

The Existence of Gender Awareness on the Buginese Community in Parepare City of Indonesia

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Abstract

This study aims to determine the problems related to the division of gender roles and the existence of gender awareness in the Buginese tribe community. The research method is qualitative with the research location in Parepare, South Sulawesi Province, Indonesia. Data got through interviews and observations. These data are collected, reduced, and presented as research findings. The findings of this study are the division of gender roles in the Buginese tribe group dealing with the problem of double burdens and stereotypes. The existence of gender awareness in the Buginese tribe community can be seen from participation in education and the economy, representation in positions in the public sphere, and the distribution of roles and responsibilities in the domestic sphere. The existence of gender awareness cannot be separated from the challenges of changing social structures that have the potential to present various problems of stability in family resilience. Therefore, this study suggests the importance of revitalizing the philosophy of life of the Buginese tribe who are pro-gender equality, such as a'bulo sibatang, sipatuo sipatokkong, and sibali perri. In addition, it is necessary to involve men in the domestic sphere to maintain family resilience and maintain the spirit of gender equality for the realization of a prosperous society.

Keywords: *double burden, gender awareness, philosophy of life, the Buginese tribe*

INTRODUCTION

The Buginese tribe, in general, is one tribe in South Sulawesi. The areas where the Buginese people live are Wajo, Bone, Luwu, Palopo, Soppeng, Enrekang, Sinjai, Pangkajene, Maros, Parepare, Pinrang, Sidrap, Selayar, and Makassar. However, the Buginese tribe currently inhabits various regions in Indonesia and outside Indonesia. This is because the Buginese people have a tradition of migrating to various regions and

countries (Rahmat, 2019). The Buginese tribe is rich in a philosophy of life that makes them strong in navigating changes in the order of life (Pelras, 2006).

Some philosophies of the Buginese people, namely *siri 'na pesse* which means shame and pain. In terms, this philosophy contains the meaning of self-respect and empathy that is present because of seeing the suffering of others who are considered having brotherly ties both biologically and sociologically. Apart from that, other philosophies are *sipakatau*, *sipakalebbi*, *sipakainge* which have the meaning of mutual respect, mutual respect, and reminding each other. This philosophy entrusts the message of brotherhood to take care of each other and lead to good deeds (Safriadi, 2020)(Mas'ud et al., 2020)(Amitra, 2019).

The Buginese community is a society that sanctifies self-respect and honor which is internalized in the concept of *siri 'na pesse*. Their self-esteem is manifested in family tree, social status, economic status, and throne (position in society) (Safriadi, 2020). The life philosophy of *siri' na pesse* becomes a guide for the Buginese people, which makes them brave, intelligent, obedient, religious, and have a good business spirit. *Siri'* means shame and pesse means caring or solidarity (Pelras, 2006).

Buginese people are very strong in holding *siri'*. Buginese or South Sulawesi people make *siri'* their reason and purpose in life (Reski et al., 2021). They would rather die fighting for *siri'* than live without having *siri'*. People who die fighting for their *siri'* are considered more honorable than those who just silently humiliated others. People who die defending *siri'* are called *mate nigollai* or *mate nisantangngi* means to die with honor to maintain self-respect (Darmapoetra, 2017).

Besides the philosophy of life, the Buginese people also have different views on constructing gender. People only know two types of gender, namely male and female, in contrast to the Buginese people. They recognize five types of gender in their society. The five genders are: *Burane* (male), *Makkunrai* (female), *Calabai* (man who resembles a woman), *Calalai* (woman who resembles a man), and *Bissu* (a blend of two genders between male and female) (Nurohim, 2018). This is the basis for stating that gender is only a construction of a society that can undergo change.

The Buginese community is a society that adheres to a patriarchal culture in which men act as the head of the household and decide in the household. This is not a problem when there is no discrimination in it. However, sometimes, patriarchal culture can be the

forerunner of male domination over women and can lead to exploitation of women (Sakina & A., 2017) (Israpil, 2017) (Ramadhan, 2018).

The changing times encourage changes in roles and functions between men and women. If previously women were labeled as domestic creatures who were tasked with managing all the work at home, now they have contributed to the public sphere. Women have gained access to education and jobs that give them the opportunity to become more productive individuals. However, this is certainly not free from various problems. Research finds that career women in families who do not have gender awareness are more prone to divorce (Rahmawati et al., 2019)(Zahrawati B, 2020). Whereas the Buginese people already have a philosophy of life that guides them in their behavior and making decide.

Based on previous research, there are studies that examine gender awareness in general (Martinez et al., 2020) (Halai, 2011) (Kowalczyk et al., 2017)(Chung et al., 2013), but there is no research that specifically examines gender awareness that is associated with local wisdom of the community. Therefore, this study aims to examine the existence of gender awareness in the Buginese tribe in the Parepare City of Indonesia. In particular, this study aims to find out the various problems faced related to the division of gender roles in the Buginese tribe and the existence of gender awareness in the Buginese tribe.

This research is a qualitative research that aims to describe various problems in the division of gender roles and the existence of gender awareness in the Buginese ethnic community. We conducted this research in Parepare, South Sulawesi Province, Indonesia. The location of this research comprises four districts, namely: Bacukiki, West Bacukiki, Soreang, and Ujung. The data collection techniques are interviews and observations. Interviews were conducted by giving open-ended questions to the informants without limiting the possibility of questions. The informants in this study were men and women who were not married, married, had education, did not study, had jobs in the public sphere, and who did not have jobs in the public sphere. The determination of the informants is an effort to get a comprehensive picture regarding the existence of gender awareness in the Buginese community in Parepare. The data validity test includes method triangulation and source triangulation. Method triangulation is done by comparing information got from interviews and observations, while source triangulation compares information got from various informants. The data obtained from the interviews and observations were

processed by reducing them to focus the data, displaying the data to categorize the data based on the subject matter, and data analysis.

DISCUSSION

The Problems of Gender Roles Division on the Buginese Tribe

It basically symbolized gender relations in Buginese tribe in Buginese traditional houses, namely *rakkeang* and *elle bola*. It symbolized men as a *rakkeang* or space under the roof, which functions as a place to store historical goods and also to store rice granaries. It symbolized women as *elle bola* or the body of the house, which is a place to carry out household activities. This symbolization implies that men are protectors of women, just as *rakkeang* protects *elle bola* (Azisah et al., 2018).

These relations affect the division of gender roles in everyday life. As stated that men are protectors of women, so men get a role as a person who meets family needs. Meanwhile, women are symbolized as the body of the house, making them synonymous with various jobs in the domestic sphere, such as preparing food, washing, and raising children.

Gender in Buginese culture is called *baine* or wife and *lakkai* or husband. They have their own roles, namely the *lakkai* or husband, as the head of the household and earning a living for the family. While the wife is a housewife who stays at home and manages finances (Interview with Mrs. EN, Housewife, February 1, 2021). The division of gender roles is not a problem when implemented fairly and harms neither party. However, this can be a problem when there is a biased judgment due to gender or existential space limitations (Hussain et al., 2015).

The progress of the times has provided an open space for all groups to actively take part in the public sphere. Both men and women get an education and get a job. This impacts a shift in the pattern of gender roles in society, especially in the family. In the Buginese community, previously women were identified with various jobs in the domestic area, now they have existed in the public sphere. This is inseparable from various problems (Rahmawati et al., 2019). Based on the results of the study, we found that the problem of the division of gender roles in the Buginese ethnic community occurs when there is a change in roles and responsibilities that are not accompanied by gender awareness. It manifested these problems in double burdens and stereotypes (Fadhilah, 2020).

Double burden is one problem that is present in the division of roles in the family. As the family's needs increased, the wife finally worked in the public sphere in order to support her financial needs. However, the problem is because the role of responsibility in the domestic sphere remains his full responsibility, with no help from the husband, because the husband's involvement in the domestic sphere is still a taboo subject. (Interview with Mrs. SN, Government employees, February 15, 2021).

The results of research support the findings of this study by (Rahmawati et al., 2019) which states that career women experience a double burden, especially female educators who do not have gender awareness in the division of roles in the family. Besides being responsible for earning a living, they also continue to bear the full burden of the domestic sphere, with no help from their husbands.

Household responsibilities and time-consuming care limit women's participation in the labor market. Women often face three burdens, namely taking care of the family, taking care of household chores, and giving birth and raising children. This constraint begins during childhood and continues throughout the life cycle. They are limited by the time spent on repetitive household chores. They often associate this with inadequate public infrastructure for the availability of quality, affordable and convenient child care services (Asian Development Bank, 2013).

Besides the double burden, labeling or stereotyping is also a problem in the division of gender roles. We deem men unfit to be in the kitchen and women are not worthy of earning a living. When men take care of kitchen work, they are given the title of *kampidokang*. This is one reason men are reluctant to be in the kitchen. Especially when seen by other people. They will feel ashamed or *siri'* (Interview with Mr. SP, Entrepreneur, February 23, 2021).

Kampidokang is a label given to men who like to manage women's affairs or work, especially regarding household financial problems. This behavior has two meanings, namely *kampidokang* in the sense of a man who has the habit of controlling (controller) and *kampidokang* in the sense of a man who has the habit of helping (helper). These two meanings result from changes influenced by modernization, education, cultural acculturation, parenting, and wife's work (Hadi, 2015).

This stereotype is a barrier to the creation of gender equality because the labeling provides limits on the existence of men and women, which can lead to gender inequality. Most women in the family hold greater responsibility for work in the domestic sphere. This is the impact of mistakes in interpreting gender and sex differences between men and women. Gender is a social construction that distinguishes between men and women, while sex is the difference between men and women in a biological context that cannot be exchanged (Harun, 2015).

Stereotypes are a danger when it limits the capacity of women or men to develop their personal abilities, pursue their professional careers and make choices about their lives and life plans. Stereotypes are often considered negative and contain discriminatory prejudices. Men are stereotyped as independent and rational individuals, while women are stereotyped as weak and irrational. Gender stereotypes are cultural and social attitudes toward what they traditionally considered masculine or feminine roles and functions. Persistent gender stereotypes can influence women's and men's study and employment choices and can lead to a gender-segregated labor market. While working relationships have traditionally developed, stereotypes are one of the most difficult barriers to overcome to ensure gender equality in employment (Kiaušienė et al., 2011).

The presence of the division of labor in society identifies women as those who handle work in the domestic sphere. Even though women have worked actively in the public sphere, domestic work is still fully delegated to them (Kusumawati, 2013). The participation of women in the public sphere presents a dilemma for men in addressing the division of roles and responsibilities in the domestic sphere. On the one hand, men as husbands support their wives in working in the public sphere to support the family economy. But men could not adjust to these changes. Domestic work that is simple, in fact when done monotonously, will drain energy (Interview with Mr. HY, Entrepreneur, February 18, 2021).

The Existence of Gender Awareness on the Buginese Tribe

Gender awareness places men and women in equal roles, duties and responsibilities without discrimination against either gender (Nufus, M. L., Zulfani, A., Firdaus, A., Agustina, L., & Fadhilah, N., 2021). In the context of the Buginese community, the existence of gender awareness has existed for a long time which is embedded in their philosophy of life, such as the value of *sibali perri* (helping each other in distress), *sipatuo sipatokkong* (mutually reviving and lifting), and *a'bulo sibatang* (united) (Azisah et al., 2018). These values present sensitivity to the division of gender roles in the family.

Relationships between men and women in the framework of patriarchal culture, such as in the Buginese community, are prone to problems such as double burdens and stereotypes. But in fact, it has contained the relationship between the two sexes in the Buginese ethnic community on *Lontarak* and *Pappaseng* (a collection of messages or wills) which, if implemented, will lead to a harmonious relationship between men and women (Zahrawati B, 2020)(Rahmawati et al., 2019).

Meanwhile, the gender imbalance in domestic work has decreased significantly in recent decades. Even in the world's most egalitarian countries, women do at least 20% more domestic work than men, with most of the domestic work comprises housework and maintenance work. Women's domestic workload has decreased also because of technological advances with the creation of machines that can help complete household chores (McGinnity & Russell, 2008).

The results of the study found that the existence of gender awareness can be seen from the opportunity to access education, economic participation, representation in positions in the public sphere, and division of labor in the domestic sphere.

Access to education is one indicator of gender equality. All people can access education, although for some circumstances it still clashes with the stereotypes that exist in society. For example, the assumption that women are the source of the family *siri'*, so that they must maintain their dignity and this impacts the freedom to choose where to study. The assumption that girls are weak creatures and could not take care of themselves, so that parents sometimes do not give permission to go to school far from their parents. As one informant stated that:

My parents allowed me to continue my education up to college level. Even though I shouldn't be outside Parepare City because I'm a girl and my parents are worried about my safety (Interview with Miss HM, Student, March 5, 2021).

Access to education that is already open to women still has to clash with the stereotype that considers women as weak creatures. In fact, education is one way to create gender equality. As (Belaounia et al., 2020) state that one factor that contributes to the creation of gender equality is open access to education, both for men and women. Likewise, (Mursidah, 2013) states that the key to realizing gender equality is education because, through education, a person will learn various norms, knowledge, and competencies. Therefore, education with a gender perspective needs to be realized by opening access to education for all groups, eliminating various forms of gender inequality at various levels of education and majors, and providing equal opportunities and opportunities for men and women to take part optimally in all units. in education.

Besides education, access to work is also gender awareness existence. In the City of Parepare, both men and women have access to jobs in the public sphere, although the labor force participation rate for women is still relatively low (MENPANRRB, 2020). The population in this city in 2020 is 151,454 comprising 75,085 male residents and 76,369 female residents. From this population, it can be stated that the number of female population is more than male. It also affects involvement in job access. There are more female government employees in Parepare City, namely 2,231 people, than male government employees, namely 1,397 people. Apart from that, the population of women is greater than that of men. This is also because the number of teachers is the dominant profession in Parepare, most of which are women (Badan Pusat Statistik, 2021).

Even though women's access to work is already open, their existence in the labor market is still strongly influenced by domestic work. Social construction places women in charge of domestic work. This limits their choice of work (Ferrant et al., 2014). Women choose jobs that do not prevent them from completing the domestic responsibilities assigned to them.

We can also see the existence of gender awareness from the representation in positions in the public sphere. As an example of the representation of women in the

political sphere, the members of the Regional People's Representative Council in Parepare comprise 19 men and 6 women (Badan Pusat Statistik, 2021). In addition, in Parepare, a Women's Development Planning Consultation is held annually to listen to the aspirations of women regarding development. Here, (Hardjaloka, 2012) states that Indonesia has de jure tried to protect the political rights of women in Indonesia through ratified laws and conventions, but de facto women face major obstacles, one of which is caused by negative stereotypes against women.

Finally, the existence of gender awareness can be seen from the division of domestic roles and tasks. Regarding the division of roles and tasks, it is very flexible. As the SN informant stated that:

Housework may change. If the husband is in trouble making a living, the wife can help her husband by working to meet his needs. But of course a husband also needs to help his wife in taking care of the house such as cleaning the house, washing dishes, and so on (Interview with Mrs SN, Teacher, March 7, 2021).

The division of roles and domestic tasks in the Buginese community in Parepare has not been fully realized. This is because there are still families who adhere to the conventional pattern of gender relations. Stereotypes and social habits that place men as individuals who are taboo to do domestic work (Hoban, 2003).

The existence of gender awareness cannot be separated from various challenges. The development of the times with all its openness encourages opportunities for changes in the order in society. Society, which previously positioned women as domestic beings, is slowly providing opportunities for women's involvement in the public sphere (Prantiasih, 2014). The Presidential Instruction of the Republic of Indonesia Number 9 of 2000 concerning Gender Mainstreaming in National Development also strengthened the affirmative role of women in the public sphere (Instruksi Presiden Nomor 9 Tahun 2000 Tentang Pengarusutamaan Gender Dalam Pembangunan Nasional Presiden Republik Indonesia, 2000). One role of women is influenced by the culture of their community (Ahdiah, 2013). In the Buginese community in Parepare, it has given women access to exist in the public sphere, although they are still faced with the challenges of stereotypes that exist in society and double burdens.

The Urgency of Men's Participation in Domestic Sphere

To achieve gender equality, it is necessary to emphasize that gender is not an issue for women and girls. The evidence is strong that the relationship between gender equality and the fraction of life satisfaction among adults suggests that both men and women benefit from gender equality in society (Blum et al., 2019), so that in realizing gender equality, participation from all groups, both men and women, is needed to build a relationship pattern that is pro-gender equality.

The pattern of gender relations in conventional families is identical with a rigid division of labor and is based on gender, namely that men play a role in the public sphere and women play a role in the domestic sphere. In the Buginese community, it contained this in the *La Galigo* manuscript, which mentions women in the term *makkunrai*. In everyday life, *makkunrai* is *belo jajareng* which means home decoration. For women who have the status as wives, they are expected to take care of domestic work (*mulu jajareng*) and are expected to be able to maintain the good name of their husbands (*tanrere alebiremma oroane pawekke enggi*) (Mustari, 2016).

Women typically spend disproportionately more time on domestic work than men. Due to gendered social norms that view domestic work as a women's prerogative, women in various regions, socio-economic and cultural classes spend a significant part of their day fulfilling the expectations of their domestic and reproductive roles. This is outside activities in the public sphere for women, thus creating a double workload for women (Ferrant et al., 2014). We cannot separate this division of roles from the patriarchal culture which is built from a structure of domination and subordination and places men as individuals with a higher position than women. Men are considered having more power than women, so they are labeled as superior individuals compared to women (Rofia'ah, 2015).

Various studies have found that the conventional pattern of gender relations in a family is one factor causing divorce. The transformation of gender awareness among women leads them to have a more open view to take part in the public sphere. When women decide to work with a steady income and work in the domestic sphere is still fully borne by women, this triggers the birth of a double burden for women (Ulfah, 2011)(Rahmawati et al., 2019).

The reality that occurs shows that women have experienced an increase in academic, moral, and economic independence, which encourages them to become more productive individuals. However, this is not directly proportional to the condition of men in adapting to changes in the pattern of relations in the household. When women can support household needs, in fact, men could not take over some of the work in the domestic sphere (Ulfah, 2011).

In the debate on gender equality, it is often said that it can only achieve a better situation for women when men have the awareness to take over part of the work in the domestic sphere. The findings of the study by (Samtleben & Müller, 2021) show that men's higher involvement in domestic work can increase women's participation and working hours. It will slightly reduce men's participation and working hours.

When women bear the domestic burden, their opportunities to actively take part in the public sphere by obtaining education, employment, and fixed wages will be even greater. This is very urgent to be realized because the challenges of the times with technological advances encourage people to think universally and become empowered individuals. Although this is not a guarantee that they can separate women from gender inequality. In some conditions, women who take part in the public sphere get a double burden in the domestic sphere because there is no wise division of roles in the family (Harun, 2015).

In fact, the realization of gender equality would bring many advantages. By providing access to good education for women, a generation of intelligent, healthy, and empowered, it will create women. This is the main asset in giving birth to healthy, educated, and competitive boys and girls. The large role of women in the domestic sphere makes them have a great influence in realizing a healthy and prosperous family (Susanto, 2015).

Therefore, in realizing family resilience based on gender equality, it is necessary to have gender awareness in the division of roles and responsibilities between men and women in the public sphere and in the domestic sphere. In the family, it is very necessary for open deliberation and the desire to empathize with each other as the messages passed down by the ancestors, namely *a'bulo sibatang* which is a message to unite and strengthen each other, *sipatuo sipatokkong* which is a message to support and advance one another, as well as *sibali perri* which is a message to feel difficulties and help each other.

Family management with a gender equality perspective is also important to apply in the family. By making an agreement about the roles and responsibilities between husband and wife based on ethics, morals, and morals. In addition, decision making in the family should not be dominated by one party, but involves all elements in the family. In this case, (Djafri, 2015) stated that the strategy in realizing family management with a gender perspective, namely by carrying out balanced cooperation with family members, the existence of partnerships in the distribution of roles and responsibilities that are transparent, and the relation of the division of roles and responsibilities is realized. in an effort to maximize the function of the components in the family (either in the form of ideas, morals, or material).

Changes in community conditions require adaptation of patterns of gender relations in the family. The transformation of gender awareness must accompany the involvement of women in the public sphere among men by involving men in the domestic sphere. In addition, there needs to be a change in mindset about the involvement of men in household work. The term *kampidokang* known by the Buginese people should not be interpreted as something negative (controller), but an effort to help each other between husband and wife (helper).

CONCLUSION

Gender inequality is a problem that has long been a concern for academics and practitioners. In the Buginese community in Parepare, this problem is also one challenge in realizing a prosperous family. The patriarchal culture that prevails in the community is one way for the existence of various gender inequalities. The division of gender roles and functions within the Buginese ethnic family in Parepare is also inseparable from various problems, such as stereotypes and double burdens. Related to the existence of gender awareness in the community, the opening of access to education, the economy, and public positions for all groups, as well as the division of work in the domestic sphere manifested it. The Buginese community is a society that is rich in a philosophy of life that serves as a guide in acting such as *a'bulu sibatang*, *sipatuo sipatokkong*, and *sibali perri*. However, there is also a philosophy that is not pro to gender equality by limiting the space for the existence of men and women, namely the *kampidokang* stereotype which is given to men who take

care of work in the domestic sphere. Based on the findings of this study, the recommendation is the importance of the involvement of men in the domestic sphere. Society must build habits that support the realization of gender equality.

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