

BUGIS WOMEN'S WORK CULTURE: A CASE STUDY OF HOUSEWIVES IN BONE REGENCY, SOUTH SULAWESI

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Abstract- The habits of Bugis women as housewives in work at home and outside the home have changed over time, influenced by factors such as modernization, education, and accessibility of technology. Housewives who previously spent a lot of time taking care of work at home, now also do a lot of work outside the home. This study aims to examine in depth the habits of Bugis women towards their work, their views, and the reasons why they do this work. The method used is descriptive qualitative research, which presents oral and written information and the behavior of the object under study that actually occurs in a particular place or community. Bugis women are the most entitled and very responsible for work at home, including kitchen affairs and family finances. The presence of technology that facilitates work at home, especially in the kitchen, provides opportunities for housewives to work outside the home to increase their family income. In conclusion, modernization has had a positive impact on the working lives of Bugis women. The habit of spending time taking care of work at home can be minimized, thus providing sufficient opportunities to work outside the home.

Key words: Habits of Bugis women, Housewives, Role change, Modernization

I. INTRODUCTION

Indonesia, as an archipelago, is known for its ethnic, linguistic, religious, and cultural diversity. Local culture plays an important role in shaping the nation's identity, as stated in the 1945 Constitution article 32. Culture comes from the Sanskrit word "Buddhayah" which means everything related to the mind, as well as "budi and daya," which includes copyright, taste, and karsa.

South Sulawesi, one of 34 provinces in Indonesia, has four main ethnic groups: Toraja, Makassar, Bugis and Mandar. The Bugis, who primarily inhabit districts such as Bone, Wajo, and Soppeng, are famous for their strong culture, including the important role of women in society.

In Bone district, Bugis women play an important role in preserving culture and tradition. They are considered important because they will be the mothers who provide the first education and the rulers of the family's domestic sphere. However, with modernization and social change, the role of women as housewives has also changed. This change, influenced by factors such as education and technology, provides space for Bugis

women to work outside the home. For example, in Seberang Village, Lamuru Sub-district, the majority of the community are farmers, and women work in the garden from early in the morning, to earn income to support the family's livelihood.

The changing role of women, including housewives, is important for the stability of the family and community, so that they do not only take care of household chores, which is considered a necessity but is not considered a contribution because it is not categorized as an income. Their contribution is very significant. According to, career wives are natural and important for the family economy, as long as they do not forget their domestic obligations. Therefore, it is important to study the work culture of Bugis women in Seberang Village, especially housewives, to understand the changes and their impact.

II. METHOD AND PARTICIPANTS

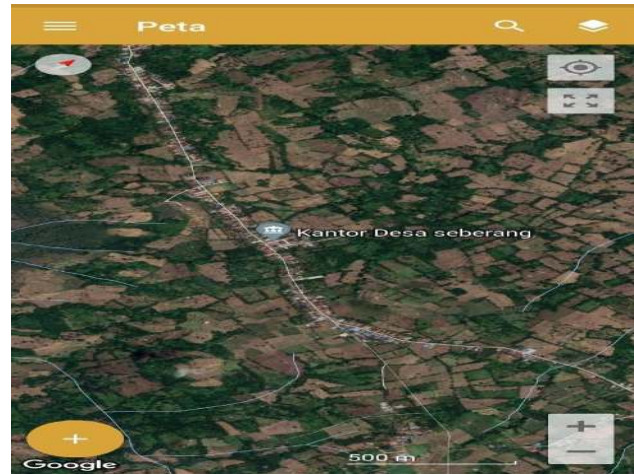
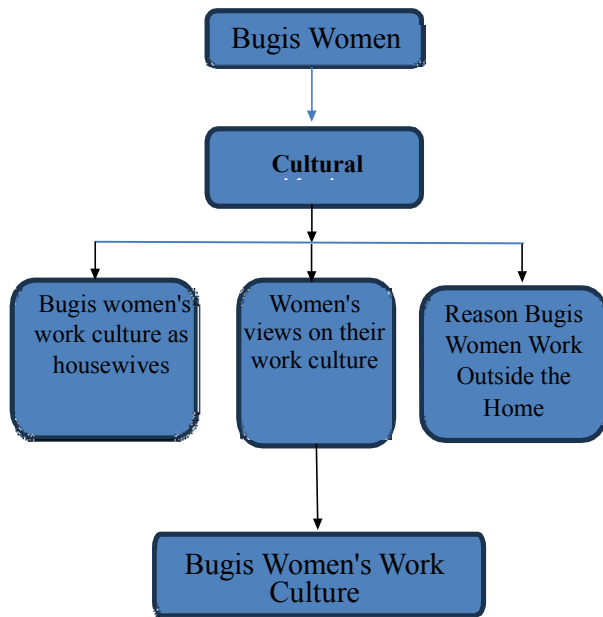
This research uses a qualitative-descriptive method to understand the work culture of Bugis women in Bone Regency, South Sulawesi. This qualitative-descriptive research focuses on collecting data from field facts and realities that occur, not just theories. Researchers try to describe and understand the existing process by exploring descriptive data obtained through observation, interviews, and documentation.

This research was conducted in Seberang Village, which is a location chosen because it has a community with a rich and unique culture and is a village that has a greater number of productive women than men. From the potential of women who are able to sustain economic growth, there are only 5 households left who are classified as people with extreme poverty levels. Researchers used historical and sociological approaches to get a more complete picture. The historical approach helps in understanding how past conditions affect current and future situations, while the sociological approach allows researchers to analyze social interactions and community responses to women's work culture.

This research contains several concepts, in order to achieve the research objectives, the concepts are as follows:

1. Women

The woman in question is a woman with status as a wife as a housewife in a farmer's family. Selected



Source: Satellite photo using Field Area application (September 2023)

The education level of the selected respondents from the two hamlets can be seen in the following graph,

Education Level of Respondents



Primary School	3
Junior High School	4
Senior High School	8
No School	1
Collage	4

Source: Results of respondent data analysis

A. Bugis women's work culture as housewives

The work done by Bugis women, especially housewives, is an activity that has been carried out from generation to generation. The responsibility of being a housewife makes Bugis women

because it represents all components as a housewife, namely: 1) undergoing individual activities with certain patterns related to their work. 2) Contains content that is loaded with values, aspirations, and behaviors that are deliberately carried out by the individual concerned on an ongoing basis throughout his life. 3) Shows quality with certain achievements with the goals needed.

2. Perception / View

The perception in question is a collection of assumptions and beliefs about the wife, by doing work or something based on certain ways, and these ways are related to the basic assumptions that form the elements of his perspective as well as the scope he sees. Perspective guides each person to determine the relevant part of the phenomenon selected from certain concepts to be viewed rationally in projecting work as a wife and housewife psychologically and socially. Perception in a narrow sense is vision, how someone sees something, while in a broad sense it is a view or understanding, namely how someone views or interprets something.

III. RESULTS AND DISCUSSION

The condition of Seberang Village which is visualized through the Google version of satellite access using the location measuring application, the location of Seberang Village is located at the point -4.523741, 120.034431 with the following area map:

State of Seberang Village Through Satellite Photos:

more resilient in the domestic sphere. Taking care of the home and family is a very dominant work culture among Bugis housewives. They consider the domestic sphere as their territory and responsibility. "This recognition comes not only from fellow women but also from men. One form of this recognition is full trust in the management of family finances, even though this activity is not categorized as formal work".

Housewives are considered the most entitled to manage these matters, not husbands. There are insinuations against husbands who interfere in family finances, such as the term

"Burane Manyeke",

which refers to men who interfere and criticize household expenses. This insinuation tarnishes men's self-esteem in the eyes of the community and often leads to failure to maintain the household. Bugis women tend to end relationships with men who exhibit this trait. This statement is in line with Bugis community leader, who states that men who interfere in the kitchen are often seen as tarnishing self-esteem and failing the household.

1. Work done in the home

Work that is habitually done repeatedly, such as: work in the kitchen in taking care of family food preparation (3 times a day and night), taking care of children, washing furniture and clothes, organizing and tidying up home accessories, cleaning the house and its environment and managing family finances.

According to K.M. Junandar S.Ag, M.Ag, "a religious and community leader, after a woman is married, the husband's financial responsibility is to give all income to the wife to manage. However, the money can still be used by the husband with the wife's permission". The domestic activities of Bugis housewives include the kitchen, children, and cleaning and tidying the house. These activities are repetitive, such as preparing food from morning to night, serving the family, and accompanying the husband during meals.

Housewives also have the responsibility to serve guests. When guests arrive, the housewife will prepare the food and drinks. If the husband does this task, it is considered not in accordance with custom and does not respect social norms. As A. Nurwaedah said in the Forum Group Discussion, "even though they are busy, housewives still have to prepare food and drinks for guests".

In the community system, housewives also participate in rural activities, such as village development meetings, "musrempang", village cleaning, competitions, activity committees, and religious activities. Bugis women are often placed in a domestic position in events such as weddings, circumcisions, and celebrations, where a group of housewives work together to prepare food for invited guests.

Bugis family manners place housewives as the main figure in the domestic sphere. Although this rule is not written down, it is a social norm that women are responsible for preparing food and drinks. For example, when there are guests in the house, it is considered a dishonor for the husband to perform this task. In celebration events, the work done by women revolves around preparing food, from the preparation of ingredients to serving. Bugis women feel embarrassed if they only come after the food is ready and do not help, as expressed by Rahmawati in Bugis,

"Masiriki' nasekki tauwe jokka onion manre de yappallaung",

which means feeling embarrassed just coming to eat without helping to prepare the food.

2. Work done outside the home Housewives'

busy schedule in the domestic sphere does not limit their intention to participate in helping their husbands outside the home (public sphere), they contribute to providing family income. Most of the work done outside the home is helping their husbands in the garden, housewives in Bugis families are active in farming, they always help their husbands in the garden, but they are mostly responsible for harvesting garden products such as cocoa fruit, corn, bananas and other crops. They are also responsible for harvesting and selling the crops. Their custom is that when new crops are planted and their maintenance until harvest still belongs to the husband, but when they are transported to the house, it immediately changes to the wife's property, the maintenance of the harvest such as sorting, drying and selling is the responsibility of women.

In addition, in the order of manners and culture of the Bugis family, the expenditure of household needs is carried out almost entirely by housewives, except for giving birth, so that if there are men who make these expenditures, they often get slurs in their circles with the words

"Memmana loloi benena",

meaning that they are giving birth to their wives or are considered stingy men full of calculations

(Natappi sajinna).

But on the other hand, if a housewife does something bad to get spending money by searching for money in her husband's pocket or looking in all places for her husband's money without her husband's permission, she is also seen as impolite and also gets a slur in her circle with the expression

"Makkunrai Makkola sebbo"

The meaning of this expression is "a woman with bad behavior, a woman who drains her husband's hard work".

B. Levels of perception of the work culture that is practiced

Respondents' views on work at home and outside the home varied, with some saying that it should be, that it was women's work, a woman's obligation and responsibility, and others saying that it had always been women's work. Work at home is recognized as women's work that has been going on for generations. The work is considered appropriate and should be done by a woman.

Regarding work outside the home, they consider that it is an aid to increase family income. The views of respondents from the summarized answers are mostly because they want to help the family income. They are not bound to work outside the home if the work is only a family business in contrast to work in the domestic sphere which is bound by social norms, namely shame to the surrounding community both on the part of women and men if the work in the domestic sphere is carried out by men. There are several activities that become routine for Bugis women about the work that is most often done and most agreed upon as women's work in general, and becomes a priority that is full of responsibility in their daily lives, where the work has become an inseparable part of Bugis women. Data obtained based on respondents' perceptions of some of these jobs include the following:

Respondents' Perception of Core Work Most Frequently Performed



Source: Results of data analysis (October 2023)

Based on the data that has been collected from the key questions in the graph above, there are two jobs that are highly approved, namely preparing food for the family, and cleaning the house and bed, both of which are jobs in the domestic sphere.

This proves that Bugis women's work culture pays great attention to housewives in the domestic sphere, but because of economic demands that require them to continue working outside the home with a record of work in the house should not

be lacking. Like it or not, women still have to work to help the family economy. Indeed, not all women participate in working outside the home, but the majority of women participate in working outside the home so that it becomes a habit that has a positive impact on increasing family income so that it can grow.

C. Reasons for Bugis women to work outside the home

The most basic and dominant reasons of respondents are helping their husbands, increasing family income, easing the family's economic burden, and the desire to contribute to the development and social environment of the village community.

According to one respondent, this is a solution in improving the standard of living for the better, the work ethic of a Bugis woman related to activities in the agricultural sector now seems much higher than before. They have left behind the assumption that women are "pingitan" creatures who must always stay at home. They consider that it is no longer the time for women to stay at home and only take care of kitchen work. As Ma' Tajang (female farmer) said:

"Taniniani wettunna makkunraiyye dapureng bawang naurusu"

meaning that it is no longer the time for women to only take care of kitchen work.

Among the Bugis community there is a saying that women are houses and men are gardens, an expression that is closely related to the distribution of inheritance so that in Bugis culture we always find that home inheritance always belongs to daughters and inheritance of gardens and rice fields mostly to sons. This is also closely related to the work that used to be done by men in the garden and rice fields, and the work at home which was only done by women. Nowadays, this advice no longer works as it used to, where the division of inheritance is carried out according to mutual family agreement.

IV. CONCLUSION

Based on the findings and analysis of the current work culture of Bugis women, both at home and outside the home, there has been a significant shift, the advancement of technology today has brought Bugis women away from traditional culture in order to facilitate work at home, kitchen furniture, for example, from the various conveniences and sophistication offered by the industry to become a strong attraction and shift the equipment that is still simple, not only the sophistication of the technology of the equipment in the domestic sphere is bought but the language and foreign terms are also attached and become a name that is generally agreed upon.

Learning from previous cases where a woman was interpreted as "siri" or a "pingitan" creature who should only be at home to only work and be responsible in the domestic sphere, this has

now shifted far from that. Bugis women today without having to leave domestic work are also able to work and compete with jobs done by men. Bugis women do not stay at home alone but have participated in working outside the home.

The current work culture among Bugis women has changed the habits that used to be only in certain sectors, for example in the agricultural sector only more responsible for consumption and harvesting activities, now has participated in a series of agricultural crop cultivation activities. The spirit to contribute to increasing family income has changed old habits, they actively participate in jobs that were once considered heavy and only the part of men.

Global cultural transformation that reaches all corners of the world through social media is rapidly changing the work culture of various systems such as: living equipment systems that offer efficiency and sophistication, livelihood systems with a variety of jobs, community systems with community structures and organizations that require women's participation, foreign languages and terms that are trending today, the arts with global modernization that continues to develop and also religion or religion with diverse understandings and views in responding to it.

Bugis women perceive that domestic work is a absolute job belonging to women, an obligation, a field of reward, and should be done by women, the work has been cultured and considered inappropriate for men who have women in the family where the woman is able to do it, it has been formed for a long time and became the realm of Bugis women's power. While work outside the home is an opportunity for income or financial independence and also as a contribution to the family in increasing income, it is seen as good, feasible, should, and is considered a form of fruitful dedication and obligation as a wife to help her husband.

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