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The Dual Role of Wives in the Perspective of the Bugis Community of Bone Regency with a Sharia Economic Approach

Peran Ganda Istri dalam Perspektif Masyarakat Bugis Kab. Bone dengan Pendekatan Ekonomi Syariah

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Abstract

Keywords: Sharia Economics, Wife, Bugis Community, Dual Role

This research is entitled The Dual Role of Wives in the Perspective of the Bugis Community of Bone Regency with a Sharia Economic Approach. The purpose of this study is to describe the concept of women in the view of Bugis society, describe the dual role of wives in the view of Bugis society and describe the perspective of sharia economics on the dual role of wives in the view of Bugis society. The type of research is field *research* with a qualitative descriptive approach, data collection techniques using observation, interviews, and documentation. The objects of her research are community leaders, cultural experts, religious leaders, bureaucracy, leaders of women's organizations, husbands and wives who perform dual roles, then wives with dual roles in Bone Regency. The results of the study show that: (1) The concept of women in the Bugis society is dismissed as *Malebbian women*' or further interpreted as "noble". The position or status of the soft bugis woman is in *ampere or pengadereng*. (2) The dual role of wives in the view of the Bugis community is illustrated through the presence of female kings in the history of the Bugis kingdom which explains that culture has never classified roles in the public and domestic sectors which creates a *gap* between women and men. So it can be said that the patriarchy that is still embraced by some Bugis people is not the cultural heritage of the Bugis people themselves. (3) The dual role of wives in the view of the Bugis community of Bone district with the approach of Sharia

Economics is seen through 4 principles of sharia economics, namely justice, balance, free will and responsibility.

Abstract

Kata Kunci: Ekonomi Syariah, Istri, Masyarakat Bugis, Peran Ganda

Kunci: Penelitian ini berjudul Peran Ganda Istri dalam Perspektif Masyarakat Bugis Kab. Bone dengan Pendekatan Ekonomi Syariah. Tujuan dalam penelitian ini adalah untuk mendeskripsikan konsep perempuan dalam pandangan masyarakat bugis, mendeskripsikan peran ganda istri dalam pandangan masyarakat bugis dan mendeskripsikan perspektif ekonomi syariah terhadap peran ganda istri dalam pandangan masyarakat bugis. Jenis penelitian adalah penelitian lapangan (*field research*) dengan pendekatan deskriptif kualitatif, teknik pengumpulan data menggunakan observasi, wawancara, dan dokumentasi. Objek penelitiannya adalah tokoh masyarakat, budayawan, tokoh agama, birokrasi, tokoh organisasi perempuan, suami dengan istri yang melakukan peran ganda, kemudian istri dengan peran ganda di Kab. Bone. Hasil penelitian menunjukkan bahwa: (1) Konsep perempuan dalam masyarakat Bugis dicirikan sebagai perempuan *Malebbi* atau secara lebih jauh diartikan sebagai “mulia”. Kedudukan atau status perempuan bugis *soft*-nya berada pada *ampe atau pengadereng*. (2) Peran ganda istri dalam pandangan masyarakat bugis tergambar melalui kehadiran para raja perempuan dalam sejarah kerajaan Bugis yang menjelaskan bahwa budaya tidak pernah mengklasifikasi peran dalam sektor publik dan domestik yang menimbulkan *gap* antara perempuan dan laki-laki. Sehingga dapat dikatakan bahwa patriarki yang masih dianut oleh sebagian masyarakat Bugis bukanlah warisan budaya dari masyarakat bugis itu sendiri. (3) Peran ganda istri dalam pandangan masyarakat bugis kabupaten Bone dengan pendekatan Ekonomi Syariah dilihat melalui 4 prinsip ekonomi syariah yaitu keadilan, keseimbangan, kehendak bebas dan tanggung jawab.

INTRODUCTION

The Bugis community's view of the role of women, especially in socio-economic aspects, is an interesting subject of debate. There are still many Bugis people who think that Bugis women should not work. In Bugis culture, women who are single, are not allowed to leave the house, are required

to live with both parents and must always be under the supervision of their family. Both fathers, brothers and relatives. Single women who live alone (independent) are considered vulnerable to gossip and slander of bad things, and if it happens, even though these bad things cannot be proven, the gossip and slander are considered to have tarnished

the good name of the family, in the Bugis society it is known as the term *Siri'* culture. (Siscawati, 2021)

According to interviews and initial observations conducted by researchers, this is one reason for the Bugis people to think that working and participating in the public sector is not important, and marriage is an option as well as a solution to protect themselves from stigma and regardless of the obligation to meet their economic needs. This can be proven by the number of marriages in the Bugis community that occur at an early age. In the previous research conducted by Sitti Nikmah Marzuki, it was stated that it has become a tradition in the Bugis Bone community, where parents are tasked with finding the best soul mate for their children. This is a commendable thing done by parents as a form of responsibility to their children. However, there are some parents who then impose their will on their children by matching the child with family or other people they consider worthy of being a son-in-law. This is based on a form of parents' trust in the choices that have been set for their children. (Sitti Nikmah Marzuki, 2016)

The Bugis tribe has a gender construction that attaches the values of femininity-masculinity dichotomy to women both as daughters of the family from which they come from, as well as as wives from families after marriage, as well as as daughters-in-law. The Bugis consider that marriage is something very important, which is followed by customs and norms as well as religion.

The Bugis consider marriage to be the main motive for procreation and life. Unmarried women at a certain age bring shame or *siri'* to the family and are considered "unsellable".

Interestingly, another phenomenon that has developed a lot in the Bugis community in Bone Regency today is the opposite of this culture. There is a phenomenon where there is a necessity caused by economic conditions in the household that forces the wife to be involved in taking part in earning a living for her family. This fact can be witnessed by how much women are involved as workers, both construction workers and farm workers. This can also be strengthened by the high number of female labor force which continues to increase every year, and it is undeniable that this increase certainly has a positive impact on the economy, both on a small scale, namely in the household sphere and in the public sphere.

Based on data from the Central Statistics Agency also in February 2021, it can be seen that the absorption of female labor is faster than men. The Central Statistics Agency (BPS) reported that the open unemployment rate (TPT) for women has decreased faster than men. In February 2021, unemployment reached 6.01 percent for men and 5.41 percent for women. Both decreased compared to August 2020, 7.46 percent and 6.46 percent, respectively. However, the decline in female unemployment is faster. Judging from the scope, formal workers increased by 0.85 percent from a portion

of 39.53 percent in August 2020 to 40.38 percent in February 2021. Full-time workers also increased to 84.14 million people or 64.20 percent of the total labor force.

The involvement of wives in the public sector as workers is increasingly prevalent in the contemporary era is a contradictory thing when juxtaposed with the culture embraced by some Bugis people, who think that women do not have obligations and responsibilities to work. So it is interesting for researchers to study more deeply and find out how the Bugis Bone community views the dual role as a form of development and shift in women's functions in the socio-economy that grows among the cultures embraced by some of the people. The heterogeneous Bugis Bone people with different work, educational, and economic backgrounds will certainly provide a complete view of the conflict. The principles of Sharia economics will then be a filtering of the values that can be taken from the dual role performed by a wife. Sharia economics as a discipline is a complex approach in seeing the dual roles that are formed in the middle of the cultural framework in the social and spiritual context.

In general, in the social context, the term gender distinguishes between men and women which is not only based on biological reality, but also based on the functions and roles given or constructed by society, which is called the term social gender. The study related to gender analysis, using the nurture

theory, maps several important assumptions related to gender, namely that the difference in gender relations between men and women is not determined by biological factors alone but by the formation or continuation of society. The assumption that social roles have been considered standard and understood as religious doctrines is actually not the will or nature of God, nor as a product of biological determination but as a product of social construction. The gender bias values that occur in patriarchal societies are colored by biological factors, which are actually none other than the cultural construction of the society.

This theory has viewed the distinction between men and women as the result of socio-cultural construction engineering and not nature, resulting in different roles, functions and responsibilities. (Utaminingsih, 2017)

Research on the dual role of wives has been carried out by many previous researchers such as research conducted by Fika Andriana, Agustinar, and Dessy Asnita. The purpose of her research is to find out why wives choose to carry out dual roles and to see what the role of women who undergo dual roles as housewives and also as working mothers is not as a housewife. Then the research conducted by Bachtiar Suryo Bawono and Bambang Santosa, the research also examines the Dual Role of Women in the Family Economy, the results of the research show that the choice of wives to work is based on the unfulfilled needs of the family at the

secondary and tertiary stages. . The research that the researcher wants to carry out offers a different and more complex concept than previous studies, the research that the researcher will conduct is how the community views the phenomenon of dual roles that continue to develop in the midst of local culture that is understood and carried out by some of the people who are contradictory to this phenomenon. Then make the principles of sharia economics as a benchmark and filter the values contained in the dual roles carried out according to the views of the Bugis people in Bone Regency. (Fina Andrian, 2021)(Santoso, 2020)

RESEARCH METHODS

This research is a field *research*, qualitative descriptive with a sharia economic approach. In the context of the research that will be carried out, namely studying and researching data sources related to the dual role of wives in the view of the Bugis community with the Sharia Economic Approach.

The data collection techniques used are observation, interviews and documentation. The observation intended in this study is direct observation at the research location to understand matters related to the wife who performs a dual role and the response of the surrounding community both in terms of her home environment and the surrounding environment. Interview is a conversation process carried out by the interviewer with a

certain purpose, through guidelines, through face-to-face or using certain communication media. (Rosi, 2016)

The interview models used in this study are structured and semi-structured interviews, with instruments in the form of interview guidelines and questions outside the instruments to further study the answers from the informants. Then document every data or data source that is considered necessary in research, in the sense of documentation, namely a person's records or works about something that has been in the past, this documentation contains about people or groups, events or occurrences in social situations that are appropriate and related to the focus of the research because it is a very useful source of information in qualitative research. (Yusuf, 2017)

The subjects from which the data were obtained which were then referred to as informants in this study were the Bugis community with various backgrounds, namely community leaders, cultural experts, religious leaders, bureaucracy, leaders of women's organizations, husbands and wives who perform dual roles, then wives with dual roles. Characters are selected using the *purposive random sampling*. Data analysis is the final process of a research activity that has the purpose of answering questions, proving hypotheses, and explaining phenomena that will later become the background of research in researchTriangulation techniques are

used as a method of data validity. (Nurlina, 2017)

The data analysis carried out in accordance with the Miles and Huberman model consisted of data *reductions*, *data display* and *conclutions* and to test the validity of the data using the triangulation method.

RESULTS AND DISCUSSION

The Bugis tribe is an ethnic group in Indonesia that belongs to the large Austronesian family that inhabits the southern part of the island of Sulawesi. Currently, their population is over three million people. Others have migrated out of their ancestral territories. (Amber, 2005)

Pelras explained that from the eastern to western ends of the archipelago, Bugis people can be found who are busy with shipping activities, trade, agriculture, clearing plantation land in the forest, or any work that they consider suitable for space and time conditions. Although they continue to adapt to their surroundings, the Bugis people are still able to maintain their "Bugis" identity. (Pelras, 2006)

Bone as one of the regencies on the island of Sulawesi is an area dominated by the Bugis tribe. Astronomically, Bone Regency is located at 40 13' and 50 06' South Latitude, as well as 1190 42' and 1200 40' East Longitude. Bone Regency is one of the regencies on the east coast of South Sulawesi province which is 174 km from the city of Makassar. Bone is the third largest

district in South Sulawesi province with a total of 27 sub-districts. The area of Bone regency is 4.5559 square kilometers with the largest area being in Bontocani District and the smallest area being in Tanete Riattang District. The population of Bone Regency based on the population projection in 2021 is 806,750 people, consisting of 394,159 male residents and 412,591 female residents.

Some cultures embraced by some Bugis people put women in a dilemma, cultures that tend to be patriarchal make women marginalized with restrictions on access and potential, while in the development of the mindset of some other societies show contradictory things. This can be seen from the many involvement of women in the public sector with various types of jobs. The involvement of women is increasingly complex with her role as a wife with her domestic affairs and her role in the public sector as a working woman.

The existence of two contradictory phenomena that are present in the community with the distinctive cultural values adhered to, is the basis for further studying how women actually exist in the Bugis community of Bone Regency from generation to generation, so that it can provide a further picture of the truth values about the modern mindset of the Bugis community that allows married women to take two roles at once in their social life. The Sharia Economics approach is a benchmark to see that the involvement is not limited to the

material value produced but also the blessings in the process and results

The Concept of Women in the View of the Bugis Community

The beginning of discussions related to Bugis women in Bone Regency was widely echoed during the Bone Kingdom period after the decline of the Bone Kingdom. The birth of female royal leaders gives a complete picture that the existence of women is one of the important things in the history of the Bugis people in Bone Regency. Several female kings such as Fatimah Bandri Gau, Imani Ratu and others became a separate view of women that could describe the roles, functions, and positions of women in Bugis society.

Bugis women are dismissed as women *Malebbi'* or in Indonesian it can be interpreted as "noble". *Malebbi* It is not only in terms of clothes, or just the appearance but also seen in terms of behavior or attitude and speech. In the book *Lagaligo* called a name, namely Wicudai which is a Bugis female figure who is a female reference that Mulia It is not because of skin and appearance. In another reference that the Bugis culture is known as the term *Paseng* There is a sentence that is *There is a mappadupa sadda, there is a mappadupa gau, gau mappadupa tau.* *Know* classified as the human soul which later *Massada* or said, so more inclined to the desire of the heart or intention in the form of words or *exist*, which is manifested in the form of

behavior and gives birth to humanity, so the character is formed from this. (Singkerru a. , 2023)

The concept of women in Bugis culture is also reflected in the concept of *Siri'* which is represented by many women. *Siri'* in women are divided into several types, namely as *Intang Paramata, camming/glass/pinceng, alebbireng and malebbi.* (Fitriani, 2021)

Women's Role

The figure of a woman in her life is able to carry out three roles at once, namely as the child of her parents, the wife of her husband and as the mother of her children. In fact, it is not uncommon for women to also play the role of the backbone in the family. (Surbakti, 2020)

Women in the Bugis community can be said to be one of the assets for the community, this can be seen from the many involvement of women in various sectors, for example in the government. In a bureaucracy, the presence of women can contribute as a determinant of policies for the interests of women, because there are many policies for the interests of women that cannot be reached by men.

The presence of social organizations in the midst of the Bugis community is also a breakthrough and the fruit of the positive development of thinking and insight in the community, which will more or less make the role of the community in various sectors more or less. One of the activists from women's organizations in Bone

Regency through an interview conducted by the researcher said that the important point obtained was that the social role of women which has been often misinterpreted and entered into the nature of women which then became the root of the lack of access to education was wrong. Women and men are created from the same spirit, only different in the physical sphere, and in Islam women have the same rights, have the same roles, let alone touch the social spheres (Jusmatang, 2023)

One female employee interviewed by the researchers said that she was fully aware that economic demands were one of the underlying reasons for her to take on other roles besides housewives, which of course also had consequences for her.

The role of Bugis women can be concluded as a role that is widely carried out by society in general, *Malebbi* as a characteristic of Bugis women is something that can grow in the midst of their roles. The role of tradition, transition, or dual role as stated by Parson in his theory is a role that also applies in the Bugis community, most of them are people who support and even carry out dual roles and make it a thing with positive values and give a lot of meaning to themselves personally, to their families and to society.

Women's Functions

Women as individuals and as social beings have complex functions both in terms of reproduction, affection and so on. The functions inherent in society

naturally consist of pregnancy, childbirth and breastfeeding, but the development of thinking and even cultural distortion gives birth to new ideas that consider these functions as an option for women who must go through women's consent.

Referring to the history in Bone Regency, the function of women in the historical period was carried out well. For example, let's call a female king, namely Batari toja, she is a female king who then gives birth to a king as well. So naturally he succeeded in carrying out his functions, and in leadership he also succeeded in carrying out his responsibilities.

The views of women in Bone Regency regarding this function do not experience much difference, several sources who were interviewed by the researcher said that this is a consequence that must be accepted when a person is ready to get married. The function of women is inevitable and replaced, however, the modern thinking of a woman, pregnancy and childbirth are not a barrier for women to have a career and become mothers.

Bugis women in Bone regency view the function of women by nature as something that is indeed inherent in women. Modernity, which is seen by some as an access to change the function with the help of technology, does not necessarily affect the understanding of Bugis women about their functions. They see it as a form of their nature and carrying out this function does not limit

their space to behave and act in their lives.

Female Status

The position or social status of women and men in the history of Bone culture is indistinguishable. There is no restriction of status and position between the two. Men respect women as well as women respect men, there is no classification about it, finally the position becomes the same, only the passage of time based on the situation we are contaminated with cultures that classify women and men. (Singkerru A., 2021)

Formal education, which then becomes a benchmark for a woman's status and chances of obtaining a better position, from a cultural point of view is not absolutely true. Culture teaches us about a very complex education, especially for women, both in terms of households, taking care of husbands, children and having a real social life if they are really capable. It's just that sometimes positive cultural identity and originality are not studied well enough. Position or status of Bugis women *Softis* in *ampere* or *amplifier* and back to religion as well that men are as Priests. As for the ability of women as individuals to adhere to the principle that women are *makmum*, it does not mean that the potentials that exist in women are confined to their status as wives, even as wives they have an important role, namely providing nurturing. (Aji, 2023)

The position of women seen from various sides is quite vital. Public awareness of the great potential of women that is no different from men puts them in many sectors that are also occupied by men, women's position is also a way to obtain finance. Some people consider that women's position can be maximized through women's education.

Dual Role of Wife

Dual roles basically mean two or more roles that must be performed by a person at the same time. With the concept of dual roles, wives no longer only play a role in the domestic sector, but wives can also help their husbands in the public sector. There is a shift in function between men and women in the realm of family life or householding, it shows that women can not only be housewives but can also earn a living.

In the reality in society, the enforcement of gender equality and literacy is not easy to realize only by providing women with the same opportunities to carry out activities in various fields as men. This can be seen, for example, how in important positions in the government and the business world which are still dominated by men, the inability of women to compete in the world of development, which is caused by the low quality of women's resources is the main factor. In other words, the allocation and opportunities given to women in the public sphere are only partially absorbed. (Ajizah, 2021)

Culture is our oldest thing or reference to know the history of a nation, so if we want to see the essence or how the nation actually is, it means that we have to look back in terms of its culture. The presence of female kings in Bugis Culture gives an idea that the role of women has always been something that has never been number two, women's involvement even in war is a form of equality, so the existence of modernity which is considered as a means of echoing equality is wrong. Culture in essence should place women and men on an equal footing in terms of roles, so emancipation is basically a word that is not needed because equality has existed since the beginning, it's just that the lack of cultural literacy in contemporary society results in misperceptions and often assumes that there is a gap between culture and reality related to gender equality. So what needs to be done is to restore our identity as a Bugis tribe which can start from understanding the actual culture, then bring it into the various roles we do.

Discrimination based on differences in gender, skin color, class, race, territoriality, ethnicity, religion and so on has no basis at all in the teachings of Tawhid. Only the level of devotion to Allah is the measure of difference later on the Day of Retribution. (Nginayati, 2022)

In the history of Bugis culture, the existence of Bugis women in La Galago's works such as *We' Opu Sengngeng*, *We' Tenri Abeng* and *We'*

Cudai are Bugis female figures who color the pattern of government and the development of independent Bugis women who

It is the starting point for the emergence of Bugis women as husband partners in running their government. Bugis women in the lontaraq manuscript, it is found that the position of Bugis women in the tradition plays a role not only as a symbol of beauty or a housekeeper for husbands and children but also dominates social and political institutions.

Bugis women in the Bugis lontara are called *materru na' malampe nawanawa* (Brave and have vision). Bugis women are described as the goddess of life (*Sang Hyang Seri*), the most respected figure who regulates the welfare of society on earth. (Ilyas, 2019)

Regarding the dual roles carried out by women in Bone Regency, we can see one of them from the many women who work in two sectors even with minimal education and government support related to this. For example, the Department of Agriculture and Food Security formed a group of women farmers who were empowered by the agriculture service. Mothers who initially only worked at home were considered to still have free time that could be used to enter the public sector which would later provide economic added value for themselves. The Agriculture and Food Security Service then empowers or provides a forum for them to develop, the assistance or the facilities include providing seed

assistance and so on, which will then be planted in the yard or yard of their house or even in their garden. Such things can help the economy of their households and from this it can be seen that actually a large number of women want and love things that can provide added value economically, as evidenced by their enthusiasm is quite high.

The Dual Role of Wife in the Perspective of the Bugis Community with the Sharia Economic Approach

In general, the definition of economics is one of the social sciences that studies community activities related to the production, consumption and distribution of goods and services. Meanwhile, sharia economics is a branch of science that assists the community in realizing their welfare through the allocation and distribution of various scarce resources in accordance with the goals set based on sharia principles without excessively restricting individual freedom, creating macroeconomic and ecological imbalances, or weakening family and social solidarity and moral bonds established in society. (Prasetyo, 2018)

The view of sharia economics on the dual role of wives in Bugis society presents a rich perspective on the complexity of cultural, religious, and economic values that develop in it. The Bugis society, which is rich in strong traditions and values, has a unique social system in which gender roles, including the dual role of wives, have an important role in their social and

economic structure. In the view of sharia economics, there are important aspects that need to be considered, such as the concept of justice, balance, free will, and responsibility. The point then is how the dual role of wives in the Bugis community of Bone Regency interacts with the principles of sharia economics, in the midst of the tradition of some Bugis people who emphasize distinctive gender roles, such as women's responsibilities in managing the household and men's responsibilities in matters such as out-of-home work and family defense, the view of sharia economics can integrate these aspects in the context of the values of justice and balance, free will and responsibility. In this context, the sharia economic approach encourages to ensure that the dual role of the wife does not lead to economic injustice or oppression against one party. In contrast, the principles of sharia economics emphasize the importance of balancing economic contributions and responsibilities between husband and wife, as well as justice in the distribution of resources and wealth among members of society.

In addition, in the context of Bugis society, where traditional values are often intertwined with Islam, it is important to consider how the principles of sharia economics interact with local cultural values. This can involve dialogue between scholars and community leaders to reach a holistic understanding of how the principles of sharia economics can be applied

effectively in the context of the dual role of wives in Bugis society.

In the concept of sharia economics, there are several things that must be applied by working women, where working women must meet the concept of ethics in the sharia economy, including the concepts of justice, balance, free will and responsibility. (Afrianti, 2017)

Thus, through a deep understanding of the intersection between culture, religion, and economics, we can develop better insights into how the sharia economic outlook responds to and interacts with the dual role of wives in Bugis society, as well as how these principles can be implemented to achieve greater economic justice and social welfare.

The elaboration related to the dual role of wives in the view of the Bugis community of Bone Regency with the approach of the four principles can be further elaborated into the following points:

Justice

The principle of justice in dual roles in Bone district is reflected through the participation of housewives in the public sector without any opposition by their husbands. The bureaucracy sees the enthusiasm of women who use their free time to join farmer groups and get material benefits for them. Justice in this case is measured by the ability of both parties to work together to meet the needs of the family, including children's

education and family welfare. (Tenri, 2023)

Recognition of the influence of culture and the development of the times in changing the dynamics of gender roles is important. In several interviews that have been discussed earlier, the Bugis community of Bone Regency shows adaptation to social changes and cultural values so that the principles of justice in domestic and public relations are created in the dual role played by wives in Bone Regency.

Balance

The meaning of balance in this case, according to the interviews conducted, means that we must *balance* our responsibilities outside and responsibilities inside the home. The concept of balance applied to the dual roles carried out can be seen in the commitment of the housewife to continue to fulfill her role in the family and not to override her role in her work. For example, Irmawati, who was a researcher informant, previously revealed that when we are at home, our priority is home, and when we are at work, our priority is our work.

The concept of balance in this context applies not only to the domestic division of duties, but also includes aspects of time and commitment to the family. Acknowledging the importance of communicating with your partner about roles and responsibilities outside and inside the home is an important first step in creating a healthy balance between professional and personal life. Family

time as time spent with family shows awareness of the need to prioritize family relationships in daily life. This reflects the values of sharia economics that emphasizes the importance of balancing material and non-material aspects in achieving holistic well-being.

Free Will

Regarding the principle of free will, which was further explored by several informants, they expressed the same statement that wives work startingly with the permission of their husbands, sticking to their role as makmum and carrying out their work while still looking at their benefits. In the view of sharia economics, individual freedom must be in line with moral and ethical principles, as well as consider social roles and responsibilities. The statement emphasized that while women have the freedom to choose a job, the choice must be in accordance with the obligations and customs that are appropriate for a woman, especially in the context of the Bugis society which is rich in cultural and religious values, the principle can be said to be relevant. Restrictions on certain types of work are not oppressive, but rather an understanding of the physical or social limitations that some women may have.

Responsibility

Each individual has unique responsibilities according to their respective roles and life contexts.

Therefore, the division of responsibilities and commitments to the family must be adjusted to the needs and values that are upheld in each family. Responsibility, especially in the context of dual roles, involves more than just making decisions but a commitment to carry them out with awareness and courage. The principle of responsibility for wives with dual roles is illustrated by their awareness of the two jobs they do by not neglecting responsibility for one of the jobs. Some informants consciously revealed that their work in the public domain was done without neglecting their work in the domestic sphere. They still take care of their children, take care of their husbands. Then they move on to their responsibilities in the public sphere.

CONCLUSION

The concept of women in Bugis society is dismissed as 'Malebbian women' or further interpreted as 'noble'. The position or status of the soft bugis woman is in *ampere* or *pengadereng*. In Bugis society, the social role and the nature of women are separate, women and men are created from the same spirit, only different in the physical sphere, which means that women have the same rights and roles to touch social spheres.

The dual role of wives in the view of the Bugis community has existed for a long time even since the time of the Bugis kingdom through the presence of female kings in the history of the Bugis

kingdom which illustrates that culture has never classified roles in the public and domestic sectors which creates a gap between women and men. So it can be said that the patriarchy that is still embraced by some Bugis people is not the cultural heritage of the Bugis people themselves. The influence of culture in the context of dual roles is actually reflected in the number of women involved in two sectors, namely public and domestic even with minimal

education, without coercion, making it a form of self-actualization. The existence of government support related to this is a synergy on how the dual role of wives can be accepted and recognized by the Bugis people of Bone Regency. The dual role of wives in the view of the Bugis community of Bone regency with a Sharia Economics approach is seen through 4 principles of sharia economics, namely justice, balance, free will and responsibility

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