

Women of Bajo Tribe and its Role in Development in Minahasa, North Sulawesi

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Abstract: *The role of Bajo women in the social welfare development process has not yet been positioned as equal partners to men. Not to mention in the State policy, especially in the archipelago. Bajo ethnic women on the island of Nain are less involved in the development process so that they are marginalized in the process of economic development, education, political health which is a basic right and is guaranteed by the 1945 law. however, Bajo ethnic women have a significant role in fisheries. In the Bajo community in the Wuring area, this too, is still one area and the sea is not only dominated by a cultural, social and economic force, and in the territory of men, but this is also an area that involves women primarily. The Bajo tribe is a sea tribe (nomadic) or also called sea gipsy whose life cannot be far from the sea and is always on the move. As time goes by, times have changed, today many Bajo tribes live and settle by building stilt houses near shallow beaches and forming communities. The Bajo tribe, both men and women, no longer shut themselves off but slowly assimilated into other tribal cultures. The Bajo tribe begins to interact with the new community/land people who are bound by the system, status, role of cultural norms and values as well as social institutions.*

Keywords: *Woman, Bajo Tribe, Role Development, Minahasa, North Sulawesi*

1. INTRODUCTION

The role of Bajo women in the social welfare development process has not yet been positioned as equal partners to men. Not to mention in the State policy, especially in the archipelago. Bajo ethnic women on Nain Island are less involved in the development process so that they are marginalized in the process of economic development, education, political health which is a basic right and is guaranteed by the 1945 law. however, Bajo women have a significant role in fisheries.

In the Bajo community in the Wuring area, this too, is still one area and the sea is not only dominated by a cultural, social and economic force, and in the territory of men, but this is also an area that involves women primarily (Koeshendrajana, 2010). The Bajo tribe is a sea tribe (nomadic) or also called sea gipsy whose life cannot be far from the sea and is always on the move. As time goes by, times have changed, today many Bajo tribes live and settle by building stilt houses near shallow beaches and forming communities. The Bajo tribe, both men and women, no longer shut themselves off but slowly assimilated into other tribal cultures. The Bajo tribe begins to interact with the new community/land people who are bound by the system, status, role of cultural norms and values as well as social institutions. However, the role of Bajo women on the island of Nain is not yet strategic, one of the reasons is the strong patriarchal culture that subordinates women to the domestic area so that Bajo women on the island of Nain do not have the same opportunity and responsibility for the life of the nation and state in the progress of regional development islands of Nain Village, Wori sub-district, North Minahasa Regency, North Sulawesi

The government in general encourages the participation of the Bajo tribe in development on the island of Nain, but in the community of women of the Bajo tribe who are marginalized in the social welfare development process, starting from health, economic, social and political service issues and the non-involvement of women in Village deliberations/hamlet meetings the impact has not been fulfilled. Girls the fulfillment of rights and protection through regulation of this approach has not proven optimal in

encouraging the role of Bajo women in Nain Village to participate in development. What the government does, is successful. Even though government programs are more of a Top-Down nature, it often results in the neglect of local wisdom and the roles of women from the Bajo tribe in development, especially women in the coast and islands. The government's commitment to the fulfillment of economic and socio-cultural rights based on laws and encouragement of government programs regarding land dwelling is an unavoidable fact.

Policies and implementation to encourage these changes so that this has an impact on a social order, as well as the culture and belief system of Bajo women who used to close themselves to outsiders are starting to open up, especially to the influence of interactions with the community. So that this results in everything that is entered through culture and government policies which are very difficult to filter out by almost all Bajo women themselves, and this, is still in character, and becomes their character and culture that is open to new things and this. Becomes a problem because the identity of the Bajo tribe has been replaced by the local identity of the land community. Not to mention the government's demands in creating a million and also a new opportunity to regenerate identity at the local level of Bajo ethnic women on the island of Nain.

The Bajo tribe is doing a self-transcendence and also out of everything, in a partition towards an identity formation, which is flexible. Tahara to say that the Bajo people want to be themselves in the midst of the dynamics and for dialectics in a culture and the social relations they have with land people today. As a group dominated and embedded with stereotypes in the past, now the Bajo people, with their cultural and social capital, are creatively making various efforts to unite with land people. Furthermore, still in Tahara's research, it was stated that the Bajo people began to take advantage of the relationship they had allowed with the land people, therefore, at this time, this is a strategic way to build a bargaining position with all existing groups or other social class in society so that, they are unable, and must live again into the shadows and as the stereotypes that have been pinned on their group in the past (Tahara, 2013).

So far, the empowerment effort from the structural community is the most crucial empowerment arena, this is because empowerment in this dimension is related to power relations which are located large, where each individual is included, including the role of Bajo women. The level of community participation in development recently has shown an increasing frequency, but women's participation in development has not been maximized. This can be seen in the conditions surrounding women, who are still considered to have a low status and position in community life (Saptari, 1997).

The social changes that occur because of the interaction between the Bajo Tribe and the land people cannot be denied that it will cause changes in behavior. Policies and customs and local culture are the entry points for the government to promote human resource development, through the roles of coastal women. Based on the principles of sustainable development (Sustainable development Goals) in an integrated and environmentally friendly manner. Changes in settlement patterns from sea to land have caused Bajo ethnic women to experience changes in their social values.

This phenomenon, which makes it difficult for Bajo women on Nain Island to show their true identity even though identity is a phenomenon that will arise from a dialectic between individuals and society, and identity is formed by a social process, which is maintained, and also modified or modified. Also reshaped by the social relations in the community. Identity for the Bajo people will now become vague this is due to social changes, as well as status, roles, norms of cultural and gender differences and social institutions. In addition, the impact of development and the process of social change has strengthened to the line of life which has pushed Bajo tribal women to be unable to withstand the flow of social development changes.

One of the evidences that the social changes that occurred due to the intervention of relations with land people is the result of research conducted by Gamsir. Gamsir found that after this social change, an individualistic attitude emerged. The culture of the Bajo people who uphold a sense of community towards society is fading as a result of the social changes that have occurred. In addition, based on Gamsir's research on the Bajo tribe in Lamanggau Village, there is a social stratification in the Bajo community as a logical consequence of the interaction between Bajo people and Bagai people (land people). On the other hand, there are religious behaviors that have started to emerge in the Bajo Tribe which were never found before when they were still nomadic (Gamsir, 2014).

Settlements on the water are settlements for the Bajo tribe. There are three settlements respectively Nain, Tampi and Tarente. The Nain settlement consists of three settlements, each Nain, Tampi and Tarente. The Nain settlement consists of 9 Jaga (hamlets) with 781 families in total, the Nain population, consisting of the Bajo, ethnic Sangihe, Gorontalo, and Bugis.

2. LITERATURE REVIEW

2.1. Island Society

Francois Robert Zacot did his research with the title. *Peuple nomade de la mer Les Badjos d'Indonésie* or if it is translated as *Bajo People, Sea Nomad Tribe: Experience of an Anthropologist*. The Bajo people of the Sea Nomad Tribe show and reveal about the changing patterns of life from wandering to settling. Zacots are involved in their life cycle. Starting from the birth of circumcision marriage to death involving Zacot in it. Not only that, Zacot also observed how to educate trust for the Bajo marine community as the only place to stay and meet. All of this is in accordance with their principles for the Bajo marine community which is always the only place to stay and meet (Zacot & Fanani, 2008).

Furthermore, research on the Bajo tribe, by Ellen Suryanegara et al. (2014) with the title of research on *Social Change in the life of the Bajo tribe. (Case Study in Wakatobi Islands, Southeast Sulawesi)* The results of a study have shown that a social change from the Bajo tribe who has lived and settled and finally there was a change in community behavior patterns, through social interaction with the community and also social organization through the structure of institutions community and also changes at the level of the community layer, this becomes an indicator and also the positive impact that arises due, by a social change, this is with the emergence of an awareness from the perspective of education, by creating new jobs and also improving the standard of living and also modernization with fisheries and marine methods and systems. The negative impact that has been caused is the reduced existence of customs, as well as an orientation to a view of life and the emergence of a lifestyle that is starting to be consumptive (Suryanegara et al., 2015).

The results of other research conducted by Gamsir with the title of research on "The New Face of the Bajo Tribe in the Flow of Change" focus on social change as a change process that includes all aspects of community life that occur naturally and social engineering, social change is seen as a concept that includes those refers to social change (Gamsir, 2014).

2.2. Social Construction Theory

Berger and Luckmann are the originators of contemporary social theory based on the sociology of knowledge. In this theory there is an understanding that reality is socially constructed, and that reality and knowledge are the two keys to understanding it. Reality is a quality contained in phenomena that are recognized as having their own existence so that they do not depend on human will, while knowledge is the certainty that phenomena are real and have specific characteristics (Berger, 1990).

The term social construction of reality is defined as a social process through actions and interactions in which individuals continually create a reality that has and is shared subjectively (Poloma, 2004). Berger and Luckmann began to explain social reality by separating the understanding of reality and knowledge, reality is defined as a quality contained in realities that are recognized as qualities that have being and have specific characteristics. Berger and Luckmann said that there is a dialectic between individuals creating society and society creating individuals, this dialectical process through externalization, objectification and internalization which has been described (Berger, 1990).

2.3. Feminism Theory

Feminism is a term that is well heard in a women's movement to fight for justice and their rights as human beings, just like men. Feminism studies depart from gender differences and are a reaction to gender injustice that binds women culturally with a patriarchal system. About feminism in general is a pattern of relations between men and women in society as well as how the rights, status and position of women in the domestic and public sphere.

The Feminist movement has focused on analyzing the role of advocacy for women's rights in the survival of a patriarchal hegemonic culture. All analyzes and theories based on gender equality then continue to be put forward in a feminist context, it is hoped that it can actually be implemented, because all feminist efforts are an ideology to embellish the history of the development of the women's

movement, but rather human efforts to survive. The emergence of the feminist movement is a picture as an abstract and provision that cannot solve inequality. This has been stated, the basis for jointly fighting for gender balance.

2.4. Feminist Education

The concept of feminist education was developed based on feminist criticism of critical education: that is, it failed to identify and ensure gender equality and the learning process. Furthermore, women's experiences are generalized and uniformed into a more general human experience, even though women's experiences are covered in a patriarchal cultural context. Feminist change aspects in feminist education include 4 aspects, namely: (1) Awareness aspects. The awareness to be built in women is awareness of oppression caused by their gender. This aspect is most difficult because. (2) Strong internalization of the experiences of different men and women instilled by families and communities. (3) The strong assumption that women's problems are not a problem, thus reinforcing women's belief that the injustice they experience is something that cannot be questioned. (3) Commitment Aspect. (4) Political Aspects. Political aspects after having awareness and commitment, it is hoped that women's political actions will emerge. Political struggle in general, political struggle for feminists does not only concern public political life that involves various groups and is massive, opening up her experience as an oppressed person in the family can be considered political, (5) Cultural Aspects.

2.5. Women and Development

In Indonesia, the role of women in development has begun to show the GAD paradigm, because it is supported by national and regional policy instruments. Even the public policies of each region and the development approach and a number of village regulations have shown consistency in implementing GAD. In this case, women appear to be equal and partner with men in making strategic planning decisions.

The struggle for women to achieve gender equality and justice began to be intensively carried out after the enactment of the 1948 United Nations Declaration of Human Rights. However, the struggle that became a global issue became a phenomenon that attracted attention, especially after the end of the cold war between the Eastern bloc and the Western bloc. These changes are in line with the shift in the development paradigm from a security and stability approach to a prosperity and prosperity approach, or from a production centered development approach to a humanitarian approach (people centered development) in a more democratic and open atmosphere. The emergence of awareness to free women from sorrow is also strongly influenced by the universal awareness of the need to protect and fulfill human rights (HAM) indiscriminately. In this regard, the decade of 1970 was a very important period in the history of the development of women's human rights.

Community empowerment (community development) has become a development paradigm since the early 1990s. Replacing the modernization paradigm which is based on economic growth Iffe and Tesorieri (2011) accept the concept of community empowerment in Indonesia, initially limited among activists, non-governmental organizations (NGOs). Government that pursues the goal of the effectiveness of development programs from above the activists is driven by ideology (Ideological compatibility) (Dzuhayatin, Fakhri,

2000). Therefore their cultivated area at the grassroots is small in scope but touches the real problem. The language they use is different, such as mentoring, advocacy / advocacy, development, strengthening and so on. It can be understood if the development orientation between the government and NGO activists is not in line. After the fall of the New Order government, the way the work of NGOs was widely adopted by the government, all ministries had community strengthening programs which were popular as empowerment.

3. METHODOLOGY

3.1. Paradigm

The research paradigm is a perspective or pattern or belief of a model about how something is structured in this (part and relationship) functions (behavior in which there is a special context and a time dimension).

Harmono defines that paradigm is only a way to perceive, as well as think, and assess in the way of doing things that are also related to something, more specifically about visibility (Moleong, 2011). The

paradigm in this study uses a social definition. A copy of this paradigm is Max Weber's Social Actions. In research design in phenomenology, researchers pass knowledge and past experiences to understand a phenomenon at a deep level (Merleau-Ponty, 1956). John W. Creswell stated that phenomenology seeks to explain the meaning of a number of people's life experiences about a concept or phenomenon, including in their own self-concept or outlook on life (Craswell, 1998). The main purpose of phenomenology according to Creswell is to reduce individual experiences of phenomena to descriptions of the universal essence or essence ("understanding of the unique nature of things). This description consists of" what "they experience and" how "they experience it (Craswell, 2015).

3.2. Research Approach

The qualitative approach is carried out in the most natural way possible to obtain information or stories of experiences, feelings, opinions and knowledge of sources in depth. This method relies heavily on the richness of informant information in accordance with the conditions and circumstances concerned in its cultural context and this shows the validity of the information obtained. Therefore this study uses a number of information retrieval techniques.

3.3. Types of research

This study uses a type of phenomenology which aims to reveal the experiences of Bajo women. In seeing social changes and these changes lead to a more modern life for women of the Bajo tribe and then leaving the traditional tradition of life after living on land. After interacting with land communities who are oriented towards contemporary needs, such as Bajo women have played an active role in development. According to Creswell, there are two approaches in phenomenology: hermeneutic phenomenology and empirical, transcendental, or psychological phenomenology. For the purposes of this research, hermeneutic phenomenology will be used, as a description that research is directed at life experiences (phenomenology) and is aimed at interpreting the "text" of life (hermeneutics). Phenomenology is not only a description, but also an interpretive process, in which the researcher makes interpretations of the meaning of these life experiences (Craswell, 2015).

Descriptive phenomenology places great emphasis on a subjectivity and also for human life experiences. So what is meant is research and also on the exploration of direct experience, for experience so that it is realized and describes phenomena that are not influenced by the theories and assumptions that existed before in this study, the researcher tries to enter the conceptual world of the research subject trying to enter the conceptual world of the research subject. How to understand the changes in the lives of Bajo women, such as the concepts formed in Bajo women, is the paradigm used by researchers. Then this becomes a subyeeek understanding of how the phenomenon of this change is compiled by the researchers compiled a research result in descriptive form. Researchers try to understand the form of changes in Bajo women who from the beginning of their nomadic life, from the point of view of meaning, describe the Social Construction of the Role of Bajo Women in Island-based Development on reality from the perspective of Peter L. Berger and Thomas Luckmann which is focused on three processes, namely Externalization and Internalization investigate the process, and gain a deep understanding and understanding of the Social Construction of the Role of Bajo Women in development in North Minahasa, this is based on several reasons, which are very, basic:

1. For this study is the meaning of an action or what is already behind every person's actions,
2. The qualitative approach provides, an opportunity, to be shared on a very in-depth study of a holiistic phenomeene.

Qualitative approach provides an opportunity to understand the existing phenomeene. Study based on the subject matter studied, the research used qualitative research. Qualitative research has main characteristics, namely concerned with meaning, the context in the research process which is more cyclical than linear. Thus the data collection. In the existing research, there are two types of data that have been and have been collected, namely primary data and secondary data. Primary data is data that comes from informants, while all secondary data is data that is already in the form of deafness and that is already related to the existing location and also the research problem. So that the secondary data that has been obtained include general description data, data about the general description of the Bajo Tribe in Nain Village, Wori District, North Minahasa Regency, North Sulawesi. From all other written data, namely those from the institution, also from books, as well as on the internet, and the results of previous studies that already exist.

3.4. Research Subjects

The research subjects consisted of 8 men, 12 women of the Bajo tribe who were selected purposively who live on land, participating in community development. In this context, the land community interprets a process of change for Bajo women in development which is very and very comprehensive in nature, and which closely concerns physical, social and cultural aspects. Therefore, the researcher uses a qualitative approach, because everything is in accordance with a holistic perspective (comprehensive and inseparable). So in qualitative research that not all determine research based only on variables and research, but the entire social situation studied includes aspects of place, actor and activity that interact synergistically (Sugiyono, 2018).

4. RESULT AND DISCUSSION

4.1. Social status

Berger and Lucmann base their knowledge in the everyday world of society as a reality, for them, the fact that social status is an identity, in everyday life is considered to present itself excellence so that it is called the main reality (paramount). Berger and Lucmann stated that the world of everyday life presents itself as a reality that is interpreted by humans (Berger, 1990). Therefore, what humans think is real found in the world of everyday life is a reality as experienced. Based on social reality, the most important element is society in which there are a set of rules, norms, customs, religion, status, morals. Social roles and institutions and all that will be formed into a large and established social institution. This description of the nature of social reality shows that society is more than the number that makes it up. Where they are related and influence each other, one of them is in this case.

4.2. Role

Role is a process of meaning from individuals in society, as expressed by Berger and Luckmann, that there are moments of externalization of objectivation and internalization, the role as a subject illustrates that role is an internal, namely the process of including individuals as part of society. Role is an act of a person in a certain way in an effort to exercise his rights and obligations according to the status he has and a person can be said to play a role if he has implemented his rights and obligations in accordance with his social status in society (Syani, 2012).

The role inherent in a person must be distinguished from a position in social interactions. A person's position in society is a static element which shows that the individual's place in community organizations refers more to the function of adjustment and as (Soekanto, 2006):

- 1) Role includes norms related to one's position or place in society.
- 2) The role is a concept of what can be done by individuals in society as an organization.
- 3) Role can also be said as behavior

4.3. Social construction

Social construction: has a broad meaning in social science. This is usually related to the social influence of Berger and Lucmann who went on to say that social construction has several strengths. First, the central role of language provides a counter mechanism, whereby culture influences the thoughts and behavior of individuals. These two social constructs represent complexity in a single culture. This does not assume uniformity. All three are consistent across society and over time. According to Peter L. Berger, social construction is the formation of knowledge obtained through social discoveries. Social reality according to both is formed socially and sociology is a science.

4.4. Role of Women

Role is a dynamic process of position (status) when someone carries out women etymologically derived from the word empu which means master, someone who is proficient or powerful. However, in his book Zaituan Subhan, meaning women are appreciated, Zaitunan explains that the shift of women to women, the word wan, is considered from Sanskrit. With the word Wan which means being interpreted or constituting a sex object, so symbolically changing the use of the word woman is changing the object and the subject. Meanwhile, female feminism says that women are a social construction term whose identity is defined and constructed through a description. From here it can be understood that the word woman is basically a term to express a group or type and differentiate from other types.

4.5. Bajo tribe

The Bajo tribe is a sea nomadic tribe because their life activities are carried out and spent on the boat. Because of this they are known as the sea nomadic tribes. On the other hand, until now researchers are still very difficult to get accurate data about the origin of the ancestors of the Bajo tribe. There are various historical versions of their ancestral riwiyat. Folklore versions state that the Bajo tribe originated from Johor Malaysia. There are also those who say the Bajo tribe comes from the Philippines or Bone South Sulawesi.

4.6. Islands-based development

Small island development is a process which means there is continuous change, efforts to increase income and increase per capita must continue in the long term and improve the institutional system in all fields (for example, economy, politics, social and cultural law). This institutional system can be viewed from two aspects, namely (1) aspects of improvement in the organizational field, and (2) aspects of improvement in the field of regulation. The difference lies in the characteristic aspects of small islands which of course require an appropriate planning.

To promote development and uphold Indonesia's sovereignty in the maritime sector, because it is emphasized that Indonesia is a maritime country. This can be proved geographically and historically. Most of Indonesia's territory consists of islands connected by the sea and centuries ago Indonesian ancestors were known to the world as tough sailors and so far the development of the maritime sector has received little attention and Indonesia's maritime wealth has not been fully exploited.

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5. CONCLUSION

Bajo women through gender roles in the community. On the island of Nain, these values, social and cultural, are crucial to health. Life expectancy determines relationships and the ability to make decisions autonomously. And freedom of movement through self-concept knowledge and skills where individuals can adjust to their own interests and be involved in social change movements and social welfare development on the island of Nain.

1. Bajo women who immigrate to the mainland construct land values in their daily life cycle starting from self-adaptation through interactions between individuals and their families and their immediate environment in existing socio-cultural institutions in the form of acceptance, adjustment of actions in the form of life patterns, social communication, language, and coexistence between the same (Bajo Tribe) and Bagai (land people).
2. The externalization of Bajo women who immigrated to land faced social reactions to their situation not only formed through a complex history, but also through contestation and interaction with the community following state norms or rules, modern nations that sometimes conflict with their customs and traditions, the dimensions of the time. past, present and future. Over time, although slowly, however, participants who form self-concepts are finally able to construct their own identity which can then be written with simple actions as a process of visualizing norms, political education, health, economic law. Which is used as the basis for externalization, namely on their role in social interaction so as to give birth to new typifications in the perspective of gender justice they are able to adjust. Adapting to live with and mingle with modern society with the phenomenon of self-involvement. Bajo women in the community together in development activities and social welfare in the archipelago.

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