

RESISTANCE OF WOMEN "KARAENG" CULTURE IN MARRIAGE: A CASE STUDY OF THE DISTRICT COMMUNITY BANGKALA JENEPONTO INDONESIA

Dr. Maksud Hakim, M. M.
STIE YAPTI Jeneponto

ABSTRACT

This research was conducted in the District Bangkala Jeneponto south Sulawesi province with the objective to analyse why women *Karaeng* perform Resistance, and To Know a dominant factor as the cause of resistance to the female community in the district *Karaeng* Bangkala Jeneponto. This research is a case study (case study) on the grounds that this research is specific to clearly describe the meaning or phenomena that occur. This study also uses naturalistic paradigm approach (qualitative) to analyse and construct the resistance of women "*Karaeng*" in a marriage culture is geared to get data based on empirical facts in the sub BangkalaJeneponto. Data analysis was performed with data reduction that is focused on the selection, simplification, abstraction and transformation of raw data from field notes, followed by the presentation of the data and drawing conclusions. Research shows that a form of resistance carried out by women *Karaeng* in District Bangkala Jeneponto is a form of resistance non-physical, ie their resistance by attitude, overtly and covertly to the rules / norms marriage customs prevailing in society nobility *Karaeng*, especially in determination mate / partner. Factor determinant cause of the resistance is a factor of economic conditions or economic circumstances of the man who will be the selection of female *Karaeng*. In the conditioning of the fabric of society in the District Bangkala Jeneponto culture of *kasiratangang*/ correspondences which was formerly used as a major foothold on the basis of the concept of equality of social classes, now began to change in the form of attenuation / flexing the value of purity. Other factors of resistance women *Karaeng* is the factor of education that is where the woman with the level of education is high, increasingly aware that culture *kasiratangang* / equivalence had to be abandoned and for education can change the paradigm of thinking women *Karaeng* in view culture *kasiratangang* that has now changed, because culture does not give women *Karaeng* space to make his choice.

Keywords: Woman Karaeng Culture of Marriage.

INTRODUCTION

It is true marriage Big Family prayer unification process, therefore marriage Also Always engage the Big Family. In choosing a mate, a parent tribe Makassar era PT WORKS OF HUMAN SON consider many hearts the Become Reference Intake decision. The biggest consideration hearts for a mate hearts marriage concept 'community Bugis Makassar is a concept *kasiratangngang* or proportionality. *Kasiratangngang* is alignment or equivalence hearts social order society Bugis Makassar.

In matchmaking concept on the Bugis Makassar that is considered not worth called *tanrenasiratang* / not worth, but the days of the inappropriateness now singer already starting blurred. Blurring / flexing against the concept truly is an attempt of movement performed by yourself against women *Karaeng* hearts structure system society.

Best marriage concept on marriage is the Bugis Makassar between male and female with degrees equally, especially IF they have a blood relationship and kinship are the main thing hearts horizontal lines as follows:

1. Marriage between *samposikali* (cousin one time; son of brother's father / mother). Relationships singer referred to as *passialleangbaji'na* (best matchmaking)
2. Marriage between *sampopinruang* (cousin prayer time; children from mother or father's cousin). Singer relationship referred to *asnipassikaluki* (matchmaking who links)
3. Marriage between *sampopintallung* (cousin three times; grandchildren from cousin grandfather / grandmother). Singer relationship referred to as *nipakabanibellayya* (matchmaking the closer the far).

As an illustration of Makassar tribes also recognize that caste nobility (*Karaeng*), the commoners (*tumaradeka*) and servant (*ata*). Women (especially noblewoman *Karaeng*) should not marry a man from a lower caste, or he would lose his rights.

Caste is a social position in a ranking system that can only be occupied by the birth process. One of the tribes that have caste is Bugis Makassar. Bugis Makassar also not much different from the classification into the separator within one's position in society.

Codification of customary limit opportunities for individuals to break away completely from customs regulations. The codification restrict a person's freedom to transform and reform the customs. Permanent Position custom as something that cannot be changed, always raw, and thus not be substituted or modified (Budiwanti.2000; 252).

As adherents understand Patriarchate, Makassar tribes also very uphold all rules and recommendations contained in the culture is maintained by the patriarchal spirit. *Karaeng* nobility as a person who was also included in the highest caste in the social stratification of society is very strict in implementing all the rules contained in the rules *Karaeng* nobility. Especially in the case of marriage nobility *Karaeng* also not necessarily in determining with whom nobility *Karaeng* will perform the marriages.

Restrictions on the basics of the caste (dynasty) and the codification of customary rules which narrows in every movement to be performed by women *Karaeng*, particularly in matters relating to marriage. This then raises many various different forms of turbulent struggle carried out by women *Karaeng* today. This is mostly caused by the process of socialization and interaction is mostly done by women royalty *Karaeng* with the community. Of these processes various forms of information, knowledge and understanding of the condition they eventually cause a wake framework an awareness of the liberation behaviour, especially in matters relating to marriage that they were too tight and stiff to run, especially by women *Karaeng*.

The concept of the most contested of the resistance movement is in fact *kasiratangang* concept. Where the essence of the concept is the concept of equivalence *kasiratangang* / alignment / se-class / se-caste. Where in practice, in terms of the selection of a mate people is not necessarily can choose their partner, especially not on the basis of social class classmates with him it will be a challenge for people who are above class.

Kasiratangang or propriety of this principle today began to shift. The shift is evident from the phenomenon of shifts and changes that occur in the concept *kasiratangan* that occur in the

structure of society in the sub Bangkala district Jeneponto, visible when a woman highborn (*Karaeng*) married to a man who was not of royal blood but respected their environment because they have wealth or social standing high on the basis of education is high.

Conditions *Karaeng* female education is currently in a phase in the process of progress in the field of education. This is evident from the increasing number of women who get an education *Karaeng* up to higher education. In the process is then gradually formed a new understanding of developing a deep insight into the concept of thinking *Karaeng* women today. As the impact is the phenomenon of forms of resistance carried out by women *Karaeng* against the concept of the traditional, especially the concept that they were too restrictive and curb space in determining the way of life as determined by customary law in the structure of society in the district Bangkala ,

The phenomenon that is now rife in the social structure in the district BangkalaJeneponto district. Many of the women who conduct such resistance *Karaeng* are women who already have a college education, or those who can accept the form of current changes now engulfing as a result of globalizing done with the flow of media information.

Conditions such as these which then formed a new understanding as a form of modification that spawned a new variant on the existing system. The new variant is then read as phenomena of change driven by women *Karaeng* in the process of resistance / opposition to the concept *kasiratangang*.

The phenomenon is then delivered many efforts *Karaeng* women's movement to offer resistance to customary conditions *Karaeng* awake with stiffness in its implementation for various reasons that become the background. Ranging from stricter regulation *Karaeng* customs, codification of nobility, until then in terms of love.

And a variety of things that become the base or footing of women *Karaeng* so did the resistance movement against the status nobleman who collaborated with the concept of marriage is too rigid. This has caused a sense of interest of researchers to raise the research on "Resistance Women in Culture *Karaeng* Marriage (Case Study at the District Public BangkalaJeneponto).

PROBLEM FORMULATION

Of the background issues that researchers have described above can pull some formulation of the problem are:

1. Why do women *Karaeng* Resistance to the culture of marriage in the District BangkalaJeneponto?
2. What are the determinant factors that cause resistance in women *Karaeng* in District BangkalaJeneponto?

OBJECTIVE

In accordance with the problems that the researchers studied, there are several objectives to be achieved in this study are:

1. To find out why women do *Karaeng* Resistance to the culture of marriage in the District BangkalaJeneponto.

2. To determine the causes of the Resistance Women *Karaengin* Marriage Culture in Sub BangkalaJeneponto.

METHODS

This research is a case study (case study) on the grounds that this research is specific to clearly describe the meaning or phenomena that occur in the Resistance Women in Culture *Karaeng* Marriage. This type of research also uses naturalistic paradigm approach (qualitative) to analyse and construct forms and causes of female resistance *Karaeng* in District BangkalaJeneponto of South Sulawesi. The choice of location with consideration of (1) the District Public Bangkala is *Karaeng* domination; (2) display the characteristics and resistance phenomenon. The focus of this study is to describe and explore and find the resistance process *Karaeng* women in Sub BangkalaJeneponto.

Data was collected through interviews and participatory observation. Interviews were conducted to explore the world of cognitive structure and meaning of the behaviour of the subject under study. The main form of interview is used in-depth interviews, both free and focused interviews. Most interviews were done using the local language. In this way, the informant (female *Karaeng*) told by its own language, so that the validity of the data is guaranteed. Interviews of this type is also important to obtain information under the surface and discover what people think and feel about certain events (Mulyana, 2001: 181). Observation techniques used are participating observation or participant observation that the observations were made while a bit much to participate in the lives of people studied. Researchers involved follow those who studied in their everyday life, see what they do, when, with whom, and under what circumstances, and ask about their actions. In the view of Arikunto (2006: 89), to collect data in research activities required method or technique specific data collection, so that the research process can run smoothly. Bungin (2007) says that, in qualitative research, focus and locus of the problem tends to look at the reality imperceptibly as a social phenomenon that will be disclosed at a depth of meaning that the phenomenon.

Data analysis was performed with data reduction that is focused on the selection, simplification, abstraction and transformation of raw data from field notes, followed by the presentation of the data and drawing conclusions. Analysis of the data began collecting data and be more intensive after returning from the field. All available data are reviewed, abstracted and reduced then processed into conclusions.

DISCUSSION

The concept of marriage Bugis Makassar

Appa'bunting in the native language it means carrying out marriage ceremonies. Meanwhile, the term marriage in Bugis Makassar called *siala / sialle* which means each take each other on. Thus, marriage is a mutual bond between two people of the opposite sex to establish a partnership.

According to Ibrahim A (Badruzzaman, 2007), the term marriage can also be called *siabbinéng* of Bine word meaning rice seed. In grammar Bugis Makassar, said Bine if it gets the prefix "ma" into *mabbiné* means planting the seed. Bine word or *mabbiné* this closeness sound and meaning to the word Baine (wife) or *mabbainé* (married). So in this context, the word implies *siabbinéng* planting seeds in domestic life.

In the view of the Bugis Makassar, marriage is not just unite two brides in a conjugal relationship, but marriage is an ordinance that aims to bring together two large families that have been established previously to become stronger or in terms of Bugis Makassar called *mappasideppémabélaé / nipakabanibellayya* or closer which is already much (Pelras, 2006: 178). Therefore, marriage among the Bugis Makassar generally lasts between close families or between groups of patronage (endogamy), especially among ordinary people, because they have to understand each other before (HilmanHadikusuma, 2003: 68).

Although the endogamous marriage system still survive today, but is not strictly adhered to. Today, the selection of a mate has been done outside the relative's *selautherogami* (Hadikusuma, 2003: 69). Nevertheless, the role of parents is still needed to provide guidance to their children in order to get spouses of descendants of good people, have a civilized manners, beauty, household skills, as well as religious knowledge. In addition, it is also necessary to consider the values embodied in the traditional wedding ceremony Bugis Makassar include:

- a. Sakralitas. This value is clearly visible from the implementation of a wide range of special rituals like bathing starting reinforcements, reading Mawlid al-Barzanjī, mappacci events, and so forth. These rituals considered sacred by the Bugis Makassar and aims to invoke salvation to God.
- b. Respect for women. This value is seen in the existence of making a proposal process to be performed by the bridegroom. This indicates an attempt to respect women, to ask for the blessing of both parents. Value appreciation against women can also be seen with the provision of a dowry in the form of dowry to marry and doe 'your spending / spending money is quite high from the male to the female. The existence of a dowry as a gift is a gesture or a sign of the glory of women.
- c. Kinship. For the Bugis Makassar, marriage not only brings together two people of the opposite sex become a husband-wife relationship, but rather to unite two big families
- d. Mutual cooperation. This value is visible on the implementation of weddings involving relatives, friend's *staulan*, and neighbours. They not only provide assistance in the form of ideas and energy, but also the funds to finance the party.
- e. Social status. Weddings for the Bugis Makassar is not just the usual banquet ceremony, but rather the improvement of social status. The more festive party, the higher the social status of a person. Therefore, often a family to make the wedding as an opportunity to improve their social status (Samsuni, 2015).

Forms of Resistance

Resistance is a concept that is very critical, however, basically, we want to clarify that the occurrence of resistance / resistance conducted *sub-baltern* or those who are oppressed, because of injustice and so forth. Resistance can also be seen as a materialization or the actual embodiment of the desire to reject the domination of knowledge or power (Hujanikajenong, 2006: 176)

According to Scott definition of resistance is every act of class members of society are low with the intention to soften or reject demands (e.g., rent, taxes) imposed on the class by classes over the top (e.g. landlord, the state, the owner of the machine, the giver borrowing money) or to submit their own demands (e.g. work, land, generosity, respect) to the supervisor's classes. Form of resistance is very diverse and can be seen is a form of noncompliance, rejection of the conditions that they do not like. Forms resistance secretly or covertly from exploitation is more common than fight openly (Alisjahbana, 2005: 22-23).

The resistance of the people according to Scott can be divided into two categories, namely the resistance caused by the direct causes and indirect causes. Popular resistance because it directly causes such as oppression, threats, pressure, coercion exercised by landlords, government, owners of capital or any other party. Resistance is indirectly made through clandestine resistance. Resistance clandestinely able to achieve results greater than the resistance dilakukannya openly (in Alisjahbana, 2005: 39-41)

Scott used the concept of resistance is the resistance daily (every day forms of resistance), namely, the struggle is mediocre, but occurs constantly. Most of the resistance in this form are not to the extent of blatant defiance collectively. Weapons used by groups of people who are powerless among others take food, fool, pretending not to know, cursing behind, sabotage and other (in Alisjahbana, 2005: 37-38)

Siahaan (1996), in Alisjahbana (2005: 90) argues that the poor do not resistance because of the desire to create a riot, but because of the limitations of alternative means to voice their views and pressure to change.

In connection with the above, in Alisjahbana Bates (2005: 19) revealed that the occurrence of resistance in the region farmers Tropical Africa is an attempt of a process of movement and boycott farmers against government policies in agriculture, especially food which is considered very detrimental to farmers. At first the government policies have spawned discontent individuals. In a further process, the individual farmers who are not satisfied that communicate and interact to make collective agreements. The deal made the farmers eventually become a means of developing collective movement of farmers to fight.

Resistance Women *Karaeng* referred to in this research is the resistance *Karaeng* women in marriage culture in the district BangkalaJeneponto district where the true concept that became the target of the women's movement is a resistance to the concept of marriage that is on the concept of *kasiratangang*. The resistance they do occur because of the awakening of a new consciousness for women *kasiratangangKaraeng* on principle, so that mindset on women *Karaeng* even then began to vary in seeing things that are inappropriate or equivalent in a marriage culture *Karaeng* nobility. Resistance or resistance they did nothing publicly or openly; resistance covertly or secretly and hidden.

Some women *Karaeng* which have been studied as perpetrators resistance / resistance conducted by aristocratic women in society *Karaeng* District of Bangkala. That ultimately change the thinking patterns and concepts as the fruit of education passed by aristocratic women *Karaeng* in District Bangkala. These changes are reflected in how the aristocratic women *Karaeng* of looking at and interpreting the concept of traditional marriage are bound by the concept *Kasiratangang*. Where *kasiratangang* concept is a central concept that has been used as a basis for determining the foundation of marriage on society in the district Bangkala royalty *KaraengJeneponto*.

According to the results of interviews conducted obtained data about the facts of phenomena that occur in the structure of society in the District BangkalaJeneponto a process of resistance / resistances carried by aristocratic women in the concept of marriage *KaraengKaraeng* nobility. As presented by Nurhayati / Kr. Bongi (46 years) is an actor resistance / resistance of the mating system, indicating the reason in the resistance / resistances that, when the researchers suggested questions to the informant about the underlying reasons for them to take the fight / resistance:

"I am married to the person I love, and I have to fight. Because of problems does the man is still a family connection. "(Interview dated March 5, 2016).

Another opinion was also raised by Nasmiati / kr. Wilted (30 years) is an actor of resistance / opposition, in accordance with the questions asked by investigators to the informant about the underlying reason they (the perpetrators) to put up a fight / resistance, as presented by the informant:

"Women should be able to determine its own future by finding the appropriate mate with a choice of the heart. It is time for women to be smart and have a wider insight ". (Interview dated March 7, 2016).

Also spoken by Suyanti / kr. Nurung (33 years) is an actor to resistance / resistance to mating system that exist in society nobility Karaeng, according to the questions asked by investigators to the informant about the underlying reason they (the perpetrators) to put up a fight / resistance, as presented by informants :

"Now it is not the time SitiNurbaya, where women matchmaking without any resistance. Equally important anyone who could be responsible for his family ". (Interview dated March 9, 2016).

From the above description of the interview can be designed as a basic reference that is true to the people in the District BangkalaJenepono, there has been a form of resistance / resistance. A form of resistance that is done by women *Karaeng* particularly in the selection of a mate in the mating process *Karaeng* indigenous nobility.

Resistance occurs as a result of the increasingly broad and growing media with good information today. So do not rule out the possibility of women *Karaeng* in interacting with the outside world are also experiencing and accepting outside influences that have changed the mindset of women *Karaeng* especially in the choice of a soul mate. It seems clear from the interview above how then contemporary perspective on women which took place in the district nobility *Karaeng*BangkalaJenepono district. So that could be described later why women *Karaengin* District BangkalaJenepono doing resistance / opposition to the concept *kasiratangang* is growing rapidly mindset of women *Karaeng* today is heavily influenced by the flow of media information that is a bit much to change the paradigm of thinking women *Karaeng*so did the resistance / resistance to the concept of existing *kasiratangang*.

The form of resistance / resistance made by women in the movement *Karaengkasiratangang* rejection of the concept of resistance is secretly and openly. Based on the concept that exists in the literature review in chapter IV, as described by Alisjahbana (2005):

Form of resistance is very diverse and can be seen is a form of noncompliance, rejection of the conditions that they do not like. Forms resistance secretly or covertly from exploitation is more common than fight openly (Maksud Hakim, 2016).

Based on the above explanation is implicated in the form of a resistance movement / resistance made by women *Karaeng* the marriage culture that exist, it can be seen clearly forms of resistance carried out by women *Karaeng* namely in the form of covertly and overtly.

In the form of stealth that resistance carried by road elope. This is done for reasons not sanctioned by both parents in addition to their (offender) the resistance does not want

dialectic with the *kasiratangang* concept. While the second form of resistance / resistance made by women *Karaeng* is in the form / openly. Forms are blatantly meaning the actors succeed in negotiating with their parents in giving approval. But the fact that many forms of resistance that occurs is in the form of resistance / resistance openly.

Determinant Factors Cause Resistance Women Karaeng

From interviews with informants clearly visible, there are several factors which then form change in the mindset of women *Karaeng* that evoke the spirit of resistance / resistance to the system especially in this case is the resistance / resistance conducted by aristocratic women *Karaeng* in District BangkalaJenepono is resistance / resistance in terms of marriage.

From interviews with Mardiana / Kr.Caya (31years) who are citizens of the District who is also an actor Bangkala resistance / opposition to the marriage system, indicating the reason in the resistance / resistance, in accordance with the questions asked by investigators to the informant about the underlying reason they (actors) so that the resistance / resistance, as presented by the informant:

"Marriage is the union of two hearts that love each other regardless of a person's social status, whether men or not that important *Karaeng* able to support me". (Interview dated March 2, 2016).

In line with the above opinion as expressed by Nurwana Kr. Tayu (26 years) including actors resistance to mating system in the society in the District Bangkala district Jenepono, according to the questions asked by investigators to the informant about the underlying reason they (the perpetrators) to put up a fight / resistance, as presented by the informant:

"Now that's modern era, which determines our future depends on whether or not the man that has a job. (Interview dated March 7, 2016).

From the above opinion is clearly visible then some reason is the driving factor aristocratic women *Karaeng* in District BangkalaJenepono in the resistance / resistance to mating system within the structure of society is economic factors which later became the forerunner of a lot of the resistance to mating system exists. As well as view the many changes in the mindset of the people, especially in this case is female *Karaeng* of looking at something that is a current bias of modernity. Where these changes are clearly visible change *kasiratangang* concept which has been used as a baseline in determining spouses royalty *Karaeng* in District BangkalaJenepono.

Based on the exposure of the interview was clearly visible above the factors affecting women *Karaeng* in doing resistance to mating system is due to educational factors that are owned by women *Karaeng* present; economic factors which are owned by men who are not of the nobility *Karaeng* also be used for things other considerations by the women *Karaeng* in determining his or her spouse; also including a growing breadth of access to information from outside is absorbed by women and society in general in the district Jenepono. As stated also by Basri, S.Pd (58 years) one of the residents in the District BangkalaJenepono which also is the traditional leaders / community leaders, said that when researchers put forward questions to the informant that the influence of education among *Karaeng*:

"It's a lot of smart women, women *Karaeng* too. Just sometimes the higher school more knowledgeable interaction that he forgot where he came from, was about to crash into the existing rules of our society. But there is a positive side and a negative fact that there *Karaeng* women who are married to each other instead. Plus kinship

was finished growing, but the downside he removes his children *Karaeng* status ". (Interview dated March 17, 2015).

In line with the above opinion as to what was spoken by one of the community leaders in the District Bangkala Solihin / kr. Sila (37 years), according to the questions asked by investigators to the informant about whether social change is happening now participate alter these principles, as communicated by the informant:

"Our society is already more advanced, perhaps because of the influence of technological advances as well. So our society is also changing. So if we esteemed first because we have no influence, or because we are the descendants of the nobility. But now is not only that we can be respectable in society. People who have a high status because of his education, has a lot of wealth, we can already highly respected. So women now, not embarrassed anymore to marry who is not his neighbour ". (Interview dated March 19, 2015).

From the opinion of some people above can be explained about the present state of society that occurred in the structure of nobility *Karaeng* view and assess the phenomenon of resistance / resistance women as a reasonable *Karaeng* occur in any change on the basis of information that experienced renewal if society today.

Furthermore as submitted by Marzuki, S.Pd.I Kr. Siama (32 years), one of the residents in the District BangkalaJeneponto confirms the reality of women's lives *Karaeng* doing resistance / opposition, as manifested:

"There are some women *Karaeng* also not successful due to being one of choosing a spouse. Instead there is a divorce because of family problems ". (Interview dated March 19, 2015).

In line with the above opinion as expressed by Herdianti / kr. Siang (34 years) one of the residents in the District BangkalaJeneponto, according to the questions asked by investigators to the informant about when it no longer run *kasiratangang* principle in determining mate for women *Karaeng*, as communicated by the informant:

"As long as they were able to account for his actions do not really matter, because they are going to live it". (Interview dated March 13, 2015).

On the other side, but they agree with the above explanation, as expressed by Supriya / kr. Tawang (35 years), according to the questions asked by investigators to the informant about when they run *kasiratangang* principle in determining mate for women, *Karaeng*, as communicated by the informant:

"That determine lineage indeed of men, so it should be if the woman consents *Karaeng* offspring remain *Karaeng*. Yes ... it had to choose men who have the same status ". (Interview dated March 15, 2015).

On the basis of the explanation of the informants who are perpetrators of resistance / resistance *Karaeng* women mentioned above, could then be restrictions on what kind of economic factors and educational factors such as what is the thing that causes them a reason to fight. In this case the economic factor is referred to as an economic level which is owned by men who are candidates *Karaeng* the female partner, is the economic level in the category is / redundant / rich. While education is a factor is the level of education held by women *Karaeng* itself on average in the position of higher education, which means that the

perpetrators of resistance / opposition to the concept *kasiratangang* done by women Karaeng average higher education.

It can be concluded from the results of interviews with some women who do resistance *Karaeng* / resistance that is due to factors *Karaeng* women's education and economic factors that are owned by men coming from nobility status not *Karaeng*.

CONCLUSION

After looking at the research and discussion above, it can be drawn some conclusions as follows:

1. Resistance carried out by women in Sub Bangkala *Karaeng* Jeneponto are non-physical forms of resistance, is resistance through attitude, openly and secretly, clandestinely to the rules / norms marriage customs prevailing in society *Karaeng* nobility, in the determination of partner / pair.
2. The determinant factor is a cause of resistance are:
 - a. Economic factors are the man who gave great power in changing the mindset of women *Karaeng* that assumes that, although not a man *Karaeng* but he already had its economy matures, it can support a family and have a great responsibility he was much better than men *Karaeng* are not able to feed and responsible family. Culture of *kasiratangang* / correspondences which was formerly used as a major foothold on the basis of the concept of equality of social classes, undergo changes in form of attenuation / flexing sacred values, on the basis of economic recession the man.
 - b. Educational factors that women with relatively high levels of education, increasingly aware that culture *kasiratangang* / equivalence had to be abandoned and that education has a lot to take a role in the concept of changing the mindset of women *Karaeng* in assessing and analysing things. Then a paradigm shift in the thinking of women *Karaeng* see *kasiratangang* culture that has now changed, because culture does not provide space for women *Karaeng* to make his choice, which forced them to change the culture so that women *Karaeng* *kasiratangang* realistic in look and meaning of culture. This basis that the main driver in changing the mindset of women *Karaeng* in conducting cultural resistance to *kasiratangang*.

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