

Uang Panai Tradition: Economic Impact Analysis and Its Implications on Bugis Community in Pinrang Regency

Amrizal Salida¹, Asrini², Haeril³

Universitas Ichsan Sidenreng Rappang, Indonesia¹²³

Amrizal Salida (amrizal.salida10@gmail.com)

Article Info	Abstract
<p>Received: August 25, 2023</p> <p>Revised: September 15, 2023</p> <p>Online available: October 20, 2023</p> <p>Keywords: <i>Bugis, Economic, Marriage, Uang Panai,</i></p>	<p>This research aims to explore the complexity of economic aspects in Bugis traditional marriage, focusing on stages such as <i>Mammanu-manu</i>, <i>uang panai</i>, <i>Mappacci</i>, <i>Mappasikarawa</i>, and <i>Mammataua</i>. Conducted in Pinrang Regency, the research method used is qualitative descriptive with an ethnographic approach. Data were gathered through observation, interviews, and documentation, then analyzed using data reduction, data presentation, and verification techniques. The findings highlight that Bugis marriage traditions reflect cultural richness, with <i>uang panai</i> serving as a token of appreciation to women. However, the economic impact of high <i>uang panai</i> can result in gender inequality, hinder social mobility, and increase family conflict risk. Hence, there's a need for wise strategies to preserve cultural values while alleviating financial pressure on some families. Further studies and strategic measures are essential to maintain a balance between preserving traditions, cultural values, and ensuring economic sustainability and community welfare.</p>

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INTRODUCTION

Marriage is a relationship between two equal individuals and holds sacred values (Bahri, 2022). Society often uses the terms marriage and wedding interchangeably. Both terminologies essentially need not be debated as they refer to the same concept (Bawono et al., 2022). Thus, it can be concluded that marriage is a process that unites a pair of individuals in a sacred bond encompassing religious, familial, legal, and social aspects.

In Indonesia, marriage ceremonies are conducted based on the culture, traditions, and customs of each region. For instance, in South Sulawesi, there are the Bugis people who have unique wedding traditions and culture. In Bugis customary marriage, there are a series of rituals and ceremonies that depict their cultural richness, including *Mammanu-manu*, *mappettu ada*, *mappenre dui*, *mappanre temme*, *mappacci*, *mappenre botting*, *mappasikarawa*, *mapparola*, *massita beseng*, the giving of *duit passolo*, and so on (Afdaliah et al., 2023). This reflects the uniqueness and complexity of wedding traditions among Bugis people, which are an integral part of their cultural identity.

Based on this, it can be concluded that Bugis customary marriage is a practice rich in traditions and deep cultural values. From an economic standpoint, Bugis customary marriage has substantial impacts on various aspects of community economic life. This

phenomenon is caused by the high costs involved in conducting Bugis customary marriage.

However, within the richness of these traditions and culture, there are complex issues, such as the culture of high bride price. Bride price in Bugis society is referred to as "*uang belanja*" (shopping money), as the groom's payment is used for expenses during the wedding ceremony (Rinaldi et al., 2023). However, this tradition poses social problems in society, including elopement and out-of-wedlock pregnancies, which often occur due to the high bride price (Mustafa & Syahriani, 2020).

By understanding the complexity of the economic aspects of Bugis customary marriage, this research aims to uncover the stages in Bugis community marriage, analyze its impacts, and describe the bride price from an economic perspective. Thus, this study not only provides deeper insights into Bugis customary marriage practices but also makes a significant contribution to our understanding of the relationship between culture, tradition, and economics in the Bugis community context. This research will be conducted in Pinrang Regency.

METHOD

The method used in this research is descriptive qualitative with an ethnographic research model. Descriptive qualitative is conducted to explain existing research without manipulating the variables being studied by conducting direct interviews (Hanyfah et al., 2023). Ethnography is the study of communities from their local cultural perspective, which is still very strong in its traditional aspects (Ramadania, 2019). This method is chosen because the researchers aim to delve deeper into the traditions and culture of the Bugis community in marriage from an economic perspective.

The types of data used in this research are primary and secondary data. Primary data is internally sourced data obtained directly through observation, such as direct observation, and others. Meanwhile, secondary data is externally sourced data obtained through references from outside sources, such as articles, journals, and others (Siregar et al., 2022). The data collection techniques used in this research are observation, interviews, and documentation (Kaharuddin, 2021).

The population in this research is all Bugis communities in Pinrang Regency. Due to the large population, purposive sampling technique is used, where samples are taken based on the research needs, meaning each individual taken from the population is intentionally chosen based on certain considerations (Ardilanni, 2022). The selected samples are considered to have a deep understanding of the issues in this research, namely traditional Bugis figures, religious figures, community figures, and representatives of the general public.

The data collection techniques used are observation, in-depth interviews, and documentation. After the data is collected, it will be processed and analyzed through the stages of data collection, data reduction, data presentation, and verification (Norianda et al., 2021).

RESULTS AND DISCUSSION

1. The stages of marriage in Bugis society.

Marriage in Bugis Pinrang society involves stages that must be followed, each with its own meanings, intentions, and objectives. These stages are characteristic of the traditional Bugis Pinrang marriage ceremony. According to Andi Basir, a prominent figure in the community:

"Maega ndi ilaloi ko mabbicara mappammula melo botting lattu selesai acarae ndi, iero pertama I pigau idi ogie laoki jolo mammanu-manu, ero yaseng e masa penjajakan, artinna pada ipasissengi alewe lao ri balie,

cocok isedding nappasi lao lattu, iewe laoki mabbicara makkada siaga ro sompona I becce, pattu si ie gagae nappa laonaki mappenre dui sibawa mabbicara tanggala, selesai ero nappasi lao pissengann manangi sumpuloloe makkada meloka tu mappabbotting, singkat cerita lattuni wanni bottingang e angka iaseng mappacci, makokoae angka tona pigau I pengajian wanni bottingang ndi, asso bottingang e, okkoni ndi mega ladda ipigau, tapi intinna yako silalona lattu botting oranewe ko acara lapummakkunrai lao jolo siruntu keluarga intie okkoni I pakawingnge, mappsikarawa, nappa lao mammatua asenna, nappa selesai ero tudang botting ni”.

There are many steps to go through when discussing from the beginning to the end of the event. The first thing Bugis people do is *Mammanu’manu* or the courtship period, which means a period of self-introduction between two families who wish to marry. When deemed suitable, the next stage is to discuss the *uang panai* or dowry to be given to the female party. Once the discussion about the dowry concludes, the discussion moves on to the wedding date, with each party informing their relatives of the agreed-upon date. In short, this leads to the wedding night where the *mappacci* ceremony or the sacred night for Bugis society is held, and some communities also organize religious gatherings on the wedding night. Finally, on the wedding day, there are many tasks to be done, but essentially when the groom arrives at the bride's place, the first thing is to bring together the core families and proceed with the marriage contract. The couple is then asked to shake hands for the first time as a legitimate husband and wife, and the groom meets the bride's parents to seek their blessings, before finally the newlyweds take the stage for the event.”

It can be seen that the series of stages and processes carried out by the community in Bugis wedding ceremonies are very complex and detailed. Each stage holds significance, as stated by Uztadz Kenneng:

“tahapannya yang dilalui dalam prosesi pernikahan tau ogi penrangnge ada semua artinya, yang pertama tabilang itu mammanu-manu, ini berarti kita harus tau asal-usulnya itu keluarga yang mau kita besani ndi, selanjutnya doi panai atau doi pappenre, hal ini syarat akan makna bahwa Perempuan dalam Masyarakat bugis itu sangat tinggi derajatnya, uang panai itu dek seperti penghormatan yang kita kasih sama Perempuan, tapi jangan ukur materi di sini tapi lihat maknanya, selanjutnya ada di bilang mappacci, kita itu orang bugis malam pengantin diadakan I mappacci supaya bersihki dan dapat ki restu sama semua keluarga, kan itu kalau mappacci orang di panggil kakek nenek, om tante sama kakak adeknya untuk kasihkan doa. barumi di hari pengantin ada itu Namanya mappsikarawa, artinya ini dek di kasih pegang anggota tubuhnya Perempuan oleh laki-laki sebagai tanda ini tubuh yang harus dia jaga hidup dan matinya, ini tubuh yang harus dia nafkahi. Baru di nikahkan saya rasa samaji semua maknanya ini bahwa dinikahkan itu supaya terhindar dari dosa dan ceritana orang (saat mengatakan ini Uztadz Kenneng sambil tertawa terbahak-bahak), lanjut lagi ndi itu mammatua ini maknanya meminta restu sama psangan pengantin ini bukan lagi 2 orang tuanya tapi appani (empat) dua orang tua kandungnya dua orang tua mertuanya.

The stages undergone in the marriage process of Bugis Pinrang society all hold significance and meaning. The first stage is *Mammanu'manu*, which involves the introduction of the origins of the two families that will become one. Next is the *Uang Panai* or dowry stage, which signifies the high respect and status of women in Bugis society, not measured by material wealth but by its significance. Following this is the *mappacci*, symbolizing purification and seeking blessings from grandparents, uncles, aunts, and siblings from both families. On the wedding day, there's the tradition of *Mappasikarawa* (Touching), where the groom touches the bride, signifying his responsibility to protect, care for, and provide for her. The marriage contract, with its similar meaning across communities, aims to avoid slander and sin. Lastly, *Mammatua* (Meeting the In-Laws) signifies that upon marriage, the couple gains four parents: their biological parents and their in-laws.

The cultural stages and traditions observed in Bugis marriage ceremonies demonstrate a strong connection to familial relationships and solidarity within Bugis Pinrang society. Processes such as *Mammanu-manu*, aimed at revealing the origins of the prospective couple's families, and the tradition of *uang panai* reflecting the high status of women in Bugis Pinrang society, illustrate a strong solidarity towards women in the context of marriage.

Furthermore, *mappacci*, which requires purity and blessings from the entire family for the prospective couple, showcases familial bonds and high solidarity in the marriage process. Similarly, *Mappasikarawa*, with its symbolic meaning of a man's responsibility to protect, support, and provide for his wife, reflects solidarity in maintaining harmony and family well-being.

The final stage, *Mammatua*, emphasizing high respect for the family, particularly the parents, signifies a sense of familial solidarity towards values within Bugis Pinrang society. Thus, the entire sequence of marriage processes not only reflects cultural values and traditions but also reaffirms the commitment to familial bonds and solidarity in maintaining strong and harmonious relationships.

Based on statements from informants, it can be seen that each stage of the marriage process in Bugis Pinrang society holds its own significance. The traditions and cultures observed are not merely performed by personal choice but are rooted in activities passed down by their ancestors. This aligns with Emile Durkheim's theory of culture, which suggests that in society, there are two types of solidarity: mechanical solidarity, based on familial bonds, and organic solidarity, based on mutual interests (Nahak, 2019).

2. The Impact of Tradition and Culture on Bugis Society's Marriage

The traditions and culture surrounding marriage in Bugis society have significant impacts on various aspects of social, economic, and cultural life. The rich procession of marriage, filled with symbols and traditions, such as *Mammanau-manu* highlighting the origins of families, and *uang panai* reflecting the respect for women in society, are deeply rooted in solidarity and profound social norms. Furthermore, traditions like *Mappacci*, *Mappasikarawa*, and *Mammatua* emphasize the crucial role of solidarity and family relations in maintaining harmony and stability within families. Thus, the impact of Bugis marriage traditions and culture not only enriches their cultural heritage but also strengthens social bonds and a strong collective identity amidst changing times and modernization.

From the above, it can be inferred that the traditions and culture surrounding Bugis marriage have positive impacts. This is also reinforced by the statement of one of the informants, Mr. Ridwan, who is a cultural observer of Bugis society.

“yako mabbicara dampakki duanrupami tu, makanja na meja, yako makanja e ilaleng ie tradisitta sitongenna makanja maneng je, Cuma makkomiro idimi je paja ki ie adatta e, angka maneng tu makna na ie adatta okko bottingki, apa neneta riolo mappammulai ie, dampakna ietu idi deillupai kenroki pole, darah ta ogi jadi yako lai pigau mumpi kedo-kedona neneta berarti ingngarrang mumpa itu darah ogita. idi to ogi makanja assiddingatta apa angka yaseng siri' I bolai.

When we talk about the impact of something, basically there are only two, namely positive and negative impacts. Actually, the impact provided by our traditions on marriage is fundamentally good, it's just that we are the ones who ruin it. All Bugis marriage traditions and cultures have good meanings because our ancestors started them. The impact is that when we practice Bugis traditions and cultures in marriage, we will not forget where we come from, that we are Bugis people by blood. So when Bugis society still practices what our ancestors did, basically we still remember our origin. Because we Bugis people have a strong sense of solidarity due to the feeling of *Siri'* (Shame/Respect) within us.

The statement from informant Mr. Ridwan affirms that every tradition and culture in Bugis marriage is a positive aspect. This is because these traditions are a legacy from our ancestors, which strengthen the sense of identity and pride in the Bugis ethnicity. Therefore, even though these traditions and cultures preserve the richness and authenticity of Bugis cultural identity, it is important to acknowledge that critical judgment is needed to understand the overall impact of each tradition and culture in the context of marriage. In addition to the positive impact, there are also unavoidable negative impacts, as stated by Mama Turi:

“tau ogi penrangnge yarega ie manang tau ogie angka napirasai anu meja gara-gara ie tradisitta e, pada yako mabbicaki masalah doi panai nak, bae maega ladda tu tau dena jadi botting gara-gara doi panai, angkani matanre nallau calonna, angkani dena ganna pakkulleanna, angka to aga melomi yaseng makkada ko matanre doi panai ku ia si jago, makanja je sitongenna ie aga-agaie cuman makkomiro ndi maegami tau salah artikangi”

The Bugis Pinrang community, or the Bugis community as a whole, has experienced negative impacts due to these traditions. For example, when we talk about the dowry, many individuals fail to get married because their prospective partners demand high dowries, causing the men unable to afford it. Some may also demand high dowries simply to show off, although the dowry itself is a good practice; it's just that some individuals misinterpret it.

Mama Turi's statement can be concluded that although the traditions and cultures in the Bugis community have positive meanings, sometimes some individuals misinterpret these traditions and cultures, causing harm to certain parties such as the failure to marry the desired woman and using it as a means to show off.

From the informant's statement above, it is evident that the impact of traditions and cultures in Bugis Pinrang marriage is not always positive but can also be negative. Social changes within the community have eroded the meanings and purposes of traditions and cultures that were previously held in high regard. This occurs due to changes in societal behavior, necessitating adjustments to the values of tradition and culture. Therefore, it must be acknowledged that the impact of traditions and cultures in marriage is not static but always evolves with the social dynamics within the Bugis Pinrang community.

For instance, the dowry, originally intended as a symbol of respect for women, has undergone a shift in meaning in some communities, where this tradition has become an additional burden that complicates matters for some people. The informant's statement is supported by Wilbert Moore's Theory of Social Change as interpreted by (Rahayu and Syam, 2021), defining social change as a significant alteration occurring in the overall social structure, patterns of behavior, and social interaction systems, including changes in norms, values, and cultural phenomena. Furthermore, (Rahayu and Syam, 2021) state that social change will always occur as societies continue to evolve and change.

3. Tradition and Culture in Bugis Society's Marriage from an Economic Perspective.

In the previous discussion, we have outlined the stages of marriage in Bugis society as well as the impacts of traditions and cultures in Bugis Pinrang marriage. Therefore, the next discussion is to understand the impact of traditions and cultures in Bugis Pinrang marriage from an economic perspective.

It is undeniable that in practice, marriage in Bugis society is heavily dominated by strong traditions and cultures. In fact, marriages among Bugis people are known for their high costs, reflecting the importance and complexity of the traditions and cultures involved in their marriage processes. This statement is further reinforced by the opinion of the informant named Mrs. Mukarramah:

“kalau berbicaraki nak masalah tradisi dan budaya pernikahan bugis baru mau kita kaitkan dengan ekonomi, banyak sekali yang bisa di bahas. Yang terkenal itu nak masalah uang panai, kita orang bugis bisa dibilang salah satu yang paling mahal biayanya kalau mauki menikah, ini karena ada di bilang uang panai, na sekarang itu uang panai paling rendah rata-rata 50juta mi, apa lagi kalau tinggi pendidikannya Perempuan, atau keturunan andi (bangsawan) atau PNS siap-siapmi itu ratusan juta panainya, nah kalau mau kita kaitkan dengan ekonomi tidak semua orang sanggup penuhi yang Namanya panai nak, karena kebanyakan terbatas ekonominya, sehingga orang yang kesulitan ekonomi bisa-bisa tidak menikah-menikah ki kodong”

When discussing traditions and cultures in Bugis community marriage and linking them with economics, there are many aspects to consider. One of the most notable aspects is related to the dowry, known as "uang panai" in Bugis culture. The Bugis community is known for requiring one of the most expensive marriage costs. Currently, the average dowry ranges around 50 million Indonesian Rupiah. This cost can increase significantly if the woman being proposed to has a high level of education, belongs to a noble lineage with the title "Andi" preceding her name (a title of nobility among the Bugis people), or works as a civil servant (PNS), in which case the dowry can reach hundreds of millions of Rupiah. When we relate this to economic issues, not everyone is able to afford such a high dowry due to economic limitations. As a result, many individuals in the community fail to proceed with their marriages.

In an economic perspective, the traditions and cultural practices surrounding marriage in Bugis community, particularly concerning the dowry ("uang panai"), exhibit several significant impacts. Firstly, the expensive dowry reflects a significant financial burden on the groom's family. This can result in serious economic constraints for those who cannot afford the high dowry demands, which in turn can hinder the marriage process or even lead to an inability to marry. Secondly, the high

dowry costs can create gender inequality, where women are often seen as valuable "assets" based on their education, lineage, or occupation. This can result in discrimination against women who do not meet the standards set by tradition, as well as further pressure on the groom's family to meet increasingly high dowry demands.

Furthermore, the high cost of the dowry can also hinder social mobility, especially for families with economic limitations. Those unable to pay the high dowry may be restricted in their ability to improve their social or economic status through marriage, thus reinforcing existing social and economic inequalities. Finally, the economic impact of the tradition of high dowries can also create tension and conflict in interpersonal or familial relationships. Competition to meet the high dowry demands can lead to financial strain and economic difficulties, as well as increase the risk of conflict and disharmony within family relationships or between families.

Thus, the traditions and cultural practices surrounding marriage in the Bugis community, particularly concerning the dowry, not only influence social and cultural aspects but also have serious implications in the economic context, especially for those in the lower economic strata. This research finding is consistent with the research conducted by (Alimuddin A, 2020), which states that the dowry symbolizes respect, commitment, social status, sincerity, and authenticity, representing the acknowledgment from the groom to the bride whom he deeply loves and is willing to do anything for.

Based on the statements from the informant and the explanation in line with the Lifestyle Theory proposed by Kotler et al. (2008) in (Fitri and Basri, 2021), which states that Lifestyle is an individual's overall personality depicted when interacting with their environment.

CONCLUSION

This research has delved deeply into the traditional marriage practices of the Bugis community in Pinrang District, as well as analyzed its impacts from an economic perspective. Here are some conclusions drawn from this study:

- a. The richness of traditions and culture in Bugis community marriages, including a series of stages such as Mammanu-manu, dowry, Mappacci, Mappasikarawa, and Mammatua, reflects the richness and complexity of their cultural heritage. Each stage has its own meaning and purpose, emphasizing the commitment to family, solidarity, and values in Bugis society.
- b. Traditions and culture in Bugis community marriages have significant impacts on various aspects of life, including social, cultural, and economic aspects. While most of these traditions are highly revered as symbols of respect for women and cultural identity preservation, there are also negative impacts, such as significant financial pressure due to high dowry demands.
- c. From an economic perspective, the tradition of high dowries can create gender inequality, hinder social mobility, and increase the risk of conflict within families or between families. The high cost of dowries can also be a barrier for those in the lower economic strata to get married, thus reinforcing social and economic inequality.
- d. The importance of acknowledging and understanding the economic impacts of Bugis community marriage traditions requires efforts to consider more prudent adjustments in preserving cultural values while reducing financially unattainable pressures for some families. Therefore, further studies and strategic steps are needed to maintain a balance between preserving traditions and culture while ensuring economic sustainability and community welfare.

Thus, this research provides deeper insights into the complexity of Bugis traditional marriage practices, highlighting the importance of understanding the relationship between

tradition, culture, and economics in the context of the Bugis community in Pinrang District.

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