

**OPTIMIZATION OF *TUDANG SIPULUNG* CULTURE IN FAMILY
CONFLICT RESOLUTION: MAINTAINING MARRIAGE
HARMONY IN BUGIS COMMUNITY**

Fikri

Institut Agama Islam Negeri Parepare

Email: fikri@iainpare.ac.id

ABSTRAK

Kajian ini bertujuan untuk mengkaji tentang optimalisasi *tudang sipulung* dalam penyelesaian konflik keluarga sebagai upaya merawat harmonisasi perkawinan dalam masyarakat Bugis. Metode penelitian adalah kualitatif deskriptif, dengan pendekatan hukum empiris. Lokasi kajian dilaksanakan pada praktik *tudang sipulung* di Kota Parepare sebagai salah satu lokasi yang didiami oleh masyarakat Bugis saat menyelesaikan konflik keluarga. Sumber data utama dari informan beberapa budayawan yang memiliki wawasan luas terkait dengan budaya *tudang sipulung*, sedangkan data pendukung dari sejumlah artikel jurnal yang relevan dengan kajian. Analisis data dengan teori konflik, *teori al-islah* hukum Islam, *applied theory* adalah keadilan gender dan teori *sibaliperri*. Hasil penelitian menunjukkan bahwa kearifan budaya tudang sipulung dalam masyarakat Bugis pentingnya mengedapankan konsiliasi melalui konsensus bersama seluruh unsur keluarga dalam menemukan solusi konflik keluarga. Konteks sosial dalam masyarakat Bugis mencerminkan kompleksitas dinamika sosial, sehingga diperlukan penerapan al-islah dalam hukum Islam dan kearifan budaya sibaliperri. Optimalisasi tudang sipulung pada masyarakat Bugis dipercaya sebagai salah satu sistem yang dinilai paling efektif untuk menjaga keharmonisan perkawinan terutama menyelesaikan konflik keluarga dari pasangan suami istri agar rumah tangga lebih awet dan resisten.

Kata kunci: Optimalisasi, budaya *tudang sipulung*, konflik keluarga, harmonisasi perkawinan

ABSTRACT

This study aims to examine the optimization of *tudang sipulung* culture in family conflict resolution as an effort to maintain marriage harmony in Bugis community. The research method used was descriptive qualitative, with an empirical legal approach. The study was conducted at *tudang sipulung* practices in Parepare City, one of the locations inhabited by the Bugis community when resolving family conflicts. The main data source was from several cultural experts who had broad insights into *tudang sipulung* culture, while supporting data was obtained from several relevant journal articles. Data analysis was carried out using conflict theory, *al-islah* Islamic law theory, applied theory of gender justice, and *sibaliperri* theory. The results showed that the wisdom of *tudang sipulung* culture in the Bugis

community emphasizes mediation through consensus among all family members in finding solutions to family conflicts. The social context in the Bugis community reflects the complexity of social dynamics, thus requiring the application of *al-islah* in Islamic law and *sibaliperrri* cultural wisdom. Optimizing *tudang sipulung* in the Bugis community is believed to be one of the most effective systems for maintaining marital harmony, especially in resolving conflicts between husband and wife so that households are more durable and resistant.

Keyword: Optimization, *tudang sipulung* culture, family conflict, marriage harmony

Introduction

Conflicts often arise in society, especially in family life, such as domestic violence, infidelity, debt, and quarrels between husbands and wives. To resolve family conflicts properly so that the conflict can be resolved quickly and find the best solution, *tudang sipulung* is considered by the Bugis community as a means of applying *al-islah* as a principle of peace in Islamic law. Conflict within a family can arise when one member has a different opinion, sometimes triggering misunderstandings and leading to wrong decisions. Conflicts that are not resolved peacefully can create new problems, leading to prolonged hatred within the family. Conflicts must be stopped within the family so that a reasonable agreement can be reached. Conflict is part of family life but cannot be ignored because prolonged conflict can damage the bond within the family itself.

Every family experiences conflict, even harmonious ones. However, this does not guarantee that there will be no conflicts in the family, including between spouses. Resolving family conflicts can determine the strength of the family members' relationships and help them to resolve conflicts peacefully. A harmonious family is one in which every member can work together to resolve conflicts in a calm and cool manner. This context requires the involvement of all family members to resolve the conflict that is occurring.¹

This context is urgent to follow because prolonged family conflicts without clear resolution often lead to divorce in religious courts, including the Parepare Religious Court. Various conflicts that arise within a family can cause the bond between husband and wife in Parepare City to crack, leading to the resolution of family conflicts in the Parepare Religious Court. Divorce can occur due to the most common reasons such as domestic violence, infidelity, disharmony between husband and wife,

¹ "Ehow.Com, 21 Oktober 2023," n.d.

and debt. However, it is unfortunate that a marriage that has lasted for years can end up being resolved in a religious court due to daily family conflicts. All family conflicts must be resolved in a non-controversial manner, and conflicts can be resolved through discussions with extended family members.

Referring to the fact that family conflicts are often resolved outside of court in Parepare City, some relevant previous studies include the development of mediation outside of court to resolve family conflicts from the perspective of Islamic law and positive law in Indonesia, as well as the relevance of mediation outside of court to resolve family conflicts for family law reform in Indonesia.² The effectiveness of dispute resolution in mediation outside of court in family conflicts through the Family Hope Program (PKH) has also been found.³ In addition, a study on dispute resolution with musyawarah as a response to implementing a system outside of court was also found.⁴ Society actually prioritizes resolving family problems in a non-controversial manner. Society knows that domestic violence must be given special attention both in terms of intensity and quantity to maintain the integrity of the relationship between husband and wife and avoid divorce as the top priority.⁵

This study aims to fill in differences that have never been studied in several studies of family conflict resolution, so that it can be followed up with a study of optimizing *tudang sipulung* in resolving family conflicts in Bugis community as an effort to maintain marriage harmonization. To map this study, two important problems can be described, namely 1) How is the cultural wisdom of *tudang sipulung* culture in Bugis community in resolving conflicts?; 2) How are the various types of family

² Robi Awaludin, "Penyelesaian Sengketa Keluarga Secara Mediasi Non Litigasi Dalam Kajian Hukum Islam Dan Hukum Positif," *Al Maqashidi: Jurnal Hukum Islam Nusantara*, Vol. 4, No. 2, 2021, h. 1-16.

³ Tiberius Zaluchu and Dhoni Yusra Syaharudin, "Penyelesaian Sengketa Medis Antara Pasien Atau Keluarga Pasien Dengan Dokter Berdasarkan Ketentuan Hukum Di Indonesia," *Krtha Bhayangkara*, Vol. 16, No. 2, 2022, h. 237-58. Lihat juga Syafruddin Syam, Imam Yazid, and Muhammad Fadhil, "Efektifitas Mediasi Non Litigasi Dalam Menyelesaikan Kasus Perceraian Pada Keluarga Jamaah Tabligh Kabupaten Deli Serdang," *Al-Mashlahah Jurnal Hukum Islam Dan Pranata Sosial*, Vol. 9, No. 01, 2021, h. 1-25. Lihat juga Riska Nandini et al., "Peran Pendamping Program Keluarga Harapan (PKH) Dalam Upaya Resolusi Konflik Sosial Di Desa Genteng Kecamatan Sukasari, Kabupaten Sumedang," *Jurnal Kolaborasi Resolusi Konflik*, Vol. 4, No. 1, 2022, h. 74.

⁴ Musyifikah Ilyas, "Tinjauan Hukum Islam Terhadap Musyawarah Dalam Penyelesaian Sengketa Ekonomi Syariah," *Jurnal Al-Qadau: Peradilan Dan Hukum Keluarga Islam*, Vol. 5, No. 2, 2018, h. 227.

⁵ Amanda Teonata, "Penyelesaian Konflik Dalam Keluarga," *Bunga Rampai Keluarga Tangguh*, Vol. 2, 2021, h. 14; Lihat juga Damayanti Wardyaningrum, "Komunikasi Untuk Penyelesaian Konflik Dalam Keluarga: Orientasi Percakapan Dan Orientasi Kepatuhan," *Jurnal Al-Azhar Indonesia Seri Pranata Sosial*, Vol. 2, No. 1, 2013, h.:47-58; Lihat juga Aulia Sholichah I Nurchotimah et al., "Peran Pendamping Sosial Dalam Penanganan Konflik Keluarga Penerima Manfaat Program Keluarga Harapan," *Jurnal Sosiologi Pendidikan Humanis*, Vol. 5, No. 1, 2020.

conflict in Bugis community?, and 3) How is *tudang sipulung* optimized in Bugis community as a resolution to family conflict as an effort to maintain marriage harmony?.

Research Methods

The research method used in this study is descriptive qualitative, with an empirical legal approach. The study location was conducted on *tudang sipulung* practices in Parepare City as one of the locations inhabited by the Bugis community when resolving family conflicts. Data collection was done through observation, interviews, and documentation. The main data source was three informants who were interviewed as native residents of Parepare City with a broad insight into *tudang sipulung* culture, while supporting data came from a number of books and journal articles relevant to the study. Data processing involved data collected from interviews, as well as data taken from books and journal articles that were copied and edited to produce valid and coded data. Data analysis was done using conflict theory, *al-islah* theory of Islamic law, applied theory of gender justice, and *sibaliperri* theory.

***Tudang Sipulung* Cultural Wisdom in Bugis Community towards Conflict Resolution**

Tudang sipulung is a cultural practice of the Bugis community in South Sulawesi that involves the cooperation of the entire family to resolve conflicts. *Tudang sipulung* is understood as a meeting to discuss conflicts, gather, sit together with the aim of discussing to find solutions to conflicts faced by members of the Bugis community. *Tudang sipulung* can also be understood as a means of reconciling conflicting families, discussing together to reach a consensus as a solution to problems.

Tudang sipulung is an expression of seeking solutions with a traditional system that is commonly practiced by the Bugis community in resolving conflicts. *Tudang sipulung* includes meetings in open dialogue to reach an agreement on specific family conflicts. In other words, *tudang sipulung* in the Bugis community reflects one of the most effective and efficient ways of resolving conflicts. *Tudang sipulung* involves all family members negotiating and finding solutions together.

For centuries, *tudang sipulung* culture has been an effective alternative for the Bugis community in handling various problems, especially since the 15th century. The term *tudang sipulung* refers to a tradition of gathering in a circle to discuss specific issues or conflicts. The tradition has been used to resolve various legal issues, especially Islamic law, including setbacks or conflicts within the community, through

negotiations involving various parties concerned. Therefore, *tudang sipulung* has been known as an effective way to solve various community problems since then and has been passed down from generation to generation.⁶ *Tudang Sipulung* in the Bugis community should be considered as the most effective way to resolve conflicts that occur within families, especially between husbands and wives.

Tudang Sipulung facilitates meetings between conflicting parties within family members, facilitates communication and information by prioritizing *ade'* (customs) as an etiquette of politeness in *sipakatau*, *sipakainge*, *sipakalebbi* and *sipakatu* in the Bugis community. *Sipakatau* in *tudang sipulung* means mutual respect for humans so that every human being in the Bugis community is valued from their attitudes and actions. *Sipakainge* means if humans are being misguided or out of control in the Bugis community to remind each other so as not to fall into destruction. *Sipakalebbi* means mutual respect and appreciation among humans in the Bugis community. Meanwhile, *sipakatu* means mutual support between each other so that they can protect and help each other without letting anyone's life be oppressed or intimidated.⁷ The organization of *tudang sipulung* can be carried out within families, between villages, and even between conflicting members of society. In the context of the Bugis community, *tudang sipulung* is often referred to as *tudang wanua* or sitting together in a village led by traditional leaders, community leaders, religious leaders, and village heads.

Tudang sipulung in the Bugis community involves a collaborative process in achieving consensus based on the spirit of *sipakatau*, *sipakainge*, *sipakalebbi*, and *sipakatu*. The context of *tudang sipulung* is the basis of the values of *sipakatau*, *sipakainge*, *sipakalebbi*, and *sipakatu* so that all parties feel involved in resolving conflicts. In a discussion forum for *Tudang Sipulung*, each family has an equal and fair right to express their opinions and listen to others' opinions. *Tudang sipulung* is considered capable of creating *al-islah* or peace in Islamic law and justice in making decisions that are the essence of constructing togetherness in the Bugis community.

In addition, through *tudang sipulung*, conflicting parties in the Bugis community can trust each other to find a way forward through consensus in resolving family conflicts. The Bugis community's efforts to promote *tudang sipulung* can help avoid potential prolonged conflicts by producing quality decisions. Therefore, *tudang sipulung* can support the principles of togetherness, wisdom or *mabbulo sipappa* in the

⁶Aswar, *et al.*, "Construction of *Tudang Sipulung* as A Group Counseling Strategy for Bugis Adolescents in The Perspective of KIPAS Counseling Model," *Jurnal Kajian Bimbingan Dan Konseling*, Vol. 7, No. 3, 2022, h. 124.

⁷Puang Mustadirrang, "Interview," Parepare, 21 Februari 2023.

sense of uniting oneself in making consensus related to conflicts for mutual benefit with other parties.⁸

The essence of *tudang sipulung* is to achieve consensus together as its main goal. *Tudang Sipulung* means that all members of the Bugis community who are present at the meeting must participate in finding a solution that can be accepted by all members of the conflicting family. The process of *tudang sipulung* encourages negotiation between families of conflicting married couples to have the opportunity to reach a consensus by producing a more lasting and acceptable solution for all parties involved. *Tudang Sipulung* functions to eliminate further conflicts and can give birth to wisdom and cohesion within the family.

Respecting diversity of perspectives is a strength in *tudang sipulung* to respect and honor each other when conflicts arise. The approach of *tudang sipulung* in finding a cool and conducive climate in every family. With diverse opinions, the process of implementing *tudang sipulung* becomes more dynamic to help obtain more optimal points of agreement. If *tudang sipulung* is carried out transparently and openly, it can reduce the risk of conflict or tension in the Bugis community through the importance of decisions made together. In addition, a high level of transparency also creates trust among conflicting families in the Bugis community that the process is fair and nothing is hidden during conflict resolution. The context is that *tudang sipulung* can strengthen relationships between conflicting parties within families and develop opportunities for mutually beneficial conflict resolution for all parties.

Tudang sipulung is a process that encourages mutual respect and appreciation for every person involved in conflict resolution to prevent human rights violations. In the context of *tudang sipulung*, everyone has the opportunity to express their opinions and views freely without neglecting the interests of each person, especially families experiencing conflict. *tudang sipulung* emphasizes the right of society to express themselves and play an active role in reaching a consensus together in achieving reconciliation.⁹

Therefore, *tudang sipulung* practiced in Bugis community helps prevent oppression and human rights violations that can occur if someone's opinion is ignored. *Tudang sipulung* also provides an opportunity for all parties involved in the conflict to negotiate and find solutions that respect human rights, avoid arbitrary actions, and support the creation of lasting peace. *Tudang sipulung* done well has great potential as

⁸Puang Mustadirrang, "Interview," Parepare, 21 Februari 2023.

⁹Puang Amma, "Interview," Parepare, 22 Februari 2023.

an effective means to prevent human rights violations among families in Bugis community in conflict resolution.

The Bugis community loves peace so much that when conflicts arise, they tend to use *tudang sipulung* as a way to resolve them. *Tudang sipulung* emphasizes efforts to resolve conflicts outside of the court by involving all parties in identifying the root of the problem and finding solutions. Cooperation is an important part of the *tudang sipulung* process to resolve conflicts in the most appropriate way. *Tudang sipulung* is an alternative to peaceful conflict resolution and is an important choice because it can reduce the risk of escalation of physical or legal conflicts that can harm all parties. In implementing *tudang sipulung*, all parties can negotiate to find *al-islah* that is in accordance with Islamic law, so that the parties can be in a satisfying decision without relying on aggressive or defensive actions and legal settlement procedures without wasting much time.

In fact, considering the common good is a key factor that helps conflicting parties understand clearly and consider goals that benefit everyone. *Tudang sipulung* can increase understanding of common good so that the resulting solutions tend to be more sustainable. Therefore, *tudang sipulung* in Bugis community is an effective tool for resolving conflicts, promoting problem-solving efforts, avoiding conflict opportunities, and ensuring that the solutions taken are beneficial for all conflicting families.

Various Family Conflicts in Marriage

Family conflicts that arise in marriage can be caused by various reasons such as domestic violence, infidelity, quarrels, and debt entangled from husband and wife partners. Conflicts that arise in families can cause marital disputes that can threaten the continuity of marriage. As in Islamic law, marriage is considered a means to maintain the existence of husband and wife and form a harmonious, *sakinah*, *mawaddah*, and *warahmah* household. Therefore, it is important for husbands and wives to pay attention to rights and obligations and to dialogue effectively to avoid conflicts that can damage marital harmony.

Infidelity is also a source of family conflict that often arises between husbands and wives in their family life. Infidelity between husband and wife is an act carried out without the knowledge of their partner and can occur in various aspects of family life,

such as finance, political decisions, sexual relations, friendship, relationships with parents, and work.¹⁰

Furthermore, domestic violence is a serious problem that requires immediate attention as it can include physical, mental, or verbal violence that harms family members. In situations of family conflict involving domestic violence, prioritizing the safety of all family members should be the most important reason. If domestic violence occurs, immediate protective action must be taken to care for harmony by eliminating domestic violence thereafter. Domestic violence is a violation of the law so it requires support in protecting victims especially physical and emotional support.

Prevention of family conflicts especially domestic violence is considered a serious problem that requires immediate attention and prevention action. Efforts to increase prevention and build more conducive relationships should be a priority in minimizing domestic violence. Domestic violence is a serious problem so it should not be left untreated. Therefore, efforts to protect anyone who is in the position of a victim are needed to trace the root causes of family conflicts. The concept of principles in Islamic law, the application of al-*islah* can be contextualized as the essence of improving the harmony between husband and wife to prevent domestic violence. Al-*islah* refers to efforts to improve harmony between husband and wife by forgiving each other, being open, peaceful and loving in resolving family conflicts fairly.¹¹

The main forms of domestic violence can vary. Physical violence includes actions such as slapping, hitting, spitting, pulling hair, kicking, smoking, hitting or injuring with weapons, and similar acts. Psychological or emotional violence is an act that causes fear, loss of confidence, loss of ability to act, feelings of helplessness and strong psychological pressure on the individual. Sexual violence includes actions such as separating women from their spiritual needs, forcing them to have sex, imposing their own sexual preferences, and ignoring women's satisfaction. Economic violence includes actions such as ignoring the needs of family members, even though the law or agreement requires them to provide livelihoods, care or support. One form of economic violence in the family is not allowing women to earn a living or even wasting money.¹²

¹⁰Muhammad Al Mansur, Saim Saim, and Rino Riyaldi, "Faktor Penyebab Perselingkuhan Suami Istri Dan Upaya Penanganannya Di KUA Kecamatan Rupert," *TAHKIM*, Vol. 17, No. 1, 2021, h. 64-65.

¹¹ S Syahbudi, "Memahami Dialektika Antara Perilaku Agama Dan Politik Dalam Perumusan Hukum Islam Di Indonesia," *Al-Istinbath: Jurnal Hukum Islam*, Vol. 6, No. 2, November 2021, h. 295–312.

¹² Muhammad Fadel, Achmad Abubakar, and Hasyim Haddade, "Implementasi Konsep Keluarga Sakinah Dan Sibaliparriq Dalam Pencegahan Kekerasan Dalam Rumah Tangga (KDRT)," *Qolamuna: Jurnal Studi Islam*, Vol. 8, No. 2, 2023, h. 59-60. Lihat juga Sidiq Aulia, "Penanganan Kasus

Domestic violence reflects conflicts that occur within families, but the root of the problem lies in structural factors related to patriarchal culture. Patriarchal culture remains an important part of Bugis community, even though it is still being displayed in modern times. This context shows that patriarchal culture still has a significant impact, including domestic violence which is one of the focuses of this study. Patriarchal culture which includes values, norms and gender roles that support unequal hierarchies between genders is still maintained from generation to generation. Patriarchal culture in Bugis community often considers violence against wives as normal and reflects the domination of husbands over wives. However, with the progress and development of adult women's education and the introduction of values that promote gender justice, opposing, rejecting discriminatory and intimidating values and treatment towards women. The context in Bugis community gradually begins to reject old unfair and primitive values.¹³

Gender justice is needed by openly rejecting patriarchal culture in Bugis community in order to realize a harmonious, peaceful, and conducive life in the family environment. Family harmony begins with proportional distribution of responsibilities, so gender justice ensures that family responsibilities are more evenly distributed among each family member, including husbands and wives. Practicing gender justice can help avoid one party dominating the household, but supports *sibaliperri* between husband and wife so that they can enjoy a harmonious and loving family life.¹⁴ *Sibaliperri* for husbands and wives in Bugis community is cultural wisdom that is always reflected in family life so that husbands and wives are willing and ready to accept the reality of the ups and downs, the bitter-sweetness of marriage.

Kekerasan Dalam Rumah Tangga (KDRT) Oleh Berencana Pemberdayaan Masyarakat Dan Pemberdayaan Perempuan (BKBPMP) Kabupaten Sleman,” *University of Bengkulu Law Journal*, Vol. 4, No. 2, 2019, h. 154. Lihat juga Jaja Suteja and Muzaki Muzaki, “Pencegahan Kekerasan Dalam Rumah Tangga (KDRT) Melalui Kegiatan Konseling Keluarga,” *Equalita: Jurnal Studi Gender Dan Anak*, Vol. 2, No. 1, 2020, h. 15. Lihat juga Rosma Alimi and Nunung Nurwati, “Faktor Penyebab Terjadinya Kekerasan Dalam Rumah Tangga Terhadap Perempuan,” *Jurnal Penelitian Dan Pengabdian Kepada Masyarakat (JPPM)*, Vol. 2, No. 1, 2021, h.: 20.

¹³ Fadel, Abubakar, and Haddade, “Implementasi Konsep Keluarga Sakinah Dan Sibaliparriq Dalam Pencegahan Kekerasan Dalam Rumah Tangga (KDRT)”;

Aulia, “Penanganan Kasus Kekerasan Dalam Rumah Tangga (KDRT) Oleh Berencana Pemberdayaan Masyarakat Dan Pemberdayaan Perempuan (BKBPMP) Kabupaten Sleman”;

Suteja and Muzaki, “Pencegahan Kekerasan Dalam Rumah Tangga (KDRT) Melalui Kegiatan Konseling Keluarga”;

Alimi and Nurwati, “Faktor Penyebab Terjadinya Kekerasan Dalam Rumah Tangga Terhadap Perempuan.”

¹⁴ Fikri et al., “Transformation of Maqāsid Shari ‘āh in Divorce Mediation in Religious Courts: Revitalization of the Bugis-Mandar Customs, Indonesia,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, Vol. 7, No. 1, 2023, h. 448.

Furthermore, husbands and wives who apply gender justice and the cultural wisdom of *sibaliperry* in Bugis community can create a harmonious, peaceful, and happy family. Family members of husband and wife partners feel more valued and have the belief that the household is a place to enjoy life in heaven. Gender justice and *sibaliperry* help create more conducive and harmonious relationships within families. Gender justice and the cultural wisdom of *sibaliperry* in Bugis community can eliminate conflicts and encourage family life to understand each other even more deeply with various situations faced. Gender justice and *sibaliperry* can be a priority for husband and wife partners in making decisions that affect their lives, because there is no justification for oppression and discrimination in the household.¹⁵

Handling family conflicts, especially domestic violence, the application of *al-islah* in Islamic law is very important to ensure that husband and wife partners in family life get equal and fair treatment. Efforts to enforce *al-islah* in Islamic law encourage the application of principles of justice as one alternative in handling family conflicts with the basic foundation of every legal system, including Islamic law.¹⁶ The application of *al-islah* in Islamic law has the potential to eliminate family conflicts that occur, so it can eliminate domestic violence from husband and wife partners by prioritizing family interests. When domestic violence involves legal consequences, all parties, both husbands and wives, must consider the bad consequences that arise.

The application of Islamic law aims to protect husbands, wives, and children from domestic violence. The Islamic legal system and national law can provide protection to ensure the safety of husbands, wives, and children from domestic violence. The application of Islamic law is an important element in efforts to resolve family conflicts regarding domestic violence. In addition to providing justice for families, the application of *al-islah* in Islamic law also has the power to eliminate domestic violence, protect husbands, wives, and children by changing behavior and culture that supports domestic violence.

Optimizing *Tudang Sipulung* as a Solution to Family Conflict

The Law Number 48 of 2009 concerning Judicial Power stipulates that the basic principles of justice are implemented through the Supreme Court and subordinate courts in various environments, including general, religious, military, state

¹⁵Puang Murni, "Interview," Parepare, 22 Februari 2023," 2023.

¹⁶Arbanur Rasyid et al., "Local Wisdom Recognition in Inter-Ethnic Religious Conflict Resolution in Indonesia from *Islah* Perspective," *JURIS (Jurnal Ilmiah Syariah)*, Vol. 22, No. 1, 2023, h. 13–26.

administration, and Constitutional Court. Article 58 of the same law stipulates that civil dispute resolution can be carried out outside the state court using an arbitration system or alternative dispute resolution.¹⁷ Therefore, *tudang sipulung* in Bugis community can be an alternative for resolving family conflicts related to marriage.

Tudang sipulung practiced in Bugis community can be equated with the implementation of arbitration as one way to resolve conflicts¹⁸ in families regarding marriage without involving court proceedings. *Tudang sipulung* is considered one of the arbitration models similar to ways of resolving family conflicts outside the court, including resolving family disputes. *Tudang sipulung* in Bugis community continues to be practiced to resolve family conflicts related to marital ties that can be faster and more effective without going through the court.

Tudang sipulung has a very strict consensus that must be adhered to by all parties in Bugis community, so it can be a general reference between disputing parties, as in the consensus in arbitration,¹⁹ to resolve family conflicts in marriage. The consensus through *tudang sipulung* in Bugis community can be absolute in binding both parties and there is no party that can deviate from the agreement that has been reached through consensus.

The consensus contained through *tudang sipulung* in Bugis community supports husband and wife partners who are in conflict to mutually agree with emphasis on the strength of the statement that will not shift even a little from their promises, especially their actions. Bugis community prioritizes *tudang sipulung* because it can help resolve family conflicts and create family harmony in marriage. Family harmony in marriage refers to efforts to find balance in maintaining calmness, happiness, peace, and prosperity.²⁰

Family conflicts can start from trivial issues, but the consequences can become significant, leading to family relationship breakdowns, divorce, and the end of the relationship between husband and wife.²¹ In Islamic law, if there is tension and conflict between husband and wife that can potentially lead to divorce, then other family

¹⁷Pasal 58 Undang-Undang Nomor 48 Tahun 2009 Tentang Kekuasaan Kehakiman.

¹⁸Muhammad Syarif Nuh, "Tudang Sipulung: A Conflict Resolution Wisdom of Bugis-Makassar Community," *Hasanuddin Law Review*, Vol. 1, No. 2, 2016, h. 241–49.

¹⁹Hasse Jubba, *Kontestasi Identitas Agama: Lokalitas Spiritual Di Indonesia*, (Yogyakarta: The Phinisi Press, 2019).

²⁰ Amma, "Interview," Parepare, 22 Februari 2023."

²¹ Rustam Latupono, La Jamaa, and Abu Bakar Kabakoran, "Penyelesaian Konflik Dalam Rumah Tangga Studi Kasus Penyebab Perceraian Di Kota Ambon," *TAHKIM*, Vol. 19, No. 1, 2023, h. 77.

members should not remain silent. All parties in the family must play a proactive role in finding a consensus for peace between husband and wife partners.²² The practice of *tudang sipulung* in Bugis community is in line with the concept of *al-islah* in Islamic law by prioritizing peace and justice. Tension and conflict often occur in family life. Differences of opinion, quarrels, and insults often arise between husband and wife partners.

Achieving marital harmony requires honest and open communication between husband and wife. Effective communication can help couples understand each other, express their feelings, and determine their needs and expectations. *Tudang sipulung* can help couples overcome problems, avoid unnecessary quarrels, and deepen understanding between husband and wife partners.

Listening with empathy to husband and wife partners who are in conflict also plays an important role in achieving marriage harmony. *Tudang sipulung* provides a solid foundation for healthy discussions and helps strengthen the emotional bond between husband and wife. Through honest, open, and empathetic discussions, husband and wife partners can align to make their marriage more lasting, build peaceful, calm, happy, and lasting relationships. Effective *tudang sipulung* discussions provide a foundation for maintaining balance and harmony in marriage relationships.

Domestic violence is one of the conflicts that can arise in families due to a lack of harmony in marriage relationships. Domestic violence can be experienced by husbands, wives, children, parents or other family members through physical, mental or sexual violence. The resolution of domestic violence conflicts through *tudang sipulung* includes family therapy, protection of husband and wife partners, by applying the law without discrimination and intimidation in the household.

Tudang sipulung can help families overcome conflicts or differences of opinion through peaceful discussions involving all family members. The family approach allows each couple in the family to have the opportunity to express themselves and communicate their perceptions, so through *tudang sipulung*, families can create open discussions and work together to find solutions that benefit all parties.

In addition, gathering together with family in *tudang sipulung* events can create a calm and peaceful atmosphere, strengthen the bond between husband and wife, and families in the Bugis community. This effort can also help prevent the formation of polarities that can harm family relationships, especially between husbands and wives in

²² Fikri, "Transformasi Nilai Al-Islah Terhadap Keberagaman Konflik: Epistemologi Hukum Islam Dalam Al-Qur'an," *Al-Risalah*, Vol. 16, No. 02, 2018, h. 201-216.

households. The usefulness of *tudang sipulung* in Bugis community is long-term in nature, which carries the strength of family ties in resolving conflicts peacefully and empathetically, thus creating a cool and harmonious family climate. The *tudang sipulung* approach that involves all family elements is highly prioritized for resolving family conflicts. *Tudang sipulung* can increase mutual understanding, improve communication that has already been damaged, and peaceful cooperation, ultimately strengthening family ties, creating a cool climate, and increasing the happiness of all family members.

Giving each element in the family the opportunity to participate in the wisdom of *tudang sipulung* culture means that together they can realize opportunities to express their difficulties and complaints. This context is very important for preventing and overcoming the development of conflicts by showing a caring attitude within the family. The wisdom of *tudang sipulung* culture shows that all elements of the family can participate in the consensus-making process, and reduce the risk of family conflict in Bugis community.

One of the main advantages of *tudang sipulung*, which is carried out wisely and wisely, is to strengthen family relationships. Involving family elements in *tudang sipulung*, including in making consensus in resolving family conflicts, preserving the unity and togetherness of husband and wife in the household. *Tudang sipulung* creates the perception that family elements are part of a society that creates a happy and harmonious household life. Through *tudang sipulung*, families can find consensus together to resolve family conflicts as a hope to meet the best interests of the family.

Strengthening family relationships through *tudang sipulung* is prioritized with a system of discussion and communication based on full respect for all family elements. *Tudang sipulung* with the participation of all families in maintaining calm, avoiding behavior that degrades and damages marital ties. *Tudang sipulung* carried out by each family element to freely communicate and express opinions openly can minimize the possibility of confrontation or dispute between husband and wife.

Conclusion

The important finding of this study is that the wisdom of *tudang sipulung* culture in Bugis community emphasizes strengthening the marriage bond between husband and wife in resolving family conflicts through the application of *al-islah* in Islamic law. The Bugis community context presents the wisdom of *tudang sipulung* culture in resolving family conflicts between husband and wife, reflecting the

complexity of social dynamics, so it is important to contextualize the principle of *sibaliperry* in marriage ties. Through the principle of *sibaliperry* in marriage ties, violence in the household, infidelity that leads to divorce in Religious Courts can be eliminated. Optimizing *tudang sipulung* in Bugis community is one effective way to maintain marital harmony by resolving family conflicts constructively and with the participation of all family elements. Although *tudang sipulung* culture appears to be effective theoretically and practically in resolving family conflicts, this study is still limited in fully revealing the local wisdom of Bugis community. Therefore, further studies should connect the *panngaderreng* cultural system with *tudang sipulung* in resolving family conflicts in Bugis community.

REFERENCES

- Alimi, Rosma, and Nunung Nurwati. "Faktor Penyebab Terjadinya Kekerasan Dalam Rumah Tangga Terhadap Perempuan." *Jurnal Penelitian Dan Pengabdian Kepada Masyarakat (JPPM)*, Vol. 2, No. 1, 2021.
- Aswar, Edil Wijaya Nur, M Amirullah, and Fitriana Fitriana. "Construction of Tudang Sipulung as A Group Counseling Strategy for Bugis Adolescents in The Perspective of KIPAS Counseling Model." *Jurnal Kajian Bimbingan Dan Konseling*, Vol. 7, No. 3, 2022.
- Aulia, Sidiq. "Penanganan Kasus Kekerasan Dalam Rumah Tangga (KDRT) Oleh Berencana Pemberdayaan Masyarakat Dan Pemberdayaan Perempuan (BKBPMP) Kabupaten Sleman." *University of Bengkulu Law Journal*, Vol. 4, No. 2, 2019.
- Awaludin, Robi. "Penyelesaian Sengketa Keluarga Secara Mediasi Non Litigasi Dalam Kajian Hukum Islam Dan Hukum Positif." *Al Maqashidi: Jurnal Hukum Islam Nusantara*, Vol. 4, No. 2, 2021.
- Fadel, Muhammad, Achmad Abubakar, and Hasyim Haddade. "Implementasi Konsep Keluarga Sakinah Dan Sibaliparriq Dalam Pencegahan Kekerasan Dalam Rumah Tangga (KDRT)." *Qolamuna: Jurnal Studi Islam*, Vol. 8, No. 2, 2023.
- Fikri. "Transformasi Nilai Al-Islah Terhadap Keberagaman Konflik: Epistemologi Hukum Islam Dalam Al-Qur'an." *Al-Risalah*, Vol. 16, No. 02, 2018.
- Fikri, Muhammad Ali Rusdi Bedong, Muhyiddin Salim, Salman Abdul Muthalib, and Ali Abubakar. "Transformation of Maqāṣid Shari 'āh in Divorce Mediation in Religious Courts: Revitalization of the Bugis-Mandar Customs, Indonesia." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, Vol. 7, No. 1, 2023.

- Ilyas, Musyfikah. "Tinjauan Hukum Islam Terhadap Musyawarah Dalam Penyelesaian Sengketa Ekonomi Syariah." *Jurnal Al-Qadau: Peradilan Dan Hukum Keluarga Islam*, Vol. 5, No. 2, 2018.
- Jubba, Hasse. "Kontestasi Identitas Agama: Lokalitas Spiritual Di Indonesia." Yogyakarta: The Phinisi Press, 2019.
- Latupono, Rustam, La Jamaa, and Abu Bakar Kabakoran. "Penyelesaian Konflik Dalam Rumah Tangga Studi Kasus Penyebab Perceraian Di Kota Ambon." *TAHKIM*, Vol. 19, No. 1, 2023.
- Mansur, Muhammad Al, Saim Saim, and Rino Riyaldi. "Faktor Penyebab Perselingkuhan Suami Istri Dan Upaya Penanganannya Di KUA Kecamatan Rupa." *TAHKIM*, Vol. 17, No. 1, 2021.
- Nandini, Riska, Bimby Gita Rama Putri, Syeikha Nabilla Setiawan, Fitriya Anggraeni, and Muhammad Fedryansyah. "Peran Pendamping Program Keluarga Harapan (PKH) Dalam Upaya Resolusi Konflik Sosial Di Desa Genteng Kecamatan Sukasari, Kabupaten Sumedang." *Jurnal Kolaborasi Resolusi Konflik*, Vol. 4, No. 1, 2022.
- Nuh, Muhammad Syarif. "Tudang Sipulung: A Conflict Resolution Wisdom of Bugis-Makassar Community." *Hasanuddin Law Review*, Vol. 1, No. 2, 2016.
- Nurchotimah, Aulia Sholichah I, Bunyamin Maftuh, Elly Malihah, and Yuni Harmawati. "Peran Pendamping Sosial Dalam Penanganan Konflik Keluarga Penerima Manfaat Program Keluarga Harapan." *Jurnal Sosiologi Pendidikan Humanis*, Vol. 5, No. 1, 2020.
- Republik Indonesia. *Undang-Undang Nomor 48 Tahun 2009 Tentang Kekuasaan Kehakiman*.
- Rasyid, Arbanur, Rayendriani Fahmei Lubis, Muhammad Wandisyah R Hutagalung, Maulana Arafat Lubis, Mohd Roslan Mohd Nor, and Afifah Vinandita. "Local Wisdom Recognition in Inter-Ethnic Religious Conflict Resolution in Indonesia from Islah Perspective." *JURIS (Jurnal Ilmiah Syariah)*, Vol. 22, No. 1, 2023.
- Suteja, Jaja, and Muzaki Muzaki. "Pencegahan Kekerasan Dalam Rumah Tangga (KDRT) Melalui Kegiatan Konseling Keluarga." *Equalita: Jurnal Studi Gender Dan Anak*, Vol. 2, No. 1, 2020.
- Syabhudi, S. "Memahami Dialektika Antara Perilaku Agama Dan Politik Dalam Perumusan Hukum Islam Di Indonesia." *Al-Istinbath: Jurnal Hukum Islam*, Vol. 6, No. 2, November 2021.
- Syam, Syafruddin, Imam Yazid, and Muhammad Fadhil. "Efektifitas Mediasi Non Litigasi Dalam Menyelesaikan Kasus Perceraian Pada Keluarga Jamaah Tabligh Kabupaten Deli Serdang." *Al-Mashlahah Jurnal Hukum Islam Dan Pranata Sosial*, Vol. 9, No. 01, 2021.
- Teonata, Amanda. "Penyelesaian Konflik Dalam Keluarga." *Bunga Rampai Keluarga Tangguh*, Vol. 2, 2021.

Wardyaningrum, Damayanti. “Komunikasi Untuk Penyelesaian Konflik Dalam Keluarga: Orientasi Percakapan Dan Orientasi Kepatuhan.” *Jurnal Al-Azhar Indonesia Seri Pranata Sosial*, Vol. 2, No. 1, 2013.

Zaluchu, Tiberius, and Dhoni Yusra Syaharudin. “Penyelesaian Sengketa Medis Antara Pasien Atau Keluarga Pasien Dengan Dokter Berdasarkan Ketentuan Hukum Di Indonesia.” *Krtha Bhayangkara*, Vol. 16, No. 2, 2022.