

An analytical study of gender equality in the Mappadendang tradition

Tri Bambang Prasetyo¹, Sitti Jamilah Amin², Abd Wahidin³

^{1,3}Sociology of Religion, Institut Agama Islam Negeri Parepare, Indonesia

²Islamic Thought Studies, Institut Agama Islam Negeri Parepare, Indonesia

Corresponding author: tribambangprasetyo@iainpare.ac.id

ABSTRACT

Article History

Submitted:

March 06, 2024

Accepted:

May 29, 2024

Published:

June 28, 2024

The Mappadendang tradition, as one of the cultural heritage of the Bugis people in South Sulawesi, plays an important role in maintaining the preservation of cultural and social values. This research aims to analyze gender equality in the context of the implementation of the Mappadendang tradition. Using a qualitative approach to explore gender perceptions and participation. Data collection was carried out through in-depth interviews with 18 informants consisting of traditional actors, community leaders, and regional policymakers in the Wattang Bacukiki Village. Data analysis was carried out by applying Fatimah Mernissi's Islamic Feminism theory, with a focus on narrative interpretation to identify and understand aspects of gender equality in traditional practices. The results show how important female figures are in the Mappadendang tradition in social, cultural, and religious contexts. This tradition also reflects gender equality with active and alternating participation between men and women in the preparation and implementation of the tradition. This research highlights the active role of Muslim women in caring for and preserving cultural heritage. Mappadendang creates an inclusive environment without boundaries of difference, supports gender equality, and is an example of women's empowerment. Overall, this tradition reflects how the principles of Islamic feminism shape and strengthen gender equality in everyday life as well as the implementation of local traditions that are categorized as gender responsive. Full support from the community and government is needed to maintain sustainability and local values, especially in the context of the Mappadendang tradition.

Keywords: gender equality, Islamic feminism Fatima Mernissi, Mappadendang tradition

INTRODUCTION

Indonesia is known as a country rich in uniqueness, starting from culture, ethnicity, religion, race, and other aspects. The uniqueness of Indonesian traditions includes agrarian traditions, maritime, births, deaths, and more. In addition, Indonesia is also known as a country with a million diversity, which is reflected in the motto of Pancasila, Bhineka Tunggal Ika.

Indonesia is the most heterogeneous country in the world. Socio-cultural identity, known as ethnicity or ethnicity, can be identified through the language, traditions, culture, beliefs, and institutions that a person adheres to from his or her ethnic origin (Herimanto, 2016). The number of tribes or ethnicities in Indonesia reaches around 400 tribes, with almost every island having more than one tribe. In Eastern Indonesia, many cultural systems are the main approach to building harmony. These systems are then manifested in local institutions, for example, such as *sipakainge* or *sipakalabbi* in South Sulawesi (Karim, 2021). Both aspects, both the local cultural system in Eastern Indonesia and the uniqueness and cultural diversity throughout Indonesia, enrich the country's cultural panorama, creating the foundation of harmony and diversity which is one of the main assets of the Indonesian nation.

South Sulawesi is one of the provinces located in the southern part of the Indonesian island of Sulawesi, the center of the city, namely Makassar. The South Sulawesi Province is directly adjacent to the provinces of Central Sulawesi and West Sulawesi which are in the north (Kato, 2016). In 1950, South Sulawesi was designated as a provincial area on the southern part of the island of Sulawesi. Then in 1960, it was designated as the autonomous region of South and Southeast Sulawesi, based on Law number 47 of 1960 (Komisi II DPR RI, 2016).

The existence of the kingdom in South Sulawesi clearly illustrates that with a large area, there is a lot of local wisdom and diverse traditions. Apart from that, apparently, several kingdoms are classified as the oldest kingdoms in South Sulawesi Province, one of which is the Bacukiki Kingdom. The Bacukiki Kingdom is located in the Bandar Madani Parepare City area which is an administrative area of South Sulawesi Province. The reign of the Bacukiki Kingdom is the same as some of the other oldest kingdoms, such as the Kingdom of Sidenreng Rappang and the Kingdom of Alitta. However, the Bacukiki Kingdom is a relatively small kingdom when compared to other famous Bugis kingdoms, such as the Kingdom of Gowa and Bone (Muhadjir, 2011).

The Bacukiki Kingdom, which is considered one of the oldest kingdoms in South Sulawesi, is now only leaving history. Although the Bacukiki kingdom has only a short history, this kingdom has left a cultural heritage that still exists and is carried out by the community, one example is the Mappadendang tradition. The Mappadendang tradition is still thick and is still practiced by the Bugis tribe, especially in the Bacukiki area (Nisa, 2021). This tradition is carried out every harvest season or when rice plants begin to turn yellow and are ready to be harvested.

Mappadendang as a tradition has philosophical value as an expression of gratitude for the harvest and sustenance given by the creator (Syahruddin, 2020). The Mappadendang tradition carried out by the community in Bacukiki District, especially in Wattang Bakukiki Village, is usually carried out by 4 women and 6 experienced men. The Mappadendang tradition is carried out for approximately a day, women and men wear traditional Bugis clothes and then make a rhythm from the collision of pestles which are pounded in a mortar containing young rice seeds (Angraeni, 2021) the results of the collision will be processed into a special food and then consumed with residents.

Cooperation in the implementation of the Mappadendang tradition that creates social solidarity is unique from various types of traditions in South Sulawesi. Cooperation involving women and men in the Mappadendang tradition also plays an active role in fostering social solidarity with each other (Sari, 2017), as well as bringing to life the values of togetherness while presenting a space for equal roles between men and women, especially in the implementation of Mappadendang traditional performances. It is clear from women and men together performing dances or mortar punching using pestles to create distinctive sounds, dancing as well as enlivening the Mappadendang event (Qadaruddin, 2023).

Women in Wattang Bacukiki Village have been socialized to pursue their gender roles since childhood, for example, they have been taught to cook, wash, and clean the house since childhood. This is indeed a natural thing so that women can be independent, but in addition to educating women to be independent, this teaching is also a provision that is emphasized to them in living a domestic life in the future. On the other hand, culture does not require men to pursue various types of household chores (Hasibuan, 2017). All of these things have increased women's cultural and structural responsibilities in the aspect of work.

The author's interest in studying the Mappadendang tradition in depth is due to the aspect of gender equality, especially in providing equal rights in the tradition for women in Wattang Bakukiki Village. It should be noted in advance that the Bugis are one of the tribes in South Sulawesi that still adhere to patriarchal culture. In line with Kesuma research (2019) which shows that Bugis women still adhere to the values contained in both *lontara* and *pappaseng*.

The values of *lontara* to *pappaseng* show that Bugis women have a limited role in the domestic realm or are considered more appropriate to be at home (Kesuma, 2019). However, *pappaseng* also serves as a moral education medium for the Bugis community (Nurkidam, 2023). It should provide a wider space for women to actively contribute to community development. In addition, some regulations often make Bugis women resigned to the circumstances of becoming a leader. As a result, patriarchal culture is growing rapidly, especially in some rural areas (Karim and Hartati, 2022).

Women's lives in Wattang Bacukiki Village still reflect gender divisions and inequality which are often not directly felt but can be interpreted when the implementation of the Mappadendang tradition is carried out. Although this tradition involves both genders, women are required not to make decisions when determining the day when the implementation of Mappadendang will be performed. The latest information shows that the Mappadendang day can only be determined by an experienced man in the Wattang Bakukiki village, be it a traditional elder or an old man. This raises an important question about how gender equality is in the Mappadendang tradition in Wattang Bacukiki Village. Is there a difference in treatment between men and women in decision-making related to this tradition?

In today's rapidly developing society, we often still encounter perspectives that say that the issue of justice and gender equality is considered an effort by women to compete with men in various aspects (Andika, 2018). Of course, this is what makes the study of the role of women, equality, and gender justice in today's society very likely to be discussed in the public space. Gender justice is defined as fair treatment for men and women (Sofyan, 2022). So don't let people mistakenly think that the role of women must be equal and superior to the role of men (Mahyuddin, 2021).

Women by fighting for equal rights and voicing their aspirations for equality are referred to as emancipation movements which are also often seen contextually (Qur'ana and Ulya, 2023) or simply as women's struggle to gain harmony or compete with men, especially in certain aspects such as politics and economics. Especially at this time, the world community in general and the Indonesian people, in particular, are jolted by various organizations that have ideas, directions, goals, and struggles that have the potential to cause misunderstandings in people's views (Amin, 2015).

Contextual issues regarding equal rights efforts found by researchers show that women still do not have the opportunity to speak out about certain rules, confirming that community development includes not only economic and social aspects but also political and cultural dimensions (Rasyid et al, 2023). The implementation of the Mappadendang tradition requires careful planning, preparation, movement, guidance, and supervision. With the involvement of all elements of society, including women, it is very important to ensure the sustainability and continuity of the implementation of activities. Without paying

attention to equality of rights, there is a risk that inconsistencies in all development activities will always lurk, hindering the achievement of sustainable progress for the country. Therefore, efforts to fight for equal rights for women must be an integral part of the agenda for inclusive and sustainable community development (Wahidin, 2017), even the worst is the occurrence of conflicts that can affect the failure to achieve the goals of the implementation of the activities carried out. This research will make a unique and new contribution as the main purpose of this research is to highlight gender equality in the context of the implementation of the Mappadendang tradition with an analytical approach that uses the theory used, namely Islamic Feminism Fatimah Mernissi to explore gender perception and participation in the *Mappadendang tradition*.

RESEARCH METHODS

The type of research used is a type of field research where this research is carried out in the community of Wattang Bacukiki Village in Bacukiki District, Parepare City, with the main objective of analyzing gender equality that occurs in the Mappadendang tradition. The main focus of the research is the analysis of gender equality and the socio-cultural equality of the Mappadendang tradition in the region. A qualitative approach is used with data collection involving observation, interviews, and documentation. The informants involved in this study include 18 people, consisting of traditional leaders, Mappadendang players, and government units in Wattang Bakukiki Village. Data collection is carried out through observation, interview, and documentation techniques (Komariah, 2017) which is then reduced and explained again in the form of stories or texts. The data analysis process involves data reduction, data display, verification, and concluding. The credibility and validity of the data are carried out through steps such as the involvement of researchers in the field, continuous observation, data triangulation, and member checks. Thus, this study aims to provide a deep understanding of gender equality in the context of the *Mappadendang tradition* in Wattang Bacukiki Village.

RESULTS AND DISCUSSION

Women are often seen as weak and vulnerable to oppression. To face this injustice, women need to have courage. The Islamic Feminism Movement is an Islamic women's movement that seeks to realize equal treatment between men and women by Islamic teachings (Widyastini, 2016). Women in Wattang Bakukiki Village, to achieve gender equality, are studied specifically through Islamic Feminism in its role in the Mappadendang tradition. Based on the results of the research conducted, it was found that the people of Wattang Bacukiki Village showed the involvement of women in fighting for equal rights in the context of the implementation and preservation of local cultural traditions such as Mappadendang. In this context, the Islamic feminism movement has become relevant because of its efforts to achieve equal treatment between men and women, including in the application of traditions reflected in Islamic teachings that promote cooperation between men and women.

Thus, gender equality does not only occur worldwide but also at the local level, such as in Wattang Bacukiki. Women there not only dare to face perspectives and stereotypes, but they also actively participate in the Mappadendang tradition, creating the values of equality. Therefore, this study provides empirical support for the importance of the Islamic feminist movement in responding to and addressing gender inequality in the context of local traditions.

The struggle in the women's movement is getting stronger as a result of the growing awareness of the ignorance of the teachings of Islam, especially among Muslim women at the upper middle level, and the fact that most women often experience unfair treatment. Islamic feminism seeks to refute accusations

that Islam treats women badly. In such a situation, the theory of Islamic Feminism carried out by Fatimah Mernissi provides a strong conceptual foundation to interpret women's efforts to achieve gender equality (Widyastini, 2016), both in daily life and in local practices such as tradition in Wattang Bakukiki Village. The positive goal of Islamic Feminism in the women's movement is not only to respond to unfair treatment but also to create a just society for all people, both men and women, in various aspects of society.

The implementation of the Mappadendang tradition does not only provide space for women to work together and enliven its implementation. Therefore, the Mappadendang tradition is considered important by the community because its purpose is not only as a hereditary heritage that must be preserved for the next generation, but also because this tradition has a relationship with the daily life of the community. According to public belief, its non-implementation can have a direct impact on people's lives. As mentioned earlier, Mappadendang is used as a way to express gratitude for the harvest and fortune of farmers, describing the process of this tradition uniting various aspects of society.

Public Understanding of Gender Equality

The Mappadendang tradition is still a moment of interaction that is rich in gender dynamics in each series of events. This tradition has the potential to help communities better understand gender equality, especially the role of women, and reflect local values. The complexity of gender relations in this tradition is inspired by Islamic feminism, especially from the views of Fatimah Mernissi. This research delves into the meaning of gender equality in a rich and strong cultural context by paying special attention to the role of women.

The information obtained from Mrs. Nurmuhlisah reveals that this Women-Friendly Village has just *been launched* and one of the indicators in it is gender equality and women's protection. However, because this program is still new, the public is not very familiar with the term gender equality.

The potential of the Mappadendang tradition in helping people understand gender equality, especially the role of women, and reflecting local values is very large. The complexity of gender relations in this tradition is inspired by Islamic feminism, especially from the view of Fatimah Mernissi.

During the implementation of Mappadendang, there was no discrimination against men or women because this tradition was considered common property. Wak Ajare (traditional leader), always emphasized that the roles of four women and six men were determined based on ancestral rules, not because of male physical strength. The presence of women is very important because, without them, this tradition cannot be carried out. In essence, each individual has an important role in the implementation of Mappadendang without discrimination, but it needs to be understood that everyone works together according to their respective roles, but some tasks are still carried out based on their gender nature.

Mappadendang has indirectly provided a space for women to express themselves and participate in the harvest party of the Mappadendang tradition. In the context of cultural traditions, Mappadendang has great potential to support women's empowerment, especially in the aspect of preserving regional culture. This is also reinforced by the researchers' findings that women's active participation in the implementation of Mappadendang, including in various competitions, makes women have an equally important role as men in preserving this tradition and providing opportunities to work together.

The role of women can be categorized as gender-responsive in their activities who follow and are directly involved with the tradition. Some of the indicators identified included the active participation of women in the Mappadendang tradition, the dual role of planning coordinators and participants involved in the implementation of Mappadendang, and the elimination of discrimination because Mappadendang is considered a non-discriminatory tradition. In the Mappadendang tradition in Wattang Bakukiki Village,

gender equality is included in the gender-responsive category.

Fatimah Mernissi, as a pioneer of the Islamic Feminism movement, has emphasized the importance of cooperation between men and women to create an environment that supports mutual progress (Sutrisno and Salsabela, 2023). Although women play an important role in carrying out the Mappadendang tradition. Several elements still reflect the traditional norm of dividing roles based on gender.

The role of women in the Mappadendang tradition in Wattang Bacukiki Village has been associated with participating in its activities. The long-standing and frequent cooperation in this tradition has reflected that this tradition can also voice the equal roles of men and women. However, apparently, the number of players in this tradition can be said to be unbalanced due to the dominance of men who play a role in Mappadendang compared to women.

Information about the number of players and the role of *padendang* was obtained through an interview with Mrs. Warni, one of the people of Wattang Bacukiki:

"Matumbu tumbu ki 4 orang, e bagus kalau begitu, beda peran kalau laki-laki di pinggir i, kalau perempuan di tengah 4 baku hadapan i tho. Ada aturan bedanya kalau perempuan matumbu saja, kalau laki-laki ada anaknya jadi 4 orang perempuan 6 orang laki- laki."

In line with the information disclosed by Mr. Nawir who stated:

"Kalau masalah itu kan harus ada kerjasamanya, kalau di Wattang Bacukiki itu harus ada 4 perempuannya, 6 laki-laki. Harus ada keterkaitannya."

The two arguments from the results of the interview above have provided information that in the stages of implementing the Mappadendang tradition there are 10 players who are in charge of hitting *Alu* with a mortar or *padendang*. The people who serve as *padendang* consist of 4 women and 6 men, this is a fixed rule if Mappadendang is carried out as a pure tradition.

Several things are the reasons why *padendang* players are divided, such as the meaning behind the number of Mappadendang players and there are duties and functions of each that cannot be changed, especially if Mappadendang is carried out in the form of traditional traditions that are full of meaning. Uwa Ajare Mallo, Traditional Chairman of the Wattang Bacukiki area, provided information about the reasons for the division of their respective roles in the implementation of the Mappadendang tradition.

A deeper understanding of the meaning of the division of roles and its importance was gained through an interview with Uwa Ajare Mallo. His explanation of the role of judges, prosecutors, and the people provides an overview of the power structure and responsibilities held by each element in this tradition. However, the flexibility to change or equalize these roles is still a question, whether it is possible for the roles of women and men to be harmonized in the sense that they have the same rights and balanced roles in the Mappadendang tradition.

Women of Wattang Bacukiki Village in an effort to achieve gender equality, in the study of Islamic Feminism can be interpreted through the role of women in the Mappadendang tradition. Some of the results show how women in the village fight for equal rights in the context of local traditions and culture. In this context, the Islamic feminist movement became relevant because of its efforts to achieve equal treatment between men and women, including in the application of tradition.

Through the role of women in the Mappadendang tradition in Wattang Bacukiki Village, Islamic values, as emphasized by the pioneer of the Islamic Feminism movement, Fatima Mernissi, emphasized the importance of cooperation between men and women and the active involvement of women in social and cultural activities. Mernissi views this cooperation as essential to create an environment that supports mutual progress. Although this tradition reflects collaboration, the dominance of men in the role of Mappadendang points to an imbalance that still needs to be evaluated in order to reflect the principles of

gender equality and justice emphasized in Islam, as stated in the Qur'an (QS. Al-Hujurat: 13), who asserts that gender differences should not be the basis of superiority. By integrating Islamic values, it is necessary to make efforts to create an environment that supports gender balance and permeates local traditions with the principles of equality upheld in the teachings of Islam.

The Division of Roles in the Mappadendang Tradition

The analysis of the role of women in the Mappadendang tradition is expected to be able to increase our understanding of the social and cultural dynamics in Wattang Bacukiki Village, which illustrates the importance of women in carrying out and preserving traditions such as Mappadendang and raises questions related to the equality of roles between men and women in the tradition which is often not raised in previous studies related to with the implementation of the Mappadendang tradition in other areas.

As an effort to maintain the integrity, balance, and sustainability of traditions, especially Mappadendang, the division of roles must be carried out. The reason for this is that, as a rich cultural heritage, this tradition has unique dynamics and complexities that require structure and order to operate properly. The division of roles does not only divide tasks; It also shows the philosophy and values that underlie this tradition.

First of all, the division of roles in Mappadendang is very important to keep players united and ensure that each element of tradition is carried out according to its function. To achieve the overall goal of the performance, the woman in the middle as "*Pangana*" and the man on the left and right sides as "*Pangina*" were assigned tasks respectively. This division of roles resulted in the cooperation needed to maintain the quality of *Alu*'s sound pounded into the mortar.

The division of roles shows the hierarchy and social structure in society. Those in positions of "*Passara*" or leaders, who must make decisions and maintain the quality of tradition, demonstrate the values of authority and leadership that are respected in the culture. This understanding suggests that the division of roles reflects broader social dynamics beyond the purpose of the show.

A comprehensive analysis of the role of women in the Mappadendang tradition in Wattang Bacukiki Village. The explanation of the local traditional chief about the role of judges, prosecutors, and the people in this traditional power structure helps us understand the meaning of the division of roles and the importance of women in the Mappadendang tradition. While there is a clear division of duties, there are questions about the flexibility to change or align the roles. The question is whether the Mappadendang tradition will allow the roles of women and men to be harmonized so that they have equal rights and roles.

The Mappadendang tradition divides the roles of players based on duties and responsibilities that are considered appropriate for men and women, not as a gender limitation. Despite the clear division, women can still participate in performances, matches, showing the flexibility of tradition in certain situations. This division shows harmonious cooperation between men and women; both contribute according to their traditional roles while still being willing to work together if needed to carry out the Mappadendang tradition.

The division of roles between men and women is a norm that is recognized and applied from generation to generation. The roles assigned to each gender reflect the order that takes precedence in the implementation of traditions with flexibility that allows for close cooperation between husband and wife. This division of roles is considered a local heritage that is accepted and carried out voluntarily, despite differences in place and responsibilities. The Mappadendang tradition not only strengthens local wisdom, but is also a symbol of gender harmony and cooperation in a culture rich in heritage values.

The division of roles has practical considerations and special expertise for each gender in addition

to being based on hereditary rules. Although the rules set the number of women and men involved, a friendlier attitude towards women overall suggests that they play an important role in keeping this tradition running well and enduring for a long time. Overall, the division of roles in Mappadendang is the result of a balance between cultural norms, practical considerations, and active community involvement in the implementation of traditions to achieve common goals.

The reality of the division of roles in the Mappadendang tradition shows differences, but it is important to consider the ability to change or harmonize these roles. Is the Mappadendang tradition able to place the roles of women and men in a balanced manner, ensuring that the rights and responsibilities of both are recognized and respected? This question makes it possible to see the extent to which the tradition is inclusive of gender roles and the extent to which society is willing to adapt to changes in the dynamics of the roles of women and men.

Women may be involved in Mappadendang, but the community suggests that the ancestral rule be maintained, which is that the division of 4 women and 6 men should always be applied in a tradition that is full of traditional meanings and ceremonies. Emphasizing the role of women in preparation and coordination, and men also helping in difficult situations. A clearer perspective also exists because the Mappadendang tradition actually prohibits all women for violating hereditary rules however, the community considers that women can perform for games or public needs, showing flexibility.

Consideration of the role of women in the Mappadendang tradition reflects the complex dynamics between maintaining authenticity and understanding the actual needs of society. Continuous discussion and a balance between hereditary rules and flexibility can be key in maintaining the sustainability and relevance of this tradition in changing times. By highlighting the importance of women's role in carrying out and preserving this tradition and raising questions about the equal role between men and women in the tradition, which may not have been sufficiently raised in previous research. It provides a new perspective and a valuable contribution to the understanding of the Mappadendang tradition in social, cultural, and gender contexts.

Initially, it was known that certain rules prohibited women from dominating padendang players. "Actually, not all women should be 4 women and 6 men" is an example of a traditional norm that limits the number and role of women. This understanding is in accordance with the views of the traditional people who may exist in the Wattang Bacukiki community who uphold the customs. Regarding the Mappadendang tradition, women are allowed to perform, especially when the situation is in the form of a match. The granting of this permission shows a tangible recognition of women's ability to not only participate, but also compete actively in that specific context. By allowing women to perform in games, this tradition provides a space for women to showcase their talents and skills.

Allowing women to participate in the Mappadendang tradition in Wattang Bakukiki Village, is in line with the spirit of women's empowerment campaigned by Fatimah Mernissi, an Islamic feminist. Mernissi emphasizes the importance of re-understanding the teachings of Islam from a women's perspective and opposes patriarchal interpretations that demean women (Munfarida, 2016). In this context, giving women permission to perform in such traditions allows them to demonstrate their talents and skills and actively participate in those contexts, which can be considered a step in favor of women's empowerment. As a result, this action is in accordance with the spirit of women's empowerment which is the core of Fatimah Mernissi's work or thought.

Giving permission to women to perform in cultural activities proves that the community not only recognizes the potential of women in the context of Mappadendang, but also responds to the spirit of inclusivity and equality. This action can be interpreted as a concrete attempt to shift the norm (Patriarchy)

that may limit the role of women in tradition. Thus, providing space for women's participation in the Mappadendang tradition can be seen as a form of contribution to the creation of an environment that supports women's empowerment, where their roles and contributions are recognized, appreciated, and integrated into community life.

A broader perspective suggests that women's empowerment in local traditions can lead to changes at the individual level in addition to changing the way society views women's roles as a whole. By taking these inclusive actions, society can build a more progressive mindset, where everyone, regardless of gender, has an equal right to thrive and demonstrate their potential in different aspects of life. The concept of women's empowerment embedded in tradition can help greater social change in people's lives.

The Special Role of Women in the Implementation of the Mappadendang Tradition

The special role in the Mappadendang tradition is often adjusted because all members of the community and the government are related to each other to help each other. However, in supporting equality of roles, of course, it is very mandatory to understand that there are things that cannot be combined and matched in a tradition that has become a hereditary rule and has its own meaning in every aspect.

Women play an important role in the Mappadendang tradition. Women always do the preparation, especially related to food which is an important part of the tradition. Cultural values that come from generation to generation that emphasize mutual respect and appreciation are the basis of this understanding, which is not only practical. The Mappadendang tradition is considered an important part of people's lives, and women play an active role in maintaining and enriching local heritage values. This conclusion shows how important the role of women in the implementation of the Mappadendang tradition is as actors and guardians of sustainability and cultural integrity.

Drawing attention to the Mappadendang tradition in Wattang Bacukiki Village which involves the division of gender roles and is carried out voluntarily. In addition, the region is considered to have many different beliefs. When it comes to the public's view of the involvement of Muslim women in the Mappadendang tradition, it becomes relevant. Therefore, it can be seen from cultural heritage, local values, and community perspectives greatly influence people's understanding of the role of gender in the context of these traditions.

Recognition of religious differences and clothing choices is a way to appreciate the diversity of society. This understanding is in line with the Islamic concept of equality which says that all people, including women, have the same right to participate in the traditions of society (Susilo, 2023). The implementation of Mappadendang is only a cultural tradition, not a religious ritual or worship. This theory is in accordance with Mernissi's perspective on separating religion and culture, according to him culture should not be an excuse to limit the role of women in society (Rusydi, 2012). The importance of cooperation in society regardless of religion. This view is in accordance with Islamic feminist values of inclusivity and equality. In the context of Mernissi, this suggests that traditions such as Mappadendang can serve as a place where people of different religions can unite and live together removing these boundaries (Nuroniyah, 2019).

Highlighting the important role that women play in carrying out traditions, emphasizing that women have an important role in the preparation and organization of events, creating a good atmosphere, and ensuring that all needs are met. This perspective shows the values of mutual respect and appreciation in a society where traditions are carried out without being prohibited by certain religions or customs (Abidin, 2015). The aspect of friendship in tradition says that women's roles are not only limited to household chores, but also involved in social relations with the government, friends, sub-districts, sub-

districts, and agriculture. The community also has a perspective that respects women's contributions without ignoring their gender roles. Overall, the answers from these three informants revealed how important the role of women is in supporting and enriching traditions, while emphasizing the values of equality and cooperation in society.

The women of Wattang Bacukiki Village not only participate, but also have an active role in the Mappadendang tradition. Indirectly, their involvement as players and organizers falls into the category of efforts to create equality. These roles include active participation in event preparation, non-governmental fund collection, contribution in the organization, dissemination of implementation information, and being a delegate in several competitions and art performances involving Mappadendang from various regions in South Sulawesi.

Women's active participation in the implementation of the Mappadendang tradition, including in several competitions, makes women have an equally important role in preserving a tradition, as men who carry out Mappadendang, and provide opportunities to work together (Sobariyah, 2020). Women have on several occasions received full support in developing their creativity and resources. This is also strongly supported by the government, for example the village which now has a program called Women-Friendly Village. Of course, this clearly reflects the existence of special support for women's development in the Wattang Bakukiki Village environment.

The analysis of gender equality in the Mappadendang tradition shows that women's activeness in following and being directly involved in this tradition can be categorized as gender responsive with several indicators found, including: active participation of women in the Mappadendang tradition, dual roles as coordinators of traditional planning as well as participants who participate in implementing Mappadendang, the elimination of discrimination because Mappadendang is considered as common property without any specific difference in ownership, balance in the implementation and staging of Mappadendang both as a tradition and a competition, as well as recognition and support from government figures who have associated women so that they can be directly involved in efforts to preserve the Mappadendang tradition (Suhra, 2020).

CONCLUSION

In the implementation of the Mappadendang tradition, women have a role in Mappadendang activities starting from the preparation stage, traditional ceremonies, the implementation of the tradition until it is completed. Some of the indicators that have been identified include the active participation of women in various aspects of Mappadendang, the dual role of planning coordinators and implementation participants, and the elimination of discrimination because Mappadendang is considered inclusive for all. By considering these indicators, gender equality in the Mappadendang tradition is classified as gender responsive. The implication of this research is to provide valuable insights into gender dynamics in the Mappadendang tradition which can be used as a source of inspiration in the development of a gender-responsive approach in the context of education and culture. These findings can provide a deeper understanding of the role of women in traditional activities and the values contained in their roles which are very important to understand, especially in the context of education and culture. The suggestion for further research is that the next researcher should explore the social and economic impact of the implementation of the Mappadendang tradition, conduct a comparative study between the implementation of tradition in Wattang Bacukiki Village and other areas, research the role of gender in the implementation of tradition, look at religious and spiritual aspects, and investigate factors that affect people's understanding and experience of tradition Mappadendang.

REFERENCES

- Abidin, Zainal. 2015. "Kesetaraan gender dan emansipasi perempuan dalam pendidikan Islam." *Tarbawiyah: Jurnal Ilmiah Pendidikan*.
- Amin, Sitti Jamilah. 2015. "Gerakan Hizbut Tahrir di Kota Parepare (Membaca Pengaruh Pemikiran Taqiyuddin Al-Nabhani)." 3.
- Andika, Mayola. 2018. "Reinterpretasi ayat gender dalam memahami relasi laki-laki dan perempuan (Sebuah kajian kontekstual dalam penafsiran)." *Musawa Jurnal Studi Gender Dan Islam*.
- Angraeni, Astri Wilda. 2021. "Nilai-nilai Islam dalam tradisi Mappadendang di dusun Pudete Desa Malalin Kecamatan Cendana Kabupaten Enrekang." Institut Agama Islam Negeri Parepare.
- Heri Setiawan Darman Kato. 2016. "Analisis faktor-faktor yang mempengaruhi tingkat kemiskinan di Sulawesi Selatan." (June).
- Herimanto, Winarno. 2016. *Ilmu sosial & budaya dasar*. Jakarta: Bumi Aksara.
- Karim, Abd. 2021. "Moderasi beragama dalam praktik bobahasaan mongondow (Teks dan makna kearifan lokal berbagai sikap kebahasaan dan lirik lagu)." *Jurnal Lektur Keagamaan*.
- Karim, Ahmad Abdul, and Dian Hartati. 2022. "Perlwanan perempuan Bugis dalam kumpulan cerita pendek ketika saatnya karya Darmawati Majid." *Jurnal Bahasa Dan Sastra* 10(1).
- Kesuma, Andi Ima &. Irwan. 2019. "Perempuan Bugis: Dinamika aktualisasi gender Di Sulawesi Selatan." *Perempuan Bugis: Dinamika aktualisasi gender di Sulawesi Selatan*.
- Komariah, Djam'an Satori. Aan. 2017. *Metodologi penelitian kualitatif*. 7th ed. edited by P. A. Bandung. Bandung.
- Komisi II DPR RI. 2016. *Guru pembelajar modul paket keahlian pekerjaan sosial sekolah menengah kejuruan*. Jakarta: Kementerian Pendidikan dan Kebudayaan RI.
- Liliana Hasibuan. 2017. "Antara emansipasi dan peran ganda perempuan (Analisa fakta sosial terhadap kasus ketimpangan gender)." *Hikmah Jurnal Ilmu Dakwah Dan Komunikasi Islam dan Komunikasi Islam* Vol 11. No.
- Linda Sari. 2017. "Solidaritas sosial masyarakat dalam tradisi Mappadendang pada suku Bugis di Kelurahan Empagae Kecamatan Wattang Sidenreng Kabupaten Sidenreng Rappang." Universitas Islam Negeri Alauddin Makassar.
- Mahyuddin. 2021. *Sosiologi gender diskusi gender dalam dinamika perubahan sosial*. 1st ed. edited by Nuraliah. Kota Parepare, Sulawesi Selatan: IAIN Parepare Nusantara Press.
- Muhadjir. 2011. "Peranan budaya terhadap tumbuh kembangnya Islam Di Bacukiki Kota Pare-Pare."
- Munfarida, Elya. 2016. "Perempuan dalam tafsir Fatima Mernissi." *Maghza*.
- Nisa, Khaerun. 2021. "Perspektif tokoh masyarakat tentang pendidikan moderasi beragama di Kota Parepare Sulawesi Selatan." *Journal Educandum*.
- Nurkidam, A. 2023. "Strategi pewarisan nilai-nilai pappaseng dalam masyarakat Bugis Wajo (Strategy for inheriting pappaseng values in Bugis Wajo society)." *Jurnal Khazanah Keagamaan*.
- Nuroniyah, Wardah. 2019. "Perempuan Arabia dalam lingkaran perkawinan era pra-Islam : Sebuah kajian untuk memahami posisi perempuan dalam sistem perkawinan Islam." *Yinyang : Jurnal Studi Islam, Gender Dan Anak*.
- Qadaruddin, Muhammad. 2023. *Pappaseng ragam kearifan lokal*. Parepare: Repository IAIN Parepare.
- Qur'an, Faridah Amiliyatul, and Nur Afina Ulya. 2023. "Pengarusutamaan feminisme di Indonesia: Studi pemikiran Etin Anwar dan Siti Ruhaini Dzuhayatin." *Yinyang: Jurnal Studi Islam Gender Dan Anak*.
- Rasyid, Abd., Mustamin, and Bambang Tri Prasetyo. 2023. "Strategi pembangunan masyarakat desa tertinggal di Kecamatan Lembang." *Jurnal Agama Dan Masyarakat*.

-
- Rusydi, M. 2012. "Perempuan di hadapan Tuhan." *An-Nisa*.
- Sobariyah L. 2020. *Tradisi gender Islam*. Jawa Timur: Penerbit KBM Indonesia.
- Sofyan, Irma Yulianti. 2022. "Menilik egaliter hak berpolitik laki-laki dan perempuan." *Jurnal Al Tasyri'Iyyah* 2(1).
- Suhra, Sarifa. 2020. "Islamic educational values of the mappadendang in the Bugis traditional game." *Al-Ulum*.
- Susilo, Suko. 2023. "Kontribusi perempuan dalam pembaharuan sistem sosial di masa Nabi Muhammad Perspektif Anthony Giddens." *Asketik*.
- Sutrisno, Andri, and Dina Salsabela. 2023. "Konsep kesetaraan gender perspektif Fatima Mernissi." *Sophist : Jurnal Sosial Politik Kajian Islam Dan Tafsir*.
- Syahruddin. 2020. "Tradisi Mappadendan di Tellu Limpoe Kabupaten Sidrap (Analisis Filsafat Hukum Islam)." Institut Agama Islam Negeri Parepare.
- Wahidin, Abd. 2017. "Pemimpin informal dan dinamika sosial (Studi kasus lima tokoh di Desa Allu Taroawang Kecamatan Batang Kabupaten Jeneponto)." *Komunida : Media Komunikasi Dan Dakwah*.
- Widyastini. 2016. "Gerakan feminism Islam dalam perspektif Fatimah Mernissi." *Jurnal Filsafat*.