

Gender Dimension of Ethnic Bugis and Makassar Women Empowerment

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Abstract: The research purpose is to identify and analyze the gender dimensions of empowerment from the institutional group of women from ethnic Bugis and Makassar. Qualitative research methods and techniques of survey questionnaires in addition to in-depth interviews with gender analysis framework in the Village Kalibong Bone (representative of ethnic Bugis) and Village Pakatto Gowa (representative of ethnic Makassar) were conducted. The results showed a gender dimension to productive farming activities of almost equal between men and women (49.6%: 50.4%), but on ethnicity aspect there is different performance between ethnic Bugis and Makassar (40.7%: 59.3%). In domestic activities, nearly everything is done by both ethnic women (87-88%). Culture has used to prohibit women directly involved in productive activities has shifted and almost all respondents from both ethnic directly involved in productive activities and community empowerment. Institutional women in the villages of Kalibong and Pakatto are a group of women farmers and women's savings groups. Further research to determine and locate the appropriate institutional model for the micro business of women in both rural and ethnics dimensions are suggested.

Key words: Gender • Institutions • Women's Empowerment • Ethnic • Bugis • Makassar

INTRODUCTION

Living conditions of the poor under-privileged reciprocally caused by their lack of access to economic activity because of the influence of culture is “caging” women in domestic activities. Cultural background influences the role and status of women in the household and in the community. Gender is a socio-cultural construction, which is not only related to biological and cultural differences, but also to empowerment [1, roles, responsibilities between men and women [2]. Social roles often gives rise to unequalilt in terms of decision making, as well as control over the assets and freedom of action as

well as the ownership of resources. This is driving the need for emancipation as an effort to eliminate disparities of men and women in institutional development. This cannot be ignored because it hinders the development efforts especially in developing countries like Indonesia. In Ghana as another example, women also contribute to their families and communities to escape from poverty and hunger, but their potentials were hindered because of structural gender differences [3]. Gender differences on the basis of the concept of culture in gender roles rooted possible socio-political history and society, including the history of slavery and caste discrimination. There are differences in the historical roots of whites and blacks in

the United States, but it is a motivation for them to contribute more in the works, including their success in the workplace and at home [4].

Socio-cultural differences also occurred in Indonesia, including in South Sulawesi. Two of the largest ethnic groups, Buginese and Macassarese came unceasingly into the spotlight due to its unique cultural and power structures and their role in the corporate sector. The characters of Buginese and Macassarese ethnics are so different especially in establishing themselves and their networking where Buginese are more flexible and adaptive to other cultures. In contrast, Macassarese tend to keep the purity of local cultures and non-cooperative with the other cultural systems [5]. This creates totally different achievements in their social status within different communities. Social status is more prevalent in the daily life with equal opportunities in gender dimension. The social dimension of gender considerations in Sulawesi is a holistic concept that comes from biological composition, subjectivity, sexuality and productive ideology [6].

In lieu of the above, it should be given equal opportunities without eliminating the ideological differences of the local cultures. Thus, equal opportunities empowering women and men should be able to encourage the improvement in the daily life of families and communities of both ethnic groups. Women can be empowered if their involvements in the transfer of technology and information are needed to reduce poverty [7]. It has been suggested that technological interventions by women was able to promote the livelihood and economic positions of women in Indonesia [8]. Education and training for women has a major impact on their potential and gain access to opportunities to improve their well-being [9]. This can be achieved through various dissemination and advocacy of education and training for women who are involved in all sectors of economic development.

Empowerment efforts through education and training should also be supported by the government or private institutions, locally or globally. It can be assumed that the institution is central to empower poor communities through the understanding the prevailing culture within the institution by developing policy and community development approach [10]. Failure of community empowerment programs especially empowering women is often associated with the inability of authorities in managing the sustainability of a particular institution. Most of the development programs in South Sulawesi are

an effort to provide the human resource capital. Unfortunately, there is no empowerment of women in the pre-existing community and institutional strengthening which did not lead to an increased knowledge [11]. There is a need for an institutional reforms to facilitate community empowerment so that there will be an increase in the economic growth, per capita income and reduction of poverty [12].

Basically, the institutional sustainability can be influenced by the local culture. Cultural and ethnic differences are among the factors that creates a barrier to women's empowerment activities. Whereas the role of gender in empowerment programs of poverty reduction is one of the requirements that must be met in all. Through women empowerment, they can form their own community institutions, such as savings and loan institutions, farmer groups, or small groups of community across their boundaries of multicultural traditions in South Sulawesi. Therefore, this study aims to identify and analyze the gender dimensions of the institutional framework of empowering women in Buginese and Makassarese ethnics in South Sulawesi.

MATERIALS AND METHODS

Location of Study Site: This research was conducted in 2012 using qualitative methods. Site selection was done by purposive sampling based on ethnic representation and poverty reduction programs. Selected Kalibong villages of Bone representing the ethnic Bugis while Pakatto Gowa Village represents the ethnic Makassar group.

Data Collection: Data was collected in the study areas using the Focus Group Discussion (FGD) technique and in-depth interviews amongst the poor community [13]. The respondents interviewed include community, traditional and women leaders, poor women farmers and the village officials.

Analysis: Qualitative data analysis was done by using a model of gender analysis framework, which consists of four sections and implemented in two major steps [14]. Information on the gender's profiles, profile access and control was collected. To determine the role of men and women in their daily activities done by filling the activity profile. Data were also collected on the involvement of men and women in every phase of the activity cycle

as well as data on the usefulness of the division of labor by gender. The aim is to ensure that women are actively involved in the program without being harmed. Profile activities usually consider the entire categories of activities including farming, household and other community-related services. This profile identifies how much time spent on each activity. This information was then used in the analysis of the factors and tendencies that affect the activity and access and control and in the analysis of the program cycle. Profile of access and control involved the more dominant access to benefits and resources of the household and how they affect the activities empowerment program on poverty alleviation. Within the framework of gender, analysis was done on the gender analysis program, activity profiles and access control.

Location of Study: The village population comprising of 5,069 (100%) Pakatto Makassar tribe comprised of 2,637 women and 2,432 men. Most of the population samples was located in the highlands with an altitude of 0-499 m above sea level and was located 2 km from the capital district and 11 km from the district capital. The Pakatto rural livelihoods are generally farmers, mostly as daily laborers, servants and merchants. Pakatto village has market economy institutions with empowerment programs existing and on-going includes *Nasional Pemberdayaan Masyarakat Mandiri Pedesaan (PNPM-MPd)*, *Penggunaan Lahan* and *Pengembangan Usaha Agribisnis Pedesaan (PUAP)* programs.

The Kalabong village whom are majority farmers is a representative sample of ethnic Bugis. It has a population of 1,266 people comprising of 604 men and 662 women. The land area of 523.9 ha is covered with rice paddy fields and 228 - 200 ha of dry agriculture land of which 28 ha was idle. The type of crops cultivated by the productive farmers is rice, maize, cassava, groundnuts, vegetable crops and others. The government institution in this village is *Lembaga Ketahanan Masyarakat Desa (LKMD)*, with groups of farmers, youths and *Petani Pemakai Air (P2A)*. In the village, the farming produce cannot be sold directly due to the unavailability of markets of shops for products sale. Some community empowerment program that existed during the study includes *Program Nasional Pemberdayaan Masyarakat - Mandiri Pedesaan (PNPM-MPD)*; *Program Nasional Pemberdayaan Masyarakat – Program Infrastruktur Sosial Ekonomi Wilayah (PNPM-PISEW)* and *Pengembangan Usaha Agribisnis Pedesaan (PUAP)*.

Table 1: Characteristics of respondents from ethnic Bugis and Makassar

No.	Analysis	Average	
		Ethnic Bugis	Ethnic Makassar
1.	Total respondents (people)	15	15
2.	Age (years)	45	45
3.	Educational experience (years)	12	10
4.	Organizational experience (years)	9	7

Characteristics of Respondents: In the Kalibong village, a total of 15 Pakatto respondents from each ethnic groups were interviewed using the FGD approach as shown in Table 1.

Table 1 shows that the average age of the ethnic Bugis respondents are 45 years with the oldest age of 68 and the youngest 35 years old. In Makassar ethnic respondent's average age was 45 years with the oldest aged at 70 and the youngest 34 years old. The Buginese has a longer educational experience compared to the Makassarese.

RESULTS AND DISCUSSION

Gender Dimension of Women Institutions in Bugis and Makassar Ethnic: Historically, the Bugis community and society practice *bura'ne mallempa* and *makkunrai majjujun* where man always respect woman in a job-sharing ratio of 2:1 in all household activities. The husband is obliged to provide food, protection and others for his wife and the household where capable. Sometimes when experiencing difficulties or hardships, the husband and wife work together and when this happens, it is called sharing or *sipurepo*. Similarly, the ethnic Makassar, the concept and philosophy of *bura'ne allembara* and *bainea a'jujung* also apply. Majority of the domestic household works in ethnic Makassar. If the husband works in the kitchen and also takes care of the children or *mattara*, this is considered as a taboo with a belief that the family will not live in peace and harmony. When this happens, the husband has no authority over the wife and considered not the household leader. The wife will then has to go to work by leaving the family to earn a living since the husband is not working.

Activity Profile: The profile of activities carried out by each of the respondents in both ethnics can be seen in Table 2.

Table 2 above shows that the average duty was shared by men, women and their children. It is quite apparent that farming activities were carried out almost

Table 2: Profile of activities by respondents on Ethnic Bugis and Makassar

Profile of Activities	Bugis (%)		Makassar (%)	
	Man/Man-Child	Woman/ Girl	Man/Man-Child	Woman/ Girl
A. Farming Activities				
Agriculture: Rice & Crops of Farming				
~ Choosing Seeds	60.0	40.0	53.3	46.7
~ Preparation of land	80.0	20.0	60.0	40.0
~ Planting/seeding	66.7	33.3	20.0	80.0
~ Weeding	46.7	53.3	20.0	80.0
~ Fertilization	66.7	33.3	60.0	40.0
~ Harvest	60.0	40.0	20.0	80.0
~ Post-Harvest	13.3	86.7	0.0	100.0
~ Marketing production	13.3	86.7	00.0	0.0
Other business*)	40.0	60.0	33.7	66.3
Average	49.6	50.4	40.7	59.3
B. Household Works				
Activities concerning the water issues	6.7	93.3	6.7	93.3
Activities concerning the firewood issues	6.7	93.3	6.7	93.3
Cooking	0.0	100.0	0.0	100.0
Washing clothes	0.0	100.0	0.0	100.0
Cleaning the house	26.7	73.3	13.3	86.7
shopping/marketing	20.0	80.0	33.3	66.7
Care for children	13.3	86.7	20.0	80.0
Activities of health	20.0	80.0	20.0	80.0
Average	11.7	88.3	12.5	87.5
C. Social Work (Community Development)**				
Socialization	60.0	40.0	46.7	53.3
Planning	53.3	46.7	46.7	53.3
Implementation	53.3	46.7	53.3	46.7
Monitoring & Evaluation	66.7	33.3	46.7	53.3
Average	58.3	41.7	48.4	51.7

Remarks:

*Pakatto Village (homeindustry of *lontong*, *ketupat* and *burasa*) and Kalibong Village (cattle small business/poultry small business)

**Empowerment activities of *PNPM MPd*

equally between men and women (49.6%: 50.4%) of Bugis and Makassar ethnics (40.7%: 59.3%). Sometimes there were cases where even more women than men work. Most of the household activities appear to be still dominated by women. In domestic works, they were mostly done by women (87-88%) in both Buginese and Macassarese ethnics. This has become a burden for women workers because they have the double burden of both domestic activity and other productive activities. This phenomenon indicates a shift in the culture of Buginese and Macassarese prohibiting women involved directly in productive activities much less be manual worker. In this case, a cultural shifts resulting in the blurring of differences in the character of Buginese and Macassarese in adapting the new system or program. Both of them indicate the same relative flexibility. This is caused by demands of life are getting heavier. Both the Buginese and Macassarese, men and women were trying to do various activities for needs family life.

In program of the government community empowerment (PNMP-MPd) almost all activities also followed by women, even seemed balanced between men and women's participation in socialization, planning and execution. While there differences in the average percentage of women's participation ethnic Buginese (41.7%) and Makassar (51.7%), but it does not mean that participation level of Macassarese was better than Buginese. For this empowerment program, activities were simply adjusted to the time availability of the community.

Access and Control Profile: In the Ethnic Bugis, there are several community empowerment government programs that have been implemented and some are still on-going, namely *PUAP*, *PNPM-MPd* and *M-KRPL* (Model Houses Region on Food Sustainability). The program activities are mostly undertaken by the women gender in the implementation of its activities. In the *PNPM-MPd* activity of Savings and Loan for Women

Table 3: Profiles and Access Control in Ethnic Resources and Benefits for Bugis ethnic

No	Access/access Control	Participation					Children Involvement (Yes / No)	
		Man	Woman	Both	Both, Male dominant	Both, Women dominant	Man-Child	Girl
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Resources								
1	Land	V			V			
2.	Inputs (fertilizers, pesticides, etc.)				V			
3	Counseling & Training					V		
4	Technology	V						
5	Credits /loans					V		
6	Market		V					
7	Labour			V				
Benefits								
1	Income					V		
2	Asset and equipment (such as home, motorcycle, bicycle)				V			
3	Children education					V		
4	Food expenditure		V					
5	Non-food expenditure				V			
6	Farm expenditure				V			
7	Social activity			V				

Table 4: Profiles and access control in ethnic resources and benefits of Makassar ethnic

No	Access	Access Who's Doing?					Children Involvement	
		Man	Women	Both	Both, Dominant Male	Both, Dominant Women	Man-Child	Girls
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Resources								
1	Land	V			V			
2.	Inputs (fertilizers, pesticides, etc.)				V			
3	Counseling & training					V		
4	Technology				V			
5	Credits /loans					V		
6	Market		V					
7	Labour			V				
Benefits								
1	Income			V				
2	Asset and equipment (such as home, motorcycle, bicycle)	V			V			
3	Children education		V			V		
4	Food expenditure		V					
5	Non-food expenditure				V			
6	Farm expenditure				V			
7	Social activity			V				

(SPP), the purpose is to assist women in managing their own business. Meanwhile, the *M-KRPL* activities were aimed at empowering women to use their backyards for farming activities as shown in Table 3.

Table 3 shows that Bugis is controlling access to resources but with a balanced between women and men gender. However, the women were found dominant in

access to the control of extension and credit/loan. This is because the Bugis women were actively involved in the *P2KP* (Acceleration Program Diversity for Food) and *M-KRPL* (Sustainable Food Model House) and the activities of Women's Savings and Loans (*SPP*, *PNPM-MPd*) in addition to the the access control on the household income and education of children.

Based on in-depth interviews with the father of Andi Sudirman, who is a Bugis, the women were always the first to be involved in the farming activities as well as in other social activities. It is just that the modern living tend to limit and restrict some of the women activities. Modern mothers are now active in Farmers Association, especially in an effort to take advantage of their backyards to plant vegetables and medicinal plants. With the government's opening of access to credit for woman's resources, it is much easier now for them to raise capital to start a business making their living more productive with a better income. Access and control over resources and benefits of Bugis ethnic seems to be a fair balanced between men and women. This is consistent with the information from the respondents that the men and women of today are not distinguished in terms of resources and benefits although some activities are still dominated by men when land and inputs matter.

In the Makassar ethnic, there is an equal access and control of resources, technology and credit/loans and counseling between women and men. However, men are more dominant in the use of fixed assets, non-food expenditures and farm expenses as illustrated in Table 4.

Table 4 shows that access to land and fixed assets are more dominant in men than women where men take care of ownership of the office and paper works. Makassar women already have access to the resources and benefits of credit/loan and extension for farming activities to produce sustainable vegetables like the beans. Planting and harvesting schedules were carried out by groups of women farmers that lead to the sustainable production of fresh vegetables all year round. Besides, rice cake making and diamond cutting activities amounting to an average of 400 kg/day were all done by women. The vegetables are normally marketed in Makassar where their regular customers are food stalls selling *coto*, *bakso* and *pallu basa* sellers. A personal interview with Arifin Dg Sau reported that that if a woman is not engaged in productive activities and just stayed at home to look after the children, the men felt embarrassed. Thus, women must work to upgrade the standard of living in order to improve and changed the village community. These works include farming, diamond and rice cake cutting. The men usually go to the city to work and earn a living. Less theft and stolen goods were reported when the women has been empowered to work and share a living with the husbands especially in the farming activities. A few men tend to act like a middle man or *pagandeng* to their wife's marketing of vegetable produce but many men tend to co-work with the women for better income of their households.

Institutions in Society: The women, youth and *P2A* in Kalibong and Pakatto who are representatives of Bugis and Makassar ethnics generally meet in their Farmers Associations (LKMD). In both villages, the *PNPM-MPd* program provides some benefits for women especially under the Women's Savings and Loans. Several groups of women farmers also managed *P2KP*, backyards and *M-KRPL* program to simply improve their standards of living for a better life.

CONCLUSION

Gender dimensions of women's empowerment activities were found in agricultural activities, where their productivity is almost equally shared among men and women. The participation of women is greater than men in the case of Buginese (49.6%: 50.4%) and Macassarese (40.7%: 59.3 %). The household activities appear to be dominated by women. Where domestic activities are concerned, they were mostly done by women (87-88%) in both Buginese and Macassarese ethnics. This has become a burden for women workers because they have the double burden of both domestic household works as well as commercial farming activities. However, ethnic differences in the two cultures have been shifted by time. We recommend further research to determine and locate the appropriate institutional model for the micro business women in both rural and Buginese and Macassarese ethnics. The women group of micro enterprises in rural areas can be more productive and sustainable if properly planned and implemented by the local government institutions for a better standards of the current community poor living styles.

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