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Siri' Na Pacce and The Reconstruction of Gender Roles: The Dynamics of Modern-Day Womanhood in Bugis-Makassar Society

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ABSTRACT

This research examines the dynamics of gender role reconstruction in Bugis-Makassar society in the context of the *Siri' na pacce* tradition in the modern era. Using a qualitative approach with a descriptive-analytical method, this research applies in-depth interviews, participatory observation, and document analysis. The results show that *Siri' na pacce*, a traditional concept that emphasizes shame and compassion, remains a significant influence on gender roles. However, these roles have been transformed by modernization and increased access to education. Women are increasingly participating in higher education and the public sphere, while men's roles are evolving to include more domestic responsibilities. This reconstruction reflects the complex interaction between traditional values and modern influences. This study contributes to the understanding of how local cultural concepts adapt and shape gender identities amid global change, providing insights for culturally sensitive development policies.

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1. INTRODUCTION

Gender issues in Indonesia, particularly in South Sulawesi, are the result of a complex interaction between cultural traditions, religious interpretations and socio-economic factors. Bugis-Makassar society, with its unique cultural concept of *Siri' na pacce* (shame and compassion), has traditionally defined gender roles within a patriarchal framework. According to Sulisto et al. (2023) in their study found that all indicators used to measure the role of women, including the gender development index, gender empowerment index, women's life expectancy, women's average years of schooling, and women's income contribution, had a positive and significant effect on Indonesia's economic growth. Furthermore, the study indicated that an increase in women's roles contributed to an increase in household income and overall economic growth.

This trend reflects a gradual shift in gender dynamics, challenging traditional norms and shaping new patterns of gender relations in Bugis-Makassar society. These transformations not only affect economic structures, but also alter social perceptions of women's capabilities and contributions to community development. This trend indicates a gradual transformation in gender dynamics, challenging traditional norms and creating new patterns in gender relations in Bugis-Makassar society. Society's construction of gender generally has only two gender expressions, namely masculine and feminine, and has an inherent 'idealism' demanded by society that masculine is synonymous with men and feminine is synonymous with women (Ramli & Basri, 2021). It would be considered wrong or inappropriate from the 'ideal' in society when men have feminine traits, especially with the same social roles as women or vice versa. In addition, there are gender roles that are traditionally shaped by society with discrimination based on sex, ethnicity, religion or race. Women do not need to be highly educated, they should know how to cook, take care of the house, look after the children, while a man should be educated, they should work outside the home and earn a living.

As found in the research of Annisa et al. (2022) who assumed "women's nature in the kitchen". The persistence of a stigma that says that "women's nature is in the kitchen" has limited the space for women to move since childhood, which can include social rules and norms that limit their freedom. In accordance with the research of Sari (2023) who argues that when talking about women's duties, women seem to only have duties and responsibilities in their homes, besides that they are also tasked with being a good mother and wife without having any freedom to the fundamental stage, namely freedom of thought either in the thought process or pouring out what is in their minds. In addition, cultural conditions are also still not in favor because of the culture that is still ingrained in society that considers women's work only at home and makes it not in favor of women (Aziz, 2023).

A number of factors that can influence the limitation of space for women in South Sulawesi are strong customs and culture, which may place women in certain roles and responsibilities. As mentioned in the research of Ilyas (2019) who revealed that Bugis women's identity is *Siri'*, *sipakatau* (respect), *sipakalebbi* (appreciate), *sipakainge*

(remind). In addition, women in South Sulawesi culture have been limited in their space and freedom by the term *mallebbi'* (Graceful and reflects good morals), which requires women to remain submissive in order to become honorable women, which also harms women Fitriani & Siscawati (2021). Consistent with the findings of Huda & El Widdah (2018) who stated that in South Sulawesi culture, there is an assumption in the community that education for men is more important than for women or male-oriented, namely the community's assumption that "women do not need to go to high school because they end up in the kitchen".

Sociologically, it has been rooted and traditionalized in the system of community life, resulting in gender injustice to women as research in Mujahidah (2015) who stated that there are 5 forms of injustice to women based on assumptions that have taken root in society, namely:

(1) Marginalization in the form of economic impoverishment with the unavailability of broad opportunities and chances for women to obtain professional work outside the home. As if many jobs created are only for men and are not suitable and inappropriate for women to cultivate; (2) The subordination of one gender to another, most commonly to women. There is an assumption that a woman does not need to go to high school, because in the end she will still work in the kitchen. There is the assumption that because women are "emotional", it is not appropriate for them to be leaders in community life. There is even a painful part for women, where they are only portrayed in three things: bed, home, and kitchen; (3) Negative labeling (stereotyping) of the female gender that results in discrimination and various injustices arise. In society, there are many stereotypes attached to women, which limit, complicate, impoverish and harm women. For example, women are considered weak creatures that only need to be protected and do not need to work; (4) Violence that is mostly experienced by women, which is only due to gender differences. Violence here ranges from physical violence such as rape and beatings, to more subtle forms of violence such as sexual harassment; (5) Because women's gender role is to manage the household, many women bear more and longer domestic burdens. Women's gender role of safeguarding and maintaining the order of domestic life is seen as worthless, even giving rise to a body of traditions and societal beliefs that they are responsible for the implementation of the entire domestic work.

The reality is that women are no longer restricted in their movement. The existence of globalization as something that can provide changes in every aspect of life quickly. The influence of globalization has existed in all corners of the world, one of which is Indonesia. Thus, the progress of globalization and socio-cultural changes have changed the social order in various big cities or regions in Indonesia. As research by Hafizah (2023) who said that the world is currently facing an era of globalization where the development of science and technology is increasing and every individual is required to be able to follow these advances. The times have brought significant changes in the mindset of the younger generation, making the younger generation more aware of the importance of education. Today, young men and women are more focused on their education and career development. This is due to greater access to information through technology, which has opened their eyes to wider opportunities in this world (Erdiyanti & Nurhaipah, 2020).

People are aware that education is the key to opening doors to better opportunities in life, not only in terms of employment, but also in terms of self-improvement and

contribution to society. A quality young generation results from a quality education system. It is impossible for the accelerated progress of the nation to be realized in the future without being supported by progress in the field of education. In this case, education is a long-term investment that is very valuable and valuable, especially for the younger generation who will determine the back and forth of a nation (Sawitri & Icchanti, 2021).

People are increasingly aware that to compete in an increasingly connected and fiercely competitive world, they need to have strong educational qualifications. Based on 2021 Susenas data (BPS, 2021), Indonesian youth statistics state that approximately 37.69% of youth are married, and approximately 61.09% of youth are unmarried. In the last 10 years, the percentage of married youth has relatively decreased while the percentage of unmarried youth has tended to increase. The decline in the marital status rate is influenced by improvements in the quality of life of the population, especially youth, due to development in various aspects of life such as education, health, and the economy, as well as cultural shifts. Increased access to education is one of the main catalysts for significant social change, especially in South Sulawesi.

The occurrence of globalization and socio-cultural changes has made the mindset of the community change, which used to disagree with highly educated women, now it is pro and supports women who continue their schooling to higher education, this is proven by Suparno et al. (2023) with the research title “Community Perceptions of the Importance of Higher Education for Women” with its conclusion stating that the community views positively for highly educated women. The community also hopes that highly educated women can apply the knowledge they get when they go to college to the village communities they come from. The findings above are relevant to the research results of Rahmayani (2021) that higher education for women is important because women are educators of their children, their background is a mother, the more qualified the mother’s school, the better the quality of education given to her child. In addition, the community also provides reasons for this important perception, they assume that by women continuing higher education, they will have broader knowledge.

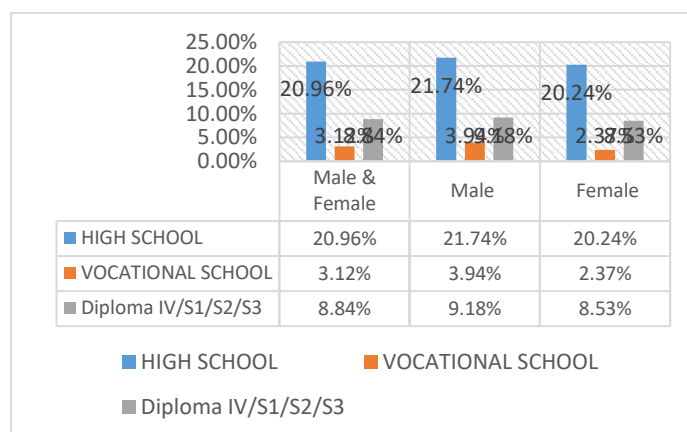


Figure 1. Percentage Chart of South Sulawesi Population Aged 15 Years and Over by Regency/City, Highest Diploma/STTB in 2016

Source: ©BPS South Sulawesi Province 2016

Based on the picture above, it is explained that the data from BPS South Sulawesi (2016), with the percentage of the population aged 15 years and over by district/city, the highest diploma/certificate owned and male and female gender at the high school education level 20.96%, SMK 3.12%, and Diploma IV/S1/S2/S3 as much as 8.84%. When divided by gender, the percentage of the male gender with a high school education level is 21.74%, SMK is 3.94%, and Diploma IV/S1/S2/S3 is 9.18%. Meanwhile, based on gender, women with a high school education level are 20.24%, SMK 2.37%, and Diploma IV/S1/S2/S3 as much as 8.53%.

The latest data from BPS South Sulawesi (2022) catalog of People’s Welfare Statistics of South Sulawesi Province 2022 with the percentage of male and female population aged 15 years and over by Regency/City and the highest diploma/certificate owned at the high school education level 26.28%, SMK 2.362%, and Diploma IV/S1/S2/S3 as much as 10.40%. When divided by gender, the percentage for males with high school education is 27.64%, SMK is 2.83%, and Diploma IV/S1/S2/S3 is 9.77%. Meanwhile, based on the female gender with a high school education level of 24.98%, SMK 1.88%, and Diploma IV/S1/S2/S3 as much as 11.00%. As can be seen in Figure 2 below:

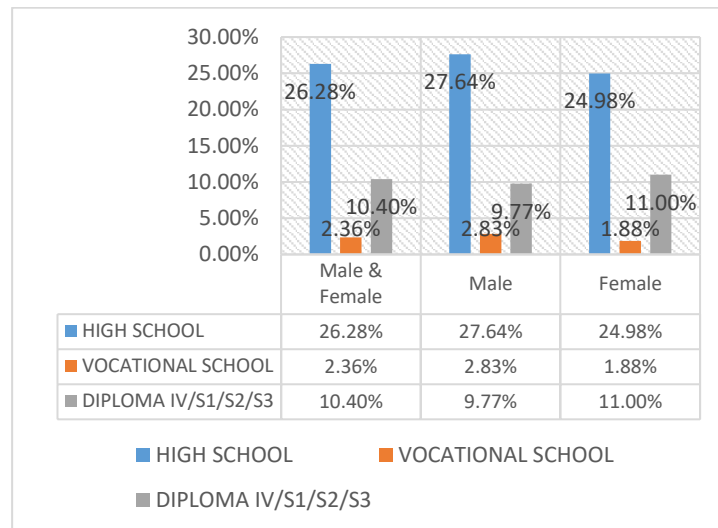


Figure 2. Percentage Chart of the South Sulawesi Population Aged 15 Years and Over by Regency/City, Highest Diploma/STTB in 2022

Source: ©BPS South Sulawesi Province 2022

According to BPS (Central Bureau of Statistics), both 2016 and 2022 show a significant trend in increasing access to education in South Sulawesi, especially for women. This trend reflects the commitment of public awareness of the importance of education in facing the challenges of an increasingly modern era. The increase in the number of South Sulawesi residents who receive education shows a change in the community’s view of the value of education. Thus, data from BPS in 2016 and 2022 reflect positive progress in education in South Sulawesi. These changes create greater opportunities for people, especially women, to develop their potential, contribute to the development of their region and help achieve broader development goals.

In the view of C. H. Salam Basjah in Safitri & Suharno (2020), there are three meanings to the concept of *Siri'*. The first is in the sense of shame. Second, it is a driving force to foster anyone who has offended someone's sense of honor, and third is as a driving force to work and try as much as possible. The *Siri' na pacce* culture that is the focus of study in this research is *Siri' na pacce* to maintain and improve self-esteem. Because, *Siri' na pacce* is one of the factors that encourage Bugis women in Makassar to continue their education for the reason of increasing a woman's self-esteem, also to develop self-quality, and as a form of increasing the family's social strata in society. In addition, *Siri' na pacce* is a distinctive cultural heritage of the Bugis tribe in South Sulawesi, Indonesia, which reflects a blend of traditional values and local wisdom. In this culture, gender roles have distinctive explanations and values.

Symbolic Interactionism theory views gender roles as a result of social interaction, rather than as biologically determined. The focus of this theory is on the learning process and individuals' interpretation of gender-related symbols, and how these symbols influence the formation of their behavior and identity (Wintoko & Nugroho, 2023). In the context of the local culture of *Siri' na pacce* in South Sulawesi, it still adheres to a patriarchal system. From the social structure, patriarchal ideology is embedded and actualized so that in various ways men must dominate women in the meaning of the word husband itself, male dominance as a husband has been formed socio-culturally (D. P. Sari & Hadi, 2023). Patriarchy is a system that dampens the visibility and influence of women. In this system, men, through power, direct pressure, rituals, traditions, laws, language, customs, etiquette, education, and division of labor, determine the role of women and place them in a subordinate position (Zuhri & Amalia, 2022).

Gender roles in *Siri' na pacce* local culture are then understood through the analysis of Symbolic Interactionism Theory. Symbolic Interactionism Theory is an approach in sociology that views individuals as meaning makers and understands the important role of social interaction (Zanki, 2020). Blumer defines Symbolic Interactionism as a process of interaction in order to form meaning or meaning for each individual. In Symbolic Interactionism, human responses, whether direct or indirect, are always bridged by the use of symbols by interpreting and ascertaining the meaning of the actions of others (Razak, 2023).

The recent global study of gender and culture has highlighted the dynamic nature of gender roles across different cultural contexts. Eranza et al. (2015), Soesilowati, (2020), and Wright & Tellei (1993) argues that gender arrangements are constantly contested and reconstructed in response to changing social conditions. Within the context of Southeast Asia, Andaya, (2006), Elias (2020), Soesilowati (2020) have demonstrated how economic modernization has encouraged the renegotiation of gender identities in traditional societies. Similarly, the works of Aboulhassan dan Brumley (2019), Cherif (2010), Kongar et al. (2017), Ummiroh et al. (2022) on negotiating patriarchy in Muslim societies provide insights into how women navigate and challenge gender norms within specific cultural frameworks. Collectively, these studies emphasize the importance of examining gender dynamics through the lens of local cultural concepts while considering broader global influences.

Notwithstanding the extensive research conducted on gender dynamics in various cultural contexts, there are still significant gaps in the understanding of how traditional cultural concepts such as *Siri' na pace* are reinterpreted and applied in the modern era to reconstruct gender roles. Previous research has largely focused on the persistence of traditional gender norms or the impact of modernization on gender relations. However, there is limited research on how specific cultural values act as mediating forces in this process of change, particularly in the Bugis-Makassar context. This research aims to bridge this gap by examining the dynamic interaction between the traditional concept of *Siri' na pacce* and modern influences in shaping contemporary gender roles in South Sulawesi. In doing so, it contributes to a more nuanced understanding of cultural adaptation in gender dynamics, offering insights that can inform culturally sensitive approaches to gender equality and development in Indonesia and more widely.

This research is especially important because it gets to the heart of how local traditions and values interact with contemporary social change, particularly in relation to gender roles. *Siri' na pacce*, as a deeply held cultural value in Bugis-Makassar society, shapes worldview, identity and social behavior, including in how gender roles are understood and enacted. In the modern era, when women are faced with new economic, political and social opportunities and challenges, there is an urgent need to understand how these traditional values can be reconstructed or transformed to align with the principles of gender equality. This research is not only important to preserve and honor cultural heritage, but also to ensure that women's roles in society can develop in a fair and equal manner, without being trapped by normative boundaries that are no longer relevant to the realities of life today. In addition, this research can provide important insights for efforts to empower women in Bugis-Makassar society, help create harmony between tradition and modernity, and encourage more inclusive and progressive social change.

2. METHODS

This research applies a qualitative approach with a descriptive-analytical methodology to explore the dynamics of gender roles in Bugis-Makassar society through a study of the *Siri' na pacce* tradition. The method used is descriptive qualitative, by interpreting data and facts based on local society. Data collection techniques are field studies, interviews, manuscript studies by reviewing books, journals, and other forms of literature (Indrawati et al., 2021). Qualitative research methods help researchers to gain a deep understanding of individual and group experiences of gender roles in cultural and traditional contexts. The data collection techniques used include in-depth interviews with key informants from various backgrounds, participatory observation, and document analysis related to the *Siri' na pacce* tradition. This approach allows researchers to explore the complexity of gender relations in specific cultural contexts and to understand how local traditions such as *Siri' na pacce* play a role in reconstructing gender roles in the modern era.

3. RESULTS AND DISCUSSION

Gender Roles in Makassar Bugis Society in the Construction of *Siri' na pacce* Culture

Gender roles are the result of social construction and norms that exist in a culture. According to the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia, gender roles are learned behaviors in a society or community that are conditioned that activities, tasks, or responsibilities should be accepted by both men and women. Gender roles can change and are influenced by age, class, race, ethnicity, religion, and geographic, economic, and political environments. Both women and men have multiple roles in society. Traditional forms of gender roles are demonstrated by their role in household chores. Traditional male gender roles. In traditional societies, men are associated with belonging to gender roles related to the economic fulfillment of the family (Hanuswantari & Wahyuti, 2023).

According to *Siri' na pacce* culture, gender roles are interpreted through symbols such as *siri'* (shame or self-respect) and *pacce's* (responsibility as head of the family). Women are expected to maintain their *siri'*, or self-respect, by adhering to social norms that govern their behavior and appearance. This reflects respect for traditional values that underscore women as guardians of family honor. Furthermore, men are expected to fulfill their *pacce* or responsibilities as the leader and provider of the family. They are considered the primary breadwinners responsible for the economic well-being of the family. The concept of peace emphasizes the importance of men's role in maintaining the stability and well-being of the family and asserts the dominance of power in the household. This division of gender roles also reflects the values and norms in Makassar society, where men are considered to have greater authority and power in decision-making and household management. Women, on the other hand, are expected to maintain modesty and adhere to the social rules that govern their roles and behavior.

There is a clear division of roles between men and women in the household in *Siri' na pacce*. Men are considered the leaders of the family, while women are expected to take care of the household and children. Family Leader (Male) is a symbol that describes the authority and responsibility attached to the male role in the family. This symbol reflects the expectation that men are responsible for making important decisions for the family, as well as having the responsibility to financially support the family. Women as Keepers of the Home and Children is a symbol that emphasizes the main role of women in the family to care for children, keep the house clean, and teach moral values to children. In Bugis Makassar society, this symbol reflects the strong expectation for women to play this role well as part of their responsibilities within the family. Table 1 provides an explanation of gender roles in the local culture of *Siri' na pacce*:

Table 1. Forms of Gender Roles in *Siri' na pacce* Local Culture

Aspects	Forms of Male Roles	Forms of Women Roles
Responsibility	Earning a living and protecting the family.	Nurturing children, and preparing meals, keeping the house clean.
Jobs	Working outside the home to generate income.	Focus on homework by doing domestic duties.
Authority	Considered a leader and holds ultimate authority.	Act as an advocate and partner in supporting family decisions.
Decision making	Has a dominant role in family decision-making.	Participate in family decision-making, especially when it comes to household matters.
Involvement in the family	Control of the family and involvement in the upbringing and education of children. More focus on earning and improving the family economy.	Be involved in the upbringing and education of children. And maintaining the well-being and balance in the household.

Source: processed by the author (2024)

Therefore, through the Symbolic Interactionism Theory approach, we can also see how individuals in *Siri' na pacce* culture give meaning to their gender roles through social interactions and symbolic interpretations of the situations they face. Although there are clear expectations of gender roles, individuals also have room to interpret and negotiate these meanings in the context of their daily lives. Along with the times and social change, there have been adjustments and reinterpretations of gender roles in *Siri' na pacce* culture. For example, more and more women are involved in activities outside the home, reflecting a shift in the meaning and implementation of gender roles in Makassar Bugis society. This shows that the meaning and interpretation of gender roles are not static, but can change along with social dynamics and values that develop in society.

Accordingly, through the Symbolic Interactionism Theory approach, we can understand how gender roles in *Siri' na pacce* culture are interpreted and influenced by symbols and symbolic values received and internalized by individuals. The interpretation and implementation of gender roles are not only influenced by social expectations, but also by the interpretations and actions of individuals in the context of their daily lives.

Table 2. Gender Roles in *Siri' na Pacce* Culture based on the analysis of Symbolic Interactionism Theory

Aspects of Gender Roles	Symbolic Interpretation
The role of Male	<i>Pacce</i> is identified as a male's sense of responsibility to earn a living and protect the family.
The role of Female	<i>Siri'</i> can be identified as a symbol of shame and self-respect. <i>Siri'</i> is more emphasized to women as a symbol of family honor, so women are required to maintain their <i>siri'nya</i> (self-esteem).

Source: processed by researchers (2024)

Reconstructing Gender Roles in the Modern Era

The reconstruction of gender roles in the modern era reflects the complex dynamics between strong cultural traditions and the influence of globalization and rapidly changing social, economic, and political developments. In the midst of modernization and globalization, gender roles have shifted significantly in Bugis-Makassar society. Women, who previously may have been limited to domestic and ritual roles, are now increasingly involved in economic, political, and educational activities. Nonetheless, women's traditional roles in maintaining local wisdom and social norms remain relevant, albeit adopted and reinterpreted in the context of today. Meanwhile, men also face new challenges in reconstructing their gender roles in the modern era. The concept of masculinity is evolving, with a more inclusive understanding of men's more diverse responsibilities and qualities rather than focusing solely on physical strength and traditional authority. Men in Bugis-Makassar society are increasingly open to changes in the dynamics of gender relations, adopting more shared roles in the household and community and supporting women's participation in public life.

The reconstructed gender roles in the modern era reflect the Bugis-Makassar community's efforts to maintain a balance between traditional values and modern aspirations. This highlights that gender roles are not static, but are always changing and adapting to evolving social, economic and political dynamics. It is essential to continue to understand and fight for gender equality and respect local wisdom as an integral part of inclusive and sustainable development efforts. In addition, male gender roles have also shifted in the context of *Siri' na pacce* culture. This tradition highlights the importance of cooperation and balance between men and women in maintaining social and economic harmony. Men in Bugis-Makassar society, while still holding the role of family and community leaders, are also increasingly open to changes in the concept of masculinity that are more inclusive and supportive of women in achieving their potential. This research highlights the complexity of gender dynamics in the context of local cultures such as *Siri' na pacce*, as well as the importance of understanding the role of tradition in reconstructing gender identity in the modern era. The implications of this research are the importance of developing development policies and programs that take into account changes in gender roles

and traditional values in Bugis-Makassar society, as well as efforts to promote gender equality and respect for local cultural heritage as part of inclusive and sustainable development.

The increasing education of South Sulawesi women can bring changes in gender views and roles. Therefore, gender dynamics occur in terms of traditional values that change along with modernization and globalization, which can affect perceptions and expectations of women. Gender dynamics refer to changes and shifts in roles, relationships, and social constructions between men and women in society. Gender dynamics involve understanding how gender roles, gender identities, and gender stereotypes develop and change over time. Thus, in this research, the focal point is gender dynamics in the local culture of South Sulawesi. Given that there are so many local cultures in Sulawesi, the author focuses on the local cultural value of *Siri' na pacce*, which is the pride of the people of South Sulawesi. *Siri' na pacce* is a philosophy of South Sulawesi people from both the Bugis and Makassar tribes related to one's self-esteem. A person will try to develop their potential as a result of the application of the cultural value of *Siri' na pacce*. A person will also try to follow the norms that apply in society, respect trust, and uphold the values of honesty in work (Safitri & Suharno, 2020).

Based on initial observation data and then conducting further qualitative research using interviews, observation, and documentation methods, the research found that the *Siri' na pacce* tradition has a significant impact in reconstructing gender roles in Bugis-Makassar society in the modern era. Through in-depth interviews with key informants and participatory observation, it was found that women in *Siri' na pacce* culture still play an important role in the social and economic structure of society, especially in terms of decision-making and cultural heritage. Nevertheless, in the modern era, women also face new challenges associated with social, economic, and political changes, such as access to education and wider economic opportunities, as well as restrictions in carrying out their traditional roles due to external influences and internal community dynamics. The reconstruction of gender roles through education is a significant phenomenon in Bugis-Makassar society, where more and more women are pursuing higher education and even pursuing educational opportunities outside the region, including to Java. Education is becoming an important tool in liberating women from traditional limitations and giving them the opportunity to develop their full potential. With greater access to education, Bugis-Makassar women have greater opportunities to create change in their gender roles, both locally and nationally.

From the point of higher education, Bugis-Makassar women gain the knowledge and skills necessary to achieve economic independence and champion their professional aspirations. They not only become agents of change within their own families and communities, but can also influence change in the wider social structure. The success of Bugis-Makassar women in higher education also provides inspiration for other young people, both male and female, to pursue higher education and change traditional paradigms about gender roles. Education also opened the way for Bugis-Makassar women to actively contribute to the economic and social development of the community, both at local and national levels. With the skills and knowledge gained through higher education, these women can engage in a variety of fields, including politics, business, education and civil society. This not only helps in paving

the way for gender equality, but also enhances shared prosperity and progress within Bugis-Makassar society and beyond.

Gender Role Dynamics in Bugis-Makassar Society

The changes in gender roles in Bugis-Makassar society have affected the relationship between traditional groups and more modern groups, creating complex social dynamics and potentially resulting in conflict or harmonization. Conflict can arise when traditional groups feel that their deeply held cultural values and norms, such as those reflected in the *Siri' na pacce* culture, are threatened by changing gender roles. They may see women's efforts to be more active in the public sphere and men's role in domestic work as a violation of the long-established social order. This can cause tensions within families and communities, especially when traditional roles and responsibilities are questioned or ignored. Traditional groups may also perceive that these changes erode men's authority and dominant role in family decision-making, which has been considered an integral part of male identity and honor in Bugis-Makassar culture. The decline in men's role as family leaders may be seen as a threat to the existing patriarchal structure, triggering resistance to the change.

Furthermore, harmonization is possible if both groups can find ways to integrate traditional values with modern needs and realities. For example, a more flexible understanding of gender roles can allow men and women to support each other in carrying out family responsibilities, without feeling that they are violating cultural norms. In addition, greater collaboration between men and women in the public and domestic spheres can strengthen family and community cohesion. For example, when men take a more active role in childcare or when women contribute to family economic decision-making, this can create greater balance and build mutual respect. More socially, this reconstruction of gender roles may also affect social cohesion in the wider Bugis-Makassar community. If positively received, changing gender roles can be a tool to promote equality and strengthen community solidarity. However, if rejected or perceived as a threat, it can deepen the gap between traditional and modern groups, potentially even fueling social tensions. In summary, changing gender roles in Bugis-Makassar society have profound implications for the relationship between traditional and more modern groups. A more detailed analysis of the potential for conflict or harmonization between these two groups suggests that the social dynamics taking place are a reflection of an ongoing process of negotiation between maintaining cultural heritage and adjusting to the demands of the modern era. Table 3 below describes the forms of gender role dynamics in Bugis-Makassar society.

Table 3. Gender Role Dynamics in Bugis-Makassar Society

Gender roles	Gender Dynamics Forms		Gender Dynamics Factors
	In the past	Present	
Education	They prefer to be ignored or considered less important to women.	Education is considered important for both genders. And the limited economic conditions of families	A change in access to education. and an understanding of the importance of education in individual and community development.
Household chores	The primary role of women is often the primary responsibility.	Household chores are still the responsibility of both women and men, and today, more and more women are engaged in work in public spaces.	Changes in perceptions of gender roles and family economic needs. Changes in family patterns and social support.
Work in Public Spaces	Dominated by men, women are more likely to be limited in access and opportunities.	Women are increasingly involved in work in the public sphere, although male dominance is still perceived.	Changes in social norms and values related to gender roles. Changes in access to education and employment opportunities.
Responsibility	Men are expected to take the lead in family and community responsibilities.	Family and community responsibilities are increasingly shared more equally between men and women.	Changes in views on gender roles and family responsibilities. Changes in access to education and employment opportunities.
Decision Making	Men have dominant authority in family decision-making.	Family decision-making is increasingly collaborative between men and women.	Changes in power and authority dynamics in family relationships. Changes in perceptions of gender roles and responsibilities.

Source: processed by the author (2024)

Within the framework of symbolic interactionism theory, the dynamics of gender roles in Bugis-Makassar society can be analyzed through the lens of social construction and symbolic interaction that shape individuals' understanding of gender. In the past, women's education was often considered less important than that of men, a view that reflected traditional social constructions of gender roles. In this context, women are positioned as less relevant in the public and professional spheres, with their primary focus being on domestic work. However, with the times, there has been a significant shift in this perception. Education is now considered crucial for both sexes, reflecting changes in social norms that define gender roles. Greater access to education and a growing understanding of its importance in individual and societal development demonstrate how symbolic changes in gender views can alter social structures.

Equally, in terms of household chores, women's primary role, once considered their exclusive responsibility, has shifted. While domestic work is still often associated with women, men have begun to take an active role in domestic tasks, reflecting changes in views on gender roles and the economic needs of families. These changes highlight how social constructions of gender responsibilities are being reinterpreted in modern contexts, with new social supports and family patterns encouraging joint involvement. In the public sphere, women's roles were previously limited by male dominance, with less access and opportunities. However, women are now increasingly involved in a range of public jobs, despite the persistence of male dominance. These shifts reflect symbolic changes in social norms regarding gender roles and access to education and employment opportunities, showing how social interactions and representations of gender in society change over time. Family responsibilities, once seen as a male domain, are now increasingly shared more equally between men and women. This reflects changes in views on gender roles and responsibilities, as well as changes in access to education and employment opportunities that enable a more equitable division of responsibilities.

As for decision making, male dominance in family decisions has changed towards a collaborative process involving women. This dynamic shows how changes in power and authority in family relationships can occur through social interaction and the reinterpretation of gender symbols. Awareness of changing gender roles and responsibilities encourages greater collaboration in decision-making, reflecting changes in the social construction of gender in society. Overall, symbolic interactionism theory offers deep insights into how gender roles are shaped, negotiated and changed through social and symbolic interactions. Changes in gender dynamics in Bugis-Makassar society reflect an evolving process of social construction, influenced by changes in social norms, access to education and employment opportunities.

These transformations reflect a significant shift in gender roles. Bugis-Makassar women who were once limited to domestic roles are now increasingly active in the economic, political and educational sectors. Higher education has become one of the main factors enabling women to pursue wider opportunities and participate in various aspects of public life. With increased access to education and employment opportunities, women are not only expanding their roles outside the home but also

changing traditional views of their abilities and contributions to society. Meanwhile, men in Bugis-Makassar society have also experienced changes in their gender roles. Traditional concepts of masculinity, which previously focused on authority and physical strength, began to evolve towards more inclusive roles. Men are increasingly involved in household responsibilities and supporting women's roles in the public sphere. These changes suggest that rigid gender norms are being revised, with men and women increasingly sharing responsibilities in the household and society. This process of reconstructing gender roles involves changes not only within individuals but also within the social structure as a whole. The convergence between traditional values and modern demands demonstrates how Bugis-Makassar communities strike a balance between maintaining their cultural identity and responding to global change. This research is notably important because it not only illustrates shifts in gender roles but also explores how cultural values can adapt and evolve in an ever-changing context.

4. CONCLUSION

This research reveals the dynamics of gender role reconstruction in Bugis-Makassar society in the modern era, particularly through the lens of *Siri' na pacce* culture. *Siri' na pacce* culture, which underscores the values of self-respect (*siri'*) and responsibility as head of the family (*pacce*), plays an important role in shaping traditional gender roles. In this context, men are recognized as the main breadwinners and leaders of the family, while women are expected to take care of the household and children. However, with the influx of modernization and globalization, these gender roles have shifted significantly. Bugis-Makassar women are increasingly involved in the economic, political and educational sectors, marking a shift away from traditional domestic roles towards broader public roles. Higher education is one of the main factors enabling women to expand their roles and change traditional views of their contribution to society. Meanwhile, men also experienced changes in their gender roles. Traditional concepts of masculinity that focus on authority and physical strength are evolving towards more inclusive roles, with increased involvement in household responsibilities and support for women's roles in the public sphere. This suggests a revision of rigid gender norms, with men and women increasingly sharing responsibilities in the household and society.

This process of reconstructing gender roles reflects the Bugis-Makassar community's attempt to strike a balance between maintaining their cultural identity and responding to the demands of modern times. Overall, this research emphasizes the importance of understanding how local cultural values, such as *Siri' na pacce*, can adapt and evolve in the context of global change. The implication of this research is the need for development policies and programs that consider changes in gender roles as well as respect for local cultural heritage as part of efforts to create an inclusive and sustainable society.

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