

Decoding Gender Symbols in Traditional Leadership of Karampuang Customary Village in South Sulawesi's Sinjai District

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ABSTRACT

This study aims to explore gender symbols in traditional leadership in the Karampuang customary village, both contained in the philosophy of the architectural form of traditional houses and in the expression of socio-cultural values which are used as guidelines in carrying out traditional leadership. The gender symbols indicated in exercising traditional leadership come from macrocosmic elements, namely land, water, fire and wind. The socio-cultural values found, especially the appreciative nature of women's roles for empowering women based on local culture can shape the character of the younger generation in a more positive direction, where women as mothers become the foundations for children's character. These socio-cultural values can become a medium for inculcating the character of the nation and a media for awareness to care for the environment and to keep the earth safe (the save the world movement). This study aims to find and develop local wisdom values, especially gender roles in leadership that can be adopted today.

Keywords: Gender roles, gender symbols, traditional leadership, local culture, Karampuang

INTRODUCTION

Karampuang Village is one of the traditional villages in the Sinjai district that has a unique and interesting historical trail compared to other villages in Sinjai district, South Sulawesi Province. Sinjai Regency has 9 sub-districts, 67 villages and 13 wards, with an area of 819.98 km². Karampuang village is located in Bulupoddo sub-district which is about 40 km from Sinjai city. In this traditional village area, you can find two traditional houses that store the historical stories of the Karampuang people which are full of cultural values and are the place for the implementation of several traditional ceremonies of the Sinjai people.

The issue of gender and leadership, both contested notions in education, has been addressed within the mainstream literature, as a variable of analysis, or ignored. Feminist literature sees organizations, cultures, and leadership as historically infused with notions of masculinity and femininity that advantage most men and marginalize most women in overt and covert ways. Feminist theorizing of leadership and equity policy, in relation to wider social, cultural, and economic transformations and the mainstream literature, has shifted over time. (Blackmore, 2010). By framing leadership development as identity work, we reveal the gender dynamics involved in becoming a leader, offer a theoretical rationale for teaching leadership in women-only groups, and suggest design and delivery principles to increase the

likelihood that women's leadership programs will help women advance into more senior leadership roles. (Ely R, Ibarra H, Kolb D, 2011).

The Lontara manuscript records the historical story of the emergence of this Karampuang customary area, beginning with a story when the earth was still inundated with water and suddenly a ground rose to the surface, appearing like a coconut shell which is hollow in the middle that was consequently named "cimbo". At the top of this place also appeared a woman who was given the title *Manurunge ri Karampulue* which means a person whose presence gives people chills. For some time she stayed with residents, and one day she ordered all Karampuang residents to live in peace before she disappeared. Shortly after, she returned with six men who brought them the epithet *Manurung pitue* (seven people descended from heaven).

The description above reflects that in the past a female in Karampuang society occupied a dominant position, she ruled over multiple lands and subsequently produced new leaders in the other six regions. The interesting thing was that all male king candidates ought to follow the messages and orders of a female king as a requirement for their throne to be blessed and acknowledged, it was also noted that these subordinate kings must help to protect the Karampuang region which is the female king's territory in addition to their lands. that. If they did not listen to the message then all power and honour would be revoked. This suggested the superior power of the woman leader who became symbols of peace and unity.

The study examines the historical origins of existing cross-cultural differences in beliefs and values regarding the appropriate role of women in society. The hypothesis that traditional agricultural practices influenced the historical gender division of labour and the evolution of gender norms. The results finding that the descendants of societies that traditionally practised plough agriculture today have less equal gender norms, measured using reported gender-role attitudes and female participation in the workplace, politics, and entrepreneurial activities; even among these individuals, all born and raised in the same country, those with a heritage of traditional plough use exhibit less equal beliefs about gender roles today. (Alesina, 2013). Women and men utilize their unique stocks of human capital to identify opportunities and that they use fundamentally different processes of opportunity identification. However, we did not find any difference in the innovativeness of the opportunities identified. This research contributes both to the opportunity identification literature and to theories of social feminism by showing empirically that although women and men utilize different processes to identify opportunities, neither process is inherently superior. (Tienne and Chandler, 2007).

The Karampuang community has several traditions that are still preserved today with customary customs that are different from the traditional leadership of the past when led by a female king. Currently, the customs are held by 4 traditional leaders (one woman and 3 men) with their respective roles. The role of gender in customary rites is what leaves further space to research on. Two traditional houses that were once the royal palace are necessary to be paid attention also because the architectural form is a depiction and symbolization of the female body. At this time the traditional house is used as a residence for traditional leaders. Contemporary critical discourses may be joined to yield an understanding of the subtle and often unwitting role played by our bodies in the symbolization and reproduction of gender.

The architectural firm of the Karampuang traditional house symbolizes the role and function of women in society. The first symbolization found in the position of the household ladder which is placed in the middle core of the building which refers to the uterus and female reproductive organs; the kitchen, which consists of two units, refers to the female breasts (source of nourishment for life) The Karampuang traditional house does not only describe the role and function of women in the community but also act as a form of community appreciation to the first King of Karampuang who was a woman. Based on the

reasons explained earlier, this is the rationale for choosing this topic as the research object, it is necessary to research and decode the roles and symbols of gender and customs of the Karampuang indigenous people that are different from other ethnic customs in Indonesia.

The development of gender planning, which in identifying that women and men play different roles in Third World society and therefore often have different needs, provides both the conceptual framework and the methodological tools for incorporating gender into planning. These relate to the categorization of the triple role of women and the distinction between practical and strategic gender needs. The paper illustrates the capacity of different interventions to meet gender needs and provides a critique of different policy approaches to "women in development" from a gender planning perspective. (Moser, 1989: 1799). How dynamics related to either culture or gender (e.g., stereotypes and schemas, ingroup-outgroup interaction, role expectations, power and status differentials) can have an important impact on many aspects of leadership. (Korabik and Ayman, 2010).

RESEARCH METHOD

To maintain the continuity of their local culture, the Bugis-Makassar community also maintains the traditions that have been passed down from generation to generation which have been carried out from ancient times to the present. One of the ethnic groups of the Bugis-Makassar community who still maintains their customs is the Sinjai Bugis ethnicity, especially the Karampuang indigenous people. Gender roles that occur in the Karampuang indigenous community, which were previously under the control of women, are now led and dominated by men. The adat leader is only one woman among the 4 traditional leaders of the Karampuang community. The condition of the Karampuang customary community with gender roles, as well as the appearance of gender symbols in their leadership philosophies, as well as in the architectural form of their traditional houses which is very interesting to be explored further, it can be formulated many interesting problems to be examined, namely how the role of traditional leaders in carrying out customary leadership in Karampuang customary village in Sinjai district based on a gender perspective?

This type of research data is qualitative data using explanation using language data and not using numbers (Maknun et al., 2020). The data collection technique is done by using direct observation, interview, recording technique (Teng & Hasyim, 2020). The data analysis technique uses a gender and leadership theory framework.

DISCUSSION

1. Gender roles within customary leadership of Karampuang village

One of the analysis framework studies to see how the role and function of women in a society in the western version are known as feminist anthropology studies. Feminist anthropology that emerged in the 1970s questions male-centred assumptions in anthropology and has examined the status and role of women in society. Feminist anthropologists consider that feminist anthropology in the past did not fully study human culture because it ignored gender issues. In the 1980s, feminist anthropology began to pay attention to cross-cultural analysis of women and gender issues by demonstrating that gender definitions changed historically and historically. cross-cultural (Idrus, 2006). Based on this opinion, researchers are more likely to use the term gender anthropology for this study.

Gender is concerned with the process of believing how men and women are expected to think and act following the social and cultural conditions in which they are located, so these differences are determined by the rules of society and not because of biological differences. The gender role is limited by one's culture which forms patterns of different behaviour and limits individuals and is a basic form of family structure. These different roles

are seen in terms of race, age, class, orientation, sexuality, ethnicity and geographic location. Each generation is socialized by institutions, parents, teachers, significant persons, equality, and sex opponents, and the media (Bingham in Archer, 1994).

2. The concept of leadership and customary leadership

The core of 'Kepemimpinan'/Leadership is the word "pimpin" which means 'to lead' or 'to guide. According to Tead and Hoyt, leadership is the art of influencing other people to cooperate, taking advantage of that person's ability to guide others in achieving the goals the group wants (Yunita, 2017). Jones and George, J (2003) states that leadership is a process where an individual has an influence on others and inspires, encourages, motivates and directs their activities to help achieve group or organizational goals.

There is leadership that is formal (formal leadership) and there is informal leadership (informal leadership). Official leadership is official leadership that is bound in a position and its implementation must always be above the official foundation and regulations so that its scope is limited. The existence of unofficial leadership is born because of the recognition of a person's ability to carry out leadership, has a scope without official boundaries because it is based on public recognition and trust. Unofficial leaders receive support from tradition or because of their personalities that are considered prominent and qualified and meet the criteria desired by their citizens.

The leadership patterns that take place in a certain society are inseparable from various factors that support the community itself, for example, the socio-cultural conditions, the value system they have, the religions and beliefs they hold, the roles and status they carry (Fatimah, 2011). One of the patterns that exist in society is customary leadership which according to Weber (in Fatimah, 2011) is social order leadership that relies on ancient habits in which the status and rights of the leader are also largely determined by custom. Local leadership also requires elements of personal loyalty that connect the servant with his Lord. In Indonesian, the custom is 'adat' which borrows from Arabic and means "a way, or a habit". So etymologically custom can be defined as an action that is repeated over and over again and then becomes a habit that is fixed and respected by people, then that habit becomes a custom. Adat is a set of habits that grow and formed from a community or area that is considered to have values and is upheld and obeyed by the supporting community (Setiawan, 2019).

Research results that are relevant and can support this research are the research of Enembe, et al. (2018) entitled "The leadership of the tribal chiefs in the Lani tribe in Yowo village, Kembu District, Tolikara Regency". This research focuses on discussing leadership in the community of Yowo village, Kembu District, Tolikara Regency, Papua Province, who also know informal leadership in addition to formal leadership. Informal leadership is called the head of the tribe (Ondoafi), while formal leadership is called the village head (village head). The results of his research found that traditional leadership in Papua consists of several types, namely the type of authoritative male leadership, the type of tribal leadership, king leadership, and mixed leadership systems.

Nurul's research (2012) in her article in a journal entitled "Customary Leadership in Community Compliance with Customary Norms" focuses her study on the background of community leadership in Kasepuhan, since Kasepuhan was established until now. every leadership in general there are government interventions in the order of life in the Kasepuhan community. In addition, he explained that the current leadership in Kasepuhan has made the government a partner for the continuity of life.

In terms of leadership and gender roles in customary leadership in the Karampuang customary village in proportion and percentage (quantity/number) it appears that men hold

leadership positions with a percentage of 75% while women only 25% (Sanro), but in terms of quality and role Sanro appears involved in all ritual activities and ceremonies usually led by 3 other traditional leaders (To matoa, Gella, and Guru). On the other hand, some rituals and ceremonies led by Sanro (must be women) sometimes do not have to involve the 3 other male traditional leaders. In carrying out the ceremonies and rituals, Sanro is mostly accompanied by girls or mothers except for the paganrang (drummer) who are usually men. Sanro's authority appears to be broader in carrying out his role and function as a customary leader.

Sanro's access to the various activities of the traditional leaders is also wider because he is needed in almost all ceremonial processions and rituals of the village custom community. Sanro was also asked for his opinion in deciding a case and participating in deciding important matters in the interests of the citizens. So from the aspect of morality or decision-making and prudential aspects (fulfilling one's own needs), it shows that these indigenous peoples provide equal rights and opportunities and access to male and female leaders in carrying out their leadership.

3. Gender symbols in customary leadership in the Karampuang village

The leadership structure that serves as the leadership of the legislative body in the native community of Karampuang consists of four members of the indigenous council (indigenous leaders) as community representatives called Ade 'Eppa' (four figures namely Arung, Ade ', Sanro and Guru). The four is called Eppa alliri teteppo' na hanuae (the four pillars that uphold the integrity of the village). Their significance is emphasized in their element characters; to stand bold like Fire (Arung), humble and grounded like the earth (Ade), bows like the wind (Sanro) and prays like the water (Guru).

The concept of traditional society which embraces an animist belief, they call their God by the name of Puang Lohe 'powerful' who is assisted by the god who controls the forest (dewata ri toli), the god who controls the water (cinna gaue), the god who controls the mountain (cinna bolong), gods who rules the rice harvest, and others (Sangiangseri). In carrying out its activities and rituals, several terms are known, namely madowana (serving ancestors), massorong (offerings to ancestors), mappanre (feeding ancestors), pallohe (rulers).

The position and role of customary leaders in carrying out their duties as the legislative body of the "customary council of four" is analogized by referring to the four elements that make up the earth. Arung, depicted in the phrase "api tettong arung" (Arung stands like fire) entails the expectation that Arung must be firm, like a fire that will never fade away and stand upright and should constantly be the fuel to the community's spirit

The symbol of the land is associated with the role and nature of Ade (in an executive position called Gella). This position is described in the expression "tana tudang ade '" (the land where Ade grounds his feet) which requires that a person in Ade's position 'must be honest, down to earth and stay true to reality when carrying out his role, especially in deciding matters and in providing a solution. Ade holding the elemental symbol of the earth is rather unique. Other cultures often assign the symbol of the earth to the female because the earth is associated with life creation and fertility. However, in the culture of Karampuang the symbol of earth/land is associated with decisiveness, which expects Ade as Gella to remain unshaken yet honest to his belief. Great ceremony handled by Gella deals with matters of "mabbissa lompo" that involves washing sacred royal artefacts to remove bad luck.

Another element is the wind. The wind symbol is associated with the role and function of Sanro which should always blow a 'calming' breeze, associated with the absence of anger. This is expressed by the phrase "anging rekko sanro" (sanro is the wind). Sanro is

required to be resilient in the face of various situations and conditions in serving the community and carrying out the tasks entrusted to the native people. Sanro must be able to function like a wind that can always provide comfort to anyone both in carrying out tasks and in their daily life. Sanro's job is to focus on the welfare of the community and lead rituals related to welfare issues, such as the ceremony of bringing the harvested rice onto the house, the ceremony of *mabbali sumanga* ', performing prayer rituals for the welfare of indigenous peoples to avoid disaster and avoid various diseases. Efforts for the welfare of the community are always taken care of, any occurrence of an upsetting event such as unplanned pregnancy or the death of a baby is considered a disgrace to the native people of Karampuang. Therefore, it is the responsibility of the customary institution to prevent the case of the pregnant mother or newborn baby dies within a year

The symbol of water is associated with the role and function of the Guru in the council, with the expression "wae suju guru" (be like Guru, be like water) where it is demanded that Guru should bring peace and coolness like water does. The religious function of the Guru plays more role in the activities of religious rituals or the great days of Islam such as Isra 'Mi'raj and maulid, barzanji activities, and others.

CONCUSSION

In terms of leadership and gender roles proportionally and percentage (quantity/number) it appears that men hold leadership positions with a percentage of 75% while women are only 25% (Sanro), but in terms of quality and role Sanro appears to be involved in all ritual and ceremonial activities. which is usually led by 3 other traditional leaders (To matoa, Gella, and Guru). On the other hand, some rituals and ceremonies led by Sanro (must be women) sometimes do not have to involve the 3 other male traditional leaders. In carrying out the ceremonies and rituals, Sanro is mostly accompanied by girls or mothers except for the paganrang (drummer) who are usually men. Sanro's authority appears to be broader in carrying out his role and function as a customary leader.

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The symbols found in carrying out customary leadership are based on macrocosmic elements, namely earth, water, fire, wind (air). The land is perceived as the mother of all life because it is from land that the source of all life, such as water comes from the soil, plants grow from the ground, humans and animals live on the ground and get food from the soil.

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