

# Bugis Women (Status, Role and Function) in the Text of Lontara I La Galigo

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**Abstract**— The results of this study aim to analyze and find the similarities and differences in the status, role, and function of women, especially in Lontara I La Galigo. The study method used was the library method by reviewing some literature in the form of study results both published in the form of journals or books and other supporting documents. The results showed that there were some similarities between men and women besides the differences both caused by social construct or caused by both physical and psychological factors. Women in the text of I La Galigo are more described as people who do more activities around the house both to take care of family needs and to maintain the honor of their husband. At the same time, the most important thing is to take care of the child so that he grows well. In certain cases, women are also involved in solving the important problems..

**Keywords**— *I La Galigo, Bugis Women*

## I. INTRODUCTION

The roles of men and women in ordinary discourse are analyzed through gender studies even though they are familiar but still relevant until this time. There are still empty holes that require a different analysis so that they will be able to color the dominant gender treasures and analyzes so far.

The concept of gender is a social and cultural construct that distinguishes the treatment between men and women, which may have a tendency to favor both women and men so that the sex element does not become a fundamental problem. However, because of the tendency for women to be considered and used as a "second class", it is often misunderstood that gender studies lead to women only.

The importance of gender assessment and study cannot be separated from the understanding of biased gender. Biased gender is seen as a cause of gender inequality which is a social and cultural construction that displays differences in status, roles, and functions between men and women in society [1]. In the status, role and function between the two sexes where the scope of male domination includes many aspects, ranging from decision making about the number of children, community issues, education, industry, health, culture, politics, military, to the problem of understanding religion [2]

The different status, role and function between men and women in Bugis society in their historical and cultural development are contained in ancient texts, although in very small portions. Because all the ancient texts did not aim to provide such an explanation, besides of course the current gender discourse which had never been thought of before so

that the explanation is more on social values, culture, politics, economics, and others that are general in nature.

The ancient texts that were tried to be analyzed in this paper are I La Galigo, especially the values contained in it according to some experts. Besides that, many people use Lontarak which is a record of the virtues that must be carried out by the Bugis in particular according to their culture. I La Galigo for example, although in this case borrowing the term [3] use more "interpretation of images" in approaching him, at least what is contained in I La Galego is inseparable from the interpretation of the soul of the times. One of the highlights of the interpretation of images in the context of gender analysis in I La Galigo is the emergence of the role of togetherness between men and women in determining various things in life. The study and analysis of [4] in her article "Gender Perspective in Galigo Text" became an important part of the initial study of this paper.

Besides these traditional texts, the history of the kingdoms in South Sulawesi shows the important role of women, especially in the political and socio-cultural processes involved. [5] in his inauguration as Professor of Anthropology and History at UNM considered that the role of women in knitting genealogical relations is very important in providing harmony between various kingdoms in South Sulawesi. The political analysis termed the "Politik Rajang Bugis" can be traced through in good genealogical relations between the kingdoms in Sulawesi and beyond.

The social and cultural construct of the past with the present which in terms of [6] had a difference caused by the existence of 'zeitgeist' which influences, so that what used to be ordinary and even considered good is now considered not good or not relevant. This means that the concept of forgetfulness cannot all be inherited in the modern world except as part of understanding for the past.

## II. METHOD

The study method used is a library study. This library study according to [7] that library study emphasizes the efforts of researchers in using resources in a professional and observant way starting from making study notes to working bibliographies. Some documents used in this study besides several primary sources while using secondary sources such as published books, study results, and scientific journals.

### III. RESULTS AND DISCUSSION

#### A. Overview of Study Result

Generally, in South Sulawesi, there are four indigenous tribes, namely Bugis, Makassar, Toraja, and Mandar tribes. The four tribes that dominate are Bugis and Makassar. And between the two (Bugis and Makassar), Bugis are the largest ethnic group [5], [8]. More specifically [9] that in South Sulawesi in addition to the existence of the 4 (four) ethnicities mentioned earlier, there are also several other tribes such as Abung Bunga Mayang, Bentong, Daya, Duri, Luwu, Massenrengpulu, Selayar, Toala, and Towala-Wala.

[10] noted the impression of admiration for the Percent of Bugis women in their society:

"Bugis women of Makassar occupy a more respectable position than they suspect, they do not experience acts of violence, privacy violations or forced labor, thus limiting their activities/fertility, compared to those experienced by people in other parts of the world" [11]

In Bugis society the division of gender identity is divided into five, all recognized and has their respective roles. They decide themselves as women (Makkunrai), men (orowane), feminine men (Calebai), masculine women (Calalai) and Mute (a combination of men and women). This develops by the tendency felt from childhood and the influence of the surrounding environment [12]

#### B. Women in the Text of *I La Galigo*

The biggest written work of the Bugis-Makassarese is *I La Galigo*. This work was written in the form of prose lyrics (stories in poetic form) with a length of more than 6000 verses [13]. It was further explained that "this work was declared by Unesco (the world Cultural institution at United Nations) as the longest text in the world and has been made a" World Heritage "cultural object and received the" Memory of the World "award (2011)".

It is simply understood that it was from the beginning that it was men who apprenticed the burden as leaders, and women held positions as highly respected queens and together they carried out their respective duties and functions. "The names mentioned above for men are located as kings in an empire and each person has at least five names ... While the wife is a queen and a partner who is always a direct advisor and friend of deliberation to determine the outcome of the agreement "[4]). As the queen, in this case, she has more duties to take care of the household, such as educating children and so on, which is beneficial for the development of the kingdom.

The position of women as queens and more to take care of internal and household affairs, status, position, and function can also be identified from the famous terms in the *epigo Galigo* in referring to women. Referring to , explained that "in the *galigo* epics the term female is identical to the word *awiseng* or *makkunrai* which in daily life is seen as *belo jajareng* (house decoration) or *ati goari* (room contents). For the women who have the status of wives, it is hoped that they will become *mulujajareng* for their husbands (organizing household affairs) and *tenrere alebireнна oroane pawekke engngi* (maintaining the dignity of their marvelous husband)".

The existence of women as decorators of the house as explained before according to Mustari was found in the

poems of longing songs or memories of the romance of men who were in love. In this case one of *lontara* Bugis revealed as follows:

Massisenge'si makkeda to panra nawa-nawa erokko iya kuluru' mangngerangngi temmallupai wi wajo ele mappata uleng teppuna Palopo. Luse gessa palollo-na. Rupa maddaumpoddinn-na. Timu bekke' situtu'na mapute-na. Ellong mallerek-lerekna. Ellong mallerek-lerekna. Ennying patae-taena. Bulu mta maincak-na. Turun rupa samanna-e dettia mamula cabbeng, Tikka mammulu tetenre.

Meaning:

He also said To Panrewana-wana while sending his memories. When I remembered again the body image of Uleng Tepunna Palopo that his unrivaled body shape, attractive round calves, long wavy hair, impeccable forehead, oval-shaped face, merry lips, rows of white teeth, trunks of his neck which were curled, his forehead taper, his eyelashes nan limber, the romance of his face like the sun is rising, the sun is rising up into the sky without being covered in clouds, his expression is incomparable (Mustari, 2016: 137).

That poem certainly cannot be directly related to the existence of women as domestic workers alone, because this is part of the feelings and feelings of admiration for women. However, if related to other concepts, of course, women who are considered to have the attraction as imagined in the poem above are women who can take care of themselves and care more for themselves at home.

One thing that needs to be considered to understand the existence of women who work more in the domestic sector cannot be separated from the presence of men in the Bugis-Makassar community as the backbone of the family who must earn a living for his wife and children. The phrase "*Lapa nakulle tahu mabbaine narekko naulleni mangngulilingiwi darupeng e wekk pitu* (If a person wants to have a wife, he must hold a circle around the kitchen seven times)" [14].

Furthermore according to Mustari [14] that "the kitchen here is a symbol of the main problems in domestic life, and the mention of the number seven is a symbol of the number of days that continue to be repeated. Before entering household life, prospective husbands must explore the full range of responsibilities they will bear. It needs to be realized seriously because the responsibility as head of the household is in the hands of the husband.

Women as part of the sustainability of household life and the availability of food for their families after men get a lucky are illustrated in the story of *I La Galigo*. At that time, rice had become a staple food that had been stored, in the women's process were involved in both pounding and cooking it. The existence and duties of women in this regard are described as follows: "Implied rice storage has been carried out, and women need to pound it before cooking. This process is a relatively long process of activity from collecting to cooking so that tools and containers are needed. Wood, stone, and also a good container that requires processing and changes in form and function seems to have been controlled by the population of *Galigo*.

Although the women are at home to take care of the household that it is clear that men, in this case, have a heavy burden because they are required to meet all household

needs because basically, a wife is more passive to wait for the work of men as husbands. But women must be able to manage and maintain well what is given by her husband. In this case, there is interdependence between men and women whose position, status, and function in domestic life are regulated normatively in cultural values.

There is a unit that complements both men as husband and wife who are more at home. Because basically in La Galigo according to [11], as quoted from the book "Women in the Bugis Cultural Perspective, 2013", that "the Bugis ancestor he called Tomanurung is told not only a man named Bataru Guru, but also juxtaposed with the personification of a beautiful woman named We Nyilik Timo, his queen. Where We Nyilik Timo is also believed to be very instrumental in giving birth to great ideas about the foundation of the early Bugis culture.

The main task of a woman in the household is very noble according to the traditional and contemporary values that are still held by many Bugis people. The connection with this is explained as follows:

The main task of a Bugis woman is to become a pious, good and sincere mother (macaji Indo ana tettong ridecengnge tudang ripacingnge), becomes a guide for an honest, frugal and wise husband as well as a support and support partner in overcoming all difficulties and struggles in overcoming everything (Macaji pattaro tettong rilempu'e lamp Nawa-nawa mmewai sibaliperri'waroanena Sappa 'laleng atuong), became the pride of his father, his brother and her husband to preserve the honor of his life (macaji 'sistutu'iang siri na enrengnge banapatinna ritomatoanna, risilessureng macoana lethi' ga roworoanena [15]

The statement above basically clarifies the normative side of the existence of women which in the text of I La Galigo is identified as decorating the house and is tasked with managing the household. The values of glory implied in it naturally strengthen the position of women, especially at that time the religion-magical power was so dominant in public trust, where if some customary rules and cultures were violated it was believed to affect the life order of humans on earth.

A more normative language is also to describe the status, position, and function between men and women in the text of I La Galigo. Hamka [16] explained that the customs in the form of rules in the cycle of human life of the gods of heaven and earth and the Underworld (Uriq Liung), which in this text, showed the ability and charismatic of the creator and his descendants. Where it is the attitude of loyalty and mutual respect is very high, as can be seen with the existence of a culture of deliberation, cooperation between the king and queen, even between all the companions. Even further this collaboration is carried out in determining decisions, whether in the form of marriage or war.

When analyzed more deeply, the natural environment conditions that are not only beautiful but also quite ferocious because more men to make a living outside can by hunting and so on, while women help a lot in the process that they can physically do. The existence of wild animals is certainly one indication that might also prevent women from doing activities outside unless needed as described previously.

#### IV. CONCLUSION

The status, role and function of women cannot be analyzed in the context of gender theory which in reality is more accurately described as gender ideology. In connection with this, the soul of the age to understand social constructs needs to get touch and understanding so that anachronism does not occur in understanding different historical contexts both in time and place. When analyzing gender constructs in the past in Indonesian or Bugis society specifically in the context of gender ideology, except for a number of theories / ideologies that were born later (such as ecofeminism), then of course they will find what they call a gender injustice in basically caused by ideology and not reality both empirical reality and normative reality. The existence of the status, role and function of men and women in Bugis society is inseparable from cultural values which at the same time do not rule out biological and psychological factors. This is what causes in addition to many in it which is a joint task, but in other cases between men and women dividing their respective tasks, for example there are those who manage the household and there are also earning a living. It aims to get the values and comfort of a good life.

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