
THE EXISTENCE OF KARAENG WOMEN IN JENEPONTO (A STUDY OF SOCIAL HISTORY IN SOUTH SULAWESI)

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ABSTRACT

This study aims to reveal the existence of karaeng woman in Jeneponto. Karaeng is the name for women of noble descent in the region of Jeneponto South Sulawesi. The important aspects studied in this research are the role and position of karaeng women in societies, and the factors that influence the change and the shift of their role. The method used in this research is the method of historical research with qualitative descriptive analysis. Technique of collecting data are observation, interview, literature study, and documentation. The study of women is important because with this research, people can know that the social conditions of society have changed as a result of the development of mindset, especially the noble women. The local history of South Sulawesi has noted that noble women have a very important role in government. Not just as housekeeper. Therefore, in this research it was found that there is a pattern similarity between the noble women first with the karaeng women in modern times as it is today in Jeneponto, South Sulawesi.

Keywords: Social History, Karaeng Women, Role, Influence

INTRODUCTION

Women are described as an important figure who has multiple roles in people's lives. On the one hand women play a role in the household and on the other hand it is necessary to participate in social environment or outside the home. This role comes later after the concept and understanding that women can act and do the work the way men do. In its development, this concept is much studied further and developed based on socio-cultural conditions on certain communities, especially in Indonesia

History notes that the role of women in Indonesia is widely pioneered by the nobility. This is because the people who can obtain education are only certain groups such as nobility. One such figure is R.A Kartini who is known as a female hero who fought for the rights of women and came from a noble family.

The development of the history of South Sulawesi can't be separated from the

government in the form of empire. Throughout its history, women had been royal leaders in Bone. This leadership shows that a woman's figure has an amazing ability with and without neglecting her nature as a woman.

If we return to the present conditions, for the Bugis-Makassar people, who initially assume that their daughters do not have to appear and appear as strong and intelligent, because in the end they will only have the fate of being a wife who must work in the house takes care of their husbands and children. So, their daughters do not have to go through high education. And if we know and learn a little about history, of course we will understand that our region how many centuries ago was led by a woman.

Women in the *karaeng* family symbolize the dignity and self-esteem of men in the family. The female body also becomes a medium for the symbol of moral and religious identity through its behavior so that the position of women becomes very vulnerable in conflict situations. These ideas are widely believed by society. In line with the Bugis cultural perspective, Barlianti Hasan (2006) in Suriani Abbas (2013: 35-36) there are three values of woman which are the norm in society:

1. Woman as *indo 'ana*, the mother in charge of child care.
2. Woman as *pattaro pappole asalewangeng* is the role of woman as a keeper and keeper of sustenance earned husband.
3. Woman as *repo 'riatutui siri'na*, is the role as guard of shame and honor of the family.

Concepts held firm by the people on their development will change. This can be seen from the initial understanding of society that women do not need to appear as a strong and intelligent figure because it will end up as a wife whose job it is to serve the husband and take care of the child. Then experienced a shift that many who currently want their daughters to study and appear to be a great woman even more so if they are among the nobility.

Women in Jeneponto especially the nobility today have realized that in addition to women can become housewives, they can also become a figure that has an influence for the community around with the knowledge they possessed by still upholding the customs of noble culture so that they do not neglect the dual role that they do. Especially by looking at the history journey that some kingdoms have been led by a woman. Based on these descriptions, what is important to be studied further is the role and position of real *Karaeng* women and the factors that influence the role shift for the people of Jeneponto especially in the modern era as it is today.

METHOD

1. Type of Research

This type of research is a historical method or historical research method with qualitative descriptive analysis. Seeing the current condition of the community especially Jeneponto district without ignoring the previous events and conditions or events that occurred in the past. This research requires accuracy in order to be able to analyze the process of change and development that occurs through the source obtained.

2. Data collection

Data collection in historical research methods is called heuristics. Heuristics is an activity done by collecting resources and information. Data in this research can be obtained through literature research that is documents, books, or archives that support and provide related information about women in Makassar culture and also about *karaeng*. In addition, the data were also obtained through interviews with informants. Interviews can be interpreted as data collection techniques by holding question and answer to the people who are considered as the main character, in this case is female *karaeng*, also interview to family, relatives or people who are considered to know and understand the problems studied.

The technique of determining informants using snowball sampling. Snowball sampling is one form of judgment sampling. The sampling method with this technique is done in a chain, the sampling technique is initially small and then enlarged. As the rolling snowball is getting bigger (Satori and Komariah, 2014: 48).

3. Data analysis

Data analysis technique is part of the source criticism and interpretation steps in historical research methods. Criticism of the source is pursued by two steps: external criticism and internal criticism. If the data obtained is written data then the external criticism is the authenticity of the document. According to Sartono Kartodirjo (1992) external critic examines whether the document is authentic, the reality of its identity, so it is not an imitation, derivative or false. All is done by examining the materials used, type of writing, style of language and so forth. Like the archives of the family tree. In addition to written sources, what needs to be criticized is also the source obtained through interviews. External criticism must uphold the facts of the testimony that (Helius Sjamsuddin: 2007):

- a. The testimony is actually given by this person or at this time (authenticity)
- b. The testimonies that have been given that survive without any change (uncorrupted) without any additions or the disappearances are sustansial (integrity).

External criticism for oral sources is done by identifying and appraising informants. As seen the age of informants, physical conditions, occupations, education, and the position of informants at the time in the formulation of research problems. Such things need to be considered to be a consideration in filtering information.

While internal criticism is an activity to examine the inner aspects of historical sources. Internal criticism is carried out to determine the level of credibility of the contents of historical sources and information content from informants. Internal criticism done by the author by comparing all sources obtained either written or information from the interview. A deeper assessment is needed to minimize subjectivity. After the criticism or source verification stage, the next is interpretation. Interpretation stage is the stage of giving meaning to the data obtained in the study. The facts obtained from the verified data are compiled. The author tries to relate the facts to one another so that it becomes a historical reconstruction that answers the problems of research.

RESULT AND DISCUSSION

Result

The role has a dynamic aspect in one's position or status. Role more points one function, adjustment and as a process. Role is something that can be interpreted also has a positive thing that is expected to give effect to something else. The role includes three things,:

1. Roles include norms associated with a person's position or place in society. The role in this sense is the set of rules that guide a person in the life of society.
2. Role is a concept of what individual do in society as an organization.
3. The role can also be said to be an important individual behavior for the social structure of society.

Meaning of position in Indonesian Big Dictionary (KBBI): 1) residence; 2) the place of employee (board of associates and so forth) stay to do his job or occupation; 3) the location or place of an object; 4) level or dignity; 5 actual circumstances (about the case and so on); 6) status (state or level of person, body or country, etc.).

Position in social status is a person's general position in society in relation to others. The position of the person concerned the scope of his association, prestige, rights and obligations. In an abstract, position means to place a person in a certain pattern. In fact, a person can have multiple positions because it has some lifestyle.

Woman is a creature created by God with many abilities. Women are full of

tenderness but have a great power side. Proven with a double role that can be done. "... the role of married women in social life also means the involvement of decisions in the performance of household chores and work duties outside the home" (Musdaliah Mustadjar: 2013: 36).

It can not be denied that women have the ability to lead as well. According to Dr. Herbert in Suriani Abbas (2013) natural talent contained in a woman became the capital to become a successful leader that is:

1. Expertise to persuade. Women are more persuasive than men. Women are born to be excellent persuaders. Perhaps because of her maternal soul, women are more adept than men. And this ability is very important for a boss. Men and women actually have a tendency to impose the will. What distinguishes when imposing the will of women will not leave the social, feminine and empathetic properties that seem more subtle and herded.
2. Not controlled by the ego. Women have lower ego strengths than men. So it can not be cheeky and justifies any means to satisfy the personal ego. Women's feelings are also more sensitive. It makes no resistance to criticism and is often down when it gets rejected. Yet the level of empathetic courage and high flexibility and anger make women recover quickly from the pain of learning from mistakes and move forward with a positive attitude.
3. Team player.
4. Have charisma. Charisma owned by women is not inferior to men can even be more. Women have integrity, honesty, confidence and strong will to complete the task
5. Dare to take risks.

The potential of these women does not make them forget their duties. Especially the female noble district Jeneponto. The position of women who are considered important to the family make it a symbol of honor that must keep themselves by fulfilling his duties as a wife and mother. Especially if she is a female karaeng in Jeneponto Regency.

Regarding the nobility, especially karaeng that exist in Jeneponto regency, it can not be separated from local history about the reign of Binamu Kingdom. In Turatea's history books, (Zainuddin, 2002) describes the first form of government in Jeneponto Regency in the form of "kare" government. Kare is given power by King Gowa (Sombayya Ri Gowa) to govern the government at Butta Turatea (Jeneponto). Kare is not known the origin of its existence so that people at that time called it tumanurunga. Similarly, the beginning of Bugis Kingdom with the concept of tomanurung.

The fact that such understanding is now shifting and changing. Karaeng women have been choosing not to be confined with culture. The trick is to study. But even so, they continue to uphold the

principles and foundations of life from the ancestors of the Binamu Kingdom. In addition, the karaeng women in Jeneponto today mostly seek to have more roles and present themselves in the community. Their role then changes with their education. The higher their education the higher their position and position.

CONCLUSIONS AND SUGGESTIONS

The study of the role of noble women in Jeneponto can be seen that there is dynamics in society. At the time of the development of large kingdoms in South Sulawesi in particular and Indonesia in general then, women who are able to take a big role in society is the nobility. Even in the history of Indonesia, women once led large kingdom

Influences from outside can not be denied to give a considerable impact on the mindset of the community. As a result, the women of the noble descent are more directed at the function of women as in general Yitu takes care of the household. After that there developed thoughts of equality. This eventually became a turning point for *Karaeng* women in Jeneponto. The fact that they are the descendants of the nobility is a stronghold that they should be able to own and do something that ordinary people can not afford.

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