

ANYNYALA: DEVIATIONS IN THE GENERAL PATTERN OF THE MARRIAGE SYSTEM IN THE SOCIETY OF GOWA REGENCY

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ARTICLE HISTORY

Received : 20-01-2026

Revised : 07-02-2026

Accepted : 29-04-2026

KEYWORD

Anyanyala;
Marriage System;
Social Factors;

ABSTRACT

This study aims to (1) identify the factors underlying the occurrence of *anynyala* in the marriage system, (2) understand the negotiation process undertaken by families in resolving *anynyala* issues, and (3) explore the social and psychological impacts experienced by the individuals and families involved. Using a qualitative approach, this study seeks to provide insight into the social and cultural dynamics underlying this practice. Data collection techniques were conducted through observation, interviews, and documentation. The technique for checking the validity of the data used member checks, the data analysis techniques used were data reduction, data presentation, and conclusions. The research findings indicate that the *anynyala* phenomenon in Sengka Village is triggered by several factors, including social and economic pressures and the inability to meet high dowry demands. Furthermore, the negotiation process between the two families is often fraught with tension, but it can potentially resolve the conflict in a mutually beneficial manner. The study also found that individuals and families involved in *anynyala* experience social stigma and prolonged psychological burdens, which can impact their social relationships within the community.

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INTRODUCTION

Marriage occupies a noble and respectable place in Islamic law and positive law of Indonesia. Concrete evidence that marriage is sacred in the eyes of the law is contained in Law Number 1 of 1974. Marriage is also a manifestation of the greatness of Allah SWT by creating a couple consisting of a man and a woman. Marriage is part of religious leadership and also a means for humans to produce offspring and as a form of worship to Allah SWT, it also includes the foundation to build a peaceful, peaceful and happy family based on faith in God Almighty and form a prosperous generation in birth and mind, must be realized through a marriage that is legally recognized by religion and the state.

Therefore, every marriage is not only based on the biological needs between men and women that are recognized as valid, but as the implementer of the natural process of human life. Likewise, Islamic marriage law

contains the main elements of a psychological and spiritual nature, including inner life, humanity and truth. In addition, marriage is also based on religion, meaning that religious aspects become the main basis of domestic life by exercising faith and devotion to Allah (Santoso 2016).

Marriage is also something noble and sacred, meaning worship to Allah, following the Sunnah of the Prophet and carried out on the basis of sincerity, responsibility, and following the provisions of the law that must be heeded. In Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage Chapter I article 1, marriage is a bond born in mind between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the One Godhead.

Marriage is also a lifelong commitment. For someone who considers marriage to be a once-in-a-lifetime sacred thing, they consider marriage to be a form of commitment that must be held and not betrayed. When a person dares to commit to marriage, it means that they are already comfortable with the relationship they are in and want to continue their relationship (Yuniariandini 2016)

Makassar tribal marriage is the same as marriage with other customs. The procession involved extended families from both sides. The wedding ceremony begins with the *ajangang* or exploration stage, this stage is carried out to ensure that the girl has not been proposed. The next stage is *assuro* or proposal visit. The male side sends a messenger called *ajangang-jangan*, while the female side is called *dipasurroi*, the *assuro* procession is the acceptance of a proposal by the girl. The two parties jointly made strong promises on existing agreements (Arya, Sabir, and Ilmi 2022).

Appabunting in Makassar means carrying out a marriage ceremony. Meanwhile, the term marriage can also be called *a'baine* from the word *baine* which means woman. In Makassar grammar, the word *baine* if you get the prefix "a" becomes *a'baine* which means to have a wife or wife. According to the view of the Makassar people, marriage is not just a reunion of two brides and grooms in a husband and wife relationship, but marriage is a ceremony that aims to unite two large families that have been established before to become closer. The involvement of parents and relatives in the implementation of the wedding party cannot be ignored. They continue to play the role of determinants and implementers in the marriage of their children, the choice of life partner is not a personal matter, but a matter of family and relatives (Kasmad 2017).

The next procession is the receipt of *panai* money in the Makassar tribe, especially in Gowa Regency, Sengka Village, in Sengka village before getting married there will be a name called *panai balanja* or the tradition of money *panai*, in the wedding customs of the Makassar Bugis tribe is one of the very unique traditions and often becomes the talk of the community ranging from children to the elderly. In addition, the tradition of money has given rise to various kinds of perceptions from the community ranging from the Makassar tribe community and the community outside. The procession of the Makassar tribe's traditional wedding party, especially in Sengka village, is synonymous with wedding financing which is quite expensive. A person who is going to hold a wedding will be the subject of discussion if he does not hold a festive party and the traditional ritual of marriage will be considered pregnant before marriage

Uang panai can also be a prestige event that shows ability in the economy. The high demand for pennies makes the prospective groom willing to go into debt to meet the demand to maintain family dignity. If the groom-to-be is unable to meet the requirements, he will be considered a "Siri" (feeling humiliated). In addition, the marriage will be automatically canceled if the groom-to-be cannot meet the requirements for the amount of money that has been determined and causes scorn or insult among the surrounding community, so from this people will usually do *Anynyala* because they do not agree with the wishes of the family from the woman (Chaesty and Muttaqin 2022).

Anynyala in the context of the Sengka village tribe community is a social phenomenon that cannot be separated from the cultural value system that upholds the honor of the family. In the tradition of *sengka* village, the concept of *siri*' (self-esteem or dignity) is the main foundation in regulating individual behavior, including in marriage matters. Marriage is not only considered a relationship between two individuals, but also as a bond between two extended families that must be carried out in accordance with the prevailing customary norms. Therefore, any process leading to marriage should ideally be done openly, respectfully, and involving family consent.

However, in practice, not all relationships can go according to customary expectations. *Anynyala*, which in the culture of Sengka village is often known as a form of escaping from a couple without the family's consent, appears as

an alternative when the relationship is not approved. This rejection is usually triggered by various factors, such as differences in social status, economy, family background, or a mismatch with the expected partner's criteria. In these conditions, couples choose to carry out their relationship secretly as a form of resistance to social and family pressure.

The decision to perform Anynyala often has serious social consequences. From the perspective of Makassar culture, this action can be considered to injure the family series, especially the women, because it is considered a violation of customary procedures that should be upheld. As a result, families can experience deep shame, internal conflicts, and tensions between extended families. In fact, in some cases, elopement can trigger social sanctions or efforts to restore honor through certain customary mechanisms.

In sengka village, anynyala often occurs when two people love each other but are hampered by differences in social status, customary norms, or family disapproval. In the process, couples usually choose to go far from their hometowns, where they have a simple wedding with witnesses from close friends. After that, they must return to face their parents and families who often cause tension.

Although on the one hand silariang is considered a brave act that shows the power of love, on the other hand, this tradition can have serious consequences, such as exclusion from family or society. With the development of the times, the values and norms surrounding silariang are slowly changing, and the younger generation prefers to communicate and discuss with their parents about their choice of life partner. Nevertheless, silariang remains a symbol of love that defies boundaries, reflecting the cultural dynamics of the people of Makassar, especially in Sengka village.

Based on initial observations, the people who carried out anynyala in Sengka village were the main cause of the occurrence was due to the absence of the blessing of the parents of the perpetrator, either one of the parents or both. Meanwhile, there are types of anynyala that are desired by men who persuade women or vice versa, and there are also types that are desired by both parties, both men and women (Puput Nurmarhama 2018).

The anynyala phenomenon has always been one of the triggers of social problems, (Nyala case, one killed, Three houses burned, Tuesday, July 30, 2013, <http://www.fajar.co.id>).

METODE

This research uses a qualitative approach with the type of phenomenological research. According to Moleong (2017), the qualitative approach aims to understand social phenomena in depth through the perspective of participants in a natural context. Therefore, this approach is very relevant to examine how society interprets in the midst of social changes that occur in the modern era. In addition, the type of phenomenological research was chosen because it is in accordance with the aim of exploring people's subjective experiences and perceptions of practice. According to Creswell (2015), phenomenological research seeks to understand the meaning of an individual's life experience of a particular phenomenon. In this context, the researcher seeks to explore how society perceives, assesses, and responds to practices in social situations that have been influenced by modernization and globalization. The data collection techniques used generally include in-depth interviews, observations, and documentation to get a comprehensive picture of these social perceptions.

This type of phenomenological research is a qualitative research approach, phenomenological studies seek answers about the meaning of a phenomenon. Phenomenological research tries to explain or uncover the meaning of concepts or phenomena of experience based on consciousness that occurs in several individuals. This research was conducted in a natural situation, so that there are no limitations in interpreting or understanding the phenomenon studied (Tamangkeng and Maramis 2022).

The research carried out is field research which means real living conditions. Field research was carried out by examining data from the research site. The type of research used in this study is phenomenology, which has the meaning of self-appearance. In this type we look at the facts and realities that exist, then study them with discussions in them. Phenomenology selects data on a meaning of reality, facts and what is experienced. In this study, we will analyze related to "Anynyala: Deviations from the General Pattern of the Marriage System in the Community in Sengka Village, Gowa Regency".

RESULT AND DISCUSSION

Factors Behind the Occurrence of Anynyala in the Community Marriage System in Sengka Village

Anynyala in Sengka village is often triggered by a clash between personal feelings and the demands of tradition, especially related to high dowry (panaik) or social status differences that are difficult to bridge. Anynyala is a lifeline for couples who feel that their love aspirations are hampered by material standards or rigid family blessings. Instead of giving in to the situation, they chose this risky shortcut as a form of forced negotiation in order to unite two desires that were hindered by the structure of societal norms.

For couples in Sengka village, this decision is considered as proof of the seriousness of the commitment that goes beyond just traditional formalities. Because they are ready to bear the social consequences in order to maintain the relationship and in the end these factors show that anynyala is not just a runaway. According to the anthropological perspective of the anynyala phenomenon in Sengka village, we can analyze that this action is seen as a safety valve mechanism when the customary system is too rigid or restrictive. Experts argue that in societies that place marriage as a strategic alliance between families often involve the exchange of economic capital such as high dowries. Anthropologically this is not just an emotional escape, but an individual through structural barriers.

The main factor that drives couples in Sengka Village to do anynyala is often rooted in economic barriers and heavy customary burdens. In a society structure that highly upholds prestige and social status, the demands of a fantastic wedding fee are often not proportional to the financial ability of the man. When negotiations over the amount of dowry reach an impasse and the woman's family remains firm on certain material standards in order to maintain "self-esteem" in the eyes of the public, anynyala emerges as a pragmatic as well as an extreme solution to break through the impasse without having to sacrifice the couple's feelings of love.

anynyala or in Bugis language called silariang, is a marriage practice that may be applicable and practiced by many people in Indonesia, that the naming varies from one region to another. For example, in Ambon, mating is called lari bini, mangalua in Batak Toba, mating ijari in Dayak Ma'anyan in Central Kalimantan, mating roko in Flores, silariang in Bugis-Makassar, parallel in Bengkulu, sebambangan or metudau in Lempung, ngerorod in Bali, and many other names.

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The current phenomenon of marriage that is rampant among the community is anynyala or elopement. Anynyala is a term used for the Makassar tribe which means elopement. Elopement or anynyala is a form of deviant behavior that is consciously carried out by both men and women by taking shortcuts in marriage to achieve a life together between a man and a woman as a married couple by means of anynyala (elopement) without getting the blessing of the family.

As expressed by Mrs. Sinar (40) as a community who witnessed the occurrence of anynyala she said: "If in this area it happens like that, usually we the family ask why Mauko anynyala tena kamma siri nu apanu cinikangi anjo burakne, he also didn't say that Maui got married if it was known this was the case, we also the family will marry him to try to get nakanai punna lanyalai ku pakbunting lekba pi"

Based on the results of the informant's interview, when the anynyala party says that she wants to get married but only with her partner who is not her approval, the parents themselves will marry their children, especially before doing anynyala, the parents also no longer look at what the shortcomings of their partner are than they have to bear the shame because their child has committed anynyala and cause the family to also bear the shame.

Anynyala in Makassar means to make a mistake. Anynyala can cause tension in the family of the woman, known as "siri", so that the relationship between the family and the person who is anynyala is usually severed. This can be found out through interviews with several informants. One of the informants said that anynyala is an act that makes the extended family ashamed, so we as a family want to throw away the child because we already feel ashamed, on the other hand we also feel sorry for our child because of his actions with his partner, this also happens because there are

several factors that are usually due to factors such as the absence of parental blessing, the high cost of marriage or what is commonly called the high amount of money, the existence of a customary prohibition due to unilateral matchmaking with another person, or the prohibition of marriage due to certain kinship relationships that are not allowed by custom, then deep love because a couple who are desperate to be together because they feel that they cannot live without each other, even though they know that this action will cause siri' (shame/self-esteem) for the family and also a couple who are desperate to be together because they feel that they cannot live without each other, even though they know that these actions will cause siri' (shame/self-esteem) for this family and also a shift in culture, there is a change in the way the younger generation views customary rules that are considered rigid. This is in line with the theory that I use where social deviance is a normal part of society because every society has a set of norms that govern the behavior of its members.

How is the Family Negotiation Process in Solving Anynyala

The family negotiation process in resolving the anynyala issue often involves dialogue between both parties, namely the groom's and bride's families. In the initial stage, both parties will discuss the reasons behind the elopement, as well as how it affects their reputations and social relationships. The groom's family may be trying to explain their economic situation and the reasons behind the decision taken. Meanwhile, the women's families must consider the impact of the decision on the good name of their family and the values upheld in society.

Once an initial understanding is reached, negotiations continue towards a mutually beneficial solution. This could include talks about a formal wedding, where the groom's family may need to provide compensation or dowry as a sign of good faith. In this situation, it is important for both parties to establish open and honest communication, so that the agreement reached can be accepted and respected. If an agreement is reached, it can not only resolve the conflict but also strengthen the relationship between the two families in the context of the prevailing social norms.

In Sengka Village, there are many anynyaala that disturb the surrounding community, because the customary law that applies in the village does not know the name of anynyala and the sanctions that they must receive if such a thing happens, they must die and be killed by the tumasiri, while in the positive law it says something else where the act of killing violates the rules in the Criminal Code, so that the family conducts what is called negotiation between the two family defenders (Ana Rahmayanti. 2017).

This is similar to the results of the informant's interview with Mrs. Pakma (38) revealed that she had: "When talking about negotiations, we usually return the two of us to the family first because usually there is a Nataumi family who says that their son has been killed and even he asks for a high dowry as well, but this has happened so sometimes the kasi family knows that the one who is responsible is also a man because he thinks that the important thing is to go home first, so usually we ask the village faith to say we get 45 million money and 100 liters of rice, That's where the village faith conveyed it again to the man's family and then it was officially married at the women's house but we didn't have a big event MI"

Based on the results of the interview, the results of the negotiations said that the family asked for a large dowry, but the other side of the family gave a rebuttal because the demands of the parents were still so difficult that the agreement only brought 45 million with 100 liters of rice. Then the village faith confirmed that it would return to the male side and then it would be officially married without a big ceremony.

Negotiation is a form of conflict management other than mediation and dialogue. Negotiations emphasize the exchange of proposals aimed at minimizing differences due to the mismatch of goals experienced by the members by creating an agreement. Generally, we can encounter negotiations in various areas of life such as the transaction process between sellers and buyers, business agreements, interactions between management and workers in a company, marital relationships, hostage situations, environmental damage, and others (Timur 2019).

In reaching a mutual agreement, the parties to the negotiations need to express their respective opinions. The mutual agreement will be reached to the maximum, if all parties involved in the negotiations are open. In addition, the parties involved in the negotiations must feel each other's needs. Sometimes indeed in the end the process in achieving the goal of negotiation raises a problem, but, if the agreement has become a mutual agreement, it must be done.

But in a negotiation process, there must be a conflict and difference. This is a common thing that can happen. Instead, negotiation is an effort to resolve conflicts and differences. Reducing differences and conflicts is one of the

goals of negotiations. Before negotiations are carried out, the parties involved in the negotiation must understand each other's positions. They should understand each other's desires and problems that both sides of the family want to achieve. In addition, it must give trust to parties who can be negotiated with (Aisyah 2023).

CONCLUSION

Because anynyala is an act that can reduce the dignity or social status of parents and families, one of the respondents who was sampled in this study said that his parents were not given guardian rights. However, because the woman and the man who were in the same flame had already borne the shame and felt guilty, the woman submitted an application to the Chief of the Religious Court to request a letter of determination of the appointment of a marriage guardian. Thus, the implementation of the marriage is still carried out in the end, but the guardian of the marriage is the guardian of the judge.

In addition to the non-giving of a marriage guardian, to the one who carries out anynyala, after deliberative efforts have been made by community leaders who are envoys in the context of efforts to improve the parents of the woman and the man, the deliberation effort will be acceptable if the male party is willing to pay a fine or compensation according to the violation of the elopement provisions and the process is not carried out at the proposal but the male party makes a request Sorry for the incident. The fine in question will be deliberated between the parents of the woman and the man, and regarding the amount of the fine, it will be decided by deliberation which is confidential (Sudarmawan 2009)

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