

Negotiating gender, body, and identity: Women's experiences in nature lovers organizations and societal perceptions in Makassar

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ABSTRACT

This study explores how women engaged in adventurous activities within university-based nature lovers' organizations in Makassar construct knowledge, interpret their bodies, and navigate societal perceptions. Employing a qualitative approach, this study draws on participant observations and in-depth interviews to examine women's lived experiences in contexts traditionally dominated by men. The findings reveal that women's knowledge manifests in three interconnected domains: understanding organizational culture and their motivations for joining; engaging in adventure education through experiential learning and skill development; and performing adventure activities while adapting to physical and social challenges. Women articulate the ambivalent meanings of their bodies, which they simultaneously view as obstacles requiring discipline and as sites of empowerment through training and resilience. Despite bodily changes that diverge from idealized feminine norms, these women continue to assert their identities as women, both through their appearance in public spaces and their preparation for field activities. This study highlights the complex negotiations of gender, body, and identity among women's adventurers, situated within broader cultural constructions and societal expectations.

Keywords: Women, Adventure, Nature Lover Organization, Outlook.

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1. INTRODUCTION

Adventure is an activity in which the perpetrator has an exciting and challenging experience. Adventure is always identical to a journey, either a journey in the real sense, such as going to a place or a journey like a life journey. (Dewa, 2017:12). Adventure activities are usually carried out outdoors, such as going on a mountain-climbing adventure, climbing a cliff, or exploring a cave, which is usually called the wilderness. We can say that adventure activities are activities in which someone enters a place that has never been known or recognized before and with a state of complete ignorance. Adventure is also carried out in various fields that exist in adventure, or in places that are in the wilderness. In the context of Nature Lovers Organization, adventure has three fields: mountains, cliffs, and caves (Situmorang, 2009:2). Adventure activities carried out in mountains, cliffs, and caves require physical, mental, and knowledge about the conditions of the place to be visited in carrying out adventure activities. This activity not only involves men, but also women, which, if the activity is carried out by men, people will generally "see" or understand it as something normal, and therefore the world of adventure is often considered a man's world. In contrast, women, although some are involved, until now the dominant view that adventure is identical to men makes the presence of women in this field a deviation or abnormality.

As in the case of the researcher, when the researcher decided to join a nature-lover organization, the researcher was strictly prohibited by her family, namely her father and mother. The family considered that women were not suitable to do this because the activities carried out by the organization or the like were activities that were only carried out by men. Women were created differently from men, and these differences included physical and non-physical. The difference in terms of the physicality is biological. Biologically, women develop faster than men; as a result, women's bodies are smaller, and women stop growing faster, while men do not. This is what makes women more visible (Infartil) or resembles children (Artaria, 1922). Non-physically, the difference is seen in terms of roles and functions, such as men who are said to have duties and functions outside the home while women are in the domestic sphere or environment inside the home, Mattulada (in Naping, 2017). Based on these differences, women are constructed with various images that occur in society, especially Bugis-Makassar women. As explained by Mustari (2018), this construction is used as a predicate by women and men. There are predicates carried by men and women that are considered symbols and status. Men are identified as people with masculine characteristics, who are perceived as having a strong, brave, and firm nature, while women are identified as someone who has feminine characteristics, in other words, perceived as slender, gentle, and beautiful creatures (Mustari, 2016:133). From the characteristics in question, it can be said that adventure activities carried out by women are identical to activities that are masculine in nature, because in adventures, men dominate, but that does not mean that women cannot carry out adventure activities.

Initial exploration was carried out in most natural lover organizations that have more male than female members. This is because these activities are identified with activities are very masculine in nature. However, with these numbers and differences, women do not become something that can be set aside, because they still participate in these activities and play a role in the adventure activities carried out. These adventure activities have often been carried out by both individuals and groups or organizations that carry the label of nature-lover organizations, and women are also involved in these organizations. Adventure activities are carried out with various preparations in the form of knowledge and training before carrying out these activities; women who want to go on adventures or climb mountains, climb cliffs, and explore caves must have the knowledge and skills provided by nature lover organizations so that women who carry out adventure activities remain safe. If these activities require knowledge and skills, then women who engage in adventure activities are required to understand the knowledge provided by natural lover organizations, because the activity itself is an activity that requires a healthy physique and the activity is struggling in the wild.

Women should not join nature lover organizations and not do adventure activities, because the organizations and activities carried out are considered as activities that are only carried out by men, but

women still engage in adventure activities because women and men both have the desire to seek challenges. However, unlike men, women face different challenges because their physical conditions are different from men so that the methods used to carry out the challenges are also different, as expressed by Zuckerman (in Prakoso, 2016) nature lover activities that are risky and dangerous are always identified with the dimension (risk-taking) or those who dare to face challenges.

2. LITERATURE REVIEW

2.1. Gender Construction in the Perspective of Makassar Culture

The Bugis-Makassar community is known for its uniqueness because it has a different understanding of the roles, status, and functions of men and women, which is created through the social construction of the Bugis-Makassar community. According to Abdullah (2006), construction is a composition of an objective reality that has been accepted and become a general agreement, although in the construction process there are implied social dynamics. Women are currently being constructed into what is understood by society in terms of role division, beauty, body, etc. This then becomes a limitation for women in carrying out their activities. The concept of Bugis-Makassar women is studied through the La-Galigo ethos, which is expressed in works such as pantun and folk tales written in the Lontara language, such as the term Women, which is identified with the word Awiseng or Makkunrai, which in everyday life is in domestic spaces or referred to as belo jajareng (home decorations); in Bugis-Makassar society, women who are considered ideal are those who are skilled and responsible for organizing household affairs and serving the interests of their husbands (Mustari, 2016:136).

2.1. Adventure

According to André Malraux, in his book *La Condition Humaine* (1933), "if a man not ready to risk his life, where is his pride?" (Dewa, 2017:13). This explains why adventure activities are at high risk. Adventure is an adventure activity in the Wilderness; adventure activities are carried out by adventuring in the Wilderness, which you do not know in advance where you want to visit. In the sense that someone who wants to enter an adventure activity is someone who does not know the place, so that adventure activities occur, someone is said to be doing adventure activities if someone does it in a state of complete ignorance of the place. According to Dewa (2017), adventure activities are usually carried out outdoors (outdoor activities) and are aimed at recreation and science, such as forest exploration, river rafting, rock climbing, cave exploration, sea diving, and other extreme sports, as well as expeditions or scientific research. In the context of nature lovers, there are 3 types of activities, which are carried out by each nature lover organization in general, namely mountain climbing activities, rock climbing activities, and cave exploration activities.

3. METHODOLOGY

This research is descriptive qualitative research using participant observation and in-depth interviews. Qualitative research is a form of research whose results are in the form of words described by people who are the objects of research, and aims to explain and describe how women who carry out adventure activities and the influence of these activities on themselves relate to their daily lives in society so that in order to find out the data, a data collection method is needed, so that researchers can obtain the data that they need to complete the research. Researchers use this method so that they can describe women's activities in the field of adventure and feel what is felt by women who carry out these activities.

The research conducted in Makassar City was carried out by selecting women according to the informant categories that have been determined and come from different organizations, both state and private universities. The informant category chose the university scope because the nature lover organization within the university is considered a mature organization in terms of the field of adventure

that is taught to make it easier for researchers to see the activities carried out by these women, but researchers also took informants from nature lover organizations within the faculty scope as comparative data in this study. The informants in this study used a propositional technique, namely, determining the informants selected based on predetermined criteria according to the objectives of the research. The criteria for the informants in this study were as follows:

- a. Women who joined the Nature Lovers Organization.
- b. Women who are still active and have been active in the Nature Lovers organization, who have a permanent membership number.
- c. Women who have experience in adventure, including mountain climbing, rock climbing, and cave exploration.
- d. Society in general, with the informant category being family as people who are very close to women.

Data collection was conducted in accordance with the type of qualitative research. This study used Data Collection Methods, namely Participatory Observation, Interviews, Literature and Documentation. The data obtained in this study were analyzed using ethnographic methods by directly studying the knowledge, culture, and activities they perform in adventure activities.

3.1. Data Analysis

The process of data analysis in this study was guided by a thematic ethnographic approach rooted in the analytical framework developed by Spradley (1979), which emphasizes domain and componential analysis to uncover cultural meanings. Field data, comprising interview transcripts, participant observation notes, and organizational documents, were approached inductively. The researcher began by immersing herself in the data to identify recurring patterns, salient cultural categories, and meaningful contrasts articulated by the participants and observed in practice. Coding was conducted in cycles, allowing for refinement and sensitivity to emerging themes that resonated with the lived experiences of women's adventurers and the social constructions surrounding them. The analytical process prioritized maintaining the richness of the narratives while situating them within broader cultural discourses on gender and adventure. To strengthen the validity of interpretations, triangulation across multiple data sources—interviews, observations, and organizational documents was employed systematically, enabling the researcher to crosscheck findings and enhance the credibility of the emergent analysis.

3.2. Ethical Considerations

Ethical integrity was central throughout the research process, reflecting adherence to the established principles for studies involving human participants. All individuals approached for participation were fully informed of the aims, procedures, potential risks, and benefits of the study. Consent was obtained both verbally and in writing, ensuring that participants had a clear understanding of their right to withdraw from the study at any time without penalty or negative repercussions. The researcher also took care to safeguard the privacy and confidentiality of all informants by assigning pseudonyms and removing identifiable information from the transcripts and reports. Furthermore, cultural sensitivity was exercised in interactions with the participants, especially when discussing gender roles and societal expectations. The study received formal approval from the Research Ethics Committee of Hasanuddin University to ensure that it met the institutional standards for the ethical treatment of participants.

3.3. Trustworthiness of the Data

Establishing the trustworthiness of the findings was a deliberate and ongoing concern guided by the qualitative criteria proposed by Lincoln and Guba (1985). The credibility of the study was reinforced through prolonged engagement in the field, which allowed the researcher to build rapport, develop cultural insight, and observe the participants over time. Triangulation of methods and sources further bolstered the integrity of interpretations, while member checking was undertaken by sharing preliminary

findings with key informants to validate the accuracy of the representations. To support transferability, thick, contextualized descriptions of participants' experiences and cultural settings were provided, enabling readers to assess the applicability of the findings to similar contexts. The dependability and confirmability of the analysis were underpinned by the maintenance of a comprehensive audit trail, documentation of research decisions, coding processes, and reflexive considerations. Reflexivity played an important role in acknowledging and critically examining the researcher's positionality and potential biases, ensuring that the interpretations remained grounded in the data and sensitive to participants' perspectives, rather than being overshadowed by preconceptions.

4. RESULTS AND DISCUSSION

4.1. Women's Meaning of Body Physiology

The body is a part of the human being and is considered very vulnerable to various constructions in society. These constructions are built because of various views that come from activities carried out by society or cultures built by society. Society considers that women's bodies are very important to be maintained and given special attention in society, which influences every action or activity carried out by women. From the data obtained by the researchers, women who carry out adventure activities consider that the body is a part that must be maintained, but the body is also said to be an obstacle in carrying out adventure activities because in carrying out adventure activities, changes that occur in the shape of the body are very certain to occur, which are in the form of changes in terms of physical form. From this physical form, it then creates a view from society that is considered different because of the culture built in society. From the results of interviews and participant observations conducted by the researchers, there were informants who explained their views on their bodies.

Informant Jess (25th) explained her views on her body, which is one of the obstacles in carrying out adventure activities, explaining that she had a deficiency or was considered a weakness in the immune system, and became a factor that prevented her from carrying out adventure activities in the cave. The opinion explains that the condition of the body in terms of shape and immunity greatly affects the adventure activities carried out because women have sensitive skin, and because of this condition, women face challenges. The challenge is the condition of women's vulnerable bodies, which can cause them to experience obstacles in the field, for example, when women walk in the field, which then becomes a little late because they have to be careful in carrying out adventure activities. Women's immune resistance is also one of the obstacles that women quickly feel cold in the field, so women's activities in the field are not optimal. Therefore, they are educated not to give up doing heavy activities; this is what then becomes the initial process in which women's bodies experience changes. Women have clearly known where their weaknesses lie, so women who want to engage in adventure activities feel they have to increase their endurance. The informant's body experienced changes in certain parts; these changes were observed through the informant's body shape, and the muscles in the informant's body experienced changes in shape, which occurred because the informant exercised continuously.

According to [Krismayanti \(2015\)](#), muscles are active movement tools owing to their ability to contract. Muscles shorten when contracting and lengthen when relaxing. Contraction occurs when muscles perform activities, whereas muscle relaxation occurs when the muscles are resting. As a result, over time, women's bodies experience changes in certain parts of the female body. Changes that occur in women's bodies are due to the exercises that are performed every day when they want to perform adventure activities, which aim to increase their endurance, strength, endurance, and flexibility. As explained by informant Eva (25th) regarding the parts of the body that experience changes, women's bodies experience changes from the adventure activities carried out to the exercises that are carried out. This is a form of change because before women joined the nature lover organization, the parts of the female body described above did not experience changes that were different from before. Based on these changes, it was considered as something different by society.

Society considers women's bodies that do not conform to what is ideal as something different from other women because in society, a construction is built on the shape of women's bodies, and the existence of an agreed ideal body shape is what is considered the shape of a woman's body that should be. However, women who engage in adventure activities consider this not to be a problem in adventure activities because changes in body shape can still be hidden if they are in an environment such as a campus or public space. Many adventure activities are performed to shape the body. Women consider this not to be a problem because this is not the goal of women entering nature-lover organizations; women only focus on what has become the goal of women in the organization.

Changes in body shape are also something women think about. Women with a body shape that is different from the ideal body shape receive views that are considered different from other women. Because of these views, women also feel disturbed and become something that gives a little limitation to them, such as rock climbing. Very few women do this adventure field because they are afraid of changes in body shape that occur because rock climbing makes the body's muscles appear significant. In addition to women's body muscles that experience changes that are considered unproblematic, the same is true of the menstrual cycle that occurs in every woman; it is inseparable from women who engage in adventure activities..

Menstruation cannot be separated from a woman's body. Menstruation is a monthly cycle that occurs in the body of a woman. Women who in this case do adventure activities in the wild cannot separate themselves from it; menstruation is something that must happen in a woman's body, and the time of menstruation itself does not recognize the conditions in which women are and at what time women experience it so that when women adventure in the wild, women must prepare themselves before doing so, including the condition of the body during menstruation.

Some informants feel pain in certain parts during menstruation and women's physical conditions become weak, and feel pain when walking while lifting heavy loads during menstruation, so that women can still perform adventure activities. Informants are required to have a way or strategy to deal with menstrual problems that occur and how to clean the fluid from menstruation. Therefore, women have a way to deal with these conditions during adventuring. Women have a way to still be able to engage in adventure activities even though they experience a menstrual cycle, which was explained by informant Ayang (25th), who said that the method used by informants was to plan in advance the trip that would be taken and how to see the date of the menstrual cycle each month so that they could make plans so as not to experience such conditions when in the field and doing adventure activities. As for what was said by informant Eva (25th), she said that obstacles were not an obstacle when in the field, because before going on an adventure, women already knew what date they got the cycle, so women could arrange their travel time according to the time when they did not experience such conditions. The method that women then use when they are on adventure and experience conditions such as preparing equipment, such as plastic bags or jars, to store the waste before returning to a place like home and secret, women do not throw rubbish carelessly so as not to pollute the nature where women learn.

The condition in which women engage in adventure activities while menstruating is considered an act that is not allowed because in every place, especially mountains, there are rules. There are mountains that do not allow women to climb in conditions of obstacles, apart from the fact that their bodies are not in good condition because of the view of the mountain. Mountains are considered sacred places, places where someone learns and gets closer to God so that this is not allowed by society and the rules of the mountain itself; if these rules are not heeded, women will usually experience obstacles in the form of pain in the field or experience conditions where women are unconscious.

Therefore, every woman who has obstacles in a nature-lover organization is not allowed to engage in adventure activities while having obstacles. Several informants considered that menstruation did not make them feel hampered in doing adventures because they tried not to menstruate, while in the field, even if women were menstruating, they would prepare well by bringing a supply of sanitary napkins and changing sanitary napkins every time they rested; this was done in a tent so that they would not be seen by their male friends while in the field. Apart from the body being interpreted as something that must be protected, women also consider appearance to be a way to protect the body and to show that they are women.

4.2. Women's Interpretation of Appearance

Appearance is the most visible and noticeable thing by others outside women. The appearance of women is seen by society, which then becomes one of the assessments that occur in society. The world of adventure itself emphasizes that appearance is one of the most considered factors because in appearing in the field, women must choose and wear clothes that are appropriate to the place or condition of the field that will be adventurous or used as a place to learn. Therefore, in dressing in the field, women use the rules applied by nature lovers' organizations. Each piece of clothing used to carry out adventure activities has its own function. They wear clothes made of thick and loose t-shirts, which is a strategy for women to protect themselves by not showing the shape of women's bodies so as not to become the center of attention of men while in the field and to protect themselves from friction from tree branches experienced during travel in the field. In addition to being a strategy to protect themselves, the clothes used are also one way for women to hide their body shape that has changed shape. An example of this is a body shape that is full and slightly muscular.

Appearance is one of the things that can be an obstacle and can also change both in the field and in the environment, such as campuses and places for activities, depending on where women are when they want to do activities. Appearance is said to be an obstacle when women wear clothes that can make them uncomfortable in their activities. Clothing is said to experience different changes from clothes worn in the field when women are in public spaces, such as meetings or formal events. In their appearance in the field, women are said to appear like men because women wear simple clothes, and according to women themselves, in their appearance they do not pay attention to style or good clothes, but they emphasize comfort when choosing clothes to be used in the field, not on the issue of style or clothing models. This happens because, in their appearance in the field, women wear clothes that have been regulated in nature lover organizations with the principle of safety and comfort when women are active in the field, which then becomes a habit and becomes a culture.

4.2.1. Women's appearance in the wild

Adventure activities are carried out by women with various preparations before they go down to the field, one of which is the appearance rules included in the Travel Operational System (SOP). Women in the field wear simple clothes, which means they do not use a lot of style. The clothes used were field clothes, field pants, field shoes, and field bags (carriers) of all the items brought by women before going on an adventure, which are the most important and have rules when in the field. As stated by an informant named Fika (22 years old), explaining the clothes that a female adventurer must wear when in the field, women wear loose clothes so that when women experience conditions that make their clothes wet, women's bodies are not too visible in terms of body shape, so loose clothes are the clothes used in the field. Women in the field should also wear pants that are not too tight on their bodies because when women wear skirts, they will feel uncomfortable with field conditions that require them to move quite actively. Women when doing adventure activities wear loose clothing and are made of rubber or loose materials because when women wear tight clothing, they will experience abrasions in certain parts that are very active; this happens because the material of the hard and tight clothing creates friction between the pants or shirt and the woman's body parts; if left unchecked, it can hurt women's bodies and hinder women's movement in the field, so in nature lovers' organizations, such an appearance is then used as a rule in dressing in the field for both women and men. In addition to physical conditions that can inhibit women in the field, women will also be the center of attention when meeting other people in the field if the clothes they wear are clothes that show off their curves. On the other hand, women consider that the body is one of the things that must be maintained in this case, disturbances that occur in the field are one of the things that must be avoided, such as scratches from tree roots and sharp rocks that can hinder women when adventuring in the wild.

4.2.2. Women's Appearance in Campus Environment

Women's clothing in public spaces has changed and some have not. In this study, there were informants who continued to wear pants and t-shirts in the campus environment, as when women were in the field. The appearance or method of dressing of women in the field has the same appearance, and some are different in an environment such as the campus environment or formal events. In the field, women's appearance can be said to be a simple way of dressing or does not require a long time to prepare because women wear clothes in the form of field pants that are almost the same as men, field clothes made of t-shirts, carrier bags, and field shoes. It is different when in the campus environment or attending formal events, women's appearance changes when in public spaces, such as the campus environment, women on campus wear skirts, shirts, formal shoes, and small bags. As stated by informant Ummi (22 years old), who wore skirts and neat clothes when going to campus, said:

"When I'm on campus I wear a skirt, because if I wear pants I can't, because I also have practicums, and I'm required to dress neatly, not like field clothes." (Interview, August 23, 2019)

As for what was said by informant Eva (25 years old) explaining that she wore pants in the field, the informant said:

"On average, I always wear pants... there's no skirt, not really because the pants on the field are different from the pants on campus, the pants on the field are more like cargo, if on campus I definitely wear culottes, it's different from the pants on the field, it's different from the everyday ones and the ones on the field". (Interview, July 8, 2019)

The informant explained that she wears a skirt when going to campus, and wears pants when going to the field, but there are women who also wear pants in the field and also wear pants when going to campus, which is different from other women, but this figure is not considered a male figure but a character that is interpreted as a masculine or manly character.

4.3. Society's View of Adventurous Women

Women in nature lover organizations are part of the general public who come from or have an identity in nature lover organizations, so that every behavior of women in society is closely monitored because women have their own identity in society, especially in the city of Makassar. In carrying out activities in the wild, women are faced with norms that apply in society that consider women should not carry out activities in the wild due to several factors: some say that women's duties are not in the public sphere but in the domestic sphere; some say that these activities are not in accordance with Bugis-Makassar women; and some views also say that women can carry out adventure activities in the wild as long as they are able to do the activity.

However, even though women can perform these activities, they still get the impact of what they have done. Several views were obtained in this study, namely the views of family, close friends, instructors in the organization, and the foothill community. From this perspective, women are said to be someone else in society and are affected by these activities, both directly and indirectly. This happens because society sees adventure activities carried out by women who are not in accordance with the culture agreed upon by society. Therefore, women must accept every view provided to them.

4.3.1. Family View

The family is one of the social groups closest to women; this closeness cannot be separated from the relationship that has been established since birth with parents or other family members. Because the relationship is considered very close, the family's view of women is considered very important to understand how the reaction is caused by this view. As explained by the informant Fira (22 years old),

explaining how her parents responded to her, who said that she was strictly prohibited by her parents because her parents considered that nature lovers' organizations had no benefits, because only men should do such activities. Women who join nature lovers' organizations are seen as someone who is unable to do these activities, and women should not join nature lovers' organizations; therefore, the woman's parents consider that the organization has no impact on the woman herself. The impact that women experience due to their parents' views on nature lovers' organizations makes women unable to carry out their adventure activities in the family environment, and when with their families, women get reprimands in the form of criticism of women's clothing styles that are not like women who wear skirts, nice clothes, and use makeup. Consequently, women experience pressure on how they should appear in the family environment.

4.3.2. Closest Friends' Views

Close friends are people who are very close to women, so that in everything women do, more or less will be known by their closest friends, even though they are not members of a nature-lover organization. In this study, the views of closest friends regarding how they see women in nature lover organizations are divided into two views: views from close friends who are male and views from friends who are female. The view of a male friend named Alif (25 years old), a member of a nature-lover organization, said that:

"Actually, what is common in my opinion because actually every human being should love nature, regardless of gender or whatever, I mean it's common, why can't girls climb even though there is no prohibition as long as she can do the activity, why not." (Interview, July 25, 2019).

Moreover, the view of a female friend named Dita (25th) explained that:

"It's fine in my opinion, as long as it doesn't interfere with your activities at college and if I'm not sure, it has to be a man or a woman because both are possible" (Interview, July 25, 2019).

From both of these views, it is explained that women who join nature lover organizations are not something unnatural because in nature lover organizations or when doing adventure activities, there are no rules regarding who can or cannot do the adventure activities, so when women join nature lover organizations and do adventures, it is something that is considered normal by the woman's closest friends. The view of female friends who consider women who join nature lover organizations to be something normal because they are very close to the woman, so that every activity they do has often been seen by their closest friends and has become something that is normal.

However, when male friends are given the choice to choose a woman who does adventure activities or a woman who does not do these activities as their life partner, men choose women who are not members of nature lover organizations, which shows that although women who do adventure activities are considered normal, there are still views that consider women who do adventure activities to be women who are considered different from other women in society. Women who undertake adventure activities have a strong nature and strong will, and are considered incompatible with men who are not members of nature lover organizations and do not undertake adventure activities, because they do not have the same views as women who love nature.

4.3.3. Instructor's view in the organization

Instructors in nature lover organizations are people who are very close to women. Every education carried out by women will be accompanied by instructors who are given direct responsibility by the organization so that every activity carried out by women must be known by the instructor. Therefore, it is very important to know the instructor's views regarding how he sees women both in the field and

in the organization. In this study, instructors in nature lover organizations had views related to women in adventure activities, considering that women who carry out adventure activities are women who are different from other women. This was said in an interview with Ridwan (26th) explaining that women who are in nature lover organizations are different from other women, because women in nature lover organizations are taught not to give up in any condition, how they are taught in nature, with the dangers and obstacles that are directly felt by nature, making women different from other women who are not members of nature lovers. Women who are members of the organization are also taught to be women according to their nature as women but have the same character as men.

4.3.4. Views of the Foothill Community

People at the foot of the mountain have different views regarding women who engage in adventure activities. The community considers that women who engage in adventure activities are women who are different from other women because they dare to do these adventure activities. In Indonesia, the ideal woman is a woman with a natural role, namely, being a wife and mother (Tiwon, 1996). While by nature women are considered as someone who has a submissive, passive nature, obedient to men, and behaves according to the rules determined by society (Davies, 2018: 183- 185).

The community that lives at the foot of the mountain is very close to nature lover organizations because in every activity carried out, it is always related to mountains, because these activities make every nature lover organization that travels in adventure activities very often communicate with residents or the community at the foot of the mountain. Therefore, it is important to understand how society views women who often climb or often do adventure activities in order to answer how society views women adventurers. Women who perform adventure activities are considered women who dare to engage in challenging activities, and the people at the foot of the mountain see that women who perform adventure activities are different from women who do not engage in these activities. As stated by the community informant, Dg. Bado (45th) explained that:

"Women who come with their friends to climb the mountain always bring big bags, I don't know what's in it but they're strong, but it's not good to see if you're alone, the new woman who accompanies all the men, but I see a different style with the girls here." (Interview, September 4, 2019).

According to the people at the foot of the mountain, this is an unethical thing for women to do, which is believed by every community, especially the community on Mount Bulu' Bawakaraeng, because almost every day there are women who come to the place to climb the mountain; this condition is seen by the community, then they consider it something that should not be done, especially if women climb with a group that is predominantly male and only one woman. According to him, this is considered something that should not be done by women, although in the local community, there are also many women who do activities in the garden, but only parents or sons.

Women in society are very guarded, because women are considered to be respected, so that in every Makassar tribe, women are a symbol in the family, and if the women in the family are ugly, then the family will look ugly too; therefore, women who perform adventure activities are considered as someone who is different from the construction of women understood by the community. This picture then makes the community judge women who are members of nature lovers' organizations as women who are different from the ideal women who develop in society in the city of Makassar. Thus, a form of stereotype appears that is aimed at women who are members of nature-lover organizations. Women who join nature lover organizations are considered typical women who have strong characteristics and are considered different from other women. This is seen in the image displayed by women through clothing and actions because this can be seen in the daily lives of women who join nature lover organizations. Thus, a form of stigma appears to be aimed at women who join nature-lover organizations. Women who join nature lover organizations are considered typical women who have strong characteristics and are considered different from other women.

5. CONCLUSIONS

Women who engage in adventure activities are always connected to their bodies and appearance in their daily lives. Members of nature lovers' organizations, especially women, also consider appearance to be important in everyday life. However, body shape was no longer considered the dominant factor. The body needs to be maintained not to attract the attention of the opposite sex, but if their bodies are formed, they have a way to not show the shape of the body with various displays. This appearance then influences the public's view of the members of nature lovers' organizations. The views found vary; both those who say it is normal and those who say it is not normal and should not be done. These views come from families and people at the foot of the mountain and from friends in the organization and campus environment.

Ethical approval

Not Applicable.

Informed consent statement

Not Applicable.

Authors' contributions

N.H.M.R. conceptualized and drafted the manuscript, particularly focusing on the writing and methodology. S.F. contributed to the refinement of the theoretical perspectives and reviewed and edited the manuscript. Both authors approved the final manuscript and were jointly accountable for the content.

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