strategy and *da'wah* (Islamic missionary endeavor) in relation to reducing *uang panai'* (spending money) of marriage in Bulukumba. The problem is formulated in several research questions: (1) What is the communication strategy in reducing *uang panai'* of marriage in Bulukumba community? (2) What is the *da'wah* strategy in reducing *uang panai'* of marriage in Bulukumba community? This research aims to identify the strategy of communication and *da'wah* in reducing *uang panai'* in Bulukumba by using the methods of observation and interview with the brides' families, prospective marriage pair and community leaders. The results indicate that both communication and *da'wah* strategies reduce *uang panai'* in Bulukumba. The communication strategy is through *mappese-pese* (apply for introduction) using interpersonal communication strategies, delegating closer people, families, and influential and experienced people, so that this strategy can reduce *uang panai'* in Bulukumba. In addition, the strategy of *da'wah* is also necessary to apply in an effort to reducing *uang panai'* by making clear the position of *uang panai'* with the dowry, forming simple movements at wedding receptions, and changing people's views in terms of giving priority to marriage based on religious teachings rather than culture.

Keywords: *Strategy, communication, da'wah, marriage, uang panai'.*

INTRODUCTION

Money is a means of exchange for goods and services in economic market. According to Karim (2014), money is a legal means of exchange or a legal standardized measure of value, issued by government of a country in the form of paper, gold, silver, or other metals printed with certain shapes and pictures; treasure; wealth. Scorched money is the money given by bridegroom to the bride to help with marriage fees. Another term is also known as *duit* (money). *Duit* can be interpreted as an ancient copper currency unit, money or payment instrument (Nugraha, 2013).

The term *panai'* (Makassar language) in Bugis language is called *menre'* or *paenre'*, in Indonesian it is called *uang belanja* (spending money). If it is associated with marriage, the meaning is spending money or commonly known as *panai'* money or *doi 'menre'*. This term has often been mentioned in Bulukumba Regency, moreover there is a Konjo Tribe in Bulukumba using the term *doi 'menre'* the same as *panai'* money. Another reason is the term *panai'* money has become an understandable vocabulary by all people of South Sulawesi and even outside South Sulawesi. This was triggered by the presence of a film entitled *Uang Panai'* (Spending Money of Marriage).

Uang panai' functions as a gift from the prospective bridegroom family to the bride family. *Uang panai'* is usually used to finance the marriage spending of the bride. *Uang panai'* is also part of a sign of respect for the bride family as honorable women and good women (Iqbal, 2016).

The amount of *uang panai'* is decided under agreement at the time of marriage proposal between the prospective bridegroom family and the prospective bride family called *massuro*. In this process, both parties discuss and make agreement about the amount of *uang panai'* the prospective bridegroom family must submit to the prospective bride family. However, if no agreement is made the marriage is potentially canceled or even it cannot be held (Rahayu & Yudi, 2015) and (Syarifuddin & Damayanti, 2015).

Uang Panai' is often misinterpreted because it is considered or equated with *sompa* (dowry), even though *uang panai'* is different from dowry. At a glance, *sompa* and *uang Panai'* have indeed the same meaning that both are obligations. However, viewed from the background history of the two terms, both are clearly different one another. *Sompa* or *mahar* is an obligation in Islam, while *uang panai'* is an obligation according to the customs of Bugis people (Syarifuddin & Damayanti, 2015).

The amount *uang panai'* will be the matter of more attention given in Bugis customary marriage. The indicator of the amount of *uang panai* can be seen from the luxury of the wedding party. *Uang panai* is indeed a social prestige to preserve the dignity of family of both marriage couple. Outsiders may have their own perception (Syarifuddin & Damayanti, 2015).

A very crowded party marks movement in tradition of *uang panai* to the Bugis Makassar community in Bulukumba Regency from just fulfilling the costs of implementing a marriage to a showcase of wealth. The most visible ones in that demonstration are bridal wear, bridal place, uniform clothes of bridal family, menu, entertainment, bridal delivery vehicle, quality and quantity of invitations, luxurious place, documentation in form of photos, videos, live broadcasts on television, plus honeymoon abroad and occupying a five-star hotel. However, the Bugis Makassar community in Bulukumba considers that it is normal, except for the last few ones.

Uang panai is an event to raise social status of the bride family by asking for a high amount of *uang panai*. As a result, for the middle class family, the high *uang panai* is very burdensome that rice fields from which they earn their living must be sold out to meet the high demand of *uang panai*. Furthermore, in case of a thing happening afterwards to the marriage couple, the *uang panai* cannot be reclaimed by and this may bring about domestic conflict or even domestic violence (Syarifuddin & Damayanti, 2015). As time goes by, *uang panai* has become a scourge especially for young people (Rahayu & Yudi, 2015).

The high request for *uang panai* is not merely caused by the high need for cost of the marriage implementation, but another thing may be the courage. It could be the way the bride family expresses indirectly disagreement with the marriage that the requested high amount of *uang panai* is expected the bridegroom family could not satisfy. The last phenomena after arises in Bugis community as a way of making the bridegroom family not feeling disappointed.

The amount of *uang panai'* is very much determined by one's social status, the higher the social status of prospective brides, the higher demand of *uang panai'*. In addition, there may be prospective bridegroom family unwilling to summit *uang panaik in small amounts*.

Uang panai' is a sum of money the prospective husband submits to the prospective wife family as expense for the wedding reception. The purpose of the *uang panai'* submitted to prospective wife is no other than the respect for the grand party of marriage financed by the *uang panai*. The position of the *uang panai'* marital culture of Bugis is as a principium, because no *uang panai* no marriage for Bugis people. The amount of *uang*

panai' is very much determined by social status, education, physical perfection, girl and widow, position in office, occupation and offspring of the women to marry (Iqbal, 2016).

The heredity aspect can be seen from nobility: pure nobility or partial nobility (one of her parents is from noble family). The educational aspect is seen the educational degree of the parents or the woman to be married. From the employment aspect Iqbal (2016), if the woman has permanent jobs such as civil servants or established private employees but the man has no permanent job, the *uang panai* could be high. In this case, the permanent job of the women contributes to the height of *uang panai*. The woman from respected family whose parents is teacher, lecturer, civil servant, Bank employee tends to raise *uang panai*, because charisma of parents may make the amount of *uang panai* heightening.

From economic aspect, the economic condition of the bride parents contributes to the amount of *uang panai'* the bridegroom must submit. In this case, the more established the economic condition of the bride family, the higher the level of their status and the higher their prestige and this condition also triggers the amount of the *uang panai'*. However, if the bridegroom family is also in better condition economically, the amount of the *uang panai'* will not be a problem and even be proud to submit a high amount of *uang panai'* especially if the woman is in good education, from reputable parents, economically well-established, successful entrepreneurs and the like.

From the aspect of social status Rahayu and Yudi (2015) social status can trigger the amount of *uang panai'*. People are no longer seeing the others but the social status. Money is not a problem since the social status is good, a thing people cannot buy and need to be built to get trust of society. Therefore, many people are struggling to maintain and confirm their social status, because once it falls, it is difficult to rise.

Parents of a high social status often celebrate their daughter's wedding with great resplendency, even though most of the celebration costs are charged to the bridegroom in form of *uang panai'* or *doi 'menre'*.

Social status Rahayu and Yudi (2015) is understood as the position of a person in a group. A woman's social status is her degree or level of position in society, such as public servants, politicians, public officials, and education different from the status of laborers, peddlers and others. Social status is often associated with human interest in society.

In many situations, cultural actors often dispute the phenomenon of *uang panai*. Many of them feel uncomfortable and fearful of marrying off their sons with the people from Bulukumba, especially those who have high social status. Likewise, the people from outside of South Sulawesi feel scared to marry off their sons with the girls from Bulukumba because they consider that *uang panai'* is too expensive. On the other hand, the girls from Java feel proud of marrying the man from Bulukumba, because they consider to marrying a man from rich family.

Lamallongeng as cited by Rahayu and Yudi (2015) said that the magnitude of *sompa* (expense money) was based on the social levels in the past society, namely high nobility (88 *real* + one servant (*ata*) worth 40 *real* + one buffalo worth 25 *real*), intermediate nobility worth 44 *real*, *Arung Palili* 40 *real*, *Todeceng* (good people) 28 *real*, *To Maradeka* (ordinary people) 20 *real*, and Servant (*ata*) 10 *real* (Rahayu & Yudi, 2015).

After being explored why the little *uang panai'* in number makes them to feel getting mockery, the reason was that the extended family wanted to appear in the party uniform dresses, to set up a large tent, to cut cattle themselves, to be crowded with visitors, to be transported by many cars and escorted by women and men dressed in Hajj (so that they are

seen as a rich family, hajj and have cars), they want to show that they can also carry out a wedding ceremony entertained by orchestra or electron.

It is realized that *uang panai'* will run out in any amount, sometimes having to owe to neighbors. One solution is to marry off a child with a close family. This is intended not to make *uang panai'* as the main problem, but it can be discussed inward after the marriage agreement being made. In this situation, *uang panai'* is often mentioned and shown in large numbers. The next solution is if the parents of both parties are educated people and have the same status, then sometimes the *uang panai'* is not discussed but directly brought by the bridegroom and accepted by the bride. A ridiculous thing is sometimes the number is beyond the expectation of the bride. *Uang panai'* can also be low if both parents have already made an agreement to marry off their children which is usually termed an arranged marriage. Consequently, this way ranges from divorce. One way to avoid *uang panai'* is by marriage under hand or elopement. Only the dowry is handed over by the man, but the consequences to the couple is being expelled from the house and hated by parents and family. The couple may return home by way of *silisuang* or *ma'deceng* through which *uang panai'* must be submitted but far less in number if compared to doing the wedding in the normal way.

Based on the background above, the main problem is the strategy of communication and *da'wah* (Islamic missionary endeavor) in reducing *uang panai'* in Bulukumba society. To answer the problems, the following questions are formulated:

1. What is the communication strategy in reducing the high *uang panai'* of marriage in the Bulukumba?
2. What is the strategy of *da'wah* in reducing the high *uang panai'* of marriage in the Bulukumba?

The phenomenon of *uang panai* above needs to be studied with *da'wah* management approach. This means that a marriage must be designed as good as possible including the implementation process, organized and evaluated to provide the solution of probable problems. Of course, the implementation of marriage must be directed based on Islamic law and reducing the priority to local.

STRATEGY OF COMMUNICATION AND DA'WAH

This section discusses separately the strategy of communication and *da'wah* (Islamic missionary endeavour) to find out the differences between the two. At a glance, there are similarities between the communication strategy and the *da'wah* strategy, but if in a deeply study, the separate thread and specifications can be identified and described as follows:

1. Communication Strategy

Strategy is an art that involves the ability of intelligence / mind to bring all available resources in achieving goals by obtaining maximum and efficient benefits (Cangara, 2013). Strategy is a two-way game of plan or how to achieve the desired goal. Therefore, strategy usually consists of two or more tactics assuming that one is better than another one. Thus, the strategy is a collection of tactics in order to achieve the goals and objectives of company, institution or agency (Prisgunanto, 2006). The communication frequently applied Zulkifley, Mohd Asyraf and Naidatul Zamrizam (2015) is oral communication where speakers must adhere to language system including the linguistic rules, social systems and pragmatic aspects. Interpersonal communication refers to both face to face (Sumera, Mohd Sobhi &

Norsiah, 2018) and globalization facilitates communication networks (Zarina & Bakri, 2018). In communication the thoughts, ideas, warnings, instructions, orders, commands, knowledge and information are conveyed (Che Su, Najib, Mohd Sukeri, Mohd Foad & Sapora, 2018). Application of communication mean to successful leadership communication practices (Joyce & Mohd. Khairie, 2017) and communication of youth development. Two influential factors to the success and failure of a development project in developing countries are communication and community involvement in development. Therefore, it is necessary to understand the factors that can hinder the participation of local people in development (Ali & Sonderling, 2017).

Communication strategy is essentially planning and management to achieve a goal. In this case, the strategy does not function as a road map to shows direction, but shows the operational tactics. Communication strategy is a combination of communication planning and communication management to achieve a goal (Effendy, 2003).

There are four objectives in communication strategy Effendy (2003): 1) to secure understanding means to ensure that there is an understanding in the communication, 2) to establish acceptance means to maintain the agreement achieved in the communication, 3) to motivate action means to activate the motivation, and (4) to goals which communicator sought to achieve means to achieve the goal of communicator from the communication process. Azahar, Adibah and Sazali (2018) in accordance with the influential issues presented by a news, because the main factor hindering communication is the effects of development itself (Ali & Sonderling, 2017). Since communication is a material object, then the communication needs to be conducted (Dasrun, Engkus, Feliza & Hanny, 2018).

The success of effective communication activities is largely determined by communication strategies. On the other hand, if there is no good communication strategy, effect of the communication process (especially mass media communication) is not impossible to cause negative effects. The communication process can be analyzed using communication models. In the process of ongoing communication activities or completed communication, to assess the success of communication process, especially the effects of the communication process, is to conduct study on communication model. Experiences proved that the role of communication very important in development communication (Ali & Sonderling, 2017).

Communication strategies cover two aspects: Macro (Planned multi-media strategy) Micro (single communication medium strategy) (Effendy, 1981). Both aspects have multiple functions: disseminating the communication being informative, persuasive, and instructive in messages systematically to the target for obtaining optimal results.

Bridging the "cultural gap" means to apply a good program from another cultural product and makes it belong to our culture depends very much on how the strategy to package the information in communication (Effendy, 1981). Therefore, communication studies need to be discussed with the public for investigation and discussion.

Arifin (1984) in "*Communication Strategy*" states that a strategy is an overall conditional decision about the action to carry out to achieve goals. So formulating a communication strategy means to take into account the conditions and situations (space and time) at present and in the future to achieve effectiveness. With this communication strategy, changes in the audience can made through many ways of communication.

Communication is a process of socializing the principles in human daily life. Communication can be consisted of three parts, namely verbal, nonverbal and written (Khadijah & Maizatul, 2017), specifically the leadership communication (Suppiah, Mohd Khairie & Gunasekaran, 2018).

Broadly speaking, communication is divided into four forms, namely personal communication (self-communication and interpersonal communication), group communication (small group communication and large group communication), organizational communication (formal and informal communication in an organization), and mass communication (communication using both print and electronic mass media).

Additional to the patterns of communication mentioned above are two other dimensions, namely neutral and the epigone patterns of communication (Wibawa, 2018). Direct selling may depict the communication competence in which there will face-to-face communication between the direct sellers and their potential buyers and the consequences due to the difference between seller competence in communication and face-to-face communication (Nuredayu, 2018). The use of oral communication includes a matter of strategy, explaining the issue, giving feedback, negotiating and representing the client (Khadijah & Maizatul, 2017). Therefore, to build communication is to need a special strategy to equalize opinion and perception on a problem. The strategy is:

- 1) Recognize the interlocutor
- 2) Make clear the purpose
- 3) Pay attention to the context
- 4) Get to know the culture
- 5) Understand the language

2. Strategy of Da'wah

Strategy of *da'wah* is an effort or activity, a strategy carried out in order to achieve the objectives of *da'wah* (Mahmuddin, 2017). Thus strategy of *da'wah* is a combination of planning and management of *da'wah* to achieve a goal (Arifin, 1984). In achieving the goal, the strategy of *da'wah* must be able to show technical operation (tactics) meaning to the approach being able to vary at any time depending on the situation and condition.

The universality of the message of the Prophet Muhammad is for all human beings, even the genies. The treatise applies all the time without limitation of space and time (Al-Qahtani, 1994).

M. Quraish Shihab in highlighting the strategy of *da'wah* in line with the idea of Kuntowijoyo explained the strategy of *da'wah* for urban, suburban and rural communities. He said that the content of *da'wah* for urban community must be supported by scientific and logical descriptions and touching the heart and soothing due to the urban communities consisting of scientists from various disciplines, successful entrepreneurs and many being thirsty for inner peace. Meanwhile the *da'wah* for rural and suburban communities should be the *da'wah bil hal* or *da'wah* for development, because this society needs to get a touch of real life fields, especially in the fields of economics, education and public health (Shihab, 1993).

The idea of *da'wah* strategy in Indonesia was also written by Abdul Munir Mulkhan, among others as follows:

- a. Reviewing the *da'wah* approach with the central effort of *da'wah* planning that more oriented to solving human problems.
- b. Changing the field of conventional *da'wah* (model of *da'wah* communication), *tabligh* in narrow meaning to a "multi-dialogue" *da'wah* (charity dialogue, art dialogue, intellectual dialogue, cultural dialogue).
- c. Performing a constructive positive approach to the object of *da'wah* by eliminating the psychology and culture distance.
- d. Developing the information systems being able to reach people widely and fostering the effective communication (Mulkhan, 1996).

For this reason, marriage is a religious teaching by practicing the piety to God, applying the trust and responsibility as a husband, as a wife and parents in family (Jamiah, Suzana & Mohd Rezal, 2018).

METHODOLOGY

This research was conducted in Bulukumba Regency, South Sulawesi Province. This research uses a sociology and communication approach. The source of data is taken from all information obtained from religious leaders, community leaders, individuals or community groups. That information is the basis for analyzing the object of research, which is related to the communication strategy and the *da'wah* strategy in dealing with the high *panai* money. Data collection in all study activities was carried out several techniques, namely interviews, questionnaires, observation and documentation. The tools used in the study are, stationery, sound suppression devices, communication tools, and all its traps, shooting tools and everything related to this research. The analysis technique uses a qualitative approach with the intention of gaining depth and integrity of information regarding the communication strategy and the preaching strategy. The analysis strategy starts from the data and leads to general conclusions. After some data is collected, then it is processed and clarified the validity of the data, then it is re-examined that there may be data errors, so that is when testing the validity of the data obtained is used.

FINDINGS AND DISCUSSION

The discussion will be based on two things, namely communication strategy and propaganda strategy in reducing the height of *uang panai* in Bulukumba.

Strategy of Communication in Reducing Uang Panai in Bulukumba

One key of success in a business is smooth communication. Therefore, a strategy of communication is needed to achieve the objectives as expected. So does in the effort to reduce the amount of *uang panai*' of marriage among the Bulukumba community requires a strategy of communication. The strategy could be as follows:

a. Mappese-pese

One strategy frequently applied to effort reducing the high *uang panai'* is that bridegroom family is carrying out *mappese-pese* to the prospective bride family before discussion of the marriage planning. It aims to acknowledge whether prospective bridegroom is accepted in that family and all necessary conditions, including *uang panai'*.

In an interview, H. Tjamiruddin (70 years) confirmed that every time was there a wedding plan, the community firstly conducted *mappese-pese* before the wedding, the purpose was that everything related to the marriage process could run easily, including the dowry, the amount of *uang panai'* the bride could submit, and everything related to the process. Here initial communication is needed called *mappese-pese*.

Mappese-pese is the initial step of a wedding process and it is the most effective communication strategies for marriage proposal. The result of *mappese-pese* will make easier the discussion of marriage proposal between both parties, because everything has been arranged before the discussion. However, sometimes it happens that both parties are stubborn in the discussion of *uang panai'* because the envoys of bride family do not know well the agreement having been made in *mappese-pese*. The consequence is the marriage proposal is rejected by the bridegroom's family. Abd. Hafid (65 years) said:

...in an interview that there was often a lack of understanding and disagreement between the family of the bride and the bridegroom women on the marriage proposal because there was no agreement about *uang panai'*.

Taking into account the views of the two personages above, it can be concluded that one of the most effective strategies in reducing the high *uang panai'* of marriage in Bulukumba community is through *mappese-pese*.

Using Interpersonal Communication

To implement the interpersonal communication in order to reduce the amount of *uang panai'* in the Bulukumba community, it is necessary to take into account money the ethics of communication, as the values, the effects. The communication that needs to be developed by both the bride and bridegroom family is the interpersonal communication while paying attention to the ethics in accordance with the word of God in QS. Al-Ahzab (33): 70;

The command to say the right things is the key word in building communication between the family of the bridegroom and the bride, because only the right words can build trust between the two parties. Therefore, to achieve the goal of overcoming the high amount of *uang panai'* in Bulukumba, it is necessary to pay attention to every statement spoken. Imran (35 years) stated that:

When we receive an ambassador and the spokesperson speaks disunderstandably with long-winded or always different between the first statement and the next statement or mistaken is always repeatedly made, then he certainly cannot be trusted and often no decisions can be made.

That statement was reinforced by Nurdin (78 years) who said that to build cooperation between the two prospective bride families is to make continual private communication from heart to heart. This way of communication is frequently proved to be able to reduce the amount of *uang panai'*.

b. Send Close People

One strategy in reducing *uang panai'* is to send people having close relationship with the prospective brides. Selection of the close people needs to be done very carefully, because they get the trust to negotiate so that the amount of *uang panai'* is not high. The success of the messenger reduced the amount of *uang panai'* in accordance to the financial ability of the bridegroom family is depending on their ability to communicate and therefore various communication strategies are needed. According to Muh. Ramli (60 years) said in an interview that:

...when discussing about the *uang panai'*, one strategies is to send people having close relationship with the bride family and having ability to speak just like as speaking beggingly and not arrogant and if necessary wearing very simple clothes.

c. Send Close Family

Another way to overcome the high amount of *uang panai'* is to send close relatives of prospective brides, intended to discuss the amount of *uang panai'* from heart to heart with the brides' family. This method is done to give the impression that the messenger is part of the bride family who later will also receive the marriage proposal of bridegroom. So if this close family has agreed the amount of *uang panai'*, then the marriage proposal will be running well and the bridegroom is accepted. Nurdin (78 years) said that:

If there is already one close family having agreed the amount of *uang panai'*, then it is very difficult for the bridegroom side to settle the discussion of the amount of *uang panai'*, because it was sometimes the close family saying no agreement about the amount of *uang panai'* proposed by the bride side.

d. Send Influential and Experienced People

Another strategy to reduce *uang panai'* is to send influential and experienced people to the parents or proxy of prospective bride to discuss the amount of *uang panai'*. H. Tjamiruddin (70 years) said:

...to communicate directly between the bridegroom family and the bride family by sending influential and experienced people to prospective parents or proxy of the bride to discuss the amount of *uang panai'*, before the formal marriage proposal. He further confirmed that the effort to reduce *uang panai'* is by establishing effective communication between the two parties.

Muhammad Ramli (60 years old) added that what was meant by the arrangement of *uang panai'* was that the amount of *uang panai'* was usually mentioned and shown in the midst of the bride family at the time of handing over the *uang panai'*. After the formal referral of *uang panai'* has completely carried out, some of the *uang panai'* is returned to the bridegroom family as agreed in the arrangement beforehand.

The above explanation shows that one of the strategies in reducing *uang panai'* is to make intensive communication between both parties. These strategies are commonly applied in Bulukumba.

Muh. Nur (65 years) views that to reduce *uang panai'* is firstly holding communication between both parties in addition to seeking a prospective wife from close family. Inter-family marriage is a cultural habit in Bulukumba community and this makes easy the arrangement of the amount of *uang panai'*. However, if the discussion produces no agreement on the amount of *uang panai'*, it then creates serious social problem to both parties because the marriage may be called and the family disunity may happen. (Haidir, Mohd. Yusof, Normah & Fauziah, 2014) said that:

The form of communication suitable for the purpose of declaration cooperation is dialogue.

Muh. Nur (65 years) tells his experience when marrying off his youngest son. He said that:

Building communication with the bride family women has a very strategic meaning, because before the decision was made on the amount of *uang panai'*, the bride family plans to put forward a very large amount of *uang panai'*. After frequent communication with the bride family, the amount of Rp. 75,000,000 reduced to Rp. 40,000,000. The agreement of the Rp. 40,000,000 *uang panai'* was made before *mappetu ada* (marriage proposal) was carried out. It means that the strategy of frequent communication is applicable to the effort of having the amount of *uang panai'* reduced.

Lalu (60 years) also expresses his experience when marrying his son with a beautiful girl from high social status. The girl asked for *uang panai'* amounted to Rp. 120,000,000. Before the marriage proposal he made intensive communication with the girl family and even using a close family of the girl to have a reduction in that amount of *uang panai'*. An agreement of reducing the amount of *uang panai'* was then made and *mappettu ada* was carried out.

The woman family when receiving a marriage proposal from the family of Abd. Hafid (65 years) tells his experience that *uang panai'* is the most important thing to be able to finance her daughter's wedding. However, the marriage party does not need too luxurious by presenting quality election, no need to rent expensive buildings, no need for a wedding dress luxury, no need to make invitations exorbitant in price. So basically, he accepts *uang panai'* in accordance to the amount the man could submit. This decision was made after the man family conducting intensive communication in *mappese pese*.

For the people of Bugis Makassar especially the people of Kelurahan Untia Kecamatan Biringkanaya, *uang panai'* in their customary marriage is an obligation that cannot be ignored. No *uang panai'*, no marriage (Iqbal, 2016). Hj. Sumrah (25 years) told her experience of marriage related to the amount of *uang panai'*. She said that:

The decision was of her parents. However, when no agreement was made about the amount of *uang panai'*, she then discussed with her parents and suggested to take into account the financial condition of the bridegroom family. She persuaded her parents to receive the amount of *uang panai'* the bridegroom family could submit. She succeeded to reduce *uang panai'* to the amount the bridegroom family could submit. Some people were then sent to discuss a marriage proposal with her parents. This action was usually performed if the woman and the man have agreed to marry after being engaged in love for years.

Nurhang (29 years), when he was asked about the amount of *uang panai'*, said that:

He intentionally suspended getting marriage because he was afraid of being asked for a large amount of *uang panai'*, because his prospective wife was from rich family, beautiful and high social status. However, when he eager to get marriage, he ventured to communicate with the prospective parent-in-laws. The communication begins with a way of thinking about people who eager to get marriage, but he is afraid of being asked for *uang panai'* in a large amount. Inadvertently the prospective parent-in-laws said that it is no longer the time to ask for a large amount of *uang panai'*. If it is forced, then it is possible for men to borrow money for *uang panai'* and as a result after the marriage the new household only focus on paying debts. Therefore, it is better to marry off the child according to the ability of the man, because whatever amount of *uang panai'* they all will be exhausted during the wedding party. Such communication to call *mappese-pese* is usually conducted a few months before the marriage proposal.

Strategy of Da'wah to Reduce Uang Panai in Bulukumba

The sense of *da'wah* is to convey the message of Allah Almighty to *mad'u*. The delivery of *da'wah* should use strategies or concrete steps, so that the messages conveyed through *da'wah* can reach the right target. To get optimal results, it is necessary to have a *da'wah* strategy to achieve the objectives, including the *da'wah* strategy used in effort to reduce the height amount of *uang panai'* in the Bulukumba community. The intended *da'wah* strategy is:

a. Clarify The Position of Uang Panai' with Dowry

Based on field observations it was found that people understand *uang panai'* as it is not different from dowry. There are even people understand *uang panai'* more important than dowry. Therefore, if they want to marry off their children, the first and foremost to be discussed is *uang panai'*. After thoroughly discussing the whole things related to custom, dowry is then discussed and usually the dowry problem is resolved very quickly, because it is in general only a set prayer equipment, Quran recitations, one gold plate or a piece of land.

Muh Rusdi (54 years) strengthens the data of field observation when he made marriage proposal to the family of the prospective bride. The first thing he must resolve in advance was *uang panai'* and afterwards was the dowry that usually completed in a short

time due to the immediate respond from the prospective bride family, especially if the men postulate that there is no effort to put too much dowry because there have been a lot of money submitted and the women are usually satisfied.

Based on the data above, it is necessary to have strategic steps to overcome the height amount of *uang panai'* 'by using *da'wah* strategy to clarify the position of *uang panai'*. This needs enlightenment to the community that the position of *uang panai'* is just a complement to a marriage. This means that *uang panai'* is the customary habit of a society that does not need to be exaggerated, whereas the dowry is an obligation of Islamic law that must be prepared and even if it is necessary for dowry to be given in a more height than the amount of *uang panai'*. Therefore, Therefore, the main task of a *dai* is to give enlightenment to the public about the position of *uang panai'* and dowry in a marriage.

b. Form A Simple Movement at a Wedding Reception

The wedding party seems generally luxurious and tends to be excessive. The luxury can be seen in height of *uang panai'*, the number of invitations, luxurious reception venues at a large cost, the luxury of wedding dresses and building ornaments, the number of people present to give a blessing, attended by state authorities, entertained by artists, the uniform of bride family, and various types of menus. Sometimes all abilities are mobilized and money spent to enliven the wedding party.

H. Tjamiruddin (70 years) said that the higher a person's position, the more crowded the marriage party will be. Many invitations are distributed and of course a lot dishes must also be provided. They would be embarrassed if any invitations do not get dishes. Therefore, they must exert all their abilities to serve and please their guests. This fact can be seen in any marriage party in Bulukumba Regency. Therefore, enlightenment needs to be given by *dai* as *da'wah* strategy for reducing the amount of *uang panai'* the bridegroom family must submit in Bulukumba community.

c. Changing Views of Society to Give Priority to Marriage based on Religious Teachings Rather than Culture

One strategy of *da'wah* in reducing the height of *uang panai'* in Bulukumba community is by changing the people's views to give priority to the religious teachings rather than local culture or customs.

The step to apply is that the people sent for marriage proposal or those whose work is particularly sent for marriage proposal needs to be equipped with the view of innovation in carrying out marriage proposal. They must always give priority to settle the dowry and costs at first. Afterwards, *uang panai'* of no high in amount can be discussed, but it is advised to look at the financial ability of the bridegroom family.

If the matter of *uang panai'* is well socialized, complaints about the height of *uang panai'* will be reduced and all problems arisen will be resolved by itself. It then generates no problem in the amount of *uang panai'* of marriage in Bulukumba community.

d. Encouraging rich people, officials at various levels and those with high social status can be used as a pilot project by bringing no high *uang panai'*

The problem is the phenomenon of *uang panai'* of marriage among the people of Bulukumba, especially those with high social status. Those with high social status are rich people, officials, community leaders, religious leaders, businessmen, politicians, artists,

celebrities, teachers and lecturers, civil servants and the like. These are classified as having high social status.

To overcome the height of *uang panai'* of marriage in Bulukumba community is to advise people with high social status to be simple in carrying out marriage party for their families. If they can do as a pilot project in marriage, then the people will immediately follow it.

Considering the phenomenon above, it is necessary to encourage people with high social status to take part in carrying out marriages that can be used as a pattern of intimacy and even as examples in holding marriage parties. Hence, Mahmuddin (2016) said that:

In image theory of *dai*, it is said that *dai* is a pattern of inclusion in various matters, especially those relating to including *mad'u* in worship implementation and other problems. Therefore, *dai* as the subject of *da'wah* is attached to him an exemplary human figure that should be followed by people and he is expected to have high credibility.

CONCLUSION

This study was conducted to find out the communication and *da'wah* strategies in reducing *uang panai'* in the Bulukumba community. The communication strategy used is to hold a procession known as *mappese-pese* to facilitate the communication in an effort to reduce *uang panai'*. Besides that, it is also done by sending close families to discuss the reduction of *uang panai'* of marriage. Another strategy is to send influential and experienced persons whose words are appreciated, using interpersonal communication to effort the reduction of *uang panai'*, to send close people of bride family to discuss about the *uang panai* with their family. One very effective strategy is to send influential and experienced people who have big influence in society and more appreciated by the public. Including in this effort is particularly to reduce the amount of *uang panai'*. Therefore, it was concluded that it was necessary to implement a communication strategy in an effort to reduce *uang panai'* of marriage in Bulukumba. In addition to the need of a communication strategy to reduce *uang panai'* in Bulukumba community, it is also necessary to implement a strategy of *da'wah* by clarifying the position of *uang panai'* and dowry, forming simple movements at wedding receptions, changing people's views in terms of prioritizing marriage based on religious teachings rather than culture, and encouraging rich people, officials at various levels and those with high social status can be used as a pilot project or example of no high amount of *uang panai'* submitted. Implementing such a *da'wah* strategy can reduce the height of *uang panai'* in Bulukumba community.

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