

REFLECTION OF SIRI VALUES IN WOMEN'S PARTICIPATION: CULTURAL ANALYSIS AND DECISION MAKING IN THE SOUTH SULAWESI DEVELOPMENT PLANNING FORUM

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Abstract:

Women's participation in the Development Planning Consultation Forum (Musrenbang) is an important indicator in realizing inclusive and equitable development. However, the reality on the ground shows that women's involvement is often not optimal, especially in South Sulawesi, which has the cultural value of Siri' as a guideline for community behavior. This study aims to understand how the cultural value of Siri' influences women's participation in the development planning and decision-making process through the Musrenbang forum in South Sulawesi. This study uses a qualitative method with a socio cultural approach through literature research reinforced with empirical data. Data collection was conducted through a documentation study of lontara manuscripts, historical documents, Bugis-Makassar cultural literature, as well as analysis of official documents from the South Sulawesi Provincial Government, data from the Central Statistics Agency, reports from the Culture and Tourism Office, and the results of a study by the Regional Research and Development Agency. Data analysis was conducted descriptively and interpretively using content analysis techniques and a hermeneutic approach. The results of the study show that the value of Siri' has an ambivalent influence on women's participation in Musrenbang. On the one hand, Siri' functions as an internal force that encourages women to maintain their self-respect, dare to voice the interests of the community, and fight for fair decisions. On the other hand, cultural constructs that position women as symbols of family honor, coupled with male dominance and power imbalances, limit women's space for expression, resulting in participation that is often formal and not yet substantive. This study emphasizes the importance of positively and contextually internalizing Siri' values in regional development planning to strengthen women's participation that is fair and in harmony with local culture without neglecting the principle of gender equality

Keywords: *Women's Participation, Musrenbang, Local Culture, Decision Making, South Sulawesi.*

Abstract:

Partisipasi perempuan dalam musyawarah perencanaan pembangunan (Musrenbang) merupakan indikator penting dalam mewujudkan pembangunan yang inklusif dan adil. Namun, kenyataan di lapangan menunjukkan bahwa keterlibatan perempuan seringkali tidak optimal, terutama di Sulawesi Selatan yang memiliki nilai budaya *Siri'* sebagai pedoman perilaku masyarakat. Penelitian ini bertujuan untuk memahami bagaimana nilai budaya *Siri'* mempengaruhi partisipasi perempuan dalam proses perencanaan dan pengambilan keputusan pembangunan melalui forum Musrenbang di Sulawesi Selatan. Penelitian ini menggunakan metode kualitatif dengan pendekatan sosiokultural melalui penelitian literatur yang diperkuat dengan data empiris. Pengumpulan data dilakukan melalui studi dokumentasi manuskrip lontara, dokumen sejarah, literatur budaya Bugis Makassar, serta analisis dokumen resmi dari Pemerintah Provinsi Sulawesi Selatan, data dari Badan Pusat Statistik, laporan dari Kantor Kebudayaan dan Pariwisata, dan hasil studi dari Badan Penelitian dan Pengembangan Daerah. Analisis data dilakukan secara deskriptif dan interpretatif menggunakan teknik analisis konten dan pendekatan hermeneutik. Hasil penelitian menunjukkan bahwa nilai *Siri'* memiliki pengaruh ambigu terhadap partisipasi perempuan dalam Musrenbang. Di satu sisi, *Siri'* berfungsi sebagai kekuatan internal yang mendorong perempuan untuk mempertahankan harga diri, berani menyuarakan kepentingan komunitas, dan memperjuangkan keputusan yang adil. Di sisi lain, konstruksi budaya yang menempatkan perempuan sebagai simbol kehormatan keluarga, ditambah dengan dominasi laki-laki dan ketidakseimbangan kekuasaan, membatasi ruang ekspresi perempuan, sehingga partisipasi mereka seringkali bersifat formal dan belum substansial. Studi ini menekankan pentingnya menginternalisasi nilai-nilai *Siri'* secara positif dan kontekstual dalam perencanaan pembangunan regional untuk memperkuat partisipasi perempuan yang adil dan selaras dengan budaya lokal tanpa mengabaikan prinsip kesetaraan gender.

Kata kunci: Partisipasi Perempuan, Musrenbang, Budaya Lokal, Pengambilan Keputusan, Sulawesi Selatan.

INTRODUCTION

Women's participation in the planning and decision-making processes of development is not merely a matter of gender representation, but reflects the quality of participatory democracy and the sustainability of development itself (Nurnaningsih et al., 2025). In the context of national and regional development, women occupy a strategic position as human resources who not only play a role in the domestic sphere and reproductive functions, but also as active contributors to social, economic, and public policy dynamics (Siti Zaetun, 2023). Women's involvement in planning forums such as the Development Planning Consultation (Musrenbang) is an important indicator in realizing inclusive and equitable development. Musrenbang is designed as a bottom-up development planning mechanism that provides space for the community to convey their aspirations and real needs at the grassroots level (Muminah and Suprajogo 2025).

Based on data from the South Sulawesi Provincial Statistics Agency, the Gender Inequality Index (GII) for South Sulawesi in 2023 was recorded at 0.366, and although it decreased slightly to 0.365 in 2024, this shows that gender inequality still exists, including in access to the labor market, empowerment, and reproductive health, which directly impacts the position of women in the region's socio economic structure (BPS Sulawesi

Selatan, 2025). Therefore, the involvement of women in the Musrenbang is crucial so that the specific needs and interests of women can be substantially accommodated in the regional development agenda (Razak et al. 2020).

However, even though the normative framework has opened up space for women's participation, the reality on the ground shows that this participation is often not optimal. Law Number 25 of 2004 concerning the National Development Planning System requires community involvement in Musrenbang as part of the development planning process, but its implementation has not been fully responsive to substantive representation of women (UU 25/2004). Empirical research shows that in the practice of Musrenbang at the village level, there is a clear imbalance in the composition of participants, with around 93% of Musrenbang participants being men, while only around 7% are women (Devitasari 2017). This condition reflects the limited representation of women in deliberative development spaces. Male dominance in this forum, combined with unequal power relations and social constructs that marginalize women's voices, has led to decision-making that tends to focus on physical development and infrastructure agendas. As a result, strategic issues related to women's health, education, and welfare receive less attention, so that the resulting development policies do not fully reflect the needs of all levels of society.

In the context of South Sulawesi, the dynamics of women's participation in the Musrenbang cannot be separated from the influence of local cultural values, particularly *Siri'*, which is a fundamental value in Bugis-Makassar culture (Andi Bini et al., 2021). *Siri'* is understood as a concept of self-esteem, honor, and social dignity that guides individual and community behavior. This value is enshrined in various lontara manuscripts, including Lontarak Latoa, and functions as a social control mechanism that regulates social relations, including in the public sphere and decision-making processes (Mattulada, 2015). For Bugis-Makassar women, *Siri'* has a complex and ambivalent meaning. On the one hand, this value teaches women to maintain their dignity, be honest, work hard, and respect others. *Siri'* can also be a source of moral motivation that encourages women to participate actively and responsibly in social life and development. On the other hand, cultural constructs that position women as symbols of family honor have the potential to limit women's space for expression in the public sphere, including in Musrenbang forums, so that their participation is often formal and not yet substantive (Fathimah & Abdillah, 2022).

Various studies on Musrenbang and women's participation in general still focus on aspects of public policy, development planning institutions, and structural gender equality issues (UNDP, 2020). A number of studies focus more on analyzing the effectiveness of Musrenbang as a bottom-up development planning instrument and the dynamics of community participation in general, without specifically exploring women's experiences and positions in these forums (Kementerian PPN/Bappenas, 2019).

For example, a study on community participation in regional development planning published through Neliti confirms that Musrenbang is normatively designed as a space for public participation, but in practice it is still dominated by certain actors and power imbalances that affect the quality of development deliberations (Neliti, 2025). This finding is reinforced by research by Pratitis Offi Agnes et al. (2017), which shows low representation of women in village Musrenbang, where planning forums are still dominated by men, often marginalizing women's aspirations (Agnes et al., 2017). On the other hand, studies on the values of *Siri'* and *Pesse* in Bugis-Makassar society published in the *Walisongo Journal* focus more on *Siri'* as a social value system and cultural ethics, but have not specifically linked it to the practice of women's participation in development decision-making (Hidayah, 2018). The separation between structural studies of Musrenbang and local cultural studies has resulted in an understanding of women's participation that is still formal and institutional in nature, and does not fully explain why women's participation in Musrenbang remains

suboptimal despite the availability of a regulatory framework.

Therefore, an analysis that integrates the local cultural perspective of Siri' with the dynamics of women's participation in the Musrenbang forum is important to fill the gap in research and produce a more contextual, comprehensive, and sensitive understanding of the socio-cultural reality of South Sulawesi. Based on these conditions, this study was designed to fill the research gap by analyzing how Siri' values influence women's participation in Musrenbang forums in South Sulawesi. This study aims to understand the role, challenges, and implications of Siri' cultural values on women's involvement in regional development decision-making, while also contributing conceptually to the formulation of development policies that are more inclusive, gender-equitable, and sensitive to local culture (Balitbangda Provinsi Sulawesi Selatan, 2021).

LITERATURE REVIEW

The Concept of Siri' (Siri' Cultural Values)

The concept of siri' is central to the cultural value system of the Bugis Makassar people in South Sulawesi. Siri' is understood as self-respect, honor, and dignity inherent in individuals and communities. This value is the main guideline in assessing a person's behavior, both in personal and social life, as well as in relations with social and political institutions. Losing siri' is considered a very shameful situation because it lowers a person's dignity in the eyes of society (Mustamin and Harun 2021). Therefore, maintaining siri' is a moral obligation that is not only individual but also collective.

In the Bugis Makassar tradition, siri' is almost always understood in conjunction with the concept of *pacce* (or *pesse*), which means empathy, solidarity, and social concern. The two are known as *Siri' na Pacce*, a principle of life that affirms that personal honor must be in line with social responsibility. Lexically, siri' is often translated as shame, but its meaning is much broader. Siri' is not only related to feelings of shame, but also reflects human dignity and self-respect. Thus, siri' is a universal moral value, although it has its own characteristics in the context of Bugis Makassar culture (Imam 2025).

Historically, the concept of *Siri' na Pacce* is rooted in the long experience of the Bugis Makassar people as a nation of sailors and traders. In living conditions that demand resilience and trust, siri' serves as a foundation for maintaining honor, integrity, and solidarity. However, in social development, siri' is often misunderstood as a justification for violent acts. This perception arises from a narrow interpretation that only highlights the extreme consequences of violating siri', rather than the essence of its moral value (R and Ruyadi 2025).

In essence, *Siri' na Pacce* is the foundation of the Bugis Makassar people's personality and morality. Siri' is sacred because it concerns personal dignity, family honor, and social reputation. Losing siri', which in Bugis is called *de'ni gaga siri'na*, is seen as a loss of humanity. Therefore, siri' is the main reason for individuals to maintain integrity and continue to strive in life. The value of siri' is also closely related to work ethic and social behavior. The concept of siri' *mappakasiri'* emphasizes the shame that arises from failing to fulfill responsibilities, such as laziness or dishonesty. This value encourages individuals to work hard, be responsible, and maintain trust. It is this drive to avoid shame that shapes the work ethic and independence of the Bugis Makassar people (Ghaniy, Muhajirin, and Kunci 2024).

In everyday life, siri' is internalized through family, customs, and social interactions. This value plays a role in shaping self-control, honesty, and responsibility, both in the private and public spheres. In a social and institutional context, siri' influences leadership patterns,

participation, and the process of deliberation and decision-making. For Bugis Makassar women, *siri'* lives as an inner awareness that guides behavior and actions. In business and social life, *siri'* serves as a moral guideline for maintaining honesty and honor. Shame is not interpreted as fear of being judged by others, but rather as self awareness to do the right thing. Thus, *siri'* functions not only as a cultural value, but also as a moral compass in everyday life (Darmayanti and Syukur 2025).

Women's Participation

Women's participation refers to the active involvement of women in various social, economic, political, and development processes, including in the planning, implementation, and evaluation stages of public policy (UNDP, 2019). This participation cannot be understood solely as the physical presence of women in formal forums, but must include women's ability to express their aspirations, influence decision-making, and obtain the benefits of development in a fair and equitable manner (Kabeer, 1999). Thus, women's participation has interrelated quantitative and qualitative dimensions.

Conceptually, women's participation is closely related to the principles of gender equality and social justice as part of human rights (United Nations, 1979). Meaningful participation requires equal opportunities, capacity, and space for women to be substantively involved in the decision-making process, not merely as complements or to fulfill administrative requirements. In this framework, women are positioned as subjects of development who have unique experiences, interests, and perspectives that need to be accommodated in public policy (Walby, 1997).

The forms of women's participation can be classified into several levels. First, symbolic participation, which is when women are present in planning forums but have no real influence on the decisions made. Second, consultative participation, where women are given space to express their opinions, but these aspirations do not necessarily become part of the final decision. Third, substantive participation, which is the active involvement of women in the deliberation process, negotiation of interests, and determination of development policy priorities (Arnstein, 1969). This level of participation is important for assessing the extent to which planning forums are truly inclusive and responsive to women's needs.

The scope of women's participation covers various development sectors, such as education, health, economy, social protection, and regional development planning. In the context of the Development Planning Consultation (Musrenbang), women's participation is particularly strategic because women have direct experience in household management, access to basic services, and family welfare. Therefore, women's involvement in Musrenbang has the potential to enrich the development agenda to be more responsive to social needs that have been under-accommodated. (Neliti, 2025)

However, in practice, women's participation still faces various structural and cultural barriers. Male dominance in decision-making spaces, power imbalances, gender stereotypes, and women's limited access to information and resources are the main factors that hinder women's substantive involvement (Moser, 1993). Empirical research shows that village Musrenbang forums are still dominated by men, so that women's voices and interests are often marginalized in the process of setting development priorities (Agnes et al., 2017). This situation means that the resulting development policies do not fully reflect the needs and interests of women as an integral part of society.

The decision-making process in development planning forums is a series of deliberative activities that include identifying public issues, formulating policy alternatives, negotiating interests between actors, and setting development priorities (Anderson, 2015). In Indonesia, this process is institutionalized through the Development Planning Consultation (Musrenbang) as a bottom-up participatory mechanism that aims to integrate community aspirations into regional development planning (UU No. 25 Tahun 2004). Musrenbang is positioned as an instrument of participatory democracy that bridges the interests of the community with government policy.

Conceptually, decision-making in Musrenbang is based on the principles of deliberation, participation, transparency, and inclusiveness (UNDP, 2018). The principle of deliberation emphasizes the process of dialogue and reaching mutual agreement, while the principle of participation requires the active involvement of all elements of society without discrimination. However, the quality of decision-making is not only determined by the formal existence of the forum, but also by power relations, the capacity of actors, and access to information by Musrenbang participants (Gaventa, 2006). The decision making process in development planning forums involves several main stages, namely the submission of program proposals by the community, discussion and clarification of proposals, negotiation between stakeholders, and the determination of development priorities (Bappenas, 2019). Ideally, all of these stages should be open and deliberative, so that various interests can be considered proportionally. However, in practice, the decision-making process is often dominated by certain actors, such as local elites or government representatives, resulting in an unbalanced deliberative space (Neliti, 2025).

The scope of decision-making in Musrenbang covers various development sectors, including infrastructure development, basic social services, community economic empowerment, and strengthening local institutions. The decisions made in this forum form the basis for the preparation of regional development planning documents, such as the Regional Government Work Plan (RKPD), as well as a reference for the allocation of the development budget (Pemerintah Provinsi Sulsel, 2022). Therefore, the quality of the decision-making process in Musrenbang greatly determines the direction and bias of regional development policies.

In practice, the decision-making process in Musrenbang still faces issues of inclusiveness, particularly regarding the involvement of women. A number of studies show that the dominance of male actors and local elites in the Musrenbang forum has resulted in issues related to women's needs, such as maternal and child health, education, and family welfare, receiving less attention in the determination of development priorities (Agnes et al., 2017). In the context of Bugis-Makassar society, the integration of local cultural values such as *siri'* is relevant to strengthening the ethics of deliberation, fostering a sense of moral responsibility, and encouraging women to actively participate in the deliberation process. Thus, the value of *siri'* has the potential to serve as an ethical foundation for creating development decision-making that is more equitable, inclusive, and contextual in accordance with the socio-cultural reality of South Sulawesi.

METHODS

This study uses a qualitative method with a socio-cultural approach (Hidayat, 2026) to examine in depth the value of *Siri'* as a philosophy of life for the people of South Sulawesi and its relevance to women's participation in the planning and decision-making processes of development through the Musrenbang forum. The qualitative method was chosen because it allows researchers to understand the meanings, values, and social constructs that exist

within society, particularly in the context of local culture, which cannot be measured quantitatively (Creswell, 2018). This approach is relevant for examining how the value of Siri' is interpreted, internalized, and actualized by women in the public sphere and in the deliberative process of development (UNDP, 2020).

The type of research used is library research reinforced with empirical data (Soekanto & Mamudji, 2015). The library research focuses on searching and analyzing written sources that discuss the value of Siri' in Bugis-Makassar culture, both from a historical and contemporary perspective (Mattulada, 2015). This approach is used to build a conceptual and theoretical foundation regarding Siri' as a cultural value that shapes the social behavior of the people of South Sulawesi (Andi Bini et al., 2021).

Data collection is carried out through two main approaches. First, a documentation study of primary and secondary sources. Primary sources include lontara manuscripts, historical documents, and cultural records containing Siri' thoughts and values (Mattulada, 2015). Meanwhile, secondary sources include journal articles, scientific books, previous research results, and other academic publications relevant to the themes of local culture, women's participation, and Musrenbang (Fathimah & Abdillah, 2022).

Second, empirical data collection was carried out through the analysis of documents and official reports published by the South Sulawesi Provincial Government. The empirical data included regional development planning policy documents, Musrenbang implementation reports, socio-cultural statistics from the Central Statistics Agency (BPS), annual reports from the Culture and Tourism Office, and the results of studies by the Regional Research and Development Agency (Balitbangda) related to the role of local cultural values in community character building (Pemerintah Provinsi Sulawesi Selatan, 2022).

Data analysis was conducted descriptively and interpretively using content analysis techniques (Krippendorff, 2018). The analysis process began with the identification and selection of literature and documents relevant to the research focus, followed by coding and categorization to group the main themes related to Siri' values, women's participation, and decision-making in Musrenbang. Next, the researchers interpreted the meaning and relevance of Siri' values in the current context and analyzed the relationship between the findings from the literature study and empirical data sourced from government documents (Wirawan et al., 2020). To ensure data validity, this study applied source triangulation techniques by comparing information obtained from various types of sources, including government documents, academic literature, expert opinions, and documentation of cultural practices in the community (Denzin, 2012). In addition, a hermeneutic approach was used to interpret the meaning of Siri' values in depth in the socio-cultural context of South Sulawesi society, so that these values could be understood as a normative reality as well as a living social practice in society (Gadamer, 2004).

FINDINGS AND DISCUSSION

The Application of Siri' Culture in Bugis Makassar Society

Siri' is a fundamental value deeply rooted in the life of South Sulawesi society. For the Bugis Makassar people, siri' is not merely a cultural concept, but a philosophy of life that underlies everyday social, cultural, and political behavior. For the Bugis, siri' is even understood as part of the soul itself. The depth of internalization of these values is demonstrated by the field research of Bustan and Jumadi conducted in Bone Regency and Makassar City through interviews with community leaders, academics, and cultural figures of the Bugis-Makassar ethnic group. The study affirms that the cardinal values of the Bugis-Makassar, including *siri'*, "*remain highly relevant to contemporary conditions*" (Ruhushandy

2026). This finding affirms that *siri'* is not merely an abstract cultural heritage, but a living value that continues to shape real behavior within society. In practice, *siri'* cannot be adequately understood simply as shame or pride in its literal sense. *Siri'* encompasses a complex value system that governs relationships between individuals, families, and society as a whole. Its manifestations appear across many aspects of life, ranging from social interaction and decision-making to conflict resolution (Abdul Haris, 2025). This understanding is also reflected in the views of traditional leaders.

This is in line with the classical Bugis expression cited by Badewi, "*Siri' emmitu na toriaseng tau. Narekko de'na siri'ta, taniani' tau, rupa tau mani asenna*" meaning, it is precisely because of *siri'* that a person is called human; when *siri'* is no longer possessed, one is no longer human, but merely resembles a human being. Badewi affirms that *siri'* is not merely shame in the etymological sense, but rather drawing on Mattulada and Mangemba constitutes dignity, self-worth, and the spirit that gives life to and humanizes Bugis-Makassar society. Thus, the loss of *siri'* does not only signify the loss of shame, but means the collapse of human dignity itself (Badewi 2019).

Within patterns of social relations, *siri'* functions as a parameter that regulates manners and social ethics. The Bugis-Makassar community places a high value on politeness and respect for elders and those who hold certain social positions. Violations of prevailing norms are viewed not only as personal mistakes, but also as actions that tarnish the reputation of the family and community. This dynamic creates a fairly effective mechanism of social control that helps maintain order and social harmony. The regulative function of *siri'* in social behavior is systematically elaborated by Rahmatiar, who identify four operational categories of this value: *ripakasiri'* (protection of family honor), *mappakasiri' siri'* (integrity in work), *tappela' siri'* (moral commitment), and *mate siri'* (loss of dignity). These four categories demonstrate that *siri'* operates as a complex social control system, in which shame toward unethical behavior such as laziness, theft, and dishonesty actively prevents members of society from engaging in deviant conduct. Thus, *siri'* is not merely a cultural heritage, but functions as an internal mechanism that concretely directs and regulates the social behavior of Bugis-Makassar society (Rahmatiar et al. 2021). This data provides empirical support for the argument that *siri'* functions as an effective informal instrument of social control.

Within this cultural framework, *siri' mappakasiri'* emerges as a dimension specifically concerned with work ethic, achievement, and social responsibility. *Siri' mappakasiri'* refers to the sense of shame arising from actions that may tarnish the honor of oneself or one's family, such as laziness, begging, or failure to meet social expectations. The internalization of this value begins early in the family environment. The internalization of *siri'* values in Bugis family life is clearly illustrated in the study by Subri, which found that *siri'* has been integrated into the educational paradigm of Bugis society. Parents serve as the primary agents in transmitting this value to their children, through moral admonitions (*paseng*) encompassing honesty (*macca na lempu'*), steadfastness of principle (*getteng na warani*), and mutual respect (*sipakatau*). Subri affirms that *siri'* functions as a spirit that drives individuals to avoid disgraceful conduct as deviant behavior brings shame not only upon oneself, but also upon one's family and community. Conversely, the weakening of this value transmission within both family and formal education has become the primary cause of the degradation of *siri'* among the younger generation of the Bugis (Subri, 2016). It is this value that drives Bugis individuals to strive relentlessly in pursuing their life goals, because failure to meet standards of a decent life may be perceived as a diminishment of personal dignity and family honor.

Field research by Sangaji and Wahira involving 20 Bugis-Makassar MSME entrepreneurs in Makassar City found that the value of *siri' na pacce* serves as the primary

motivation for entrepreneurship. Business actors stated that they are driven to maintain their family's dignity and honor through business success feeling ashamed if perceived as failing or unable to deliver the best service. These findings indicate that entrepreneurship among the Bugis-Makassar community is not solely driven by economic motives, but rather by value rationality (*wertrational*) in Weber's terminology namely, the drive to preserve family honor, business reputation, and dignity as members of the Bugis-Makassar community (Sangaji and Makassar 2025). This finding clearly illustrates how *siri'* *mappakasiri'* functions as a driving force behind a strong work ethic. This value orientation has also contributed to the long-standing tradition of migration among the Bugis Makassar people, where individuals are willing to leave their hometowns in pursuit of better economic opportunities and greater family prestige.

Beyond social and economic life, *siri'* also plays an important role in the realm of leadership and decision-making. Leaders in Bugis-Makassar society are expected to possess strong moral integrity and the ability to safeguard the honor of the community they lead. Decisions are therefore not based solely on formal authority, but also on considerations of justice, propriety, and the collective good. Within the framework of *siri'* *mappakasiri'*, leaders are expected to avoid decisions that could potentially humiliate individuals or families in public. Instead, emphasis is placed on deliberation, private reprimands, and the use of customary dispute resolution mechanisms. These practices aim to prevent the erosion of collective honor while maintaining social harmony. This pattern of decision-making ultimately forms a system of checks and balances within traditional leadership structures, in which authority is restrained by values of honor and social responsibility.

The application of *siri'* also carries a distinct gender dimension. Although South Sulawesi society is often described as patriarchal, women in fact occupy a respected and protected position within customary structures. Women and female honor in Bugis society are frequently regarded as the embodiment of the moral integrity of the family and community, and are therefore considered in need of protection and oversight. Violations of women's honor are interpreted as an affront to *siri'*, which may trigger serious social conflict. Contemporary research, however, reveals a more complex reality.

This transformation demonstrates that *siri'* has not declined in significance, but rather undergone an adaptive process that allows it to integrate into various aspects of modern life (Andi Anugrah Surya Ardhy, 2024). Within this framework, *siri'* no longer functions solely as a traditional mechanism of social control, but also as a source of motivation and moral legitimacy in education, professional achievement, and even modern politics. The dynamics of *siri'* in contemporary political contexts present a complex duality on one hand, this value encourages politicians and regional leaders to perform optimally for their constituents, since successful regional development is perceived as a form of collective pride; on the other hand, misinterpretation of *siri'* has the potential to trigger counterproductive political conflicts when personal or group interests are justified in the name of protecting honor.

The success of *siri'*'s transformation within modern political and social spheres ultimately depends on the extent to which this value can be ethically translated into public policy and leadership practices. The integration of *siri'* as a moral foundation for leadership reflects the internalization of key Bugis Makassar virtues, including intelligence (*acca*), determination (*getteng*), honesty (*lempu*), courage (*warani*), propriety (*assitinajang*), sincerity (*masagena*), and prudence (*makaritutu*) (Bustan & Jumadi, 2024). When these values are consistently upheld by both leaders and society in everyday life, *siri'* is no longer merely a symbol of personal honor, but becomes a bridge between leadership and collective consciousness.

This harmonization of values strengthens the legitimacy of public policy, encourages community participation, and reaffirms siri' na pacce as the moral foundation for preserving the dignity and sustainability of Bugis Makassar social life. From the foregoing discussion, it is clear that siri' has not lost its meaning in the process of modernization, but has instead undergone adaptive transformation in its role and function. From a value that once served primarily as a mechanism of social control and guardian of community honor, siri' has evolved into a foundational value that shapes work ethic, political leadership, community participation, and development practices grounded in justice and honesty. This transformation is particularly relevant when examining how the value of siri' today not only shapes power relations and leadership patterns, but also opens wider space for women's involvement in development decision-making processes. Given that Bugis women have long been positioned as guardians of community honor and moral integrity, their role in contemporary contexts has the potential to evolve into that of strategic actors in policy formulation and development processes rooted in local cultural values.

The Concept of Siri' Influences Women's Participation in Development Planning Meetings in South Sulawesi

South Sulawesi is one of the provinces in Indonesia that is still rich in traditional values, one of the cultural values that most influences the social life of its people being the culture of siri'. The concept of siri' is interpreted as self-esteem, honor and dignity inherent in a person that must be maintained with full awareness and responsibility. According to C.H. Salam and Sappena Mustaring, siri' can be divided into three categories, namely:

- a) Siri' is synonymous with malu (shame), isin (Javanese), and shame (English);
- b) Siri' is a driving force to eliminate (kill), punish, expel, and so on, anything or anyone who offends one's feelings;
- c) Siri' is a driving force that can also be directed towards generating energy to work, toil, change, and move for a job or business (Mattulada, 2015).

Although C.H. Salam and Sappena Mustaring identify siri' as a sense of shame which, in the second point, can be an obstacle for women to speak in public spaces because they may be afraid of losing face, this study found the opposite phenomenon. In the context of Musrenbang, with the identification in the third point by C.H. Salam and Sappena Mustaring, women are encouraged to move forward. Eventually, an internal contestation will arise between siri' (humiliation/disgrace) if the region is left behind and siri' (shame), which can then become an internal force to dare to speak in front of the forum.

The concept of siri' itself in Bugis Makassar culture contains values that are very important, such as the value of human life, the value of human relationships, motivation to improve self-esteem, motivation to restore balance in life, and others (Fathimah et al. 2022). With these values, the concept of siri' can encourage both men and women to contribute to regional development. If the concept of siri' is upheld, then the involvement of women in public affairs can be seen from their enthusiasm to participate in development planning deliberations, or musrenbang for short. It should be understood that Musrenbang is a participatory forum that encourages the community to contribute to the process of formulating regional development policies, which is carried out at the village to national levels. The implementation of Musrenbang is not only seen as an administrative mechanism but also as an instrument of democracy that ensures that the policies formulated by the government truly take into account the interests and needs of the community, including women.

- a. North: borders West Sulawesi Province and Central Sulawesi Province.
- b. South: borders the Flores Sea.
- c. East: borders Bone Bay and Southeast Sulawesi Province.
- d. West: borders the Makassar Strait and Karimata Island. (South Sulawesi Regional Development Plan: 2023)

NO.	KAB/KOTA	JENIS KELAMIN				JUMLAH	
		LAKI-LAKI		PEREMPUAN			
		JIWA	%	JIWA	%	JIWA	%
1	KEPULAUAN SELAYAR	69.907	0,7	72.193	0,8	142.100	1,5
2	BULUKUMBA	230.557	2,5	241.131	2,6	471.688	5,0
3	BANTAENG	104.602	1,1	107.021	1,1	211.623	2,3
4	JENEPONTO	207.496	2,2	212.627	2,3	420.123	4,5
5	TAKALAR	159.339	1,7	166.705	1,8	326.044	3,5
6	GOWA	396.130	4,2	403.869	4,3	799.999	8,5
7	SINJAI	135.661	1,4	137.898	1,5	273.559	2,9
8	BONE	400.508	4,3	420.002	4,5	820.510	8,7
9	MAROS	198.708	2,1	200.158	2,1	398.866	4,2
10	PANGKAJENE KEPULAUAN	175.700	1,9	182.146	1,9	357.846	3,8
11	BARRU	95.571	1,0	98.972	1,1	194.543	2,1
12	SOPPENG	116.455	1,2	124.500	1,3	240.955	2,6
13	WAJO	198.382	2,1	209.491	2,2	407.873	4,3
14	SIDENRENG RAPPANG	160.986	1,7	165.344	1,8	326.330	3,5
15	PINRANG	206.252	2,2	211.680	2,3	417.932	4,4
16	ENREKANG	117.519	1,3	113.782	1,2	231.301	2,5
17	LUWU	191.523	2,0	189.156	2,0	380.679	4,0
18	TANA TORAJA	132.284	1,4	125.617	1,3	257.901	2,7
19	LUWU UTARA	168.133	1,8	164.994	1,8	333.127	3,5
20	LUWU TIMUR	161.542	1,7	151.862	1,6	313.404	3,3
21	TORAJA UTARA	133.529	1,4	128.123	1,4	261.652	2,8
22	KOTA MAKASSAR	732.391	7,8	742.002	7,9	1.474.393	15,7
23	KOTA PAREPARE	79.753	0,8	80.556	0,9	160.309	1,7
24	KOTA PALOPO	88.693	0,9	88.833	0,9	177.526	1,9
	PROV. SULAWESI SELATAN	4.661.621	49,6	4.738.662	50,5	9.400.283	100

Data Disdukcapil Prov.Sulsel 2023

Based on the table, it can be concluded that the male population is 4,661,621 or 49.6%, and the female population is 4,738,662 or 50.4%. Given the dominance of women in terms of numbers, it can be concluded that women can no longer be viewed merely as a supplementary group in public affairs, but should instead be recognized as the majority human resource asset in South Sulawesi. With women dominating, their involvement in public affairs is a must, especially since this is supported by the growing awareness and support of civil society organizations that encourage women's participation in public affairs, particularly in development planning deliberations.

In the social system of the Bugis tribe in South Sulawesi, women are respected because they bear more responsibility than men (Fitriani & Siscawati, 2021), including their role in maintaining social harmony, managing the household, and educating children. However, with the passage of time, the role of women has expanded in meaning, where women not only play a role in the domestic sphere, but are also required to develop themselves in the aspects of education, economy, and politics. This is in line with the mandate of Article 28C paragraph (2) and Article 28D paragraph (3) of the 1945 Constitution of the Republic of Indonesia, which guarantees the right of every person to advance themselves collectively and to have equal opportunities in government. The changing times and these guaranteed rights have also changed the Bugis community's paradigm regarding the meaning of *siri'*, whereby women were only concerned with domestic household matters. However, with the dynamics of society and the values that have developed within the community, more and more women are also active outside the home, enabling them to be more active in building their communities so that they can be respected and taken into account (Nur, Komariah, and Wilodati 2024).

Therefore, women's involvement in self-development efforts, especially in Musrenbang activities, is actually encouraged by the *siri'* culture that has developed in Bugis society in South Sulawesi. This is reinforced by the results of research conducted by a team from Makassar State University in the village of Salenrang Rammang-Rammang, which shows that the low participation of women in village Musrenbang is influenced by strong social stereotypes that position women primarily in domestic and childcare roles, thereby limiting their involvement in development planning forums. In the context of Bugis culture, this condition is related to the meaning of *siri'*, which traditionally positions women as symbols of family honor that must be maintained by restricting their movement in the public sphere (Hasni & Nur, 2024).

However, the research results also reveal that when women are given space to participate and are provided with training and capacity building, they are able to actively engage and demonstrate abilities equal to those of men in the development decision-making process. This shows a shift in the meaning of *siri'*, from a value that limits women's roles in the public sphere to a value that can be interpreted as an encouragement to maintain dignity and honor through women's active contribution to the development of their community (Anisya Ali et al., 2024).

When viewed from the aspect of women's involvement in Musrenbang activities at the South Sulawesi Province level, it can be seen that there are many crucial aspects that have been produced, especially in the economic, socio-cultural (education, health, law), environmental, and political fields. This can be seen from the data on the results of the Musrenbang agreements on children, women and disabilities & Musrenbang on poverty and stunting at the South Sulawesi Provincial level in 2024 as follows (Bappelitbangda Sulsel, 2024):

Economic Sector

- a. Increasing women's capacity in integrated entrepreneurship management from upstream to downstream, especially for women who are job seekers or who have been laid off.
- b. Strengthening literacy, including financial digitalization, for women in a gender-responsive and inclusive manner.
- c. Provision of easy access to capital for women small and medium entrepreneurs in an inclusive manner.
- d. Facilitation of the provision of economic empowerment services at the provincial level and the establishment of facilities in regencies/cities.

Social and Cultural Sector (Education, Health, and Law)

- a. Utilizing data on poverty, ATS, stunting, and child marriage to improve the quality of life for women.
- b. Providing accessible, quality, and inclusive health and education services, including for 3T areas in accordance with provincial government authority.
- c. Strengthening women's empowerment service provision institutions (LPLPP) in the legal sector at the provincial level.

Political Sector

Encouraging political parties to strengthen the regeneration of women in fulfilling the 30% quota for qualified candidates. Based on the above data, there is at least a fairly high rate of female participation in providing input on development in South Sulawesi, particularly in preparation for the 2025 period. Furthermore, women's involvement in development planning in South Sulawesi can be reviewed through the enactment of South Sulawesi Provincial Regulation (PERDA) Number 1 of 2016 concerning Gender Mainstreaming in Regional Development. Article 1 paragraph 9 states: "Gender mainstreaming, hereinafter referred to as PUG, is a strategy developed to integrate gender as an integral dimension of planning, preparation, budgeting, implementation, monitoring, and evaluation of regional development policies, programs, and activities."

The existence of this article demonstrates the government's seriousness in mainstreaming gender in regional development. Furthermore, when reviewed, the 2008-2028 South Sulawesi Provincial RPJPD clearly states the direction of development policies that are responsive to gender, including the following:

1. Exploring, reinterpreting, re-actualizing, and revitalizing traditional cultural values related to gender equality and gender justice and disseminating them to all levels of society.
 2. Facilitating and accommodating efforts to improve the quality and participation of women in all aspects of national and state life.
 3. Empowering institutions that manage women's advancement to play a more active and effective role and to independently carry out their role in society.
 4. Pay attention to and improve protection for women to prevent discrimination, harassment, or violence against women.
 5. Make gender mainstreaming a strategy for planning, implementing, monitoring, and evaluating policies and programs in all development sectors.
- (Explanation of South Sulawesi Provincial Regulation, 2016)

Women's involvement in regional development, particularly in Musrenbang activities, is a crucial aspect related to the principles of gender justice and equality as stipulated in South Sulawesi Provincial Regulation Number 1 of 2016 concerning Gender Mainstreaming in Regional Development. Based on the above description, it can be concluded that the culture of siri' has an influence on women's involvement in

the development planning process, particularly in the Musrenbang forum in South Sulawesi. This influence is not singular and deterministic, but rather dynamic and contextual.

In traditional understanding, *siri'* is often understood as a value that places women as symbols of family honor that must be maintained through restrictions on their roles in public spaces. This understanding contributes to the low participation of women in Musrenbang forums, as shown by research findings in Salenrang Rammang-Rammang Village, which reveal the persistence of domestic stereotypes against women. However, social developments, increased gender awareness, and support for gender mainstreaming policies have encouraged a reinterpretation of the meaning of *siri'*. In this context, *siri'* is no longer interpreted solely as a limiting sense of shame, but as a moral force to maintain the dignity of oneself, one's family, and one's community through active contribution to regional development. This reinterpretation is evident in the increased involvement of women in the Musrenbang, both in conveying their aspirations in the economic, social, environmental, and political fields, as reflected in the results of the South Sulawesi Provincial thematic Musrenbang.

Thus, women's involvement in Musrenbang is not only a consequence of gender mainstreaming policies, but can also be understood as a form of actualizing the value of *siri'* in the modern social context. When interpreted progressively and supported by gender-responsive policies, the culture of *siri'* has the potential to become cultural capital that strengthens women's participation in regional development decision making.

Factors Hindering Women's Involvement in Development Decision Making

Women's participation in development decision-making processes, including the Development Planning Consultation Forum (Musrenbang), cannot be separated from the socio-cultural construction of Bugis society in South Sulawesi. *Siri'* constitutes one of the most influential cultural values, functioning as a moral concept closely associated with self-esteem, honor, and dignity at both individual and familial levels. In practice, *siri'* presents a dual dynamic: on the one hand, it may serve as a constraint, while on the other, it can become a driving force for women's empowerment. Numerous studies indicate that although women formally enjoy equal rights with men in various spheres of life, in reality they continue to face multiple barriers. Tjokroaminoto and several other scholars identify key factors contributing to the low level of women's participation, namely: (1) the masculine-feminine dichotomy, (2) the dichotomy between public and domestic roles, (3) the double burden, and (4) social perceptions that continue to marginalize women. Empirical studies in South Sulawesi further reveal that women's participation in Musrenbang forums remains relatively low.

The low participation of women in development planning forums is a widely documented phenomenon. In South Sulawesi, the MAMPU Bappenas program actively advocated for regional regulations to promote women's involvement in village Musrenbang forums in Pangkep Regency a step that implicitly acknowledged the critically low level of women's participation in the region prior to the intervention (Sari, Retnaningsih, and Nizmi 2023). Even when physically present, women's participation was often merely symbolic attendance without the conveyance of aspirations due to cultural, educational, and political barriers within forums still dominated by men. The inhibiting factors affecting women's involvement in decision-making processes are elaborated as follows.

- a. **Masculine Feminine Dichotomy**
One of the primary barriers to women's participation lies in the entrenched dichotomy between masculine and feminine roles. Biological differences between men and women are frequently interpreted as a basis for unequal social role division. Men are perceived as rational and suitable for leadership, while women are associated with emotional and domestic attributes. These stereotypes generate social stigma toward women who seek to enter public spheres, including development decision-making spaces. Within Musrenbang forums, women are often regarded as less appropriate participants due to prevailing gender constructions. This perception reflects the persistence of gender stereotypes that discourage women's active involvement in public deliberation processes.
- b. **Public and Domestic Role Dichotomy**
A deeply rooted patriarchal culture positions women within the domestic sphere, while the public sphere is perceived as the domain of men. The belief that women "belong at home" limits their access to education, employment opportunities, and public office. In the Bugis-Makassar context, this restriction is frequently linked to the preservation of family *siri'*, whereby women's involvement in public spaces is considered as potentially "overstepping boundaries" deemed appropriate for their domestic responsibilities. This perception contributes to the minimal participation of women in strategic forums such as Musrenbang.
- c. **Double Workload**
Women who engage in the public sector remain burdened with domestic responsibilities. This condition creates a double workload that hampers their active participation in development activities. The lack of gender-responsive policies such as flexible working hours, childcare facilities, and inclusive work systems further exacerbates women's difficulties in engaging in decision-making forums, particularly Musrenbang, which often demands physical presence and time commitment.
- d. **Social Perceptions that Marginalize Women**
Cultural stigma portraying women as mere "complements" to men remains prevalent in social life. In many cases, women themselves are socialized within value systems that cause them to feel unworthy of participating in decision-making processes. Media representations depicting women as weak and dependent further reinforce this subordinate mindset. Interviews with women activists involved in village development programs confirm this internalized perception.
- e. **Influence of *Siri'* Tradition and Culture**
In Bugis society in South Sulawesi, *siri'* is a highly esteemed value. However, patriarchal interpretations of *siri'* often position women as symbols of family honor that must be guarded. Women's behavior deemed inconsistent with social norms may be viewed as violating *siri'*, thereby restricting women's mobility in public spaces. This norm constitutes a significant barrier to women's participation in Musrenbang. Ethnographic research conducted in several Bugis communities indicates that women's public behavior is often closely monitored because it is considered to reflect family dignity.
- f. **Limited Educational Access**
Women's limited access to education significantly affects their capacity to engage in competitive public arenas. In Musrenbang forums, which require

technical understanding and rational argumentation, women with lower educational attainment face compounded obstacles to active participation.

Despite often being regarded as an inhibiting factor, several studies demonstrate that siri' can also transform into a source of motivation for women's empowerment. Siri' is not merely a mechanism of social control, but may also function as a work ethic that encourages women to become independent, achieve success, and improve family welfare. Contemporary manifestations of siri' reveal that Bugis women can interpret this value progressively, as motivation to work and contribute to development.

Through a positive reinterpretation of siri', Bugis-Makassar women can develop greater self-confidence, bargaining power, and roles in inclusive and gender-responsive decision-making. As illustrated above, siri' possesses an ambivalent character. When narrowly and patriarchally interpreted, it restricts women's public participation and legitimizes domestic confinement. However, when understood transformatively, siri' becomes a cultural force that promotes work ethic, economic empowerment, and women's courage to engage in development decision-making.

CONCLUSION

Based on the description and analysis presented above, it can be concluded that women's involvement in the development planning and decision-making process, particularly through the Development Planning Consultation Forum (Musrenbang), is of strategic importance. Women do not only play a role as recipients of policy impacts, but also as subjects of development who have contextual knowledge about the needs of families and communities, especially in the sectors of education, health, family economy, and social welfare. Therefore, the presence and active participation of women in Musrenbang is an important prerequisite for the realization of inclusive, fair, and sustainable development policies.

The results of the discussion show that in the context of South Sulawesi society, the culture of siri' plays an ambivalent role in women's involvement in development decision-making. On the one hand, the meaning of siri', which is still influenced by patriarchal constructs, often limits women's mobility and confines them to the domestic sphere. Male dominance in Musrenbang forums ultimately results in policies that are more oriented towards macroeconomic and infrastructure aspects, while crucial issues directly related to the needs of women and vulnerable groups are often marginalized.

However, on the other hand, the transformation of the meaning of siri' in a more modern social context shows great potential as a factor driving women's involvement. Siri' is no longer understood merely as shame or honor in a passive sense, but rather as a work ethic, motivation to empower oneself, and a moral impetus to actively participate in public life. The value of siri' in this dimension becomes the psychological and cultural foundation for Bugis women to participate in Musrenbang, voice their aspirations, and fight for the interests of their families and communities as part of their efforts to maintain their dignity and social honor.

The findings of previous studies reviewed in this paper show that siri' can encourage women to increase their economic independence, strengthen their social roles, and contribute to public decision-making. Economic factors, family needs, education level, age, and personal desires based on the value of siri' are the main determinants of women's participation. Thus, siri' can function as social and cultural

capital that strengthens women's position in development, if interpreted progressively and inclusively. Therefore, it can be concluded that optimizing women's involvement in the Musrenbang in South Sulawesi requires efforts to transform the value of siri' from a patriarchal perspective to one that places women as equal partners in development. Strengthening women's participation will not only improve the quality of development planning and budgeting but also ensure that the resulting policies truly reflect the needs of all levels of society. Therefore, the integration of local values such as siri' with the principles of participation and gender equality is key to realizing equitable, responsive regional development rooted in local wisdom.

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