



Reconstructing Gender Roles in *Siri' na pacce* Culture in the Modern Era: A Critical Analysis of Challenges and Opportunities

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ARTICLE INFORMATION

Submitted: 26th March, 2024.

Review: 01st December, 2024

Accepted: 07th December, 2024

Published: 23rd December, 2024

KEYWORDS

Challenges and opportunities, Culture, Gender, Reconstruction, *Siri' na pacce*.

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A B S T R A C T

The reconstruction of gender roles in *Siri' na pacce* culture aims to adapt traditional values to the needs of modern society, especially in supporting gender equality without eliminating the essence of Bugis-Makassar culture. As a philosophy of life, *Siri' na pacce* has a significant influence on the often hierarchical and rigid division of gender roles. A lack of understanding of this concept can exacerbate issues such as gender-based discrimination, traditional-modern value conflicts, and hinder the reconstruction of gender roles that are relevant to the times. This research aims to bridge the gap in understanding the influence of *Siri' na pacce* on gender construction by exploring how these traditional values can be reconstructed to support gender equality in the modern era. A qualitative approach with a case study method used observation, interviews and content analysis to understand the transformation of gender roles in *Siri' na pacce* culture and the challenges and opportunities that arise. The results reveal that the values of *Siri'*, which represents honor, and *Pacce*, as a form of emotional solidarity, can be redefined. In the modern era, *Siri'* can support the fulfillment of individual rights, including women's rights, while *Pacce* can strengthen inter-gender solidarity to create a more just and equal society. However, this value reconstruction faces challenges in the form of resistance from rigid traditional views and a lack of comprehensive understanding of the flexibility of its values. However, the modern era also presents opportunities through education to change mindsets, technology such as social media to disseminate new perspectives, and cultural reinterpretation that places *Siri' na pacce* as a moral foundation to realize gender equality. This research is not only significant for the Bugis-Makassar community, but also for general readers as an effort to enrich insights and expand cultural and gender studies. It is important to understand how traditional values can adapt to the demands of gender equality in the modern era without losing the essence of local culture.

INTRODUCTION

Social construction in rural communities often marginalizes women, creating conditions of gender inequality. Women are expected to have certain behaviors, required to maintain their dignity and self-esteem because of their position which is often subordinate to men (Alif, M., & Yulianti, M., 2022). In the people of South Sulawesi, especially in the Bugis and

Makassar tribes, there is a cultural concept called *siri' na pacce*. *Siri'* can be interpreted as shame or self-respect, while *pacce* means pain or deep empathy. Together, *siri' na pacce* is a philosophy of life that underpins the values of honor, solidarity and responsibility in the lives of the Bugis-Makassar people. This philosophy not only guides individual morals, but also plays an important role in shaping the social fabric of society.

Traditionally, *siri' na pacce* is often emphasized more on women because Bugis-Makassar women are

considered as symbols of family honor (Almaida, H., 2023). In this context, women are seen as the guardians of family pride who must be protected from actions that can dishonor the honor (Nur, R. J., & Komariah, S., 2023). As a result, *siri'* tends to be identified with women in an effort to maintain individual and family dignity. *Siri' na pacce* (shame and empathy) both form moral values that not only guide individuals but also regulate social relations, solidarity and responsibility within the community. As the core of Bugis-Makassar cultural identity, these concepts have a major influence on social construction, including the formation of gender roles.

However, in the midst of modernization, the values of *Siri' na pacce* face major challenges. In particular, the gender roles attached to this culture are often based on traditional norms that strictly distinguish the roles of men and women. In the traditional context, women are considered symbols of family honor, which must be protected from any form of action that could defame the family. Meanwhile, men are positioned as protectors and breadwinners, with greater dominance in the public sphere. The consequence of this pattern is the emergence of gender-based discrimination that limits women to the domestic sphere and reinforces stereotypes about masculinity and femininity (Afifah, N., 2024). Thus, gender construction in Bugis-Makassar society is inseparable from the influence of patriarchal norms. Traditional gender roles in Bugis-Makassar society also reflect patterns of sex-based discrimination. Women are often placed in the domestic sphere, such as cooking, taking care of the house and caring for children, while men are expected to play a role in the public sphere, such as getting higher education and working to earn a living (Nur, R. J., et al., 2024). This pattern not only creates a rigid division of roles, but also raises challenges in the reconstruction of gender roles in the modern era, especially in relation to the cultural values of *siri' na pacce*.

Generally, society only recognizes two gender expressions, namely masculine and feminine, which are attached to sex normatively. Masculinity is associated with men, while femininity is identified with women (Ramli, U., & Basri, L., 2021). This mindset creates rigid social boundaries, where expressions that go beyond this norm are often considered deviant. For example, a man who exhibits feminine traits or takes on social roles commonly associated with women, or vice versa, often faces negative stigma. In fact, the concept of gender does not actually refer to biological differences between men and women, but rather to social functions and roles that are shaped by society. This division of social roles and functions is born from social construction based on the values, norms, customs and habits of society, which determine what is considered appropriate or inappropriate for women and men to do (Prami, A., 2023, p. 2). Because it is constructive, gender is not a fixed nature; it can change according to cultural context and time, and is even interchangeable between women and men, depending on geographical location, community values, and specific social situations.

Problems arise when these gender constructs are used to limit individual freedom and reinforce inequality of roles between men and women. In the context of *Siri' na pacce*, traditional gender norms tend to reinforce the role of women as guardians of family honor, while men are

positioned as the main decision-makers and breadwinners. As a result, women are often trapped in the domestic sphere, while men dominate the public sphere. This inequality not only reinforces gender-based discrimination, but also hinders efforts to reconstruct more equal gender roles in the modern era. Within gender, there are perceived differences between men and women. The track record of gender differences between men and women occurs through a very long process. The formation of gender differences is caused by many things, namely being formed, socialized, strengthened, and culturally and socially constructed through religious teachings or the state. Gender differences lead to injustice, especially against women. Gender injustice is a system and structure in which men and women are victims of the system. Gender injustice can be known from marginalization or the process of economic separation, subordination or unimportant opinions in political decisions, stereotypes (negative labeling), violence, more workload (Mujiati, N., 2024).

As found in the research of Annisa, N. (2022) who thinks that "women's nature is in the kitchen". The existence of a stigma that says that "women's nature is in the kitchen" makes restrictions on space from childhood for women, which can include social rules and norms that limit their freedom. In line with the research of Umi Azizah Logis Purnama Sari (2023) which states that when talking about duties as a woman, it seems that women 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 a fundamental level, namely freedom of thought either in the thought process or pouring what is in their minds. Some of the 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 in the research of Ilyas, M. (2019) which revealed that Bugis women's identity is *Siri'*, *sipakatau*, *sipakalebbi*, *sipakainge*. In addition, women in South Sulawesi culture have been limited in their space and freedom by the term *mallebbi'*, which requires women to remain submissive in order to become honorable women, also harms women (Fitriani A, 2021.). In line with the findings of Huda, S., & El Widdah, M. (2018) which states 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".

A number of previous studies have identified that traditional understandings of gender in society can lead to gender inequality. This is reflected in the rigid division of gender roles, stereotypes about feminine and masculine qualities, and restrictions on women's access to education and career opportunities. For example, women are often directed to focus on the domestic sphere, while men are expected to be breadwinners and leaders. As a result, there is an imbalance in access, autonomy and opportunity between women and men in various aspects of life (Amalia, B. et al., 2022). In the modern context, globalization and technological advances have brought about significant changes in the mindset and social structure of society. Younger generations, both male and female, are increasingly realizing the importance of

education and equal access to career opportunities. Research shows that the times, especially in the era of globalization, have increased individuals' awareness of gender equality and encouraged the transformation of traditional roles (Putri Erdiyanti, Y., & Nurhaipah, T., 2020).

However, in Bugis-Makassar society, these influences of globalization often conflict with traditional values such as *Siri' na pacce*, which still have a major influence in shaping gender norms. The understanding of gender construction has also evolved in recent decades. Gender is no longer understood as something fixed and static, but rather as a social construction influenced by the norms, cultural values and customs of society. In the cultural context of *Siri' na pacce*, the understanding of gender becomes a complex issue as it involves certain social expectations placed on women and men. The tension between these traditional values and the demands of modernization creates a major challenge in reconstructing gender roles in the modern era. The understanding of the construction of gender and its role in society has undergone significant development in recent decades. It is understood that gender is not a fixed and static entity, but rather a social construct involving certain roles, responsibilities, behaviors and expectations that society assigns to individuals based on certain norms. In the context of Islamic society, gender construction also influences the understanding of the roles and positions of women and men in religious and social life (Husni Abdulah Pakarti, M., 2023).

The urgency of this research lies in the need to understand how *Siri' na pacce* values can be reconstructed within the framework of more equal gender roles in the modern era. This research is not only important for the Bugis-Makassar community, but also for readers who are not familiar with this culture. Ignorance of the concept of *Siri' na pacce* may obscure existing empirical issues, such as gender-based discrimination, conflicts between traditional and modern values, and opportunities to reconstruct gender roles to be more relevant to the times. This research aims to bridge the gap in understanding the influence of *Siri' na pacce* values on gender construction, by digging deeper into how these traditional values can be reconstructed to be more relevant to the demands of gender equality in the modern era. It is also important to identify opportunities to integrate the positive values of *Siri' na pacce* with modernization principles without compromising the cultural identity of Bugis-Makassar society. By analyzing the challenges and opportunities in the reconstruction of gender roles based on *Siri' na pacce* culture, this research seeks to contribute to a broader discussion on the transformation of traditional cultural values in the face of the demands of modernity. A systematic and in-depth explanation of this concept is expected to provide a comprehensive understanding for readers, both familiar and unfamiliar with Bugis-Makassar culture.

RESEARCH METHOD

The research method used in this research is the case study method with a qualitative approach. One type of descriptive qualitative research is research with the case study method (Assyakurrohim, D.,

et al., 2023). This research focuses intensively on one particular object studying it as a case. Case studies involve in-depth data collection about one case or several related cases. The main purpose of this method is to understand the case thoroughly and deeply, as well as identify patterns, relationships, and factors that affect the case. The case study method allows researchers to remain holistic and significant. According to Arikunto (2013).

The qualitative research method used in this study involves a series of observational approaches, in-depth interviews and content analysis. Direct observation will be conducted to directly understand the cultural practices of *Siri' na pacce* and gender interactions within the cultural context. Interviews were conducted with various parties involved in the *Siri' na pacce* culture with a total of 7 informants, 3 male and 4 female, the informants consisted of community leaders, customary leaders, as well as community members, to gain an in-depth understanding of perceptions, values, and experiences related to gender roles in the *Siri' na pacce* culture. Informants were taken by purposive sampling. In the author's research, informants are divided into two namely main informants and supporting informants.

Content analysis will be conducted on various sources such as cultural texts, literature and documentation to trace the evolution and changes in the representation and construction of gender roles in the culture. With this data triangulation approach, it is expected that this research will be able to provide a comprehensive and in-depth picture of the reconstruction of gender roles in *Siri' na pacce* culture in the modern era.

RESULTS AND DISCUSSION

Reconstructing Gender Roles in *Siri' na pacce* Culture in the Modern Era

The reconstruction of gender roles in *Siri' na pacce* culture refers to efforts to adapt these traditional values to the needs of modern society, particularly in supporting gender equality without losing the essence of Bugis-Makassar culture. *Siri' na pacce*, as the philosophy of life of the Bugis-Makassar people, has a significant influence on the often hierarchical and rigid division of gender roles. In the modern era, globalization and technological advances have opened up opportunities to revisit this division of roles to be more inclusive and adaptive, and more supportive of gender equality. In the modern era, these traditional gender roles have begun to shift. Women are increasingly taking on roles outside the home, such as working and pursuing higher education, which were previously seen as more male roles in traditional cultures (Huda, H. D., & Dodi, L., 2020). This shift raises important questions about how the *Siri' na pacce* culture, which is rooted in patriarchal norms, can be reconstructed to better align with the growing values of gender equality in society. Based on interviews with seven informants, it is known that *Siri' na pacce* is still heavily influenced by patriarchal structures that place men as the main leaders, while women are more often positioned as followers who have responsibilities in the domestic area.

However, although the *Siri' na pacce* culture has strong patriarchal roots, in recent decades, traditional

gender roles have begun to shift, although not completely. Bugis-Makassar women are now increasingly involved in education, working outside the home, and taking an active role in various fields of life. However, these changes have not been fully accepted by the entire Bugis-Makassar community, where there is still tension between traditional norms and the demands of modernity. Based on the interviews conducted, it was found that prior to the changes, *Siri' na pacce*, the patriarchal cultural heritage of Bugis-Makassar society, traditionally defined rigid and hierarchical gender roles. Within this structure, men were positioned as leaders responsible for decision-making and family protection, while women were considered followers who carried out domestic tasks such as housekeeping and childcare. This culture reflects social norms passed down through generations, which prescribe the division of roles between men and women based on gender that are considered fixed and unwavering.

However, over time, especially in the modern era, there have been significant shifts in social and economic dynamics that affect the construction of gender roles in this culture. One of the main factors triggering these changes is globalization and technological advances that have opened up more opportunities for women to participate in sectors outside the home, such as the world of work and education (Ani, M. A., & Setiawan, H., 2022). An increasing number of Bugis-Makassar women are now choosing to pursue higher education, pursue professional careers and play an active role in various spheres of social, political and economic life. These changes raise critical questions about the relevance and sustainability of long-held traditional gender structures. As more women engage in activities outside the home and achieve success in various fields, the challenge arises to reconstruct gender roles in Bugis-Makassar society to be more inclusive and supportive of equality. This shift has forced the community to question whether long-established patriarchal structures still fit the needs and demands of a modern society that increasingly yearns for gender equality. Thus, the main challenge that arises is how to balance traditional values that are still respected, such as *Siri'* (honor) and *Pacce* (emotional solidarity), with the need to realize gender equality in a more progressive society.

Transformation of *Siri' na pacce* Value

In traditional contexts, *Siri'* is closely linked to the honor of women, who are expected to maintain the self-respect and honor of the family, often within very strict boundaries and gender stereotypes. However, in modern contexts, *Siri'* can be reconstructed to support respect for individual rights, including women's right to equal education, participation in the workforce, and taking part in public life. This concept of honor can be further emphasized on respecting the integrity and life choices of each individual, regardless of gender. Thus, *Siri'* can be the foundation for promoting respect for the freedom and human rights of everyone, without distinguishing between women and men.

The value of *Pacce*, which reflects emotional solidarity and a sense of caring for others, is often seen as part of a cultural value more associated with women's role in supporting and caring for others. However, in modern societies that emphasize gender equality, *Pacce* can be

transformed into a value that encourages inter-gender solidarity. This solidarity not only applies between women, but also involves men in a joint effort to build a just and equal society. Through instilling mutual respect and support, *Pacce* can become a value that strengthens the relationship between women and men in creating an inclusive environment, where both genders support each other in achieving common goals, without discrimination.

The transformation of *Siri' na pacce* values in the modern era refers to the process of adapting traditional Bugis-Makassar cultural values to be more relevant to the demands of gender equality without sacrificing the cultural identity that has long been part of the community. In this case, the reconstruction process aims to change the interpretation of traditional values associated with rigid gender roles, so that these values can still be respected but in a context that is more inclusive and fair to women and men.

Preserving Traditional Positive Values

In Bugis-Makassar culture, *Siri'* (honor) and *Pacce* (emotional solidarity) have long been core values that form the basis of the community's social and cultural life. *Siri'* is defined as the honor that must be maintained, both by the individual and by the family. Traditionally, women's roles are often seen as guardians of family honor, while men are seen as protectors and leaders. Meanwhile, *Pacce* refers to a deep sense of solidarity and empathy towards others, which is often emphasized more on women, especially in family and social relationships.

However, with the changing times and the growing awareness of the importance of gender equality, these values can be translated in a more modern way without losing their essence. Honor (*Siri'*) can be understood as respect for the integrity and human rights of every individual, not just focusing on women and their families. Meanwhile, solidarity (*Pacce*) can be expanded to include cooperation and support between women and men in building a more just and equal society.

Paving the Way for Women's Equality and Empowerment

One of the main goals of this transformation is to pave the way for women's empowerment and the recognition of their rights in various aspects of life including education, employment, and participation in the public sphere (Zahra, D. A. P., et al., 2022). In the past, women's roles in Bugis-Makassar culture were limited to the domestic sphere. However, with social change, women are now increasingly playing a role in economic, political and educational life. Reconstructing the value of *Siri' na pacce* will enable society to see the role of women more broadly, as individuals who are entitled to equal honor and opportunity with men. This can encourage the community to appreciate the diversity of roles owned by individuals, not based on gender, but based on their respective choices and abilities.

Fairer Collaboration Between Genders

In addition, this transformation also opens up opportunities for more equitable collaboration between women and men. In traditional Bugis-Makassar society, the division of gender roles was often very rigid, with men as leaders and women as followers. However, in the modern era, with a growing understanding of gender

equality, collaboration between the two genders is possible in building a more equitable society. *Pacce*, which has traditionally been seen as a value emphasized more on women, can be reconstructed to encourage inter-gender solidarity. This means that this solidarity is not only limited to women supporting each other, but also involves men in creating a balance of power and opportunity between the two genders. This has the potential to create a more equal society, where the roles of women and men complement each other and contribute to mutual progress.

The process of reconstructing the value of *Siri' na pacce* in the modern era is important as part of the effort to integrate traditional values with more inclusive principles of gender equality. Although these values come from a strong patriarchal culture, their transformation can enrich our view of gender equality, give respect to individual rights and roles, and facilitate more equitable collaboration between women and men.

Based on the results of interviews with informants, the forms of gender role reconstruction in Bugis-Makassar society are as follows:

1. Male Involvement in Household Work and Childcare

Traditionally, household chores and childcare were considered the responsibility of women. However, with the changes in modern society, the mindset of some people has changed where the reconstruction of gender roles encourages men to be actively involved in household chores and childcare. Household chores are based on agreements that have been made beforehand and men, in this case a father, are increasingly aware that the role of educating children is not the responsibility of women, but a shared responsibility as parents. Thus, this can help women to have more time to develop themselves and their careers. Domestic work is also not imposed on women but is done together where men can help cook if they have free time, the task of cleaning the house is also divided based on their respective abilities.

2. Women in Leadership Positions

The reconstruction of gender roles that encourages women to be more active in leadership positions has a positive impact not only for women, but also for the development of society as a whole. In the context of *Siri' na pacce*, this change reflects the transformation of the values of honor and solidarity. Honor is now understood as respect for the freedom of individuals, including women, to actively participate in public life, while solidarity encompasses a more equal relationship between women and men in achieving common goals. It is important to note that this is in line with the history of women's leadership in Bugis-Makassar society. For example, the Bugis-Makassar Kingdom was once led by female figures such as Ratu We Tenri Olle (King of Tanete), Ratu We Imaniratu, I Manneng Arung Data, Sultannah Salimah Rajiyatuddin, and Mattinroe Ri Kessi (King of Bone) (Dsy, 2019). These queens led the kingdom with a distinctive and effective approach, emphasizing leadership styles that included protector, savior, and compromiser. Their leadership was task, relationship and effectiveness oriented, which made them respected and successful leaders. By understanding

these leadership values, it is hoped that local wisdom values can be adopted again in the present, especially in empowering women based on local culture. This not only strengthens women's position in leadership, but also helps shape the leadership character of the younger generation that is more inclusive, fair and positive. Thus, the reconstruction of gender roles involving women in leadership positions has the potential to create more sustainable and far-reaching changes for society.

3. Gender Equality in Education and Careers

In the past, education in Bugis-Makassar society tended to be dominated by men, while women were more often positioned in the domestic sphere. However, with the development of the times and the opening of access to information, women now increasingly have equal opportunities to access formal education, even up to university level. Education is an important foundation for women to acquire the skills needed to actively participate in various fields, including politics, economics and social affairs (Rahim, W., 2024). This change also relates to the acceptance of the idea that education is not only the right of men, but also of women, potentially paving the way for women's empowerment more broadly.

The value of *Siri'*, which emphasizes honor, can be translated in the context of education as respect for the ability of individuals to develop and gain knowledge. Similarly, *Pacce*, which implies solidarity, can be interpreted as support to ensure that all parties, without exception, have equal opportunities in education. Although women are gaining more space in many sectors, the gap between women and men in the world of work remains a major challenge. Women often face structural and cultural barriers that hinder their career advancement, such as gender stereotypes, dual roles as workers and mothers, and lack of support in the workplace.

However, with social change and more inclusive values, especially in the culture of *Siri' na pacce*, women have begun to be more involved in various leadership positions and actively participate in the career world. For example, many Bugis-Makassar women are now successfully pursuing careers in politics, education and business, and many have become professors at renowned universities. This reflects that with the reconstruction of traditional values, women can be empowered to reach wider opportunities, equal to men.

Challenges of Gender Role Reconstruction in *Siri' na pacce* Culture

The reconstruction of gender roles in this culture is not simply an attempt to change tradition, but a dynamic process that involves a deep understanding of the core values of *Siri' na pacce*, as well as the social and cultural challenges faced by contemporary society. The following are some of the challenges faced by the community regarding the Reconstruction of Gender Roles in *Siri' na pacce* Culture:

1. The Tension between Tradition and Modernity

One of the main challenges in reconstructing gender roles in *Siri' na pacce* culture is the tension between traditional values and the demands of modernity. Bugis-Makassar society, like many other cultures, has values that have been passed down for generations, including patriarchal gender roles (Oktaviani, O., 2021). Within the *Siri' na pacce* framework, men tend to be positioned as leaders, while women are often kept in the domestic sphere. Furthermore, another challenge is the tension between honoring traditional cultural heritage and adopting new, more gender-inclusive and egalitarian values. The reconstruction of gender roles in *Siri' na pacce* culture should consider how to integrate these new values without ignoring or damaging the valuable cultural heritage. Inappropriate adjustments or contradictions with traditional values can lead to resistance and conflict within the community. Challenges arise from ignorance or lack of understanding of the importance of gender equality in community development. On the other hand, modernity has brought about major changes in the way gender equality is viewed. As more women pursue education, careers and leadership positions, there is a challenge in balancing maintaining traditional values with opening up space for women's greater role in society. Many individuals and communities are still deeply attached to traditional views of gender roles, feeling that change will threaten their cultural identity and honor. Resistance to these changes often occurs, as communities feel unprepared or fear the loss of values that are considered important in maintaining social harmony.

2. A holistic lack of understanding

The second challenge is the lack of holistic understanding in society of the flexibility of *Siri' na pacce* values to support gender equality. Many people still assume that *Siri' na pacce* can only be applied within the framework of rigid traditional gender roles, without considering that the values can evolve to suit the needs of the times (Nugrini, E., 2024). This lack of understanding of the flexibility of the *Siri' na pacce* value becomes an obstacle in the transformation process. Often, the value of honor reflected in *Siri'* is narrowly understood, related only to the role of women as guardians of family honor, while the value of *Pacce*, which emphasizes solidarity, is less applied in the context of gender equality.

Whereas, both of these values have the potential to transform and become the basis for supporting equality, where women can be valued and empowered without diminishing their honor. This transformation process requires a deeper understanding from all members of society on how traditional values can remain relevant and support gender equality. This requires a more inclusive approach, where both men and women can talk about their roles in society in a more open and egalitarian way.

3. Challenges in Achieving Gender Equality in Education and Careers

Although much progress has been made in achieving gender equality, significant challenges still

hinder women in education and careers. One of the main challenges is society's entrenched gender stereotypes, which tend to restrict women from exploring certain fields, especially those considered more "masculine," such as technology, science or leadership (Kiram, M. Z., 2020). This narrow view often influences women's career choices and limits their opportunities for growth. In addition, the lack of pro-women policy support is also a major obstacle. Many educational institutions and companies have not fully adopted policies that ensure equal access for women, such as proper maternity leave, work flexibility, or mentoring programs specifically designed to increase women's representation in leadership positions. This weak policy support reinforces gender inequality, which ultimately hinders women's advancement. Another obstacle that reflects inequity in women's careers is the wage gap between men and women.

In many sectors, women are often paid less than men even though they are doing the same job or have equal, or even higher, qualifications (Syahreza, D. S., et al., 2024). This wage inequality not only reflects economic injustice, but also deepens inequalities in gender relations. This inequality complicates efforts to reconstruct gender roles in the *Siri' na pacce* culture. The values of *Siri'*, which emphasizes honor, and *Pacce*, which reflects emotional solidarity, can be reinterpreted to emphasize valuing women's contributions equally in the world of work and education. In a modern context, this value transformation is important to support inclusivity, where women are valued equally, both in wages and opportunities - and where women's contributions are valued equally.

Opportunities for Gender Role Reconstruction in *Siri' na pacce* Culture

Traditional values such as *Siri'* (honor) and *Pacce* (emotional solidarity) are often understood as norms that limit individual roles based on gender. However, an interpretative approach can change this perspective. The value of *Siri'* can be reinterpreted as a respect for individual freedom and one's ability to develop, whether male or female. Meanwhile, *Pacce* can be understood as an encouragement to create equal and mutually supportive relationships between genders in achieving common goals. For example, the *Pacce* value that emphasizes solidarity can be an inspiration for building a teamwork policy in the professional world, where all members, regardless of gender, are valued for their contributions equally. With this reinterpretation, the value of *Siri' na pacce* can become a tool to promote gender justice in Bugis-Makassar society.

The reconstruction of gender roles in *Siri' na pacce* culture brings a number of significant opportunities for social progress and community development. One of the main opportunities is the opening of space for women to be actively involved in various aspects of community life, including in decision-making, the economic field, and public life in general. By providing equal opportunities for women in terms of education and careers, this culture can give birth to a more educated and qualified generation of women, who in turn can enrich various sectors with

diverse talents and expertise. Women's ability to actively contribute to economic development can also improve the overall well-being of society, by promoting social inclusion and sustainable economic growth.

In addition, the reconstruction of gender roles in *Siri' na pacce* culture also brings opportunities to strengthen the relationship between men and women in society. By shifting the paradigm that sees women as mere followers or helpers, this culture can promote a more balanced partnership between the two sexes in supporting and complementing each other in daily life. This can create a more harmonious and supportive social environment, where men and women can work together to achieve common goals and strengthen the overall sustainability of the *Siri' na pacce* culture.

The reconstruction of gender roles also provides an opportunity to appreciate and renew the traditional values underpinning *Siri' na pacce* culture. By adopting a more inclusive and egalitarian perspective towards gender, this culture can continue to evolve and be relevant in the face of changing challenges. Integrating gender equality values into traditional practices can also strengthen the legitimacy of this culture in the eyes of younger generations, thus ensuring the continuity and sustainability of this valuable cultural heritage for the Bugis-Makassar people.

Some opportunities for reconstructing gender roles in *Siri' na pacce* culture are as follows:

1. Education as a Cornerstone of Transformation

Education is one of the main opportunities for reconstructing gender roles in *Siri' na pacce* culture. By improving access to education for women, *Siri'* values can be reinterpreted as respect for the individual's right to learn and develop. Education can also be used to instill an understanding of gender equality from an early age, encouraging children to adopt the value of *Pacce* as an inclusive solidarity (Arof, N., 2024). A gender-sensitive curriculum rooted in local cultural values can be a means to build community awareness of the importance of equality in all aspects of life.

2. Technology and Social Media as Reinforcers of New Narratives

Technology, particularly social media, offers a great opportunity to change society's views on gender roles (Hajar, A., 2024). Stories of Bugis-Makassar women who are successful in education, career or leadership can be disseminated to create a new inclusive cultural narrative. With this approach, the value of *Siri'* can be introduced as a respect for individual achievement regardless of gender, while *Pacce* can be seen as an encouragement for inter-gender collaboration in society. Technology also enables wider discussion and access to information on gender equality, accelerating the shift in traditional paradigms.

3. Increasing the Role of Women in Leadership

The reconstruction of *Siri' na pacce* culture provides a great opportunity to increase the role of women in leadership (Rahim, A., 2016). Bugis-Makassar's history of strong female figures, such as Queen We Tenri Olle, provides a cultural foundation to support women in modern leadership positions. The reinterpreted value of *Siri'* can provide legitimacy

to women's roles as leaders, while *Pacce* can encourage solidarity among women and men to support inclusive leadership. This paves the way for women to actively contribute to decision-making in various sectors, including politics, economics and education.

4. Supporting Economic Equality

Reconstructing the value of *Siri' na pacce* can also promote equality in the economic sphere. By strengthening women's access to employment and economic resources, these cultural values can be the basis for empowering women in micro, small and medium enterprises (MSMEs), particularly in traditional sectors such as crafts or agriculture (Semaun, S., 2018). *Pacce* can be applied as a form of solidarity that supports collaboration between women and men in creating equal economic opportunities, thus creating a more prosperous society.

5. Strengthening Local Legal and Policy Frameworks

This reconstruction also provides an opportunity to strengthen local policies and regulations that support gender equality (Asyifa, Z., et al., 2023). Local governments can design programs that integrate *Siri'* and *Pacce* values into policies that promote women's empowerment. Through these policies, women can have greater space to participate in the public sphere, including in education, employment and leadership, without abandoning their cultural roots.

CONCLUSION

The reconstruction of gender roles in *Siri' na pacce* culture in the modern era is an important process that seeks to create inclusive gender equality while maintaining the cultural identity of Bugis-Makassar society. *Siri'*, which symbolizes honor, and *Pacce*, which describes emotional solidarity, are two traditional values that were once strongly associated with a clear division of roles between men and women. In this culture, women are often identified as the guardians of family honor, while men are seen as protectors and leaders. However, in a modern context, these values can be understood and adapted to support individual rights, including women's rights in education, employment and participation in the public sphere. A key challenge in this reconstruction is the tension between more rigid traditional values and the evolving principles of gender equality in modern society. Traditional values, often rooted in patriarchal systems, tend to place women in a subordinate position, while men are expected to play a dominant role. This tension appears in the form of gender stereotypes that limit women's roles in education and employment, as well as widening economic and social disparities.

For instance, unequal opportunities between men and women in the workforce is still a major issue that slows down the achievement of gender equality. However, great opportunities exist in utilizing education, technology and the reinterpretation of cultural values to promote gender equality. Education is a powerful tool to change the way society views gender roles. In addition, technology, particularly social media, provides space for

stories about gender role transformation, which has the potential to create a new, more inclusive cultural narrative. Thus, reinterpreting *Siri'* as respect for individual autonomy and *Pacce* as inclusive solidarity can provide support for gender justice.

Women's leadership in Bugis-Makassar history, such as the figure of Ratu We Tenri Olle, also provides a strong foundation for viewing leadership as something accessible to both genders. This female leadership proves that in Bugis-Makassar culture, there already exists a gender-equal leadership model that can be the basis for reconstructing gender roles in a modern context. Through a reconstruction process that takes into account the positive values in the tradition as well as modern gender equality principles, *Siri' na pacce* culture has the potential to evolve into a framework that empowers both men and women. This will not only create a more just society, but also enrich the Bugis-Makassar cultural heritage, by building a more sustainable and inclusive society in various aspects of life, such as leadership, education and professional spaces.

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