



The Sociology of Gender Roles in Traditional and Modern Bugis Families

Baharuddin¹, Abdul Malik¹, Riyan Rizqullah¹

¹Universitas Hasanuddin

Corresponding Author: Baharuddin

Article Info

Article History:

Received October 3, 2025

Revised October 13, 2025

Accepted November 14, 2025

Keywords:

Bugis Families, Gender Roles,
Cultural Continuity.

Abstract

In this paper, the author analyses the role of gender in traditional and modern Bugis family focusing on how cultural continuity and societal transformation intersect to create a state of familial management and the broader implications on society. Using a qualitative methodology, the study examines the historical process by which traditional Bugis families granted authority, responsibility and symbolic meaning to males through a patriarchal framework that was supported by cultural values, including siri (honor) and pacce (compassion). It was the role of women in this arrangement to be involved in the domestic and cultural continuity, but they did not have the decision-making authority as their male counterparts. Modern Bugis families, especially in urban settings, on the contrary are showing a slow transition into gender elasticity, propelled by education, economic engagement and contact with external ideas of equality. Women are also more empowered in terms of financial decisions, careers and are also more active in the domain of leadership roles, whereas men are more engaged in domestic roles. Continuity however still exists because the cultural values of malebbi (modesty) and warani (courage) still influences gender ideals, the conflict with alternative conceptions of masculinity and femininity is still an intergenerational conflict. The evidence shows us that tradition has not been completely abandoned, but it is renegotiated; the traditional values are rebuilt in the new realities of society. These observations have relevance in the area of management studies since cultural legitimacy in the process of organizational change underscores the need to ensure that long-term change does not come through undermining tradition but by redefining it to fit into the new socio-economic environment. Therefore, the study fits in the wider gender, management, and cultural adaptation debates, and the case of the Bugis can serve as an illustrative case of the need to balance between heritage and modernization.

Introduction

Bugis, which is one of the largest ethnic groups in Indonesia, are also known to have unique cultural practices and very intricate gender and social structure perceptions. South Sulawesi-based Bugis society has been used as a classic example in anthropological and sociological literature in affirming the existence of numerous gender categories in contrast to the binary, male and female dichotomy. This acknowledgment is applicable not just to the traditional groups of men (oroané) and women (makkunrai), but also to calalai (female-bodied people who assume the role of men) and calabai (male-bodied people who assume the role of women) and bissu (an androgynous priestly category). These categories represent a worldview where gender is perceived to be fluid and inherent to cosmology, spirituality and social life as opposed to a

solid biological determination. Although this has been a culturally flexible society, the Bugis family organization has been characterized by a strict sense of expectations as pertains to the roles of both genders. *Siri* (honor or self-respect) and *pacce* (compassion or solidarity) are the key cultural concepts in Bugis life that largely affect how men and women perform their role in the household and community (Nur et al., 2024; Gani & Gani, 2024). Men had a historical role of protectors and decision-makers whereas the woman was charged with the domestic management, raising children, and cultural continuity. The moral behavior of the women was strictly linked with the prestige of the family, which highlights the patriarchal aspects of Bugis social organization (Maddukelleng & Muhammad, 2021).

These dynamics have however greatly changed with modernization and urbanization. The growing availability of Bugis women to education and the professional space has reconsidered traditional roles and the patriarchal norm (Nur et al., 2024). Women have become more active participants in the economic life, take up leadership roles in different sectors, and become those who influence decisions at home (Nur & Komariah, 2023). Meanwhile, Bugis families living in cities have a higher probability of engagement in domestic duties by men compared to the earlier generations, which indicates that gradual negotiation of families toward a more egalitarian society is underway (Syariah et al., 2024).

However, these developments do not amount to an all-out renouncement of tradition. Instead, Bugis families are making their way through a complicated system of interaction between the conventional cultural systems and the contemporary ones. As an illustration, the analysis of the Bugis couples in Makassar shows that although wives are pursuing their careers and participate in public life, they are still supposed to adhere to the conventional virtues of modesty (*malebbi*) and deference in the family life (Masturah et al., 2024). In the same vein, the ethical code of *siri' na pacce* persists in the determination of interpersonal behavior and group identity so that traditional values are still ingrained even amidst change (Said et al., 2024).

Gender patterns of transmission across culture can also be seen in the practice of communication and symbolic texts. Etiquette and honorific language are meant to strengthen gender differences and family in Bugis communities (Sanusi & Parnnsih, 2025). Meanwhile, such epics as *I La Galigo*, one of the longest literary productions in the world, become codes of gender ideals according to which men represent bravery (*warani*) and women represent modesty (*malebbi'*) (Parinitha & Lourdusamy, 2022). These cultural scripts reinforce and reflect the expectations of the family, and this continues to create a worldview of gender roles as a moral order and social harmony.

Simultaneously, sociological approach to Bugis gender underlines that identity is neither fixed but socially constructed and negotiated. Cultural tradition is not the only determinant of gender roles but also varies depending on economic and political changes (Smith & Sinkford, 2022). More egalitarian labor divisions are commonly seen in the coastal Bugis families, where both husbands and wives do not differentiate between economic labor (seaweed farming) (Souza et al., 2024). The results indicate that although tradition offers a normative model, material realities also are very instrumental in reinventing gender roles.

Sociology of gender in Bugis families therefore requires an analysis whereby tradition and modernity are placed at the same level. The traditional Bugis families reflect the values of patriarchy which are based on honor and kinship, but modern families show the signs of role negotiation and the role change. According to scholars, modernization does not erase it, but it

restructures tradition, giving rise to new forms of gender relations that incorporate the continuity of cultures and new social opportunities (González & García, 2022). This highlights the need to have Bugis gender as not a fixed inheritance but as a dynamic, dynamic negotiation process between generations.

This research helps to advance the current sociological arguments regarding the relationship between culture, identity, and social change by exploring the issue of gender roles within Bugis families. It brings out the ways of how native systems evolve in response to modernization yet retain central cultural values. Besides, it shows that gender roles are not universal and timeless but rather dynamic and culturally particular formations that not only represent the continuity but also the change (Wiesner, 2021; Belaid, 2023). The Bugis case proves that families are the most important arenas where cultures intersect with social change, and thus they become central to the sociology of gender in Southeast Asia and other regions.

Method

The research takes the form of qualitative research design to examine the sociology of gender roles within traditional and contemporary Bugis families. Qualitative approach should be taken as the most appropriate method as it would provide the opportunity of an in depth and contextualized interpretation of social and cultural dynamics as experienced and represented within the Bugis society. Instead of concentrating on the numerical measurement, this research paper gives priority to the meanings, values, and interpretations which construct the gender roles. Particularly, the design allows a comparative study of the conventional schemes of family life and transforming structures of contemporary Bugis households. The design also takes into consideration that gender is a phenomenon that is constructed socially, enabled by cultural values like siri (honor) and pacce (compassion) which cannot be represented only by quantitative means.

Sources of Data

The study is based on secondary data as the main source. This also incorporates the ethnography, history, sociological and anthropological studies, the text, e.g. then I La Galigo epic, displays the cultural principles of masculinity and femininity. Articles by Pelras, Millar, Acciaioli and others gave indispensable ethnographic and sociological evidence on Bugis culture and kinship. Modernization, urbanization as well as changes in gender roles of Bugis families were also discussed in a critical manner to capture realities of today. The choice to rely on secondary data was based on the presence of the rich previous scholarship as well as on the scope of the present study to synthesize, reinterpret, and compare the old and the new through a sociological prism.

Data Collection Procedures

The information was gathered by using systematic review and selection of scholarly sources, historical sources and cultural texts. The method of the process was to find peer-reviewed journal articles, books, and ethnographic research in the issues of Bugis family life and gender roles. Local and international sources were also taken into consideration so that the perspectives could be represented in a balance. In order to balance the cultural authenticity, the works of Indonesian scholars who introduce insider voices to the body of academic work were also considered. The selection process placed an emphasis on topicality: sources were included

when they touched on areas of family structure, gendered division of labor, kinship, or the effect of modernization on Bugis societies.

Data Analysis Techniques

The thematic analysis was used as the first method of analysis. The data collected was then coded and grouped into themes clusters into include: (1) traditional gender expectations in the Bugis families, (2) influence of cultural values, such as siri' na pacce, (3) role of text and rituals in transmitting gender roles, (4) contemporary changes due to education, urbanization and globalization, and (5) hybrid practices as a result of negotiation between tradition and modernity. There was also comparative analysis that helped in bringing out similarities and differences in the traditional and modern Bugis family roles. This interpretation approach enabled the research to ascertain both the perpetuations and tensions of gender arrangements, with primary focus being on the interaction of cultural heritage and modern change.

Result and Discussion

Gender role analysis of Bugis families shows that besides the continuation of cultural values of siri, pacce, malebbi and warani, there is also a reinterpretation of those values in reaction to education, urbanization and changing socio-economic status. This paper will give a subtle explanation of the way authority, responsibility and identity are divided along gender lines by analyzing both the traditional and modern family system and also illuminates on the conflicts and negotiations that arise between the generations. These results provide a more insightful explanation of how cultural continuity can be maintained despite new equality and flexibility practices becoming established and, thus, illustrate the resilience and responsiveness of Bugis family living in the context of the rapidly changing social setting.

Traditional Bugis Families

The family was the main social structure in the traditional Bugis society where cultural identity, financial safety and societal responsibilities were arranged. The key aspect of this structure was patriarchy whereby the power of men especially the father or the oldest man was seen as final when it came to making decisions. This control expanded beyond the family into the extended kinship, where the men represented it on alliance, dispute settlement and inheritance. The lineage system (pangngadereng) strengthened the notion that family pride and social rank circulated via male power that established men as custodians of the financial resources and cultural resources. The ethical and philosophical value of siri translated as honor or dignity also contributed to the pressure on men in the Bugis traditional families. Men had to safeguard the honor of their home and otherwise they could face social humiliation. This principle not only dictated the ways in which men would behave but also the reason why they can control women whose behavior could not be separated with family honor. As an example, the courtship and marriage of daughters was carefully supervised, as well as their appearance in public, which was an indication of the value attached to siri.

These practices placed men as guardians, as well as, apply the codes of behavior in the home. Women, despite their subordinate role in the life of the population, were a key element of moral and cultural life in the family. They were left with the care of children, food production, ritual preparations and preservation of etiquette and oral traditions. Mothers were specially regarded as cultural carriers who imparted on the younger generation's cultural values like malebbi'

(modesty, politeness) and *pacce* (compassion, solidarity). Nonetheless, the honor that was given to the roles of women was not necessarily transformed into agency or autonomy. They had limited mobility, their choices were male controlled, and their life trajectories were frequently pegged on the requirements of marriage and motherhood. Traditions of inheritance, such as although women were given some rights on the property, they were normally given precedence to the male heirs in making decisions regarding family resources. This is the manner in which symbolic reverence generally existed alongside practical constraints. The Bugis family life in the traditional sense was therefore a system in which the gendered role is identifiable. The ideals of power and defense were represented by men, and the role of mothers who preserved family and culture was assigned to women. This system offered unity yet strengthened patriarchal ranks that limited the availability of social roles to women, outside domestic setting.

Modern Bugis Families

The family was the main social structure in the traditional Bugis society where cultural identity, financial safety and societal responsibilities were arranged. The key aspect of this structure was patriarchy whereby the power of men especially the father or the oldest man was seen as final when it came to making decisions. This control expanded beyond the family into the extended kinship, where the men represented it on alliance, dispute settlement and inheritance. The lineage system (*pangngadereng*) strengthened the notion that family pride and social rank circulated via male power that established men as custodians of the financial resources and cultural resources. The ethical and philosophical value of *siri* translated as honor or dignity also contributed to the pressure on men in the Bugis traditional families. Men had to safeguard the honor of their home and otherwise they could face social humiliation. This principle not only dictated the ways in which men would behave but also the reason why they can control women whose behavior could not be separated with family honor. As an example, the courtship and marriage of daughters was carefully supervised, as well as their appearance in public, which was an indication of the value attached to *siri*. These practices placed men as guardians, as well as, apply the codes of behavior in the home.

Women, despite their subordinate role in the life of the population, were a key element of moral and cultural life in the family. They were left with the care of children, food production, ritual preparations and preservation of etiquette and oral traditions. Mothers were specially regarded as cultural carriers who imparted on the younger generation's cultural values like *malebbi'* (modesty, politeness) and *pacce* (compassion, solidarity). Nonetheless, the honor that was given to the roles of women was not necessarily transformed into agency or autonomy. They had limited mobility, their choices were male controlled, and their life trajectories were frequently pegged on the requirements of marriage and motherhood. Traditions of inheritance, such as although women were given some rights on the property, they were normally given precedence to the male heirs in making decisions regarding family resources. This is the manner in which symbolic reverence generally existed alongside practical constraints. The Bugis family life in the traditional sense was therefore a system in which the gendered role is identifiable. The ideals of power and defense were represented by men, and the role of mothers who preserved family and culture was assigned to women. This system offered unity yet strengthened patriarchal ranks that limited the availability of social roles to women, outside domestic setting.

Continuities and Tensions

Although gender flexibility is clearly on the rise, tradition is still a strong influence. The main cultural values like *siri'* and *pacce* are still used to determine how to conduct oneself and define family roles. Men are strongly still expected to be *warani* (courage) and be protector yet women are evaluated in terms of whether they can maintain *malebbi*. These values are transmitted, as they are told, in proverbs, and in everyday life, which strengthens the notion that gender has a moral, along with functional, meaning. Nevertheless, the conflicts arise when the younger generations, especially those who are exposed to the global world views of gender equality, go against these norms. Younger women, including, are less and less eager to marry; they are pursuing careers and postponing it, a decision that may be perceived as a disregard of the traditional duties by the older family members. On the same note, men who take up domestic duties at an earlier age can face the criticism of failing to conform to the masculine authority of the older age. These generations gaps depict how gender is being disputed in contemporary Bugis families.

The conflict is mostly evident in marital negotiations whereby parents can be adamant to uphold the traditional structure of kinship and dowry whilst children wish independence in their selection of mates. Similarly, the question of whether women should be allowed to become political leaders is often debated to have some residual fears of whether political aggressiveness would affect female modesty. But these tensions are productive as well, and spaces are provided in which gender roles are negotiated, renegotiated and tailored. What comes out is not the clear break with tradition but a negotiation of cultures. Families have a selective preservation of the traditional gender values in favor of the contemporary practices that are of practical or ideological advantage. This conflict represents a more sociological fact: cultures do not tend to get rid of their heritage but they constantly redefine it concerning new realities. This, in Bugis society, implies that gender roles are still closely related to cultural identity at the same time as they are refracting the changing realities of the modern life.

Lessons from Bugis Families for Organizational Management and Cultural Adaptation

The results of my work show that gender roles in Bugis families cannot be limited to the fixed binaries of tradition and modernity but should be perceived as the negotiations, adaptations, and the management of identities. This has significant flashback on management profession whereby organizational management is increasingly demanded to be able to man oeuvre through diversity, cultural heritage and modernization all at the same time. Bugis families, like corporate systems, reflect managerial processes where there is authority, distribution of resources, and division of roles creating unity and strength. What comes out clearly is that tradition is a system of governance and modernization presents demands of restructuring and innovations (Pogosyan, 2021; Arato & Cohen, 2021; Jänicke & Jörgens, 2023). The sociology of Bugis families can therefore provide a useful reflection of how organizations as well should adjust to outside change and at the same time maintain the cultural DNA. Cultural norms like *siri'* and *pacce* also serve in Bugi houses not merely as rules of conduct, but also as rules that control much like organizational mission statements or codes of conduct. These values control behavior, establish responsibility, and create expectations in the family just like the corporate governance systems do in firms (Sorenson & Milbrandt, 2023; Risi et al., 2023; Narayanan, 2022). But their continuity throughout the ages proves the fact that cultural systems may act as stabilizers during the time of fast transformation. It is not just conservatism but a kind of

cultural capital that provides families with the key to maintaining coherence when negotiating modern roles (Alami & Dixon, 2022). There is a growing body in management literature that places increasing emphasis on the necessity of basing the organizational transformation on cultural legitimacy, which is also reflected in the survival of Bugis values (Castillo et al., 2025; Escudero et al., 2025).

The increase in the roles of women in Bugis families in terms of education and income generation and leadership have consequences on resources management and human capital growth. The role of women as cultural transmitters who were restricted to the house is replaced by the one of co-managing family resources because they now have to deal with domestic chores and external economic opportunities. The change is comparable to the way organizations use diversity to enhance flexibility and innovation (Puriwat & Hoonsopon, 2022; Chaudhry et al., 2021; DiBella et al., 2023). Just as firms, families exhibit superior resilience when they become diversified in their sources of leadership as well as economic involvement. By doing so, Bugis families embody the management theory that inclusivity enhances sustainability of an organization (Dipoatmodjo, 2025; Sannadan et al., 2024).

Meanwhile, the omnipresence of patriarchal authority makes the challenge of changing well-established norms apparent. The symbolic demands of men being protectors and the women being modest have not been removed, despite modern family setups, curbing the level of gender equality. This conforms to the institutional theory, which hypothesizes that organizations can implement superficial changes to conform to the external pressures even as they preserve internal cultural logics (Lisnawati & Siahaan, 2025). The Bugis case teaches managers to be careful of thinking that structural change like women being advanced to formal leadership positions will automatically destroy old hierarchies. Unless the cultural backgrounds are tackled, these changes are likely to produce transitional structures in which equality becomes more of rhetoric than realism.

The intergenerational conflicts that are reported in Bugis families are presented in the broader context of change management. The elders are those who would maintain a state of stability and continuity whereas the younger ones are more demanding in terms of innovativeness and independence. This is a reflection of the organizational battles of institutional memory and disruptive innovation. Management research proves that generational diversity in companies may contribute to creativity and at the same time bring conflict whenever there is the divergence in values systems (Alnaim & Metwally, 2024). This negotiation is directed in Bugis family within the kinship relations, whereas in an organization, it has to be organized actively within the leadership practice that balances between tradition and change. The moral to the story is that management must go beyond simply tolerating difference to actively implement plans to incorporate divergent value orientations in harmonious activities (Gao & Yang, 2023).

The importance of reputation management can also be explained by the Bugis focus on honor (*siri'*). Organizations guard their brands and families guard their honor. It is identity management in both instances that helps maintain legitimacy in larger networks (Choi et al., 2024; Reynolds et al., 2022). The results show reputation is not a detached issue but a routine practice that involves a disciplined behavior and role containment. In the case of organizations, this brings to the fore the significance of alignment between internal culture and external image whereby the espoused values are repeatedly translated into action (Idowu et al., 2023). Bugis families teach us that cultural capital and symbolic identity is an asset as important as material

resources. The other implication is the allocation of labor. The division of responsibilities was highly segmented in the traditional Bugis families, and the modern families have more relaxed forms of shared responsibility. This is a reflection of organizational design that has seen a shift towards less structured bureaucratic designs that are more fluid and have a team-like structure (Bason & Austin, 2022). The shift to shared management of the household illustrates that role flexibility contributes to better adaptation, particularly when the situation is characterized by high change rates. Such flexibility can be critical in management practice where organizations have to deal with volatile environments (Hayes, 2025; King, 2025).

But when symbolic expectations hold, such as men being warani (brave) and women being malebbi (modest) it puts warning in the mind of managers that the cultural archetype can be very difficult to overcome. Assumptions of symbolic expectations influence the form of organizational identities even in the cases where formal structures seem egalitarian (Khader, S. (2025; Li et al., 2025; Gutterman, 2025). These symbolic dimensions should not be disregarded as they can lead to poor interpretation of the roles of the organizational actors. As shown in the case of Bugis, change needs to be treated both at the structural and the symbolic level, whereby any change in roles expectations should be aligned with the values.

The Bugis practice provides a case example of how cultural systems achieve a form of modernization without complete dislocation. In the case of management scholarship, this confirms the fact that organizational change is best nurtured in the sense that it is culturally based and not imposed in a vacuum (Alvesson & Sveningsson, 2024; Mangaliso et al., 2022; Leso et al., 2023). Bugis families do not renounce tradition, but redefine it so that it keeps identity and deals with outside demands. This is exactly the juggling act that organizations are confronted with in coping with global competitiveness and not losing local identity. It implies that the management should treat the process of change as a cultural translation and not as a technical adaptation.

Conclusion

The analysis of gender roles in traditional and contemporary Bugis families show that cultural continuity and adaptation are not the two processes that cannot coexist, but rather are inseparable as they influence the process of family governance and, consequently, organizational life overall. Bugis values, siri and pacce, continue to be effective in organizing accountability, reputation and identity and modernization bring flexibility in role allocation, female leadership and intergenerational bargains. The result of this dynamic interaction is that management in both families and in organizations is effective when able to balance cultural authenticity with adaptive innovation instead of privileging one over the other. Through the experience of the Bugis case, this study highlights a key management study lesson: sustainable change does not come through structural changes, but through a culturally appealing reenactment of norms, symbols and practices that brings tradition and modernity to a fit.

References

- Alami, I., & Dixon, A. D. (2022). "Expropriation of capitalist by state capitalist:" organizational change and the centralization of capital as state property. *Economic geography*, 98(4), 303-326. <https://doi.org/10.1080/00130095.2022.2030216>

- Alnaim, M., & Metwally, A. B. M. (2024). Institutional pressures and environmental management accounting adoption: Do environmental strategy matter?. *Sustainability*, 16(7), 3020. <https://doi.org/10.3390/su16073020>
- Alvesson, M., & Sveningsson, S. (2024). *Changing organizational culture: Cultural change work in progress*. Routledge. <https://doi.org/10.4324/9781003474555>
- Arato, A., & Cohen, J. L. (2021). *Populism and civil society: The challenge to constitutional democracy*. Oxford University Press.
- Bason, C., & Austin, R. D. (2022). Design in the public sector: Toward a human centred model of public governance. *Public management review*, 24(11), 1727-1757. <https://doi.org/10.1080/14719037.2021.1919186>
- Belaid, L. (2023). Exploring the Evolving Landscape of Gender Roles in Society: Transformation, Challenges, and Implications. *Journal of Studies in Language, Culture and Society (JSLCS)*, 6(2), 44-58.
- Castillo-Salazar, I. P., Sanagustín-Fons, V., & Pardo, I. L. (2025). Ecotourism as a catalyst for sustainable development: Conservation governance in mountain regions. *Societies*, 15(7), 196. <https://doi.org/10.3390/soc15070196>
- Chaudhry, I. S., Paquibut, R. Y., & Tunio, M. N. (2021). Do workforce diversity, inclusion practices, & organizational characteristics contribute to organizational innovation? Evidence from the UAE. *Cogent Business & Management*, 8(1), 1947549. <https://doi.org/10.1080/23311975.2021.1947549>
- Choi, M., Song, B., & Moon, W. K. (2024). Legitimacy, issue management, and gun debate. *Public relations review*, 50(2), 102450. <https://doi.org/10.1016/j.pubrev.2024.102450>
- DiBella, J., Forrest, N., Burch, S., Rao-Williams, J., Ninomiya, S. M., Hermelingmeier, V., & Chisholm, K. (2023). Exploring the potential of SMEs to build individual, organizational, and community resilience through sustainability-oriented business practices. *Business Strategy and the Environment*, 32(1), 721-735. <https://doi.org/10.1002/bse.3171>
- Dipoatmodjo, T. S. P. (2025). The Role of Bugis-Makassar Cultural Values in Talent Development: A Case Study of Private Companies in Makassar. *Journal Management & Economics Review (JUMPER)*, 2(8), 265-274. <https://doi.org/10.59971/jumper.v2i8.314>
- Escudero, S. B., Anglin, A. H., Allison, T. H., & Wolfe, M. T. (2025). Crowdfunding: A theory-centered review and roadmap of the multidisciplinary literature. *Journal of Management*, 01492063251328267. <https://doi.org/10.1177/01492063251328267>
- Gani, A. W., & Gani, H. A. (2024). Culture of Siri'Na Pacce As Part of Legal Awareness of the Bugis-Makassar Community. *KnE Social Sciences*, 687-701. <https://dx.doi.org/10.30984/pp.v28i1.2893>
- Gao, L., & Yang, F. (2023). Do resource slack and green organizational climate moderate the relationships between institutional pressures and corporate environmental

- responsibility practices of SMEs in China?. *Environment, Development and Sustainability*, 25(11), 13495-13520. <https://doi.org/10.1007/s10668-022-02628-5>
- González Ramos, A. M., & García-de-Diego, J. M. (2022). Work–life balance and teleworking: Lessons learned during the pandemic on gender role transformation and self-reported well-being. *International journal of environmental research and public health*, 19(14), 8468. <https://doi.org/10.3390/ijerph19148468>
- Guterman, A. S. (2025). What Shapes Culture? Key Influences in Organizations. *Key Influences in Organizations* (September 24, 2025).
- Hayes, C. (2025). *Wired for Excellence: Harnessing Brain Science for Organizational Success*. CRC Press.
- Idowu, S. O., Schmidpeter, R., Capaldi, N., Zu, L., Del Baldo, M., & Abreu, R. (Eds.). (2023). *Encyclopedia of sustainable management*. Cham: Springer International Publishing. https://doi.org/10.1007/978-3-031-25984-5_301807
- Jänicke, M., & Jörgens, H. (2023). Ecological modernization and beyond. In *Routledge Handbook of Environmental Policy* (pp. 68-87). Routledge.
- Khader, S. (2025). Was Iris Marion Young a Relational Egalitarian?. *Polity*, 57(1), 120-132. <https://doi.org/10.1086/733563>
- King, E. A. (2025). *Workplace Experiences of Millennial Women in Non-Faculty Roles at a Public Research University* (Doctoral dissertation, Michigan State University).
- Leso, B. H., Cortimiglia, M. N., & Ghezzi, A. (2023). The contribution of organizational culture, structure, and leadership factors in the digital transformation of SMEs: a mixed-methods approach. *Cognition, Technology & Work*, 25(1), 151-179. <https://doi.org/10.1007/s10111-022-00714-2>
- Li, B., Chen, J., & Howard, N. (2025). Organizational Position and Structural Empowerment in Chinese Community Nursing: An Interpretive Case Study. *Journal of nursing management*, 2025(1), 3611018. <https://doi.org/10.1155/jonm/3611018>
- Lisnawati, L., & Siahaan, M. (2025). Can green and blue thematic financing enhance sustainability value? Evidence from Southeast Asia. *International Journal of Ethics and Systems*. <https://doi.org/10.1108/IJOES-11-2024-0374>
- Maddukelleng, M., & Muhammad, W. (2021). The Siri strategy's value in managing the Bugis family economy in Surumana village, South Banawa district, Donggala regency. *Journal of Asian Multicultural Research for Social Sciences Study*, 2(2), 53-69.
- Mangaliso, M. P., Mangaliso, N. A., Ndanga, L. Z., & Jean-Denis, H. (2022). Contextualizing organizational change management in Africa: Incorporating the core values of Ubuntu. *Journal of African Business*, 23(4), 1029-1048. <https://doi.org/10.1080/15228916.2021.1984817>

- Masthurah, N., Amin, F. H., Sunusi, S. L., Hanafie, N. K., & Mohamad, A. R. (2024). Evolving Traditions: The Contemporary Dynamics of Uang Panai'in Bugis-Makassar Wedding Ceremonies. *Tamaddun*, 23(1), 51-60.
- Narayanan, S. (2022). Does Generation Z value and reward corporate social responsibility practices?. *Journal of Marketing Management*, 38(9-10), 903-937. <https://doi.org/10.1080/0267257X.2022.2070654>
- Nur, R. J., & Komariah, S. (2023). Gender dynamics analysis: uncovering the roles and identities of bugis-makassar women. *The Journal of Indonesia Sustainable Development Planning*, 4(2), 216-226. <https://doi.org/10.46456/jisdep.v4i2.432>
- Nur, R. J., Komariah, S., & Wilodati, W. (2024). Siri'Na Pacce and The Reconstruction of Gender Roles: The Dynamics of Modern-Day Womanhood in Bugis-Makassar Society. *Potret Pemikiran*, 28(1), 104-121. <https://dx.doi.org/10.30984/pp.v28i1.2893>
- Parinitha, B., & Lourdusamy, A. (2022). The Evolution of the Female from Suppression to Supremacy in the Select Novels of Postmodern Retellings of the Epic-A Review of Literature. *International Journal of Management, Technology and Social Sciences (IJMTS)*, 7(1), 163-183. <https://doi.org/10.5281/zenodo.6302482>
- Pogosyan, V. (2021). Updating social theory: Redefinition of modernization. *Wisdom*, (3 (19)), 182-193.
- Puriwat, W., & Hoonsopon, D. (2022). Cultivating product innovation performance through creativity: the impact of organizational agility and flexibility under technological turbulence. *Journal of Manufacturing Technology Management*, 33(4), 741-762. <https://doi.org/10.1108/JMTM-10-2020-0420>
- Reynolds, L., Koenig-Lewis, N., Doering, H., & Peattie, K. (2022). Competing for legitimacy in the place branding process:(re) negotiating the stakes. *Tourism Management*, 91, 104532. <https://doi.org/10.1016/j.tourman.2022.104532>
- Risi, D., Vigneau, L., Bohn, S., & Wickert, C. (2023). Institutional theory-based research on corporate social responsibility: Bringing values back in. *International Journal of Management Reviews*, 25(1), 3-23. <https://doi.org/10.1111/ijmr.12299>
- Said, W., Hukmiah, H., Nur, S., Wahyuni, S., & Akbar, R. (2024). Marriage traditions and family resilience in Bugis bone society: A study of Islamic law and Islamic education. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 8(3), 1372-1390. <https://doi.org/10.22373/sjkh.v8i3.23227>
- Sannadan, J. G. M., Buslig, S. M. C. A., Pannogan, O. C., & Quesada, M. E. (2024). The Kalinga People's Commitment to Diversity and Inclusion: Narratives and Lessons from the Underground. *Acta Sci*, 25, 4.
- Sanusi, N. T., HS, M. A., & Parnnsih, I. (2025). Cultural Marginalization of Bride Price (Uang Panai) in Bugis-Makassar Society, Indonesia: A Case Study of MUI Fatwa. *Journal of Al-Tamaddun*, 20(1), 19-31. <https://doi.org/10.22452/JAT.vol20no1.2>

- Smith, S. G., & Sinkford, J. C. (2022). Gender equality in the 21st century: Overcoming barriers to women's leadership in global health. *Journal of Dental Education*, 86(9), 1144-1173. <https://doi.org/10.1002/jdd.13059>
- Sorenson, R. L., & Milbrandt, J. M. (2023). Family social capital in family business: A faith-based values theory. *Journal of Business Ethics*, 184(3), 701-724.
- Souza, J. P., Day, L. T., Rezende-Gomes, A. C., Zhang, J., Mori, R., Baguiya, A., ... & Oladapo, O. T. (2024). A global analysis of the determinants of maternal health and transitions in maternal mortality. *The Lancet Global Health*, 12(2), e306-e316. <https://doi.org/10.3390/ijerph19148468>
- Syariah, P. E., Purwoningsih Haris, A., Amir, M. F., & Nikmah, S. (2024, August). The Dual Role of Wives in the Perspective of the Bugis Community of Bone Regency with a Sharia Economic Approach. In *International Conference on Actual Islamic Studies* (Vol. 3, No. 1).
- Wiesner-Hanks, M. E. (2021). *Gender in history: Global perspectives*. John Wiley & Sons.