

## Mabarazanji as a Mirror of Gender Relations in Multicultural Education of the Bugis Bone Community

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### Abstract

This study aims to analyze how the practice of Mabarazanji in the Bugis Bone community reflects the division of gender roles influenced by local social and cultural constructions and examines it from an educational perspective. The research method used is a qualitative approach with the analysis of literature studies related to the practice of Mabarazanji and the application of Talcott Parsons' social role theory to understand the social structure that affects gender roles in the practice. The study's results showed that men in the practice of Mabarazanji often led and were directly involved in rituals as instrumental roles, while women were more often in supporting positions with logistical tasks as expressive roles. This reflects the division of gender roles that has been deeply rooted in the culture of the Bugis Bone community and serves to maintain stability and continuity of tradition. This study concludes that the practice of Mabarazanji not only functions as a religious ritual but also serves as a means of reproduction of social values and the formation of individual identities based on gender roles by societal norms in the perspective of Islamic education; this is relevant because it shows how traditional and religious values can be combined to build individual character by the social and cultural goals of society. The educational implications of these findings show that education in the Bugis Bone community not only focuses on religious knowledge but also on instilling social values that direct gender roles. However, this study also emphasizes the need for educational adaptation to achieve gender equality without sacrificing the integrity of local culture.

### Keywords

Mabarazanji, Gender, Relations, Bones, Bugis

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## 1. INTRODUCTION

The Bugis Bone community has a diverse and long-standing cultural heritage from various traditions, customs, and religious practices. One of the cultural heritages that is still sustainable and continues to develop today is Mabarazanji, which is a form of reading or reading religious texts that contain praise for the Prophet Muhammad (Fattah & Ayundasari, 2021; Hardianti, 2021; Kartini, 2013). Mabarazanji has historically been integral to various important rituals in the Bugis Bone community.



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This tradition is generally carried out at traditional events such as weddings and circumcisions, as well as in commemoration of religious holidays such as the Prophet's Birthday, where people gather to read the stories of the Prophet's example contained in the Barzanji text (Fattah & Ayundasari, 2021).

In addition to its religious function, *Mabarazanji* is also considered a means to strengthen social and cultural relations. Each performance serves as a means for the Bugis Bone community to gather to learn religious teachings and celebrate important moments in the life cycle. These events often involve many members of the community, both men and women, who play an active role in their implementation, although in different ways depending on social status and gender. *Mabarazanji* serves as a channel to strengthen religious values by spreading moral and spiritual teachings embraced by the Prophet Muhammad. These values are often affirmed through the narratives conveyed during the readings, which mostly revolve around themes of virtue, courage, example, and obedience to God. For the Bugis people in Bone, *Mabarazanji* goes beyond the boundaries of mere religiosity to include integrated celebrations that blend religion and culture (Dewi, 2023).

However, in addition to functioning as a religious tradition, *Mabarazanji* also functions as a social space that reflects and articulates gender relations in Bugis-Bone society (Kapojo & Wijaya, 2018; Ramli & Basri, 2021; Wekke, 2013). This tradition shows how the roles of men and women are organized and constructed according to applicable social norms. Traditionally regarded as leaders in many aspects of life, men often play a central role in reading *Mabarazanji*. They act as pastors or main readers who direct the course of the ritual, especially in their capacity as family or community leaders (Harahap et al., 2021).

In contrast, women, although not taking a direct leadership role in reading the text, still occupy an important position in the *Mabarazanji* support structure. They are usually responsible for organizing the event, including the provision of food and comforting guests, and they often accompany the men in the execution of the ritual. Furthermore, women also have a role in preserving this tradition through transmitting knowledge to the younger generation. However, their participation tends to be more informal and less visible. The gender relationship seen in *Mabarazanji* reflects the patriarchal social structure of the Bugis community. While men often take dominant roles in formal aspects, women still occupy significant complementary roles (Misbahuddin, 2015; Muttaqin, 2016a; Pratiwi & Rahman, 2023). This practice illustrates a clear gender division of roles between men as the main drivers of religious rituals and women as supporters who ensure the smooth running of the event. This study aims to analyze how the practice of *Mabarazanji* in the Bugis Bone community reflects the division of gender roles influenced by local social and cultural constructions and examines it from an educational perspective. This research is expected to facilitate an understanding of how local religious practices such as *Mabarazanji* can be used as an educational medium to teach traditional gender roles and socio-cultural values to the younger generation.

## 2. METHODS

This study uses a qualitative approach with the analysis of literature studies related to the practice of *Mabarazanji*, as well as the application of Talcott Parsons' social role theory to understand the social structure that affects gender roles in the practice by collecting, analyzing, and synthesizing various relevant literature to gain insight into the theme of *Mabarazanji* and gender relations in the Bugis Bone community. This method facilitates an in-depth understanding of how the *Mabarazanji* tradition reflects and influences the social construction of gender roles in Bugis society. The sources used in this study can be classified into two categories: primary sources and secondary sources. The term 'primary source' refers to the original manuscripts or texts of *Mabarazanji*, which are used in the religious rituals of the Bugis Bone people. In addition, ethnographic data describing *Mabarazanji* practices in the community are also used as primary sources. This includes notes from cultural observers or anthropologists who directly observe the practice in the field. Old manuscripts containing *Mabarazanji* hymns or poems are

also primary materials that are analyzed to identify elements that reflect gender relations (Sugiyono, 2019).

Secondary sources include literature on Bugis traditions, gender roles in Bugis society, and gender and cultural theories. Books, academic journal articles, and previous research relevant to studying Mabarazanji, gender, and social structure in Bugis society are important materials to enrich the discussion. These sources help to reinforce the argument that patriarchal culture and gender dynamics in Bugis Bone are reflected in religious rituals such as Mabarazanji. This research also adopts several gender and cultural theories as the basis for its analysis, including:

- Patriarchal Theory is used to understand how the patriarchal structure of the Bugis community shapes and maintains gender relations in religious practices, including Mabarazanji. With this theory, this study analyzes how men and women are given different roles and how these roles reflect the patriarchal values that dominate the Bugis Bone community.
- The Gender Social Construction Theory examines how gender is conceptualized and constructed socially in Bugis society. Through this theoretical point of view, this study aims to show that the gender roles observed in Mabarazanji are not solely a consequence of religious beliefs but are also a product of social and cultural norms shaped and maintained within the broader social structure.
- The concept of gender performativity, as put forward by Judith Butler, is a useful lens for looking at social performances that affirm certain gender roles in Mabarazanji. This includes examining how women and men in Bugis society carry out these roles as a form of repetition of recognized societal gender norms.

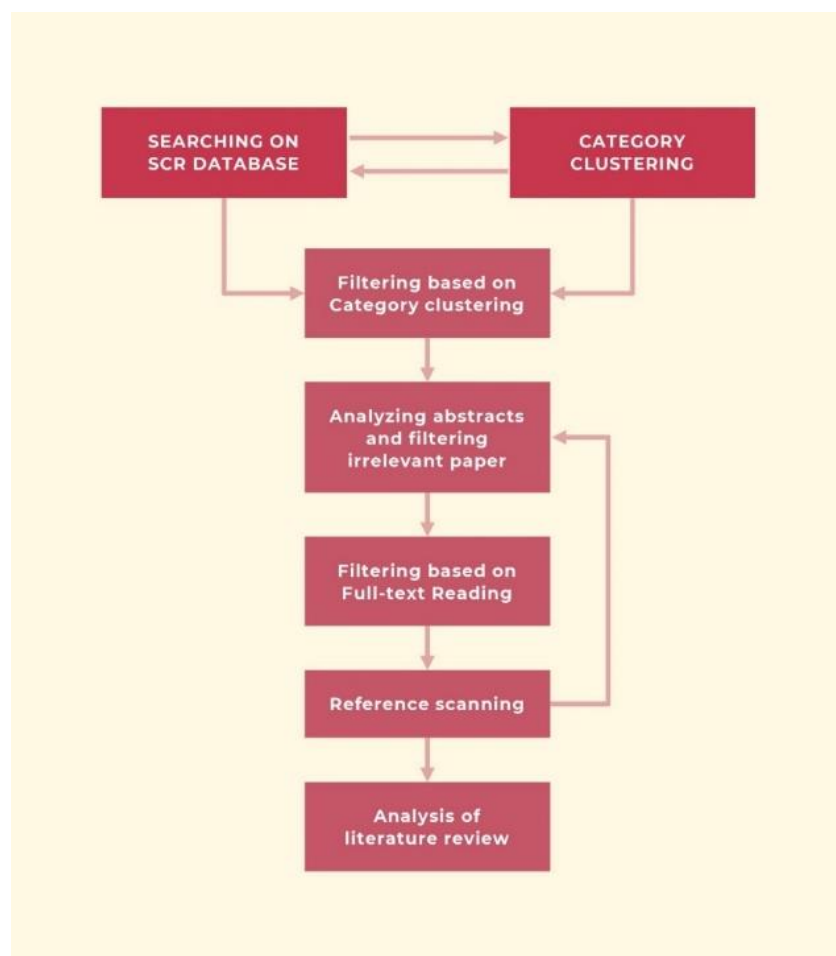


Figure 1. Literature Research

### 3. FINDINGS AND DISCUSSIONS

#### *Mabarazanji in the Context of Culture and Religion*

Mabarazanji is one of the important aspects of the religious and socio-cultural heritage of the Bugis Bone community. This tradition has its roots in a text called Barzanji, which contains praise for the Prophet Muhammad and describes the story of his life, from his birth to his struggle to spread Islam. Over time, Barzanji has grown to become part of the religious and cultural practices of many Muslim communities, including in Bugis Bone, known as Mabarazanji (Muhammadong & Khaerunnisa, 2022).

#### **a. The practice of Mabarazanji in a religious context**

In a religious context, Mabarazanji is a ceremony closely related to Islamic celebrations, especially the Birthday of the Prophet Muhammad (Rusdiah et al., 2021). The Bugis Bone community commemorates the Prophet's Birthday by reading Mabarazanji as a form of respect for the Prophet Muhammad and commitment to religious principles. The ceremony is usually led by a local religious figure or imam, who reads the text of Barzanji along with verses and hymns accompanied by prayers and dhikr.

In addition to Maulid, Mabarazanji is often held for other important religious events, such as weddings, akikahs, and prayer ceremonies for salvation. Through this chanting, the Bugis people in Bone strengthened their faith and reaffirmed their spiritual connection with Allah and the Prophet Muhammad. The reading of Barzanji in Mabarazanji creates a sacred and profound atmosphere and is a means of spreading Islamic values in the community (Hakim et al., 2023).

#### **b. Mabarazanji in Cultural Context**

In addition to its religious meaning, Mabarazanji also occupies an important position in the cultural context of the Bugis Bone community. This ceremony expresses religious beliefs and a cultural tradition involving all societal levels. Mabarazanji is often associated with various rituals in a person's life, such as birth, circumcision, marriage, and death. This ritual is marked by the recitation of Mabarazanji as a symbol of prayer and hope for salvation and blessings for the person concerned.

In addition to its religious meaning, Mabarazanji also occupies an important position in the cultural context of the Bugis Bone community. This ceremony expresses religious beliefs and a cultural tradition involving all societal levels. Mabarazanji is often associated with various rituals in a person's life, such as birth, circumcision, marriage, and death. This ritual is marked by the recitation of Mabarazanji as a symbol of prayer and hope for salvation and blessings for the person concerned.

In wedding celebrations, for example, Mabarazanji is often performed as part of a comprehensive series of traditional events. The reading of this text signifies the importance of marriage not only as a bond between two individuals but also as a religious obligation and a respected social tradition. This function shows that Mabarazanji is a religious ceremony and encompasses the social values that govern people's lives (Rusdiah et al., 2021).

Furthermore, Mabarazanji is a channel that strengthens social cohesion and relationships. Extended family, relatives, neighbors, and other community members often attend this event. The Bugis Bone community develops strong social cohesion through these meetings, emphasizing mutual help, cooperation, and a sense of togetherness. Therefore, it can be said that Mabarazanji is an effort to maintain the cultural identity of the Bugis people in the context of developing social changes. (Courtesy & Padil, 2022).

#### **c. Values Promoted by Mabarazanji**

In addition to its religious function, Mabarazanji also includes a set of values that serve as a moral and social compass for the Bugis Bone community. The Bugis Bone people respect the Prophet Muhammad by reading his life story and expressing praise. This action underscores the importance of

love for the Prophet as an integral aspect of their faith (Nasir., 2019).

- Obedience to God: Mabarazanji is a form of devotion and obedience to Allah Azza Wa Ja'ala manifested in the form of prayer and appreciation of the teachings of Islam.
- The implementation of Mabarazanji fosters a sense of togetherness by involving all elements of society in organizing events and strengthening social and cultural relations between community members.
- Preservation of Traditions: Mabarazanji serves to preserve local traditions passed down from generation to generation. Through this ceremony, the Bugis Bone people preserve their cultural identity in the context of modernization.

#### **d. The Role of Mabarazanji in the Maintenance of Cultural Identity**

Mabarazanji has become a strong symbol of cultural identity for the Bugis Bone community. Mabarazanji is a sustainable effort to preserve ancestors' heritage in globalization and modernization. This tradition reflects the religious aspect and serves as a form of resistance to losing local values in the modern era. Therefore, Mabarazanji serves as a cultural fortress that maintains the local wisdom of the Bugis people in their daily lives, which are increasingly influenced by external cultural forces. (Jamaluddin, 2021).

#### ***Mabarazanji in the Context of Islamic Educational Values and Its Relation to Gender Relations***

Mabarazanji is a prominent religious tradition in the Bugis Bone community. Mabarazanji is a praise that glorifies the Prophet Muhammad by reciting holy verses. This tradition serves as a channel of spiritual connection with God and a storehouse of Islamic educational values. These values are an important foundation for developing individual character in the Bugis Bone community, including gender roles. Mabarazanji reinforces Islamic teachings that emphasize piety, obedience, and morality and reflect how these values are applied in everyday life, especially in the context of gender relations.

##### **a. Mabarazanji Contains Islamic Educational Values**

Mabarazanji contains many teachings that can be classified as Islamic educational values. These teachings cover various topics, including moral guidance, worship practices, and studying social roles in daily life. These teachings are derived from the life story of the Prophet Muhammad. Mabarazanji's text encompasses several educational values, including:

Noble morals, or adab, are the basic principles of Islamic teachings. Mabarazanji underlined the importance of achieving noble morals by the example set by the Prophet Muhammad. The poems tell stories of the Prophet's fortitude, virtue, and honesty, both in his personal life and in his capacity as a leader. This is an important lesson for Muslims, as it guides them in upholding ethical and polite behavior in their daily lives, both within the family and in the broader social and gender context (Pratiwi, 2023).

Obedience to Allah and His Messenger The Mabarazanji text adheres to the doctrine of obedience to God and the necessity of following the teachings of the Prophet Muhammad as a messenger of God. This obedience is interpreted in a ritualistic context and serves as a reminder to obey religious directives in one's social behavior consistently. In the context of gender, this obedience is often interpreted by traditional norms that mandate each individual to fulfill a role according to their nature, as known in Bugis society.

In addition, Mabarazanji's text carries the meaning of worship, which includes vertical worship (relationship with God) and horizontal worship (relationship with fellow humans). The poems explain the meaning of prayer, dhikr, and other practices that facilitate a closer relationship with God. In the context of gender education, the Bugis often internalized this worship as a component of piety expected from men and women.

Leadership and social responsibility are also the main themes in Mabarzanji. Mabarzanji often describes the Prophet Muhammad as a wise, just, and responsible leader who manages the people's affairs. The leadership depicted in this text is usually associated with male figures who hold positions of authority in society. As implied in Mabarzanji, Islamic education teaches the importance of men carrying out leadership roles in the family and society, based on the traditional view of gender relations in Bugis culture.(Idham Hamid, 2021).

One of the main values embraced in Mabarzanji is social concern and the importance of justice towards others. The Prophet Muhammad is described as a figure who shows concern for the welfare of his people, consisting of men and women, and treats them fairly. However, in Bugis's social practice, this value of justice is often interpreted according to a more patriarchal gender construct, where men continue to hold majority power in society. At the same time, women are relegated to more limited roles in the domestic sphere.

#### **b. Correlation of Islamic Educational Values in Mabarzanji with Gender Relations**

In the Bugis Bone community, gender relations are greatly influenced by religious teachings conveyed through religious traditions such as Mabarzanji. The Mabarzanji ritual serves as a conduit for establishing and preserving norms related to gender roles. While Islamic teachings embrace equality before God, its interpretation in the context of Bugis Bone's patriarchal culture tends to reinforce traditional gender roles. The correlation between Islamic educational values in Mabarzanji and gender relations can be analyzed from several perspectives.

The role of men as leaders is a key aspect of Islamic teachings. In Mabarzanji, the Prophet Muhammad is often portrayed as an example of leadership who is responsible for the welfare of his people. This concept of leadership is particularly prevalent in Bugis culture, where men are considered the heads of families and leaders of their respective communities. Islamic education in Mabarzanji places significant emphasis on men's responsibilities as leaders and caregivers in their families, as well as their role as examples in the practice of religious teachings. As a result, the role of men as priests in Mabarzanji rituals, which women and children attend, symbolizes their power and authority in the broader social structure (Muttaqin, 2016b).

Although women can participate in Mabarzanji, their role is usually limited to supporting activities such as event preparation or completing domestic tasks. The Islamic educational values in Mabarzanji that teach obedience and piety are often translated in a gender context as a demand for women to show piety through domestic roles, such as taking care of the family and supporting their husbands in their leadership duties. This shows that, in Bugis society, despite the important roles that women play, they are positioned lower in the social hierarchy than men, which reflects the prevailing patriarchal values.

Piety as a Measure of Gender Roles Mabarzanji adheres to the view that piety is the most important thing for all Muslims, regardless of gender. However, in Bugis society, the criteria for measuring piety often differ between men and women. For men, piety is primarily measured by leadership skills, social responsibility, and obedience in public worship, such as leading prayers or Mabarzanji. In contrast, piety for women is primarily measured by their obedience to their husbands and their capacity to educate their children in religious teachings. The Islamic education provided through Mabarzanji serves to strengthen the division of labor based on gender, which in turn serves to perpetuate hierarchical gender relations.

The concept of flexibility in gender relations is an important aspect that needs to be considered in this context. Although gender relations in Bugis society are largely patriarchal, there is room for flexibility, especially in the context of families and small communities. In some cases, women with deep religious expertise or proficiency in interpreting religious texts can also be leaders in reading Mabarzanji, especially in more intimate or limited environments in the family sphere. This illustrates that the values of Islamic education in Mabarzanji are not completely rigid and can be adapted to the

evolving social and cultural conditions. This illustrates that the relationship between Islamic education in Mabarazanji and the dynamics of gender relations is not completely fixed. (Ramadhani, 2024).

**c. Islamic Education and Gender Relations in Mabarazanji**

Mabarazanji, as a religious practice, not only functions as a means of worship but as an educational medium that transmits Islamic values to the Bugis Bone community. The Islamic educational values reflected in Mabarazanji, including piety, obedience, leadership, and social concern, also shape gender relations dominated by patriarchy (Abidin et al., 2023; Ihsan & Padil, 2022). Mabarazanji maintains the social norms of the Bugis Bone community, which places men as leaders and women as supporters, although flexibility is allowed under certain conditions.

The relationship between Islamic educational values in Mabarazanji and gender relations is evident in the way the teachings on leadership, social responsibility, and piety are embodied in different gender roles in society. However, Mabarazanji also offers avenues for women to get involved, particularly in more private or familial environments. This reflects the nuances of gender relations, which, although largely patriarchal, still allow adaptation and change in line with social and cultural progress.

**d. Mabarazanji as a Mirror of Gender Relations in Multicultural Education of the Bugis Bone Community**

The Mabarazanji tradition is an important religious ritual in the Bugis Bone community and an example of various educational values, including multicultural values, as evidenced in his texts. Mabarazanji, as a form of respect and reverence for the Prophet Muhammad, also presents a worldview that transcends religious boundaries, an example of social and cultural harmony supporting diversity. In the context of the Bugis Bone community, this practice serves as a conduit for understanding complex social dynamics, including the interaction between multicultural values and gender relations and their impact on the social and religious life of the community.

**e. Multicultural educational values related to Mabarazanji**

Multicultural education seeks to foster appreciation and awareness of cultural, religious, ethnic, and gender differences, with the ultimate goal of creating a harmonious society through recognition and appreciation of diversity (Amin, 2018; Nurcahyono, 2018; Panuntun & Aziz, 2023; Widiatmaka & Yusuf Hidayat, 2022). In Mabarazanji, several values of multicultural education can be identified, including respect for differences. The Mabarazanji text, which is full of praise for the noble qualities of the Prophet Muhammad, implies the value of respect for differences. In the Islamic tradition, the Prophet Muhammad is considered a unifying figure who unites different tribes, ethnicities, and groups under a common set of teachings (Anum et al., 2024; Pahero et al., 2023; Yusuf & Pakatuwo, 2020). Mabarazanji, with its narrative of loyalty, brotherhood, and solidarity, illustrates the importance of respecting diversity in religious and cultural beliefs. (Nur et al., 2024) In the pluralistic Bugis society of Bone, where various tribes and religions coexist, Mabarazanji plays an important role in instilling values of mutual respect and cooperation despite differences in cultural or ethnic backgrounds. This reflects the importance of maintaining harmony and tolerance daily, a fundamental aspect of multicultural education.

While Bugis society tends to adhere to patriarchal norms, Mabarazanji's texts adhere to the values of social equality derived from Islamic teachings. In these texts, all human beings are considered equal before God, regardless of social status, wealth, or gender. It is a picture of Islamic teachings on social justice and universal fraternity. This value teaches the Bugis Bone people the importance of equal rights and responsibilities in a diverse society (Abidin et al., 2023).

Mabarazanji also showed the elements of cross-cultural education, especially in how the Bugis Bone people adapt and integrate Islamic religious traditions with local culture. The process of syncretization between Islamic teachings imported from the Middle East and local Bugis practices is an

example of cross-cultural education. Therefore, Mabarazanji strengthens religious beliefs and maintains local cultural identity while facilitating broader cross-cultural discourse. This practice teaches the younger generation the importance of upholding their traditions and identity while being receptive to external influences.

**f. Correlation of Multicultural Values with Gender Relations in the Bugis Bone Community**

Although Mabarazanji adheres to multicultural values that promote tolerance and equality, the reality of gender relations in practice shows that these values are often interpreted and applied in the context of patriarchal culture that is still pervasive in the Bugis Bone community. The relationship between multicultural values and gender relations in Mabarazanji can be observed through the following aspects:

- 1) **Patriarchal Dominance in Gender Relations** In the practice of Mabarazanji, prominent religious ritual roles, such as the reader or prayer leader, are usually held by men. This shows that although there are values of social equality in Mabarazanji texts, their implementation in the local context is still shaped by patriarchal social structures. In Bugis Bone society, men are often positioned as religious and social authorities, reflecting patriarchal dominance. However, in the context of multicultural education, there are important principles of gender equality and equal rights for all individuals, regardless of gender. In this case, while Mabarazanji adheres to equality before God, social reality suggests a gender hierarchy that places women in a more subordinate position in formal rituals. This creates a tension between equality-oriented multicultural values and patriarchal social practices.
- 2) **Space for Women's Participation.** While the role of women in Mabarazanji is more limited in the context of formal rituals, there is room for more active participation for women in smaller social contexts, such as within the family or local community. In smaller societies, women are often responsible for preserving the Mabarazanji tradition, especially in teaching religious values to children and organizing rituals in the domestic sphere (Abidin et al., 2023; Pratiwi, 2023). While women in the Bugis Bone community do not always occupy leadership roles in formal events, they play an important role in maintaining and transmitting cultural and religious traditions. This shows potential flexibility in applying gender relations, where women can take on more active roles depending on certain social and societal contexts. In multicultural education, this flexibility is important because it allows for considering the various gender roles that arise in response to a particular situation's special circumstances and social dynamics.
- 3) **Adaptation and Flexibility in the Mabarazanji Tradition.** An important aspect of multicultural education is the capacity to adapt to social changes and developments. In the context of Mabarazanji, its application has flexibility that allows adaptation according to the changing social context. In some communities more open to women's participation, women may be allowed to take leadership roles or read religious texts, particularly in family gatherings or less formal settings. This suggests that, although patriarchal structures remain dominant, there is potential for change in the implementation of gender relations (Suparna et al., 2023), especially in contexts where women exert significant influence in the community. Therefore, the Mabarazanji tradition is not entirely conservative or inflexible in applying its values. Rather, this tradition demonstrates the capacity to adapt to evolving social needs and realities.

***Mabarazanji as a Multicultural and Gender Learning Media***

In the Bugis Bone community, Mabarazanji serves as a transmission channel for multicultural values while reflecting the nuances of dynamic gender relations. As a tradition passed down from generation to generation, Mabarazanji is a transmission channel for local religious and cultural values.(Fatimah and Lutfiah, 2022).



However, what makes Mabarazanji such a valuable tool in multicultural education is its capacity to facilitate dialogue between traditional and modern values and provide a forum for reflection on the potential evolution of gender roles in society. The younger generation involved in Mabarazanji, for example, can gain insight into the importance of respecting cultural and gender differences, as well as understanding that while norms govern gender roles, there is also room for adaptation and change as society develops.

The practice of Mabarazanji in the Bugis Bone community is still heavily influenced by social constructions that distinguish the gender roles of men and women. In Mabarazanji, men are more often led and directly involved in implementing rituals. At the same time, women are usually in a more supportive position, such as preparing equipment or assisting in logistical preparations. These findings reflect the deep-rooted division of roles in the local community's culture, where men are expected to be leaders and women are more often directed to support these roles. In addition, the social values inherited from generation to generation in the practice of Mabarazanji emphasize the importance of religious and cultural education in shaping individual identities based on the gender roles that have been determined.

Talcott Parsons' social role theory can be applied to understand how social structures determine gender roles in cultural practices such as Mabarazanji. According to Parsons, each individual is assigned a role based on social expectations to maintain social balance and stability (Parsons, Talcott, & Bales, 1955). In the context of Mabarazanji, men who lead rituals can be seen as instrumental roles that are considered important in maintaining the traditions and spirituality of the Bugis Bone community, while women who support behind-the-scenes function as expressive roles that ensure the smooth implementation of activities (Said et al., 2024; Satriah, 2022). This theory is relevant because it explains that the division of gender roles results from individual decisions and long-lasting social and cultural constructions (Ariyanti & Ardhana, 2020; Wiasti & Suarsana, 2023).

These findings are consistent with previous research that also highlights the role of gender in cultural practices in Indonesia, especially in regions with strong traditions, such as South Sulawesi. For example, research found that in the Bugis Makassar community, the division of gender roles is very visible in traditional ceremonies and religious practices, where men always occupy a leading position in activities related to leadership and spirituality (Alim, 2014). Other research by (Kartini, 2013) It also noted that women's roles are often reduced to domestic or supporting aspects by the social values that govern gender roles in the Bugis community (Kartini, 2013). These results corroborate the findings of this study that the practice of Mabarazanji not only functions as a religious ritual but also as a means of reproducing social values and gender roles established in the Bugis Bone community. Associated with education, the practice of Mabarazanji also has profound implications. The division of gender roles seen in this ritual shows that education in the Bugis Bone community not only aims to provide religious knowledge but also to shape individual identities by existing social norms and expectations (Djawas, 2023). Religious and cultural education in this context aims to instill certain values that lead men to become leaders and women to support these roles. From the perspective of Islamic education, this is relevant because it shows how traditional and religious values can be combined to build individual character by society's social and cultural goals. However, it raises critical questions about how education can be adapted or altered to allow for more equal roles between men and women without undermining the integrity of existing cultural traditions.

#### **4. CONCLUSION**

The practice of Mabarazanji in the Bugis Bone community serves as a religious ritual and a means to maintain and reproduce the social values that govern gender roles. Men in the community tend to lead and perform instrumental roles in implementing rituals, while women are more in supporting positions with expressive roles. This division of roles reflects the social constructs deeply rooted in the

local community's culture and aims to maintain social stability and the sustainability of traditions. Mabarazanji, a ritual tradition, serves to represent this gender relationship and preserve it through repeated practices that give men a privileged position as authoritative figures in a religious context. The prevailing gender relationship in Bugis society is closely related to the patriarchal structure, which places men as the main figure in almost all aspects of life, including religious life. This reinforces traditional patriarchal norms; men are seen as the main guardians of religious traditions, while women largely have no formal role that requires mastery of sacred texts or the ability to lead rituals. From an educational perspective, although patriarchal structures remain dominant, there is potential for change in the application of gender relations, especially in contexts where women exert significant influence in the community. Therefore, the Mabarazanji tradition is not entirely conservative or inflexible in applying its values. Rather, this tradition demonstrates the capacity to adapt to evolving social needs and realities. The practice of Mabarazanji also plays a role in shaping an individual's identity and directing them to conform to existing social norms and expectations. Therefore, while this practice reinforces cultural and religious values, there is a need to adapt education to allow for more equal roles between men and women without compromising the integrity of existing cultural traditions.

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