



The Position of Banggai Women in The Myth and Reality

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Abstract: The study aims to conduct an analysis of Banggai women position in the myth and reality. The social role theory was applied. A chronological approach was taken by describing events unfolding slowly following the process of time to examine the position of Banggai women in myth and reality. The method applied was qualitative with narrative, using a chronological approach across the time. The data were collected through documentation, FGD, observations and in-depth interviews. The result found that there were significant differences between Banggai women in myth and reality. In myth, Banggai women are placed in a decisive position in the family and in society, while in reality, they are in a subordinate position, comparing to men, both in the family and in society. Based on the results of the analysis, it was found that women's social roles were influenced by various things. Novelty: This study used a narrative approach in analyzing the Banggai women in myth and reality

Keywords: Women, Banggai, Myth, Reality, Social Role Theory

INTRODUCTION

The study of women becomes something interesting when it is associated with the position of women in society. World History When Islam was born in 570 AD, the existence of the world at that time placed women in a low position. In various traditions in the world, the position of women is not encouraging. In ancient tradition, before the advent of Islam, the history of women was synonymous with dark phenomena, being second-class society, and being treated as members of society who were not being considered. Asmanidar's writing (2015) noted that the Greeks were known to have high civilization in their time, but in fact, the position of women was actually very sad compared to nations that did not have high

civilization (Asmanidar, 2015). Mahmudunnasir (2005) wrote that elite women in Ancient Greek society were only kept in palaces, and other women were considered as second-class society. Wives can even be traded and can be transferred to other people, and can be handed over as a will (Mahmudunnasir, 2005). Greek women at that time were considered the cause of all suffering and misfortune. When guests come, the wife is treated as a slave or servant. Wives are given the freedom to prostitute or commit adultery. If the woman can prostitute, it is considered as a good thing.

The position of women in the Ancient Egyptian tradition, in Cooney's writing (2018), women are placed in a better position. They can become queens and occupy the throne of power. However, Egyptian women ascended the throne only to ensure that men as the next heir to the throne could enter the circle of power. Women enter the circle of power to support their husbands, brothers or sons" (Cooney, 2018). Women could also become rulers (Pharaohs), if no suitable replacement male was found within a certain period of time to become ruler of Egypt.

The position of women in Ancient Roman times, a woman's identity was determined when she became the daughter of someone who had a major position and became the wife of someone who also had a high position (National Geographic Indonesia, 2022). Women in ancient Rome were very weak in law. Prejudice against women was not only ingrained in the way Roman society interacted, it was also enshrined in Roman law. If a wife commits adultery, it is considered as a crime, whereas if her husband commits adultery, it is not a crime and will not be punished.

Emperor Constantine decreed that if a woman was raped, she would automatically be held responsible for the crime regardless of the facts of the case. Even if it could be proven that she tried to fight his assailant, she would still be guilty of what is now known as 'contributory negligence'; logically if she screamed loud enough, the neighbors would come to her, save her, and stop the rapist. Therefore, the blame remains with the woman. Ancient Rome had a slogan that showed the oppression of women at that time, namely: 'Tie them up and don't let them go'. Husbands can fully control their wives and also have the right to kill their wives without a lawsuit. Bathing together between men and women is common. In the tradition of Roman society, it was considered normal to display female genitalia in a contest.

The presence of Islam in the 6th century, raised the existence of women who initially became "inheritance" when their husbands died, Islam came to give "inheritance rights" to the assets left behind (Qoran, Surah An-Nisa: 11). Islamic law in placing the position of women is a "revolutionary" legal change, in elevating the position of women at that time. The journey of Islam since the 6th century, has given a new color to the world order, regarding equality before the law for women who in various traditions at that time were in a subordinate position, did not even have any rights as citizens, because they were positioned as an inheritance for his family.

Banggai, in its history, was one of the Islamic Kingdoms and claimed to be the first Sultanate in Central Sulawesi (Wikipedia, 2022). In the Banggai myth, women are in a decisive position in various matters (Samatan & Abdul Barry, 2020). The Myth of Boki Sea, is a story about the origin of life, when *Temeneno* created the first pair of humans to inhabit the Banggai region, known as *Boki Sea* and *Langkai Sea* (sea man). But uniquely, *Langkai Sea* as the head of the family is not widely known in this myth, what is known is the position of *Boki Sea* who is the wife of *Langkai Sea*. *Boki Sea* is a symbol of a powerful mother: being the main educator of her children, being a determinant in the distribution of inheritance, and of course has many advantages so that she becomes central in this story. For this reason, this study will discuss the position of Banggai women in myth and reality.

LITERATURE REVIEW

Women's Studies in History

Women in various traditions of ancient civilizations were in a disadvantageous position. In Asmanidar's study (2015), the various positions of women in the past were part of the dark history of civilization. At a certain time, people claimed that women were unclean and filthy, as a result of the devil's actions (Asmanidar, 2015). Women are goods that can be traded in markets.

In ancient Greece, there were at least three important positions played by a woman namely: as whore or prostitute, concubines (slaves) and wives. As a prostitute, she acts as mere lust gratification. Prostitutes, even though there are several levels of prostitution, the point is that women are still sexual accommodation for men in whatever form. Except for a prostitute who is capable of being a *Hetairai* (companion, intellectual prostitute, who has a high hierarchy, with possessions of luxury and slaves). As a concubine, her role is as a helper to meet the needs of her master, such as massaging, caring for and maintaining the health of her master (however a concubine may also have children, with the consent of her master's wife, if the wife is found to be infertile). And the wife's role is to give birth and continue offspring, keep the household, and be loyal to her husband. A wife is required to be faithful, but if she is caught cheating, she will be killed, deprived of inheritance and revoked of her civil rights, because she is considered adulterous and dirty.

In its development, ancient Greek society regarded women as mere outlets for lust. Women are completely worthless. This is evidenced by the existence of a famous Greek legend which tells of the Goddess Aphrodite. In that story it is said that the Goddess Aphrodite easily betrayed her three husbands who were considered gods by the Greek people. She also gave birth to a child named Koubid who is considered the God of Love. This god of love is the result of an affair between the goddess Aphrodite with one of her lovers. This story is a form of insult to the meaning of love and the moral status of women in society. Some of the ancient Greek philosophers at that time considered women to be nothing more than slaves and sex slaves, as some of the following philosophers argued: The philosopher Demosthenes believed that the only function of a wife is bearing children, and he felt proud if his people had three classes of women, two of them is a legal wife, and half legal (Syed Mahmudunnasir, 2005). Aristotle considered women are equal to slaves. According to Plato, the honor of a man is in his ability to rule, while the 'honor' of a woman according to him is in his ability to do simple and despicable jobs while remaining silent without speaking.

During the Persian era, men in Persia had unlimited absolute freedom over women. Punishment is not applied to men but only to women. If a man is angry, a woman can be slaughtered. Women were forbidden to marry men who did not have armor. When menstruating, women are expelled and evacuated far outside the city. The fate of Indian women is even more tragic. They had no right to live after their husband died, so she had to die too and be burned with her husband's corpse. This tradition of burning the wife continued until the birth of Islam.

Roman Times

In Al-Hatimi's analysis (1994), Roman society was used to viewing wives as toddlers, or teenagers who had to be constantly supervised. Women are always under the protection and supervision of their husbands. During that time when a woman married, she and all her property were under the control of her husband. The husband even took over the rights of the wife. If a wife makes a mistake, then it is the husband's right to impose punishment on her. A husband even has the right to sentence his wife to death. A wife in Rome was nothing more

than a collectible belonging to her husband. So, her position is comparable to a slave whose sole job is to please and benefit her master. She was not allowed to take part in all matters, whether personal or social. In other words, she is not entitled to receive a power of attorney or power, witness, be a guarantor for another person and even become a guardian. The wife is nothing more than a display item in her household. If her husband dies, then all his sons (both biological and step), especially his brothers have the right over her. (Al-Hatimi, 1994).

Women in India

Al-Maududi & Noer (1995) stated that in India regulations related to the issue of inheritance rights are only passed down through paternal lineage, not maternal lineage. Women are seen as a source of sin and a source of moral and religious corruption. A wife in India is used to calling her husband "Your Majesty", or even "God", because men are seen as rulers of the earth. A wife is never invited to eat with her husband. She must adore her husband. She also has to serve her husband's father, because women are considered as the property of their husbands, and they must also obey their children. An Indian woman is made into mere animalistic lust. Indian society views sexual relations between a man and a woman as something disgusting and unjust regardless of whether the relationship is legal or not. (Al-Maududi & Noer, 1995).

The Position of Women in Jewish Society

Magdalena (2017) noted that Jewish society views women as lower creatures than men, even considering women to be of lower status than *khadam* (male servants). Women do not get any inheritance from their parents, if they still have brothers. Her father has the right to sell herself when she reaches adulthood. If a woman decided to get marry, all her property became her husband's. A husband has full rights over his wife's property as long as they are bound by the marriage bond. If she finds her husband in bed with another woman, then she must remain silent and must not complain. This is because her husband has full rights over her. Her husband can do as he pleases (Magdalena, 2017).

The Position of Women in Christian Society

Al-Qaradawi (2013) in his book, "The Status of Women in Islam" provided a quote from the book "Marriage East And West" by David and Vera Nace. Let no one ever think that our Christian heritage is free from trivial judgments. It is difficult to find a more condescending evidence against women than that given by Christian writers. Lecky, a well-known historian says that the anger of Christian writers forms an interesting and humorous part of writing, namely that women are presented, requested because she is the mother of all human suffering. Women must undergo punishment for the rest of their lives according to the curse that they brought to the world. In Christianity, women are described as the source of disobedience, the root of all evil and the perpetrators of sin. Women are the door to hell, because they are the ones who push and drag men to sin. A Christian named Tirtolian said "Women are the door of Satan into the human soul. It is the woman (Eve) who seduces the man (Adam) to approach the forbidden tree, violating Allah's rules (Al-Qaradawi, 2013).

The Position of Women in Chinese Society

Chinese people recognize the two basic principles of cosmology, namely *Yin* and *Yang*. *Yin – Yang* are two complementary principles. Until now, it is not known exactly who taught and introduced this teaching for the first time. This teaching is deeply rooted in both Taoism and Confucianism. *Yin* is a negative element such as water, cold, wet, passive, dark, moon, and is female, while *Yang* is a positive element such as fire, hot, dry, active, bright, sun, and is male (Seeger, 1952). Sky has more of the *Yang* element and Earth has more of the *Yin*

element. *Yang* is the creative power that gives motion and life to something, while *Yin* is the material or substance that is given the ability to move and live. *Yang* is giving and multiplying, while *Yin* is receiving and saving. *Yang* moves on while *Yin* stays still.

This order implies that the position of women in the order of human life must be lower like the earth. The inferior position of women is seen as part of natural law. *Yin* (earth) is ruled by *Yang* (sky). The priority for a woman is to give in and be weak, passive and silent, just like the earth. This is different from men: they must be active and strong, full of initiative like the sky or heaven. However, the superior position of men is incomplete without the presence of women as the opposite sex to complement each other. In human life (Park, 1995), women are only seen in the context of the family, while men are seen in a wider social and political relationship, outside the household. This shows that the rights owned by men are greater than the rights owned by women.

The Position of Women in *Jahiliyyah* Arab Society

During the pre-Islamic Arab era or known as *Jahiliyyah* Arab (the period when the people of Mecca were in ignorance/stupidity), the position of women was in the lowest position in human history (Nasution, et al, 2022). Arab society before Islam viewed women as pets and even more contemptible. Because women receive absolutely no social respect and have nothing. Men could marry women as they pleased and then divorce them at will. There are even tribes that have a very bad tradition, that is, they like to bury their daughters. They feel humiliated to have daughters. They will be angry if they know their wife gave birth to a daughter. They did this because they felt ashamed and thought their daughter would bring poverty, misery and humiliation. In addition, the slavery system was also rampant. Slaves were treated inhumanely by their masters. They do not receive freedom like free humans. Even the masters did not hesitate to torture and treat slaves like animals and goods, they can be sold or killed (Nasution, 2018). The biological mother becomes an inheritance, her son may marry the mother. On the other hand, ten men may have intercourse with one woman in turn and when her child is born, the mother may claim one of the men to be the father and the owner of the child.

The Position Women in Islam

The arrival of Islam through the Prophet Muhammad SAW in the 6th century, has changed the order in the life of *Jahilyah* Arab society. Women in the Qur'an are creatures created by Allah SWT after He created Adam, a man, and after that, his partner was created, as stated in the Qur'an Surah An-Nisa [4] verse 1:

O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate,¹ and through both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and 'honour' family ties. Surely Allah is ever Watchful over you.

According to the Koran, men and women have the same position, in creation, in dignity and degree between men and women are equal before Allah:

- (1) "O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate, and through both He spread countless men and women..." (Quran, Surah An-Nisa [4]: verse 1; Surah Al-A'raf [7] verse 189; Surah Asy-Syura [42] verse 11; Surah An-Nahl [16] verse 72; Surah As-Sajdah [32] verse 9; and Surah Al-Hijr [15] verse 29).
- (2) God has invested both sexes with inherent dignity and has made man and woman, collectively; as God's guardian on earth (Quran Surah Al-Isra [17] verse 70 and Al-Baqarah [2] verse 30).

- (3) Every human being, male or female is equal before Allah and is responsible for their own actions as: "And they God answered them (saying): I will never let the work of (any) worker be lost among you, whether male or female; you are one another..." (Quran, Surah Ali Imran [3] verse 195; Surah Al-Mudassir [74] verse 38; An-Nahl [16] verse 97; An-Nisa [4] verse 124; Al-Ahzab [33] verse 35; and Al-Hadid [57] verse 12).
- (4) No one is superior or inferior based on gender as the Quran says: "The only basis for one's superiority over others is piety and not gender, color, or nationality" (Quran Surah Al-Hujurat [49] Verse 13).

Position of Women in Indonesia

Article 27 paragraph (1) of the 1945 Constitution explains the recognition of the principle of equality for all citizens without exception. This principle of equality eliminates discrimination; therefore, every citizen has the same rights before the law and government regardless of religion, ethnicity, gender, position and class. Moempoeni (1999), stated that: "The term citizen certainly implies both women and men". In any country, the citizens consist of both men and women. With the recognition of the equal rights of citizens, it means that there is no difference between men and women before the law. Juridically, at the international and national levels, Indonesian legal instruments and laws and regulations acknowledge the existence of the principle of equal rights between men and women. However, at the implementation level of state administration there is discrimination and injustice against women. Women are always left behind and marginalized in the fields of economy, education, health, employment, and politics. One of the causes is the patriarchal culture that develops in Indonesian indigenous people. In a society with a patriarchal culture, men play more of a role in holding power, which can automatically degrade the role and existence of women (Kurniawan, 2011).

Among the laws and regulations that contain protection for women's human rights are: (1) Law Number 39 of 1999 concerning Human Rights, Law Number 23 of 2004 concerning the Elimination of Domestic Violence, Law Number 12 of 2006 concerning Citizenship, Law Number 21 of 2007 concerning the Eradication of Trafficking in Persons, and Political Laws (UU No. 2 of 2008 and Law No. 42 of 2008). Then Presidential Decree No. 9 of 2000 concerning Gender Mainstreaming (PUG) and Presidential Decree No. 181 of 1998 concerning the Establishment of the National Commission on Violence against Women (*Komnas Perempuan*) which was amended by Presidential Decree Number 65 of 2005.

1) Law Number 39 of 1999 concerning Human Rights

Indonesia only has a Human Rights Law after being independent for 44 years, as stated in Law Number 39 of 1999 concerning Human Rights (HAM). In contrast to America, Britain and France, which had bills of rights since the beginning of their independence, and made their bills of rights an integral part of the constitution. The Indonesian constitution initially regulated very little about human rights. In Law Number 39 concerning Human Rights it is stated that:

Human rights are a set of rights that are inherent in the nature and existence of humans as creatures of God Almighty and are the gift that must be respected, upheld and protected by the state, law, government and everyone for the honor and protection of human dignity. (Article 1 paragraph 1).

This Law on Human Rights stipulates that all laws and regulations must be in line with the principles of protection of Human Rights as regulated in this Law, including the elimination of discrimination based on religion, ethnicity, race, ethnicity, group, class, social status. economic status, gender, language, and political beliefs. The prohibition of

discrimination is regulated in Article 3 paragraph (3), which reads: "Every person has the right to protection of human rights and basic human freedoms, without discrimination".

Article 1 paragraph (3) and Article 3 paragraph (3) explain that discrimination based on sex is prohibited by law. Other legal rules must eliminate discrimination in every aspect of life, social, political, economic, cultural and law.

2) Law Number 23 of 2004 concerning the Elimination of Domestic Violence

In the beginning, domestic violence (KDRT) was not considered a violation of women's human rights. because it occurs in the domestic space, it makes the domestic violence a type of crime that often goes untouched by the law. When there is a report on domestic violence to the authorities, it will be usually be resolved without legal action. Prior to Law Number 23 of 2004 concerning the Elimination of Domestic Violence (PKDRT), victims did not receive adequate legal protection. The portrait of Indonesian culture which is still patriarchal, is very unfavorable for the position of women who are victims of violence. Often women victims of violence are blamed (or partly blamed) for the violence perpetrated by (male) perpetrators. For example, the wife of a victim of domestic violence is blamed for the assumption that domestic violence perpetrated by the husband is the result of the wife's mistreatment to her husband. The stigma of the victim regarding the treatment of this husband has made the victim as bad as the perpetrator of the crime herself. Thus, adequate legal tools are needed to eliminate domestic violence (Firdaus, 2008).

Indonesia had to struggle hard to build public awareness because of the entrenched community assumptions, patrilineal culture, and also the concept of "taboo" (Ahmad, 2013), in his research in Dongko village, Dongko District, Trenggalek Regency. Some residents think that domestic violence is part of a marriage life. This means that in every marriage there must be obstacles and one of them is a fight or violence which must be resolved together. When these obstacles can be resolved, it will grow a sense of affection that is more than before. If a husband beats his wife, the wife and the family tend to be silent and keep it secret. They assume it as a family disgrace that they must hide from any party (Ahmad, 2013). This research also found that when there was an act of domestic violence, the community also tended to be silent and did not report it to the authorities, because they did not want to interfere in other people's household affairs.

3) Law Number 12 of 2006 concerning Citizenship

The Law Number 12 of 2006 concerning citizenship replaces the Law Number 62 of 1958 concerning Citizenship. Philosophically, juridically and sociologically, the Law No. 62 of 1958 is considered no longer in accordance with the development of society and the state administration of the Republic of Indonesia. Philosophically, Law Number 62 of 1958 still contains provisions that are not in line with the philosophy of Pancasila, among other things, because it is discriminatory, does not guarantee the fulfillment of human rights and equality among citizens, and does not provide enough protection for women and children. juridically, the constitutional basis for forming this law is the 1950 Provisional Constitution which is no longer valid since the Presidential Decree of 5 July 1959 reverting to the 1945 Constitution. In its development, the 1945 Constitution has undergone changes to better guarantee the protection of human rights and the rights of citizens (Kania, 2015).

Overall, the articles governing citizenship through Law Number 12 of 2006, there is no discrimination between men and women in the law. Men and women are equal in law, have the same rights and obligations.

4) Law Number 21 of 2007 concerning the Eradication of the Crime of Trafficking in Persons (PTPPO)

BBC Indonesia report (2023), human trafficking in Indonesia is mostly caused by poverty and unemployment. In addition, there are also officers who back up human trafficking and labor distribution agents who are irresponsible and commit crimes. Human trafficking is actually something that has been around for a long time. Human trafficking is actually rooted in a culture of slavery that has been practiced for a long time.

5) Political Law

Law No. 2 of 2008 concerning Political Parties has been amended by Law No. 2 of 2011 concerning Political Parties and Law no. 10 of 2008 concerning General Elections for Members of the DPR (House of Representatives), DPD (Regional Representative Board), and DPRD (Regional House of Representatives) which was most recently replaced by Law no. 8 of 2012 concerning General Elections for members of the DPR, DPD and DPRD. These two laws formulate rules regarding a form of positive discrimination (affirmative action) in the form of a 30% quota for women in Indonesian politics.

Temporary Special Action (Affirmative Action) is termed women's representation. Soetjipto (2005), generally defines affirmative action as a pro-active action to eliminate discriminatory treatment of a social group that is still underdeveloped. The Indonesian Women's Coalition (2002), says that affirmative action is a policy, regulation or special program that aims to accelerate equality of position and fair conditions for groups that are marginalized and weak socially and politically such as the poor, the disabled, workers, farmers, fishermen and others, including women's groups.

Women and Social Roles

Role is usually associated with a person's status. The role and status of women can be seen through the involvement of women themselves in the bond of unity in the social groups they follow in community life, including in household life, family, development and so on. Furthermore, these social groups basically show how the role and status of women are, how dependent they are on other individuals, as well as the social elements that are incorporated in these integrated groups that are more enduring and stable. This condition of society can basically be said to be a social system. Role and status are actually the elements or components that are incorporated in the social system in addition to other elements, as well as the role and status of women in a social group in this life, because the status and role of women can determine the nature and level of obligations and responsibilities in a group in which they are involved. In addition, it can also determine the relationship between superiors and subordinates in a structured manner towards other members who are members of the social group.

The status owned by women in this case is a series of responsibilities, obligations and rights that have been determined in a group or society. Meanwhile, the pattern of behavior expected of the woman herself as a status holder is called a role. These roles within a social group or society are connect each other in such a way with the roles of other members so that they support each other reciprocally in matters relating to duties, rights, and obligations. Therefore, it can be said that the status-role performance of women is actually a process of showing the status and role of their social group as an element of social status in the social system (Lestari, 2011).

The division of women's roles has long been rooted in society, although at this time it has changed little by little in a small part of society, but it is still clearly visible. These changes can be seen through the roles of men and women in a household in which both husband and wife work to earn a living for their family life. Because the wife is as housewife and work outside to help her husband's burden in earning a living, the husband tries as best he can to help his wife's duties in doing household chores.

Social Role Theory

The role theory that forms the basis of this paper is the theory developed by Eagly and Wood, through research that began in 1987 which examined the division of tasks between men and women in the United States and various countries in the world. And based their theory on several studies on roles women in the past, such as: Research by McKee and Sherriffs (1957), Sherrifs & McKee (1957), a study of gender stereotypes, which emerged in the early 1980s, a study of gender stereotypes, conducted among others by Broverman, Vogel, Boverman, Clackson and Rosenkrantz 1970, Spence and Helmerich, 1978. The assumptions of this research are built on the basis of several previous studies on social roles and distribution of tasks between men and women. Research in several countries, including the United States, found that women spend a lot of time in the domestic sector (Shelton, 1992), and if they do work, they earn lower wages than male workers, and are rarely at the highest levels of the organizational hierarchy (Jacobs, 1989).

Social Role Theory is built from the perspective of sociology and social psychology which considers most of the daily activities are actors in social categories, such as: mother, manager, teacher. Each social role is a set of rights, duties, expectations, norms and behavior of a person. This model is based on the observation that people behave in predictable ways, and that individual behavior is context specific, based on social position and other factors.

According to Robert Linton (1936), role theory describes social interaction in terms of actors who play according to what is determined by culture. In accordance with this theory, role expectations are our shared understanding to guide deep behavior in everyday life. Biddle and Thomas in Sarwono (2013) divided the terminology of role theory into four groups, namely:

- 1) People who take part in social interactions;
- 2) Behavior that appears in the interaction;
- 3) The position of people in behavior;
- 4) The relationship between people and their behaviors.

Soekanto (2007) reveals that role is a dynamic aspect of position (status). If a person carries out his rights and obligations according to his position, then he/she is carrying out a role. Meanwhile, according to Biddle and Thomas in Sarwono (2013), role is a series of formulations that limit the expected behavior of certain position holders. As with Suhardono (1994) who defines that a role is a set of standards that limit what behavior must be carried out by someone who occupies a position. Suhardono (1994) reveals that roles can be explained in several ways, namely: first, historical explanation: the concept of role was originally borrowed from circles that had a close relationship with drama and theater which thrived in the days of Ancient Greece or Rome. In this case, the role means the character carried or performed by an actor in a stage with a certain play. Second, the definition of role according to social science is a function carried out by someone when occupying a position in a certain social structure. By occupying a certain position, a person can play his function because of the position he occupies. In sociology, two terms are found that will always be related, namely status (position) and social role in society. Status is usually defined as a group's ranking in relation to other groups. The role is a behavior that is expected of someone who has a certain status (Mahmud, 2012).

Social Role Theory that is represented by Eagley and Wood (2016) as follows:

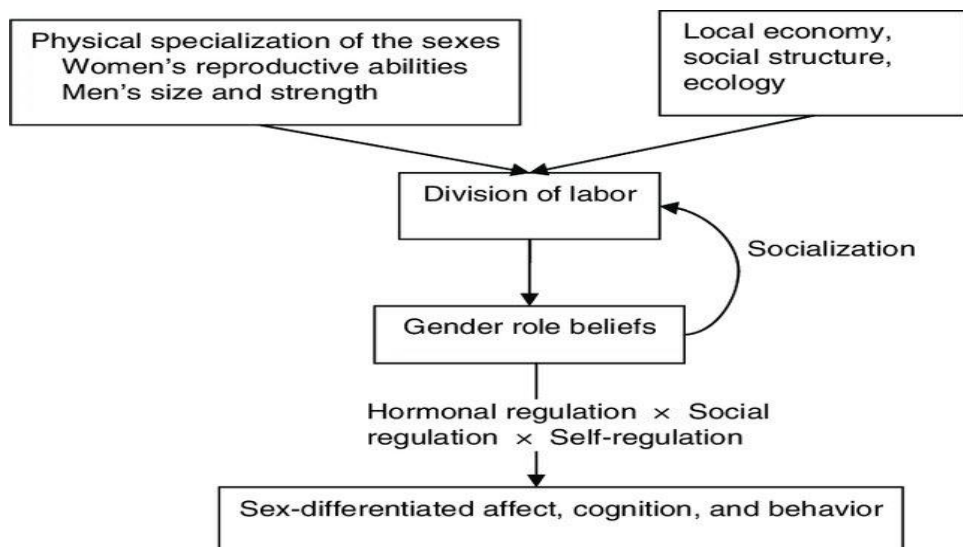


Figure 1: Gender roles guide sex differences and similarities through biosocial processes
 Source: Eagly and Wood, 2016.

Figure 1 shows the flow of Social Role Theory developed by Eagley and Wood. The difference roles in society between men and women is based on gender division, where women function to reproduce and men are considered stronger. In addition, the local economy and social structure, as well as ecology, jointly influence the division of roles between men and women. From this process, gender roles are then socialized in the division of labor system. Eagly and Wood then concluded that gender differences affect human cognition and behavior.

Biddle (1979), concluded that role theory is related to: [1] role theory asserts that some behavior is patterned, and it is the characteristic of people in context; [2] Roles are often associated with groups of people who share the same identity; [3] People are often aware of roles, and to some extent roles are governed by the fact of their awareness; [4] Partial roles persist because people are often empowered within the larger social system; [5] People have to learn about roles, and many experience joy or sorrow in carrying out those roles.

RESEARCH

This type of research is qualitative research, with a narrative approach (Samatan, 2018; Creswell, 2007). Narrative Research according to Schreiber and Asner-Self (2011) is the study of the lives of individuals as told through the stories of their experiences, including discussions about the meaning of those experiences for individuals. According to Webster and Metrova, narrative is a research method in the social sciences. The essence of this method is the ability to understand a person's identity and worldview by referring to the stories (narrations) that are told in their daily activities.

Narrative style is a strength of qualitative research, the technique is the same as the form of story-telling where the way of decomposition blurs the boundaries of fiction, journalism and academic reports, "narratives in story telling modes blur the lines between fiction, journalism and scholarly studies".

In this study, the researcher uses a chronological approach such as describing events by events slowly over time. The analysis uses the method that developed by Chase (2005) when explaining the subject of study regarding the culture-sharing group, the narrative of the life of an individual or the evolution of a program or an organization.

The research steps (Clandinin and Connelly, 2000) are as follows:

- 1) Determine the best research problem or question appropriate for narrative research. Narrative research is the best research to capture detailed stories or life experiences of a single life or the lives of a number of individuals.
- 2) Select one or more individuals who have stories or life experiences to tell, and spend time (as appropriate) collecting their stories through multiple types of information.
- 3) Collect stories about the context of the story.
- 4) Analyzing participants' stories and then retelling their stories into a coherent framework. Restorying is the process of reorganizing stories into some general type of framework. This framework includes gathering information, analyzing information for key story elements (eg time, place, plot, and scene) and rewriting the story to place them in a chronological sequence.
- 5) Collaborate with participants through their active involvement in research. As researchers collect stories, they negotiate relationships, smooth transitions, and provide useful ways for participants.
- 6) Narrative analysis

Population and Sample

The population and sample in this study are Banggai customary stakeholders, traditional leaders, activists and observers of Banggai Culture, and the local government as policy makers.

Source of Data and Data

The data in this study is empirical data, which is collected in various ways: [1] Secondary data, in the form of literature reviews from various previous studies (Samatan, 2018). Meanwhile, primary data were collected through FGDs in 2021 and 2022, and in-depth interviews were conducted in 2023. The data sources are secondary data and primary data. Secondary data were found through a literature reviews, and primary data were found through FGDs that took place in 2021 and 2022; involved observations in 2021 and 2022, as well as interviews with representative informants in 2023.

RESULT

Banggai Women in Myth

This research found several things based on observations, FGDs in 2021 and 2022, as well as in-depth interviews in 2023. The myth about the existence of Banggai women as *boloki tuboan* or "women are the source of life", as the origin of life. As in the traditions of many ethnic groups in the world, Banggai also places itself as the origin of life on earth, starting from the lives of two human children, *Boloki Sea* and *Langkai Sea*. The myth about the origins of the Banggai Nation has great authority (Samatan and Abdul Barry, 2020). The myth of *Boki Sea* begins with the origin of the Banggai people, which were passed down by *Temeneno* or God on flat land, and there that *Boki Sea* and *Langkai Sea* (the name for *Boki Sea's* husband) gave birth to their descendants which became the forerunners of the Banggai people (Samatan and Abdul Barry, 2020). This myth provides an illustration of the power and authority of Banggai women: to become educators for their sons and daughters; dividing assets and giving authority to his four descendants, who will later spread to all corners of Banggai. The story of *Boki Sea*, until now, still lives on in the minds of the Banggai people and a group of people, especially the people in the rural area of the Banggai Islands. They consider talking about the *Boki Sea* as a "taboo" thing, because the person who tells it can have a catastrophe in their life (Abdul Barry, Interview, 2023).

In myth, Banggai women are empowered women: Become warlords, able to defeat as many enemies as they like, become decision makers for their families, provide legality for the

division of property within the family, determine rights and obligations for their children. And in this myth too, all of *Boki Sea's* decisions were followed without objection from her family and children. In certain societies, the myth of *Boki Sea* is sacred, because there is an opinion that in order to call her name, certain ethics are needed. It is because *Boki Sea* is considered as a human being who is the ancestor of the Banggai Tribe, and has supernatural powers and is considered a cult by some of the Banggai people (Abdul Barry, Interview).

In another myth, the Banggai people also know *Boloki Toboson* (Superpower Woman), which is still being passed down to the Banggai generation through fairy tales or *nunuton* (Tadeko, Interview, 25 April 2023), especially in the villages. The story of *Boloki Toboson* is part of the fairy tales that parents tell their children, as bedtime stories during the day or night. The myth describes a woman, living alone and never been married, having various powers: being a war leader against and defeating enemies of any number, mastering land and sea warfare, able to do domestic work as well as public work and tasks as man does. *Boloki Toboson*, as told in the series: when she was a farmer, a fisherman, she gardened, cleared forests. When she was at war, she fought wars, and also sailed the ocean. *Boloki Toboson*, became the prototype of a woman who is invincible because she has various supernatural powers, and is also a simple person in the midst of society. Therefore, from the two myths about Banggai women, it is not an exaggeration if the researcher concluded that the Banggai community is a Matriarchal society.

Banggai Women in Reality

In fact, in the history of the Banggai Kingdom or earlier, not a single woman has been recorded in the Banggai History. All the Kings of Banggai, either before the Islamic Kingdom of Banggai or after. As written by Madina et al (2012), kings in the past who were centered on Peling Island, Bolukan (Banggai), and the surrounding islands, considered them to be from Palabatu, knew the king by the name Fuadino (Madina, et al, 2012). Furthermore, during the time when Banggai became an Islamic Kingdom at the end of the 16th Century, none of the rulers were women. Since King Adi Cokro as the founder of the modern Banggai Kingdom, until it ended in the reign of King H. Syukuran Aminuddin Amir (1941-1957), with the transfer of sovereignty to the Republic of Indonesia through Law of the Republic of Indonesia Number 29 of 1959 concerning the Formation of Level II Regions in Sulawesi, no women as leaders or kings.

This research finds that, in reality, Banggai women today are almost similar to the position of women in other patriarchal traditions. Banggai women, in the history of the Banggai Sultanate, have never held the position of Queen (Almanac, 2020). Since the Kingdom of Banggai was founded at the end of the 16th Century by Adi Cokro, until the Kingdom of Banggai was officially included in the territory of the Republic of Indonesia on July 4, 1959 (Samatan, et al, 2023), through the Law of the Republic of Indonesia Number 29 of 1959 concerning Formation of a Level II Region in Sulawesi, the area under the control of the Kingdom of Banggai officially became an Independent Region (district level) with the name "Level II Region of Banggai".

Basalo Sangkap who was a determinant in appointing the King, totaling four people, were also all men. King's assistants, namely ministerial-level positions, which consist of: [1] *Major Ngopa* (Crown Prince); [2] *Kapitan Laut* (Head of War); [3] *Jogugu* (Minister of Home Affairs); [4] *Hukum Tua* (Head of Court), are all men. The only position of women in traditional leadership is in the position of assistant to the tribal chief at the village level. The village leadership structure in the Banggai customary community, consists of 7 people, and one of them, is a woman, who becomes a companion to the customary leader, usually the wife of the customary leader, or another woman who is considered a representative to assist the customary leader (Tadeko, Interview, 2023; FGD, 2022).

DISCUSSION

Based on the analysis of the model described by Eagly and Wood (2016) regarding Social Role Theory of gender differences, highlighting the social roles and role-related relationships seen from gender differences. Role theory assumes that gender differences and similarities in behavior reflect gender roles, build a common perception in a society which then positions social roles between men and women in the society in which they live.

In post-industrial societies, for example, men are likely to be more employed, especially in positions of authority, and women are more likely to be in caregiving positions than men, both at home and at work. In the explanation of Eagly and Wood (2016), women and men are distributed differently in social roles due to the process of human evolution. Gender differences cause physical differences, where males grow bigger and stronger than females. Women give birth and breastfeed their children. This is what triggers different roles in society, men are in the public area, and women are in the domestic area. The division of roles based on gender is also influenced by the culture of society (Eagly & Wood, 2016).

The findings in this study, as stated by Buluan (Interview, 2023), that the role of women in the public sphere did not exist during the Banggai Kingdom, because:

“...Women are invisible (her role in society), [she, woman] doesn't need to intervene because this is a matter of life and death. Women are protected. In contrast to the past, during the war, during the kingdom, the king was ready to go to war, as well as other royal devices. So those times were really tough...” (Buluan, Interview, 2023).

The period of the Banggai Kingdom, which always experienced periods of war, especially invasions from several kingdoms in Indonesia, and finally the Banggai region was controlled by the Dutch, caused the presence of men in the public sphere to be urgently needed, especially as war leaders, as well as *Talenga/Tarenga* or champions who are generally men. This position has lasted for hundreds of years, causing the next generation to accept as a necessity and without criticism that the existence of men is in the public space, and women are in the domestic space.

Buluan added again (Interview, 2023), that this policy needs to be taken by traditional stakeholders, in this case the King, and Basalo Sangkap, and other royal officials, most of whom require strength. Therefore, the role of women is placed at a safe point, taking care family:

“...Women take a role in the family. They do not participate in society at large because it is full of tension outside: they need strength, because there are fights, fights there, so women are not put in [the fight] (Buluan, Interview, 2023).

One of the strongest reasons is the security situation in the public world which is considered a threat to the existence of women if they are in the public area. This was because the period of the Banggai Kingdom was filled with various conflicts, especially external conflicts with several kingdoms trying to conquer the Banggai Kingdom and also the arrival of the Dutch in Banggai.

Abdul Barry, a young Banggai scholar, an activist, and a Banggai cultural activist, stated that:

For this reason, that the presence of Islam is the cause of the position of Banggai women who have not been on the political stage since the establishment of the Banggai Kingdom cannot always be justified. When compared with the Kingdom of Buton, for example, it was recorded that two women became kings in the Kingdom of Buton (Wikipedia, 2023), and the Kingdom of Aceh which appointed four *Sultanhahs*. These two kingdoms were Islamic kingdoms and existed at the same time as the Banggai Kingdom. Therefore, the reasons for the presence of Islam as an obstacle to women's leadership in Banggai still need to be debated.

The Chairperson of the Indonesian Indigenous Peoples Alliance (AMAN) in the Banggai Laut region, Tadeko (FGD, 2022, and Interview, 2023), stated that:

“Women's presence in the public domain in Banggai Customary can still be found through the existence of women as a policy maker at the village level, and being part of the customary apparatus. Of the seven traditional instruments in the village, one of them must be a woman. Usually she is the wife of the village level customary leader, or not. Her job is to accompany the customary leader in providing important considerations for something that is decided according to custom” (Tadeko, 2022 FGD, & Interview, 2023).

The existence of women as customary holders at the village level is something that must exist. Men cannot replace their position. However, the proportion of women in the public domain is still very weak, because if the percentage is only around 14.2% of the total seven traditional stakeholders at the village level.

CONCLUSION

Banggai women in this study are found that there are differences in social roles between myth and reality. There are two myths that are still part of the fairy tales told at bedtime, from parents to their children, from traditional leaders to their people. The existence of *Boki Sea* is still considered a "taboo" thing to talk about, and its existence is sacred. As a myth that is still alive in the minds of the Banggai people, the Banggai people should be "matriarchal" because the position of Banggai women in the myth has power over themselves, their families and also in society. In reality, the position of Banggai women is almost the same as that of other Indonesian women. Banggai women are still subordinate to men, with a few exceptions at this time. Myth as part of exploring community identity in the position of the Banggai community could be something that existed in the past, or only a dream of some circles in the past and present. The position of women still needs to be fought for.

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