



Islamic Educational Values in the Marriage Traditions of the Javanese, Banjar, and Bugis Ethnic Groups in Indonesia: A Systematic Literature Review

Rosita^{1✉}, Khojir², Ida Suryani Wijaya³, Agus Setiawan⁴

^{1, 2, 3, 4} UIN Sultan Aji Muhammad Idris Samarinda, Indonesia

Corresponding author: rbb.group.6@gmail.com

ABSTRACT

This study aims to identify Islamic educational values within the marriage traditions of the Javanese, Banjar, and Bugis ethnic groups in Indonesia, which are rich in culture and local wisdom passed down through generations. A systematic literature review was conducted using accredited articles published between 2017 and 2023, collected from Google Scholar, Harzing's Publish or Perish, and Publish Media. The researchers initially gathered 20 articles, which were then analyzed and synthesized, resulting in 7 articles that met the criteria and were relevant to the research questions. Based on the analysis and literature review, several conclusions can be drawn. First, the marriage traditions of the Javanese (such as *ngelamar*, *nontoni*, *menimbang*, *paningsetan*, *dbabar kembul*, *ngindek telur*, *wijik sekar setaman*, *kacar-kucur*, *baling bantal*, *tukar kembar mayang*, and *sungkeman*), the Banjar (such as *basasuluh*, *badatang*, *bapayuan*, *maantar patalian*, *bapingit*, *bakasai*, *batimung*, *bainai*, and *batamat Al-Qur'an*), and the Bugis (such as *mammanu-manu*, *massuro*, *mappasiarekeng*, *cemme passili*, *mappacci*, *mappenre botting*, *ijab kabul*, *mappasiluka*, *amrola*, *mammatoa*, and *marola wekke dua*) are still practiced as a form of cultural and religious responsibility, though they are now often simplified to save time. Second, these marriage traditions reflect the internalization of Islamic educational values, including values of faith (*iman*), worship (*ibadah*), ethics (*akhlak*), and social responsibility. This study acknowledges its limitations in terms of the number of analyzed articles, especially those published in SINTA-accredited journals. Nevertheless, the findings can serve as a reference for future research that is expected to offer a more comprehensive examination, thereby enhancing and refining the current results.

OPEN ACCESS

ARTICLE HISTORY

Received: 10-01-2025

Revised: 25-03-2025

Accepted: 24-04-2025

KEYWORDS

Islamic Educational Values, Traditions, Javanese, Banjar, and Bugis Ethnic Groups

1. Introduction

Indonesia is a country made up of various cities and inhabited by people from diverse ethnic groups, cultures, religions, and traditions, each with its own distinctive way of life. Despite these differences, all elements of society remain united under the spirit of *Bhinneka Tunggal Ika* (Unity in Diversity). This motto reflects the rich diversity of the Indonesian people in terms of culture, religion, and language yet emphasizes their unity as one nation. This demonstrates that tolerance and togetherness in diversity are fundamental foundations for maintaining national unity (Bayu Sudrajat 2023).

Indonesia possesses a rich and diverse cultural heritage, filled with noble values that hold deep significance for the lives of its people. The government guarantees every citizen the freedom to preserve and develop their own cultural values. This guarantee is rooted in Article 32, Paragraph 1 of the 1945 Constitution, which states that the government is responsible for advancing Indonesia's national culture. In this context, the people have the right to safeguard and promote their cultural heritage, while the government plays a role in maintaining harmony and fostering interaction among ethnic groups, ensuring that each culture continues to grow and thrive with its unique characteristics and values (Febriathie et al. 2023).

In addition to its rich and diverse cultural traditions across regions, Indonesia is also home to various ethnic groups, such as the Javanese, Banjar, and Bugis. These three ethnic groups are spread throughout different parts of the country and are known for upholding strong traditional values. Their traditions are practiced as a means of preserving cultural heritage passed down through generations. These traditions encompass a wide range of customs, values, and practices manifested in rituals, ceremonies, or specific activities. They not only reflect the cultural and social identity of each group but also represent an important part of ancestral heritage that continues to be maintained and preserved from generation to generation. These traditional aspects cover many areas of life, including religion, marriage, customs, arts, language, and other ways of life that shape the character and identity of the community (Angkat et al. 2024).

Meanwhile, tradition often serves as an important medium for internalizing religious values, one of which is reflected in marriage traditions. Marriage is not merely the union of two individuals physically and spiritually, but also a sacred bond that strengthens family ties. The primary purpose of marriage is to attain a blessed and harmonious life under the guidance of Allah Swt, through a lawful path in accordance with religious teachings (Ahmad Azhar Basyir 1999). In Indonesian society, marriage traditions are deeply influenced by the local cultures that develop in each region. Along with this cultural development, educational values are also present and embedded in various aspects of life, including in the marriage ceremonies (Malisi et al. 2024).

Religious education plays a vital role in shaping individual character and morality, as well as strengthening religious values within society. These values are often reflected in the practice of marriage traditions, where Islamic teachings are clearly manifested through various rituals, symbols, and norms. Although each ethnic group has its own unique marriage traditions, the rituals performed generally contain educational values, particularly those rooted in Islamic education. Islamic education aims to shape individual character and morality in accordance with Islamic teachings, guiding people to lead a life filled with goodness and peace. It encompasses various essential values such as faith (iman), worship (ibadah), ethics (akhlak), and social responsibility, all of which contribute to building a harmonious life aligned with religious principles (Zulkarnain 2008).

Islamic teachings are derived from the Shariah law, which is based on the Quran and the Hadith of the Prophet Muhammad (peace be upon him). Therefore, the values of Islamic education serve as symbols that shape a person's worldview, aspirations, and way of life. The ultimate goal is to provide guidance so that harmony can be achieved between life's realities and Islamic principles. In this context, it becomes clear that religion holds a significant place in every tradition, including those that have been passed down through generations and are deeply rooted in the lives of communities (Clifford Geertz 2014).

As stated in Surah Sad, verse 29, the Quran as the source of Islamic teachings is a guide for life that must be reflected upon and understood so that people may benefit from it. The Quran serves as a life manual, containing essential values that apply to all aspects of human existence (Kementerian Agama 2019). However, along with the passage of time and the shifts in social and cultural contexts, there has been a significant transformation in these values and in societal ways of life, including the practice of marriage traditions. Despite these changes, such traditions continue to be observed and passed down from generation to generation to this day (Wardiana and Teguh Widodo 2025).

In this regard, the influence of foreign cultures and changing times has, in reality, made the Islamic educational values embedded in marriage traditions increasingly difficult to identify. This is largely due to the cultural layers that have evolved within society, which often obscure the recognition of Islamic elements in these traditions. People tend to view such practices as ancestral heritage passed down through generations, without directly associating them with religious teachings. In fact, many Islamic values are reflected in traditional marriage customs, yet they are not fully understood or acknowledged by all members of society. Therefore, this systematic literature review aims to examine and reveal the Islamic educational values reflected in the marriage traditions of the Javanese, Banjar, and Bugis ethnic groups in Indonesia.

2. Method

This study employs the Systematic Literature Review (SLR) method to identify, evaluate, and interpret research findings related to specific research questions, topic areas, or phenomena that are the focus of the study (Barbara Kitchenham 2004; Razavian et al. 2019; Lusiana and Melva Suryani 2014). In addition, this study generally adopts a meta-synthesis approach, which is used to summarize (synthesize) the findings of descriptive qualitative research. Meta-synthesis is a data integration technique aimed at generating new theories, concepts, or deeper understanding (Perry and Nick Hammon 2002). This method allows for a systematic review and identification of journals by following established steps (Triandini et al. 2019). The steps of meta-synthesis as a qualitative systematic review method are as follows:

- a. Designing and formulating the research question (formulating the review question). The purpose is to identify and analyze the Islamic educational values contained in the marriage traditions of the Javanese, Banjar, and Bugis ethnic groups. The proposed research question is (Nurdin et al. 2024):

Tabel 1. *Research Questions in Literature Review*

ID	Research Question	Motivation
RQ ¹	What are the characteristics of the marriage traditions among the Javanese, Banjar, and Bugis ethnic groups in Indonesia?	Identifying the steps involved in each stage of the marriage procession among the Javanese, Banjar, and Bugis ethnic groups in Indonesia.
RQ ²	What Islamic educational values are embedded in the marriage traditions of the Javanese, Banjar, and Bugis ethnic groups?	This study aims to identify and analyze the Islamic educational values reflected in the marriage traditions of the Javanese, Banjar, and Bugis communities.

- b. Conducting a systematic literature search, in this study, the literature search was carried out using academic databases such as Google Scholar, Harzing's Publish or Perish, and accredited national journals accessible through Publish Media. The keywords used were "*Islamic Educational Values in the Marriage Traditions of the Javanese, Banjar, and Bugis Ethnic Groups.*" Two criteria were applied: First, the inclusion criterion, articles discussing Islamic educational values within the context of marriage traditions among the Javanese, Banjar, and Bugis ethnic groups. Second, the exclusion criterion, articles that were not relevant to the marriage traditions of the Javanese, Banjar, and Bugis, and instead discussed Islamic educational values in the traditions of other ethnic groups. The selected literature was limited to studies published within the last eight years (2017–2025) and written in either Indonesian or English.
- c. Screening and selecting appropriate research articles, the collected articles were screened based on predetermined criteria, carried out in two stages: The initial screening, which involved reviewing the titles and abstracts to determine the relevance of each article; and the secondary screening, which involved reading the full content of the articles that passed the first stage to ensure their alignment with the objectives of the study.
- d. Analyzing and synthesizing qualitative findings, the selected articles were analyzed using a qualitative approach, focusing on several key themes, particularly the concept of marriage traditions among the Javanese, Banjar, and Bugis ethnic groups.
- e. Maintaining quality control, the quality of the research was ensured by employing the PRISMA method (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) and the TAPUPAS framework (Transparency, Accuracy, Purposiveness, Utility, Propriety, Accessibility, and Specificity). Data validation was conducted through source triangulation and cross-checking with the primary literature to ensure consistency and reliability.
- f. Presenting findings, the research report was prepared by presenting the results of the analysis in a descriptive format. Each finding was linked to relevant references to support the validity of the conclusions (Siswanto 2010).

3. Finding and Discussion

Finding

Based on the article search from three sources, Google Scholar, Harzing's Publish or Perish, and accredited national journals accessed through Publish Media, within the

range of 2017 to 2025, the researcher identified a total of 100 journal articles. After the screening process, 20 articles remained for further in-depth analysis. At the final selection stage, only 7 articles were found to meet the criteria and were considered as data sources to answer the predetermined research questions. The following is the flow of the inclusion and exclusion process in the systematic literature review stage (n: Number of Literature Articles) (Norlita et al. 2023):

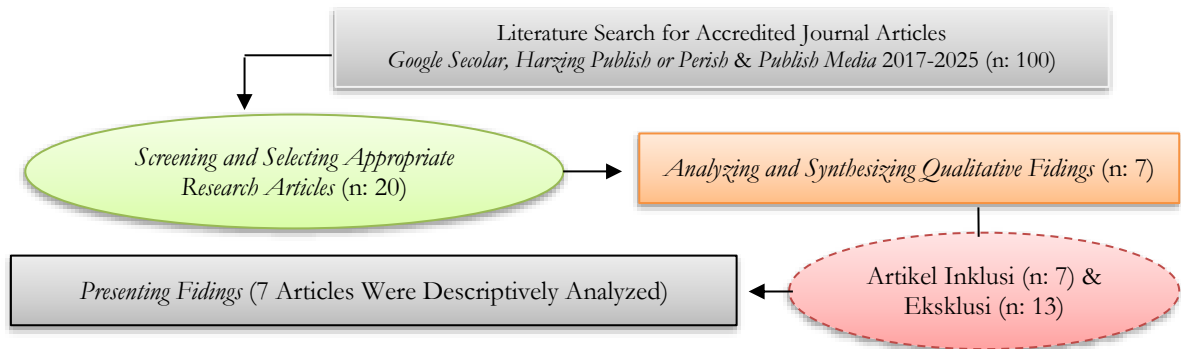


Figure 1: Flowchart of the Systematic Literature Review Stages

After the selection stage, a number of relevant articles were chosen for further analysis. These articles serve as the primary foundation for addressing the research questions that have been formulated. The details of the titles and authors of the articles that met the criteria are presented in the table below (Nurdin et al. 2024):

Table 2. Summary of Analyzed Literature

No.	Author	City & Year	Context
1.	Erlin Wulandari, Jaecullah & Muhammad Saidun Anwar	Lampung, 2024.	Islamic Educational Values in the <i>Panggih Manten</i> Tradition of the Javanese Wedding Ceremony.
2.	Irnawati	Makasar, 2018.	Islamic Educational Values in the Bugis-Makassar Marriage Tradition in Bulu, Moncongloe Subdistrict, Maros Regency.
3.	Ngismatul Choiriyah, Ahmad Alghifari Fajeri & Nurul Husna	Palangkaraya, 2017.	Islamic Educational Values in the Marriage Tradition of the Banjar Community in Palangkaraya City.
4.	Misgiharjo Alias Gigih, Muhammad Mona Adha & Irawan Suntoro.	Lampung, 2021	The Existence of Javanese Traditional Marriage in Kalibalangan Village, Abung Selatan Subdistrict, North Lampung Regency.
5.	Andi Mahdaniar	Makasar, 2021.	Islamic Educational Values in the Marriage Procession Based on Bugis Custom in Tanete Riattang Barat Subdistrict, Bone Regency.

6.	Endah Ni'matur Rohmah.	Tulungagung, 2020.	Internalization of Islamic Educational Values in the Javanese Traditional Wedding Ceremony.
7.	Laila Robiul Fazri	Purwokwerjo, 2019.	Islamic Educational Values in the <i>Panggih</i> Tradition of the Javanese Traditional Wedding Ceremony in Semedo Village, Pekuncem Subdistrict, Banyumas Regency.

Discussion

Based on the findings from the seven articles, it is revealed that each marriage tradition involves a series of inherited rituals that must be performed and passed down through generations. Each of these rituals has been identified to contain educational values, particularly Islamic educational values, such as faith, worship, morality, and social responsibility. The following are the findings from the seven studies:

a. Javanese Marriage Tradition

In a study conducted by Erlin Wulandari et al. (2024), it is stated that the "*panggih manten*" procession in the Javanese wedding tradition marks the first meeting between the bride and groom after the *ijab kabul* ceremony, which is preceded by the giving of the dowry. The researchers explain that the *panggih manten* procession contains Islamic educational values, including faith, worship, and moral education, such as belief in Allah's decree (qadar), mutual respect, loyalty to one's spouse, sincerity, and courage. In addition, it also reflects the value of responsibility, particularly in providing for the family and showing devotion to one's parents (Wulandari et al. 2024).

However, the findings presented by Laila Robiul Fazri (2019) indicate that the "*panggih*" procession not only contains elements of faith education (such as prayers and hopes directed to Allah Swt), moral education (mutual respect), and religious observance (devotion to the husband), but also reflects social and community educational values. These include the transmission of customs and traditions from older generations to the younger ones in order to ensure their preservation (knowledge sharing) (Laila Robiul Fazri 2019).

Meanwhile, the study conducted by Misgiharjo et al. (2021) shows that the Javanese traditional wedding ceremony is carried out not only to express one's identity as a descendant of the Javanese ethnic group, but also to preserve the tradition so that it can be continuously passed down from generation to generation. Each procession within this tradition is rich in Islamic educational values, such as the values of goodness, beauty, religiosity, as well as attitudes of unity, mutual cooperation, helpfulness, and social solidarity. It also contains hopes for blessings and the pleasure of Allah SWT so that the entire series of events may proceed smoothly. Although the Javanese community continues to preserve all the traditional processions as a form of cultural responsibility, some parts have been simplified for the sake of time efficiency (Misgiharjo et al. 2021).

On the other hand, the study conducted by Endah Nimatur Rohmah (2020) extensively explains that the Javanese traditional wedding procession is not merely a cultural tradition, but also holds deep significance in the internalization of values related to faith (*aqidah*), worship (*ibadah*), and morality (*akhlak*). During the preparation and implementation of the Javanese wedding tradition, the internalization of Islamic educational values can be found in several key processions. *First*, internalization of *aqidah* (faith) education values, the “*ngelamar*” (proposal) procession symbolizes sincerity in following the Sunnah of the Prophet Muhammad (peace be upon him). The “*ngidek tigan*” (stepping on an egg) procession reflects hopes and prayers, as well as confidence in the divine decree and destiny (*qada and qadar*) set by Allah Swt. The “*kacar-kucur*” procession represents the value of belief in Allah’s destiny.

Second, internalization of moral (*akhlak*) education values, the “*wijik sekar setaman*” (foot-washing) procession symbolizes respect and loyalty to the husband. “*Sungkeman*” teaches devotion to parents (*birrul walidain*), mutual respect, a spirit of humility, and gratitude. It also embodies values of forgiveness, honor, and filial piety. The “*kacar-kucur*” (symbolizing the handing over of income) procession reflects the value of hard work carried out with sincere intentions to seek the pleasure of Allah SWT. The “*wijik*” procession (foot-washing) also serves as a symbol of a wife's devotion and respect within the marital relationship.

Third, internalization of social education values, the “*baling gantal*” (throwing betel leaves) procession symbolizes unity in married life and teaches that husband and wife must strive to harmonize their differences. The “*menimbang*” (weighing) procession conveys the value of balance and fairness in the marital relationship, mutual reminders to fulfill religious obligations to Allah SWT, and tolerance. “*Nontoni*” (introduction) reflects the value of *silaturahmi* (building and maintaining social bonds). The “*peningsetan*” (engagement) procession contains the value of deliberation (*musyawarah*) in determining an auspicious wedding date. The “*menjemput besan*” (welcoming the in-laws) procession highlights the importance of building good relationships, emphasizing unity and *silaturahmi*. The “*tukar kembar mayang*” (exchange of decorative palm arrangements) symbolizes emotional unity and togetherness in creating family happiness. Lastly, the “*dhahar kembul*” (feeding each other) procession reflects values of togetherness, mutual support, and harmonious living.

Fourth, internalization of worship (*ibadah*) education values, the findings of this study reveal not only the presence of Islamic educational values such as faith, morality, and social values, but also clearly indicate that the entire Javanese wedding procession contains elements of worship. These include obedience in fulfilling religious duties (marriage as an act of worship), devotion to one’s husband and parents, commitment to leading a responsible life, and readiness to work hard in earning a livelihood (Endah Nimatur Rohmah 2020).

Table 3. Islamic Educational Values in Javanese Wedding Traditions

No.	Islamic Educational Values	Value in the Javanese Ethnic Wedding Tradition
1.	Faith Education Values	a. Believing in Allah the almighty by always praying and seeking only His pleasure. b. Believing in the divine decree (qada and qadar) of Allah the Almighty. c. Believing in and seeking forgiveness from Allah the Almighty. d. Believing in the prophets and messengers of Allah the Almighty by following the Sunnah of the Prophet Muhammad (peace be upon him).
2.	Worship Education Values	a. Obedient in performing acts of worship. b. Dutiful to one's husband and parents. c. Committed in living life seriously. d. Ready to work hard in earning a livelihood..
3.	Moral Education Values	a. Sincere, grateful, and loyal. b. Courageous and responsible. c. Forgiving
4.	Social Education Values	a. Helping each other, giving, being united, sharing knowledge, respecting, trusting, and living in harmony. b. Advising one another and cooperating c. Helping and working together (mutual cooperation). d. Tolerance and balance. e. Maintaining good relations (silaturahmi). f. Deliberation (mutual consultation). g. Justice

b. Banjar Marriage Tradition

The research conducted by Ngismatul Choiriyah et al. (2017) shows the presence of Islamic educational values contained in the Banjar ethnic wedding tradition, as seen in the following procession: First, the *basasuluh* procession is the initial activity carried out by the family of the prospective groom to gather information about the prospective bride. This serves as a form of *ta'aruf* (mutual acquaintance) and understanding of the bride's family background (*kafah*). Both families interact and communicate as a means of strengthening *silaturahmi* (social bonds) and *ukhuwah Islamiyah* (Islamic brotherhood). It also aims to ensure that the prospective bride and groom possess good character and a sense of responsibility (Choiriyah et al. n.d.).

Second, the *bapayuan* procession reflects the value of responsibility, as it involves the obligation to provide a dowry (*mahar*) that has been determined and mutually agreed upon through deliberation (*musyawarah*). It also demonstrates sincerity in giving sustenance without feeling burdened, as well as the principles of simplicity and avoiding excess.

Third, the *maantar patalian* (jujuran) procession holds deep meaning in both tradition and Islam. It reflects the value of *ta'aruf* (mutual acquaintance) and serves as a public announcement of the engagement, symbolizing mutual approval and blessings from both families and the community. This act helps prevent slander and negative assumptions, fostering mutual respect and honor in fulfilling each party's role. Additionally, *maantar patalian* represents honesty and trustworthiness (*amanah*), as well as the obligation to provide the agreed-upon *mahar* (dowry). It is carried out sincerely, with the hope of attaining blessings.

Fourth, the *bapingit* procession is a period of seclusion for the bride-to-be, usually lasting a week before the wedding. Its purpose is to train the bride in patience and to preserve her purity. This procession contains Islamic educational values, as seen in the *bakasai* and *batimung* rituals, where the bride purifies herself using traditional herbal mixtures. Another part of the ritual is *bapacar* or *bainai*, the application of henna to the fingernails, which is a Sunnah of the Prophet (Hadith narrated by Abu Dawud). The next step involves physical purification through *bamandi-mandi* (ritual bathing), which aligns with the concept of *tazkiyah an-nafs* (self-purification and cleanliness). Moreover, during the *bapingit* process, a *khatam Al-Qur'an* (completion of Quran recitation) is held, emphasizing the importance of strengthening one's worship before entering married life (Choiriyah et al. n.d.).

Based on the findings of these studies, it can be concluded that the Islamic educational values embedded in each procession of the Banjar ethnic wedding tradition include values of faith (*iman*), worship (*ibadah*), character (*akhlak*), and social education values, as outlined in the following table:

Table 4. Islamic Educational Values in the Banjar Ethnic Wedding Tradition

No.	Islamic Educational Values	Values in the Banjar Ethnic Wedding Tradition
1.	Faith Education Values	a. Belief in Allah the Almighty by strengthening the relationship with Him. b. Belief in His Prophets and Messengers by practicing the Sunnah of the Prophet Muhammad (peace be upon him), such as <i>tabayyun</i> (clarification) and <i>ka'fah</i> (comprehensive readiness) in marriage.
2.	Worship Education Values	a. Recitation of the Qur'an b. Sending blessings upon the Prophet (<i>shalawat</i>).
3.	Character Education Values	a. Trustworthiness and honesty b. Sincerity and responsibility . c. Politeness and wisdom . d. Loyalty and patience . e. Reliance on Allah (<i>tawakal</i>) and simplicity f. Self-care, cleanliness, and personal purity

4.	Social Education Values	a. Mutual acquaintance, <i>silaturahmi</i> (maintaining good relationships), respect, cooperation, and mutual support . b. Mutual assistance (<i>gotong-royong</i>), deliberation (<i>musyawarah</i>), and justice. c. Sharing knowledge and sustenance (<i>riʒq</i>).
----	-------------------------	--

c. Bugis Marriage Tradition

In the study conducted by Andi Mahdaniar (2021), several Islamic educational values were identified in the Bugis ethnic wedding tradition, including values of *aqidah* (faith), *ibadah* (worship), *akhlak* (morality), and social values. These can be observed in the following processions:

First, the pre-marriage stage includes several important processions conducted as preparations before the formal wedding ceremony. One of the initial processions is *mammanu-manu* (investigation of the prospective partner), where the family gathers information regarding the background, behavior, character, education, and other significant aspects of the potential spouse. This procession reflects values of piety and devotion to Allah (Swt), emphasizing the importance of mutual understanding, maintaining proper social etiquette, politeness, ethical conduct, piety, honesty, and responsibility. Following this, the *massuro* or *madduta* (marriage proposal) procession takes place. After obtaining sufficient information, the groom's family formally proposes marriage by bringing offerings or symbolic gifts as a sign of sincerity and serious commitment.

Next is the "mappasiarekeng" or "mapeetu ada" procession (setting the wedding date), in which both families hold a discussion (*musyawarah*) to agree on a suitable wedding date. This reflects the value of faith in Allah's *qada* and *qadar* (divine will and destiny). The next procession is "cemme passili" (ritual purification), where the bride or groom undergoes a cleansing ritual by bathing with water mixed with fragrant flowers. This symbolizes the purification of the self from negative elements before entering married life. The tradition continues with "mappacci" (the henna night), during which the bride is adorned with henna on her fingers and hands by close family and relatives. *Mappacci* symbolizes prayers and blessings from the family, hoping for a smooth and joyful marriage. Finally, the "mappenre botting" and "madduppa botting" processions (welcoming the groom) take place. These are welcoming ceremonies held at the bride's home before the wedding day, intended to introduce the groom to the extended family and local community (Andi Mahdaniar 2021).

Second, the wedding contract stage (*akad nikah*) is the core part of the marriage ceremony and is carried out in accordance with Islamic law. This includes the *ijab qabul* (marriage contract), in which the bride's guardian (*wali*) formally marries off his daughter to the groom in the presence of witnesses and a religious official (*penghulu*). The *ijab qabul* process in Bugis traditional marriage is not merely ceremonial; it holds deep

meaning in Islamic education. It teaches faith, obedience to Islamic law, and the formation of a responsible character in preparation for life in marriage.

Third, the post-marriage stage takes place after the akad nikah and includes a series of follow-up ceremonies aimed at strengthening the bond between the two families in accordance with Sharia law, as outlined in the Qur'an and Hadith, and introducing the newlyweds to the community. One such ceremony is "mappasiluka" or "mappasikarawa" (the formal introduction of the couple), which reflects the value of Islamic brotherhood (*ukhuwah Islamiyah*). Then comes "marola" (family visit), in which the newlyweds make their first visit to the bride's family home as a form of respect and maintaining kinship ties (*silaturahmi*). This is followed by "mammatoa" (seeking parental blessings), where the couple approaches their parents to request prayers and blessings for a life filled with barakah and happiness. Lastly, "marola wekka dua" (second visit after marriage) is carried out several days after the wedding, symbolizing the devotion and respect of the couple to the bride's family (Andi Mahdaniar 2021).

Based on the findings of these studies, it can be concluded that the Islamic educational values embedded in each stage of the Bugis marriage tradition include values of faith (aqidah), worship ('ibadah), moral character (akhlaq), and social education. These values are reflected throughout the various ceremonial processes, as shown in the following table:

Table 5. Islamic Educational Values in the Bugis Marriage Tradition

No.	Islamic Educational Values	Values Reflected in the Bugis Marriage Tradition
1.	Faith Education Values	<ul style="list-style-type: none"> a. Belief and piety in Allah Swt. b. Belief in the Prophet and His Messengers by following the Sunnah of Prophet Muhammad (peace be upon him). c. Belief in Allah's divine decree (qada and qadar).
2.	Worship Education Values	<ul style="list-style-type: none"> a. Maintaining relationships according to Islamic law (sharia). b. Establishing a sacred and legitimate bond in the eyes of religion.
3.	Moral Education Values	<ul style="list-style-type: none"> a. Honesty, politeness, and proper manners. b. Devotion and respect toward parents. c. Observing ethical conduct in premarital interactions. d. Gratitude and responsibility. e. Personal cleanliness and hygiene.
4.	Social Education Values	<ul style="list-style-type: none"> a. Mutual understanding and strengthening kinship ties (<i>silaturahmi</i>). b. Unity, cooperation, and mutual assistance. c. Mutual respect (<i>sipakalebbi</i>) and mutual appreciation (<i>sipakatau</i>).

		d. Deliberation (musyawarah) and communal work (gotong royong).
--	--	---

4. Conclusion

The indigenous communities of the Javanese, Banjar, and Bugis ethnic groups carry out traditional marriage ceremonies as a way to preserve their ancestral heritage and express their love for cultural identity. These marriage traditions are considered to be in harmony with Islamic teachings, as they clearly reflect and embody core Islamic educational values, such as faith, worship, moral conduct, and social ethics, evident in the strengthening of familial bonds and the promotion of *ukhuwah Islamiyah* (Islamic brotherhood) within the community. Furthermore, each stage and ritual in the marriage process carries philosophical significance believed to bring smoothness and blessings to the union.

Bibliography

- Ahmad Azhar Basyir. (1999). Hukum Perkawinan Islam. Yogyakarta: UII Press.
- Andi Mahdaniar. (2021). Nilai-Nilai Pendidikan Islam Pada Prosesi Perkawinan Berdasarkan Adat Bugis Di Kecamatan Tanete Riattang Barat Kabupaten Bone. Makasar: Program Pascasarjana UIN Alaudin Makasar. https://repositori.uin-alauddin.ac.id/21534/1/Andi%20Mahdaniar_80200219043.pdf.
- Angkat, Cristie Agustina br et al. (2024). Warisan Budaya Karo Yang Trancam: Upaya Pelestarian Dan Pengembangan Tradisi Topeng Tembut-Tembut. Sumatera Utara: Jurnal Cakrawala Ilmiah, Vol. 3, No. 8 2.
- Barbara Kitchenham. (2004). Procedures for Performing Systematic Reviews. Keele, Staffs ST 5 5BG, UK.
- Bayu Sudrajat. (2023). Hajatan Pernikahan: Dari Nilai-Nilai Tradisi Dan Dampak Ekonominya. AT-THARIQ: Jurnal Studi Islam Dan Budaya Vol.03 No.02 2.
- Choiriyah, Ngismatul et al. n.d. (2017) Nilai-Nilai Pendidikan Islam Dalam Tradisi Perkawinan Masyarakat Banjar Kota Palangka Raya. Kalimantan Tengah: Universitas Muhammadiyah Palangka Raya. Jurnal Hadratul Madaniyah, Vol. 6, No. 1 1–5.
- Clifford Geertz. (2014). Agama Jawa: Abangan, Santri, Priyayi Dalam Kebudayaan Jawa. Depok: Komunitas Bambu.
- Endah Ni'matur Rohmah. (2020). Internalisasi Nilai-Nilai Pendidikan Islam Dalam Upacara Pernikahan Adat Jawa. Tulungagung: epo.uinsatu.ac.id/16835/.
- Febriathie, Nur Aisyah et al. (2023). Nilai-Nilai Pendidikan Islam Pada Upacara Adat Kelahiran Suku Madura Di Kabupaten Kutai Kartanegara. Urmal Tarbiyah Dan Ilmu Keguruan Borneo Vol. 4, No. 1 2.
- Kementerian Agama. (2019). Alquran Dan Terjemahan. Jakarta.
- Laila Robiul Fazri. (2019). Nilai-Nilai Pendidikan Islam Dalam Tradisi Panggih Pada Upacara Perkawinan Adat Jawa Di Desa Semedo Kecamatan Pekucen Kabupaten

- Banyumas. Purwokerto: IAIN Purwokerto.
- Lusiana, and Melva Suryani. (2014). "Metode SLR Untuk Mengidentifikasi Isu-Isu Dalam Software Engineering." *Jurnal SATIN - Sains Dan Teknologi Informasi*, 3, 1 2.
- Malisi, M. Ali Sibram Malisi et al. (2024). Tradisi Perkawinan Masyarakat Muslim Dalam Upacara Adat Suku Mbojo Desa Rupe Kecamatan Langgudu Kabupaten Bima (1028) H/1618 M). IAIN Palangkaraya, <https://Journal.Ar-Raniry.Ac.Id/ADIA/Article/View/4806> 2.
- Misgiharjo Alias Gigih, Muhammad Mona Adha, Irawan Suntoro. (2021). Eksistensi Perkawinan Adat Jawa Di Desa Kalibalangan Kecamatan Abung Selatan Kabupaten Lampung Utara. *PEKAN* Vol. 6 No2 3.
- Norlita, Devina et al. (2023). Systematic Literature Review (SLR): Pendidikan Karakter Di Sekolah Dasar. Kudus: Universitas Maria. *Jurnal Ilmu Sosial Pendidikan Dan Humaniora*, 2. 1 5.
- Nuridin, Arbain et al. (2024). Developing the Islamic Religious Education Curriculum in Inclusive Schools or Madrasah and Its Implementation: A Systematic Literature Review. (Universitas Islam Negeri Kiai Haji Achmad Siddiq, Jember Dan Universitas Muhammadiyah Bima). *Jurnal Pendidikan Agama Islam* , 21. 1. 5–6.
- Perry, Amanda, and Nick Hammono. (2002). Systematic Reviews: The Experiences of a PhD Student. Department of Psychology, University of York . *Psychology Learning and Teaching*, 2. 1.
- Razavian, Maryam et al. (2019). Empirical Research for Software Architecture Decision Making, An Analysis. *Journal of Sytems and Software*, 149 360–81.
- Siswanto. (2010). Systematic Review Sebagai Metode Penelitian Untuk Mensintesis Hasil-Hasil Penelitian (Sebuah Pengantar). *Buletin Penelitian Sistem Kesehatan*, 13, 1 6.
- Triandini, Evi et al. (2019). Metode Systematic Literature Review Untuk Identifikasi Platform Dan Metode Pengembangan Sistem Informasi Di Indonesia. Denpasar: Program Studi Sistem Informasi, STMIK STIKOM Bali. *Indonesian Journal of Information Systems (IJIS)*, 1, 2.
- Wardiana, Irna, and Teguh Widodo. (2025). Tradisi Pernikahan Adat Jawa Kepenghuluan Kencana Kecamatan Balai Jaya Kabupaten Rokan Hilir. *Jurnal Ilmiah Wahana Pendidikan* 11, No. 3:204.
- Wulandari, Erlin et al. (2024). Nilai-Nilai Pendidikan Islam Dalam Tradisi Panggih Manten Pada Upacara Pernikahan Adat Jawa. *Jurnal Pendidikan Islam Dan Sosial Agama*, Vol. 3, No. 2 1.
- Zulkarnain. (2008). Transformasi Nilai-Nilai Pendidikan Islam. Yogyakarta: Pustaka Pelajar.