

ABSTRACT

Muhammad Sabiq, 10210045, *Doi Menre Tradition in The Process of Making a Proposal Among Bugis Society Taneteriattang District Bone County from Fiqh Perspective*. Thesis. Al-ahwal Al-shakhsiyyah Department, Faculty of Sharia, Maulana Malik Ibrahim State Islamic University of Malang. Advisor: Dr. H. M. Fauzan Zenrif M.Ag.

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The society in Indonesia has different costum of wedding ceremony in each tribes. This is reflected in the marriage procession consisting of several steps that should be carried out according to customary law. However, years after years there will be problems carried out. Just as in the implementation of community marriage Bugis Bone, especially *doi menre* tradition by giving money to procure a party excluding the counting dowry that charged to the prospective bridegroom.

In this thesis, the main issue are the underlying factors behind the tradition *doi menre* and how the implementation of the marriage procession of Bone Bugis society based on the jurisprudence.

The research method used in this thesis is a qualitative research (empirical) with a phenomenological approach, while data collection by using observation and interviews or interviews. Then the data were analyzed by using descriptive.

From the research results, we concluded that *doi menre* is a costs provided by the male to the female in the wedding ceremony. Tradition *doi menre* used to be a ritual pangelli virgin (blood sacrifice) for the ordinary man who wants to marry a daughter of noble descent. But now, *doi menre* only help the male to the female for the procurement of the wedding party (*mappabotting*) in accordance with the agreement of both parties. *Doi menre* nominal amount may exceed the sum *Sompa* (dowry) depending on how large the wedding party that wants to be held.

The review of jurisprudence in general associated with the tradition of marriage *Doi Menre* in Bugis Bone society, it is confirmed contain with Islamic values combined with the cultural values and customs that are not contrary to Islamic teachings. Starting from the beginning of the process of making a proposal to the marriage ceremony, can not be separated from the values of Islam. Thus, the overall culture of marriage Bugis Bone society, either mergin islamic-culture or additional Islamic teachings, in principle, can be accommodated in the mating system of Islam. That means that the whole procession of marriage culture Bugis Bone society, perceived as contrary to Islamic Law.