

The Shifting Role Of Balinese Hindu Women In Religious Life In Denpasar

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Abstract— Research on Shifting the Role of Women in Hindu Family in religious life at Denpasar City is very interesting to be studied scientifically, because the social life of urban communities in the modern and global era is very complex so it is obliged to make adjustments as an effort to maintain its existence in the lives of urban communities. This study aims to find out and describe how much there has been a shift and what things are driving the shift in the role of Women in Hindu family in religious life in the city of Denpasar. This research uses the theory of feminism developed by Lacan that women and men play complementary roles while the Heigemoni theory developed by Gramsci mentioned that life and experience become important arenas in ideological battles between men and women. The methods and techniques used are; 1) stage of data collection by observation, interview, and document techniques, 2) stage of data analysis using techniques developed by Haberman and Milles, namely collection, presentation, reduction, and verification of data / conclusions. The research proves that there has been a shift in the role of Women in Hindu family in religious life in Denpasar City, due to the development of science and technology, family economic demands, and the inclusion of global cultural factors that have changed various aspects of the joint life of Hindu women. To avoid the shifting role of Hindu women, efforts have been made through religious / customary institutions, local wisdom, and customs in religious community groups as an effort to prevent it, but it seems to continue to experience shifts, both positive and negative. So, women in the concept of Hinduism, culture, and Balinese customs have a very important and central role in family, community and religious life, but as a result of the development of time and science and technology, the role of Hindu family women has experienced a shift, both in life family, community and religion.

Keywords— Hindu women, family, and religious life

1 Introduction

The word lexical woman has the main and noble qualities that must be required by men of family members. This is interesting with the concept put forward by Mohamad Yamin in Natih, [1] because the word woman is the same as a woman who contains the main meaning, noble, and rich. While in the perspective of Hinduism, the word woman comes from the word "Empu"

is a title given to those who are approved and glorified such as priests, sri empu, and bachelors. Referring to the various thoughts above, it can be drawn from the conclusions about women having the understanding that they have noble, primary, and obligatory values.

Traditionally in Balinese society, women are only seen as housewives, who take care of the domestic affairs of family life, whereas in terms of the concept of Hinduism (Vedic), women have a very important and strategic role in various aspects of family life, society, nation and state such as well as men [1]. But the reality is not correlated and is not in line with the practices in daily life in the family and society where women are often become victims of patriarchal culture (men), where women become a subordinate group in Hindu society in Bali. This phenomenon is easily found in the life of families and Hindu communities in Bali, especially in the city of Denpasar that the activities of women are only focused on domestic and religious work. This is similar with the results of Marini's [2] research that in Hindu traditional and religious activities the role of women has run well in aspects of family life, religion, economy, and other social activities (according to customary rules and teachings of Hinduism).

On the other hand, according to Swarsih's [3] research shows that women in the Balinese cultural perspective have been standardized to have some noble values that can be developed in various aspects of social life, namely: 1) social values; Balinese women do mutual cooperation activities (ngayah) during traditional and religious ceremonies, 2) economic value; Balinese women have a high work ethic and are willing to do any work for the advancement of the family economy, 3) the value of education; Balinese women see education as initial capital to achieve progress and develop economic creativity, 4) religious values; Balinese Hindu women are willing to do any work (ngayah) as complex as any to carry out the teachings of Hinduism. While Wedharijadnya [4] also revealed that women in Hindu families have a very important and noble role, namely to achieve prosperity in the world (jagadhita) and in the hereafter (moksa) with a foundation of truth (dharma) although in Balinese life it is often found restraints for women. This research emphasizes the shifting aspects of the role of Women in Hindu family religious life, because based on observations and facts in the field it seems that there has been a shift in various aspects of social, customary, cultural, and religious life that requires deep solutions and scientific understanding, because the results no previous studies have examined it in aspects of the shifting role of Hindu family women.

2 Methods

This study uses qualitative research methods by describing, analyzing, and criticizing the social phenomena of the life of Women in Hindu family religious life in the city of Denpasar, especially those related to the shifting role of Hindu women in family life, society, religion, and matters which led to a shift in the role of Women in Hindu family religious life. To optimize data collection and depth of data analysis, researchers performed the following steps: 1) determine the types and sources of data related to the research theme, namely primary data directly sourced from the informant interview results, while secondary data is existing data in the form of reading books, statistical data and others Nasution, [5] determine the informant with a purposive technique of taking data sources with certain considerations, while snowball is the technique of taking data sources (informants) which were initially small and large-scaled Sugiyono [6] with the aim of the quality data and in accordance with the research theme; 3) data extracted from informants using observation techniques, document studies, and in-depth interviews; and 4) data obtained from interviews with informants, researchers conducted an

analysis developed by Miles and Haberman [7] with an Interactive model between one component and other components, namely; collection of data, describe data, summarize and find the core data, and conduct verification / conclusion.

3 Result and Discussion

3.1 The Shifting Role of Women in Hindu Family

Denpasar City as the provincial capital of Bali gets a massive impact of globalization and modernization, therefore it changes in various sectors of community life such as in the education, economy, employment, information access and so on. This condition certainly contribute to change lifestyles, roles, functions, and perspectives of the community such as; changes in the role of women in Hindu families, especially those related to their diverse lives. In the past, women in Hindu families only took part in the domestic sector, according to Gramsci's thought and language they were called subordinate Barker [8], while today, due to various changes and demands of diverse life, women in Hindu families in the city of Denpasar (Bali) has penetrated into the public sector. The other most obvious shift is the dual role of a Balinese Hindu family, where they often take on the role of a father in a family. This shift shows that women in Balinese Hindu families have successfully renegotiated the consensus of patriarchal culture that women are only tasked with the domestic sector [8].

The shifting role of women in Hindu families in Bali can be seen in several aspects, including: *First*, the system of descent. The descent withdrawal system used by the Hindu community in Bali is a patrilineal system, in which lineage withdrawals are entirely in the hands of men. This condition has an impact on many things such as inheritance law which is emphasized on men. But now, with the involvement of women in family economic activities, the distribution of inheritance is no longer only pivots on the part of men, but also on the part of women even with a smaller number. *Second*, kinship groups. Koentjaraningrat [9] said that as a result of marriage a birth of a kinship group called the core family or the Batih family would be born. The core family consists of a husband, a wife and their unmarried children. In the kinship system of the Balinese Hindu community, women are considered to have no voice in deciding household issues. The inferiority of women in domestic life is often related to several things, such as: 1) biological problems, related to the nature and nature of women naturally, 2) experience, is associated with the characteristics of the existence of women as a result of biological differences, 3) discourse, because women are actually marginalized through discourse controlled by men, 4) unconsciousness has something to do with psychoanalytic theory, and 5) socio-economic problems, related to social, economic, political conditions and so on [10].

3.2 The Shifting Role of Women in Hindu Family Women among Community

Along with the involvement of women from the Balinese Hindu family in various sectors, the high level of income and education has made the bargaining position of women in the Batih family increasingly taken place and taken into account. Both men and women in Hindu families in Denpasar City nowadays have been able to play their respective roles and complement each other. This is in line with the arguments of Parson and Robert Bales (1955) in Agger [11] which stating that men and women play complementary roles according to their personalities and skills. The social stratification in Hindu society which is reflected nowadays is actually already

contained in the teachings of Hinduism (Weda), namely the layering / stratification of society based on color / profession / expertise / skills. This coating consists of Brahmins, Kshatriya, Vaishya and Sudra. In this coating it actually does not have a hierarchy in it, only the use of this coating as a practice of divisiveness by the Portuguese used to make a continuing misunderstanding of the Balinese Hindu community in this social coating. The existence of this social overlay has an impact on the Balinese marriage system, for example if a woman who comes from a low descent (jaba) marries a man who comes from a higher descent (tri wangsa) then the woman is not permitted to sit side by side with the bridegroom at the time of carrying out the marriage ceremony. The woman (bride) is represented by certain objects, which in this case is used as a representative ceremonial weapon (kris). The above description has given a very complex dichotomy between the lower and higher houses, whereas if it is related to the current social system, where the development of society and understanding of religious teachings (Hindu) are at the level of modern tradition, which has led the community of women tend to experience a shift towards more simple and open without have to leave the local cultures that have been going well so far.

This shift in the position of Balinese Hindu women also occurred in the livelihood system. The shifting of the life of a fierce agrarian society and the replacement of urban individualism influenced the lifestyle of the people of Denpasar City, where the activities of mutual wrongfulness usually carried out by these Balinese women began to fade. The mutual assistance activities that still appear to be most on religious activities, although a small number do not care about the reasons for busy work.

3.3 The Role Shifting of Women in Hindu Family in Religious Life

The role of Hindu women in religious activities is very important, because most of the work that has to do with religious activities is carried out or taken by women, especially those who have the status of housewives. Such a fact is not a legacy or a town group that aims to punish that women are monopolistic in the field of religious activities, but has previously been written in our chaste Manawadharmasastra Chapter IX. Sloka 28.

In connection with the activities of Sradha Bhakti, women actually have the same rights, obligations and roles as men in seeking purity, upholding the truth (dharma), and others such as being a pinandita, pandita (sulinggih) as long as they meet the conditions as required by the Vedic scriptures. But in other aspects, such as making offerings, it is women who have more roles than men. This is a proof that women have a very important role in religious activities, especially in carrying out their Panca Yadya ceremonies.

In fact, the role of Hindu family women in religious activities in Denpasar City has run according to the concept of Hinduism (Vedic) teachings, especially those related to the implementation of Yadnya. It's just that the forms of the ceremonies used are simpler and simpler when compared with what Hindus do in Bali outside of Denpasar City. The Hindu City of Denpasar in carrying out the ceremony of Yadnya more emphasis on the meaning and philosophy, the form can be adjusted to the economic capabilities and knowledge possessed by the people themselves, in the Hindu tradition better known as the Village (place), Kala (time) and Patra (circumstances).

3.4 The Causes of the Shifting Roles of Hindu Family Women in Family, Community, and Religious Life in Denpasar City

The shifting role of Hindu family women has provided a variety of implications that can be positive and negative sentiments in the order of religious life in the city of Denpasar. In general, the role of a father is to make a living, the mother takes care of the household, children's

education, and obeys applicable regulations, all of that goes as it should. But along with the influence of globalization currents and economic demands, these roles change. Women began to explore the public sector a lot and put aside their domestic work to help their husbands meet family needs. The values inherent in globalization cause patterns of decision making concerning the survival of women and their families. The dual role played by women / women has resulted in patterns of interaction and communication with the family that take place reciprocally and need each other, both when inside and outside the home, because patterns of income management and utilization of family income are based more on responsibilities to meet the needs of life family. The shift in values in the family, community and religion has prompted Hindu women to be more independent, creative and able to allocate more time to carry out the roles they carry.

4 Conclusion

Based on the results of research and discussion, researchers can conclude that the role of Hindu family women in religious life in the city of Denpasar has experienced a shift, in which traditional Hindu, Balinese and Balinese women are seen as having only a role to do domestic work, but now with the development era by promoting equal rights (gender), Hindu women have been aligned with men (gender equality) in various aspects of family life, social / social, and religious activities to divide these tasks according to the agreement as a form of adaptation to the development of the globalization era and family economic demands. Shifts in the role of women are not interpreted as something that is lost or diminished, but shifts that occur towards the addition of roles that must be done by women in Denpasar as an effort to improve the welfare of family economic life and maintain the existence of religious life that is increasingly lively in Bali. In fact, there is a shift in the role of Women in Hindu family that has positive and negative implications, but it tends to be more positive.

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