
DOI BALANCA: Study of Consumerism Behavior in Bugis Marriages

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Abstract: The social phenomena of *Doi Balanca's* shopping behavior in weddings in the Bugis Barru community in South Sulawesi is investigated in this research. This is a qualitative study that uses an explanatory case study method and is intended as field research. Interviews, observations, and documentation methods were used to gather data. Structural functional theory and consumerism theory were used to examine the data. First, the criteria for selecting a noble family's *Doi Balanca* are extremely rigorous, requiring that it be equal, wealthy, educated, and attractive. When establishing the *Doi Balanca*, this indication becomes crucial. Some aristocratic families, on the other hand, are less rigorous when it comes to establishing *Doi Balanca* based on love. While the *Tau Sama* family's wealth, education, and beauty serve as the foundation for deciding *Doi Balanca*. Second, *Doi Balanca's* original goal was to fund the wedding party of the lady he married, not for the purpose of family union clothing that demonstrated cohesion, and not for the lavish *Baruga* (a place for rented wedding parties to the Bugis community). This research's contribution to social phenomena (*Doi Balanca*) is full of movement. Sociological studies are not self-contained, and in the case of *Doi Balanca*, functional structural theory and consumerism may be integrated to form a comprehensive field.

Keywords: *Doi balanca*, consumerism, transformation, Bugis customs

1. Introduction

The family is society's smallest unit, whereas society is a part of the state. A strong family is the cornerstone of a great nation. There will be a family crisis as a consequence of the disintegration and instability of the family as society's lowest tier. It will be difficult for the other parent to be good if one parent is not, and the family will not be able to attain genuine happiness. If this trend continues, and more families experience financial difficulties, it will have an effect on the disintegration and anarchy of society's social order, leading to national and state social structures (Andrian et al., 2021). People's duties in caring for their children, parents, and job commitments have grown dramatically. Many families now have two incomes, and the number of working women is greater than it has ever been (Tyagi & Verma, 2017). People develop and join society as a consequence of interactions with other members of their family, which is the most essential basis of society (Sheikhi-Fini et al., 2021).

The Bugis people are part of the inhabitants of South Sulawesi Province, who are split into four tribes. The Bugis, the biggest of the four tribes, control the majority of South Sulawesi (Herdiana, 2019). The Bugis tribe of South Sulawesi has a diverse set of traditions that color their lives, ranging from appreciation rituals to life cycle rites and wedding customs (Untara & Rahayu, 2020). The Bugis people's talents have improved their well-being and quality of life (Suliyati & Rochwulaningsih, 2018). In Bugis, social status has an impact on the degree of uncertainty avoidance (Darmawati et al., 2019).

Indonesia has a wide range of cultural influences. This archipelago has been decorated with beautiful threads of culture, ethnicity, ethnicity, and religion. Every culture, race, and religion has its own unique method of expressing itself (Doewes, 2017). The wedding ceremony is one of the customs that people in Indonesia follow. Every set of wedding ceremonies is performed in accordance with local customary norms (Sabet, 2021). Marriage is a relationship between a man and a woman in general (Zainuddin et al., 2020). On the one hand, marriage refers to a wedding ceremony or bridal party, which may be found in different forms in all known cultures, and on the other hand, it refers to a condition of matrimony, which is difficult to define in many countries (Syahrul, 2017).

Marriage rituals, both at home and abroad, have become more commercialized. The amount of money spent on each wedding ceremony, which ranges from hundreds of millions to billions of Rupiah, demonstrates the essence of consumerism. Aside from the astronomical expense, the ceremony's length also rose. They typically do this deliberately, as if it were a need. Consumption is a problem on the one hand, but it is also viewed as a means of achieving life objectives on the other (Siregar, 2019). Men are expected to prepare funds to be presented by women in the local culture. Women are in charge of allocating funds for party events, and the amount varies (Mayasari et al., 2020). The links between mass culture and consumerism are examined in this section (Venkateswaran et al., 2019).

There are two phases to the Bugis marriage ceremony: the stage before the contract and the stage after the contract. The wedding ceremony is something extremely important for the people of South Sulawesi in general, and the Bugis people in particular, since it includes sacred values. There are several traditional elements in the sequence of rituals. *Mappenre' Botting* and *Madduppa Botting*; Marriage Contract (*Assimorong* or *Menre'Kawing*); *Mappasikarawa* or *Mappasiluka* (First Touch); and *Marola* or *Mapparola* are the phases of the wedding ritual (Syuhada & Rahman, 2019). *Mahar* also represents a man's resolve to live with and have a family with the lady he desires. The dowry is not a component of the Islamic marital concept. As a result, if it is not mentioned in the marriage vow, the marriage is assured to be legal (Miqat & Bakhtiar, 2017). In terms of influencing human behavior, marriage is the most powerful connection. Men and women marry for a variety of reasons, including religious, economic, social, cultural, and even political considerations. Because cultural variables are creations of human creativity, emotions, and intentions that are handed down from generation to generation, they have unique features (Tarigan et al., 2021).

Marriage in the Bugis tradition (*botting* or *mappabotting*) is not inexpensive, since one of the most essential procedures in Bugis marriage is *mappetu*. *Mappettu* literally translates as "make a choice" or "make a unanimous decision" in relation to wedding preparations. It was decided at this *mappetu* event that *tanra esso* (days determination), *balanca* (spending money or also known as *doi menre* (money up) as one of the conditions that the prospective groom must fulfill, namely giving a certain amount of money to the prospective bride to be used for the purposes of the party. Marriage will take place in accordance with the arrangement. *Balanca* or *Doi Balanca* is not the same as *sompa* or dowry (dowry), which is a legal pillar of a marriage provided by the groom to the bride. *Balanca* or *Doi Balanca* will become more common. It's difficult when the woman additionally wants a *sompa* (dowry) in the form of land (rice fields or gardens) or gold, as well as some extra demands such *erang-erang* (innate bridal accessories) that the potential groom must provide to the bride and groom additional issues with the wedding ceremony.

Values that cannot be separated for consideration in a marriage, such as social status, economic, and cultural values of each male and female family, are the complexity of marriage culture among the people of South Sulawesi (Syahru Ramadan, Akifa Syahrir, Fitriani, 2019). Materialism may conflict with the importance put on their marriage since the pursuit of money and material goods can be connected to work (prioritizing earning money) and leisure (prioritizing the pleasure of material things) (LeBaron et al., 2018). The degree of the connection, on the other hand, should vary depending on the socio-cultural context. The larger the disparity in susceptibility to compensatory and compulsive purchasing, the more diverse the circumstances in a particular culture (Adamczyk et al., 2020).

Marriage may mean many different things to different individuals, and the laws that govern their surroundings create its meaning. Although marriage is primarily a method of bringing two people together for a particular reason, it typically includes a cultural, legal, or religious ceremony to cement the marital connection (Kahar et al., 2018). Local knowledge is described as a richness of local culture that includes the definition of virtue as well as the community's viewpoint on how to apply cultural values in daily life (Ramanta & Samsuri, 2020).

Understanding the psychology of environmental or sustainable behavior is essential for long-term sustainability and broad behavioral change (Trudel, 2018). Consumerism is characterized by the re-establishment of consumption as the cornerstone of social order, not only by the pace and breadth of individual consumption. According to Bauman, "consumer society" refers to "a certain set of existential circumstances" that form the consumerist lifestyle as the main way of living for the majority of people (McGuigan, 2017). We find empirical research on consumer behavior and classify them into useful categories (Agarwala et al., 2019). The need to fully comprehend human behavior as it interacts with others and their surroundings in the context of consuming is what connects these different approaches (Morales et al., 2017). Consumption is both a habit and a situation (Sheth, 2020). Given the ubiquity of both objective and subjective financial restrictions, it's critical to comprehend how they influence consumer behavior (Hamilton et al., 2019).

2. Method

This research combines qualitative research with explanatory case studies (Sudirman, 2021). This is a social approach to research (Martiaro et al., 2021). Questions were asked regarding who planned what for the wedding, how the wedding planning was determined, and what part the bride and groom played during the wedding ceremony and why they did so (Froschauer & Durrheim, 2019). We looked at the literature first, then coupled the results with in-depth interviews to come up with particular hypotheses for our research (Hosta & Zabkar, 2021). Based on the criteria used in earlier reviews and conversations among co-authors, we identified the key papers for inclusion in this review after careful evaluation and selection (Rana & Paul, 2017).

3. Results and Discussion

The Basis for Determining the *Doi Balanca* at a Bugis Marriage in Barru

Doi Balanca determination is inextricably linked to social stratification in a culture. The emergence of a layering structure in society may develop naturally as a result of community expansion. There are, however, some that are purposefully organized to achieve a similar objective. Intelligence, age level (seniors), the nature of the legitimacy of the relative membership of a head of society, and perhaps property within certain limitations are all causes for the development of strata of society that arise organically. For each culture, the causes are varied. The aspect of community stratification influences the level of *Doi Balanca*, much as it does the Bugis Barru community.

In selecting *Doi Balanca*, the Bugis Barru community is heavily affected by sharing concerns based on a variety of factors. First, there is lineage; second, there is education; third, there is labor and riches.

Royal Household

The foundation for identifying a noble family's *Doi Balanca* is extremely rigorous; in this research, the basis was discovered to be as follows:

- 1) Equivalent, in the sense that what is obtained is the same as what is received from the aristocracy.
- 2) He is wealthy, despite the fact that he is not a member of the royal family.
- 3) Education; the more the child's education, the greater the *Doi Balanca* that will be decided.
- 4) This indication plays a vital role in establishing *Doi Balanca*. Not only is she attractive on the outside, but she is also attractive on the inside (*Malebbi*).

Within the family, there are often cultural conflicts (D & Reddy, 2019). They no longer questioned these things in the two instances when aristocrats served as informants. The *Doi Balanca* is considered to be normal as long as their kid is happy and can live independently, or if the candidate already has a job. Even though nobles are thought to have their own class, they cannot just accept offers. Accepted applications must adhere to the family's varied customary criteria. You can't simply accept an application; if the applicant is a descendant of *Tau Sama*, you'll be able to tell by his riches and whether or not his family is decent. This backs up Talcot Parsons' theory on the subject. The social structure, according to Talcot Parson (in Martono, 2012: 50), consists of a number of human actors engaging in circumstances that include at least environmental or physical elements. These individuals have a proclivity or want to maximize pleasure in circumstances defined and mediated by culturally organized shared symbols. Individual acts are coerced by the social system, thus it tends to follow the wishes of the extended family (Derahim et al., 2021). Families often set a high price for their son *Doi Balanca* in order to improve his status or demonstrate to his class that he is a valued individual.

Family *Tau Sama*

In the *Tau Sama* family, the foundation for establishing *Doi Balanca* is similar to that of a noble family. The following is the rationale for the decision:

- 5) Rich is an essential factor in achieving the highest potential *Doi Balanca*.
- 6) Education; the more the child's education, the greater the *Doi Balanca* that will be decided.
- 7) In addition to being attractive, this signal plays an essential role in determining *Doi Balanca*.

Doi Balanca is well-known for a variety of reasons. In most cases, the socioeconomic strata and educational levels of women are used to determine the nominal amount of *Doi Balanca*. The *Doi Balanca* will be in the tens to hundreds of millions of dollars, particularly if the prospective bride is a descendant of blue blood (descendants from the Tallo, Gowa, or Bone kingdoms) or if the prospective bride's academic level is S1, S2, Medicine, government employees, and so on. In the perspective of the community, the greater the notional *Doi Balanca*, the better the bride's family's self-image (Tjaija et al., 2021). The informant identified *Doi Balanca* in one instance of this study based on his local tradition of 100 million or "*engkanammolai*." Because he believes his kid is well-educated, attractive, and employed.

It is generally visible in terms of functionality. All standardized social and cultural structures have both positive and negative purposes, according to universal functional theory. The environment, habits, material things, and beliefs all affect these functions. In terms of the family's role, the family has a lot of responsibilities to fulfill and is an integral component of the system's operations. If it's dysfunctional, it's because cultural factors are causing stresses and tensions that threaten the system's disintegration (Kaplan, 2000).

The Process of Transforming *Doi Balanca* into Consumptive Behavior of the Bugis Society in Barru

Today's consumer society is one that follows the social logic of consumption, in which usefulness and service are not the final reasons for purchase, but rather the creation and manipulation of social marks. Individuals embrace their identity based on how they interact with others, not on who they are or what they do. But from the signals and meanings they ingest, as well as the manner in which they connect with others. The increasing demand for public consumption and the expectations of a lavish contemporary lifestyle are reflected in the grandeur of a wedding celebration. These requirements will have an immediate impact on the nominal value of *Doi Balanca* as a social marker in Bugis culture.

In Bugis culture, *Doi Balanca* is a tradition that is required for marital traditions. Because there is no marriage without *Doi Balanca*, the bride's family should not establish an arbitrary high price. *Doi Balanca's* request must be reasonable, and both parties must consider each other's family circumstances. *Inti Doi Balanca* is a fee meant to cover the costs of the prospective bride's bridal party. So, if a man wants to propose to a Bugis woman, he must have *Doi Balanca* on hand.

The primary purpose of *Doi Balanca* was to provide for the necessities of the lady he married. Not for family union clothing that demonstrate togetherness, and not for *Baruga* (a hired wedding celebration for the Bugis community), which is as magnificent as it is today. Because it didn't exist at initially, but the great demand for *Doi Balanca* has recently been founded on it. This kind of conduct is referred to as consumer behavior.

According to Baudrillard (2001), in a consumer society, products (commodities) have shifted from being just a necessity with a trade and use value to being a commodity of image and status. He explained how a "consumer culture" is one that has unintentionally made consuming the focus of activity for people's lives, with a strong need for material goods and a constant urge to buy. When it comes to weddings, the consumer aspect is extremely apparent among Bugis women "*taroi metti kuramui rede*" is a Bugis phrase that meaning "the original capital/asset has been revealed." This phrase demonstrates the Bugis people's *elo diaceng* (showing off) personality, despite their skills not being what they seem to be. They are ready to sell their possessions and demand a high *Doi Balanca* in order for those who attend their children's wedding parties to believe that his family is competent and respected. This is also one of the reasons why Bugis women are so costly, but it isn't the only one.

With a minimal *Doi Balanca* that is quite high in quantity, Bugis women are considered to be extremely costly. These weddings are the most visible manifestations of the Bugis society's new social norms, with the number of *Doi Balanca* reflecting the position attained by the prospective bride's parents. This circumstance is often misinterpreted by those outside the tradition as "selling females." It's normal for males from outside Sulawesi who don't require a lot of money to marry a Bugis lady to think of *Doi Balanca* as the price of a Bugis woman.

In contemporary culture, the *Doi Balanca* issue tends to breed social problems. We often hear how a family values *Doi Balanca* in the tens or even hundreds of millions of rupiah range, when this is not the case. Some individuals see this as a shortcut to maintaining their image on the one hand, while also not wanting to be saddled with such large expenses on the other. This kind of social illness, or social pathology, emerges as a response to the dynamics and changes in tradition, as well as a form of cultural resistance to already-rooted traditions that do not wish to escape the demands of contemporary and glamorous lives, which contribute to social inequity.

Material reasons, such as technology, are to blame for the change in the *Doi Balanca* tradition in contemporary life in the hamlet. Non-material elements, such as values, beliefs, and ideologies, exist in addition to material factors. The existence of an assumption of something that is acceptable or improper is referred to as value as a cause, ideas are knowledge and beliefs, and ideology is a collection of beliefs and values used to explain or legitimate forms of communal activity.

In the end, *Doi Balanca's* tradition in contemporary culture in the village will always be a method of consolidating power and status. The desire for a luxurious and contemporary lifestyle is a major factor in the high number of *Doi Balanca*. Whether we know it or not, the potential bride's family will be raised in rank, but the prospective groom's family has also succeeded in establishing his place by being able to meet the *Doi Balanca* requirements, which are not insignificant in quantity or even beyond his average ability.

The major issue is how a Bugis man maintains self-esteem with such a little quantity of *Doi Balanca*; the options that emerge later are none other than kinds of self-respect, or *siri*. *Siri* is also a principle that is valued by the cultural values passed down from the ancestors of the '*pappaseng*' people, *Lepu* (honesty), *amaccang/acca* (intelligence), *astinajang* (justice), *agettengeng* (steadfastness), *reso* (hard labor), and *Siri* (shame/self-respect) are the Bugis' six primary values. *Siri* is still used today since it is the Bugis community's identity and the most important value (Akram et

al., 2020). The word is much wider, referring to a value discipline that includes ideas, concepts, and debates (Teng & Hasyim, 2020).

According to Baudrillard (2001), as we eat things, we also absorb signals, and in doing so, we define ourselves. As a result, the creation of the enchantment category is regarded as the object category. *Doi Balanca* isn't only for wedding celebration buying, as the study shows. Money 100 million, or in this instance, the greater the *Doi Balanca*, the more useless items, such as clothing for family unions, will be purchased.

The nominal *Doi Balanca* needed for a lavish and spectacular wedding must likewise be high. People, in general, are looking for a self-evaluation. Self-esteem, competence, other people's respect, status, position, recognition, dignity, and a good name are all evaluated. The payment of the minimal amount of the *Doi Balanca* set is also seen as a sign of suitable appreciation for the job.

In general, the nominal amount of *Doi Balanca* in a marriage is no longer a custom. Rather, it has become a stage for a person or family to flaunt their luxury lifestyle, prestige, and social position in order to acquire social worth. Consumption as a system of meaning in consumer society is now controlled by a set of wants to acquire honor, prestige, position, and identity via a marking mechanism, rather than by a component of necessity or desire to obtain pleasure.

4. Conclusion

In selecting *Doi Balanca*, the Bugis Barru community is heavily affected by sharing concerns based on a variety of factors. Lineage comes first, followed by education, profession, and money. The aristocratic family and the *Tau Sama* family serve as the foundation for defining *Doi Balanca* in this article. The criteria for establishing aristocratic families' *Doi Balanca* are extremely rigorous. First: Equivalent, which means that what is obtained is the same as what is received from the aristocracy; Rich, in the sense that they are wealthy while not being royalty; Education, the greater the child's education, the higher the *Doi Balanca* calculated; and Beauty, this indication plays an essential role in calculating *Doi Balanca*. Not only is she attractive on the outside, but she is also attractive on the inside (*Malebbi*). In the *Tau Sama* family, the following is the foundation for establishing *Doi Balanca*: To begin, Rich is a key factor in achieving the highest potential *Doi Balanca*; Education, the greater the child's education, the higher the *Doi Balanca* determined; and Beautiful, this indication becomes significant in defining *Doi Balanca*. However, there were aristocratic families in this research that were not as rigorous in establishing their child's *Doi Balanca* because they placed a higher value on love.

Doi Balanca's metamorphosis is the catalyst for the Bugis Barru community's consumption, as he takes on the persona of *elo diaceng* (showing off) despite his limited skills. They are ready to sell their possessions and demand a high *Doi Balanca* in order for those who attend their children's wedding parties to believe that his family is competent and respected. *Doi Balanca's* original purpose was to fund the wedding party of the lady he married, not for the requirements of family union clothing that demonstrate cohesion, and not for *Baruga* (a location for leased wedding parties to the Bugis community), which is as lavish as it is today.

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