



# 8<sup>th</sup> ICIS

International  
Conference of  
Interreligious  
and Intercultural  
Studies

*"Gender,  
Intersectionality,  
and Diasporic  
Communities"*

*proceeding book*  
**PROCEEDING  
BOOK**



PUBLISHED BY UNHI PRESS

25 February 2022

Universitas Hindu Indonesia  
Denpasar, Bali

**8<sup>th</sup> ICIS**  
**International Conference of Interreligious and Intercultural**  
**Studies**

Gender, Intersectionality, and Diasporic Communities  
ISBN : 978-623-7963-46-2

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**Publisher**

UNHI Press  
Jl. Sangalangit, Tembau, Denpasar-Bali  
Phone. +62 361 464800



**Welcoming Remark**  
**Rector of Universitas Hindu Indonesia**

*Om swastyastu,*  
May we be blessed in health.

Excellences, Colleagues,  
Ladies and gentlemen,

Welcome and thank you for joining the 8th ICIIS virtual conference, the International Conference on Interreligious and Intercultural Studies organized by the Indonesian Hindu University which was held again in a hybrid manner.

The definition of gender equality refers to an equal condition between men and women in the fulfillment of rights and obligations.

Discrimination based on gender still occurs in all aspects of life, all over the world. This is a fact despite considerable progress in gender equality today. The nature and extent of discrimination vary widely across countries or regions. There is not a single region in a third world country where women have enjoyed equality in legal, social and economic rights. Gender disparities in opportunity and control over resources, the economy, power, and political participation are ubiquitous. Women and girls bear the brunt of the inequality that occurs, but basically inequality is detrimental to everyone. Therefore, gender equality is the main issue of a development goal that has its own value.

Gender equality will strengthen a country's ability to develop, reduce poverty, and govern effectively. Thus promoting gender equality is a major part of a development strategy in order to empower communities (everyone)-women and men-to lift themselves out of poverty and improve their standard of living.

This is the fourth time ICIIS has been held virtually during the distance crisis by the pandemic. With the theme **Gender, Intersectionality, and Diasporic Communities**, I believe that we will gain new insights from various perspectives of scholars and researchers who have deigned to contribute to this virtual meeting. In particular, I would like to thank to the Special Staff of the President of the Republic of Indonesia for Tolerance and Diversity for the keynote addresses at this conference.

We sincerely hope that the conference could be an academic discussion for scholars from various fields of interest, and get the noble goal. We look forward to hearing your discussions and learning from your insights.

Thank you.  
*Om santih, santih, santih, Om*

I Made Damriyasa Rector of UNHI

## REMARKS

### THE CHAIR OF PARISADHA HINDU DHARMA INDONESIA (PHDI) PUSAT

Mayjen TNI (pur) Wisnu Bawa Tenaya

The Chairman of Yayasan Pendidikan Widya Kerthi, Professor I Ketut Ardhana.  
The Rector of Universitas Hindu Indonesia, Professor I Made Damriyasa.  
Distinguished guest, scholars, and all participants

Allow me to convey my greetings to all of you in Balinese way

"Om swastyastu"

*May all good thoughts spreading from all sides, giving us a healthy soul and body.*

It is my great honor to be among scholars in this valuable forum, even in a virtual way, the Eighth International Conference of Interreligious and Intercultural Studies, with its excellent theme: **Gender, Intersectionality, and Diasporic Communities**

Dear scholars,

From historical evidence, we have witnessed the dominance of men over women or the so-called patriarchal society for a long time within Indonesian society and other societies in the world. However, this does not mean that this condition has remained the same; a paradigm shift in terms of the role of women in society is also occurring. Each situation has particular characteristics as do the experiences of each community and each nation.

Discussing issues in light of intersectionality, particularly from the perspective of feminist sociological theory since the late twentieth century, is also important. This insight inevitably raises questions about social inequalities and injustices. The lens of intersectionality can nurture a better understanding of oppression such as racism, sexism, and bigotry towards certain beliefs and religions that occurs in society due to various intersecting and often invisible patterns of domination.

Diasporic communities may also share similar experiences, whether being marginalised or considered as second-class citizens especially during an assimilation process within host countries. The spreading of diasporic communities is often due to political reasons, although nowadays one can observe other motivations such as economic and educational. The ways in which diasporic communities struggle to maintain a sense of their cultural identities is a significant topic. However, diasporic communities are not a singular entity as each person has a different historical background and position within transnational migration.

Dear audiences,

I believe that your participation in the conference will be an excellent opportunity for the local scholar, researchers, and culture holders to discuss various challenges and objectives regarding sustainable living especially in post-pandemic. Hopefully, these academic forums could give more value to the local genius and local knowledge. Have a fruitful discussion to all of you. Thank you!

Om santih, santih, santih, Om

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Bugis Diaspora on the Border of Malaysia and Indonesia:  
Citizenship and Its socio-Cultural Construction

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The long term process of globalisation and its consequences on Bugis Diaspora cultures within Southeast Asia and especially within new nations such as Malaysia have not been sufficiently examined. Focus has remained historically myopic as well as relatively western and elitist. This article presents an historical sketch of the Bugis diasporas in Malaysia to offer an insightful understanding of the ‘constructed’ nature of ethnicity and ethnic-relations in Malaysia. It seems that the process of ‘burying the other’ in multicultural postcolonial Malaysia is triggered by Malay ‘ontological insecurity’ (Giddens, 1990), intensified by “gesselschaft” nature of hosting community and fostered by the hegemonic construction of ‘bangsa’ (race), ‘Kebangsaan’ (nation) and ‘Tanah Melayu’ (Malay territory). Current images of Indonesian labour migrants (cultural influences on the hybridisation of the peninsula Malay) will be analysed and how state-led mediatised essentialising of the ‘Malay’ as territorial will be pointed out. the inclusion and exclusion of Bugis diaspora at various moments in the process of negotiating Malay identity, making of an urban Malay-Muslim and re-making of a capitalist Muslim-Malaysia. It should be acknowledged that constitutionally, Bugis Diaspora has been accepted as citizens but still need real improvement in gaining social, cultural, economic and political rights. Thus, Malay dominant is currently challenged to realize equal rights among Malaysian citizen. Then, this article proposes multicultural citizenship that advocate equal opportunity seems to be the best solution for social cohesion of Malaysian multicultural society now and in the future.

Key words: Bugis Diaspora, Citizenship, Socio-Cultural Construction,

## Introduction

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Citizenship is an increasingly important concept both in social science discourse and in the civil society movement which demands equal status and equal opportunities as citizens. Even though this concept is not new. Since the 1950s, the British sociologist Marshall has conceptualized it according to the context of the country and the socio-economic development at that time. In Marshall's (1950) definition, citizenship is the status attached to full community members (citizens) so that they get political, civil and social rights. This definition was later expanded by adding to or also relating to cultural aspects as proposed by a contemporary sociologist, Bryan S Turner (1990) who sees it as a set of practices with juridical, political, economic and cultural dimensions which consequently shape the flow of resources in a particular person or group. Turner said, "Citizenship as that set of practices (juridical, political, economic and cultural) which as a consequence shapes the flow of resources to person and social groups". Meanwhile, another expert, Crowley (1997) said that citizenship describes the complexity of the relationship between individuals and the nation state, the construction of collectivities within, between and across countries and nations as well as categories of ownership and global power. As he said:

"Citizenship highlights the complexity of the relationships between individuals and the 'nation state'; the construction of collectivities within, between and across states and nations; and categories of belonging and the forces of globalization." (Crowley et.al, 1997:1).

Despite the differences in definitions, the concept of citizenship is the result of the struggle between monarchical absolutism and civil society movements that insist freedom, agreement and social contract in socio-political life. In the concept of citizenship as proposed by Marshall (1965, 1981), there are three dimensions of rights contained in it, namely civil, political and social rights. Civil rights relate to basic issues such as freedom of speech and the right to access and fair treatment in the legal system. Political rights concern not only electoral rights but also greater access to political institutions to articulate their interests. The social rights are related to access to the social security system. In this case every citizen has the right to obtain a basic level of welfare that must be fulfilled by the state in conditions of unemployment, illness or misfortune. This concept has been heavily criticized. Turner (1990:189-217), for example, sees this concept as not as monolithic as Marshall's view. By looking

at the history of citizenship in Germany, France, the Netherlands and the UK, he identifies two crucial variables. First, the passive and active types depend on whether it is developed from above (the state) or from below (more on the articulation and participation of civil society). The second dimension is the relation of the public-private arena in civil society. It appears that in Turner's conception, the concept of citizenship is dynamic. In addition, in the words of Turner (1990: 211-212), "There are powerful pressures towards regional autonomy and localism and there is a stronger notion of globalism and global political responsibilities. The concept of citizenship is therefore still in a process of change and development." One of the factors that makes the concept continues to change and develop is the problem of national identity and state formation in the context of multiculturalism and ethnic pluralism (Turner, 1990: 212).

In the context of the Bugis diaspora, cultural rights like other rights are very important. After all, they have become citizens, but their cultural status remains as Bugis. Various traditions are still practiced, especially regarding the three important stages of life such as birth, marriage and death. Cultural rights here are defined as rights related to cultural identity, religion, language and customs, things that were

absent in Marshall's theory because of the relatively homogeneous ethnic context of British society at that time (Kymlica and Norman, 2000). In connection with this article, it is important to observe the Bugis diaspora in Kota Kinabalu to see the extent of the citizenship of the Bugis diaspora and their national integration within the Malaysian state. It is interesting to study how the government's policies prioritize the Malay ethnicity. Did the policy have a positive or negative impact on the Bugis diaspora and how did this affect the creation of a multicultural society (Verma, 2002: 79-81).

It is clear that citizenship has a broad dimension and is influenced by the nature of the state, relations between states, and the forces of globalization. This proposition seems to have concrete truth in the case of the Bugis diaspora where their migration to Malaysia is relatively exposed to transnational forces and globalization.

Meanwhile, the increasing interest of social scientists in studying the diaspora is relatively recent. In the past, studies on ethnicity, migration and nationalism were rarely associated with diaspora. Currently, research on diaspora is carried out from the perspectives of sociology, demography, migration, internationalism, postcolonialism, communication and political economy.

The term diaspora comes from the Latin word '*diaspeirein*' which means 'spread or sow seeds'. In the New Webster dictionary, for example, the 'Jewish diaspora after the Babylonian colonization' is exemplified (1993:264). However, this term now refers more to the symptoms of expatriates, refugees, immigrants, displaced communities, and ethnic minorities. Therefore, diaspora studies not only describe the experience of the movement but also the socio-cultural and political formation of the diaspora.

Despite the breadth of the semantic and conceptual understanding of diaspora, it seems that there are at least three main elements to this concept. The first is dispersion in space; second, the orientation of the homeland; and thirdly the maintenance of boundaries (boundary maintenance). Indeed, there are so many definitions of diaspora, but taking into account these three main elements, Esman's (2009: 14) definition seems closest to the discussion of the Bugis diaspora, namely:

“Any transnational migrant community that maintains material or sentimental attachments to its country of origin (its home country), while adapting to the limitations and

opportunities in its country of settlement (its host country)”

Diaspora must thus be seen as an idiom, a claim of an establishment as a category of practice i.e. a group that makes claims, articulates projects, formulates expectations, mobilizes energy, and invites loyalty. Therefore, it can be said that the Bugis diaspora is no exception as a 'citizen' who struggles in the political, social, and cultural dimensions. This fact can be seen from the Bugis diaspora in Kota Kinabalu, Sabah.

The Bugis ethnicity from South Sulawesi in Indonesia is one of the ethnic groups that has a very high level of mobility, both vertically and horizontally, compared to other ethnic groups. In terms of vertical mobility, it can be said that several former sultans in Peninsular Malaysia including the current Sultan of Johor are still in power, even Prime Minister Najib is a descendant of former PM Tun Abd Razak who is also a Bugis diaspora. The study of diaspora is relatively new. In the past, studies on ethnicity, migration, and nationalism were rarely associated with diaspora. Currently, research on diaspora is carried out from the perspectives of sociology, demography, international migration, postcolonialism, communication and political economy.



This article is based on qualitative in nature and the primary data collection that was carried out by means of observation and in-depth interviews. The in-depth interview was conducted by involving leaders of the Bugis diaspora, administrators of Bugis community organizations, and the Bugis diaspora community consisting of academics, traders, government employees and ordinary people. The secondary data was obtained from government and private publications as well as the internet.

All data that has been collected in this research activity were analyzed by the Bugis diaspora, citizenship, and national integration and their implications for development. Data analysis uses an on going processes analysis approach which includes testing (examining), sorting, categorizing, comparing, synthesizing, and reflecting on data according to the research topic in a cyclic manner to be arranged in a proposition which is then compiled in the form of a conclusion (Neuman, 2005: 427). In a research process, findings on symptoms in the field will be carried out through re-examination by involving academics and practitioners who are concerned with these issues.

After describing the citizenship and diaspora which are the theoretical basis of this section and a brief description of the methodology used, the following will

describe the Bugis diaspora and ethnic heterogeneity on Saturday.

The position of the Bugis as a minority but still important in the formation of a modern state characterized by a multicultural society. Furthermore, it is described about citizenship and the state in relation to the Bugis ethnic diaspora. Here it is stated that the Bugis have high loyalty as citizens, however they still maintain their cultural and social identity. Finally, some conclusions are presented in the last part of this paper.

### **Bugis Diaspora and Ethnic Heterogeneity of Sabah**

The Bugis diaspora in Kinabalu is a signal to the highly dynamic way of life of this ethnic group. Therefore, it is true to say that the Bugis ethnicity from South Sulawesi in Indonesia is one of the ethnic groups that has the highest level of mobility, both vertical mobility and horizontal mobility,<sup>1</sup> compared to other ethnic groups in Indonesia. In terms of vertical mobility, it can be called former Vice President of the Republic of Indonesia, Yusuf Kalla or former Prime Minister of Malaysia Tun Abd Razak, and some of these important ethnic positions are both Indonesian and Malaysian. In terms of horizontal mobility, the Bugis diaspora wanders to various parts

of western and eastern Indonesia and other countries in Southeast Asia, especially Malaysia. According to anthropologist Mattulada (1985: 4), in his native area (South Sulawesi) there are actually four main ethnic groups, namely To-Ugi (Bugis), To-Mangkasa, To-Raja, and To-Menre (Mandar). However, the To-Ugi ethnicity, which was later known as the Bugis tribe, is one of the largest ethnic groups in South Sulawesi Province. Their population is estimated to reach 50% of the total population inhabiting 14 of the 23 regencies in this province, namely Bone, Soppeng, Wajo, Luwu, Sedenreng Rappang, Bulukumba, Sinjai, Pinrang, Polewali-Mamasa, Enrekang, Pare-Pare, Pangkajene and Maros.

The Bugis ethnicity does have a cultural tradition of migrating which is not only carried out around the Indonesian islands but also to other islands outside the territory of Indonesia. Sabah is one of the areas where the Bugis diaspora is headed. One of the areas inhabited by the largest population is Tawau-Sabah which makes up 70% of the total population. This is understandable because Tawau was originally an Indonesian territory before the British and Dutch exchanged colonies.

The advantage of this Bugis ethnicity is its high adaptability to both the natural

surroundings and the social context in the area they visit or live in. What is interesting to note, for example, is the open house which was carried out in earnest by the Bugis community in Kinabalu. Open house is a Bugis community tradition to invite neighbors, colleagues, and friends to their house intimately. Light dishes and lunch are provided for guests who have been waiting for the host since morning. At the time this research was conducted, for example, the Bugis community around King Fisher, an upper-middle-class shopping and residential area, quite close to the University of Malaysia Sabah, held the event with great intimacy. Bugis specialties such as Coto Makassar are served complete with accompanying snacks. Those who attended turned out to be from various ethnic groups, including Chinese. So, although the open house is a tradition related to Eid al-Fitr, those who attended the event were not exclusively Muslims, but also non-Muslims. The inclusive nature of the Bugis people is what makes their social networking very broad. This does not only happen to the upper class, but also the lower class. What is done by a Mak Ci, a Bugis food vendor in Kinabatangan is an illustration of how inclusiveness has made Mak Ci a well-known merchant with customers from various ethnic groups in Kinabalu including Chinese who like their street food.

The Bugis diaspora carries not only food characteristics, but also culture. They admit that traditions from birth, marriage and death are still a culture that they maintain from time to time in accordance with Bugis customs. Their loyalty to cultural traditions is proof that primordialism is still maintained no matter how physically moving from place to place in a different country context. This is evident that the diaspora still maintains ethnic boundaries. However, their continuity with their Bugis identity does not become a barrier factor in their loyalty to the Malaysian state. Therefore, the citizenship behavior of the Bugis is quite prominent. Among them there are politicians, businessmen, teachers, traders, to taxi drivers. They are responsive in practicing their professionalism in their daily life, which is their civic engagement as citizens of the nation. They see Malaysia as a house that must be maintained and built so that it is beautiful and lasts a long time. Meanwhile, various ethnic groups are considered as the foot of the house which if each works according to their abilities, it will have implications for the improvement of the houses they live in. On the other hand, without strong sense in terms of cohesiveness and solidity of the people or ethnicity, the house (read: the Malaysian nation) will collapse. It is this simple analogy that seems to be in line with the concept of multiculturalism which has

received academic support at the present time. This is considered to be able to become a framework for breeding positive cultural values for the development of the country.

Such a concept is known by an expert as multicultural citizenship. In contrast to nationalism in the liberal philosophical tradition which demands assimilation to the dominant culture for minority or non-dominant groups, the concept of multicultural citizenship provides space for each ethnic group to practice its cultural values and traditions in the public sphere without questioning their loyalty to the state. For them, the concept of the people in Sabah is a positive signal for cultural accommodation of various ethnic groups. Even in Kinabalu, the Bugis are recognized as a separate people who are different from the Malays. Malays in Sabah refer more to 'original Malays' originating from the peninsula. Therefore, the Bugis in the statistical records in this state are formally called the Bugis. Bugis are still considered as different immigrants from peninsula Malays who are considered 'original' Malaysia. The original concept of immigrants was raised and maintained, it seems that it is a concept that can protect Malay interests. This is what makes the Bugis experience a kind of cultural barrier to maximize the acquisition of the same

rights as citizens. Until now, in Sabah, Bugis have not yet received a position as minister, let alone chief minister, which has been experienced by other groups such as the Kadazan or the Chinese. The composition of the Malay ethnicity in Sabah Malaysia is as follows:

Malaysian citizens are divided into the categories of bumiputra and non-bumiputra. Bumiputra consists of Malays, Kadazan/Duzun, Bajau, Murut, and other bumiputras. The non-natives consist of Chinese and others. Meanwhile, Bugis are included in the non-bumiputra category and other categories. Statistics accounted that the number of Bugis is not large, except in Tawau and Sandakan. In Kinabalu alone, the number is only 12,000, far smaller than China's 94,500. However, according to the Bugis people who teach at UMS Kinabalu, in real terms, the number of Bugis is much larger than the official statistical records. The population growth of Sabah from year to year (2000-2008), Kadazan is still the largest group, followed by Bajau, Malay and then Chinese. This situation appears to have remained constant until 2008. In 2008, the ethnic Kadazan population was more than 500,000 of Sabah's three million inhabitants and has remained the largest ethnic group for the past eight years.

Bugis are a relatively minority ethnic group in the context of Sabah, especially in Kota Kinabalu, there is a strategy adopted by the Bugis to be categorized as Malays. The testimony of informants in Kinabalu illustrates this trend. A Bugis diaspora informant admitted that he registered his child born in the civil registry in Kinabalu as Malay. He was able to do this because he had a close friend with his registrar. Ardhana (2009:103) observes who investigated the Bugis diaspora in Tawau, as revealed in the following quote, is still the truth in the context of Bugis in Kota Kinabalu.

“However, this game of ethnic identity is understandable, because without playing and incorporating Bugis identity into a larger group as ethnic or Malays (the Malays) they will not be able to freely play their role in the economy and trade. Because of this problem, closely related to the meaning of ethnic Malays as the dominant group in the peninsula land (bandar raya) who have the opportunity to play in political aspects such as in the organization of political parties and the bureaucracy. Thus, not only did the Bugis appear as elites or religious and cultural and economic figures, but they were able to emerge as political figures not only

at the local political level but also in national politics in Malaysia. With such a leadership strategy, they also exist not only in the socio-cultural and economic aspects, but also in the realm of politics in Malaysia. It can be said that they not only have a good economic reputation, but have recently managed to have a prominent political reputation such as their involvement in decision-making at the grassroots to national level. "

In real terms, ethnic heterogeneity in Kota Kinabalu is characterized by the dominant number of local ethnic groups, namely Kadazan, while Bugis are an ethnic minority. However, the Bugis ethnic strategy does not identify with the dominant ethnic group in the local context in Sabah, namely Kadazan, but seeks to identify itself as Malay. This strategy has not been fully accepted by the Malay community in its national context, but it is more realistic because of the Bugis affinity with ethnic Malays of the same religion.

### **Citizenship and the Bugis Diaspora**

Bugis people play their identity in the context of Bugis as their ethnic identity and Malaysia as part of Malaysian citizens. Is there a relationship between cultural identity and citizenship identity? Can both

be compromised or does each have compatibility? In the context of Malaysia, which is still in transition to democracy, the priority of Malays is still evident in both the culture and the socio-political structure of the country. Indeed, there is a kind of strengthening tendency of being a citizen in the course of history, however it does not experience a reduction in ethnicity. This can be seen from the attitude of citizenship among young and old. There is a kind of solidarity with Malaysia that is growing more among young people who were born and raised in the territory of Malaysia compared to older people who were born in Indonesia but have become Malaysian citizens. This is not surprising because for these young people, as being Malaysian citizens EW the first experience. The memory of being a citizen of another country (read: Indonesia) is not experienced by these young people. This situation is normal if it is added to by the socialization and internalization of citizenship that they experience intensively among young people, especially through school education agents.

However, the daily reality felt by ethnic groups who do not get the same opportunities finally disturbs the social harmony that has been maintained during Mahathir Mohammad's era. Socio-political stability in this era was relatively inversely

proportional to political stability in the Suharto era in the Indonesian context. As in Indonesia, which was marked by ethnic-based demonstrations, during the prime minister's era, Ahmad Badawi, along with the reformation era in the country, social protests also occurred in Malaysia, as was done by ethnic Indians who felt they were being treated discriminatively.

By seeing these precarious conditions, recently under the leadership of Prime Minister Dato' Sri Mohd Najib bin Tun Hj, Abdul Razak, the concept of "One Malaysia" was popularized with the motto "People come first, achievements come first". In this context, the expression "glory is put forward, justice is implemented" fills public spaces as an effort to increase awareness of national integrity (national integrity). National integration does demand no segregation among ethnic groups in Malaysia. "One Malaysia" is a creative idea but It is undeniable that for certain circles, there is a perception of the dualism of loyalty, especially if there is political tension between the two countries, Indonesia and Malaysia. However, they deny this perception with concrete actions through daily activities that contribute to the socio-economic life of the country.

Commitment as a citizen is realized through the work of the Bugis diaspora which is

very varied, such as taxi drivers, traders, educators in schools and universities, bureaucrats in state institutions (kingdom), and politicians. When this research was conducted, only one member of the Bugis diaspora had succeeded in becoming a politician in the local parliament. This also seems to be a factor that the Bugis diaspora has not given significant weight to local politics. Important positions such as minister or chief minister of Sabah have so far not been achieved by the Bugis. For the Sabah context, ethnic Chinese politics seem to be more advanced by filling important positions such as ministers.

The Bugis ethnic has also obtained economic rights. They are indeed very good at trading ranging from street vendors, stalls, shops to booths in malls. However, the thing that is a bit difficult to develop in this trade is their low access to land ownership. There are political, cultural, and economic factors that are less supportive. Land still seems to be the right of the natives. In addition, the price is not cheap to be a separate obstacle to be able to buy land in large quantities.

In Kinabalu, the economic sector is still dominated by ethnic Chinese. They are engaged in banking, hotels, and restaurants, while the Bugis are only in the retail, transportation, services, and food sectors.

Nevertheless, the economic development of the Bugis ethnicity can be seen from the mastery of the land and sea transportation management sector, as well as transportation such as taxis. While ethnic Indians move in restaurants or food stalls.

Meanwhile, the social and cultural dimensions of citizenship seem to be dimensions that are felt to be more enjoyed by the Bugis diaspora community. Culturally, the Bugis diaspora can freely practice their cultural rights. They maintain traditions and modify them in a modern context. *Siri*, for example, is more defined as being self-respect through works that are beneficial to the wider community. They also still practice the noble values in important ceremonies in life-cycle such as birth, marriage, and death. So, as diaspora, they still maintain boundaries between themselves as ethnic Bugis and other ethnic groups within the framework of the Malaysian state.

Socially, Bugis are quite respected in social interaction. Their image as an ethnic who is persistent and diligent at work provides an advantage factor for social interaction. The existence of ethnic Bugis civil society organizations such as the Association of Malay Pen Friends (1936), the National Association of the Sulawesi Families Association (1976), the Sabah and Sarawak

Indonesian Families Association (1978), the Bugis Sabah Virtue Association (1985) became an important factor in strengthening networks and solidarity between them and at the same time become an important factor in the bargaining position in the horizontal context between ethnic groups and the vertical context with the state. However, the organization is still focused on the social aspect, has not yet become a social network that takes part in the economic improvement dimension of the Bugis diaspora. For cooperative activities, for example, this civil society organization has not significantly moved, especially in economic institutions that are more aggressive in fighting over scarce resources in the form of corporations. Meanwhile, the economic development of ethnic Chinese relies on their socio-cultural basis, such as the trust factor, adherence to ethnic-based institutions and social networks whose strengthening is obtained through ethnic-based civil society organizations.

Of course, a country will be healthy (robust), if this ethnic-based civil society does not only have an internal ethnic network, but also an inter-ethnic external network. There is an urgent need that communication between civil society organizations is very necessary to avoid suspicions that can be counter-productive in harmonious social development, especially

in the context of a country where the society is very plural on the one hand, and on the other hand there is a common desire to live side by side peacefully between ethnic groups in the national development process. In other words, all ethnic groups in Sabah are very concerned with developing the concept and implementation of multiculturalism.

Recently, multiculturalism has become a topic of intense discussion among academics and practitioners, and it is combined with the concept of citizenship to produce the concept of multicultural citizenship, as conceptualized by Kymlicka (1995). This topic is also a relevant concept in relation to the Bugis diaspora community in Sabah. A good understanding of this concept and formulating it in social policy will be beneficial in preventing conflict and creating a cohesive society.

Multicultural citizenship theory basically questions whether minorities have the right to maintain their cultural institutions and can legally maintain their cultural identity (Kukathas, 1992; Kymlicka, 1995; Kymlicka and Norman, 2000). This theory highlights social, civil, and political rights, in addition to the accommodation rights of the state's institutional structures for minorities. This theory posits that it is important for the community to be involved

in the democratization process so that there is a very strategic moderation for conflict prevention. Furthermore, it is posited that integration and solidarity are determined not only by cultural characteristics but also by structural institutions. This multicultural citizenship theory further shows that there is a positive correlation or significant relationship between social and political integration with mutual trust, tolerance, and solidarity. With the persistence of social capital and a strong basis on citizenship, communities can have the ability to negotiate for their own interests, in addition to caring for the common interests between groups. Furthermore, a society with a commitment to citizenship can be seen in social life where there are free communication transactions by communities, in this arena guaranteed independent action and reflection, not confined by material living conditions and official political institutional networks. So, here it is possible for negotiations for the common good while still complying with the applicable law (Hikam 1996:3).

This concept has to some extent been implemented in Sabah. Still as a process, the full implementation of this concept still takes a long time. As a small example, for example, the Bugis diaspora does not receive state-provided scholarships. Cultural, political, and economic barriers



are also still felt in land ownership as expressed by several informants. This topic is also a relevant concept in relation to the Bugis diaspora community in Sabah. A good understanding of this concept and formulating it in social policy will be beneficial in preventing conflict and creating a cohesive society.

The image of the Bugis, especially the contemporary Bugis diaspora, which is heavily involved in oil palm plantations, has become an open secret. However, this is not true if what is meant is the Bugis as a whole including the earlier diaspora group. For them, these ethnic descendants are actually not only directed to take part in agriculture, trade, and the economy, but have entered other fields by providing the best education for the next generation. The disciplines they acquire also vary, such as medicine, economics, social sciences, and education. They realize that these sectors are important they fill as a way to show that they are present in all fields and at the same time want to show that their contribution to the country cannot be underestimated.

What is interesting is that in contrast to the position of the Bugis ethnicity in Peninsular Malaysia, which has shifted from portraying the concept of Bugis which has moved to prioritize its Malay concept, the Bugis ethnicity in Kinabalu still supports the concept of Bugis. This seems to be

influenced by the policy of the state of Sabah which still distinguishes the Bugis from the Malay Peninsula.

Malaysia can be said to be one of the countries in Southeast Asia that is relatively successful in economic development. However, the country has not been fully successful in overcoming poverty. What should be noted is that this poverty line seems to be related to ethnic background. Bumiputra ethnic groups are ethnic groups with a fairly large percentage experiencing poverty levels. The Kadazan ethnic group experienced a poverty rate of 26.2%, while the Murut ethnic group was even worse at 35.4%. On the other hand, ethnic Chinese only have a poverty rate of 2.6%.

The fact that this economic disparity based on ethnic lines needs to get closer attention in order to support the idea of “One Malaysia”. It is hard to imagine that ethnic groups can coexist peacefully and maintain cohesion if one ethnic group lives in luxury, while another ethnic group lives in poverty. Affirmative action is based on socio-economic status in the sense that any ethnic group with poor status needs to receive assistance from the state in order to catch up with them, it will certainly be a policy that is more acceptable to all ethnic groups, not affirmative action based on ethnic lines.

Poverty in certain ethnic groups seems to be a reflection of the gap in the mastery of the factors of production. According to Imang (2008), about 6.5% of the area in 2005 was managed by small-scale entrepreneurs or local entrepreneurs, and the remaining 93.5% dominated by large capital owners. This shows that the state should do a bigger role in distributing state assets that support the distributive justice policy which is the concern of the prime minister.

### **Conclusion**

Citizenship is a framework for every individual to participate in a balanced way in the life of the state and nation. This issue is important along with the seemingly contradictory phenomena. On the one hand, socio-economic life is primarily so organized in a global context, on the other hand many ethnic groups are fighting for independence. Therefore, citizenship needs to be translated not only based on individual loyalty to the sovereignty of the country but also on the cultural, local, regional, and group rights. As one expert said, the new expression of citizenship will not be based exclusively on the basis of 'state sovereignty' but will be based on international obligations (Verma, 2002: 53). This is what the Bugis in Kinabalu Sabah seem to be 'enjoying'. They are free to carry out their cultural activities, including the implementation of customs, especially

those related to important stages in their lives and religious festivals.

However, in the constitution, Malaysia is directed to become a 'Malay political community' where there is a general awareness of Malayness in the concept of the state. This appears to be aimed at changing the loyalty of immigrants from China, India, and other tribal groups on the territory of this federal state. This is what has recently been challenged to change due to the insistence of multiculturalism and the demand for progress and improvement of living standards in a fair manner across ethnicities. This tendency challenges the claims of the Malay group as the original inhabitants of Malaysia.

In reality, Malaysia which consists of many ethnicities, citizenship needs to be related to multiculturalism, namely accommodating minority groups and protecting communities that are considered backward, and rejecting cultural integration and assimilation to dominant groups. So, minority groups are not asked to merge into mainstream groups because they have the same right to maintain and develop their group identity, including the Bugis diaspora in Sabah.

An understanding of the diaspora community, especially the Bugis, is very

important considering that the diversity of ethnic communities not only has the opportunity to create a harmonious society, but can also lead to conflict. The emergence of conflicts that have occurred recently, of course, requires comprehensive handling, both regarding the cultural traditions brought to a new area as well as the history and migration of the Bugis diaspora which was quite long in the past.

It is said to be long because the existence of the Bugis ethnic community on Malaysian soil had taken place in the 19th century when Tawau was a Dutch colony at that time. So their migration to Tawau from South Sulawesi is an internal migration. It was only after Tawau became part of the British colony that at that time colonized Malaysia, that their migration status became transnational, where citizenship became an important issue. The origin of their migration that does not require a passport became obligatory. This is especially true for the next generation of Bugis migrants in both the 1970s and 1980s, let alone contemporary migrants. Some of them are already citizens, some are permanent residents and some are still using passports. This is the diversity of Bugis identity in Kinabalu.

In the state of Sabah, in statistical records, Bugis who are already Malaysian citizens are not included in the Malay category as is

the case in the Peninsula. This statistical problem has implications for the Bugis civic culture in Sabah. At least, culturally, the Bugis (people in the local term) group experienced obstacles. In contrast to other groups such as the Chinese, Malays or Kadazan who have ministerial positions and have even been Chief Ministers, Bugis have never held this position, even for the Council position, it is only represented by one representative.

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However, it can still be said that as Malaysian citizens, the Bugis people have contributed not only in the socio-cultural and economic aspects, but also in the political aspects. Bugis, however labeled as immigrants, have integrated into the dynamics of Malaysian society and the

region. This very dynamic Bugis community is what allows them to migrate to Sabah (Kinabalu) Malaysia, in addition to Sarawak, to Tanah Peninsular Malaysia and other areas. They even reached the diaspora to Africa and Australia in the 16th and 17th centuries. Bugis indeed have a high degree of adaptability so that they can easily adapt to the local community in which they live. However, culturally they still maintain their cultural identity, but loyalty as citizens is something they hold firmly. So, there is no double allegiance in terms of citizenship. This should not be the reason for the existence of cultural barriers for the Bugis community to take part in every sector including the political sector.

The Bugis ethnicity can be said to be transnational. Despite being in different countries, the awareness of Bugis identity, whether cultural, economic and even political, between the Bugis in Malaysia and the Bugis in Indonesia remains intact. This relationship creates a cross-border social network. It seems that the concept of Bugis identity is played out in a different context in the political mapping in each country. In Kinabalu, for example, the Bugis ethnicity at the state level plays the Malay concept with which they are affiliated. At this level of national and state life, the Bugis ethnicity in Kinabalu-Sabah is not very obvious in expressing their

bugisness, but seems to prefer to show a Malay nuance. With this concept, the Bugis ethnic has the advantage in dealing with other ethnic groups in Malaysia such as India and China. This is the political behavior of the Bugis ethnic on a macro scale. On a micro scale related to socio-cultural issues, they still maintain their Bugis identity, such as in holding wedding ceremonies, deaths and so on. Therefore, it is not surprising that after they are in overseas countries, they will carry out the cultural traditions they have in their home regions to develop them. For the Bugis ethnic who migrated to Kinabalu, it is rare to return to their motherland. Generally, they think that the overseas country has become their own home (home).

The concept of equality of opportunity in culture, economy and politics for a multicultural society is essential to be implemented. This framework can be a means of freedom of cultural expression for each ethnic group living in the Kinabalu region. Anxiety and even inter-ethnic conflicts can arise because of the inequality of opportunity for each of these ethnic groups. Therefore, the development of a more comprehensive empirical research-based multicultural political conception in the management of a multicultural society today is an urgent need. Furthermore, the results of this study is hoped to give holistic

policy formulation in multicultural citizenship policies, both in the context of Malaysia and Indonesia, which are actually multi-ethnic.

Multiculturalism is indeed not enough to stop at the level of formal rules. The Indonesian constitution has guaranteed equal degrees and opportunities. However, in lower regulations and even policies at the local (city and district) level, this new expression of citizenship needs to be accommodated. The Bugis diaspora constitutionally has indeed the same freedom and opportunity for civic engagement in all aspects of social life in Sabah (Kinabalu), but constitutional guarantees still require sincere appreciation and application from all people or groups in Kinabalu. Certain groups do not need to feel threatened by the presence of other groups who show their superiority. In the end, the advantages that are accommodated by social, economic and political institutions will optimally benefit the advantages of this state (Sabah) which strive to excel. On the other hand, social exclusion experienced by certain groups not only hinders the progress of the country but also accumulates in the growth of latent conflict factors which have not yet manifested in the authoritarian system, a system that is being transformed by countries in Southeast Asia, including Indonesia. Thus, the strategy of social

inclusion and politics of recognition seems to be a must to maintain social cohesion in this border of Malaysia and Indonesia, Sabah.

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# Women Dancing Diaspora Dialogues in and from Indonesia

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## ABSTRACT

Given the overarching theme of “Gender, Intersectionality, and Diasporic Communities” for the 8th International Conference of Interreligious and Intercultural Studies and the invitation to chair the session on Women at the Crossroads, this presentation reflects on the topic of “Women Dancing Diaspora Dialogues in and from Indonesia”. The coupling of ‘in and from’ suggests an expanded view of the diaspora notion to include the movement between Indonesian provinces and from abroad of both Indonesian and visiting artists who are inspired by cultural forms and significant sites. By reviewing recent participatory artistic works, I hope to show some dialogic modes shaped by women artists and their contribution to creative exchange circulations and intra- and intercultural social synergies.

*Keywords: diaspora in art praxis, intercultural dialogue, women*

## I. Introduction

Four years have passed since I presented my paper “On Women and the Praxis of Interreligious Dialogue Through The Arts” (Butler, 2019) in March 2018 for the International Seminar on Bali Hinduism, Tradition, and Interreligious Studies convened by Universitas Hindu Indonesia (UNHI), Denpasar, Bali. I had looked at the unfolding of collaborative artistic offerings made by women from diverse cultures and faiths of Indonesia from 2000 to 2015 at the local level during cultural events held in Bali

to the international level of the Parliament of the World’s Religions and the United Nations World Interfaith Harmony Week. My hope was to show how the arts can embody the centuries-old principle of *bhinneka tunggal ika* (unity in diversity) today to support interreligious and intercultural dialogue, understanding and cooperation for world peace. Given the overarching theme of “Gender, Intersectionality, and Diasporic Communities” for the 8th International Conference of Interreligious and

Intercultural Studies (ICIIS) at UNHI and the invitation to chair the session on Women at the Crossroads, this presentation reflects on the topic of “Women Dancing Diaspora Dialogues in and from Indonesia”.

For this reflective essay, I decided to look at past creative exchanges initiated by just a few women colleagues in the culture and education sectors from Indonesian provinces and other countries, most of whom have shared news with me about their activities since the onset of the global Covid-19 pandemic in March 2020. Surely my view is influenced by my ‘position’ as an American citizen and my thirty-seven years of work as a dance-movement artist, teacher/academic instructor and cultural program director in eighteen countries in the Americas, Europe, Eastern and South-Eastern Asia; including twenty years residing in the villages of Bedulu and Tejakula, Bali in Indonesia.

The brevity of this essay is by no means sufficient for addressing the ideas of the many scholars and practitioners who have engaged in significant intellectual inquiry on diaspora, mobility schemes, cultural cooperation, and transnational art processes. Readers are invited to look at discussions on related topics, for example, Clifford (1994); Kaempf and Singh (1987); Meyer and Brown (1999); Muhidin and Utomo (2016); Noszlopy and Cohen (2010); Pedersen (2016); Pickard and Risner (2020); Republic

of Indonesia (2020); Suryodarmo (1997); UNESCO (2018); Utomo (2012); Wiesand and Cliche et al. (2008); and Winkler (2021) cited in the references section.

As for my paper title, the coupling of ‘in and from’ suggests an expanded view of the diaspora notion to include the movement between Indonesian provinces and from abroad of both Indonesian and visiting artists who are inspired by cultural forms and significant sites. By reviewing recent participatory artistic works, I hope to show some dialogic modes shaped by women artists and their contribution to creative exchange circulations and intra- and intercultural social synergies.

## **II. An Expanded View of Diaspora**

My thoughts on diasporic communities were kindled in October 2016, when I had the good fortune to attend the 2nd World Culture Forum held in Nusa Dua, Bali; a five-day international gathering of some 1,800 participants from 63 countries convened by the Indonesian Ministry of Education and Culture with UNESCO. Heads of State, Ministers of Culture, Nobel Laureates, cultural experts, scholars, senior policymakers, NGOs, youth, artists and cultural practitioners joined a series of symposia, arts events and parallel meetings under the theme of

“Culture for an Inclusive Sustainable Planet”. During the INGO & IGO Forum, moderated by former Minister for Foreign Affairs Marty Natalegawa and governance management expert Natalia Soebagjo, representatives of organizations from varied countries discussed initiatives and civil society partnerships undertaken in the field of culture as well as shared good practices and experiences.

A challenge mentioned was shifting demographic conditions, migration of highly skilled people and large increases in diaspora populations; based on the assumption that the resulting ‘brain drain’ continues to have a major detrimental impact on sustainable development. However, since the early 1990s, several scholars have shed light on a beneficial impact noting that in a globalized, knowledge-based world, people in all fields who move among different nations to study, work and live may function as knowledge-carriers acquiring, sharing, and disseminating intellectual and practical resources in their countries of origin and abroad. Collaborative diaspora networks are thus viewed as one of the main factors in stimulating ‘brain circulation’.

Indonesia is a country with an ancient practice of *merantau*; meaning to go overseas or to leave one’s homeland for a period of time traditionally for trade, study of technical and religious knowledge, and to gain worldly

experience. This mobility custom of some of the 500 ethnic groups led to temporary or permanent cultural migration to another village or province (internal diaspora) or to another country (external diaspora), which at times gave rise to unique forms of inter-ethnic and intercultural creativity. While global exchanges have existed for centuries due to both positive and troubling reasons, contemporary globalization has accelerated the movement of people across the world including the Indonesian diaspora abroad which has more than doubled in size since 1990. So, it made sense that among the attendees of the INGO & IGO Forum expressing an expanded view one was chairperson of the Board of Trustees for the Indonesian Diaspora Network (IDN), Dino Patti Djalal, who shared about its initiation in 2012, purposes and activities.

Wondering how the IDN defines diaspora communities, I humbly asked: alongside the people of Indonesian descent or citizenship living outside of Indonesia, are artists and scholars of other nationalities from, for instance, Asia, Europe, UK, the Americas, and Australia – who are living in or frequently visit Indonesia and have ties to Indonesian culture through collaborative exchanges – also included? Djalal responded (see IDN, 2012; also Muhidin and Utomo, 2016)

‘yes’ one of the four IDN categories is individuals who are noncitizens and do not have any ancestral ties to Indonesia but do have social linkages and an extraordinary love of the arts and culture of the country.

Five years later, in mid-October 2021, in the village of Bedulu on Bali as I was walking on the path alongside the stream that leads to the Yeh Pulu bas-relief – a heritage site that has inspired the creativity of many artists – an incoming whatsapp call buzzed on my smart phone. Moments later, I joined a zoom meeting with the 8th ICIIS planning committee members in Bali and Central and West Java who asked if I could chair a panel session on “Women at the Crossroads”. Walking on the path of return to my abode in the home compound of the now-late former village chief, I turned eastward at the primary village crossroad that leads to Pura Samuan Tiga; an eleventh century site of interreligious creative conciliation among nine faith groups. I remembered that an integral part of the 2016 World Culture Forum was the International Youth Forum (IYF); a gathering of 150 youth from 39 countries inaugurated at the wantilan adjacent to Pura Samuan Tiga. The Youth Action Plan (see Ditjenbud, 2017) they presented during the WCF closing ceremony in Nusa Dua, outlined active ways that young people can strengthen sustainable development efforts including being involved “in sharing and distribution of

education, knowledge and cultural information” and “in local, national and global communities and initiatives”. I also pondered about dozens of women colleagues of various nationalities who have traveled, oftentimes alone, in many Indonesian provinces and from almost all continents to engage in cultural exchanges in particular ways that diaspora studies have only just begun to view as intra- and intercultural dialogic modes.

Mobility of artists and cultural professionals has long been recognized as a valuable matter in terms of the development of a practitioner, promoting appreciation of cultural diversity and exchanges, and as an aspect of cultural diplomacy within international relations. Yet, nation-based and international mobility schemes have only just begun to underline “the importance of the arts and culture as significant intellectual assets” (see Wiesand and Cliche et al., 2008) or, by extension, as a field for mutually fostering cultural brain gain.

### **III. Some Past and Recent Creative**

#### **Exchange Circulations**

With multidirectional mobility in mind, let us now reflect on the emergence of creative exchange circulations by looking at a few examples of independent artist-led and scholar-led participatory

initiatives of women. When available, I have included live hyperlinks that redirect the reader to online video recordings or photographs, which are simply windows into a portion of their many works.

*Ahimsa-Karuna: Nusantara Flag Project* (<https://youtu.be/YUoXrM7XOhA>) is a 2019 work of Indonesian performance artist Arahmaiani Feisal created in collaboration with I Made Sidia and Sanggar Paripurna in Bona, Bali. After years of presenting her performance art pieces in many countries, the seed for a long-term *Flag Project* series was a 2006 post-earthquake collaboration in Yogyakarta that Arahmaiani embarked on with Pondok Pesantren Amumarta. This community-based artwork includes designing flags using local ‘keywords’ to renew community life, raise awareness of environmental issues, and inspire developing practical solutions. Varied formats of the *Flag Project* have been co-created with communities and university students in other provinces of Indonesia and in Singapore, Malaysia, Thailand, Philippines, Japan, China, Tibet, Germany, the Netherlands, Israel, Palestine, Canada, USA, and Australia.

*Eco 4 The World: “Ann Wizer, Artist XSProject”* (<https://youtu.be/V9c94t-iSfY>) is a 2006 segment on the work of American artist Ann Wizer in collaboration with poor trash-picker communities in Jakarta featured

in a television series produced by Singapore-based Big Durian Productions with the UNDP and UNEP aired initially in Singapore and then worldwide. As a mixed-media visual and installation artist whose work has been exhibited in Asia and South East Asia – particularly in Japan, the Philippines, and Indonesia where she resided for over thirty years – Ann has always addressed serious environmental, economic and social themes. In 1990, she began to use discarded trash as material for installations and sculptures as well as trashion costume designs for theater and dance productions (see Rath, 2005). In 2002, Ann founded XSProject in Jakarta; designing and producing new daily life products from non-recyclable plastic trash as a sustainable livelihood program for poor trash-picker communities. In 2008, she began INVISIBLE in Manila, her second creative social practice initiative for primarily older urban poor women based on a similar education, art, design and sustainable livelihood model.

*Cebolang Minggat/The Exile of Cebolang* (<https://cwa-web.org/en/CebolangMinggat>) is a 2009 contemporary wayang work performed at Teater Salihara in Jakarta; a collaboration between the now-late dalang Slamet Gundono of Tegal, Central Java and

longtime Yogyakarta resident French journalist-writer Elizabeth D. Inandiak, based on her 2002 French translation and adaptation of an early nineteenth-century version of a Javanese epic poem, the *Serat Centhini*. Elizabeth had heard about this ancient text during her first visit to Indonesia as a journalist in 1988 and then in 1991 received the three-volume *Le Carrefour Javanais: Essai d'Histoire Globale* [The Javanese Crossroads: Towards a Global History] by the French Indonesianist Denys Lombard, which contains a synthesis of the 3,500-page manuscript. Feeling she had encountered a Javanese literary masterpiece of outstanding universal value, comparable to epics such as the Mahabharata of India or works of the French poet-essayist Baudelaire, that 'crossroad' inspired Elizabeth to work with Javanese language and cultural experts as she translated and adapted the *Serat Centhini* into a French novel. Some Indonesians remarked that the Indonesian version of her novel, *Centhini: Kekasih yang Tersembunyi*, inspired them to delve more deeply into the richness of their literary heritage. The 2009 collaboration with Gundono embodied this creative circulation from Old Javanese *kawi* script, mixed with Sanskrit and Arabic words, translated into Indonesian and then to French and performed in Old Javanese and Indonesian with intermittent phrases in French.

*Peneliti Panji Bicara bersama Semar Suwito* (<https://youtu.be/zsMfIU78>), produced by TVPanji in February 2020, features German independent cultural archaeologist Lydia Kieven speaking about her focus on ancient Javanese art, traditions, and culture and "long-term involvement in the process of the revitalization of the Panji tradition in Java, particularly in East Java, which began in the late 1990s" (see Kieven, 2020). Panji Culture originated from Indonesia perhaps in the twelfth century. With roots in East Java, these tales spread via bas-relief on Hindu-Buddhist temples, literary manuscripts and various performing arts throughout Java, Bali and parts of Sumatra; Malaysia, Thailand, Cambodia, Vietnam, Laos, and the Philippines – contributing to humanitarian philosophical values and environmental ethics. In her 2020 essay "Panji and Sekartaji on the move", Lydia vividly describes her twenty-five year journey in collaboration with dozens of local cultural communities, artists and youth of East Java as well as environmentalists, intellectuals, culture experts and appreciators from other provinces during varied activities to rediscover, preserve, explore and apply the wisdom from this living cultural heritage for the benefit of local communities.

*BAHASAS: 18 songs in regional languages of Indonesia* (<https://youtu.be/Qv7pzPafpHA>) is a 2021 collaborative music composition directed by American musician-composer Jody Diamond, which premiered at the virtual Pekan Komponis Indonesia (Indonesian Composers' Week) in Jakarta on 7 November. For the past fifty years, her professional work has been dedicated to Javanese and all forms of gamelan, both on a personal and international scale. In 1981, Jody founded the American Gamelan Institute; an organization devoted to Indonesian performing arts and their international counterparts which also publishes the international journal *Balungan*. Aware that Indonesia has been cited as the second most linguistically diverse nation in the world, the aim in Jody's call for artist contributors for *BAHASAS* was to combine the sounds of various languages of the peoples of the Nusantara (archipelagic) region so as to create an impression of the beauty of unity in diversity.

*Space for Peace* ([https://youtu.be/JBNFA\\_ogDHg](https://youtu.be/JBNFA_ogDHg)), also chronicled in *Space for Peace: a short history* (<https://youtu.be/PdZtGst1dyo>), conceived by British professor of applied music, composer and Anglican priest June Boyce-Tillman, is an interfaith musicking event held annually since 2007 at the Winchester

Cathedral in the UK and currently online. As Boyce-Tillman explains, the piece has been co-created with people from a range of age-groups with varied musical skill levels and from a variety of faiths; Hindus, Jews, Muslims, Baha'i and Christians from a range of denominations and some declared humanists. The design reflects a new model of peace-making in which each person can sound and move around the site on the basis of choice; "lighting candles, praying, being quiet, as they choose, but also participating in creating the soundscape". To conclude, everyone returns to the opening gathering place and the sounds converge on a single note as each sings 'peace' in their chosen language. Having visited Java in April 2012 to offer a workshop for youth and perform a solo work during the ten-day public event Sharing Art Garden Ocean-Mountain in the vicinity of Borobudur, Rev. June (see 2012b) proposed to co-create *Space for Peace for Java*. Her hope is to collaborate with the Institut Agama Islam Negeri (IAIN) Surakarta student choir and local as well as visiting artists "as a model for interfaith/intercultural prayer and dialogue using music/dance as its main medium" to show "the creativity of a diverse group of people given freedom to exercise their own choices – unity without uniformity".

There are so many more women who should be named in this essay along with examples of their outgoing and incoming diaspora in art praxis that stem from dialogue-oriented approaches. Yet, in looking retrospectively at the mentioned works: the circulation of diverse ‘keywords’ designed for the *Flag Project* series of Arahmaiani; the re-circulation of non-recyclable plastic trash in the artworks and XSPProject sustainable livelihood model of Ann Wizer; the multi-lingual circulation of the Javanese literary masterpiece *Serat Centhini* in the translation, adaptation and collaborative process of Elizabeth Inandiak; the living cultural heritage circulation of Panji Culture in the grassroots collaborative journey of Lydia Kieven; the regional languages and musical genres circulation in the *BAHASAS* collaborative composition of Jody Diamond; and the prayerful sound and movement circulation in the *Space for Peace* collaborative event of June Boyce-Tillman – the emergence of creative exchange circulations feels palpable.

#### **IV. Conclusion**

Following these abovementioned ideas and examples, I wish to conclude by referring specifically to the phrase in the title of my paper – ‘dancing diaspora dialogues’. I chose the metaphor of ‘dancing’, firstly, because dance-movement is my primary art form. Secondly, I feel that ‘dancing’ speaks to the

movement of the myriad of traditional and modern art genres that practitioners draw from in their creative processes and the spatial-temporal-kinesthetic sense of their dialogic modes. As I touched on earlier, the coupling of ‘in and from’ suggests an expanded view of the diaspora notion to include the movement between Indonesian provinces and from abroad of both Indonesian and visiting artists who are inspired by cultural forms and significant sites.

In my experience (see Butler, 2017), a practice-based approach to the art of intercultural dialogue does not stem from a predetermined method but rather is an organic process that grows from the interactions of the people involved, which will evolve differently in each place depending on its historical and current conditions. The dialogic modes shaped by the women featured in this essay, and many others, are a part of and contributed to the emergence of creative exchange circulations and the possibility of fostering intra- and intercultural social synergies.

While the actual mobility of artists and cultural professionals has been greatly impeded by travel restriction measures to curb the spread of the global Covid-19 pandemic, there has been a surge in virtual online exchanges. Amidst the uncertainty



about the post-pandemic future and the ways that on-site gatherings may be modified, we could plausibly begin by carrying out small-scale local activities, especially for youth, in open-air cultural sites to fertilize and moisten the common field of creativity.

### Acknowledgment

Appreciation to the Rector of Universitas Udayana, Dean of the Fakultas Ilmu Budaya, and Chair of the Kajian Budaya Doctoral Program for the facilities and opportunities provided during my doctoral studies and current post as a volunteer Associate Professor. Gratitude to the founder of Padepokan Lemah Putih and to Sharing Movement colleagues, cooperative members of Dharma Nature Time and all of the people who shared art, prayer, ideas, questions, dialogue, skills and materials that have made Sharing Art programs in Indonesian provinces and in other countries possible.

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# **Women Traders and Their Movements in the Border Areas between North Kalimantan and East Malaysia**

**Yekti Maunati<sup>1</sup>**

There has been cross border trading in the border areas between Nunukan Regency of North Kalimantan (it used to be East Kalimantan) and Tawau of Sabah, East Malaysia for a long time, even prior to the emergence of modern nation-states of Indonesia and Malaysia. In the past, people on the Indonesian side could move easily without any significant barrier to Tawau. This is no longer the case, as Indonesians need to provide certain documents (*Pass Lintas Batas – Border Crossing Pass*) or passport and must pay tax on goods. The economic dependency of Indonesians in Nunukan Regency on Tawau, East Malaysia, has indeed been substantial, especially for fulfilling daily needs. One of the groups most active in this trading was Bugis women who were especially active in the cross border trade, including trade in gold, groceries, clothing, and bags. This paper will discuss several issues relating to the nature of movement of people and goods from North Kalimantan to Sabah and vice versa. Particular focus will be on how Bugis women traders have participated in cross border trading and their social and economic networks on both sides of the border<sup>2</sup>

Keywords: Bugis women, trader, cross border, Nunukan, Tawau

## **Introduction**

Movements of Bugis people to many places outside South Sulawesi have been widely discussed (see for instance, Ito, 2002; Ammarell, 2002; Acciaioli 2004; Nurhan, 2009; Maunati, 2016; Kumaralos, 2019;

etc). Nurhan (2009:1&15) reports that Bugis have migrated all over the archipelago to locations such as Kalimantan (Borneo), Java, Sumatra, and even the Malaysia Peninsular. The involvement of Bugis in Kalimantan, Sumatra, and Malaysia Peninsular has not only occurred

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<sup>2</sup> This paper is based on series of studies in the border areas between North Kalimantan and Tawau, East Malaysia in 2008, 2009 and 2010. Thank you to all coordinators and team members: I Ketut Ardhana, Dundin Zaenuddin, Betti Rosita Sari, Rucianawati, Mayasuri Presilla, Amorisa Wiratri.

in political life, but also in the economic aspect, particularly trading activity. Mixed marriages with local people have been part of the stories of their movement to new places (see Nurhan, 2009:1&15). Bugis people as traders have been mentioned by other scholars (see for example, Acciaoli, 2004). Acciaoli (2004: 147) reports that apart from being traders, the mobility of the Bugis throughout the Indonesian Archipelago also as fishermen or farmers. Meanwhile, Ammarell (2002: 52) further pinpoints that by Bugis migrants residing in either big cities or border areas, connections with local noble people and authorities (both colonial and national) have been given priority since the seventeenth century. Often, local nobles and authorities have been the ones who approached the Bugis migrants and marginalized the indigenous people so that the Bugis had the opportunity to play important roles. Ito (2002) mentions the construction of Bugis contesting identities in Malaysia. Indeed, the discussions on Bugis status in new places have been known, but the positions of Bugis women have rarely been discussed. Therefore, this paper will fill the gap and will focus on the position of Bugis women in trading activities in the border areas. Prior too this discussion, this paper will

begin by briefly describing the people of the border areas.

### **A glimpse of People at the Border**

#### **Areas: Nunukan-Sebatik-Tawau**

A large number of people from different regions in Indonesia – including Sulawesi, East Nusa Tenggara, and Java – have migrated to Nunukan and Sebaik Islands, located in the border areas between North Kalimantan<sup>3</sup>, Indonesia and Tawau, Malaysia. Their stories of migration could not be separated from the big picture of their movements to East Kalimantan and North Kalimantan. Bugis people who originate from South Sulawesi are widely known to move all over the archipelago, including East Kalimantan and North Kalimantan. In East Kalimantan and North Kalimantan, they have resided in the coastal areas like Balikpapan, Samarinda, Bontang, Tarakan, and Nunukan Regency (especially Nunukan and Sebatik Island).

The movement of Javanese to Kalimantan has its own uniqueness. There were people who joined the government program of transmigration, working as civil servants, working for companies (including mining, logging, and plantation). Javanese from East Java have moved to East Kalimantan

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<sup>3</sup> It used to be part of East Kalimantan prior to te separation into North Kalimantan in 2012.

on a voluntary basis with individual reasons. This kind of movement has long been done by Javanese. Nunukan and Sebatik were often not the targeted destination, but have ended up there. Many of the people resided at Nunukan and Sebatik have originally worked in Malaysia, East Malaysia. Tirtosudarmo (2004) considers Nunukan as a 'transit' area. In similar vein, Ardhana et al (2010) note the movements of people from Nunukan to Malaysia and vice versa have happened for a long time.

Based on interview with many informants from various levels including Regency, Sub-district, society, it is noted that Nunukan Island has multi-ethnic residents, originally from both inside or outside Kalimantan. This was equally applicable to Sebatik as well. Both in Nunukan and Sebatik, the Bugis people have been the majority of the population. Other groups consisted of Javanese, Timorese, and Toraja. Nunukan and Sebatik have become places that attracted people to reside in those two places for various reasons. There were at least three categorizations from their movement stories: first, those who directly moved to Nunukan or Sebatik Island from their original places; second, those who have moved to other places in Indonesia before settling permanently in Nunukan or Sebatik; and third, those who

had been previously working in Malaysia before moving to Nunukan or Sebatik (see Maunati, 2010).

To give an example of the first type, a woman who owns a mini-market and a shop in Nunukan, told us that she was moving directly to Nunukan to follow her husband who has been migrating to Nunukan earlier than her. She told us that Nunukan used to be a quiet town because it was capital of sub-district when she moved there and today it is a capital of Regency since regional autonomy has been installed in Indonesia. She rented a house with her husband that belonged to a Dayak Tidung family (Dayak Tidung is often considered to be the native of Nunukan). Slowly, they could buy the house and the Tidung family moved to a village area mostly occupied by Tidung people, Binusan village. People could own land as much as they could in the old time and if they did so the land would be admitted to belong to them. This could also be applicable to other groups who were willing to stay in Nunukan at that time. Today, indeed, this will not be possible since every land has its own owner, except for national parks. At the beginning, she worked with her husband to develop the business, but later she has worked mostly by herself since her husband has done something else.



For the second type, the example could be a lady who used to stay in Samarinda, the capital of East Kalimantan. She moved to Nunukan because at that time Nunukan was a rather prosperous place due to log trading from East Kalimantan to East Malaysia that passed by Nunukan. Many people have moved to Nunukan or Sebatik to have better economic life. To open up a restaurant/canteen could be potential business due to the coming and going of Indonesian labour who work overseas (*Tenaga Kerja Indonesia*). On top of this, the changing status of Nunukan from Sub-district to Regency also attracted people to move to this newly established Regency. People often say that Nunukan is like sugar where ants will come to it. In other words, Nunukan has been a place of hope for new life and new expectation. Nunukan is also very close to Tawau of Sabah, East Malaysia.

For the third type, many inhabitants of Nunukan and Sebatik used to work in Malaysia and they moved to Nunukan and Sebatik due to particular reasons, especially linked with problems in Malaysia. The popular reasons of moving to Nunukan and Sebatik will be: overstayed in Sabah, East Malaysia; cheated by employers in Sabah; and finished the working contract in Sabah. Some of them had been deported by Malaysian government to Nunukan, the

closer border of Indonesia – Malaysia in North Kalimantan. At the beginning, indeed, their destination was Malaysia, but due to the above reasons, at the end they end up staying in Nunukan or Sebatik. They did not want to return to their home town because they were ashamed to go back home or they were reluctant due to economic reasons, especially if there was difficulty to get jobs in their home town.

A case in point is a Bugis couple. They told us that they had been working in Malaysia for few years, but because they had problem with their documents, overstaying, they had to go back to Indonesia and they stopped in Nunukan as a first place to get off from Malaysia. They have been staying in Nunukan since 2000. At the beginning of their coming to Nunukan, they were assisted by a Bugis family who had opened up land in the area when opened up land was still possible in the 1960s. They bought land in South Nunukan which was relatively cheap at that time. When they bought land there, in South Nunukan, the road was still under construction. The closest village that could be passed by car, including public transport (*angkot*- cab) has been Tanjung Harapan village of South Nunukan. They had to work to reach their house in the hilly area. In 2008, the road was partly asphalted, and the rest was pressed soil in which it would become

slippery during rainy season and the cab could not pass through it for at least two days (see Maunati, 2010). In 2010, this road was asphalted and people now have no problem to go there by car.

Apart from Bugis people who have been deported from Malaysia, Timorese people had also experienced similar problems in which they were deported to Nunukan due to document problems. Their dreams were to work in Malaysia and to stay there if it was possible. Nevertheless, they had ended up to residing in Nunukan after being deported. They came to Malaysia legally with passport and working visa. They worked in palm oil plantation, but because their first employer did not keep the promise in giving the salary, giving less salary than the agreement, they moved to a different company, but in fact their passports were kept in the first palm oil company so they had no documents with them. The problem was when there was a check from the Malaysian police and they got arrested due to their position as if they were illegal. Based of their stories, some of them were canned in Malaysia before being deported to Indonesia. People then remained in Nunukan rather than going back to their home town which has problems with lack of job opportunities. Apart from this, they are not alone, many former Indonesian Labour (*Tenaga Kerja*

*Indonesia* – TKI) have been staying in Nunukan or Sebatik and people of the same ethnic groups would help each other when some got problems, like being deported from Malaysia. Rather similar stories have been experienced by many TKI who at the end stay in Nunukan or Sebatik, border areas between Indonesia-Malaysia.

Nunukan and Sebatik have been considered to be alternative places for former TKI to reside rather than returning to their home town or original villages. Being located in the border areas, Nunukan and Sebatik offer opportunities for people who are willing to work hard to do small enterprises or business like trading or opening shops and so forth, by buying products from Malaysia or vice versa. Apart from this, land and sea also could be utilized for earning money.

Nunukan as the location of local government at Regency level has more facilities than Sebatik, but Sebatik is also slowly in the process of its development. At that time, Sebatik itself had two sub-districts, in which one of those was the sub-district of Sebatik Induk where majority of population was Bugis, while another sub-district, Sebatik Barat, the Tidung and Bugis were rather equal in number. Pak Karim, head of a village called Sei Nyamuk of Sebatik Induk, told us that at the early day, around 1970s, Sebatik consisted of a

few blocks. It was only in 1983 Setabu and Sei Pancang villages became parts of Nunukan sub-district in the Bulungan Regency. Sei Nyamuk was only established in 1995 as preparation village and in 1997 was installed as definitive village. In Sebatik, similar stories have also happened where many people were originally working in Malaysia and being deported to Indonesia and then stayed in Sebatik for good.

Sei Nyamuk is one village in the Sebatik Induk sub-district, other villages are: Sungai Pancang, Tanjung Aru and Tanjung Karang villages. At that time, Sebatik Barat sub-district consisted of four villages: Aji Kuning, Bina Lawang, Setabu and Liang Bunyu.

On the common understanding of the people in Sebatik, Bugis group is those who come from South Sulawesi, except Makassar, Mandar and Tator. They are Bone, Soppeng, Sinjai, Pare-pare, Pinrang, Enrekang, Selayar, and Kajang. The difference between Mandar, Makassar and Bugis is language, while Tator is a different group with different religion as well. There is an Association of South Sulawesi Community (*Kerukunan Keluarga Sulawesi Selatan* -KKSS), Association of Bone Community (*Kerukunan Keluarga Masyarakat Bone* - KKMB). The function

of such associations is rather limited to social matters, including assisting Bone people who left or are being deported from Malaysia to settle down in Sebatik.

Sei Nyamuk had a market used by several traders to sell fish, red meat, chicken, vegetable, fruits, groceries, processed food, and so forth. There are also many canteens selling food, like yellow rice for breakfast, traditional snacks (like Bugis snacks), and so forth. Along the street, parallel to the main road of Sebatik Induk, toward the direction of the port, people could also find shops with sell different goods: there were a few groceries belonging to Javanese traders; there were also clothing shops and vegetable and fruit shops.

Sei Nyamuk port has a magnificent view in the morning and evening. It is indeed hot during day time, especially at noon. The city of Tawau could be seen from this port and also from the wooden elevated road as a bridge to connect the mainland side and port which is in the sea side. Ambalat Block is often disputed by Indonesian and Malaysian Governments, according to some informants, it is located near this port; people often appointed that this block is in front of the port. When we visited this port, there were many *ojek* drivers, using motorbike to take people from port to the mainland side and vice versa. Speedboat

Sinar Harapan was ready to go to Tarakan that would take around 2.5 hours with fare of Rp 175,000 per passenger. In this port we could find Immigration and Police offices. Custom office was not used any more. Apart from this, many Bugis women have been opening up *warung* (small canteens).

Indeed, in Sebatik Induk, the Bugis is the majority of the population which usually work in transportation, fishery, trading, and so forth. They often previously worked in Malaysia.

Tawau, as border area in the Malaysian side has also become a place for many ethnic groups. Tawau has been the location for a range of diasporic communities including the Bugis, the Bajau, the Chinese, and Indians to name but a few. The Bugis in particular hold an important position there. The international migration of the Bugis, especially to Malaysia, has taken place over three main phases: during the 17th century, around 1965, and from 1980 to present day. The early migration was due to the fall of the kingdom of Sumba Opu in South Sulawesi to Dutch colonial power (see Nurhan, 2009). At that time, it was not only commoners who migrated all over the archipelago and to other parts of Indonesia and Malaysia, but also nobles. The second wave was partly due to the Islamic rebellion in South Sulawesi, while the last wave was

economically motivated. Slowly, the Bugis took up significant roles in both economic and political arenas (see Ammarell, 2002). In the new country, the Bugis also practiced their traditions and established networks amongst themselves. The Bugis believe that “wherever they step on land, they will follow their practices/customs” and they usually stay permanently. The Bugis have also joined many organizations linked with the Malay or Bugis Indonesia. Indeed, in terms of ethnic identity, the group has contested identities: being Bugis Malay, Bugis Sabah and Bugis Indonesia (see Ito, 2002).

Indeed, Bugis people have been involved in political and economic matters in the new places like the border areas of Nunukan, Sebatik and Tawau. Women also have a significant role, especially in economic aspects. Below, I will mostly limit to the involvement of Bugis women in trading activities.

### **Women in Trading Activities**

Citing from Millar<sup>4</sup>, Robinson (2009: 28) notes:

For the Bugis, 'conceptions of gender are embedded within a system of coherence in which conceptions of personhood, society and power constitute the core' that determines the social location (status honour) of individuals.

It is not a new phenomena that Bugis women have involved in economic activities, including trading activities. Based on a series of fieldwork in Nunukan and Sebatik Islands, the border areas between Indonesia-Malaysia, Bugis women have been active in trading activities.

To provide examples of women trading activities, I will describe several cases. First, Ibu Ani is a Bugis lady who at that time (2008) was a business woman who had wider relation with other Bugis in Tawau. As business woman, she very often went to Tawau to buy goods for her shop in Nunukan. She had a sister and other relatives in Tawau. At the beginning of her business by buying goods in Tawau, it was her sister who accompanied her to go around buying goods to be traded in Nunukan. In Tawau, she stayed overnight in

her sister's house because it would not be sufficient to have a day to buy all the goods she needed. Being a trader who crossed the border regularly, she often complained about the tax corruption in 2008. According to her, custom officials often did not follow the rule that was to exempt goods of tax up to the value of 600 RM and charge the rest of the goods. Often she had to pay to other party if they by purpose met the trader outside the port. Illegal fee charging was occurring for the traders. She said that in Tawau it was very clear and regulated but Nunukan still had illegal fees.

Second, a different story was told by a gold trader who traded gold in Nunukan market. Gold traders usually were also Bugis people in Nunukan and in Tawau the traders were usually dominated by Chinese. If Bugis fishermen always have Bugis broker network in Tawau, for gold traders from Nunukan their network were mostly Chinese traders in Tawau. Bugis of Nunukan preferred to buy gold jewellery in Tawau instead of Tarakan, Indonesia. The distance from Nunukan to Tawau is indeed closer than the distance from Nunukan to Tarakan. However, this was not the main reason for buying jewelry in Tawau, the main reason was that gold from Tawau had

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<sup>4</sup> Millar, S.B.1983. "On interpreting gender in Bugis society". *American Ethnologist* 10 (3): 477-93.

better quality. A woman gold trader from Nunukan admitted that she has been buying gold jewelry in Tawau for years and to avoid the tax she often located gold jewelry in her small handbag so that custom would not check it. She thought that RM600 of tax free was not sufficient for people of Nunukan.

The third story was from a famous entrepreneur from Wajo (Bugis Wajo), Ibu Rachman, who established a shop and a mini-market in Nunukan. The shop sold clothing, leather bags, shoes, watches, and accessories. Her shop provided branded handbags (including Bonia), wallets, and luggage. It was famous in Nunukan that her shop provided branded stuffs, especially Bonia handbags, wallets, and watches. She told us that she was really started from the very beginning with rented a house in Nunukan. She slowly could develop a shop and then mini-market afterward. She bought her merchandise in many different places, even different countries. For example, we could find several branded handbags that she has bought from Singapore, Kuala Lumpur, Tawau, Mecca, and so forth. When she went to Mecca she also bought certain merchandise that she could store in her shop. This was also applicable when she visited places like Singapore or Kuala Lumpur. She knew the sale time in both capital cities. She could

buy during grand sale and could get sufficient benefits to sell those merchandise in Nunukan. It often took time to sell fancy merchandise, but she would have no problem with this since she also sold other stuff that could be sold faster with rigid benefits.

Fourth, another woman who was in business, owned a big shop selling imported stuffs from different countries, especially from Malaysia and Singapore. She also sold clothing from Indonesia, especially from Jakarta and Surabaya. She was an active middle age lady who has done shopping in many places by herself. She traded various stuffs, from clothing, bags, shoes, belts, perfumes, and so forth. Many bags were branded bags like Bonia. It was well-known amongst visitors of Nunukan that certain shops in Nunukan had provided branded bags of Bonia. She told us that her shops were often visited by guests from outside Nunukan and they often bought branded and imported stuffs like bags, shoes, or perfumes. The prices of such stuffs could be cheaper in Nunukan than other places in Indonesia. This was the benefit of being located in the border area. This was because people in the border area bought their goods in Tawau or other cities of Malaysia which were cheaper than other cities in Indonesia due to low tariff for branded stuffs like Bonia. Being a new growing town,

Nunukan has often been visited by officers from either government or non-government agencies. This was also a place for transit of people who would go to Malaysia or worked in Malaysia. She therefore thought that it would be beneficial to open business in Nunukan. She has started her business from a small shop, but in 2008-9 her shop was rather big and she had a two story building for shop, mens clothing in the first level and women and childrens clothing in the second level. Her husband supported her business.

In Sebatik, we could also find many women in trading activities, small business or enterprises. Many Bugis women have opened up *warungs* in Sei Nyamuk port where in each *warung* there must have *buras*, Bugis food that made of rice, salt and coconut milk wrapped in coconut leaf. To cook the *buras* was by steaming it. *Buras* can be eaten together with salty egg and baked fish. The *warungs* served fresh baked fish where the customer could pick the fish if they would like to do so. The price of baked fish was depending on the type of and size of fish. Ikan putih as big as hand balm (*telapak tangan*) was around Rp 15,000,- . Each *warung* had its own baking equipment, traditional backing equipment. Several soft drinks in cans and hot drinks (coffee, tea) were also served in these *warungs*. This port was also a place for

canoe, small speed boat to stop after journey from Tawau or other ports. In 2009, the fare to Tawau was around Rp 60,000 or RM 20. Taking a small boat/ canoe would be around 20 minutes to Tawau, while speedboat would be faster, only around 15 minutes. All *warungs* were run by Bugis women. They usually did their shopping for their *warung* from different places depending on their needs. For instance, buying fish was in Tawau, East Malaysia, while buying *tempe* was from Tarakan. Two women jointly owned a *warung* in the corner of the port complex. They started their *warung* early in the morning, starting to bake fish, including *ikan putih*, *baronang*, *bolu*, *kembung*, in the traditional open stoves, using wood. They also prepared other food like fried tofu and *tempe*, young jackfruit in coconut milk source together with *ikan bilis* and nut. This jackfruit was a Bugis speciality. They also served fried chicken and sweet and sour chicken. In the long table, we could find traditional Bugis snacks, including *kue bugis* and other snacks like donat and green cake. Other Bugis specialities included *buras*, *lemper*, and baked sticky rice (*ketan*) in coconut leaf, *gogos*. Salty and boiled eggs were also served in this *warung*. Canned soft drinks, mineral waters were arranged neatly located at the back of the table and chairs. Other *warungs* had the similar design and similar food, but this first *warung* had more space than others. Based

on interview with the two ladies of the owners of the *warung*, living in the border areas could have disadvantages (see Maunati, 2010). Below was her illustration on this:

Sebatik fishermen have caught lot of fish, ranging from *ikan tongkok*, *bolu*, to *kakap* (sniper), but they sell those fish to Tawau brokers. We have to buy fish from Tawau with higher prices. If they sell the fish in Sebatik Indonesia, the price will be lower and will be in Indonesian Rupiah, while in Tawau they can get Ringgit Malaysia (RM). We in fact buy the low quality of fish from Tawau, we could not afford to buy the best quality of fish that is originally from Sebatik fishermen. Our dependency to Tawau is there.

Another important economic activity of women in Sebatik is their involvement in cross border trading. Sungai Pancang port was busy during evening time when people of Sebatik Indonesia returned from Tawau taking with them a lot of goods from Tawau. Usually, people went to Tawau in the morning and stayed in Tawau until late afternoon and went back to Sebatik, Indonesia late afternoon when tide was coming to flow to the river where their boats could go through. In the late afternoon, around 4 pm people had been waiting for the boat to come from Tawau. Custom officers were ready to check and so the

porters carried goods from boats to cars. When the tide slowly came into the river, boats, one by one appeared and took passengers and goods from Tawau. In the edge of the small river port, several raw products from Sebatik could be observed, including bananas, palm oil fruits, coconut, and so forth.



Many women are involved in the cross border trading from Sebatik – Tawau. Some women even have stayed overnight in Tawau to sell Sebatiks products in Tawau Market and when they returned they brought lot of goods from Tawau to be traded in Sebatik. Some women had a small shop in Sebatik that sold groceries. In Sebatik people also used gas from Malaysia for cooking. It was cheaper to buy gas from Tawau instead of buying from Tarakan, Indonesia. Besides, it was very seldom that traders sold Indonesian gas in Sebatik or Nunukan.



People of Sebatik were very familiar with Tawau because many of them used to live in Sabah for working and the location was very close so that people could go to Tawau faster than other places in Indonesia.

Women, as traders, in Bugis society seem to be accepted as normal. Based on interview with several Bugis women businesses both in Indonesia and on the Malaysian side, husbands have accepted and supported their wide as traders or are involved in their business. Citing from Crawford that historically women of Sulawesi had important roles in business and sometime became rulers. Davies (2007:31), further, mentions that Brooke, Rajah of Sarawak in Borneo, also noted on Wajo women similar to men turned up in public, riding, ruling, and visiting foreigners without permission from husbands. This historical perspective seems to be relevant, even today where Bugis women have played important roles in business.

In Tawau, for instance, the richest Bugis there was a woman who had a chicken business. Indeed, women have played significant role in business amongst the Bugis people in the border areas. Indeed, in Tawau, Bugis women have also engaged in business as well. Another example was that a Bugis lady who owned a ship, Nunukan-Tawau, traveled regularly. She was not the

only owner since she jointly owned this ship with another Bugis of Nunukan. She has developed economic activities apart from running the ship for public transportation between Tawau-Nunukan, like opening a canteen in Tawau near the Indonesian Consulate and palm oil plantation in Nunukan. Her husband had his own business. When they came to Tawau, her husband was only working in the company, but slowly he could develop his own business, while his wife has developed her own business as well, opening up a canteen with Indonesian food, especially Bugis food. When we interviewed her, she told us that she was rather unhappy with the arrangement of the ship terminal in which ships stayed overnight in Nunukan instead of Tawau. She wanted to have a discussion with another owner and wanted to own it fully so that she could manage the ship as her wish. She has also opened up the canteen so that she could have additional income from this. She does this business because she saw the chance of doing so by looking at the Indonesian people who come to Tawau and Sabah in general and the Bugis were indeed the one group with significant numbers amongst those coming to Tawau and Sabah. To sell Indonesian food therefore was a good business. She has also started to develop another business in Nunukan, palm oil plantation. It has recently become a popular business in

Nunukan to open up palm oil plantation. Indeed, this kind of business has been done for a long time in Sabah, but Nunukan has also started to open up land for palm oil plantation. She, however, is concerned with the uncertainty of land ownership in Nunukan Regency, especially the main island of Kalimantan because there had been many disputes regarding the uncertainty of land.

Network was rather important for women entrepreneurs to do their businesses. This network was not necessarily economic network, but this could be social network. Social network was indeed to be considered to be meaningful for economic matters. Bugis of Nunukan and Sebatik had close relation with their fellows in Tawau, East Malaysia. Economic cooperation was indeed happening there. For example, most of the Bugis in Tawau had their own lands in East Kalimantan such as in Nunukan and Sebatik, Indonesia. This could be seen in the cooperation at the oil palm plantations amongst the Bugis who had the same ancestors. Networking amongst the Bugis both in Malaysia and in Indonesia seemed to be strong, especially in terms of social and economic networking. Kivisto's (2001) argument seems to be relevant to this case since contemporary migration has brought a special relationship between the host and the home countries. In this case, the Bugis

kept their close relationship with fellow Bugis in Indonesia, the home country.

## **Conclusion**

Bugis women were very active in trading activities in the border areas of North Kaliman, Indonesia and Tawau East Malaysia from a long time. The dependency on Malaysian side was very significant since the distance and the transport facilities are small. Indeed, there was improvement of transportation from Indonesia sides during this government, but trading activities have been common in the border areas.

It is admitted that during the pandemic the situation must be changed a lot, especially due to the closure of the route from Nunukan-Tawau for more than one year (see *penyebrangan Nunukan –Tawau ditutup satu tahun 2020-21*. <https://www.viva.co.id/berita/dunia/14147-01-setahun-ditutup-penyeberangan-nunukan-tawau-malaysia-akan-dibuka>, accessed, feb 16, 2022. The crossing from Nunukan-Tawau has been closed, but is due to open again. Daurina Lestari. 18 October 21). Therefore, further study is needed to provide updated situation as this paper is lacking in the recent situation.

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# Balinese Women in Perspective of Kinship System, Education and Hindu Religion

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Balinese women are always interesting to be discussed, especially if it is associated with the patrilineal kinship system that applies in Bali, educational opportunities, and the Hinduism which are embraced by most Balinese people. Balinese women, in various aspects of life, are felt to be in a position that does not reflect gender equality. The *kepurusa* system adopted in the kinship system in Bali is the main cause of creating an unfavorable position for Balinese women's gender equality, especially in the context of how to behave and behave, division of labor, and social responsibility. Men are considered upper class, while women are considered lower class. This assumption affects gender perception that places women as the main managers of domestic sector activities, while men in the public sector. This gender perception not only sorts out roles, but also divides the realms or social spaces of men and women based on cultural merits. As a result, when one party enters a realm that is deemed inappropriate, they must accept ridicule because community resistance will emerge. The socialization of the patriarchal kinship system occurs from generation to generation through education, in the family and in the community, so that it has taken root and has influenced the way of thinking, perspective, attitude, and behavior of all individuals in society. In the patriarchal kinship system, the power of men over women does not only occur in the family, but also in society. Is it true that patriarchal culture conditions women to be submissive to men both in the family and in the community? How about in education, do women have the same opportunities as men? Then how about Balinese women in the view of Hinduism? These three issues will be discussed in this paper.

Keywords: Balinese women, Patrilineal, Hinduism.

## A. Introduction

Woman comes from Sanskrit, namely Svanittha, where the word Sva means "alone" and Nittha means "holy". So Svanittha means "to purify oneself" then develops into an understanding of human beings who play a large role in the *Dharma* or "*dharma* practitioners". From this also developed the word Sukla Svanittha which means "seed" or fetus conceived by humans, in this case, women.

Women are highly regarded as the successor of descendants and at the same time as a "means" for the realization of *Punarbhava* or reincarnation, as one of the *srada* (beliefs) of Hinduism.

In line with the development of science and technology, as well as the progress of development in the education and tourism sectors, the attention to women has increased and a change in views towards women has begun. Previously, women were only seen as workers in the domestic sector and now they are seen as being able to work in the public sector. Now, indeed, many women work or act as workers in the public sector, both as bank employees, hotel employees, civil servants (PNS), entrepreneurs, police officers, and even in politics in an effort to help improve the economic capacity of families and communities.

Hindu women in Bali in all aspects of life, both in family life, the community

plays an important role, in addition to their main role as housewives (*Dharmapatni*), who are obliged to accompany their husbands, take care of their children and build the household. In Hindu history, it can be seen the role of women both in the world of education, religion, art, culture, work and so on. The position of women who are human, as in the stories of the *Ramayana* and *Mahabharata*.

The *Ramayana* story tells of the loyalty and honesty of Dewi Shinta (Rama's wife), with a big and sincere soul to accompany her husband in exile for twelve years in the forest. Likewise, the justice and loyalty of Dewi Drupadi in accompanying the Five Pandavas so as to create harmony and mutual respect between her brothers and sisters (Pudja, 1987).

As stated in *Bhagavadgita* Chapter I Sloka 41 and 42 as follows:

Adharma bhibhawat krishna, pradusyanti kulastriyah, strisu dustasu warsneya, yayate varnasamkarah.

It means: When *adharma* rages, O Krishna, women become not holy and when women are not holy anymore rules about color so indeterminate (caste morals so mixed together).

Observing the verse above, it is clear that the position of women is very decisive in going back and forth in family, community and state life. Women also play

a role in determining the enforcement of the law of truth (Dharma) and customs (Dresta) of a society and nation.

The roles of Hindu women in Bali are actually many and varied. Especially in carrying out a policy set by men. Balinese Hindu women have begun to involve themselves and determine policies in various activities in Banjar, in the village and in other traditional groups, especially in receiving knowledge, most of which are related to work for economic development and the welfare of their families.

## B. Discussion

### 1. Patriarchal Culture and the Position of Women

In Hinduism, men and women have the same position, but their roles and obligations are different, according to the nature and *swadharma* of each. The terms Gods and Goddesses, *Samararatih*, *Purusa Pradhana*, *Ardhanareswari*, *Lingga Yoni* and so on show evidence that the position of men and women or husband and wife are two different elements, but are a unified whole in family life or Hindu society. It is further emphasized in Manawa Dharmasastra Chapter IX. Sloka 45. as follows:

Etavaneva puruso yajjaya atama prajeti ha  
viprah, prahustaha  
caitadyo bharta sa mmritanggana

It means :

This is the position of a woman (wife) and her children, the holy man (Viprah) said that a single woman (same) with men. (Pudja and Sudharta, 1973:539)

As a basis for proving that men and women have the same position in Hindu society, it can be found in the Manawa Dharmasastra, Chapter IX, slokas 130, 133 and 139 which are stated as follows:

YathaivAtma tathA putrah, putrena duhita  
soma, tatsyamatmani tisthantayam kataha  
manyo dhanam haret.

It means :

A child equal to himself (his parents), as a daughter equals a child boys, how could other heirs get part of the inheritance while the daughter who appointed to be alive. (Pudja and Sudharta, 1973:563).

Pautra dauhitrayor loke na wiceso, sti  
dharmatah, tayorhimata  
Pitarau sabhatau tasya dehitah.

It means :

There is no difference between a boy's son and a son women whose status is elevated, whether related with worldly matters or matters of sacred duty, because to their father and mother they are both born

from the body same person. (Pudja and Sudharta, 1973:564

Pautra dauhitrayor loke wiceso  
nopapadyate, dauhitro'pihyamutrainam  
samtarayati pautravat

It means:

Between the grandchildren of the sons and the grandsons of the daughters in this world there is no difference, because the grandson of the child woman who saves (who has no children) in the world to come like a son's grandson. (pudja .) and Sudharta, 1973:566

This quote explains that the position of women and men is equal in Hindu society. Furthermore, in determining the progress of a family life, society and country. The position of women is often used as a measure or benchmark.

## **2. Educational Opportunities for Women in Patriarchal Culture**

Talking about women's education seems incomplete without showing the figure of Kartini. Although she is not a women's activist because she does not directly make a movement or carry out a certain public action. However, Kartini has the idea of a feminist spirit that demands equal opportunities for men and women to receive formal education.

In Bali Kartini's hopes seem to have shown signs of success. This phenomenon can be seen from the fact that formal educational institutions in Bali, from basic education to higher education, accommodate not only men but also women. As is the case at public and private universities in Bali, the number of male and female students is almost equal. Even in certain majors such as Elementary School Teacher Education (PGSD) or diploma programs, it shows the reverse condition, namely that there are more women than men. (Wiasti, 2012)

Another symptom is also seen in the fact that Balinese women are not only involved in the domestic sphere, but also in the public sector. Various formal sectors that were previously inaccessible to women are now wide open. Formal sectors such as Civil Servants (PNS) and private employees have involved a lot of female workers. Certain types of work, such as teachers, midwives, or nurses, are dominated by women. Likewise, lecturers at State Universities (PTN) and Private Universities (PTS), which are arenas for gathering high-level intellectuals, involve not only men but also many women. Not even a few women who managed to reach the position of professor.

## **3. The view of Hinduism towards women.**

Manawa Dharma Sastra is the only law book that regulates universal life which



is used as Hindu law to date, it will reflect on this law;

*“Yatra naryastu pujiyante  
Ramante tatra dewatah  
Yatraitastu na pujiyante  
Sarwastalah kriyah”*

It means:

Where women are respected, there is happiness and prosperity, and where women are not respected there is no fruitful work. [Manawa dharma literature.III. 55.]

If this verse becomes a reference in a living order in society, then there is no need to worry about what is called gender bias, where women have a place that, like it or not, must be respected by anyone. This verse should be a reference for a country's legal system in every policy setting.

In fact, the moral order of life in a place or country is to place women in a position that is more than men. It is very clearly outlined that:

*“Cocanti jamayo yatra  
Winacyatyacu tatkulam,  
Na cocanti tu yatraita  
Wardhate taddhi sarwada”.*

It means:

Where the female citizens live in sorrow, the family will quickly disintegrate, but

where the woman does not suffer the family will always be happy.

Violence against women, especially to the point of depriving women of their rights, is an act that places women in a highly disrespected position, meaning that true happiness can only be obtained if women occupy a position that is respected and happy. Without it, the happiness of life cannot be obtained.

There is no reason for women not to be respected and get their rights in full, because no one can treat a woman with violence as Manawa Dharma literature explains as follows:

*“Na kaccitdyositah bhaktah  
Parahya parisaksitum  
Etairupayayogaistu cakyastah  
Pariraksitam”*

It means:

No man can protect a woman with violence, but she can be protected in the following ways.:[Manawa dharma literature.IX.10]

*“Araksita grhe ruddhah  
Purusairaptakaribhih Atmanam  
atmanayastu Rakseyustah syraksitah”*

It means:

Women who remain at home, entrusted under trust and loyal servants are not well

looked after; but those who of their own accord look after themselves are well guarded. [Manawa dharma literature.IX.12]

Basically, it is not justified to restrain or keep women within the limits of any norm without the consent and awareness of the woman herself. Long ago in Manawa Dharma Sastra, a source of human civilization law, it was explained that between men and women are equal with the same rights and obligations, even women are given special privileges in Hindu law. Even though women have fallen morally, it is the duty of men to protect her and restore her honor in wise ways to make her the main wife. But the woman herself who fell morally according to religious law had the same result. So basically to occupy a respected position, women have the responsibility to maintain ethics and morals.

So Manawa dharma sastra III.55: ,Pitrbbhir  
bhatrbhis Caitah pathibhir devaraistatha  
Pujya bhusayita vyasca Bahu  
kalyanmipsubhih

It means :

Wives must be respected and loved by in-laws, in-laws, brothers, husbands and children if they want their welfare. The saying "heaven is in the hands of women" is

not an empty slogan, because it is written in Manawa dharma literature .III.56:

*Yatra nāryāsu pūjyante  
Ramante tatra devatāh  
Yatraitāstu na pūjyante  
Sarvāstatrāphalaḥ kriyāḥ*

It means :

Where women are respected there the gods are happy, but where they are not respected no sacred ceremony will be rewarded.

Manawa dharma sastra 58:

Jamayo yani gehani  
Capantya patri pujitah  
Tani krtyahatane  
Vinasyanti samantarrah

It means;

The house where the woman was not properly respected, spoke cursed words, the family would be completely destroyed as if it was destroyed by a supernatural power.

Considering how important and sacred the position of women in the household is, parents pay special attention to the education and teaching of girls from an early age. The hereditary tradition in the Hindu family environment, for example, a daughter must be more diligent than a son. He wakes up early, sweeps the yard, cleans the dishes, boils water, prepares breakfast, mesaiban, bathes the younger siblings, and lastly takes care of himself. He must also be

able to cook rice, mejejaitan, mebebantenan, menyama beraya, and many other things related to traditional and religious activities.

Without women, it is as if activities in this world have stopped, so that an adult man who is not married is considered an oddity, unless his intention is to do Berata "nyukla brahmacari" which means not to marry for life as Maha Rsi Bhishma did in the epos Mahabharata, with the aim of certain, namely giving the opportunity to the descendants of his half-sister to occupy the royal throne.

Women of the Hindu Archipelago today and in the future certainly should not be left behind by men in pursuing careers and education as well as carrying out their lives as they should.

Some female figures of the past can be found in the Upanisads and other Hindu literatures mentioned in the Vedas who are highly respected as Brahmavadini such as: Visvavara, Apala, Ghosa, Godha the wife of Vasukra the sister of Maharsi Agastya, Lopamudra, Sasvati and Romasa. Other characters can be found in the Ramayana such as: Anasuya (a jnanin who gave advice to Rama, Sita and Laksmana, Sabari, Svayampraba (a hermit who helped Hanoman), Trijata, Madodari, Sita, Kausalya in the Mahabharata, including: Drupadi, Kunti, Sakuntala, in the Puranas

there is Devahuti, the mother of Maharsi Kapila (Titib, 1998: 27-28).

The context of the relationship between men and women in the smallest unit is the form of the husband and wife relationship. In sacred texts, the term Ardhaanggani means that the wife is an inseparable part (ardha) of her husband's body (angga). No man is perfect for himself without being accompanied by a woman as his wife (Tjok Rai Sudharta, 1993)

Hindu literature views women as vital figures and subjects who should be respected, but in the Sarasamuccaya book the position of women seems to be marginalized and kept away.

Some slokas in the sarasamuccaya show that women are despised. As verse 440 "In fact, the woman's name is magic, and the source of disaster that occurs from the elements of anger and jealousy, therefore it should be avoided by holy and wise people she is no different from all things that are not holy, disgusting and very dirty".

Then verse 441; It is in the nature of women to harm men, to cause pain and sorrow, to thwart all work. Be aware priests, therefore try to stay away from women. (Tjok Rai Suddarta, 1991)

From the understanding that the Sarasamuccaya verse is only intended for the clergy, especially the Sanyasin group, but Hindus in general who only read a part

of the verse, then spontaneously they will complain about the verse that it turns out that the position of women in the Vedic scriptures seems to be marginalized and the whole background of the Sarasamuccaya as a book of Hindu Ethics is lost because of these 19 slokas.

From the description of the woman, women are not arbitrarily kept away, but because women are holy and noble, stay away from bad qualities about women. Thus, what is kept away is not the woman's self as an object of misery, but the way men think about women that should be controlled. Even the woman according to the view of the Maharsis is an altar rather than a yajna and magic from men as its strength (Titib, 2000).

In the teachings of Hinduism, the position between men and women has the same position, but the roles and obligations are different, according to the nature and swadharma of each. The terms Gods and Goddesses, Samaratih, Purusa Pradhana, Ardhanareswari, Lingga Yoni and so on show evidence that the position of men and women or husband and wife as two different elements, but is a unified whole in family life or Hindu society, is more further emphasized again in Manawa Dharmasastra Chapter IX. Sloka 45. as follows:

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## BALINESE WOMEN AS GENERAL ELECTION ORGANIZERS

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### ABSTRACT

The Balinese women live in strongly patrilineal society and have a lot of burdens. Culturally, they are still marginalized, causing them not to be free from being involved in the world of politics. This current study is intended to explore the extent to which the Balinese women are involved in the world of politics as the general election organizers in the provincial and regency/city levels in Bali. The study, in which the qualitative method is used, has a cultural paradigm. The result of the study shows that from 2013 to 2018 32% of those involved in the General Election Commission both in the provincial level and regency/city level were women. However, before and after that period the affirmation never exceeded 30%. The women involved in the Election Supervisory Agency never exceeded 30% either. However, in the provincial level the number of the women involved reached 30% during the period of 2008-2017. As well, in the regency/city level it never reached 30% during the period of 2018-2023. The affirmation spirit was inconsistent or not so well implemented both in the General Election Commission and Election Supervisory Agency. There are four reasons leading to the Balinese women's low participation in the world of politics as the general election organizers. They are: a) the implementation of the affirmation-related regulatory spirit in the General Election Commission is not the same as that in the political parties; b) the patrilineal culture is still strong enough; c) the selection team is not perfectly familiar with the gender perspective and does not well comprehend the essence of affirmation; d) there is a requirement of having been involved as the general election organizers in the lower level; e) the involvement as the general election organizers in each level is limited to two terms of office. Although the Balinese women's participation in the general election commission is still low, it can be stated that their performance and capability are the same as the performance and capability of men in the

election-related jobs. The involvement of the Balinese women as the general election commissioners shows equality, justness and prestige for them.

Keywords: *Balinese Women, General Election*

## INTRODUCTION

Before democracy was created, the political system adopted was the one elevating a group of people. As an illustration, in the theocratic system God's delegates/clergies were elevated and in the aristocratic system a particular class of people were elevated. In the democratic system, everybody is equal as democracy means "equality". In the democratic system, every citizen, regardless of his/her background, has the same voice. The essence of the democratic system is "from, by and for the people". Apart from that, both male and female citizens have the same voice and opportunity.

General election is a tool used to filter and determine the leaders of a state based on the democratic system it adopts. As far as the political science is concerned, general election can be stated as a political activity. In this case, general election is an institution as well as a political practice allowing the representative government to be established. Therefore, general election is a highly vital element as it is the parameter that can be used to measure whether a state is democratic or not.

Whether a state is democratic or not can also be viewed from how general election is carried out and the fact that democracy refers to the government established by the people [1].

General election is an institution made up of the General Election Commission, the Election Supervisory Agency and the Election Organizer Ethics Council. The General Election Commission and the Election Supervisory Agency constitute a functional unit that is supposed to conduct general election through which the members of the People's Representative Council, the Regional Representative Council and the Regional People's Representative Assembly, President and Vice President, Governor, Regent, and Mayor are directly elected by the people [2]. In the Act No. 7 of 2017, it is stated that the institution conducting general election is national, permanent and independent in nature. It is responsible for conducting general election and is structured from the provincial level to the village level.

However, the fact shows that, as a tool used to achieve power in Indonesia, there is no equality. The female citizens are

discriminated, although their representatives are clearly regulated in the act of general election before and after it was revised. The fact shows that after the Act No. 7 of 2017 was issued, the number of the women involved in the General Election Commission and the Election Supervisory Agency never exceeded 30%. In fact, the presence of women as the general election organizers has two interests. First, the women's political interest in the public space referred to as the general election organizers. Second, the interest in maintaining the women's representation starting from when they are nominated to when they are elected as the legislative members through the general election that is nationally, permanently and independently carried out [3]. Political participation means participating in or playing a role in the state's political activity [4], meaning that although nothing formally hampers women as the general election organizers, women in every part of Indonesia, including Bali Province, still get hampered from getting involved as the general election organizers when general election is conducted.

Many studies show that there are many factors hampering the Balinese women's representation and participation in the political world. According to Nakatani [5], The culture and tradition of the Balinese

society cause the Balinese women to have domestic, public, religious and traditional burdens. Although Bali has developed, the women's life cannot be separated from the patrilineal culture. The Balinese women still have more burdens than the Balinese men do in daily life. Although the Balinese women are culturally marginalized, they are capable of being involved in the public sphere and so far many keep struggling for justice and equality[6]

Many studies exploring the activities done by the Balinese women, including what they do in the political field, have been conducted. Some have investigated their representation in the political parties and legislative bodies and those who have been elected as the local leaders. However, none has investigated the Balinese women's representation in the General Election Commission and the Election Supervisory Agency. Therefore, this current study entitled "the Balinese Women as the General Election Organizers" is intended to give a novelty and contribute to the knowledge of the Balinese women. It is also intended to identify what the Balinese women involved as the general election organizers do. Having a cultural paradigm, the qualitative method is used in the study.



## REVIEW OF LITERATURE

As the study investigating the Balinese women involved as the general election organizers, it refers to several studies. One of the studies was conducted by Novita *et al* [7] entitled “the Existence of Female Commissioners in the Attempt to Create Gender Equality in the Provincial and Regency/City General Election Commission in West Sumatra”. She found that the number of the female commissioners was very limited; it did not exceed 30%. The women are still discriminated and do not feel that there is gender equality in the General Election Commission. She also identified that there were four things and challenges hampering the female commissioners. They are; (a) some did not perfectly comprehend the role they played when general election was conducted; (b) some had double roles which, however, did not hamper them from being present and playing a role in the general election-related activities; (c) the others did not have adequate expertise in what they were supposed to do, although they were quickly adapted to the activities they were supposed to do; (d) when they were qualified, had capability, and understood what they were supposed to do as the female commissioners, they did not have the opportunity for the second term of office, as based on the prevailing

regulation, they only had one opportunity in the same level and, if they intended to be involved as the female commissioners in the higher level, the opportunity was not as open as that in the lower level.

The study conducted by Daryono *et al* [8] entitled “the Gender Conflict and the Women’s Participation in the Election Supervisory Agency” shows that Indonesia has designed general election in such a way that it can increase the women’s participation, by, for example, 30% of those involved in the Election Supervisory Agency should be female. Indonesia is one of the countries with the women’s lowest political participation. The gender conflict, motivation and patrilineal system hamper the women’s participation. Many people still do not trust the women who are involved in the Election Supervisory Agency. They are not sure that the jobs the women should do are safe enough and free from intimidation.

The study also shows that the failure of making 30% of the general election commissioners women, as stated in the regulation regulating the women’s representation, can mean not making use of the great opportunity to conduct fair and free general election and to develop welfare, democratic and inclusive society. The factors causing women to change the job types they do and to be involved in the

Election Supervisory Agency are as follows: a) the individual characteristic; b) the society's social and cultural environment; c) the state's regulation and institution.

Many studies have also been conducted to investigate what the Balinese women do in different fields, including in the political field. Many have also explored the number of the Balinese women elected in every general election. One of those recently conducted is the one conducted by Amanda Gelgel and Dwita Apriani [9] entitled "the Low Electability of the Balinese Women in the General Election Carried out in 2019 in Bali". The study shows that the low electability of the Balinese women in the general election conducted in 2019 seriously resulted from the supply and demand of the political parties, and the access to and the support given by the political parties. The study also shows that from the supply side, the women nominated to struggle in Bali for the general election conducted in 2019 were hampered by: 1) the limited finance; 2) the inadequate political experience; 3) the limited social network; 4) the limited space and time; and 5) the low political motivation in politics. The demand side has something to do with how the political parties select the women nominated as the legislative members. In this case, the political parties treat them

differently. The access side has something to do with the access given to both men and women nominated as the legislative members to the nominating parties [9]

The study mentioned above is one of the studies conducted to investigate the Balinese women involved in the political field. However, none has explored how the Balinese women involved as the general election commissioners in the political field are. The study entitled "the Balinese Women as the General Election Commissioners" applies the Theory of Postmodern Feminist and the Theory of Communicative Act.

The Postfeminist Theory is one of the feminist theories that is concerned with the awareness of injustice, oppression and exploitation centered on women. Different systems of ideas as to human life and experience from the women's prospective are generalized using this theory. Helene Cixous, Luce Irigaray, and Julia Kristeva, as the feminism thinkers, are similarly aware that women are not justly treated. They develop their intellectual ideas based on what is proposed by Simone de Beauvoir, an existentialist philosopher, Jacques Derrida, a deconstructionist, and Jacques Lacan, a psychoanalyst.

Based on the postfeminist or the postmodern feminist, women are regarded as "the other". Women are made to be

alienated by how they exist and their way of thinking instead of by the feeling of being depressed or inferior. The language they speak does not allow them to be open, pluralist, diversified, and different. Postfeminist analyzes the alienation problem sexually, psychologically, and literarily based on language as a system [10]. The relation of what is proposed in this theory to the current study is that the position of and the role played by the Balinese women are not equal, causing them to feel as the other among men. The consequence is that their existence in their environment needs to determine their behavior and the way they speak and think, and causes them not to be open to transmit their ideas. It is this that causes women to feel inferior in the men's environment. Therefore, it is one of the theories relevantly used in the current study.

## DISCUSSION

### A. Provincial and Regency/City General Election Commission In Bali Province

The General Election Act issued in 2003 regulating how the members of the Central and Regency/City General Election Commission are recruited contains what is meant by the affirmation that the women's representation should be at least 30%. The

Act was then renewed and then the Act No. 7 was issued in 2017, in which it is clearly mentioned that the women's representation should be at least 30%. The number of the general election commissioners listed in the Bali Province General Election Commission and Regency/City General Election Commission in Bali is shown in the following table.

**Table 1. The Number of the General Election Commissioners in Bali Province and in the Regencies/City in Bali**

No		2003-2008		2008-2013		2013-2018		2018-2023	
		Fem ale	M ale	Fem ale	M ale	Fem ale	M ale	Fem ale	M ale
1	Bali Provi nce	2	3	2	3	3	2	1	4
2	Denp asar	0	5	2	3	1	4	2	3
3	Badu ng	1	4	1	4	1	4	1	4
4	Taba nan	1	4	1	4	2	3	2	3
5	Gian yar	0	5	0	5	2	3	1	4
6	Klun gkun g	0	5	1	4	3	2	1	4
7	Kara ngas em	2	3	2	3	2	3	2	3
8	Bulel eng	1	4	1	4	1	4	0	5
9	Jemb rana	1	4	1	4	0	5	1	4
10	Bang li	1	4	1	4	1	4	1	4
Total		9	41	12	38	16	34	12	38
Percentage (%)		18%		24%		32%		24%	

Source: Bali Province General Election Commission

Table 1 above shows that, among the four terms of office as the general

election commissioners, the only period of 2013-2018 shows that the women's representation reached 32%. It also shows that in the provincial level and Klungkung Regency 3 out of five general election commissioners were women. Apart from that it also shows that during the period before and after that the women's representation never reached 30%. During the period of 2003-2008 the women's representation was 18%, during the period of 2008-2013, it reached 24% and during the period of 2018-2023 it reached 24%. The 32% of women's representation in one period could not be maintained; in other words, it went down, showing that the affirmation mentioned in the General Election Act has not been well implemented from the beginning.

The recruitment system applied by the selection team of the General Election Commission of the Republic of Indonesia is that the number of the nominated commissioners in the provincial and regency/city levels should be two multiplied by 5. Although the final decision is made by the General Election Commission of the Republic of Indonesia, the selection team has such a strategic position that it may determine the preparedness of the female candidates. The fact, however, shows that the members of the selection team are often not well

familiar with the gender perspective and what is meant by affirmation. The consequence is that the candidates passing the selection total 10, meaning that the maximal percentage, instead of the minimal percentage, is made to be 30% or even less. Furthermore, when the final decision is made by the General Election Commission of the Republic of Indonesia, the affirmation spirit is not taken into consideration anymore. Instead, what is taken into consideration is the interest of each commissioner in the General Election Commission of the Republic of Indonesia. As a result, the number of the nominated women is not in accordance with the affirmation spirit.

Although the number of the Balinese women involved as the general election commissioners is limited, they are capable of doing their jobs. The members of the Regional General Election Commission are divided into divisions. One is appointed head of the Regional General Election Commission and the others are in charge of the organizational division, human resources development division, law and supervisory division, planning division, the technique and way of carrying out general election division, socialization division, the educational levels of the voters and institutional interrelation division, finance

division, logistic division, public and planning division.

In the initial periods of the women's representation in the Regional General Election Commission in the province and regency/city levels, all the female commissioners were not equipped with adequate capabilities, political education and the general election-related knowledge as the main capitals for playing roles as the general election commissioners. However, nothing hampered them when performing what they were supposed to do. They adapted to their jobs quickly and learned while doing their jobs, as stated by Luh Putu Sri Widyastini, a member of the Bali Province General Election Commission for the period of 2018-2023 when interviewed as follows:

*“Ketika pertama kali saya menjadi komisioner KPUD Kabupaten Buleleng pada periode Tahun 2008-2013, saya tidak memahami tentang kepemiluan. Modal saya adalah pernah bekerja sebagai sekretaris di sebuah perusahaan properti. Saya terbiasa bekerja dengan cepat dengan disiplin waktu sesuai target perusahaan. Ketika saya di KPUD, saya harus bekerja secara kolektif kolegial dengan 4 komisioner lainnya yang semuanya*

*laki-laki. Kami juga harus bekerja bersama para ASN yang menjadi staf sekretariat KPUD. Jadi saya harus mempelajari dahulu untuk menyesuaikan diri dengan budaya dan ritme kerja yang baru. Saya memilih divisi logistik, tiada kesulitan bagi saya untuk melaksanakan tugas-tugas yang menyangkut masyarakat pemilih, partai politik maupun para birokrat. Bahkan karena keberanian saya, saya diberi tugas mewilayahi kecamatan yang memiliki desa-desa yang rawan konflik pada setiap perhelatan pemilu. Karena pada prinsipnya bagi saya, kita menghadapi masyarakat kita harus bisa berkomunikasi dengan baik. Bahkan ketika kiriman surat suara yg cacat dari pusat tiba, meskipun membuat heboh, saya berani menolak tegas, meskipun dibawakan sekoper uang dari pihak percetakan”.*

The free translation is as follows:

When the first time I became a member of the Regional General Election Commission of Buleleng Regency for the period of 2008-2013, I did not understand anything related to general election. Working as the secretary of a property company was my capital, when I was

accustomed to doing what I was supposed to do quickly and on time as targeted by the company. When I was at the Regional General Election Commission, four male commissioners and I should work collectively and collegially. We also worked with the government civil servants, the staff members of the Regional General Election Commission. So, I should learn to adapt to the culture and rhythm of the new employment. I chose the logistic division. I found no difficulties when doing the things related to the voters, political parties and bureaucrats. Even, as I was brave enough, I was supposed to supervise the district with the villages where conflicts easily take place every time a general election is carried out. My principle is that I have to be able to communicate with society well. At that time some ballot papers sent by the center were damaged. I was brave enough not to accept them although I was given a suitcase of money by the press and this led to a commotion”.

This fact shows that the Balinese women are capable of learning quickly and adapting themselves to the political field-related jobs. As well, those who have adapted themselves to their jobs are capable of maintaining high integrity. Many studies show the women’s involvement in the political, economic and social life and that this benefits society.

The adequate number of women employed at a decision making company will cause the way of thinking when solving problems in which peace and anti-violence are top priorities.

So far it has been true that the affirmation spirit is more attached to the political institution such as the legislative institution. The Act No. 7 of 2017 requires that 30% of the legislative members sent by the political parties participating in a general election should be women. If there is a political party that cannot fulfill such a requirement, a sanction shall be imposed upon it. Such a norm is also applied when recruiting the members of the General Election Commission. Unfortunately, such a requirement is not applied by the general election commission when recruiting its nominated members (Ramadhanil *et al*, 2019). Although the current situation shows that the Balinese women’s representation does not reach 30%, they do not only show administrative and formalistic representation but also show their substantive existence. Attempts are continuously made to the quality and quantity of the female commissioners to show justice and gender equality in the membership of the Regional General Election Commission. The general election-related knowledge should be improved as an alternative to solving the

substantive women’s representation in the general election commission.

**B. The Election Supervisory Agency in the Provincial and Regency/City Levels**

The new order is over, and after the reformation era started the demand for independently conducted general election is getting stronger without being shadowed by the authorities. As a result, an independent general election commission was established through the Act No. 12 of 2003. The nomenclature of the *Pengawasan Pelaksanaan Pemilu (Panwaslak)*, the Election Supervisory Committee established in the New Order era, was then changed into *Panitia Pengawas Pemilu*. The Act is used as the basis for making basic changes related to the election supervisory agency. It is stated in the Act that an ad-hoc (temporary) agency that is not dependent on the structure of the General Election Commission is established.

Then the Act No. 22 of 2007 was issued to strengthen the election supervisory agency. A permanent agency is established in the central level referred to as *Badan Pengawas Pemilu* (the Election Supervisory Agency). Then the Constitutional Court proposed to review what the Act No. 22 of 2007 contains as to the General Election Supervisory Agency; as a result, the Election Supervisory

Committee in the regency/city level is permanently changed into the Election Supervisory Agency in the regency/city level through the Act No. 7 of 2017. However, the composition of the Election Supervisory Committee or the Election Supervisory Agency both in the provincial level and regency/city level is as follows.

**Table 2. The Members of the Election Supervisory Committee/the Election Supervisory Agency in the Provincial Level in Bali Province**

No.	Province	2003-2008		2008-2009		2009-2011		2012-2013		2013-2018		2018-2023	
		F	M	F	M	F	M	F	M	F	M	F	M
1	Bali	-	3	1	2	1	2	1	2	1	2	1	4
	Percentage	0%		30%		30%		30%		30%		20%	

Source: The Election Supervisory Agency of Bali Province

Table 2 shows that when the Election Supervisory Agency of Bali Province was established, it had three members. However, in the following four periods, one of the three commissioners was female, meaning that the quota of 30% was fulfilled based on the affirmation spirit stated in the Act regulating general

elections. As well, when the ad-hoc Election Supervisory Committee in the provincial level and regency/city level was changed into a permanent one, only one of the five commissioners was female, meaning that the women's representation was 20%. If analyzed further, not more than one woman was accommodated. As the members of the General Election Supervisory Committee totaled 3, the women's representation was 30%. When the General Election Supervisory Committee was changed into the General Election Supervisory Agency whose members totaled five, only one woman was accommodated as well, causing the women's representation to be 20%. It can be stated, therefore, that the affirmation spirit that the women's representation was 30% was not seriously applied. Table 3 below shows the total number of the members of the Election Supervisory Committee/ Election Supervisory Agency in the Regency/City Level in Bali Province.

**Table 3. The Members of the Election Supervisory Committee/Election Supervisory Agency in the Regency/City Level in Bali**

N o.	Regency	2003-2008		2008-2011		2009-2011		2012-2013	
		F	M	F	M	F	M	F	M
1	Denpasar	1	2	-	3	-	3	1	2
2	Badung	-	3	-	3	-	3	1	2

3	Tabanan	-	3	1	2	1	2	1	2
4	Gianyar	-	3	-	5	-	-	-	3
5	Klungkung	-	3	-	3	-	3	1	2
6	Karangasem	-	3	-	3	1	2	1	2
7	Buleleng	-	5	-	5	-	3	1	2
8	Jembrana	1	4	-	3	-	3	-	3
9	Bangli	1	2	-	3	-	3	-	3
TOTAL		3	2	1	3	2	2	6	2
Percentage (%)		10%		3%		8%		22%	

Source: The Election Supervisory Agency of Bali Province

**Table 3. The Members of the Election Supervisory Committee/the Election Supervisory Agency in Regency/City Level in Bali Province**

N o.	Regency	2013-2014		2016-2017		2017-2018		2018-2023	
		F	M	F	M	F	M	F	M
1	Denpasar	1	2	-	3	-	3	1	4
2	Badung	-	3	-	3	-	3	-	3
3	Tabanan	-	3	-	3	-	3	-	3
4	Gianyar	1	2	1	2	1	2	1	2
5	Klungkung	1	2	1	2	1	2	1	2
6	Karangasem	-	3	-	3	-	3	1	4
7	Buleleng	1	2	1	2	-	3	1	4
8	Jembrana	-	3	-	3	1	2	1	2
9	Bangli	1	2	-	3	-	3	-	3
TOTAL		5	2	3	2	3	2	6	2
Percentage (%)		19%		11%		11%		18%	

Source: The Election Supervisory Agency of Bali Province



From when the Election Supervisory Committee in the regency/city level was established to when it is changed into the Election Supervisory Agency, the women's representation has never reached 30%, it has ranged from 3% to 22%. Although in the provincial level it has reached 30%, if analyzed further, it can be concluded that there has not been any serious commitment to implementing the affirmation of 30% as stated in the general election Act.

The Balinese women's low representation in the election supervisory agency results from their low participation in the nomination and selection of the election commission membership and the strong patrilineal culture in which it is believed that the political field is not theirs. This supports the result of the study entitled "*Perkumpulan untuk Pemilu dan Demokrasi (Perludem)*" in which it is stated that the patrilineal culture is responsible for the women's low participation as the general election commissioners. Many women are not allowed to work as the general election organizers by their family members (husband, child, and parent), as, according to them, working as the general election organizers means having to work full time [11].

Although the Bali women's representation has not fulfilled the quota of

the affirmation spirit, the performance and capabilities of the Balinese women involved in the election supervisory agency is as good as the performance and capabilities of the Balinese men, as stated by Ms. Ketut Arini when interviewed as follows:

*"Ketika saya melihat berita di surat kabar bahwa peminat yang melamar di Panwaslu Kabupaten Buleleng minim sekali, maka saya penasaran dan ingin melamar, padahal saya tidak paham dengan pemilu. Satu setengah jam sebelum penutupan pendaftaran, saya memutuskan untuk mendaftar. Saya didukung penuh suami saya. Ketika saya diwawancarai Pak Nur Hidayat Sardini komisioner Bawaslu pusat saat itu, tentang pengalaman dalam pemilu, dengan jujur saya menjawab, saya pernah ikut melayani konsumsi para KPPS ketika pemilu Tahun 2009. Saya ingat sekali, ketika saya ditertawai tim seleksi. Namun saya berjanji akan belajar kalau saya diterima. Ketika ditanya, tentang gaji Panwaslu yang belum jelas berapa besarnya, saya tidak peduli, dan tetap ngotot ingin diterima. Mungkin melihat semangat saya, akhirnya saya diterima dan saya*

*harus meninggalkan pekerjaan saya sebagai wakil direktur keuangan di sebuah rumah sakit swasta. Saya digodog selama dua minggu secara intensif bersama para peserta lainnya di Surabaya. Sejak itu, barulah saya mulai paham apa itu pemilu. Sejak itu saya terus belajar dan belajar. Bahkan selama bertugas di Buleleng saya bisa menyelesaikan persoalan yang tidak bisa diselesaikan rekan komisioner laki-laki. Kini saya bisa menjadi ketua Bawaslu tingkat Provinsi Bali, karena saya berpengalaman di Kabupaten Buleleng beberapa periode. Saya selalu tertawa mengingat masa awal saya diterima. Karena itulah saya tak pernah berhenti untuk belajar dan bekerja keras membagi waktu saya, seefisien mungkin sebagai perempuan Bali yang penuh dengan tugas-tugas perempuan dan sebagai penyelenggara pemilu.”*

The free translation is as follows:

When I read the news on the local newspaper I was surprised that those who had applied for being employed by the Election Supervisory Committee were very limited; therefore, I decided to apply for it, although I did not understand

what general election was. I applied for it thirty minutes before the opportunity was closed. My husband fully supported me. When I was interviewed by Mr. Nur Hidayat Sardini, an election commissioner sent by the Center at that time whether I was experienced enough in the general election, I honestly answered that in general election conducted in 2009 I was responsible for serving the members of KPPS (a group of people responsible for conducting general election). I still remember perfectly when I was interviewed. However, I promised that I would learn if I was accepted. When I was asked how much a member of the election commission was paid, I did not care and still hoped that I would be accepted. It was possible that I was assessed to be encouraged enough to be accepted. Finally, I was accepted and decided to resign from being employed as vice director at a private hospital. Then my friends and I were sent to Surabaya where we were intensively trained. Since then, I started understanding what general election was and kept learning. Even when I was employed in Buleleng, I could solve the problems that could not be

solved by the male commissioners. Now I am capable of supervising the Election Supervisory Agency of Bali Province as I was experienced enough in Buleleng Regency several periods of time. I always laughed when I knew that I was accepted. Therefore, I never cease learning and always work efficiently. I cannot remember the first time I was accepted. Therefore, I never cease learning and always work efficiently both as housewives with our daily activities and as members of the election commission.

What is stated by Ms. Ketut Ariani shows that although the Balinese women do not have any knowledge of the election-related things, they turn out to be able to learn while working. Although they live in strongly patrilineal society and have more burdens than men, they turn out to be able to spend their time wisely; they are not only able to do household chores but also public work. Ms. Ketut Ariani proves that although in the beginning they did not understand the election-related things, she has finally been able to work as one of the election organizers. This is strengthened by the fact that now she is appointed head of the Bali General Elections Supervisory Agency. The success achieved by women in general in becoming the election organizers

certainly requires that they should work full time; in other words, they should be prepared whenever they are needed. The support given by their husbands and families is also needed in order to be successful; otherwise, it will be difficult for them to perform their election-related jobs.

Although the prevailing regulation does not hamper women from working as the election organizers, the fact shows that the number of people working in the political sector is still limited. Apart from the things mentioned above, there are still many policies, state's laws and program that still reflect the manifestation of the gender injustice. Therefore, it can be concluded that the manifestation of the gender injustice has been deeply rooted in everybody, every family and nation, as stated by Fakhri (Daryono *et al*, 2020) that the manifestation of the gender injustice is global.

### **C. The Women's Challenges as the General Election Organizers**

#### **1. Regulation**

The regulations regulating the recruitment of the members of the general election organizers in Bali have been one of the reasons why the women's representation has not reached 30%. What is meant is that the regulations have not been fully implemented to accommodate

the affirmation spirit. The following table shows the development of the regulations referred to in the recruitment of women as the general election organizers.

**Table 4. The Regulations Regulating the Affirmation Spirit of the General Election Organizers**

The Act	The Affirmation Terms in the Composition of the General Election Organizers
The Act No. 3 of 1999	Not regulated
The Act No. 3 of 2003	Not regulated
The Act No. 22 of 2007	- Pay attention to 30% of the women’s representation in the Central General Election Commission, the Provincial General Election Commission, the Regency/City General Election, <i>PPK</i> ;
The Act No. 15 of 2011	- Pay attention to 30% of the Women’s Representation in the Central General Elections Commission and the General Elections Commission in the Provincial Level and Regency/City Level, <i>PPK</i> (the District General Election Committee) - Pay attention to 30% of the Women’s Representation in the Central General Election Agency and Provincial General Election Supervisory Agency, the General Election Supervisory Committee
The Act No. 7 of 2017	- Pay attention to 30% of the Women’s Representation in the Central, Provincial, Regency/City General Elections Commission, <i>PPK</i> (the District General Election Committee), <i>PPS</i> (the General Election Committee), and <i>KPPS</i> (A Group of People Responsible for Conducting General Election)

Source: The General Election Act

The affirmation spirit which was issued after the reformation era is applied to the recruitment of the candidates of the

legislative members; however, it is not applied to the recruitment of the candidates of the members of the general election commission. The affirmation spirit of the candidates of the legislative members started when the direct general election was conducted in 2004. Similarly, the affirmation spirit is also applied to the general election organizers. Table 4 above shows that the Act No. 22 of 2007 requires that 30% of the women’s representation should also be shown in the recruitment of the members of the General Election Commission and the members of the General Election Supervisory Agency. Just “pay attention to 30% of the women’s representation”. The expression ‘pay attention to’ not followed by the sanction shows that there is no serious commitment to accommodating the affirmation spirit.

Actually, the same regulation is also applicable to the recruitment of the legislative and general election commission members in which 30% of the women’s representation is also emphasized. Further, in the Act No. 7 of 2017 concerning General Election, it is stated that the General Election Commission shall not accept the registration of the legislative candidates if the women’s representation is less than 30% in any voting area. In other words, if the women’s representation in one political party is less than 30%, it shall be excluded

from the general election conducted in that area. Such a regulation regulating the affirmation spirit of the General Election Commission has inspired all the political parties to send female candidates to be registered in the General Election Commission. However, the affirmation policy prevailing in the political parties is not applied to the recruitment of the members of the General Election Commission and the General Election Supervisory Agency both in the central and regional levels.

## **2. The Women's Low Participation**

The patrilineal culture is responsible for the Balinese women's low participation in the general election commission. Those who have been successful in becoming the general election commissioners are fully supported by their families; however, many others are not supported by their families. Those who wish to propose for becoming the general election commissioners should ask for permission from their husbands and families. The reason is that they should work full time and that it will be difficult for them to divide their time as they also need time for their families.

Since 2004 many Balinese women have been recruited to be the candidates of the legislative members by the political parties. Their failure to become the legislative members does not allow them to

become the general election commissioners. The reason is that they should be independent when they become the general election commissioners. Apart from that, they used to be members of any political party. As well, the Balinese women whose husbands have become the members of the legislative members are not accepted to be the general election commissioners. The requirements which need to be fulfilled to become the general election in the lower levels such as in *KPPS*, the General Election Supervisors, *PPK* cause only a few women to be qualified enough to apply. In addition, everybody only has the right to become the general commissioners for two terms of office in every level, meaning that the women who have already had the knowledge of the general election-related things are not allowed to propose for another term of office. Apart from that, the recruitment process for being accepted in the higher level is much more difficult than that in the lower level.

The selection team members who do not well understand the essence of the affirmation spirit is also responsible for the women's low participation, as stated by Luh Putu Sri Widyastini, the member of the General Election Commission of Bali Province for the period of 2018-2013, when

selected in the Buleleng regency level, as follows.

*“Ketika saya melamar sebagai komisioner KPU Kabupaten Buleleng pertama kali Tahun 2013, saya masih berstatus punya suami. Seiring waktu karena pengangkatan rahim disebabkan adanya kista, saya tidak akan mempunyai anak. Maka sebagai perempuan Bali, saya akan mempunyai status yang sulit di rumah suami. Berdasarkan kesepakatan, saya bercerai dengan suami dengan baik-baik dan saya kembali ke rumah asal saya. Ketika masa jabatan saya berakhir dan saya melamar Kembali ke KPU Kabupaten Buleleng untuk kedua kalinya, saat wawancara, status janda saya dipertanyakan oleh tim seleksi. Tim seleksi menganggap status saya akan mencemari Lembaga, padahal selama ini, setelah saya menjadi janda, saya selalu menjaga nama baik lembaga dan menjaga integritas saya. Dengan usaha yang sangat keras saya berargumentasi, bahwa dalam UU penyelenggara pemilu, tidak ada larangan seorang janda untuk menjadi*

*Komisioner KPU. Hampir saja saya tidak lolos karena status janda. Dan seiring waktu, saya merasakan ketidaknyaman terhadap prasangka-prasangka akan status saya. Untuk lebih aman, akhirnya saya memutuskan menikah lagi, kini saya berhasil menjadi komisioner KPU tingkat provinsi Bali. Saya hanya punya kesempatan sekali lagi di tingkat provinsi nanti, itupun bila lulus. Sedangkan ke tingkat lebih tinggi yaitu ke KPU RI, saya telah mencoba tahun ini, namun saya gagal, karena kesempatannya begitu kecil.”*

The free translation is as follows:

When I proposed for becoming a general election commissioner in Buleleng Regency for the first time in 2013, I was married, meaning that I had a husband. However, due to the cyst my uterus was removed, meaning that it would be impossible for me to give birth to babies. As a Balinese woman, I found it difficult to live together with my husband at his house. Then, my husband and I agreed to get divorced and, as a result, I returned to my house. When my first term of office came to an end, I proposed for being employed at the

General Election Commission for the second term of office. However, when I was interviewed, the selection team asked why I was divorced. The team was afraid that my status of becoming a widow would degrade the institution. In fact, since I was a widow, I had done my best to maintain the institution's reputation and my integrity. I strongly argued that, based on the General Election Act, everybody, including widows, is allowed to become the General Election Commissioners. My status of becoming a widow almost caused me not to be accepted as the general election commissioner. To make myself safe and comfortable, I decided to get married again. Now I am a general election commissioner in the Bali Province level. I only have one more opportunity to be a general election commissioner in the Bali Province level if I pass the selection test. In fact, I have applied for being a general election commissioner under the General Election Commission of the Republic of Indonesia but I have failed. It is too difficult to be accepted as a central general election commissioner.

What is stated by Sri Widyastini shows that the selection team does not have

any gender perspective and does not understand that the affirmation spirit requires that the quota for women is 30%. Fortunately, Ms. Sri Widyastini understands perfectly the General Election Act and was able to argue strongly. It is these matters that frequently cause the potential Balinese women not to be registered as the general election commissioners.

#### **D. The Meaning of Becoming the General Election Commissioners**

##### **1. Justice and Equality**

The result of the study shows that from four periods of time, only the period of 2013-2018 achieved the quota of the affirmation spirit, namely 32% for the Balinese women in the General Election Commission in the provincial, regency/city levels. The period of 2003-2008 shows 18%, the period of 2008-2013 shows 24% and the period of 2018-2023 shows 24% as well, meaning that after achieving 32%, the General Election Commission could not maintain the affirmation spirit of 30% any longer; instead, it went down to 24%. The same thing took place in the General Election Supervisory Agency. Although in the provincial level the quota shows 30%, after being further analyzed, there was no commitment to carrying out the affirmation spirit. Finally, injustice cannot be avoided from taking place to women.

Actually, in so far as the feminist view is concerned, gender difference does not matter as long as it does not lead to injustice. The gender injustice constitutes the system and structure that cause both men and women to be the victims of the system and structure themselves. According to Mansour Fakih, the gender injustice becomes manifested with different forms such as marginalization or the process of economic poverty, subordination or unimportant things in any political decision, stereotype formation and negative labelling [12],.

Although Indonesia has ratified the global convention of anti-discrimination referred to as CEDAW (Convention Elimination of Discrimination against Women) through the Act No. 8 of 1978, and has ratified the third UN conference held in Nairobi in 1985 and the UN conference held in Beijing in 1995 producing the Platform for Action: Strategy Gender Mainstreaming, Indonesia still needs time to make the world's agreement and equal life come true. So far, the Indonesian women's life, including the Balinese women's, is still left behind compared to men's. The gender injustice in the general election commission in Bali Province causes the political parties and voters not to be confident that the general election

commissioners are fair and have gender equality.

## **2. Prestige**

The involvement of the Balinese women as the general election organizers, if viewed from their personal life and family and community members may also mean that they attempt to improve their existence and prestige. It may also mean that they attempt to improve their economy and life learning. Their participation in the community life may also mean that they attempt to improve their equality to men in the political world.

As far as this context is concerned, being employed in the political field in general and as the general election organizers in particular means that the Balinese women are introduced to the new world in which the only men used to be involved. The jargons that politics is dirty as it is full of intrigues and that politics belongs to men imply that if women take part in the political world, they require masculine strength. Therefore, if women can match men their ability to participate in the political field will show high prestige, as reflected by what was stated by Ms. Luh Lesia Gandi, a general commissioner in Badung Regency for two terms of office, namely from 2013 to 2018 and from 2018 to 2023, when interviewed as follows:



*“Saya diizinkan melamar ke KPU sehubungan dengan letak kantor yang dekat rumah. Dimana sebelumnya, tempat kerja saya lumayan jauh dengan transport sepeda motor. Sejak saya menjadi komisioner KPU Badung, saya merasa lebih dihargai oleh keluarga. Keluarga mendukung penuh pekerjaan saya. Meskipun saya tidak bisa lagi secara penuh melakukan kewajiban sebagai krame istri di banjar, saya tidak bisa lagi melakukan pekerjaan domestik seperti dulu lagi, namun saya tidak lagi dipermasalahkan oleh keluarga. Bahkan keluarga membantu dalam membuat banten, dan mengasuh anak. Tentu saya juga harus tau diri, karena itu sebagian pendapatan saya, saya harus sisihkan kepada para anggota keluarga yang membantu, seperti ipar-ipar.”*

The free translation is as follows:

I was allowed to propose for being employed at the General Election Commission as its office is close to the house where I live. The office I used to work before is too far to go by motorcycle. Therefore, when I was employed at the General Election Commission I felt that I

was appreciated by my family. My family fully supported my being employed at the General Elections Commission, although my time for performing my obligations as a member of the *banjar* (the traditional smallest neighborhood under a traditional village in Bali) became limited and I could not perform the household chores as I used to. However, my family did not mind at all. My family helped me offer offerings and take care of my children. Such good treatments caused me not to mind giving some of my income to my sister-in-law and the other family members who had helped me.

What was stated by Ms. Nesia shows that becoming a general election commissioner is an honor to her. As a Balinese woman she felt that she was appreciated and was not underestimated any longer. However, before being employed as the general elections commissioners, the Balinese women should first negotiate with the structure closely close to their daily activities. They should obtain permission that they will get involved in the political field. They are faced with the social structure connected to their life. According to Giddens (1984), in [13], social structure refers to a set of regulations and resources

organized as the property in the social system. It can be a norm that can be used as the standard of properness in the social system.

## CLOSING

The Balinese women have been involved in the General Election Commission since the direct general election was carried out in Indonesia, namely when the reformation era started for which the Act No. 12 of 2003 was issued. The Balinese women's representation in the general election commission reached 30% in the period of 2013 – 2018. However, before and after that period the women's representation was less than 30%. In the provincial level, the women's representation in the General Election Supervisory Agency/General Election Supervisory Committee once reached 30%; however, in the regency/city level it was always less than 30%. It can be concluded, therefore, that the affirmation spirit in the two general election institutions has been inconsistent or it has not been well implemented.

The Balinese women's representation in the general election commission results from: a) the fact that the application of the regulation regulating the affirmation spirit in the general election

commission is not the same as that of the regulation regulating the affirmation spirit in the political parties; b) the strong patrilineal culture; c) the fact that the selection team does not have the gender perspective and does not well understand the essence of affirmation spirit; d) the fact that the candidates were once employed at the general election commission in the lower level; e) the limited terms of office each is allowed to be involved in the general election commission for two terms of office in each level. Although the number of the Balinese women involved in the General Election Commission is still low, they can show that their performance in and capability of doing the general election-related things are the same the men's. Being able to become the general election commissioner means being able to show equality, justice and prestige for the Balinese women.

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# Libraries as the Heart of the University: Paradox of Ideology and Power

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## ABSTRACT

Libraries are monuments of knowledge. Libraries are organizations that collect, manage and serve information. The role of the library is very vital to educate its users. This is absolutely true in the field of education, including universities. Libraries are the heart of higher education, whose roles and functions are very vital for the sustainability of the tri dharma activities of higher education. Based on observations and facts collected in the field, most university libraries are led by people who do not have a background in library science which in Law Number 43 of 2007 concerning Libraries requires an absolute library education background for library managers and leaders. This paper tries to reveal the paradox of the ideology of the library as the heart of education in higher education, it cannot be separated from feudal power without prioritizing applicable standards and rules. This paper uses literature studies and observations to several university libraries, one of which is the University of Indonesia Library. To uncover this phenomenon, we can incorporate Michel Foucault's concept of power and the trio of concepts (Habitus, Realm, and Modal) developed by Pierre Bourdieu and other related theories such as Louis Althusser's ideological concept as a conceptual framework for analyzing the discursive practice of libraries.

*Key words: library, university heart, ideology, power*

## I. Introduction

We agree that libraries are very important in universities to help meet the information needs of the academic community. Law Number 20 of 2003 concerning the National Education System in Article 55 explains that one of the requirements to run a university must have a library. The existence of this university library as a Technical Implementation Unit (UPT) which together with other units carries out the Tri Dharma of Higher Education with a special task of collecting, selecting, processing, maintaining, and serving information resources to the parent institution in particular and the academic community in general. In the university library manual, it is stated that the university library is a supporting element of higher education which, together with other supporting elements, participates in carrying out the achievement of the university's vision and mission. In general, it can be explained that the University Library is a library located in universities, their subordinate bodies, and institutions affiliated with universities, with the main aim of helping universities achieve their goals, namely the Tri Dharma of Higher Education. The university library is a supporting element that was established to support the activities of the academic community and participate in implementing

the achievement of the university's vision and mission as well as the Tri Dharma of Higher Education. The library which is a monument of knowledge is a dynamic arena in the struggle of various actors with different backgrounds. This phenomenon that often occurs in the library becomes an interesting object to be studied in an effort to understand the constellation and power relations among library actors. Their practice and social interactions show an acute ideological power struggle in the management of university libraries, especially those in Bali. In terms of the practices and social interactions of actors, this paper seeks to reveal the representation of power in the management of the library which will then be explored about the ideology at play, then, read about the patterns and forms of contestation in building and maintaining that ideology. To uncover this phenomenon, we can incorporate *Michel Foucault* and the trio of concepts (Habitus, Realm, and Modal) developed by *Pierre Bourdieu* ideological concept *Louis Althusser's* cultural theory *Raymond Williams'* as conceptual frameworks for analyzing cultural practices. library discursive.

## II. The Library as the Heart of the University

The establishment of a university library, of course, has the aim of meeting the information needs of the entire academic community. This is also explained by Difficultyo Basuki (1991: 52) who describes that in general the objectives of the university library are:

1. Meet the information needs of the higher education community, usually teaching staff and students. Often also includes university administrative staff.
2. Provide reference library materials (reference) at all academic levels, meaning starting from first-year students, postgraduate students and lecturers.
3. Provide study space for library users.
4. Providing appropriate lending services for various types of users.
5. Providing active information services that are not only limited to universities but also local industrial institutions.

Based on the explanation above, it can be concluded that the objectives of the university library are; to meet the information needs of the higher education community, provide reference library materials, provide study rooms for library users, provide appropriate lending services,

and provide information services to local industrial institutions.

In addition, the function of the College Library is based on the College Library Manual (2004:3), namely:

1. Educational function, the library is a learning resource for the academic community, therefore what is provided is a collection that supports the achievement of learning objectives, the organization of learning materials for each study program, a collection of teaching and learning strategies and materials supporting the implementation of learning evaluation.
2. Information function, the library is a source of information that is easily accessible by seekers and users of information.
3. Research function, the library prepares and provides the most up-to-date primary and secondary materials as materials for conducting research and assessment of science, technology, and art.
4. Recreation function, the library must provide a meaningful recreational collection to build and develop creativity, interest and innovation power of library users.
5. Publication function, the library in this case can assist the publication of works produced by university residents,

namely the academic community and non-academic staff.

6. Deposit function, the library becomes a deposit center for all works and knowledge produced by college residents.

7. Interpretation function, the library should conduct a study and provide added value to the sources of information it has to assist users in carrying out their dharma.

### III. Michel Foucault Library Power Concept

Michel Foucault has given many views on social criticism, including centralization. In his theory, Foucault explains that power is closely related to knowledge and between the two they influence each other. Power will give birth to knowledge and knowledge will produce power and will ultimately strengthen the position of a leader. Concepts like this are not limited to macro circles such as kings and people, but also to smaller institutions or organizations such as college libraries at universities. In his genealogy of power, Foucault focuses on how people regulate themselves and others through the production of power. In college libraries, we can see the knowledge built by the head of the library to build power by making his staff as subjects and then managing them with knowledge to run library organization as the heart of education. Critical analysis of

the form of power that the head of the library applies to his staff in order to create an obedient and disciplined body. This paper reveals how actually the rules created by the head of the library for the staff are a product of power to control and dominate the body of his staff. a new perspective on power from superiors to subordinates, then manage that power so that it becomes something positive and useful for the progress of the organization. Most phenomena in university libraries reveal power relations between libraries and users, and librarians and libraries. Here it is revealed that not only lies in the different power relations (between the head of the library and staff), but also reveals the rules that not only work as a work procedure, but are actually full of political aspects from the head of the library to the library staff.

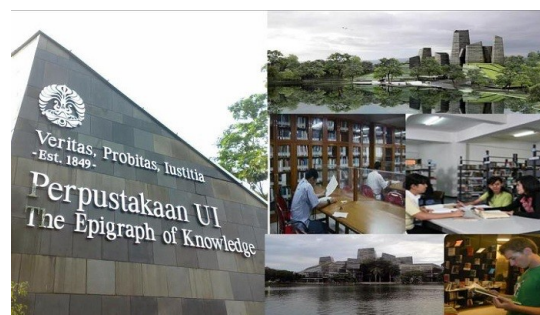


Figure 1. University of Indonesia Library Building (source: [www.ui.ac.id](http://www.ui.ac.id))



The University of Indonesia Library has long and consistently placed library professionals as leaders of university libraries. This is also a model because the University of Indonesia has been the center and pioneer of library science in Indonesia since 1952.

#### **IV. Leadership in Libraries in Higher Education**

Given the importance of the leader's position in the library, the influence of the educational qualifications of the head of the library on the development of the library by comparing the head of the library leads all library activities including controlling, utilizing, fostering and developing so that the organization can run as it should to achieve its goals. Katz stated that most leaders of an organization need three skills, namely technical, human relations and conceptual. Technical skills are knowledge and skills related to a specific job that are needed to be able to carry out and complete the job well. Human relations skills are the ability to work with other people, both individually and in groups. Conceptual ability is the ability to think and understand things that are abstract and complex. In an organization there are two strengths of a leader, namely positional power and personal power. Position power is the power to influence and change the behavior of

subordinates. While personal strength is the special knowledge and personality characteristics of the leader. A leader of a university library, of course, really needs knowledge in the field of libraries because the library leader directly manages employees who work with various techniques to provide services for library users.

#### **V. Habitus, Realm and Capital *Pierre Bourdieu* in the Library**

Habitus describes a person's habits or behavior. Someone who behaves tends to behave in accordance with the habitus that is in himself or with previous experiences that someone has seen or experienced. Behavior or habitus is related to the individual's social world, namely society, where habitus is defined as a mental or cognitive structure with which a person relates to the social world. (Ritzer, 2008).

The habitus function is below the level of consciousness. Although an individual is not aware of his habitus and how it works, he is able to manifest himself in other practical activities, in other words, habitus in the library is illustrated by the awareness to lead a university library without thinking about educational background. The realm (*field*) can be explained is not a necessary

theoretical construct a priori. The domain is more of a construction that can only be determined through empirical research and ethnographic research (Rindawati, 2010). Bourdieu developed a 3 (three) step process to analyze the realm. First, describe the primacy of the political environment. Second, it describes the objective structure of the relationship between various positions in a particular environment. Third, the analyst tries to determine the behavioral characteristics of agents occupying various types in the environment (Ritzer, 2010). come from relatives of the leadership regardless of scientific background. Continuation of Bourdieu's thinking is about capital (capital). Capital (capital) is what allows us to get opportunities in life. Capital can be obtained, if people have the right habitus in their lives. Capital plays a fairly central role in social power relations. Habitus cannot be separated from capital. Because part of the concept of habitus, can create capital. The existing capital in society, can be exchanged. In general, Bourdieu considers that capital is the basis of domination. Capital is a social energy that only exists and produces the results of the arena of struggle in which capital produces and reproduces. Here it can be described that the authorities in universities play a major role in determining the leadership of the university library.

## **VI. Ideological Concept *Louis***

### ***Althusser's***

Ideology is also understood as a 'discourse' which is tied to certain social interests, which cannot be separated from problems. Therefore, it must be ensured that the social interests he means are related to the content that gives birth to a power relationship, not interests that arise from the nature of the human body, such as eating, communicating with each other, understanding, and monitoring the environment (Eagleton, 1991). A statement becomes ideological if it is claimed that the statement is reinforced by an ulterior motive that is closely related to the legitimacy of certain interests in a power struggle. The statement of someone who is empirically true and does not carry a hidden passenger is a piece of language, not a piece of discourse. In addition to discourse, if a rhetorical act aims to produce a certain effect, then the statement is also entered as ideological or false consciousness. This happens for two reasons, first; statement includes a type of deception, for example a spokesperson does not actually state what

## **VII. Conclusion**

The influence of the librarian's qualifications on the development of the

library in the library is concluded that in developing a university library, the librarian must have knowledge of the library. The qualifications of the head of the library greatly affect the planning and supervision carried out by the head of the library

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# **CONTRA-HEGEMONY OF BALI WOMEN TOURISM WORKERS IN FIGHTING FOR THE RIGHTS OF THEIR PEOPLE**

(Study of the Movement of Women Members of the Badung Regency Tourism Workers Union)

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## **ABSTRACT**

This paper aims to discuss the counter hegemony of Balinese women workers through the Badung Regency Tourism Workers Union. The research data were collected through observation, document study and in-depth interviews with 12 informants, Balinese women who are members of the Badung Regency Tourism Workers Union. The results of the study show that women tourism workers receive hegemonic treatment in the form of: they are not in key company positions; the lack of them as administrators of the Tourism Workers Union; domination of tourist companies (hotels, travel agencies); as well as discriminatory actions in the form of giving wages below the minimum wage, and unilateral layoffs by companies. Realizing this position, Balinese women, tourism workers in Badung Regency, have countered hegemony. Through the Tourism Workers Union (SP-Par), they seek to rise up, improve their bargaining position, actively mediate conflicts between workers and companies, try to anticipate discrimination and fight for the rights of women workers. The involvement of women in the Tourism Workers Union organization needs to be increased.

Keywords: Counter Hegemony, Tourism Workers Union, women's rights

## **I. BACKGROUND**

The condition of women in the political, socio-cultural, and economic contexts tends to be weaker than that of men. Therefore, women's empowerment

needs to be continuously fought for. The 1994 International Congress on Population and Development (ICPD) in Cairo recommended the empowerment of women. The essence of this empowerment strategy

is not only to make women equal to men, but also to increase their capacity, quality, independence and internal strength to gain the right to determine their life choices. The struggle of Balinese women in achieving gender justice continues to be dynamic. Gender justice is related to the concept of parallel partnership in GBHN (1993) that fostering the role of women as equal partners of men is aimed at increasing the active role in activities development, including efforts to create a healthy, prosperous, and happy family. Women need to have the opportunity and their rights as human beings to be able to play a role and participate in political, economic, socio-cultural, defense and national security activities, and share the same in enjoying the results of these developments. With this policy, it is hoped that gender justice will occur, namely a process to be fair to men and women.

In general, Balinese women are known as tenacious individuals, responsible for their families and able to maintain the cultural traditions of their people. Balinese women still maintain tradition, even though she has lived a modern life like generation I Goesti A Joe Amba (1930s), a female warrior from North Bali who is known to be educated, can drive a car, play tennis, dress modernly and can speak Dutch. Even though she leads a modern life, this educated woman in the Dutch era is

considered a person who still carries out the Balinese Hindu tradition (Putra, 2007: 58).

Balinese Hindu women continue to strive for gender justice both in the domestic and public fields. This parallel partnership in the public sphere is manifested in professional development in various fields of work and the role of women in community life (Sunasri, 2004). Some Balinese Hindu women have been involved as politicians, work as government officials, work in the tourism sector, educators and so on.

Until the end of 2015, in Badung Regency there were 338,816 workers aged 15 years and over, consisting of 198,885 male workers and 139,931 female workers. A total of 66,309 female workers (47.38%) work in the trade, restaurant, hotel and restaurant sectors (Badung in Figures, 2017). In general, Balinese women who work in the tourism sector receive hegemonic treatment by men. They tend to be marginalized and experience various discriminatory actions by men (Karmini, 2011). This paper discusses the hegemonic treatment received by Balinese women tourism workers and their counter-hegemony in fighting for the rights of their people.

## II. METHOD

The research is located in Badung Regency by applying qualitative methods

and a multidisciplinary approach with a cultural studies perspective. The data collection process was carried out through observation, document study and in-depth interviews with 12 female workers and officials of the tourism union and Badung Regency. Qualitative and interpretive descriptive analysis was carried out by applying postfeminist theory, hegemony theory, power/knowledge relation theory.

### **III. DISCUSSION**

#### **3.1 Treat hegemony among women tourism workers in Badung Regency.**

Men play their power so that women do what men decide, without any resistance (Astuti, 2012). This means that women do all the decisions of men without any coercion from men (Gramsci, in Simon, 2004: 19). This condition which reflects the weak position of women against men also occurs in Balinese women who work on tourism in Badung. The hegemonic treatment received by women workers in the tourism sector is generally in the form of: the absence of them occupying key company positions, the lack of them as administrators of tourism trade unions, domination of tourist companies (hotels, travel agencies), discriminatory actions against them. First, the rights of men and women in occupying the top positions (hotel managers) should be realized, but in the research on star hotels in the Sanur area,

Denpasar, Balinese women workers are only ordinary staff. Even though they have a bachelor's degree (S1), there are no Balinese women who are hotel managers (Karmini, 2015). The majority of them are just ordinary staff and only a small part of them (1 person or 0.59% of 169 five-star hotel staff) only occupy middle-class managerial positions. They are just ordinary staff in various fields, including front office, marketing and finance staff.

Second, the container for the struggle of the tourism workers who fight for the fate of the workers is the tourism workers' union. There are 10,500 members of the tourism union in Badung's Baupaten. However, the involvement of women who sit in trade union organizations is still minimal. Of the approximately 25 administrators of the tourism union in Badung Regency, only 3 – 5 are active members of the trade union. The lack of involvement of women workers in this union has limited their struggle to claim their rights.

Third, the relationship between workers and hotel management is generally not balanced. The management tends to have a dominant position over their employees. The management has not accepted workers or employees as subjects, but considers them as objects that are ready to be regulated, as stated by an informant,

an observer of the Bali tourism workforce below.

“Hotel employees are seen as objects. they are considered as external factors that have the same position as customers/guests that function to support the continuity of the company and not internal factors as an inseparable part of the company (Yustine, 57 years)

In fact, regardless of gender, the relationship between workers and management is equal in Industrial Relations (IR). The implementation of IR sees workers as subjects who participate in advancing the company. As partners in profit, workers must get a share of the company's profits. Furthermore, as partners in responsibility and partners in production, the workers work together with employers to strive for the company to progress and develop so that it can provide even greater profits. The implementation of the three principles of partnership in Industrial Relations is expected to create dynamic relationships and cooperation between workers and management. The industrial relations system includes actors, a particular context, an ideology and rules that govern workers (Honour et al, 1988: 246).

A worker, laborer or employee is someone who works for another person for wages. Meanwhile, based on the provisions

of Article 1 paragraph 2 of Law no. 13 of 2003 is everyone who is able to do work to produce goods and/or services to meet their own needs and for the community. The number of workers available in the tourism sector is not balanced with the number of available jobs. Moreover, most of the available workforce are those with low education or no education at all. They are mostly unskillabours, so their bargaining position is low. This situation gives rise to a tendency for management to act arbitrarily to workers or employees (Wijayanti, 2004: 1-2).

Fourth, female tourism workers also receive discriminatory treatment. In general, hotel management's discriminatory actions against women workers include givingrelatively low wages compared to men. With the same skills as men, Balinese female workers generally receive sub-optimal wages (salaries) or incentives, because they are only ordinary staff (Karmini, 2011). In addition, other forms of discrimination received by Balinese women are that they have not received full compensation for maternity leave and there are still practices of unilateral termination of employment by local hotel management.

Apart from management, stigma (bad judgment) or negative impressions on women who have careers in the tourism sector also come from some Balinese people. Especially if the female worker is

on duty and returns home until the evening. Quantitatively, evidence of discrimination regarding wages or incentives against female workers is still difficult to prove, but this issue has become a concern for the workers union (SP) in Badung Regency. Two informants confirmed this through their statements in the following newspaper.

“There is no difference in the rights of men and women to get a job. Every citizen has the right to a decent life, regardless of gender. Our organization (SP Par Badung) also encourages female workers to come forward (Putu Satyawira Marhaendra, Head of the Federation of Tourism Workers Unions SPSI Badung).

The various forms of hegemonic action accepted by women tourism workers are motivated by a number of factors, both internal and external factors. Internal factors that lead to the marginalization of Hindu women include: (a) skills and professionalism that are not yet optimal because they lack time discipline and do not take advantage of opportunities in developing their personal capacity through education/training; (b) the existence of an attachment to the family, namely being bound in domestic work in accompanying husbands and raising children which takes precedence over diligent work; and (c) their attachment to the customs in their place of residence. The marginalization of women

tourism workers is also the result of external factors, namely: (a) limited social relations in the workplace; (b) the absence of written policy support; and (c) the existence of coaching/training which is neglected by the Hindu female workers concerned. (Astuti, 2011 and Karmini, 2011).

### **3.2 Counter hegemony of women tourism workers in Badung Regency.**

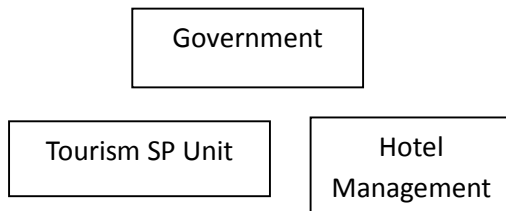
Women tourism workers in Badung Regency carry out counter hegemony through the movement of tourism workers' unions. According to Law no. 13 of 2004 concerning Manpower, LKS-Bipartite is an institution that exists in a company which is a forum for consultation, communication and deliberation to solve common problems whose members consist of elements of workers and employers. The establishment of LKS-Bipartite is to carry out the following functions: (1). ensure smoothness and harmony in the production process, avoiding misunderstandings and conflicts as early as possible; (2). strengthen, improve and pay attention to the dignity of workers as fully human beings; (3). invite employees to participate positively in fostering and developing the existence of the company.

If the problem solving process in stage I (bipartite pattern) has not been completed, then the problem is resolved through a tripartite pattern (phase II) which



involves three parties, namely solving worker problems by involving 3 parties, namely the local SP Tourism unit, management and other parties. government (see Chart 1).

Chart 1  
Tripartite Relationship Pattern



Tripartite Cooperation Institute (LKT) is a forum for communication, consultation and deliberation in the context of industrial relations, whose members consist of elements of entrepreneurs, elements of workers and elements of the government. The main task of LKT is to provide considerations, suggestions and opinions to the government and related parties in formulating policies and implementing Industrial Relations (HI) as well as solving employment problems.

In the implementation of IR, the basic rights of workers need to be protected. In general, there are 6 basic rights of workers, namely as follows:

- 1) The right to workers is in accordance with UU 1945 article 27 paragraph 2 which reads "Every citizen has the right to work and a decent living for humanity".

- 2) The right to adequate remuneration in accordance with ILO Convention No. 100/1995 which has been ratified by Law no. 87 of 1957 and PP No. 8 of 1981.
- 3) The right to protection includes: (a) Social protection which is reflected in working conditions for example regarding child labor, youth workers, women workers, working hours, rest periods, and workplaces (Law No. 13 of 2003 concerning Manpower). (b) Technical protection which is reflected in the provisions of working conditions, occupational health and safety (Law No.1 of 1970). (c) Economic protection, improvement of wages and worker welfare (Law No. 3 of 1992 concerning Jamsostek and No. 8 of 1981)
- 4) The right to organize and associate is enshrined in ILO convention no. 98 which has been ratified in Indonesia by Law no. 13 of 2003 concerning Manpower.
- 5) The right to collective bargaining is enshrined in the ILO convention no. 98 which have been ratified. This right culminates in a Collective Labor Agreement (PKB).
- 6) The right to strike, in accordance with Law no. 13 of 2003 concerning Manpower.

The struggle of Balinese women who work in the tourism sector is carried out through tourism unions and Tourism Women Entrepreneurs Association (IPWP). If IPWP is a forum for Balinese women's organizations that have succeeded as

businessmen in the tourism sector, then trade union organizations have an important role in mediating groups of workers with the companies they work for (see Table 1).

**Table 1**  
Channels Against the Hegemony of Women Tourism Workers in Badung Regency

Counter hegemonic action channel	Purpose
labor union	Improving the bargaining position of female workers Handling conflicts between workers and the company Anticipating discrimination Fighting for the rights of women workers (including severance pay due to layoffs)
Tourism Women Entrepreneurs Association (IPWP)	Empowering tourism women Improving women's skills in the socio-economic field

Trade unions function as collective bargaining instruments, which provide mutual benefits between employers and workers. Industrial relations in Indonesia

have specific qualities and are different from other countries. The pattern of industrial relations modeled by liberal capitalists, socialists, and the like must be rejected. The pattern of industrial relations that is expected to grow and develop in Indonesia is one that adheres to the values and perspectives of the Indonesian people, namely the values of Pancasila, by creating a harmonious and balanced work situation.

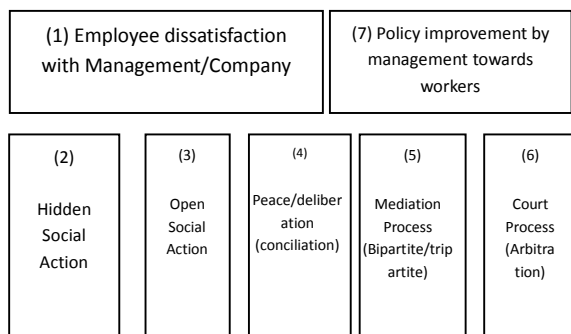
The functions of the parties, namely the workers, the management and the government are interwoven in the principle of partnership, the implications of which are: (1) the relationship between workers and the company must be adjusted to the principles of mutual cooperation, mutual assistance, and kinship; (2) problems must be solved through a process of consensus or unanimous agreement between the company and the worker (organization). The relationship between companies (employers), workers (organizations) and the government is generally referred to as 'industrial relations'. The relationship covers all issues, including working conditions, wages, working hours, workers' health, trade unions, health benefits, holiday allowances (THR), leave, and others.

From the results of the deepening of the case through in-depth interviews, it is known that conflicts or disputes between hotel workers and management occur

starting with conditions of worker dissatisfaction with management. This dissatisfaction with the management then led to hidden social actions, namely protests without the management knowing. This hidden action is supported by a small number of workers at the local hotel. If this hidden action has been supported by a wider group of workers, then open social action will occur.

Chart 2

Hotel Workers Labor Dispute Resolution Process with Management



As visualized in chart 2, after an open settlement occurs, the dispute resolution process is carried out. The forms of dispute resolution commonly used are conciliation, mediation, and arbitration (courts). This order is based on the habit of people looking for a solution to a problem, namely the informal way first, then the formal way, if the first method does not bring results (Sugeng, 2010: 4-5).

Conflicts or disputes that occur between workers and the first hotel management are sought to be resolved

amicably (conciliation) through deliberation involving the two disputing parties. This conciliation process is accompanied by a bipartite/tripartite institution as a third party. The third party does not work thoroughly and thoroughly. He only gives considerations that he deems good to the two disputing parties to stop the dispute. The steps to make peace are given by a third party, but it is the labor union and the employer who must make the decision to make peace.

If the peaceful method through deliberation cannot be carried out, then the mediation process by the bipartite/tripartite mediation institution will still be carried out. As a mediator, the bipartite/tripartite institution does not have the authority to make binding decisions; the decision is only consultative. The disputing parties themselves must make the decision to end the dispute.

The final step in handling disputes is a court (arbitration) with a judge (arbitrator) as the decision maker. Arbitration is different from conciliation and mediation. An arbitrator gives a decision that is binding on both parties to the dispute, meaning that a judge's decision must be obeyed. If one of the parties does not accept the decision, it can appeal to a higher court up to the highest national court institution (Law No. 2/2004 Articles 15-17).

Despite receiving discriminatory treatment, Balinese women tourism workers do not go to court, but take a persuasive peaceful way through the tourism workers union. Although their number is relatively limited as tourism workers union administrators, but in the end they are trying to rise up, increasing the bargaining position of their workers. They try to be involved in dealing with conflicts between workers and the company, participate in negotiating the rights of women who are discriminated against by the company and try to fight for the rights of women workers. In the last 3 years (since 2014), Balinese women tourism workers have begun to realize the positive benefits of joining the management of tourism workers' unions. They can improve their bargaining position, participate in negotiations with companies and are able to fight for the rights of women workers. This is in accordance with the feminist movement which wants women to be able to achieve their rights according to their competence (Lerner, 1986: 235).

#### **IV. CONCLUSIONS AND SUGGESTIONS**

##### **4.1 Conclusion**

Balinese women tourism workers in Badung Regency still receive hegemonic treatment. The hegemony treatment is in the form of (a) their lack of key positions in the

company, (b) their lack of membership in tourism trade unions, (c) the nomination of tourist companies (hotels, travel agencies), (d) discriminatory actions in the form of giving wages below the minimum wage, and unilateral layoffs by the company.

Realizing this position, Balinese women, tourism workers in Badung Regency, have countered hegemony. Through the tourism trade union organization (SP Par), they try to rise up, improve their bargaining position, actively mediate conflicts between workers and companies, try to anticipate discrimination and fight for the rights of women workers.

##### **4.2 Suggestions**

Balinese women tourism workers become more empowered when they are actively involved in tourism trade unions. For this reason, the involvement of women in tourism trade union organizations needs to be increased.

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***WRONG OCCUPATION:***  
**PASSION OF LIFE FROM WOMEN WHO WORK AS SEX WORKERS**

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**ABSTRACT**

Gender bias often puts female workers in a secondary position even though they should have the same rights as their male counterparts. This issue is the background of this discussion. Discrimination against women workers is evident in the differences in rights, responsibilities, and opportunities. Not infrequently, women become objects of male power, oppressed and dominated, far from their right to get proper attention. This paper uses a literature study method with theoretical foundations related to gender, critical theory and women's capitalization as well as human as a working creature and legal theory. In the midst of women's efforts to survive with various pressures, it becomes logical for them to try to get into work, even without a legal basis, and without the control of government agencies, but having consumers who never subsidize. They work in the world of ***Wrong Occupation*** as Commercial Sex Workers (CSWs) who have minimal capital and work tools, only relying on their female bodies. Violence and oppression of women and the fact that women workers compete against each other are factors that influence their choice of the *wrong* occupation. Critical efforts are needed to uncover the gender gap in order to emancipate women as equals to men in achieving a free and happy life.

Keywords : Gender, Violence, Human, *Wrong Occupation*.

**1. Introduction**

Gender can be understood as a social and cultural construction that is inherent in men and women and gives characteristics to both. Characteristics that distinguish masculinity and femininity which in the end

construct the existence of roles and social status of men and women. Due to gender bias, female workers are often subordinated to male workers who should be equal. Discrimination against women workers is evident in the differences in rights,

responsibilities, and opportunities that tend to discriminate against women.

In two theories of nature and nurture, nature assumes that biological and psychological factors are determinants of the division of labor where women are more suitable to stay at home and men to go out to earn a living. The Nurture theory says that the division of labor based on gender is the result of socio-cultural construction that creates different roles and tasks and is the cause of women's backwardness (Saidah, 2013 in Amut et al, 2021).

The discrediting of women workers so far has created an imbalance in the opportunities for women to enter as legal and formal workers. This discrimination has sometimes started since the school period when women's education is much lower than that of men, followed by marginalization in various daily activities and this further weakens the competition for job opportunities.

Meanwhile, in life, due to gender bias, women are often the object of male power, oppressed and dominated, far from their right to receive proper attention. This forces women to have to make a living on their own, working in marginalized conditions. And this has led them to pursue **the *wrong* occupation**, as Commercial Sex Workers (CSWs) who have minimal capital and work tools, relying solely on their female

bodies. The Kertipraja Denpasar Foundation (matalelaki.com, 2019) recorded that there are several hidden localizations that employ hundreds of prostitutes with 5 classes based on service rates, from very cheap rates to millions of rupiah for one date. During the Covid-19 pandemic, many women who were laid off also added members of the *wrong* occupation both offline fashion online.

Prostitution activities in Bali have been going on for a long time, even for those in Sanur, it has existed since the 1950s, in line with the needs of consumers who never stop. The *wrong* occupation becomes an alternative to grab a drop of sustenance to keep the family alive. The *Wrong* Occupation in prostitution has become an alternative to women's passion for life, even though they are not subsidized by fears of order and arrest, violence, and deadly diseases.

Are there better and safer life opportunities that they can get in the efforts of women who do this *wrong* occupation to live and raise their children properly? Critical efforts are needed to unravel the problem and then seek continuous improvement.

## 2. Theoretical Basis

In the introduction as a background, it has been revealed that there are problems in

everyday life where women experience domination and are always excluded from competition in getting a job. Whereas work is the essence of being a human being and through work, humans become themselves, free and happy. By working, the material needs of men and women will be fulfilled.

Circumstances that continue to suppress and weaken women's position in seizing formal jobs encourage them to seize other consumption opportunities for men, namely the need for sex. Women fill their production supply by struggling in prostitution, it is called a ***Wrong Occupation*** because it is not sanctioned by positive law (as a truth convention).

It takes a critical effort to describe and analyze the things that cause enthusiasm in this wrong occupation. In conducting analysis regarding this matter, a theoretical basis is needed that is able to guide the main set in dissecting and analyzing various problems.

## 2.1. Gender

The relationship between women and men in Indonesia is still dominated by gender relations which produce a patriarchal culture. This culture does not accommodate equality, and thus women are not important to be taken into account. The male perspective view that is still held by society is called a gender-biased view

because it does not include gender issues. There is a construction which then continues to widen the gender bias, as written by Murniati (2004:81):

"There are those who believe that patriarchal culture is a multilevel system, which has been formed by a power that controls and dominates other parties. According to others, those who believe in this definition are the poor, weak, lowly, powerless, also the environment and women."

The quote shows that women are one of the objects that are controlled and dominated by power.

Gender inequality that occurs in social life has made it difficult to achieve development in many countries. As in Indonesia, where 51% of the population is female, this will lead to wider inequality if women do not have a proper share in development. Komnas Perempuan (Women's National Commission) noted that currently there are around 342 discriminatory policies that are currently increasing. There are 625 of them directly targeting women on the basis of religion and morality. The elaboration of the 625 policies substantially consists of policies that regulate how to dress, on prostitution and pornography, and policies on



separating access to public spaces between men and women (Ardiansa, 2016).

Efforts are being made to mainstream gender, namely the application of rational and systematic strategies to achieve and realize gender equality and justice in a number of aspects of human life (household, community, and state), through policies and programs that take into account the experiences, aspirations, needs, and problems of women and men into the planning, implementation, monitoring and evaluation of all policies and programs in various areas of life and development (id.m.wikipedia.org)

Gender mainstreaming is intended to realize gender equality which is also known as gender justice, namely the view that everyone should receive equal and non-discriminatory treatment based on their natural gender identity. In fact, this is one of the goals of the Universal Declaration of Human Rights to create equality in the social and legal fields and ensure access to equal work with equal pay. The analysis used is the analysis by UN member countries since 1975, at the time of the First World Women's Meeting in Mexico which established "Justice, Development, and Peace", through the Gender and Development (GaD) program. (Murniati, 2004:77).

## **2.2. Critical Theory and Women's Capitalization**

According to Horkheimer, Critical Theory is no longer concerned with general principles, building knowledge that is solid and closed to itself, as traditional theory does. From the beginning, Horkheimer had set the goal of his Critical Theory, namely to provide awareness to free humans from irrational society and thereby also provide awareness for the development of a rational society, where humans can satisfy all their needs and abilities, as said by Sindhunata (2020:126)

"In short, Critical Theory wants to liberate society and its irrational circumstances today. It wants to be an emancipatory theory. Horkheimer believed that critical theory would succeed as an emancipatory theory."

Today's system of society is based solely on exchange rates. Everything is considered a commodity that only has an exchange value. So criticism must be imposed on a society whose mechanism is regulated by the exchange rate. At this time the era of liberal capitalism has ended and was replaced by monopolistic capitalism. It becomes a monopoly if there is only one producer or seller (single firm) without

direct or indirect competitors, either real or potential, as added by Sastra (2018: 31)

"The monopoly market also creates barriers to entry for other companies to enter market.... The causes of entry barriers can be grouped into technical barriers (technical barriers to entry) and legal barriers (legal barriers to entry)."

So in the movement of monopoly capital, one of them will bring up legal barriers in the form of special rights and copyrights which in the end there is only one player in the sector. Of course, granting special rights to one party must also consider economic, social, and political factors. Changes in the model of capitalism resulted in social phenomena becoming simpler but also complex. It is simpler because economic factors more directly and consciously determine human beings and therefore the cultural dimension itself is increasingly disappearing. So it can not hold a fight against tight and rigid economic domination. It is more complex because the economic dynamism makes the individual a mere tool to preserve the existing situation. In such circumstances, all other aspects of society become completely powerless.

Capitalism causes economic competition that continues to increase.

According to Pollock (Sindhunata 2020:41) in the analysis of state capitalism, monopolistic organizations that still like to disrupt market stability where these organizations act as free groups who seek maximum profit by trying their best may hinder the possibility of other groups' productions to grow. Now they are simultaneously acting as state agents in their role in the market. This explains how the state has interfered in guarding economic growth because with this economic growth it will be able to provide jobs for its people. The impetus for massive economic growth has also created very tight competition, and those who are able to enter the competition are those who have innovative products. In this competition, women still experience significant obstacles.

The production system can only sustain itself by adding and creating new needs. Additional production requires additional consumption. Society becomes a consumption society, humans not only need what they actually need but also need what the production system needs. Humans are manipulated, become slaves but cannot realize it. It can no longer be shown who is responsible for this system, it is anonymous (Snijders, 2004:84)

Capitalist production is not regulated with any considerations other than profits

for industrial owners or traders. The basic needs of the people are the second matter to be met. The merchants of the capitalist world and the people working for them will never give up. The race for profit must continue and certain parts of the female body must remain open and then closed to be opened again. Lots of commodities can be sold and fortunately, the female body has many parts that allow modern sexologists to trick them. They are no longer complete human beings but have changed under the inexorable pressure of a society dominated by capitalist men, to become mere capitalist commodities (Saadawi, 2011:147)

### **2.3. Humans: Working Creatures**

According to the Big Indonesian Dictionary, "working" comes from the word "work" which can state an action, existence, experience, or other dynamic understanding or activity of doing something or being done (done).

Snijders (2004:64) describes, one of the cultural activities is work. Not everything that humans do can be called work. The answer to the question, "what is work" is not so easy to answer.

“The type of activity cannot be taken as a benchmark to differentiate working or not working. A student who is tired of reading novels cannot be called working. But someone who reads

the same novel to prepare his thesis can be called working. Someone who plays soccer after college can't be called working, but playing soccer for a professional is hard work. People whose hobby is caring for the garden cannot be called working, it is different if the same work is done by a gardener because that is his job. The severity of physical activity cannot be used as a criterion.“

Humans work so that material needs are met so that they are free to enjoy needs that are deeper than just material needs. Humans must be selective and prioritize the values that make them complete human beings that are not those that prioritize action, aggression, achievement, and competition.

In Marx's view, humans are working creatures. This is human nature. In and through his/her work humans become themselves, free and happy. For work one created tools. The means of production are getting more and more developed. The history of the means of production determines human history. Working means working together. So in and through work, man becomes brother and sister to one another. The means and systems of production determine the relationship between people. The means of production

as the lower order that determines the law, art, religious ethics, etc. which are the upper order. (Snijders, 2004:75)

#### **2.4. Law**

The basic law is justice. Fair means giving everyone what is due. The rights of one person become an obligation for another. The facticity of justice is a law that is formulated and applied both nationally and internationally. The law can be sued if it is not implemented. Justice that becomes a law can be enforced through government institutions. In a state of law, people feel safe because their rights and obligations are protected by government institutions. The law is directed at the right to "something" such as work, property, etc. According to Thomas Nobbes (in Snijders, 2004:52):

"Humans behave like wolves to other humans. They want to swallow each other. Laws need to be made to keep one wolf from swallowing another. The law must maintain restrictions so that there are no clashes. The law gives to others what is their right and that can be prosecuted."

Activities that are carried out without being based on a legal basis are ultimately wrong activities because they are not protected by state institutions, their rights

and obligations cannot be prosecuted if they are not implemented.

As the Republic of Indonesia Law Number 39 of 1999 concerning Human Rights, Indonesia recognizes that the right to work is a fundamental human right. The right to get a job is not only for men but also for women. Article 49 paragraph (2) states "women are entitled to special protection in carrying out their work or profession against things that can threaten their safety and or health-related to women's reproductive functions. Law NO. 13 of 2003 is a specific law on employment that is currently being updated. The legal product already regulates the rights and obligations of employing women which are protected by the state.

### **3. Discussion**

#### **3.1. Violence and Oppression of Women**

The marginalization of women has occurred long ago, even when religion began to exist and develop. Many verses are interpreted in the language of men are gender-biased, and reflect the social construction of their society. Sexual harassment, which contains demeaning actions, sometimes does not look like actions that harm other parties because they are packaged well, whether in the form of traditions, religious teachings, political will, economics which are then mythized.

From gender's ideology emerges views that harass, constructs that distinguish humans based on sex so that they do not value humans personally. Women are considered wrong if they are unable to carry out their domestic functions. There are so many institutions that condition men to be dominant so that the situation is considered legal, even the sociological process is drawn into theological and preserved as religious teachings. Under these conditions, children and women become victims of violence and oppression because they are a weak group. This problem is evident from BPS (Statistics Indonesia) data which shows a significant increase in complaints of cases of violence against women from 406,178 cases in 2018 to 431,471 cases in 2019.

If religious leaders make doctrinal regulations, laws that are strongly influenced by patriarchal culture, faith is finally defeated by cultural myths. The situation of society which is full of social problems has brought this catastrophe. Humans begin to not see faith in religion, religion is used as a cover. (Murniati, 2004:27)

Discrimination against women continues to spread to various daily activities, starting from opportunities to attend education, Education programs determined by families tend to provide

wider opportunities for their sons. Statistical data shows that there are 9.41% of women (over 10 years old) who are not in school while only 3.84% of men in 2009, although improving to 4.07% compared to 1.96% in 2021, the gap in the percentage of women and men are quite large because the female population is 51% of the Indonesian population. There are many misguided cultures that have developed until now that: girls will get married soon so why should they go to school for a long time; anyway they will just simply take care of the child; even the assumption that if she gets married she will then belong to her husband's family. This thinking is truly illogical and gender-biased thinking. Many forget, when entrusting women (mothers) to take care of their children, don't they become less competent due to their limited education which allows the children they are educated to not make progress as expected. This has become commonplace because society has been hegemonized by customs and culture, everything seems to be the way it is.

Women who are already working are also inevitable from sexual violence. Sexual violence against women workers is more than sexual harassment which refers to sexual acts and tendencies that are desired by someone, both verbally and physically, and according to the recipient, this can be degrading and lead to

intimidation, humiliation, or coercion. The Mahardika Women's Organization in 2017 showed that 56.5% (half of the female workers out of 773 workers) at KBN Cakung had experienced sexual harassment (Amut et al, 2021:4), it is sad when we understand that they work for official companies that are legally protected by the state. As the Law of the Republic of Indonesia Number 39 of 1999 concerning Human Rights, Article 49 paragraph (2) states "women are entitled to special protection in carrying out their work or profession against things that can threaten", but no violence still happens.

### **3.2. Competing in Defeat as Working Women**

When viewed by nature, men and women are different. Women are more at risk of getting unfair treatment from men. The female workers are distinguished from the male workers. This is what underlies the company to distinguish the existence and role of women, which is a factor that influences the emergence of discrimination against women. The root of the problem is biological differences that seem to be a determining factor for women's work.

When companies judge women workers from their gentle biological factors which are matched with the domestic field, then women workers will be positioned in the area of cleaning services, sales, staffing,

etc. which reflects their gentle character. Women find it difficult to occupy the top management of the company. Especially in jobs that are labeled "masculine", it is certain that women cannot participate in this field of work, women are again discriminated against.

The social construction that subordinates women make women's bargaining power weak in the share of work, it can be said that they seem to be competing and then inevitably defeated. This is evident from the much smaller proportion of women in managerial positions in companies in Bali, as BPS data records the proportion of women as follows: 21.08% (2018), 23.58% (2019), and 26.38% (2020). A maximum of only a quarter of all managerial staff.

Not only is it exposed to the difficulty of women competing for decent jobs in companies, even recently with the rapid development of the communication industry, but it has also further clarified gender inequality, where women are made objects that demean women's dignity. In the mass media industry, women are portrayed as weak people who serve men in relationships. Men are imaged as having control over women's sexuality so that women's bodies can be exploited because they have high selling power and economic value in the media industry.

Another thing that stands out in discrimination against women is in terms of wages. On average, women have lower salaries than men because it is seen that women are not the breadwinners. Besides being positioned in lower-paying jobs such as nurses, tailors, or housemaids.

This fact clearly illustrates how the discrimination experienced by women in an effort to realize the human nature of working, to obtain materials to sustain life. As Marx mentioned, by working human becomes whole, free, and happy, and that is far away from reality.

### **3.3. The *Wrong* Occupation as a Logical Choice**

The marginalization of women due to gender bias or because of the construction of male power has dashed the hopes of some women to try to compete in seizing the job market in legal companies. Besides that, they also have low competence due to the sacrifice that they have to make for male hegemony through customs, culture, religion, and even myths. Even if they are lucky, they can be employed in a company that has a work agreement (a company that has a legal basis), but women who are biologically feminine are always the object of being dominated and even experiencing sexual violence and harassment.

Capitalism causes economic competition that continues to increase. The push for massive economic growth also creates very tight competition, and those who are able to enter the competition are those who have innovative products. This condition further reduces the opportunities for women to enter the workforce because the gentle women's paradigm is only suitable for work related to domestic work, it seems far from innovation. The company does not dare to speculate on recruiting female workers who they think will hinder the company's production.

Meanwhile, in their domestic life, women are no less under pressure due to patriarchal ideology. Men as the power in the household environment with the position as breadwinners seem to employ housewives without salary. Women are often abused, which often forces women to divorce, and their position as child caretakers also forces them to divorce with the burden of raising children.

In the midst of their efforts to survive with various pressures, it becomes logical for them to try to enter a job without a legal basis, but has consumers who never subside. Marginalized women try and start to become Commercial Sex Workers (CSW) in various prostitution including in Denpasar City. They do their job of the *Wrong* Occupation, without the force of

law, without the control of government agencies. Even though in carrying out their work there are multiple risks, ranging from acts of consumer violence, arrests during policing by police officers, and a high risk of developing deadly diseases, nonetheless, this type of the *wrong* occupation that is most likely to be entered by those without capital and work tools relying solely on their female bodies. Contemporary developments where capitalism has moved to communication and technology capitalism is increasingly exciting for the *Wrong Occupation* doers with the birth of the online system. CSWs do not only gather in prostitution but can also be on-call according to consumer demand. With regard to these online opportunities, this has even stimulated celebrities/artists to join. Such is the phenomenon that is happening in the midst of the struggle of human life which has the essence of work but is conditioned to be wrong as a result of gender bias.



Photo 1. Women who worked in the **Wrong Occupation** in Gunung Lawu Kuta were arrested by the law enforcers raid (left photo). On-line sex workers are rampant in Bali (right photo) (source: google.com)

#### 4. Conclusion

Gender ideology raises harassing views, constructs that distinguish humans based on sex so that they do not value humans personally. There are so many institutions that condition men to be dominant so that in this condition children and women become victims of violence and oppression. BPS data which shows a significant increase in complaints of violence against women is evidence of how women are still the object of violence.

Discrimination against women continues to spread to various daily activities, starting from opportunities to participate in education and other activities. The social construction that subordinates women make women's bargaining power weak in the share of work, it can be said that



they seem to be competing and then inevitably defeated.

With the hegemony of discrimination, women in an effort to realize human nature work to make a living. As Marx mentioned, by working human becomes whole, free, and happy, but this is far away from reality for women. Meanwhile, in their domestic life, women are no less under pressure due to patriarchal ideology. Women are often abused, which often forces women to divorce, and their position as child caretakers also forces them to divorce with the burden of raising children.

In the midst of their efforts to survive with various pressures, it becomes logical for them to try to enter a job without a legal basis, but has consumers who never subsidize. Marginalized women choose to become Commercial Sex Workers (CSWs) in various prostitutions including Denpasar City. They carry out the work in the *wrong occupation*, without the force of law, without the control of government agencies. Carrying out routine work that still has multiple risks, but the *wrong occupation* is the most likely job for those without capital and work tools who rely solely on their feminine body.

Critical efforts are needed to continue to uncover the gender gap in order to be able to further emancipate women to be

equals to men in achieving a free and happy life.

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# **The Dual Role of Women in Helping the Family Economy during the Covid-19 Pandemic**

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## **ABSTRACT**

The position of women in a household generally has different powers and responsibilities from men who are the heads of the household. Meeting household needs is the husband's responsibility, both in terms of fulfilling economic, educational and housing needs. The role of women in family economic activities can be done through activities to help the family economy in the form of micro activities. The formulation of the problem in this study, how is the role of housewives in meeting the economic needs of the family, how is the impact of the dual role of housewives on domestic life. The population in this study was the number of housewives who came from Antap Village, Selemadeg District, Tabanan Regency, Bali Province, who worked in various professions, amounting to 163 people and some were selected according to the criteria used as samples. The type of research carried out is descriptive field research, which describes systematically, factually and accurately about the facts, characteristics and relationships between the phenomena being investigated. Methods of data collection using the method of interview, observation, and documentation. Based on the results of research and discussion of this research activity, it can be concluded that the role of women in helping the family economy through various professions, has a major impact, especially in terms of meeting daily needs, such as food needs, education costs, and others. But another impact that is felt is a psychological burden such as feeling tired and bored. Women's efforts in carrying out their roles as wives, housewives and also their roles as working women, do not let go of their responsibility for their role in the family. The work is done after they finish their household activities.

*Keywords: Peran Ganda Perempuan, Ekonomi Keluarga*

## **I. Introduction**

The role of women in general is someone who has a position as a wife and

housewife who is responsible for household activities. The role of women is usually to do all the housework, from cleaning the

house, cooking, washing, taking care of children and all things related to the household. The dual role of women is a job or part of the task carried out by women in this case the wife as a housewife and plays a role in helping her husband earn a living in meeting the economic needs of the family during the COVID-19 pandemic at the research location. Economics in this study is intended to be an activity or human effort in fulfilling the needs or desires of life. Thus, conceptually almost all human activities related to meeting the needs and desires in their lives are economic activities.

Fulfillment of the family's economic needs are all community activities and efforts to meet the basic needs of life, namely food, clothing, housing, health, education and others. The family is the smallest environment in society consisting of father, mother and children. Of the three components of the family, each has roles and responsibilities, such as the father is the head of the family and the mother has the role of a wife for her husband and also a mother for her children (Mikkelsen, 2003). The responsibility of a father is to play a role in earning a living for the family or to fulfill the needs of clothing, food, housing, health, education and looking after his family and his wife to take care of the household, as a caregiver and educator of their children and to regulate the needs that include things that in the household. In

contrast to the role of children and families, children have a role as a complement in the family, more specifically as the next generation of a family.

Regarding the family, the most important thing to support in building a family is the pattern of communication and economy (Asya'rawi, 2005). Both of these things greatly affect the welfare of the family both physically and mentally. However, in the current era of globalization, the factor that most influences family welfare is the economic level, whether or not the family's needs are fulfilled. For families who have a sufficient economic level, it will be easier to build relationships and meet family needs so that physical and mental welfare can be met in a balanced way, but it is different from families whose economy is weak. Inability and the economy will make it difficult for a family to achieve prosperity, even causing bigger problems such as divorce and domestic violence.

The role of women as housewives is very decisive because they have to maintain, maintain and carry out their roles, both as regulators and family household administrators (Aminah, 2010). Where the family can be seen as a social system by other parts of society. However, along with the development and dynamics of the times, there is a shift in culture and community values due to new challenges that did not

exist before. So that the role of the wife in the family and society has changed, if in the past the wife was only responsible for domestic needs, then her development was then not a few wives who worked outside the home on the grounds that the husband's income was considered inadequate in meeting family needs. Especially during the Covid-19 pandemic where there was a decline in the income of the head of the household (Buchorie, 2006).

Antap Village, Selemadeg District, Tabanan Regency, is located in the southern sea coast of Bali Island. The background of the people in the village work as rice farmers, daily laborers, entrepreneurial fishermen, and tourism workers. During the Covid-19 pandemic, especially tourism workers, they were so affected that they turned to work as day laborers, farmers or entrepreneurs, but in meeting the needs of daily life their income was not enough. So that the responsibility for fulfilling the needs of family life is not only delegated to the head of the family, but also to the wives who help fulfill their daily needs (Mulyanto, 2006). From these conditions, the role of the wife and housewife is very necessary to help the family economist. Efforts made by housewives in Antap Village, Selemadeg District, Tabanan Regency in helping the family economy are as daily laborers, farmers and by entrepreneurship (trading).

From the observation data obtained, which resulted in the wife or housewife in Antap Village, Selemadeg District, Tabanan Regency choosing the three jobs because first the jobs in Antap Village, Selemadeg District, Tabanan Regency were available and able to be carried out by housewives, namely as laborers. daily activities (off-the-shelf), farming (with own land or other people's land) and small-scale trade (basic needs). The second level of the family's economy is low, especially due to the impact of the COVID-19 pandemic, making the participation or participation of housewives in the hope of helping husbands in poverty and covering family needs. Responding to the problem of the low family economy in the area, the women's dual role initiative greatly helps the family economy by taking advantage of the availability of existing jobs and Natural Resources (SDA), which is a form of cooperative relationship between the father as the head of the family and the wife as a housewife. .

Seeing this reality raises the idea of researching further about the motives of housewives to participate in the status of housewives in the family. Based on the description that has been disclosed in the background of the problem, the formulation of the problem in this study is: What is the role of housewives in meeting the economic needs of families in Antap Village,

Selemadeg District, Tabanan Regency? What is the impact of the dual role (housewife) on household life in Antap Village, Selemadeg District, Tabanan Regency? The uses of this research are as follows: To find out the role of housewives in meeting the economic needs of families in Antap Village, Selemadeg District, Tabanan Regency. This study aims to determine the impact of multiple roles on households in Antap Village, Selemadeg District, Tabanan Regency.

## **II. Research Methods**

The type of research carried out is field research (Field Research), namely research that is carried out systematically and various kinds of data related to the problems discussed (Suharsim, 2009:102-103). While this research is descriptive in nature, which describes systematically, factually and accurately about the facts, characteristics and relationships between the phenomena being investigated (Natsir, 2008:63-64). The population in this study are women (housewives) who work in Antap Village, Selemadeg District, Tabanan Regency. From the observations that the authors get, the number of working housewives is 163 people. The sample is part of the population to be studied and is considered to be representative of the population (Dewi, 2015). It can also be said that the sample is part or representative of

the population that is rigorous. Technically in sampling, the author uses a snowball sampling technique. Snowball sampling is a sampling method in which the sample is obtained through a rolling process from one respondent to another (Nasution, 2006:98-100). In order to make it easier for researchers in this research activity, the researchers grouped the existing population based on certain characteristics, namely: Women or housewives who worked because their husbands were affected by COVID-19 and currently do not have a permanent job. When viewed from these criteria, the sample in this study consisted of 46 housewives who worked because their husbands were affected by COVID-19, while the informant in this study was the Head of Antap Village.

To find and collect data, both primary and secondary methods used are interviews, observation and documentation (Koentjoroningrat, 2003:82-85). All data obtained were collected, processed and grouped according to their respective groups, namely data regarding the results of interviews, observations, documentation and so on and then these data were analyzed using qualitative data analysis, namely research procedures that produced descriptive data in the form of words. written or spoken words from people and observed behavior (Moloeng, 2004:45-50) The last one used in this analysis is a

comparative technique, namely: an analysis that is carried out by comparing one data with other data to get similarities a method used to compare field research with library research which is then concluded (Sudjana, 2008:14-17).

### **III. Research Result**

#### **The Role of Housewives in Meeting the Economic Needs of the Family**

In the family, the husband has a role as the head of the family who is in charge and responsible for providing for his family, such as clothing, food, and housing. Meanwhile, the role of housewives as husband's companion plays a role in managing the household such as cleaning the house, educating children, managing the husband's finances and so on. However, in carrying out the role between husband and wife in a family sometimes it is not appropriate due to economic factors, especially during the COVID-19 pandemic. This is seen from interviews with respondents who all stated that: the motivation to work as day laborers, farm and trade is purely to help the family economy. Considering the husband's income which has fallen drastically due to the impact of the COVID-19 pandemic, many husbands have been laid off, especially those who work in the tourism sector, so they switch to other jobs, but their income is not sufficient to meet family

needs. An important point was also explained by the respondents that before working their activities were the same as other housewives, taking care of children, taking care of household needs, taking care of their husbands, doing mutual cooperation activities in the home environment and others. The work of taking care of the household is still being carried out because according to them it is an obligation.

From these responses, it was concluded that women or housewives in Antap Village also took on a dual role in managing the household and fulfilling the family economy through various businesses which included daily labor, farming and trading. This is part of helping the family's economy by utilizing their potential, the potential for employment and the potential for Natural Resources (SDA) (still available agricultural land). Through independent economic activities, it will help increase family income. This can be seen from the results of the interviews as conveyed by the respondents in the interviews conducted. In this study it was also found that the role of women in Antap Village in helping the family economy was not only aimed at increasing economic income, but also improving self-quality and growing the independence of women themselves. Such as the main points in the interview of respondents who stated that apart from helping the family economy, it is also to

develop themselves in social interactions and grow the independence of housewives. By working, women can interact by establishing a sense of togetherness among residents, which in Bali is often referred to as the *Menyama Braya* concept.

### **The Impact of the Dual Role of Housewives on Domestic Life**

In carrying out this dual role, the women in Antap Village continue to carry out their functions and duties as wives and mothers in the family. Even though they are busy in business activities and work, they also prioritize their family. This is also obtained from an important point in interviews with respondents that even though they work, they are still aware of and responsible for the daily needs of their husbands and children in taking care of the household, by providing more time and managing that time well even though sometimes they feel tired. . Because even though they have to work to help with their needs, their main task is to take care of the house, if the homework has been completed, they will continue to work with the consequence of providing more time, for example getting up in the morning and at night preparing household needs and various other things so that the morning arrives. afternoon can work. The income earned from working is an average of 100 thousand or more per day with this income

explained by the respondent that it can be used to help husbands, especially the cost of clothing, food, board and children's education so that it has a positive impact on family members.

The increase in their activities in helping their husbands increases the burden of responsibility they feel, so that sometimes they feel tired and bored as interview data to respondents because they have to provide time and manage time well but they have a strong determination for the sake of the family, which is the main thing for children. In a family, women who only act as housewives and wives, the responsibilities and activities carried out are not as dense as women who take part in the family's economic activities, so that with these dense activities, of course, it will have an impact on the psychological as well as physically. The problems that arise for women who have multiple roles in the family are more on the number of activities and responsibilities they carry, so that sometimes they feel tired and bored which will then have an impact on their physical and spiritual health. Besides being involved in earning a living as one of the responsibilities to meet family needs, housewives in Antap Village have other awareness or responsibilities to carry out socio-religious activities. This is explained by respondents that when they feel tired and bored, social and religious activities that

can be done from work such as treating their fatigue so that until now they are still tips and enthusiastic in living life with the dual role they play. Fulfilling their economic and spiritual needs is the goal of achieving a happy life on a *skala and niskala* (outward and inner).

#### **IV. Conclusion**

Based on the results of the research and discussion of this research activity, it can be concluded that: The role of women in helping the family economy through daily labor, farming and trading by housewives in Antap Village is carried out independently by utilizing the potential of job availability, self-potential and resources. Natural Resources (SDA). Working as day laborers, farmers and traders is an effort to help the family's economy that aims to meet family needs and develop their potential by not letting go of their responsibilities as housewives and being active in socio-religious activities, resulting in a change in conditions from helpless to Empower. These changes, in terms of the results of the efforts made, can be used to meet the needs of clothing, food and education for children, which at first were difficult to fulfill.

The impact of women's dual roles as daily laborers, farmers and traders on the family has a big impact, especially in meeting daily needs, such as food needs,

education costs and other household needs. In carrying out their roles as wives, housewives and also their roles as working women, they do not let go of their responsibilities towards their role in the family. Before carrying out work activities, they prioritize completing household activities, such as cleaning the house, preparing breakfast, washing clothes and so on. After these activities are completed, then they start working activities as workers. Efforts that This is done in avoiding family conflicts, namely by building internal communication, good time management so that in carrying out work activities, they get both material and moral support. In between their busyness in carrying out these dual roles, socio-religious activities are also carried out because for them, fulfilling their economic needs and spiritual needs is the goal of achieving a happy life on a *skala and niskala* (outward and spiritual).

#### **V. Suggestion**

Based on the results of the research, it is suggested to the mothers of fish traders to: Divide time for business, for the family, and optimize their own ability to educate and raise children. Trying to regularly set aside income to save for children's education. Understanding a good strategy, in developing their potential and profession so that their business can be more



developed and have a positive impact on the family and the surrounding environment. Cooperating with fellow workers so that good social relations are established, especially housewives who carry out their dual roles are also involved in socio-religious activities.

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# THE FEMALE WORKER'S ROLE IN THE BUILDING CONSTRUCTION PROJECT

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## ABSTRACT

Women have been present in the construction industry since ancient times, particularly as construction workers. However, as technology advances, so do innovations in construction implementation methods, such as the emergence of automatic tools for plastering and ceramic tile work. Based on this phenomenon, the purpose of this article is to determine the role of female workers in the execution of building construction projects. The research uses qualitative methods along with surveys and in-depth interviews with implementers, foremen, and female workers on the implementation of building projects in Denpasar. According to the study's findings, female workers in building construction projects serve as craftsmen and workers. The role of female workers as repairmen in the finishing work of columns, beams, and walls. Covering the pores and smoothing the plaster work requires special skill, accuracy, and neatness, which use only cement and water. The average productivity of female workers for rendering work is still higher than the average productivity based on SNI (Standar Nasional Indonesia), indicating that, despite technological advances, female workers continue to dominate rendering work. Meanwhile, labor as a handyman assistant or worker is involved in practical column and beam ironwork, finishing work, and cleaning work. The project's success is dependent on the project manager's ability to manage the workforce based on their primary tasks and functions. Similarly, the success of a job is dependent on the foreman's expertise in managing the chief craftsman and workers.

***Keywords: female labor, foreman, project implementation, building construction***

## INTRODUCTION

The implementation of construction projects requires resources, namely 5 M + T

(man, money, method, material, machine and time). The completion process must adhere to three constraints (triple

constraints), according to the specified specifications, according to the time schedule and according to the planned costs (Ervianto, 2009). In order to achieve an efficient and effective project success, expertise is needed in processing existing resources. One of the resources that must be controlled is man (human resources), because human resources always play an active and dominant role in every construction activity.

The human resources needed in construction activities depend on how complex the construction activities are. Projects really need a structured organization, in accordance with the main tasks and functions of each. The most dominant thing needed in project implementation is manpower. Labor is everyone who is able to do work to produce goods or services both to meet their own needs and for the community (Undang-Undang No 13 Tentang Ketenaga Kerjaan, 2003).

The implementation of unique construction projects, requiring resources, limited duration and work that is very risky for work accidents, is the reason why construction work is dominated by male workers. But along with the times, the workforce in the construction world is not only male but female workers have started to play an important role in the construction world. This is evidenced by the

proliferation of female workers who are educated because they are civil engineers and architects. Women who are educated workers have even served as Commitment Making Officers. Where a Commitment Making Officers is an owner on a construction project who should have knowledge of the technical field. There are those who work for consulting service companies as supervisory consultants and planning consultants. And there are also those who work for contracting companies as project managers, as site engineers, drafters, estimators, quantity control, quality control and also as Occupational Health and Safety (OHS) officers. Meanwhile, female workers, especially as construction workers, have been familiar since ancient times in the construction world. Women workers who work as construction workers in the construction world have existed for a long time, both from Bali and from outside Bali. Especially in Bali, Balinese female characters are often depicted as human figures with a high work ethic, tenacious, independent, and hardworking (Winanda, Iskandar, Tiong., 2012). Balinese women workers as construction workers are proven by the presence of a group of women from Banjar Baha Mengwi, Badung District, as conventional casters from their duties to transport sand, coral, cement to the execution of castings. There is also a group

of women from Kaba-Kaba, Tabanan district, who specifically take on finishing work.

## **CONSTRUCTION PROJECTS AND FACTORS AFFECTING WORK PRODUCTIVITY**

The construction industry is one of the most significant economic drivers of a country. However, there are many construction projects have low labor productivity, problems that cause project delays and project costs. The five highest ranking factors affecting work productivity are worker absenteeism, labor skills and experience, financial shortages, inspections and delays in instructions and incomplete drawings (Patraporn,P., Santi, 2015). The dominant factor that affects the productivity of female workers on construction projects is experience, the length of time working can hone skills so that it is a skill (Winanda, Iskandar, Tiong., 2012). The findings of this study can be applied to increase labor productivity in project construction. Project managers should focus on these factors in the early stages of a construction project to get effective results in productivity.

## **FEMALE WORKERS**

Labor is anyone who is able to do work to produce goods and or products and services both to meet the needs of themselves and the community (Wikipedia Bahasa Indonesia, n.d.). The working age

population is population 15 years and over (Badan Pusat Statistik, n.d.).

Women are left behind or disadvantaged more than men, including in the fields of education, health, employment, mastery and utilization of science and technology. Therefore, increasing the role of women in gender-oriented development as an integral part of national development, has an important meaning in efforts to realize harmonious partnerships between men and women or realize gender equality and justice in various fields of life and development. Since the last ten years, the word gender has entered the vocabulary of every discussion and writing about social change and third world development. Likewise in Indonesia, almost all descriptions of community empowerment and development programs among non-governmental organizations are discussed on gender issues. The term gender is used to describe between men and women or between men and women. For example, women are gentle, beautiful, emotional or motherly. While men are considered strong, rational, manly, mighty people. The characteristics of the properties themselves are interchangeable properties. All things that can be exchanged between men and women, which can change from time to time and differ from one place to another (Rahmawati, 2020).

Traditionally, women's main work was confined to the home. Their role is limited to housework as daughter, wife or mother in the family. Economically and socially, a woman depends on men in every stage of her life. As a result half of the workforce remains inactive. But over the last few decades a lot has changed socially, economically and technologically. Women from home to the labor market. The fundamental change over the last century has been a major increase in the participation of women in the workforce. Women today want to build their career and contribute to their comfortable family. So women's participation in the labor market not only gives women access to income, but is also an effective means of socioeconomic empowerment (Rahmawati, 2020).

### **TYPES OF LABOR**

Based on the ability and quality of workers, the workforce can be grouped into:

1. Educated workforce: workers acquire their abilities in a field by taking formal education.
2. Skilled workforce: workers who need expertise in certain fields through training or work experience.
3. Uneducated and unskilled workforce: workers who rely on labor alone without other advantages or are also called unskilled labor (Disnaker, 2019).

In this article, the research is carried out specifically for skilled workers, namely workers who have expertise as builders and unskilled labor (assistant craftsmen / workers) in the implementation of building construction projects.

### **RESEARCH METHODS**

The type of research used in this research is qualitative. The method used to determine the role of women workers in the implementation of building construction projects is a survey method and in-depth interviews with respondents. The sampling technique is non-probability sampling, a sampling technique that does not provide equal opportunities/opportunities for each element or member of the population selected to be the sample. By using purposive sampling, the technique of determining the sample with certain considerations (Sugiyono, 2011). The respondents in this study were field implementers, foremen, and female workers in the implementation of the building construction project.

### **IMPLEMENTATION OF BUILDING DEVELOPMENT PROJECTS**

As a construction service provider as a person or entity who is responsible for the owner to realize what is stated in the contract, the selection of workers requires careful planning to achieve project success

according to specifications, time, cost and safety. The required manpower must be in accordance with the expertise in their respective fields. This includes selecting a foreman to work on each work item. Construction service providers do not arbitrarily choose foremen and subcontractors to work on projects. In general, service providers have foremen and sub-contractors who are used to working with them, without harming both parties. After the employment contract between the service provider and the foreman is established, the foreman is responsible for his work. The success of a job depends on the skill of the foreman in managing the head of the craftsman, craftsman and his workers.

Work items in the implementation of building construction projects generally include structural and architectural work consisting of excavation and backfill work, foundation work, wall installation work, concrete work for columns, beams and plates, floor work, ceiling work, finishing work and roof work. Mechanical, electrical and plumbing work is usually carried out by specialist subcontractors. The implementation of construction that requires the most labor is structural and architectural work. Part of the structural work including concrete work. Concrete work is the work of making concrete with materials consisting of fine aggregate,

coarse aggregate, cement and water. The manufacture of concrete in the project is done conventionally, some uses ready mix. If conventional concrete mixing is done in the field. However, for ready mix concrete, a concrete mix produced in a factory with a special formula according to the quality of concrete required in the field. In building construction projects, concrete works generally use ready mix concrete, because the quality of the concrete used is high quality concrete and the mixture formula must be according to specifications. So that conventional concrete work is rarely used in high-rise building projects. Conventional concrete manufacture is only needed for low-quality concrete such as making practical columns, practical beams, rebars and so on, with low concrete quality. Concrete work is combined with the manufacture of formwork, iron and casting. In conventional casting usually use a lot of energy, both to mix and to launch the cast. The presence or absence of female workers depends on the foreman who does the work. Women workers in concrete work not only launch cast materials, but lately, have helped a lot in iron work, their job is to install begel and tie it with bendrat wire. As in practical column reinforcement work in building construction, it can be seen in Figure 1:



Figure 1: Practical Column Steel Work

Based on the survey results, female workers are often also found in wall and column finishing work. Finishing work is work carried out at the end of the work, so it is more visually aesthetic. To look neat, visually beautiful, mistakes should be avoided. Wall finishing work consists of plastering, plastering and painting work. Plastering work is carried out after the stage of masonry or brick work is complete. The materials needed for the plaster mix are cement, fine sand and water. Plastering work requires special skills and strong power because of the load factor of the materials used. The function of plastering work is to cover the wall pairs to avoid water seepage or weather conditions. Due to the need for special skills and strong personnel, in the implementation of the project the foremen did not use female workers. After the plastering work stage, the plastering work is carried out. Acian

work is done to cover the pores or smooth the plaster. The materials needed for plastering are different from the materials for plastering. The difference is that plastering doesn't use sand. With the differences in the materials used, this work does not require strong power, but neatness, is more concerned with accuracy in work, because of this factor, neat work is carried out by female workers. Precise work on the implementation of building projects can be seen as shown in Figure 2.



Figure 2: Acian's Job

The use of female labor is also used as a cleaner or cleaning service. In the final stage of the project, project cleaning is very important before PHO and FHO are carried out. PHO (Provisional Hand Over) or handover of all work carried out officially from the service provider to the director of work after being examined first by the work evaluation committee. While FHO (Final Hand Over) or the handover of the final work is an activity of the final handover of

work carried out officially from the service provider to the director of the work after the service provider has completed all his obligations during the maintenance period (Perpres No. 16 Procurement of Goods and Services, 2018) . Prior to the handover of work, all rooms and areas are cleaned. This cleaning job often uses female workers. The cleaning work on the building construction project can be seen in Figure 3.



Figure 3: Room Cleaning Work

## **THE FEMALE WORKER'S ROLE IN BUILDING CONSTRUCTION PROJECTS**

The workforce on the implementation of the project consists of the foreman, chief handyman, builders and workers. Each project consists of several foreman. There is a foreman who specializes in masonry and brick masonry work. There is a foreman who specializes in finishing work, there is a foreman specifically for ceiling work, and there is also a foreman who specializes in ceramic

installation work. In this article, the respondents used are foremen who use female workers. Foremen who take on building construction projects, mostly use women craftsmen specifically for repair work. The indicator uses female workers because their work is neater, and the process is faster, based on the experience they have. The average productivity of female workers for casual work is 10.40 m<sup>2</sup>/day, the type of casual work is still above the average productivity based on SNI (Winanda, Iskandar, Tiong., 2012). Based on the productivity produced by female carpenters, this is the main reason, the foreman uses female labor in the repair work. Productivity is strongly influenced by the skills and work experience possessed by the workforce and the most important is the age factor.

The results of interviews with the foreman, they employ women with different qualifications, there are as handymen and there are also servicemen/assistant craftsmen. The female artisans have their own group. One group consists of 10 people, they already have a handyman class. Their average age is 40 years and over, such as the presence of a group of women from Kaba-Kaba, Tabanan Regency, Bali. But now the existence of aci artisans for women's groups is increasingly mushrooming and mingling both from Bali and Java. Often or not get a job, depending



on the foreman. Before hiring them, the foreman will negotiate a price, depending on the contract per m<sup>2</sup> with the employer. Aci repairman group, until now still get a job in the era of globalization. As for foundry work in building construction projects, the use of female labor is no longer found. This is because the implementation of casting has rarely used conventional but uses ready mix concrete. They rarely find work and many turn to work as handymen, such as helping with iron work and also as cleaners. Other finishing work such as painting work, paint specialist foremen rarely use female workers. Based on interviews and surveys with paint foreman, the main problem is the cost, especially in daily life, which is more expensive for female painters compared to male painters. Example: for a 3x3 room, the total wall and ceiling area is 41 m<sup>2</sup>. For male workers, they can work on their own with a maximum completion time of 2 days. Meanwhile, female workers do not want to work alone, at least they work together with a maximum completion time of three days. Based on this ratio, the use of female workers is rarely used for painting work.

## **CONCLUSION**

Based on a study of the role of women workers in the implementation of building construction projects, it can be concluded that with the advancement of

technology in the era of globalization, the work of women workers still has a role as repairmen. Aci work is dominated by female carpenters. The indicator of using female workers is that their work is neater, and the work process is faster. The average productivity of female workers for small-scale work is 10.40 m<sup>2</sup>/day, the type of small-scale work is still above the average productivity based on SNI. Productivity is strongly influenced by the skills and work experience possessed by the workforce and the most important is the age factor. The role of women as casters is no longer found in building construction projects, because most of the concrete work uses ready mix concrete. Meanwhile, the role of the workforce as assistant craftsmen or workers is in practical column and beam iron work, finishing work and cleaning services. In general, service providers have foremen and sub-contractors who are used to working with them, without harming both parties. After the employment contract between the service provider and the foreman is established, the foreman is responsible for his work. The success of a job depends on the skill of the foreman in managing the head of the craftsman, craftsman and his workers.

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## **Women Librarian Stereotype in The Library**

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### **ABSTRACT**

Librarians as Human Resources have an important role in the library. The activities in the library such as gathering information sources, processing, disseminating and maintaining library collections are mostly carried out by women. These activities which are closely related to the community require thoroughness, patience and friendliness. The service activities provided by the librarian will shape the image of the library and influenced by women librarian. Women have an inherent label when entering the public sphere such as library activities. Stereotypes of women are described as feminine, conscientious, patient, friendly. This shows the existence of marginalization in the division of tasks with men. The position of manager in the library is mostly occupied by men while the position of women is mostly placed in the service section. In addition, some women librarians are unable to fulfill the requirements of a promotion career due to internal and external obstacles from women librarians. This study aims to determine the stereotypes of female librarians in the library. This research is qualitative research using the existentialist feminist theory of Simone De Beauvoir. Women librarians must be able to freely express themselves in all aspects of the field, including in the library because they have the same rights as men.

Keywords: Stereotype, Gender, Librarian, Library

### **Introduction**

Librarians as one of the human resources have an important role in carrying out activities in the library. They are required to be able to provide excellent service to increase user satisfaction in the library. However, the librarian profession

has not been much in demand by the public. This profession is usually dominated by women considering that women are always associated with this work. Physically, women are considered weak and create a stereotype that women are not suitable for physical work. The existence of gender-

based job stereotypes will create a discrimination regarding social functions and responsibilities.

Gender discrimination in work in the library shows various injustices that are felt by female librarians. There are not many female librarians occupying strategic positions in the library although they are more than male librarians. If it is seen from the leadership aspect in the library, the male librarian dominates the position of the head of the library. In addition, The position in the library often dealt with the gender. The field of circulation services are usually placed by female librarians while male librarians are placed in the fields of IT work, library material processing work, etc. This has resulted in problems related to job-based gender discrimination in libraries. Therefore, the formulation of the problem in this paper are 1) What are the stereotypes of female librarians in the library? 2) How is the existence of men in the stereotype of female librarians in the library?

### **Stereotype Concept**

Stereotypes are perceptions or beliefs held about groups or individuals based on previously formed opinions and attitudes (A Samovar & E Porter in Saguni, 2014). In addition, according to Micle (2014) Stereotypes are knowledge structures that associate members of different social categories with certain

attributes that make up the content of the stereotypes. Stereotypes are widely spread socially, i.e. people belonging to a society understand the content of a stereotype in the same way.

Giving stereotypes is not only given to things related to work, but can be given to other categories such as education level, race, religion, age, etc. In general, stereotypes have a negative meaning if someone shows characteristics that are not in accordance with existing stereotypes. Job stereotypes are stereotypes that have been attached to people's minds about jobs or professions and the people who do these jobs. Society already has stereotypes about certain jobs that form job segregation. There are several dimensions in the division of stereotypes such as: 1) gender-based job stereotypes (feminism and masculine), 2) status or prestige-based job stereotypes (very high or very low), 3) likability-based job stereotypes (liked or disliked), etc. . (He, Kang, Tse & Min, 2019).

According to Kinanti, et.al (2021) there are several causes for the formation of gender-based job stereotypes, including: 1) the assumption that to be successful in doing work, one must have feminism or masculine qualities. When viewed based on gender identity, women are more involved in work that is of service nature or matters related to women's basic characteristics such as friendly, caring, polite, responsive,

etc. Meanwhile, men in carrying out their work are more related to physical strength, leadership and competition. From this, it will form a view (stereotype) in society that feminine quality is needed to do jobs that deal directly with the community by giving attention and things that are service. In addition, masculine qualities are needed to do jobs that are physical or with strength and competition. 2) The proportion of men and women in a job. This relates to gender roles to other roles performed by a person. For example: leadership run by women. When women carry out their roles as leaders, society will have the assumption that women are not able to carry out their roles as leaders as well as men. This is because the role of leader is mostly done by men even though the woman can carry out her leadership role as well as men. However, this is seen as not optimal when it is women who carry out their roles as leaders. Seeing these conditions further reinforces gender-based job stereotypes.

### **Gender Concept**

According to Mosse (2018), the term gender includes the social roles of women and men's behavior. The relationship between men and women is often very important in determining the position of the two. In addition, the types of relationships that can take place between women and men will be a consequence of

defining the gender behavior that society should do.

The term gender is also often equated with gender (sex) even though these two things have different meanings. Sex (gender) is a biologically determined division of two human sexes. It's different with gender. In general, gender can be defined as a social construction of the roles of men and women as demanded by society and played by each of them (Hafidz in Wiasti, 2017).

According to Wilson in Sulistyowati, (2020) gender is a basis for determining the influence of cultural and life factors as well as collectively in distinguishing men and women. The idea of gender refers to the assumptions and cultural practices that govern the social construction of men, women and the social relationships between them. According to Barker (2014) gender is the result of culturally regulated behavior that is considered socially appropriate for a particular gender. In connection with this, it can be concluded that gender is a social construction that distinguishes between the roles of men and women.

### **Stereotypes of Female Librarians in Libraries**

Stereotypes are simple but “living” representations that reduce people to an exaggerated and generally negative set of

basic traits. Stereotypes generally work by attaching negative attributes to people who are different from us; things that explain the work process in stereotypes. In particular, the stereotyping process also excludes the “different” from the social, symbolic and moral order because generally stereotypes are closely related to those excluded from the “normal world”. Therefore, the stereotype is a form of representation that essentializes other people through the work pattern of power. (Barker, 2014)

Stereotypes of women in existentialism feminist theory states that women as others can occur and can be seen from the tendency experienced by women when experiencing gender stereotypes, in the sense that women internalize the stereotypes that develop in society and are used as guidelines in determining the future including choices in their lives. In a study conducted by Mulyadi (2019), it was stated that women received continuous socialization from others about the profession of librarians and library staff. This socialization will also stimulate women's choices and actions in determining their future. The socialization process experienced by women will affect their mindset in determining work for themselves. In the feminist theory of existentialism that is owned by Simone de Beauvoir, when women choose library work because they feel their limitations as

women and not on their personal will, these women have internalized gender stereotypes created by society and forced women to choose. This shows that women are the other. In this context, women as others are women who cannot outline their own lives, are not free to choose according to their wishes, tend to be directed and stereotyped by their family and environment to work in the library as librarians. This is also supported by research at the University of Ghana Library (Adjah, 2017) which states that 70% of female respondents have careers that are hampered because they have not received promotions in the last eight years or more and there is no progress in careers. It can be seen that there is a tendency for women in university libraries to have less superior careers than men.

When viewed from the quantity of human resources, women dominate in all fields of work in the library. This is also seen as appropriate by the community regarding the work of women in the library. Where work in the library requires accuracy such as classification activities, cataloging, services, etc. In addition, the working conditions in the library are safe and comfortable which is considered suitable for female librarians. This is also in accordance with research conducted by Wahyuningsih (2008) which states that

there are various factors that influence women's positive views on assignments in library services, including those related to psychological factors, namely self-satisfaction. Service work provides comfort, especially for those who are already civil servants.

### **The Existence of Males in Stereotypes of Female Librarians in Libraries**

In the library, the dominance of work is carried out by female librarians. However, the condition that occurs is that important positions in the library work are owned by men. This is contradictory and can be seen in the position of the head of the library which is almost dominated by men (Mulyadi, 2019) so that the role of women in the library cannot be equal to the position of men even though the dominance of human resources in the library is women. From these conditions, it can be seen that male librarians as a minority can still exist in the library as leaders. This condition requires further research on why female librarians have not been able to become leaders in the library

### **Conclusion**

Stereotypes of female librarians are seen as suitable for working in the field of work in the library. This shows that the dominance of women in the library is more than that of men. Judging from the existence

that occurs in librarian careers, more male librarians are heads of libraries. There are several obstacles experienced by female librarians to improve their library careers so that it results in female librarians not being able to be equal to male librarians.

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# **BUGIS ETHNIC IN BUSINESS AROUND THE CAPITAL AREA OF EAST KALIMANTAN (IKN)**

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## **Abstract**

Indonesia as a country consisting of various ethnicities makes traditional values influential in business practices, especially the Bugis ethnicity in East Kalimantan. This study aims to determine: 1) How is the interaction form of Bugis ethnic businessman in running their business, and 2) Factors that influence Bugis ethnic businessman in business.

This research used the method of literature study and the researcher observations in the field in the province of East Kalimantan. The results of the study show that: 1) The interaction forms of Bugis ethnic businessman in running their business are in the form of spontaneous cooperation, direct cooperation, and contract cooperation. 2) The factors that influence the economic activity of the Bugis ethnic in business are intrinsic factors (internal motivation and character in the form of being honest, friendly, confident, etc.) friendship), gender, and ethnicity (same and different ethnicity).

*Keywords: Economic activity, IKN, Bugis ethnic*

### **A. Background**

The Bugis are the largest ethnic group in South Sulawesi, as shown by a population of  $\pm$  7 million (Population Census, 2010). The Bugis inhabits Bone, Soppeng, Wajo, Luwu, Sidenreng Rappang, Pinrang, Pare-Pare, Barru, parts of Pangkajene Islands, parts of Maros, Bulukumba, and Sinjai. Not only in the South Sulawesi region, the Bugis tribe has spread throughout the archipelago and

even abroad, forming a Bugis village. East Kalimantan is one of the main destinations for Bugis migration.

The socio-cultural history of Bugis society has its own characteristics because it is strongly inherited from parents, who have the ability to find and read economic opportunities anytime, anywhere. In addition, it is related to the ability to adapt to the situation. This statement is reinforced by Pelras (2006: 397), who not

only adapts to the environment, but also gives Bugis a unique color to the new environment in order to survive, survive as a dynamic society and have a strong personality. Therefore, the Bugis are known as one of the tribes that are good at business.

One of the philosophy of life in Bugis' business is "*akkulu peppeko mulao, abbulu rompengko mulesu*". This means starting with little preparation, making as much profit as possible and returning later. This philosophy corresponds to current economic law, the minimization of capital with maximum profit. In addition, Bugis' sense of unity and brotherhood can be very distinct and strong when they are abroad, making it easier for Bugis to find ethnic friends as business partners. Therefore, don't be surprised if hometown, customs, dialects (culture), and other tribal symbols are often cited as important considerations when working together (Kesuma, 2012: XI). There is cooperation or action to achieve mutual benefit by expanding relations and economic activity between the Bugis. The generation of profits is interrelated, and the profits mentioned here can be in the form of achieving the goals of each cooperating party. The cooperative network maintains the company's presence as an entrepreneur and facilitates the development of owning companies. In this way, the socio-economic standard of living

of nomads can also be improved (Wulandary, 2019: 2).

From now on, you can read how to do business well while respecting fellow businessman and customers, understanding what is shaped by business behavior and how to communicate in business. Based on it, researchers have found that the Bugis ethnicity in the business community around the Capital Area of East Kalimantan (IKN), how the interaction forms of Bugis ethnic businessman in running their business, and the factors that influence Bugis ethnic businessman in business.

## **B. Problem Statement**

The problem formulated in relation to the above background are:

1. How is the interaction form of Bugis ethnic businessman in running their business?
2. How the factors influence Bugis ethnic businessman in business?

## **C. Research Objectives**

The objectives of this research are:

1. Describe the form of interaction between Bugis ethnic businessman in running their business.
2. Describe the factors that influence Bugis ethnic businessman in businessmanhip.

## **D. Methodology**

The research methods used are literature reviews and qualitative approaches. The data obtained from the research results are presented according to the situation at the site. This is reinforced by the opinion of Moleong (2012: 93) that qualitative research is a study that seeks to understand the phenomena performed by the research subject such as behavior, motive, and behavior as a whole and descriptively, also words and languages in a special context that are natural and use a variety of natural methods.

## E. Discussion

The Bugis or *To'ugi* are one of the largest tribes in Indonesia living in the southern part of Sulawesi. However, with its development, the Bugis have spread throughout the archipelago and even to several countries. The Bugis spread is motivated by most of the community's life as fishermen and business who consider the Bugis to live on the coast of South Sulawesi.

The Bugis are also famous for their courage to change their destiny and move to another country (Passompe'). It spread not only in the history of Bugis, but also in several areas including Kalimantan. On the west coast of Kalimantan, Bugis dominates trade around Pontianak and Mempawah in the southeastern part of Kalimantan. The

settlement of Bugis is on Laut Island, on the coast of East Kalimantan, especially on Pegatan, Pasir and Kutai. Samarinda, Brungan, Mount Tabur, and the Bugis dominate business upstream of the river (Pelras, 2006: 371).

Coupled with the current pace of development, Bugis cultural practices, held with some margin by the Bugis community, provide space for women to join and engage in the public sphere. Bugis society is more open in its interpretation of cultural values. Women are given life-changing opportunities, including being a source of livelihood. This is found in many Bugis women involved in buying and selling transactions in markets, offices and other places of business practice.

The key guidelines for Bugis businessmen who constantly apply and adhere to the mottos of *Lempu* (honesty), *Acca* (intelligence), *Warani* (brave), *Getteng* (honesty, solid attitude), and *Sipakatau* (human beings with each other) are good qualities for leadership in order to advance the business. This concept was actually applied by several Bugis businessmen, especially those outside the island of Sulawesi. In addition, the *Akkateningeng* (basic principle of private life as a guide to social life) and the *Siri'* (shame / self-esteem) principle are not just concepts, but introspection in all the actions and policies that characterize the

management of a company. The application of local wisdom to maintain job stability and management is "TRUSTWORTHY" (*lempu/malempu*). In short, the services provided must be reliable, efficient, punctual and, in a serious sense, high quality. The company also sets the values that need to be nurtured and developed: INTEGRITY (getteng), PROFESSIONALISM (acca / macca) (Makkulau, in Wijayanto, 2012: 6). Based on above, the researcher will discuss two main themes: the form of interaction between Bugis ethnic businessman in running a business and the factors that influence Bugis ethnic businessman in doing business.

### **1) The form of interaction between Bugis ethnic businessman in running their business**

The Bugis ethnicity belongs to a dynamic society, a society that continues to move with developments and changes. These changes can be good changes or bad behavior changes. In this case, the behavior in question is economic behavior. According to Syafriman (Setiawati, 2014: 6) that economic behavior is the behavior of a person who changes the psychological or physical behavior of the recipient for the better materially or psychologically.

There is a relationship between individuals in this case is a businessman in conveying his goals and objectives. The

relationships that occur cause the interactions or reactions that occur and are called interactions. The interaction by Gunawan (Setiawati, 2014: 31) is an interaction between two or more people. As further explained by Bonner (Setiawati, 2014: 57), social interaction is a relationship between two or more individuals that influences, changes, or improves behavior between individuals.

Social interaction is a two-way relationship between a businessman and a producer, a businessman and a consumer, a businessman and a business colleague, and a businessman and an employee. The social interactions that take place are, firstly, social interactions in the form of voluntary cooperation (voluntary cooperation), secondly, direct cooperation (direct cooperation), and thirdly, contractual cooperation. According to Cooley (in Soekanto 2003), cooperation occurs when people recognize that they have the same interests and in common have enough knowledge and self-control to fulfill these interests through cooperation. Cooperation is a form of social interaction that arises when each individual has the awareness that they live in a society that always has a common interest.

### **2) Factors that influence Bugis ethnic businessman in business.**

The smooth running of a business or company is inseparable from the multiple factors that influence it. Like other businessmen, ethnically Bugis businessmen have a reason for their desire to enter the business world.

#### 1. Internal Factor

The internal factor in question is the urge to occur, especially within the individual migrating to East Kalimantan, in this case the Bugis community. These factors are a form of motivation that arises from being bored with their natural conditions, resulting in a strong determination to change their destiny. In addition, the Bugis community in doing business adheres to applicable guidelines or customs, such as maintaining their attitude and nature, such as being honest, friendly, polite, respecting their business partners, and so on. But hard in maintaining his self-esteem (Matalatta, 2014: 5)

#### 2. External Factor

External factors in the form of factors or social support. Social support (social support) is defined by Gottlieb quoted by Siregar (Setiawati, 2014: 43) as verbal or nonverbal information, advice, real help, or behavior provided by people who are familiar with the subject in their social environment or in the form of presence and things that can provide emotional benefits or affect the behavior of the recipient. It turns out that social

encouragement can transform the lives of the Bugis people to work in urban areas. The social factors in question are kinship (genetic relationship), intimacy (friendship), gender, and ethnicity (same and different races).

##### a. Genetic relationship

The genetic relationship that exists between business people affects the future or continuity of business or the cooperation that exists between business people. Indirectly, kinship status can show the status or position of both parties in the family. In other words, kinship can be created either by blood or by marital ties. From this kinship status, business people can glorify each other.

In addition, the influence of kinship factors in Bugis ethnic to go overseas is one of the big drivers because of the desire to change fate and invite the closest family who had the same fate before. This is in line with the opinion expressed by Wulandary (2019: 8) that as a group of immigrants following an invitation from family is one of the most appreciated assistance as being able to teach and guide in matters of trade. They follow their families to help with their work, for example as employees.

##### b. Intimacy/familiarity

Intimacy or familiarity between business people also has an effect on business continuity or good cooperation, especially for newly formed businesses.

The familiarity factor will bring the business situation created between businessmen in an informal or non-formal direction so that it will create a sense of comfort. The more familiar or intimate the businessperson will be, the easier and smoother the business process will be. For example, the businessman and his business partner are friends, from alumni of the same institution, friends to hang out with, and so on, it will be more comfortable to establish business communication considering that both of them already know each other.

#### c. Gender

Gender additionally has an impact at the clean strolling of the commercial enterprise. In today's era, not only men can run the business, but also women have taken part. The way of doing business between men and women is different. As seen today in some areas of business. Women occupy more strategic business positions, such as in the market, and so on.

#### d. Ethnic

The ethnic factor referred to in this case is a businessman who has the same or different ethnicity as his business partner, namely ethnic Bugis and ethnic non-Bugis. For the region, the sense of unity and brotherhood of the Bugis people is very thick and strong when they are overseas, so sometimes the Bugis people are more comfortable making ethnic partners as

business partners. So do not be surprised if origins, customs, dialect (culture) and other tribal symbols are often used as the main consideration in doing cooperation (Kesuma, 2012: XI). By expanding relations and economic activities among the Bugis, there will be a cooperation or action in achieving a mutual benefit. There is a reciprocal relationship in obtaining profits and the benefits referred to here can be in the form of achieving the goals of each party working together. In the cooperation network, the existence of a business as a trader is maintained, and it is easy to develop their own business. That way, it can also improve the socio-economic standard of living of the nomads (Wulandary, 2019: 2).

#### F. Conclusion

So it can be concluded that the interaction pattern of the Bugis tribe in doing business is in the form of spontaneous cooperation, direct cooperation, and contract cooperation. The two factors that influence the economic activity of the Bugis ethnic in business are intrinsic factors (internal motivation and character in the form of being honest, friendly, confident, etc.) and extrinsic in the form of social factors: kinship (family relations), intimacy (familiarity relationships), gender, and ethnicity (same and different ethnicity).

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## Optimizing the Role of Women in Improving Education in Higher Education

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### ABSTRACT

Gender equality is a phenomenon of social life for people around the world. It is undeniable that women are always placed in the second position in every aspect of life, both in terms of education, income, and position in work. This is a common phenomenon that often occurs, not least in the aspect of education in higher education. Where, it is often found that the central role in the world of education in higher education is more dominated by the role of men. However, with globalization in every aspect of people's lives, it allows women to receive equal treatment so that the optimization of women's roles in all things, especially education can be done without fear of gender discrimination. The existence of this large number of female lecturers demands the attention of stakeholders in universities, especially regarding the issue of gender discrimination. This study aims to review the dynamics of gender equality and the role of women in education in higher education, using a qualitative descriptive method. The research data was obtained by conducting literature studies, observations and interviews with female lecturers at the University of Hindu Indonesia. The results of this study indicate that gender inequality still occurs in the field of education, including in tertiary institutions and causes obstacles for female lecturers to achieve the highest academic positions and causes inequality in leadership based on gender, namely male lecturers have more opportunities as leaders compared to female lecturers. The results of this study can reveal how the role of women in obtaining gender equality within the scope of higher education. The results of this study are also expected to contribute to implementing policies and strategies for gender mainstreaming and interpreting the important role of gender equality in realizing the Millennium Development Goals, which aim to improve the welfare of women's lives.

Keywords: Equality, Gender, Higher Education

### I. Introduction

The phenomenon of gender has become a discourse in serious discussions

and light conversations in the midst of society. Gender is a perspective that distinguishes men from women, but this is



different from biological sex, but more to the social construction between the two [1]. In this case, gender is very dependent on social construction, values, norms, and socio-cultural settings that exist in society. Gender is often associated with gender inequality. Gender inequality occurs when the power relations between men and women are not equal. Men are positioned superior and women are positioned subordinate to men, just because of their female gender. The subordination of the position of women to men has an impact on many things, such as inequality in the economy, education, health and political stability[2].

It is undeniable that women are always placed in the second position in every aspect of life, both in terms of education, income, and position in work. This is in line with the principle of living in a country that adheres to strong patriarchal cultural values. Patriarchy is a system in which men dominate and control aspects of life so that the subordination of women is considered a natural thing by society [3]. Men are assumed to have higher power so that they are positioned more superior than women. Whereas in essence women should also have full power and autonomy, at least over their own bodies.

Patriarchal culture is considered the earliest and recorded system of

domination in world history regarding the defeat of the female sex [4]. In Indonesia itself, we often encounter patriarchal culture, even today. For example, in the immediate environment, namely the family environment. A wife is required to comply with her husband's will and does not have free space to discuss and express opinions. The patriarchal culture also colors the cultural customs that exist in Bali. Balinese culture is identical to the patrilineal kinship system [5]. However, this is contradictory to the view of the teachings of Hinduism which is believed to be dominantly true by the Balinese people, who in their teachings highly glorify women and are considered "sakti" (having mystical powers) for men. Where in Balinese tradition and customary law does not reflect gender equality[6].

Many individuals, institutions and national governments today readily accept the idea that women are fundamental social actors and that they should be equitably integrated into all aspects of society. In social life in Bali, the role of women is very important, not only in the family environment but also in the community to participate in carrying out the prevailing traditional traditions. Seeing the strategic position and role of a woman in social life cannot be separated from the aspect of education. In this day and age, women also have the right to

pursue education up to college as well as men. The importance of the role of higher education for the younger generation, especially women, is to help women get gender equality so that they can compete with men in the world of work later. Given the importance of the role of universities in promoting gender equality, it cannot be separated from the role of academics, namely lecturers.

The existence of this large number of female lecturers demands the attention of stakeholders in universities, especially regarding the issue of gender discrimination. At the University of Hindu Indonesia (UNHI) the inequality of positions based on gender can be seen from the representation of women in the structural positions of University Leaders. not a single woman has the opportunity to occupy leadership positions such as the Chancellor and Vice Chancellor. Based on data from structural officials, it is only known that only a few women can hold positions as Deans and Heads of Institutions, namely there is only 1 female leader as Dean, 2 people as Deputy Dean, 6 people as Study Program Coordinator, 2 people as Deputy Study Program Coordinator and 3 people as Head of Institution. As a percentage of the total 38 positions offered, women are only able to fill 14 positions or around 37 percent.

The lack of women in the structural positions of university leadership raises a question about whether women do not have the capacity to become leaders. Or is it because of the patriarchal culture that causes the social construction of women to be related to the nature that has been attached to women so far that women are considered only able to complete domestic affairs[7]. Leadership in a structural position is considered not a domestic sphere, but a public sphere beyond the capacity and authority of women. In patriarchal culture it is assumed that women will not be able to carry out their duties as leaders because they are also burdened with domestic affairs, such as household affairs, and when they enter the community to follow traditions. The impact of the lack of representation of women in the realm of higher education has an impact on the lack of accommodation of women's needs. This is related to the issue of gender inequality [8].

There are indications of gender inequality that occurs in universities involving the role of female lecturers, making this issue interesting to study. This research focuses on understanding gender issues and higher education as well as policy formulation, implementation and evaluation involving female lecturers in their efforts to fight for gender equality.

This research also focuses on uncovering the strategies that have been implemented to deal with the issue of gender inequality in the university environment and describing the factors that support or hinder gender equality.

## **II. Research Methods**

This study uses a qualitative approach to describe the phenomenon of gender equality that occurs in higher education, especially at the University of Hindu Indonesia. This study wants to describe in more depth the role of female lecturers in higher education. The main data sources in qualitative research are words and actions, and the rest are additional data such as documents and others [9]. Data collection techniques through observation, interviews and documentation. The main instruments in this study include observation guidelines, namely in the form of written observations to find data on the issue of gender inequality that occurs in the university environment. The interview guide was in the form of a list of questions to seek data on the opinions of female lecturers regarding the issue of gender equality, the strategies that have been carried out to achieve gender equality as well as the factors that encourage and hinder. In this study, researchers used data validity techniques with source triangulation and

the technique used was interactive analysis techniques which included data reduction, data presentation and conclusion drawing [10].

## **III. Research Result**

Bali is known as the Island of the Gods. Located between the island of Java and the island of Lombok. Bali was previously part of the Lesser Sunda Province along with Lombok, Sumbawa, Sumba, Flores and Timor. In 1958 Bali officially became its own province with the capital Singaraja. Then in 1960 the provincial capital of Bali moved to Denpasar. Until now, Denpasar has become the center of government, economy and public education in Bali. It is said to be an education center because most universities in Bali are in the city of Denpasar. Bali also has strong religious rituals and influences almost every element and movement of Balinese life. This makes Bali not only has beautiful scenery but also a unique culture.

University of Hindu Indonesia as one of the universities in the city of Denpasar which is full of culture. This is reflected in the university's vision as a center for cultural development. One of the cultures that developed in Balinese society is the patrilineal kinship system, namely in the social life of the Balinese people and also in their role in society, a

Balinese man has a privileged position and role. This can be seen in making important decisions in society only men have the right to decide while women only accept what men decide. This concept is certainly contrary to the concept of gender equality. In essence, women and men have the same position, support each other, and complement each other. From this conception of creation, it has been illustrated that men and women are basically equal in value and dignity as well as gender. However, in reality there is still a lot of gender inequality involving female lecturers and if this is not addressed it will certainly cause problems in the future because women's needs are not accommodated to obtain their rights to be treated equally with men.

### **Gender and Higher Education**

The existence of globalization will certainly affect every aspect of human life. The development of globalization can also affect the development of gender issues. Gender is a perspective that distinguishes men from women, but this is different from biological sex, but more to the social construction between the two. Gender issues do not only color the cultural, political, social and economic aspects but also in the educational aspect. In the last decade various improvements to achieve gender equality in access to education

have been made and have had an effect on educational attainment[11]. But in general, this is in stark contrast to the cause of the gender gap in Indonesia, which is socio-cultural factors as part of a patriarchal culture that is difficult to change in a short time.

Although education policy in Indonesia does not differentiate access by gender, in reality women are still lagging behind in enjoying opportunities in terms of education and of course this gap will affect opportunities in the world of work. The participation of women working in the education sector, especially lecturers, is still low compared to men. Although, the difference is not prominent when viewed based on the average number. At the University of Hindu Indonesia, the number of male lecturers is more dominant, namely 105 people out of a total of 173 lecturers or 61 percent, while the number of female lecturers is only 39 percent or 68 people. In higher education, gender inequality can be seen from the minimum number of female lecturers at the highest academic level, namely professors.

**Table 1. List of Lecturer Academic Position Distribution by Gender at University of Hindu Indonesia**

<b>Lecturer Academic Position</b>	<b>Male (Person)</b>	<b>Female (Person)</b>
Professor	6	2
Head Lecturer	14	13
Lecturer	24	19
Expert Assistant	45	29
Don't Have an Academic Position yet	16	5
<b>TOTAL</b>	<b>105</b>	<b>68</b>

*Source: processed from data from lecturers at the University of Hindu Indonesia, 2022*

Based on Table 1. it can be seen that there is a gap in academic positions of lecturers based on gender, where the number of female professors is still very low compared to men. In every existing academic position, it is still significantly dominated by male lecturers. However, another important thing from the data presented in Table 1. is that the number of female lecturers who do not have an academic position is lower than that of male lecturers. This can provide motivation that current female lecturers, especially at the University of Hindu Indonesia, still have enthusiasm in

pursuing their academic careers. This fact is important for university leaders to consider in order to facilitate female lecturers to make it easier for them to reach their academic positions.

In addition to academic positions, gender inequality in higher education is also found in administrative positions (chancellor, vice chancellor, dean, and other positions), with the percentage of males being higher than females.

**Table 2. List of Structural Positions for the 2022-2026 Period by Gender at the University of Hindu Indonesia**

<b>Structural Position</b>	<b>Male (Person)</b>	<b>Female (Person)</b>
Chancellor and Vice Chancellor	4	0
Dean and Vice Dean	11	3
Study Program Coordinator and Deputy Coordinator	10	9
Head of Supporting Institution	9	3

*Source: processed from structural position data at University of Hindu Indonesia, 2022*

Based on Table 2. it can be seen that there is a gap in structural positions based on gender, where the number of men is more dominant in occupying structural positions at each level of office. The data also explains where men are more dominant in strategic positions and women's positions are always under men. These results may reflect the existence of gender inequality that still exists and can have an impact on reducing women's participation in planning and policy making in higher education.

### **The Concept of Gender Equality in the View of Female Lecturers**

Gender equality is the elimination of discrimination and structural injustice, both against men and women. Gender justice is a process and fair treatment of women and men. Gender justice means that there is no standardization of roles, double burdens, subordination, marginalization and violence against women and men. The realization of gender equality and justice is marked by the absence of discrimination between women and men, so that they have access, opportunity to participate and control over development and obtain equal and fair benefits from such development. Having access and participation means having the opportunity or opportunity to use resources and having the authority to

make decisions on how to use and produce these resources. Having control means having full authority to make decisions on the use and outcome of resources [12]. This means that women should also receive the same benefits from development. But in reality, especially in the patriarchal culture in Bali, it is still in stark contrast to the existence of gender inequality. Patriarchal culture still views women as lower than men.

Patriarchal culture that is still developing in society causes many women to feel a dilemma where preserving the culture that has been going on for a long time means having to agree to the notion that women's education is not too important compared to their social roles as mothers and wives. On the one hand, women are encouraged to be active in public spaces like men. But on the other hand, from a cultural perspective, there is no reduction in the role of women in carrying out their reproductive duties as wives and mothers. At a productive age, this situation will be very difficult for female lecturers when faced with the choice to prioritize education and careers in college or focus more on domestic tasks as a wife and mother.

In the current pandemic era, the problems faced by female lecturers are even more severe, due to the impact of the pandemic, many schools and daycare

centers are temporarily closed, causing the workload of female lecturers in the domestic sphere to also increase. The accumulated workload makes it difficult for female lecturers to achieve happiness in their lives[13]. Although women's participation in realizing gender equality shows positive developments, if it does not get support from culture and related parties, it will be difficult to realize gender equality for female lecturers.

Women in Indonesia face unfavorable conditions in achieving gender equality, especially in employment opportunities, because of their religious views and patriarchal norms and their main roles as housewives and wives[14]. As is the case in Bali, with the development of a patriarchal culture, many women still have the mindset that they should prioritize domestic work, thereby causing a reluctance to have a career higher than their husband's, and putting careers as secondary if the husband has a high income, becoming a personal factor that causes inequality gender. In addition, the belief system and socio-culture that regard lecturers as masculine professions have reduced the representation of women in higher education, especially at the senior level because these positions are identical to male leadership.

### **Strategies in Dealing with Gender Inequality in Higher Education**

The policies issued by the Indonesian government, especially policies related to education, never differentiate access by gender. Article 31 of the 1945 Constitution actually clearly states that every citizen has the right to education. However, gender gaps still occur in almost all lines, one of which is the gender inequality experienced by female lecturers.

The policy on gender equality and women's empowerment (KGPP) has actually been included in the 2015-2019 National Medium Term Development Plan (RPJMN) through a gender mainstreaming strategy (PUG). The strategy integrates gender issues starting from the planning, budgeting, implementation, monitoring, and evaluation processes of all development policies and programs [15]. This strategy aims to achieve gender equality in development, namely development that is more just and equitable for the entire population of Indonesia, both men and women.

The concept of gender equality contained in the RPJMN is intended to provide equal opportunities for male and female residents to access and control resources, participate in decision-making and development processes, and benefit

from development policies and programs. In addition, the government continues to pay attention to the implementation of gender mainstreaming. Presidential Instruction Number 9 of 2000 concerning Gender Mainstreaming in National Development mandates every planning, preparation of implementation, monitoring, and evaluation of the implementation of development programs in all government agencies or institutions[16]. The government believes that through the issuance of the Presidential Instruction, gender mainstreaming in government policies will contribute to Indonesia's development.

Gender mainstreaming in education has shown significant progress. Government interventions to ensure gender mainstreaming into education have been seen as achieving the Millennium Development Goals (MDGs) for universal basic education and gender parity. Specifically for gender parity, literacy programs for the population aged 15-24 years have been achieved. Other interventions carried out by the government in increasing access to education are providing more schools in rural areas, providing reduced education costs through the School Operational Assistance (BOS) program, as well as support for improving the quality,

relevance and achievement of educational outcomes[11]. As a continuation of the MDGs, Indonesia is also committed to achieving the Sustainable Development Goals (SDGs), one of which is the achievement of gender equality. Indicators of success in achieving gender equality in the SDGs include the number of gender-responsive policies to support women's empowerment [17].

Based on the description of existing policies, there is great hope and support from the Indonesian government to realize gender equality. Of course, the existence of policies related to gender mainstreaming strategies can be used as a basis by university leaders to address the issue of gender gaps in higher education. University leaders may consider developing a strategy regarding gender mainstreaming by providing accommodations that can support the performance of female lecturers so that they have a better chance of achieving the highest academic positions as do male lecturers.

Cultural factors can be said to be a factor causing the gender gap. The development of a patriarchal culture has a very big influence on the achievement of gender equality. Women's domestic tasks, such as taking care of the family, may affect the careers of female lecturers, resulting in a small number of female



lecturers in professorships[18]. However, cultural factors cannot be fully blamed considering the gender gap is not always caused by a single factor. Personal or individual factors themselves are also able to have an influence on the issue of gender inequality. Considering the main challenge faced by female lecturers is the dual role they have to play, both as professionals and as housewives. This is what causes the representation of women at the highest academic level and in leadership positions in small universities. Maybe university leaders could consider this to increase women's representation by taking into account the multiple roles in the household, cultural, social, and religious spheres, not just based on the number of research and publications.

Given the importance of gender representation to increase productivity, various universities have implemented a number of gender responsive policies. As at the University of Hindu Indonesia, it has begun to develop a gender responsive strategy by not requiring lecturers to work on campus every day so that this can provide opportunities, especially for female lecturers, to be able to divide their time to do household work with their work as lecturers.

In addition, it is important for universities to pay attention to other supporting factors such as providing child

care facilities close to campus so that even when they are working, female lecturers can still monitor the care of their children, especially for lecturers who have toddlers. In this case, support from the family can increase the motivation of female lecturers at work.

Universities can play an important role in realizing gender equality by periodically socializing gender equality policies to each lecturer so that they can motivate female lecturers to participate in competing for leadership positions. Universities must be able to commit to increasing the percentage of female academic lecturers and improving gender balance in all study programs. The purpose of women's representation in higher education leadership is to ensure that every university policy accommodates gender justice. This is because gender-just policies have the potential to reduce poverty, support sustainable development, and help build good governance.

#### **IV. Conclusion**

Gender equality is the elimination of discrimination and structural injustice, both against men and women. Gender justice is a process and fair treatment of women and men. In the midst of massive efforts to achieve gender equality, there is still a gender gap phenomenon that occurs

in all aspects of people's lives, including education. The patriarchal culture inherent in people's lives exacerbates the gender gap that causes female lecturers to feel a dilemma in carrying out dual roles as housewives and professionals. Government policies related to gender mainstreaming strategies as a big plan that is expected to be realized in national development are expected to be able to encourage university leaders to be able to formulate and implement gender equality policies to realize the Millennium Development Goals so that they have an impact on the welfare of women's lives, especially female lecturers.

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# Momentum for women to achieve gender equality in the digital era

Sardjuningsih

IAIN KEDIRI

## Abstract

The digital era or the so-called Industry 4.0 era is a challenge for women to self develop, namely gender equality. The era of technology-based industry is open to all gender groups. Efficient, fast, practical and very potential working formula for women. Gender justice and equality are ideal constructions created by the people. Indonesia, which has the 5th largest population in the world, has strategic potential to build a civilization with a gender justice perspective. Cultural and structure are problems patriarchal prevent women contributing to the public sphere, and a serious obstacle to develop social relations gender justice. Muslim-majority Indonesia has challenges in developing a gender-just civilization. The sources of theological texts which have multiple interpretations and the heterogeneous understanding of Muslims often lead to unproductive debates. The Government of Republic Indonesia has accommodated the demands for Gender Equality as stated in the Minister of Finance regulation in the PPRG-based budgeting policy. Where access, benefit, and involvement of women in development is the basis for gender mainstreaming. The current political policy provides opportunities for women to empower themselves by strengthening their intellectual, moral, and mental abilities without leaving their role as educators of children, together with men contributing positively to national development.

Keywords: Indonesia, moments, women, roles, gender equality, digital era.

## A. Introduction

Gender Equality to be continues a hot issue and debate. A misunderstanding about the struggle for gender equality is defined as a struggle to equalize women's rights with men. (Purwanti & Prabowo, 2018). The Groups are anti-gender struggle are concerned that the struggle for gender equality will damage the social and cultural order (Aktar, 2019). They use arguments

and references to moral and religious norms, which are understood with a misogynic perspective contradict the values of humanity and justice, subordinate women (Schnabel, 2018) and (Ramdhan, 2015).

Indonesia is a country in ASEAN has a high level of gender inequality, number 4 out of 10 countries. Being a country ranked 104th, better than Vietnam 105, Laos 106,

and Cambodia 107. Losing to Brunei at number 51 and Malaysia at number 62. Indonesia still weak and inconsistent in strengthening women's empowerment policies. The welfare of women and children is still a concern (Bayeh, 2016). There is a policy gap between the central and local governments in empowering women and children. PPRG policies need to be continuously monitored from upstream to downstream, for criticism and evaluation of Indonesia's future designs to become a country that is just and gender-equal. Local governments still half-hearted in implementing these policies (KPI: 2018).

Gender equality regulations were rolled out and made a national development mission in the medium and long term. Through Presidential Instruction no. 9 of 2000, RPJMN 2015-2019, concerning PUG, UU no, 7 of 1984, ratification of the convention on the elimination of discrimination against women, SKB KPPAI RI and Ministry of Religion no. 2 of 2011 concerning PUG and the fulfillment of children's rights. SKB 4 of the Ministry concerning the National Strategy for the Acceleration of PUG through PPRG. The concept of the millennium Development goals, MDGs (Ogato, 2013). Since the birth of INPRES 19 for three years ago, Gender Mainstreaming (PUG) is a strategy to accelerate the implementation of Gender

Equality and Justice. By taking into account the aspirations, needs, and problems of women and men in the form of planning, budgeting, implementation, monitoring and evaluation in all Government work programs. Presidential Instruction No. 9 of 2000 and Law No. 23 concerning Regional Government, place the issue of women's empowerment and child protection as mandatory non-basic services (Sumera, 2013).

The industrial era 4.0 towards a digital economy and technology makes science, technology, engineering, and mathematics (STEM) change human work patterns to be more efficient. Artificial intelligence era of super computers, genetic engineering, innovation and rapid change, has a direct impact on the economy, industry, government, and politics. This symptom is characterized by a lot of information through social media. It's a good opportunity for women to improve their quality and capacity to participate in building a more humane and just world civilization together with men equally. Where it is necessary to examine the opportunities and challenges of gender-just roles in the Industry 4.0 era. Through an analysis of the problem of how women and men synergize together, increasing their gender-just role in the digital industry era. On the other hand, the digital era creates complexity for the role of

women (Widodo, 2016). The rapid flow of information and communication has a positive effect on human life by being efficient in communicating and obtaining information, accelerating economic growth and making the workforce more efficient.

## **B. Understanding Gender Equality**

Gender equality is the result of society's construction of the roles of women and men in society. This is contextual, and determined by time and circumstances. Gender equality concerns the differences in the roles, functions, and responsibilities of men and women based on agreements or roles formed by the community (Garcia-Moreno & Amin, 2019). Due to the construction results, the wife's social role can change, from being a housewife to being a breadwinner as well as a wife (Ogato, 2013). And social roles can be exchanged at any time. For example, a husband who is unemployed, he has to stay at home to take care of his children, his role as a provider is replaced by his wife who works. For example being a TKW or trading in the market, or selling vegetables around the village, or being an ASN. Parenting biological children, bathing, bottle feeding, feeding, reading stories, accompanying children to study, are jobs that can be done by men or women. This is unpaid domestic work. Productive or paid domestic work can

also be done by women and men. Opening a shop, selling food and drinks, opening a salon, opening a laundry, child care business, opening tutoring lessons, etc. Family income does not have to be outside the home, and this husband or wife can do (Herien P; 2013).

Women as partners in the family must improve their abilities in the field of information and communication. The importance of mastering technology because of its strategic role in the domestic and public spaces, with all its challenges (van Deursen & van Dijk, 2014). Equality of access to and mastery of information and communication technology for women and men has become a global issue, since the 4th conference on women was declared in Beijing 1995 (Lestari 2011). This issue opens a common awareness that women must be empowered, because they have the same abilities as men, who so far have not been given adequate space for actualization. Likewise, the Sustainable Development Goals (SDGs) on gender equality emphasize the use of information and communication technology for women's empowerment (Gaib et al: 2017)

## **C. Gender Gap Facts**

1. The gap in access to and mastery of information technology between women and men is still quite large. Deep-rooted patriarchy has led to the

marginalization of women, from the urban to the rural levels. The process of subordination continues to this day. The phenomenon of the development of cases of trafficking in women and children, sexual harassment and violence against women and children, continues to increase, even in spaces that have been considered safe and sacred spaces, such as education and boarding schools are not spared from these crimes (Wandi, 2015).

2. Women's education and literacy are not evenly distributed. Women's skills in the digital world are still inferior to men's. Data from the International Technology Union (ITU) shows that in developing countries the percentage of Internet users for women is still lower than for men (Hafkin and Taggart: 2011). The contributing factors are education, literacy, language, time, and culture (Gaib et al: 2017).
3. Domestication of women. The traditional pattern of thinking that places women in domestic space, traps women not to take roles outside the home. In essence, every individual has equal freedom and independence. They should not be limited by biological nature, because they all have unlimited potential to develop. (Drianus & Dinata, 2019)

4. Gender equality is always in the spotlight.

There are still many people who have not been able to accept the discourse of gender equality. Its not just a traditional group, there are still many groups are considered intellectuals cannot accept the necessity of this equality (Bayeh, 2016). Equality indicates that men and women have the same capacities, abilities, preferences, and needs. So ideally they should achieve the same level of education, health, income, and participation (Wibowo: 2011). The involvement of women in public sphere has not been maximized. According to the 2017 BPS report, the involvement of women in industry, technology, and engineering is only 30%, because perception of the industrial work is domain of men, requiring physical strength, so is not suitable for women. Perceptions of women are detrimental, as well as closing access to compete with men. (Aktar, 2019).

5. In the view of Mufassir

- a. Classical Mufassir, by Syaikh Muhammad bin Salih Al-Utsaimin in the Riyadlus Salihin (Tafsir S. Al-ahzab: 33, placed in the house as the best place for women's activities, because they are in charge of the family (Alain Najib: 2019).
- b. Ibn Kathir in interpretation of the Koranul Adzim strengthens the

interpretation of Al Utsaimin. (Alain Najib; 2019)/

- c. Contemporary commentators, Asghar Ali Engineer, Aminah Wadud, Quraish Shihab, Yusuf Qardlawi, who stated that the verse did not prohibit women from leaving the house. Quraish Syihab said by quoting Sayid Qutub, that women have no obligation to work, but are not prohibited from working to fulfill their important needs, and are needed by the community, as well as in supporting themselves (Anggreani, 2019). Meanwhile, Aminah Wadud explained that the forbid on going out was going out to show off. This prohibition is not only for women, but also for men. So the prohibition is more emphasized to maintain morale (Farid, 2019).

#### 6. Gender Gap in Bureaucracy and academic achievement.

The number of female civil servants occupying high positions in 34 Ministries is low. Until 2016 women who occupy echelon positions have not reached 26% (Cakra Wikara Indonesia: CWI, 2017). In the early days of CPNS recruitment, male and female ASN were equal in number. However, when entering a promotion, conditions began to change, and sharper at the echelon level (source BKN: 2017). Echelon positions as career dominated by

men, because formation is also a political decision.

The results of the student graduate survey show that female student achievement is better than male. At IAIN Kediri explained the fact aspect of quality and quantity the female student learning process was much better than male student. Completion of studies is faster for women than men. The number of female undergraduate graduates is greater than 11,681 graduates, most of is 7,748 women. From this data, women show better academic achievement. Academic achievement is an acknowledgment of intellectual skills and intelligence in the academic field, which is purely based on ability considerations.

#### **D. Opportunities to implement gender roles in the digital industry era.**

1. The digital era about public and domestic spaces is no longer debate among certain circles, who understand and have an awareness of their potential that must be maximized through neurotechnology that allows optimizing brain function (Claus Schwab, The Fourth Industrial Revolution: 2016). Humans are connected to each other, flexible, and all online, etc. Even more interesting, according to human resource management expert Reinal Kasali, in the next five years the digital industrial



revolution will erase 35% of jobs (Dwikorita Karnawati: 2017). Because human work is starting to be replaced by program digitization technology. In the digital era, there are no longer domestic and public barriers, because humans can regulate themselves from the attachment of formal structures (Stone, 2017).

2. There will be a disruption (change) in the phenomenon of people's lives from conventional to digital, including digital transactions and markets (Renal Kasali; 2016). Women are more flexible in managing time, which is no longer limited by distance and time for self-actualization. They can work from home, by conducting business transactions, without leaving domestic responsibilities. Distance will be an equalizer for women.(Buchanan et al., 2015)
3. Women can also improve education through the digital world by expressing ideas and ideas through and spreading them quickly to netizens, and vice versa, they can also gain knowledge quickly (van Deursen & van Dijk, 2014).
4. Previously women had to work physically, now they only need a strategic mind and agility (Syamsuar & Reflianto, 2019).

In the current flow of economic change, many women are the head of the household, as the backbone, and the breadwinner. Indonesia have an organization as a forum for this group is called PEKKA, an abbreviation of Women Heads of Family, which is coordinated by the National Secretariat of PEKKA, to strengthen and empower PEKKA (badriyah Fayumi: 2019). BPS data in 2016 Indonesian families headed by women amounted to 31%.

#### **E. Challenges of the role of women in the digital industry era**

1. When data becomes the foremost commander in access control, there are things must be observed and watched out for, namely: religion is no longer optimal as a spiritual encounter becomes energy for every adherent. Because they can get it online both in recitation and learning materials.
2. Although this era makes work easier, especially for women, it requires capital is not cheap. She needs access to email, data, hand phones, and other electronic devices.
3. This era can be called the era of solitude. If a business needs a community as a transaction space, their online transactions are faced with machines that lack "human touch". Humans will be

alone, will only meet a few people. In the observation of psychologists, this situation has an effect: lazy to pass yourself, often sad and stressed, and weakened immunity.

4. As parents, they are required to accompany their children in a strict and balanced manner to access negative things without filters (Berberoglu, 2018). The digital industry era with all its advantages and disadvantages has become a big homework for women. The development of world civilization due to technological infrastructure, there is a wild impact reduces social order. Anticipation with traditional social norms is not able to balance modern values, which have no cultural roots. The younger generation becomes unstable, because looking for references to traditional social norms is no longer in accordance with their thinking patterns. While the value of modernity is not yet clear. In this position, young people lose their identity, because lost the ethical reference is fits what they want. So that the younger generation is more a victim of technology, because it does not have a locality character that can select destructive global values. In case women are considered to have more strength and attractiveness because of love, and their sincere and tender affection can restore

the children's confidence to return to family norms, as the basis for development of self-esteem.

5. The argument has been debated by Islamic thinkers for centuries about the position of the relationship between women and men requires a reconstruction of thought that is in accordance with the times. There are still many challenges facing the government in empowering women to achieve gender equality. The most basic changing the permissive attitude of society, and cultural practices that limit women's progress. (Ogato, 2013)
6. The Ministry of Women's Empowerment and Child Protection (KPPPAI) strengthened by Presidential Regulation no. 59 of 2015, to increase the role of women development, the quality of life can be maximized through access to education, health, and law (Rahmawati, Lukitasari: 2017). Women are guaranteed the expansion of opportunities to participate in politics, and active involvement in development both at the National and Regional levels.
7. Involvement of women in entrepreneurship, and the use of the latest technology, adapted to the needs of their locality. So women can participate equally with men, make a positive contribution to development an inclusive and gender-

responsive manner (Women et al., 2015). The global order technology is open, neutral system, not discriminating against gender groups. Anyone can compete to develop themselves through communication and information technology infrastructure. Men and women have equal opportunities to access the sophistication of this technology. There are obstacles women are not same as men in mastering this information technology. It is a space to learn and access this modern knowledge. Because of strongest domestic role, to develop oneself narrower. (Syamsuar & Reflianto, 2019)

8. Awareness to rise up against subordination must be developed, so women do not continue to be marginalized. The abilities exist in women can developed in their spare time by understanding technology that promises a lot of convenience in life. The educational aspects available in the gadget features can be accessed to develop children's educational patterns at home. Mastery of these features can enrich women's knowledge in parenting. Accompanying children in accessing information through gadgets a good way, so children can access educational features, and avoid negative influences. (Widodo, 2016)

#### **F. Gender Equality in roles and responsibilities**

With the spirit of equality, women's desire to get higher education and get a degree is a positive development, which then places women on a par with men in the economic, social, political, and legal fields (Sugiyanto, 2021). Involvement of women strategic positions in nation building an effective instrument of social transformation. The role of education in case is the main factor accelerates the process of civilization renewal that is gender-equal and equitable. Men who have adequate education have more care about the importance of gender equality. Likewise, women who have higher education are concerned about the importance of gender equality and justice, both in the domestic and public spheres, by not wanting to win alone. Do justice from the mind, because its only way to accelerate social transformation, towards a more civilized and humanist society (Drianus & Dinata, 2019). Compulsory education launched by the government is very strategic for women to increase access to education to empower themselves. The provision of scholarships to students at state and private universities is a tangible manifestation of the government's involvement in equitable access to education for all groups (Wang et al., 2013)

The phenomenon of men working in the domestic space in the current era of technology is already a lot, especially in urban communities. Both as production work and household work. Men no longer have the moral burden to replace the role of the wife at home. On the other hand in this era, women are also able to carry out production work, both at home and outside the home. Women can make money without having to leave the house. If you have to leave the house to do production, you can do your homework with good cooperation with your husband. Urban communities are more open to the flow of change, because social dynamics and mobility are more faster.

Traditional values make place men more important more fluid, and social control is no longer as rigid as the Paguyuban or Rural Community (Ishomudin: 2008). When women have to be placed as domestic workers, their role is very important to educate and look after children. Women must have knowledge and insight, as well as extensive experience in the field of information technology, in order to provide education, direction, supervision, to children. The tremendous negative impact of this technology affects the character of children. The use of this technology during growth and development

appropriately will have a positive impact (Somaratne, 2016). Technology there is a very broad source of knowledge and information. The next generation is idealized as children who are intelligent in the field of knowledge, have refined character, noble morality, and strong religiosity (Shaver et al., 2019). They are the owners of the future, become subjects build civilization, as well as objects that become targets of civilization.

The latest phenomenon of the birth of successful bloggers is women, were previously housewives. With intelligence and agility supported by creativity, she makes short films, diaries, travel experiences, and cooking skills, then uploads on social media. This activity can produce socio-economic networks are very promising for economic generating opportunities. They are celebrities, women are good at printing money, and later become famous figures. This reduces the limitations of women in accessing the digital world (Widiastutik, Nuswantoro, Sidhi: 2016).

Currently women's participation no longer demands equal rights, because politically and socially, women have been equal. Women have placed their function as good domestic workers, and are empowered give birth to a potential generation of the nation, has now become

part of the actors of civilization development (Yazdi, 2012). The achievements of the nation's children at the National and International levels are evidence of the successful role of parents education in the household sphere. These achievements not only show intellectual intelligence, but also mental intelligence to control themselves in competitive events.

### **G. Gender Mainstreaming in Political Approach**

Politically government has made a breakthrough in increasing gender responsive human resources by accelerating PUG, through the PPRG policy:

1. Presidential Instruction no. 9 of 2000 on Gender Mainstreaming.
2. The direction of development in the 2015-2019 RPJMN, Gender Mainstreaming (PUG) is one of the focuses of development targets.
3. Through the regulation of the Ministry of Finance is the implementation of gender perspective budgeting since 2009. With PMK No. 119 /PMK .02/2009.
4. Law no, 7 of 1984, concerning the ratification of the convention regarding the elimination of all forms of discrimination against women.
5. Education System in Law no. 20 of 2003,
6. Presidential Instruction no. 3 of 2010 concerning the equitable development program.

### **Acceleration of gender-equality development at the Ministry of Religion through:**

- a. Regulation of Minister of Religion Republic Indonesia no. 11 of 2006 concerning Determination of Implementing Units, tasks, and functions of Gender Mainstreaming within the Ministry of Religion.
- b. Regulation of Minister of Religion Republic Indonesia no. 17 of 2010 concerning the provision of Gender Responsive scholarships for Madrasah and PTKI students from poor families.
- c. Mutual agreement between Ministry KPPAI RI and Minister of Religion no. 2 of 2011 concerning the Implementation of Gender Mainstreaming and the fulfillment of Children's Rights in the Religious field.
- d. Joint Decree 4 Series (BAPPENAS, MENKEU, MOHAI, KPPAI, through SE no. 270/M.PPN/11/2-13 Number SE-33/MK .02/2012, Number 050/3749 A/SJ, Number SE. 46/ MPP-PA/11/2012 concerning to National Strategy for Acceleration of Gender Mainstreaming (PUG) through Gender Responsive Planning and Budgeting (PPRG).

Apart from going through political channels, government and private institutions that have a concern for the acceleration of gender mainstreaming, such as those carried out by:

1. KADIN, conduct training on women's empowerment through learning Coding Mom, programming language training through the Creative economy Agency. The goal is to increase the capacity for mastering technology for women, and being able to work in the programming field (Journell, 2012).
2. The form of cooperation and training by KPAI with Ministry of Social Affairs provides business capital assistance to improve economic quality, etc. If all are involved, then women have a bright future in accessing fields have been the domain of men. Women must continue to learn to empower themselves, following the changing times. As educators, women must be able to do a lot, so children can compete in the global world while still having ethics, morals, and social norms from their own cultural roots (Ogato, 2013).

## **H. Conclusion;**

Justice and gender equality are ideal constructions created by society. The Industrial 4.0 era is a promising era for development of society, as well as a

formidable challenge in developing the direction of a just civilization. Indonesia, which has the 5th largest population in the world, has strategic potential to build a civilization a gender justice perspective. The patriarchal culture that hinders the progress of women is still a challenge to develop social relations gender justice. Indonesia as a democratic country open to influences and flows of social change, to accelerate the formation of a civilized society with gender justice. A Muslim-majority country has challenges for Theological resources of the Qur'anic verses which have multiple interpretations with heterogeneous understandings Muslims often lead unproductive debates. At the lower level still needs to be socialized about what is gender equality, so no misunderstanding and meaning the idealized discourse, the gender equality is not only for women's defense, but also for the defense of men, in a fair and equal manner.

Indonesian government has accommodated the demands for gender equality, thus placing women and men equally and fairly. Politically the accommodation is contained in formulation and concept of development in medium and long term contained in RPJPN. The involvement of women in the fields of politics, economics, law, education, health,

although still far from expectations, is a concrete step that must continue be rolled out, the acceleration of gender mainstreaming can run as desired. Women must continue to empower themselves together with men in all fields. They can make a positive contribution to national development. As children's educators, women have a strategic role to strengthen the intellectual, moral, and mental power of children, which will be subject development in future. Increasing access education is one way to accelerate the improvement of women's human resources. Mastery of Technology for women can overcome the gap in women's access. The skills and intelligence using information and communication technology can increase economic, social, political and legal access to welfare. Without comparing domestic and public roles, evidence of gender mainstreaming has taken place in Indonesia.

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## **Women's Political Participations in East Kalimantan Governor Election: Opportunity and Challenge**

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### **ABSTRACT**

Historically, women were deliberately excluded from political power and participation in democracies. Various studies have revealed the women's participation in various countries, the results of which, the equality of women's participation in politics is of the concern to many countries. Studies found that there are still inequalities in political participation between women and men. The strong tradition of most community members who discredit women by regarding women as second persons. Meanwhile, political reform which occurred in Indonesia has certainly given great opportunity to women to participate. In addition, the globalization era has brought about the changes in the development, so do in women. Local Government Election, specifically in East Kalimantan was taken as a case study in this study. The study employed a qualitative approach as well as interviews with relevant key informants. The study analyzed political participation opportunities of women activists in the governor election in the term of voting, campaign, political discussion and contacting perspective. The regional head elections in East Kalimantan especially, Indonesia in general still found challenges regarding the lack of women's political participation. Especially political discussion and contacting still limited to access by women activist. Women often face numerous constraints for increasing their political participation.

*Keywords: gender; political participation; pilkada.*

## I. Introduction

Democracy today is facing many challenges: escalating political inequality, the decline of widespread political participation, voter incompetence, etc. [1]. Democracy embodies that decisions which affect the whole society must be taken by all members. Each member must have the same rights in decision making process. Considering the need for strong participation from the community to be directly involved in the election of their leaders, the election of regional heads becomes the most important democratic momentum in the life of the Indonesian nation and state. As a manifestation of the implementation of democracy, the election also philosophically wanting to achieve sustainable democratic values, namely developing participation and responsiveness and accountability as a whole [2]. Women's political participation is a meaningful manifestation of the involvement of women in the decision-making process in public institutions and legal entities [3].

Historically, women were deliberately excluded from political power and participation in democracies, and differentials in participation have often persisted even with the removal of formal barriers to voting and holding

office [4]. In recent years, parties and parliaments have responded to growing national and international pressure to increase women's political presence by introducing reform measures, such as gender quotas, aimed at increasing the selection and election of female candidates [5].

According to Dreze & Sen, increased citizen participation can be especially challenging for women, who often face numerous constraints (e.g. social costs for speaking in public, limited access to information, and a weak sense of political efficacy) to voicing their preferences in such forums [6]. Women always demonstrate a lower level of engagement in (visible and invisible) political activities, even under favorable conditions, such as those without time-demanding family roles [7].

In a number of previous studies, it was revealed that women's participation in politics is still seen from the quota which has not met 30% participation. This participation is important at the level, especially considering the large number of female voters in Indonesia. In addition to the legislative elections, women's participation is also important to be accommodated in regional head elections. In 2008, the East Kalimantan General Election Commission held the

first direct General Election of the Regional Head (governor), during which, there were 4 (four) pairs of candidates nominated as regional heads, including Awang Farouk Ishak and Fariz Wazdy, Nusyirwan Ismail and Heru Bambang, Achmad Amin and Hadi Mulyadi, Yusuf SK and Luther Kombong. In 2013, the second governor election was held with 3 (three) pairs of candidates, nominating regional head, including Awang Faroek Ishak (incumbent) and Mukmin Faisyal, Farid Wadjdy and Sofyan Alex, and a pair of independent candidate nominated, i.e. Imdaad Hamid and Ipong Muchlissoni. The third consecutive governor election in 2018 had four candidates nominated as regional head, including Isran Noor and Hadi Mulyadi, Andi Sofyan Hasdam and Rizal Effendi, Rusmadi Wongso and Syafaruddin, Syaharie Jaang and

Women have political participation opportunities in the East Kalimantan Governor Election through various types of participation, such as voting, campaigns, political discussions. However, women's political participation still needs to be improved. Women still face various challenges in optimizing their political participation, for example, until now there is no female regional head candidate in East Kalimantan.

## II. Methodology

The research approach used is a qualitative approach. This approach was chosen to explore information more deeply. A qualitative approach is used in this study to obtain in-depth and accurate data that is adapted to conditions in the field.

Primary data were obtained through resource persons by conducting direct question and answer questions and guided through interviews. The informants were chosen if they were qualified and satisfy several criteria which had been established in this study. The criteria for the resource persons:

1. Key-informants are people who master the problem, have information and are willing to provide information.
2. Key informants are well educated persons and have sufficient knowledge in their respective fields.
3. Informants were women who were registered in the Permanent Voters List.
4. The informants were actively involved in women organizing political activities, and community organization.
5. The informants were playing the roles as women activists in political areas and communities-related activities in East Kalimantan.

Key informants were determined using purposive sampling method. The informants were chosen based on the information needs they wanted to obtain and were deemed to have good competencies according to the research needs. In-depth interviews were conducted with semi-structured interview instruments. The interviews were carried out with selected key informants with total number 14 persons.

Secondary data obtained through literature study from several sources of information include documents that are the object of research, and scientific books, research results that are relevant to this study.

### III. Discussion

Vote casting the most basic of political participation which women are already involved in general election to vote for governor of East Kalimantan. They have realized that their vote determines the future of their region. However, there is still a matter in question that women involvement in political process, i.e. governor election, is still in the simplest form and passive realization. They went to vote station only for voting and giving their voice to their preference. On the other hand, there is aspiration from activists women that they

should be engaged in active political process for the sake of right equality, i.e. as candidates for governor election in East Kalimantan. It is due to the fact that there are a number of gender issues related to women needs, children welfare and protection, and other domestic issues which need to be formulated by women's roles. In fighting for their rights through political participation there are opportunities and challenges faced by women.

#### A. *Opportunities in Women's Political Participation*

Individuals who are interested in politics often start out voting. In addition to personal awareness, the community organization supports to use voting rights in the elections. Based on data from the National Socio-Economic Survey (Susenas), conducted in September 2018 by BPS (Indonesia Statistics Agency) of East Kalimantan, the most member-having organizations were engaged in the religious sector (40.52%) and the social sector (21.43%). Meanwhile, the areas of the least attended organizational activity by the population were the economic, political and environmental sectors with a percentage of 2.62%, 3.51%, and 3.52%, respectively. Religious organizations were mostly followed by the people of East Kalimantan in both urban and rural

areas since these organizations can play an important role to encourage their members to participate in politics at least by casting vote in elections.

Voting is a process whereby a member in a group participates in determining the consensus among group members regarding an official and the decisions taken. The involvement of every community member is very important in voting to determine the elected regional head. Women have the same rights in electing regional heads in East Kalimantan. One of the NU Muslimat organizers said two reasons women need to be involved in voting regional heads. First, women have the same voting rights as men. So there is no difference between the rights of men and women in voting regions. Political rights in voting should be used by women. Second, all the policies that will be issued by the elected regional head seem not only to men but also women.

The number of female voters for the regional heads of East Kalimantan is not much different. The total number of the voters reached 2,349,862 set by the General Election Commission of East Kalimantan Province, consisting of 1,274,932 male voters and 1,074,932 female voters. In 2013, the governor election experienced an increase in the

number of voters to 2,794,297 consisting of 1,478,885 male voters and 1,315,412 female voters. In 2018, governor election there were 2,439,438 voters consisting of 1,263,257 male voters and 1,176,181 female voters.

The active role of the organization to invite their members to participate in voting can help increase the turnout rate in elections. Especially if the organization has branches in various regency. Based on data from the National Socio-Economic Survey (Susenas), conducted in September 2018 by BPS (Indonesia Statistics Agency) of East Kalimantan, the organizations most followed by the people of East Kalimantan are religious organizations. Aisyiah and NU Muslimat can have an important role in socializing their members to participate in regional head elections without directing support for one candidate. As stated by the administrators of Aisyiah and NU Muslimat, they give their members the freedom to choose candidates based on their respective choices.

Open campaigns have more opportunities in gathering more mass. One indicator of a successful campaign is the number of masses coming to the campaign. Community leader plays important role to influence their members to come to political campaign. There were also

activists who became campaign committees. Women were more active than men since they are more easily invited to participate in campaigns due to having more free time.

The success team cooperate with community organizations in finding the masses or campaign participants. There is a community organization that is neutral but still encourages its members to participate in the PILKADA. For religious organizations, for example, Aisyiah did not officially announce support to one of the candidate governors. However, personally if there is an invitation to the socialization event from the candidate governor members can still be approved.

In 2018, it was found that in East Kalimantan, men were using the internet relatively more frequent than women. However, the difference between the two was insignificant, both for the rural and urban areas. The number of men accessing the internet in East Kalimantan was as much as 59.46%, a slightly different with women reaching 56.83%. It proves that women also needed to access information as much as their counterpart. Based on the results of the September 2018 National Socio-Economic Survey (Susenas) released by the National Statistics Agency of East Kalimantan, the

reason the most individuals in East Kalimantan accessed the internet was to have social media (45.59%), to get news/information (39,57%) and entertainment (38.09%). Along with the progress of the times, the introduction of vision and mission is also not only through direct campaigns. Providing political participations and carrying out political campaigns are not only applicable for the public; statesmen can also easily carry out their works through social media. The election activities of the parties, election campaigns announcements and all kinds of actions for the public are presented on social media accounts. The internet, social media in particular, can be a potential and effective campaign tool. Therefore, political campaign through social media can be an option in order that more people recognize the candidates and their vision, mission and programs. In addition, social media is also relatively inexpensive; thus, campaign costs can be more effective than printed media/tools, such as brochures, etc.

#### *B. Challenges in Women's Political Participation*

The data from the results of the National Social Economic Survey (Susenas) in September 2018 released by BPS (Indonesian Statistics Agency) of East



Kalimantan revealed that there is a gender gap in the participation of meeting activities in the residential area which is quite high between men and women. The percentage of male population participating in activities meetings were much higher than that of women (32.5% compared to 12.5%). The finding confirms that the patrilineal culture which is adopted by the people of East Kalimantan still strongly exists. In such a culture, men are considered more entitled to play a role in decision making and more people are encouraged to participate in the meeting activities. This culture also influences women's political participation, including in political meetings or discussions.

Since the enactment of the government regulation concerning the direct election of regional heads as regulated in Law No. 32 of 2004 concerning Regional Government Article 56 Jo Article 119 and Government Regulation (PP) No. 6 of 2005 concerning Procedures for Election, Endorsement, Appointment and Dismissal of Regions and Deputy Regional Heads, then based on the observation of the election of regional heads and deputy regional head (*Pilkada*) 2008-2018, it turns out there was no representation of women to be nominated as governor and vice governor of East Kalimantan. Much of the literature on stereotypes and candidate sex raises concerns that the presence of

gender stereotypes could mean that people would fail to see women candidates as having the right set of skills or policy interests to be viable leaders [8]. Without outside encouragement and support for a candidacy, women will be less likely than men with comparable backgrounds to emerge in the electoral arena [9].

Exclusion based on religion or gender in politics has led to the fact that leader roles and decision-making bodies have historically excluded women. Yet, women can also be involved in politics, as long as they often fill non-strategic roles, or implementation positions distinct from decision-making positions. In addition, due to stereotype, when women are in leadership positions in party committees, they are often assigned positions which is deemed suitable for them. For instance, they are assigned to occupy the position of a consumption division in charge of the committee responsible for food and drink for events and meetings. It is not surprising that consumption director and women's director are leadership roles most often filled by women.

Political resources are also the crucial factor which hinder women's active political participation in governor election in East Kalimantan. For instance, women have various limitations in nominating themselves as candidates for regional head

of East Kalimantan, such as lack of financial support. Women activists active in various organizations had the potential to jump into practical politics. However, many women had a dirty image of politics. They prefer to criticize the government indirectly.

Political parties have an important role in bringing up female regional leader candidates in the PILKADA. Parties themselves critically influence the recruitment and emergence of women candidates. Party leaders may discriminate in favour of candidates that possess the same characteristics as they have including, most often, maleness or believe that women candidates are less likely to win certain districts [10]. Party officials in East Kalimantan are still dominated by men. Massive and real support for female candidates has yet to be seen, only small support.

For female activists involved in politics, formal political discussions held by regional head candidates or political parties are still rare. The success team of regional head candidates is still dominated by men. Formal political discussion participation is still considered to be limited to certain groups, for example people who are active in supporting parties for the regional head candidates. Informal political discussions such as discussions with friends, rather

than attending formal political discussions held by parties or regional head candidate. Lack of confidence in women is a barrier in political discussions. Women often succumb to maintaining their aspirations in the debate. The lack of involvement of women in political discussion was caused by a lack of opportunity. Fear of politics is also an obstacle to women's involvement since politics still has a frightening stigma for women.

Not all people can express their aspirations directly to prospective regional heads. From the interviews, not many activists were able to express their aspirations directly to the governor candidates. Activists who are active in political parties or become successful teams have the opportunity to contact prospective regional heads.

Women perceive that political arena is dirty and attributed to men only. This led to misconception that women are not suitable to jump into politics. Hence, they hesitate to be involved into practical politics, such as having roles in political parties for the strategic positions, decision making process, etc.

The other explanations for minimum women's participation in politics is related to culture of patriarchy which still has strong influence in East Kalimantan, in

particular, and Indonesia in general. In addition, it is also found that passive women's political involvement is reasoned by several theories underlying the people's motives. These motivations include sexism, social role theory, stereotype content model, group status threat, and system justification theory [11].

#### **IV. Conclusion**

Opportunities women's participation in East Kalimantan is generally in the form of voting and open campaign. Many women also participate in the campaign because they tend to have free time and are easy to invite with their community. By involving women can increase the mass so that the campaign looks crowded. However, the opportunity to express ideas in campaigns for women is still lacking. Access to political participation that influences policies that will be carried out by regional heads, for example through political discussions and contacting, is still limited. Political discussions held by regional head candidates or political parties are still rare for female activists involved because lack of opportunity dan fear of politics. Not all activist can express their aspirations directly to prospective regional heads. Women can also be involved in politics, as long as they often fill non-strategic roles. No women candidates for regional heads in East

Kalimantan because some reasons. First, lack of financial resource, figure, and knowledge. A lack of funding had been identified as an important deferent to women who were considering entering politics. In addition to a strong financial source, the figure of the regional head candidate also needs to be widely known by the people of East Kalimantan. Prospective regional heads must also have good knowledge to be able to develop East Kalimantan. Second, female regional head candidates in East Kalimantan are still considered taboo. Third, not does the family all support women to be active in politics. Forth, the female head of the regional head in the eyes of the community is not important.

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**SOCIOCULTURAL OVERVIEW OF THE BUGIS DIASPORA'S RELATIONSHIP  
WITH THE ORIGINAL POPULATION AT THE INDONESIA-MALAYSIA BORDER  
(Case Study of Sebatik Island, North Kalimantan Province)**

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**ABSTACT**

This study aims to examine the relationship between the Bugis diaspora and the Tidung people as indigenous people on Sebatik Island on the Indonesia-Malaysia border. Using a phenomenological approach, this study finds that the Bugis interpret their relationship with the Tidung people as a mutually beneficial relationship as part of the dynamics of border communities. The relation spaces created between the Bugis as immigrants and the Tidung people consist of economic, political, and cultural relations. The economic relationship is in the form of a seaweed trading network, where the Tidung people are seaweed farmers and the Bugis people are collecting traders. Political relations can be seen in the village head election contest, where there is a village that is the center of the Tidung people's settlement, but the elected village head is a Bugis (immigrant) person. Cultural relations in the form of language use and the existence of mixed marriages make the differences between them even more biased.

*Keywords : Bugis people, Tidung people, relations, Sebatik islands, border communities*

**PRELIMINARY**

This paper is the result of research on the relationship between the Bugis diaspora and the Tidung ethnic (indigenous people) in the sociocultural context of the Indonesia-Malaysia border community on the island of Sebatik. Sociocultural is understood as a container or process involving the relationship between humans and culture which involves human behavior and is regulated by it, there is a binding process between material and spiritual elements (Soekanto, 2004: 3). The relationship between ethnic groups in society is generally understood as a social relationship that is informal or spontaneous, or through formal or organizational channels (Haba, 2012: 35).

As part of the border community system on Sebatik Island, the Bugis and Tidung people establish inter-ethnic interactions through a communication process that allows parties with different goals and objectives to share perceptions and unite diverse ideas through negotiation. Related to this, Parson explained that the interaction will lead to what is known as agreement or consensus. This consensus is the key to the stability of a system, and when inter-systems are not able to produce consensus, then what happens is conflict (Martono, 2016: 60).

The Bugis diaspora as a community of immigrants on the island of Sebatik is the majority compared to other ethnic groups,

including the Tidung ethnicity. In addition, they control economic and political resources (Saleh, 2018: 157) which allows the Bugis to be dominant in their interactions with other communities on the island of Sebatik. Interestingly, despite being dominant in terms of the number and control of resources, the Bugis have never positioned themselves as a community that seeks to instill dominance over other communities. Instead, they assume that the existence of other ethnic groups as other has become an inseparable part of the life of border communities on Sebatik Island (Saleh, 2018: 211).

## **RESEARCH METHODS**

Phenomenology is the approach in this research in order to reveal the meaning of the relations between the Bugis diaspora and the Tidung ethnicity. Through a phenomenological approach, a picture of the meaning behind action will emerge (Moesa (2007: 73). Husserl suggests that phenomenology is examining and analyzing the inner life of an individual, namely his experiences of phenomena or appearances as they occur in the stream of consciousness'. All consciousness is awareness of all objects which are partly individual constructions that direct their attention to the objects of their consciousness (Campbell, 1994: 233).

To quote (Ahimsa-Putra, in Hamdanah, 2005: viiii), phenomenology is an appropriate approach to examine the nature of meaning in human experience and action. Meaning by the Bugis diaspora as objects (participants) in relation to the Tidung ethnicity as indigenous people. It is important to examine this meaning considering the Bugis people as the dominant community that controls the resources on the island of Sebatik. The meaning of interaction with the Tidung people will be revealed through economic, political and cultural relations which are reflected in daily actions and communication. The locus of this research is in the West Sebatik sub-district where the majority of the population is Bugis and Tidung people.

## **DISCUSSION**

In the context of the heterogeneous Sebatik island community, it can be said that the pattern of relations in the form of inter-ethnic relations which according to Abdullah (2001: 38-39) is determined by three spatial patterns that determine the characteristics of the relationship, namely first, various Indonesian ethnicities are scattered in their own territory. With clear physical boundaries, self-definition is more tied to the area of origin and has a claim to its origin as the inheritor of tradition and territory. Second, various Indonesian

ethnicities are scattered in various places with increasingly unclear physical boundaries and have different past histories from the ethnic groups involved in daily social interactions. As immigrants, they have an awareness of cultural boundaries that are difficult to physically maintain.

Third, the emergence of new areas that were opened in various places which led to inter-ethnic gatherings in an area that had undergone a redefinition of the status of land and territory that was free from the ownership of an ethnic group. In this kind of situation every ethnic is placed in a more egalitarian position. Every ethnicity in such a new territory is a newcomer, no one acts as a host. Each has a different past that has been left behind and presented in various symbolic forms. The past, like the forerunner of the same, cannot be a tie to one another in a new settlement. Traditional ties tend to be invalid because the experience of traditionality between ethnicities is different, so they cannot be communicated. A new model of communication, using new symbols, is formed later in the process of social interaction.

Referring to the three patterns above, in the context of inter-ethnic relations, border communities on Sebatik Island can be categorized into a third pattern, where Sebatik Island was once an empty,

uninhabited island (Saleh, 2018: 70). The influx of migrants from the islands of Java, Sulawesi, Nusa Tenggara, and others including the Tidung people from the mainland of Kalimantan who are considered to be indigenous people (indigenous people) has allowed the island of Sebatik to be increasingly crowded by different ethnic communities, and subsequently to interact with different characteristics. each other's culture and customs.

To get an overview of the socio-cultural relations of the Bugis diaspora (the majority) with the Tidung people (the minority) as indigenous people on Sebatik Island, we will focus on economic, political, and cultural relations that are part of the daily activities of the two ethnic groups. The interactions that occur can be understood as social interactions that lead to associative (Soekanto, 1985: 65).

## **ECONOMIC RELATIONS**

The economic relationship between the Bugis and the Tidung people can be seen from the symbiosis of mutualism in the seaweed trade. The Tidung people as fishermen and seaweed farmers have a direct relationship with the Bugis as traders who buy directly from them who then market to Tawau (Rudiatin, 2012: 115). The seaweed trade is a space for mutually

beneficial and mutually beneficial relations that allow the economic cycle on Sebatik Island to continue. One example is when a Bugis ethnic in the West Sebatik sub-district who works as a seaweed-collecting trader, helps Tidung ethnic farmers in meeting their daily needs. In practice, the money given earlier by Bugis traders to Tidung farmers as compensation for a joint commitment so that seaweed farming products will not be sold to other parties. This trade model shows the existence of mutually beneficial economic relations for both parties. This relational relationship has clearly taken advantage of the economic space as a means to unite their goals (Saleh, 2018: 222).

This pattern of economic relations takes place in the midst of business competition at the border. The Bugis Diaspora, which has a seaweed trading network to Tawau Malaysia, is able to create a positive climate for the economic sustainability of the Sebatik island community, especially the Tidung people who make a living from seaweed cultivation. With this pattern, it can be seen that the Bugis as collector traders will not produce much if it is not supported by the seaweed farmers who sell their produce to them. Not only that, usually the results of the collection from the farmers are then sorted by the collectors into several levels of quality. It is the best quality which



will later be exported abroad (Saleh, 2018: 224).

The presence of seaweed collectors and farmers in the Sebatik island community illustrates the existence of two positions that complement each other. The collectors on the one hand will not be able to survive in the business they are in if it is not supported by the availability of supplies prepared by the farmers. On the other hand, the abundant supply from the farmers will mean nothing if it is not collected by the collectors who are then forwarded to the wholesalers to be sent to Indonesia and abroad (Tawau-Malaysia).

Economic relations as described above, in the view of the Bugis are relations that create mutually beneficial relationships between them. Economic cooperation has removed the barriers of ethnic differences that have actually become an inseparable part of their daily reality. Although the economic capacity of the Bugis tend to be better than the Tidung people, this does not make them a group that seeks to instill its dominance or place other groups as their subordinates in the life of border communities. Bugis people understand very well their position as immigrants, so it is necessary to maintain harmonious relations with other ethnic groups, especially the Tidung people as indigenous people.

As part of the border community, the Bugis consider the Tidung people as partners in running the seaweed business, which has a big role in encouraging the improvement of their business. For this reason, maintaining good relations in business with the Tidung people is one strategy that allows the Bugis to be able to show their existence as businessmen (cross borders) while maintaining the values of their every action. The support from the "informal network" of fellow Bugis overseas is at least the glue in maintaining the condition of the Sebatik island on the national border so that it remains safe and conducive.

#### **POLITICAL RELATIONS**

Political relations are not very visible in the interaction of the Bugis with the Tidung people because their orientation (Tidung) does not reach the desire to be involved in political affairs (government). This is at least caused by two things: first, immigrants, especially Bugis, control the government because their education level is higher than the Tidung people, so they feel unnoticed. Second, their low level of education is due to the lack of educational facilities (Idris, 2017: 146), especially in areas where the Tidung people are based (Bambangan, Liang Bunyu, and Setabu villages).

Despite the unfavorable conditions, Tidung people at least have political participation in village head elections held in their respective villages. It is at this point that political relations between the Bugis and the Tidung will be seen, for example the position of village head in 4 (four) villages in the West Sebatik sub-district between the Tidung and Bugis people share two. In the villages of Bambang (the center of the Tidung people's settlement) and Binalawan the village heads are Bugis, while in Liang Bunyu and Setabu villages the village heads are Tidung people (Saleh, 2018: 225).

This fact shows that although there is an imbalance in the control of political resources (government), there are still compromises and negotiations. As the two major groups inhabiting the West Sebatik sub-district, the Tidung and Bugis ethnic groups seem to share an awareness of the importance of mutual respect and respect for diversity. The election of village heads as a means of choosing leaders who will manage their lives as border residents, becomes an arena of political education for the Tidung and Bugis people about the need to channel the right to vote and be elected in a village-level political contestation by prioritizing the values of togetherness and respect for differences. (Saleh, 2018: 226).

The Bugis understand that relations with other groups, including the Tidung people

as indigenous people in relation to the election process (village heads, regents, DPRD members) are the main requirements to get political support. Every resident of West Sebatik (immigrants and natives) who have the right to vote has the same potential to provide support regardless of their status and position in society. The ability of the Bugis to quickly adapt to the conditions in which they are in is the main asset in communicating with various parties.

### **CULTURE RELATIONS**

In a society that has cultural differences, their perspective on something will be greatly influenced by these differences. Differences in actions and behavior in response to the same object can cause a problem between one community and another (Sutaat, 2006: 2). The openness of the Tidung people to migrants on the island of Sebatik, including the Bugis, allows inter-ethnic struggles to occur as a form of intensive interaction pattern with their respective cultures, the diversity of which is known as a hetero-cultural society (Salim, 2006: 3).

The cultural relationship between the Bugis and the Tidung people in terms of language is strongly influenced by the openness of the Tidung ethnic group to the presence of other ethnic groups around them, so that the mixing of Bugis and Tidung languages

becomes part of their daily habits. In public spaces, such as the ferry pier to Nunukan, public transport bases and others, Tidung and Bugis languages are often used as a means of interaction, so there are Bugis people who can speak Tidung, and vice versa. Moreover, for those who have formed mixed marriage ties, the language difference will be more biased between them, because in the household both languages are used together.

In terms of religion, as ethnic groups with the same majority being Muslim, it is not difficult for the Bugis and Tidung people to carry out religious law together. Although different ethnicities, but "brothers" in Islam at least become the glue in *ukhuwah Islamiyah*. The mosque as a place of worship becomes a shared space in growing togetherness. In relation to inter-ethnic conflicts, as long as the researcher searches, as an ethnic group that many people say is the original ethnicity on Sebatik Island, the Tidung people have never been involved in conflict with the Bugis and other ethnic groups on Sebatik Island. Even according to stories circulating in the Tidung ethnic community, they have actually reconciled the disputes that occurred between the Bugis and Timorese because of the issue of land claims (Saleh, 2018: 228).

Another thing related to the cultural relationship between the Bugis and the

Tidung can be seen through a symbolic approach, for example the Tidung people call the Bugis *Ulun Begabol* (people in sarongs) because the Bugis people like to wear sarongs in their daily activities, at home, in the garden and anywhere (Idris, 2017: 139). Sometimes there are also performances of Bugis and Tidung cultural dances in events held on the island of Sebatik. It is customary to welcome guests of honor (central and regional) who visit Sebatik Island, usually there are dance performances from all ethnicities that exist as a symbol of the heterogeneity of the people who inhabit the border on Sebatik Island. Recognition of their existence as border communities is reflected through performances.

## CONCLUSION

The relationship between Bugis people as immigrants and Tidung people on the island of Sebatik on the Indonesia-Malaysia border can be seen from the three relation spaces that allow inter-ethnic interactions to be reflected in their routines, namely 1) economic space, 2) political space, and 3) cultural space. These three spaces are used by the Bugis and Tidung as a means of compromising different interests. Compromise and negotiation have shown that any differences can be found in a middle way, when both parties agree to find common ground from any space that has the

potential to create prejudice and mutual suspicion between them.

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# POLITICAL ROLE OF WOMEN DPRD MEMBERS TO FIGHT WOMEN'S INTERESTS

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## ABSTRACT

The representation of women in legislative institutions with the election of women DPRD members is expected to be able to fight for the interests and rights of women. With the promulgation of the 30% seat quota contained in the election law, Law no. 12 of 2003, allows women to take part in politics. The role in politics will be able to encourage the role of other fields such as education and the economy as an effort towards equal roles between men and women. However, in its implementation, there are obstacles, both external barriers, namely patriarchal culture and internal obstacles, namely the existence of women themselves who still feel inferior when compared to men. The purpose of this research is to find out the role of women's DPRD in fighting for the interests and rights of women, secondly, to find out the obstacles that occur in the process of fighting for women's interests. The method that the author uses is a qualitative research method with a narrative presentation of the data obtained. With a 30% seat quota in the election law, women have been able to use it even though its implementation has not been optimal. From literature references and the author's observations, the role of women's DPRD in legislative institutions, especially in sessions and other official forums, still encounters internal and external obstacles.

*Keywords: Hegemony, Politics, DPRD, and Women's Rights*

## **I. Introduction**

### **A. Background**

Legislative institutions in the regions, known as the Regional People's Representative Council (DPRD), in accordance with Law Number 17 of 2014. Law Number 42 of 2014 concerning

Amendments to Law Number 17 of 2014 concerning the People's Consultative Assembly, the DPRD The People's Representative Council, Regional Representative Council, and Regional People's Representative Council, article 1 paragraph (4) states that it is a people's representative institution in the region

whose composition reflects representatives of all regional people whose composition and members are those who have been elected and taken an oath and inaugurated by a decision of the Minister of Home Affairs on behalf of the President, in accordance with the election results. In general, the function of the *legislature* revolves around the function of legislation/legislation, budgeting/ budgeting and supervisory / controlling functions (article 316 paragraph (1). Law Number 23 of 2014 concerning Regional Government, article 1 paragraph (4) states that The Regional People's Representative Council, hereinafter abbreviated as DPRD, is a regional people's representative institution that is domiciled as an element of regional government administration. The overall rights of DPRD basically contain these functions, as a legislative body, DPRD has the function of making laws and regulations. Through this function, DPRD is self-actualizing as people's representatives. Another function of the DPRD is to determine financial policies. The budget right gives the DPRD the authority to participate in determining or formulating regional policies in preparing the Regional Revenue and Expenditure Budget (APBD). In the context of supervision, the determination of regional policies and regulations by the DPRD is a stage The first is the monitoring process.

Assessment of the implementation of regional regulations by the executive is another form of supervision. The DPRD as a political institution carries out political supervision , which is reflected in the DPRD's rights, namely the right to ask questions, the right to ask for information and the right to investigate. The DPRD is expected to be able to become a connector for the aspirations and interests of the regional community, for the progress and prosperity of the community so as to bring changes and new paradigms to the administration of regional government. To carry out the main tasks and functions carried out by the legislature as a representation of the people it represents, increasing the role of the DPRD is one of the efforts to increase output in order to achieve the objectives of the existence of this institution. In general, the role of the DPRD is how far the output produced meets the target (a predetermined plan), so that optimizing the role of the DPRD in the implementation of regional autonomy is very crucial. That's not only because this institution is the birthplace of all regulations that form the basis for every public policy implemented in the regions, but because of its decisive position in the government oversight process. Therefore, strengthening the position of DPRD institutions in the era of regional autonomy is a necessity that must be pursued in order to carry out their

duties, authorities and rights effectively. DPRD as an institution that connects people's aspirations, cannot be separated from the problem of women's representation. If in the past, namely during the New Order era, members of the legislature were dominated by men, in fact almost all of them were men, then the last two periods have begun to be colored by female legislators. The inclusion of women in the legislature is an effort to create gender equality between men and women in the public sphere, including politics. Efforts to create equality are pursued through various ways, one of which is to include women in the legislative body.

The regulation regarding the mandatory 30 percent quota for female legislative candidates is one of the important achievements in Indonesia's post-reform democracy journey. These rules are contained in a number of laws, namely Law no. 31 of 2002 concerning Political Parties, Law no. 12 of 2003 concerning General Elections, Law no. 2 of 2008 concerning Political Parties and Law no. 10 of 2008 concerning General Elections for Members of the DPR-DPRD which also contains regulations related to the 2009 Election. Law no. 2 of 2008 mandates political parties to include a minimum of 30 women's representation in establishment and management at the central level.

This figure of 30 percent is based on the results of a UN study which states that a minimum of 30 percent allows a change to occur and has an impact on the quality of decisions taken in public institutions. UU no. 10 of 2008 requires political parties to include 30 percent of women's representation at the central level management. These conditions must be met by political parties in order to participate in the election. Other regulations related to women's representation are contained in Law no. 10 of 2008 Article paragraph 2 which regulates the implementation of the zipper system, namely for every 3 legislative candidates, there is at least one female legislative candidate.

The granting of a 30% quota has undeniably increased the number of women in politics. According to Phillips (1998), representation is just another aspect of participation. When there is an increase in the number of representations, it is not certain that the participation of women, which was the initial goal, can be realized immediately. This is also reinforced by his explanation that people with different diversity and interests have the potential to conflict. The use of voice has not proven strong enough to fight for gender equality. This reinforces the assumption that the expected equality and political participation of women so far cannot be resolved simply by increasing the quota for representation.

Their presence and number are important factors in the advocacy process for women in political democracy. However, it seems that the presence of women is only a symbol that the state has implemented democracy, because it has given every citizen the opportunity to participate in politics, including women.

In practice, it was found that there was a lack of authority for women to make decisions, due to the limited opportunities for women to hold important positions such as deputy chairman, faction head and commission chair. Despite the increase in the number of representatives, participation is still very lacking, causing its advocacy function to not run significantly. Then the absence of power in decision making is a factor in this phenomenon. This has been described by Asmaeny (2013: 194), namely the influence of the still strong gender issue between men and women which limits or hinders women's roles in leadership and policy or decision making. This condition occurs in various socio-political institutions, such as elections and parties.

The nature inherent in a woman such as pregnancy, breastfeeding, menstruation and taking care of children are things that can break women's enthusiasm for politics. Restriction of roles and responsibilities that must be carried out differently by men and women, causes a domestication process that

limits women's roles only to the household and men in the economic, social, cultural, and political spheres. Weak policies towards women are also a factor in the low representation of women in the legislature. This is because women have not been able to let go of their duties as housewives so that the workload and working time cannot be fully followed by female legislators, in addition to their weak mental attitude and marginalized position. Regarding the number of women who are members of the council at this time, it is still very far from expectations. There are still many women's rights that have not been paid attention to from women *legislators* who have succeeded in sitting in the DPRD. There are still many things that need to be fought for that require support for joint efforts to achieve women's rights, eliminate discrimination, overcome health, education and poverty problems. deal with the help and support of those closest to them, especially by women legislators because they are the ones who best understand the interests and needs of women.

Women legislators in carrying out their roles also prioritize programs related to women's interests into their agenda. These programs cover the fields of education, maternal and child health, providing facilities to support women's activities (breastfeeding room), poverty



problems, and domestic violence problems. Programs and activities carried out for the benefit of women are more efficient and effective. The main task of women legislators is budgeting programs related to activities with the interests of women.

## B. Problem Formulation

Based on the above background, it can be formulated the problem that, efforts to empower women in the political field through increasing the role of women's legislatures have been carried out on a regular basis but found many obstacles in their implementation so that it raises questions that the author will answer in the discussion chapter. The questions are as follows.

1. What is the political role of female DPRD members in fighting for the interests of women?
2. What are the factors that hinder the political role of women DPRD members in fighting for women's interests?

## C. Research Method

Research methods are the sciences / methods used to obtain the truth using a search with certain procedures in finding the truth, depending on the reality being studied. The methodology consists of structured ways to acquire knowledge. The

type of research used is a qualitative method. The reason for its use is because the purpose of this study focuses on the political role of female DPRD members in fighting for the interests of women in Badung Regency.

## II. Analysis and discussion

- A. The role of women DPRD members in fighting for women's interests. The political role of legislative members can be seen from the role of legislative members in carrying out their functions. Women legislators have a dual role as housewives and also as representatives of the people, especially for women who have been left behind due to the lack of fighting for the interests of women who rarely get attention. with \_ The women's quota in parliament as stipulated in the Political Party Law and the Election Law requires political parties to fill out women's representation in parliament . It is an opportunity for elected women legislators to fight for the interests and rights of women. The representation of women in the legislature is very important because women have special needs that can only be understood well by women themselves. These special needs can include the need for reproductive health, family welfare

issues (such as the affordable price of nine basic commodities, health issues, and children's education), care for children, advanced human needs, domestic violence and sexual violence issues, and others. Thus, gender justice is a process of justice for all people for both men and women. The realization of gender equality and gender justice with no discrimination against women so that they have the opportunity to participate and have access to control in the development process and obtain equal and fair benefits from the development that has been carried out and obtain opportunities and their rights as human beings to be able to play a role and participate in economic, legal, political, socio-cultural, educational, defense and national security activities, as well as equality in enjoying the development carried out. Women do not have much control over political practices to be able to help them deal with policy changes in their favor, compared to men. Since the beginning of the reform, the discussion about women's representation in parliament has shifted from academic issues and social movements to become political work agendas. With the regulation of women's quotas in the legislature and political parties as stipulated in Law no.

12 of 2012 concerning General Elections for members of DPR, DPD and DPRD further strengthens the pressure on parties and parliament to provide special space for women politicians. However, in the process of making laws and regulations, patriarchal culture is difficult to refute. In fact, society and the legal order are patriarchal. The rule of law that is neutral and objective is often a cover for political and social considerations driven by decision-making ideologies and these ideologies are not in the interests of women. (AAUMbara, Paradigms and Theories of cultural studies, p. 331). So that in reality women cannot compete in strategic positions in an institution, including in the legislature, even though women have the ability.

Representation of women in parliament is very much needed to be able to represent the interests of women who cannot be represented by men and this is where *affirmative action is needed*. also needed for women's political quotas in parliament, recruitment of political officials, gender sensitive bureaucracy, special consultations for women, special access for women to public policies and budget priorities to realize women's

interests. The duties carried out by women as members of the council are:

- 1) Develop cross-factional networks between women in parliament to strengthen the basis for fighting for women's interests.
- 2) Emphasize the article on women's quota.
- 3) Fighting for laws (perda) that guarantee the role of women's interests in the legislative process involves two things, namely:
  - a. there are members of legislation that pay attention to the interests of women, including women and children.
  - b. The existence of women's participation in the legislative process

There are several factors behind so that the 30% quota has not been maximally pursued by women, including:

- 1) Women carry out two roles at once, namely reproductive roles and productive roles, both inside and outside the home. In a productive role, women try to help in terms of family income. Meanwhile, the reproductive role is the role of women as housewives

(homemakers who are responsible for reproductive activities and domestic work. The existence of this dual role limits the time of women's choices to participate in politics).

- 2) There are cultural barriers related to the sexual division of labor and patterns of interaction between women and men that limit women's movement. Men are still dominant in management and power in political parties

Most of our society is still dominated by perspectives and attitudes that tend to see and treat women as complementary to men. This kind of perception often sees and places women as complementary to men, even at a certain level, they are only seen as mere objects. Culturally, where the patriarchal point of view (men are seen as superior) is the main reference in seeing and placing women, it has caused the role of women to always be connoted with things that are complementary to men,

not as partners who have equal positions so that they are entitled get equal opportunities in various fields of life. Cultural barriers are quite fundamental barriers because culture / culture will shape perceptions and perceptions will ultimately lead to patterns of behavior in everyday life. It is not easy for women to be involved in all aspects of political activity. The current condition of Indonesian women is shaped by the obstacles that hinder their political participation.

**B. The inhibiting factors in fighting for the interests of women are:**

The main obstacle that is often used as an excuse for the weak political participation of women, is the great reluctance of women to be involved in political activities. This reluctance is due to their culture which has not allowed them to actively voice and convey their wishes and aspirations in the political field. The main struggle of women council members is about regional legislation. Regional legislation is a program planning instrument in the region. The drafting

process has two paths. First, through the Executive Initiative where a draft goes to the council from the legislature which is then discussed at the council meeting to analyze whether it is feasible to be brought to the Special Committee. From this special committee, if it has been analyzed, tested, and agreed upon, it will be submitted to a team where this team consists of the executive and the legislature. Second, through the DPRD's initiative, it can actually be seen from here that the authority to draft legislation in the regions can be exercised by the council , so that women council members can play a more active role. The obstacles faced by women can be grouped into 2, namely internal and external barriers.

1) Internal Barriers

barriers are factors that greatly influence human behavior, including the behavior of women in national politics. This is supported by their strong understanding of the essential argument that the differences between men and women are immutable. Eternity can be traced through three things; 1). biology, 2). social institutional needs, men and women to fill different roles, 3.

existential or phenomenological needs of humans to produce (others) as an act of self-definition ((Alice Rossi (1977; 1983) in prof. AAKumbara). the role of women as following :

- a) Lack of awareness of most women to take part and participate in political activities .
- b) Women consider political activity to be inappropriate for women, because its characteristics are far from being an image for women.

## 2) External Barriers

The socio-cultural environment that does not support the development of women's potential includes parental insight, customs, interpretations , inappropriate religious teachings, family income levels and a discriminatory education system . The dominance of patriarchal culture seems to give a clear line that between women and politics, are two different worlds and cannot synergize with one another. The world of women is the world of the home which includes the domestic area, taking care of children - even if a career outside the home then work or career is not the main thing.

Women are required to have a dual role, as mothers and working women. Meanwhile, politics is a suitable place for men because it is full of dangerous intrigues and is synonymous with money and power. In Walby's view, although many women have achieved their civil rights, they are:

- a) Right to get a job
- b) Ease of divorce
- c) Benefits for non-working women
- d) Porn censorship
- e) Ease of getting contraception and abortion

Laws that make it easy for women to leave men who commit violence are still patriarchal, as are capitalists and racists . Recent State policies have focused on convincing women of the private sphere of the home, with little effort real to advance the position of women in the public realm. Women still get less wages than men and equal opportunities in the *legislature are often not strengthened* . Women in single parent families get little benefit from the state and women are still hurt by pornographic behavior that is getting bigger in society . rakat .

The bureaucracy in determining positions is still parnalistic , the pattern of economic and political development is less balanced and the functioning of political parties is lacking ( Afran Gafftar (1991: 25).

Inequality of treatment also occurs in society today, often oppression of men and organizations/institutions against women. The basic structure of oppression is found in the patriarchal system, the oppression of men over women. (Paradigm of Cultural Studies Theories, Prof. AA Kumbara, 2021, p.327).

### III. Conclusion and suggestion

#### A. Conclusion

At the end of this thesis, the writer will present several conclusions based on the results of the analysis and discussion of the data. The authors obtain conclusions that can be drawn from the research on the role of female DPRD members in fighting for the interests of women in Badung Regency.

1. The political role of female DPRD members in fighting for women's interests within their limitations has been going quite well, it can be seen from the

programs that have been carried out, as well as several activities that have been directly carried out by DPRD members such as MSME training, presentations on the four pillars, distribution of basic necessities at the moment. covid-2019, distribution of nutrition for pregnant women, making groups according to their respective abilities, plus a large number of female DPRD members.

2. Obstacles in fighting for interests are due to the lack of women in *the legislature* who are invited to fight on the grounds of developing cultural values in society and structural constraints so that only very few women appear on the political stage. So that in representing the interests of women, it is weak to fight for

#### B.Suggestion

Based on the author's paper above, the need for support from the wider community and related agencies, in encouraging the role of women in all sectors. So it is hoped that in the future the role of women will increase in accordance with local values, the demands of the development of science and technology as well as applicable laws.

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# **Women, Children, Catholic Family and Covid 19 in the Era of Technology Disruption in Bali**

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## **ABSTRACT**

*Not many studies have been done during the spread of Covid 19 pandemic at the end of 2019, entering 2020 and still continuing until now. No one knows for sure when this Covid 19 will end. However, at least the signs of the slope are starting to appear. However, not many have studied how the health disturbance occurred, especially in relation to religious adherents, in this case Catholics when the disturbance occurred. This seems to have an effect not only on the state level, but also on society down to the smallest neighborhood at the family level. This paper discusses several things, first of all, what is the role of women and children in a family who adheres to the Catholic religion when dealing with this disorder? Secondly, how is the role of the Catholic family in relation to the problem of collective coping when a society faces disruption, when a society faces the technology disruption. Through these questions, it is expected to have a better understanding on the role of women, children in Catholic families in Bali in particular and in Indonesia in general on how they organize their socio-cultural, economic, and also their religious political life in a sustainable manner.*

*Keywords: Women, Catholic Family, Covid 19, and Technology Disruption*

### **I. Introduction**

The COVID-19 epidemic has resulted in numerous temporary and permanent changes in human existence, not only in Bali but nearly everywhere else in the

world where women play a significant role. The relevance of women's and families' roles during the pandemic must be underlined. Similarly, in a tiny circle of society, namely the Catholic family in



Bali, which is significant to examine because of the importance of religion as the foundation of faith for human beings who feel that God's presence gives them courage to face crises and disruptions that occur unexpectedly. Bali is a fascinating research location since the Balinese are part of a multicultural society, which is defined as a society made up of people of various nationalities and cultures. They reside next to one other. (Ardhana,2011:15). This is why Catholic families from outside the Balinese ethnicity may grow and coexist with other ethnicities and cultures on the island of Bali.

Because there hasn't been much research on the role of Catholic women and families during the disruption period, it's interesting to write this to learn more about how Catholic women and families may contribute in the face of technological disruption and pandemics. How Catholic women and families stick to their religious beliefs despite the fact that many other families are being destroyed by technological disruption, particularly during this pandemic.

Almost all schools and institutions in Bali were temporarily closed at the start of the pandemic outbreak in March 2020. Both private and government offices, without exception, have functioning permits that are restricted. Children who

normally attend school every day begin their learning activities at home almost immediately. Similarly, many family breadwinners, such as husbands or wives, are sent home or work from home, while some are terminated from their jobs. It was reported in Bali that the year 2019 will be open.

In Bali, there were 37,500 unemployed persons, or 1.52% of the workforce. By 2020, the unemployment rate in Bali had risen to 5.63 percent, or roughly 144,500 individuals. (Wiratmi,2021:1)

Although women no longer face traditional and cultural ties as they did during the Kartini era, when they were allowed to work in the public sector and pursue careers other than being housewives, this does not indicate that the problem of class subjugation has been solved. Women continue to face new challenges, with the burden of home difficulties still falling on their shoulders. (Djoharwinarlien,2012:33)

During the epidemic, women began to take over men's roles, creating a push to persuade both women and men that gender equality is unavoidable. Women as moms, who are usually recognized as the second most important person in the family after men as dads, can be equalized in their duties in the family. Mothers can also play the role of dads, in this case as

breadwinners and co-managers of the household.

The Virgin Mary, who is regarded as a woman who is steady and submits to God no matter what occurs in her life, is a great role model for mothers in the Catholic Church. Despite suffering many difficulties in her life, Mother Mary stayed constant in her faith in God. Similarly, Catholic women are expected to emulate the Virgin Mary, who remained steady and surrendered rather than abandoned herself to facing the epidemic by finding for a way out so that she might ultimately live beside Covid-19.

Since the Second Vatican Council in 1960, the Catholic Church has been much more open in the eyes of today's Catholics. (Second Vatican Council Documents, 1991) Open conversations are regularly held as a medium of learning to raise awareness among Catholics regarding gender concerns and sensitivity. Gender is a socio-cultural concept that is used to identify the differences between men and women. The history of misperceptions and interpretations, according to Mgr. Sunarko, the Bishop of Bandung, has led to a culture of gender inequity. The church has consistently emphasized that men and women are created equal in the image of God since Vatican Council II. Although biologically different, men and women were made to complement, enhance, and

foster loving connections in developing life, according to the Bible. (Genesis 1:26-27).

The problem that will be studied in this research is How the Role of Women, Children, and Catholic Families in the Era of Technological Disruption in Bali During the Covid-19 Pandemic, taking into account the context given above.

## **II. Methodology and Theory**

A procedure is required to achieve high objectivity in writing results. The method is a method of functioning that is used to comprehend the thing that is the subject of research in the field. (Koentjaraningrat, 1977:16).

This study employs qualitative research methodologies in accordance with historical research. Qualitative research begins with the selection of a research activity's title, followed by the formulation of research questions, and finally data collecting in response to the research questions. Researchers take notes in the field while collecting data and then evaluate them till the report is finished. (Slamet, 2006:19). Thomson and Walker (1989) stated that women with numerous roles have advantages and disadvantages for the individual themselves when analyzing the role of women in the era of disruption. Of course, from a financial standpoint, this is one of the most significant advantages. While the term

"gender" is used here to refer to a notion that is utilized to describe socio-cultural differences between men and women. Gender is a socially and culturally manufactured distinction between men and women that is based on interchangeable roles, behaviors, and characteristics that are appropriate for men and women. (Azisah, 2016:5)

### **III. Discussion**

#### **A. Disturbance in the Age of Technology**

The disruptive period is now affecting a wide range of industries. Education, health, finance, and retail are just a few of the areas that have an impact on the family structure. In general, the disruptive era goes unrecognized by emerging technologies that continue to improve in such a way that it disturbs the old system's operation and threatens to destroy it. There is a transition in the service sector, which has experienced many adjustments in recent years to become more sophisticated and modern.

When looking ahead to 2020, there are many things that are expected in a year with lovely statistics, but it turns out that there is a pandemic after only a few months. Humans have become accustomed to working with information and internet technologies as the globe enters the Fourth Industrial Revolution.

People are obliged to utilize the internet when the pandemic hits since most people work and study from home to avoid being infected with covid-19. Indonesia is one of the emerging countries that makes the highest use of social media, such as Facebook, in social interactions. Indonesia is also among the top five countries with the most social media interactions in cyberspace. As a result, in the cyber world, digital intelligence is required. Digital Intelligence in the cyber world is made up of eight components, including Digital Identity (how well we introduce ourselves in the cyber world), Use of the Internet (how internet humans can improve their respective jobs), Security in the Digital Age (many crimes occur because of interacting with the world), Security in the Digital Age (able to save our data from external threats so that it is not stolen), Emotional Intelligence in the Digital Age (ethics in the physical world must be the same as the cyber world), Communication in the Digital Age (communicating effectively with others), Digital Right (respect for one's rights and work in cyberspace in order to avoid legal repercussions) and Digital Literacy (innovation and creation in order to improve the quality of life). People in Indonesia continue to place a premium on digital literacy. This is where women's role as mothers who wish to learn to utilize

technology comes in. They must be able to compete in the digital world of employment, seek information through cyberspace, and encourage good behavior in their children so that they do not fall victim to cybercrime.

### **B. Catholic Women's Role at a Time of Technology Disruption and Pandemic**

Married women in a household take on the duty of housewives, which includes cooking, laundry, ironing, and child rearing. Both before and during the pandemic, this function has become second nature. According to the findings of informant interviews, this role was exacerbated when women who previously worked at home when the pandemic struck had husbands who lost their jobs or were laid off. As a result, income that was previously sufficient to fulfill basic necessities has been cut, and some people now have no income at all. Because the wife takes the husband's place as the breadwinner. (Interview with Septiarini, 2021 in Jimbaran).

Some women have changed professions or started new ones in order to overcome adversity caused by the pandemic, such as being an online motorcycle taxi driver, being self-employed by selling food, selling eggs, selling tissues, selling thrift clothes, and even selling basic ingredients online or online. in the trunk of a parked

automobile on the side of the road They are unable to rent a shop since they have been laid off without receiving severance compensation. They try to promote their items by organizing sales groups on social media platforms like Whatsapp. Consider the All-Business WhatsApp group at Denpasar's St. Peter Denpasar Catholic Church. They advertise their items on Whatsapp Groups every day, and those who buy are also members of the WhatsApp group. They help by purchasing the products offered as a show of compassion for others. (Interview with Lusia, 2021 in Jimbaran)

The Bali Provincial Government published a directive encouraging school pupils to learn online from home during a pandemic. (Decree of Bali's Governor, 2020). Everyone was taken aback by this. This is the first time that online learning from home has been introduced in Indonesian history, particularly in Bali. As a result, children are forced to use technology as a learning tool, including cellphones and computers. Although not all children are capable of using technology, parents, particularly mothers, must follow children aged 3 to 15 years old as they learn to utilize digital media such as Google Classroom, Zoom, Whatsaap, Googlemeet, or Cisco Webex. It is necessary to master media that have never been utilized before in a short period

of time. Before the pandemic, moms were required to accompany their children to school to complete assignments. Because parents do not understand how to teach school teachings to their children, this demands patience and frequently results in verbal and nonverbal violence in children. This, of course, necessitates extra attention, as it is usual for children and parents to experience increased stress when learning online from home.

This is further supported by the Catholic Church's belief that the Catholic family no longer distinguishes between men and women. Following the Second Vatican Council in 1960, the Catholic Church has become much more open. (Second Vatican Council Documents, 1991). It discusses challenges inside the church in the Second Vatican Council Documents, especially the Dignity of Marriage and the Family in Chapter II. (Tanner, 2003:122).

### **C. The Catholic Family's Role in a Time of Technology Disruption and Pandemic**

The term "family" refers to a group of people who share the following traits: 1) form a household or live under one roof; 2) relate to each other according to their roles as husband and wife, father and mother, son and daughter, and brother and

sister; and 4) build, maintain, and live the same culture. (Bernad Raho, 2004: 26)

Of course, the family plays a significant influence in the usage of technology. The family is the deepest part of the core, and if the family is unable to cope with family problems, the child will suffer as a result. With the growing number of dangerous websites, the family's role in shaping the child's personality is becoming increasingly important. In order to survive the negative influences of the environment, a child's character is established in the family. Although technology is beneficial, it also has drawbacks that must be considered. Families with a lot of conflict are expected to be able to adapt in order to address their difficulties. Quality families, also known as family resilience, are those that are able to respond constructively to adversity and face and solve a variety of difficulties. If the family is unable to adapt, the child's and family's stress levels will rise. Families with problems will create an undesirable environment, which will lead to bad behavior. Families now face a hurdle in determining the percentage of Indonesians, including children, who use the internet, with as many as 65 million social media and entertainment users. ([https://www.kominfo.go.id/content/detail/3415/kominfo-pengguna-internet-di-indonesia-63-juta-orang/0/berita\\_satker](https://www.kominfo.go.id/content/detail/3415/kominfo-pengguna-internet-di-indonesia-63-juta-orang/0/berita_satker)).

This will necessitate family assistance. Not only when youngsters utilize learning material, but also when they use social media services.

Changes in family communication patterns, for example, might have a negative impact on families. There is a lack of communication between children and their parents, as both are engrossed in their individual devices. There is little quality time with family, youngsters are hallucinating due to computer gaming, and their social media accounts are being tapped by their peers. As a result of their inability to get along, children become antisocial. Also lowered is social concern and empathy for others. This can be evident when there is a fight amongst siblings at home and one of the siblings is unconcerned or unwilling to intervene.

The prevalence of cyberbullying in the context of minors, social aggression, and online fraud. Buying items from an online store but not receiving them or receiving goods that do not match the description supplied are examples of fraud. Cyberbullying, for example, is when someone is physically insulted. Many children also disseminate pornographic photos and engage in pornographic behaviors that lead to unrestricted sex and a loss of moral values. Because they are online gamers about violence, children

who play online games also result in violence or sadism.

The Pastoral Constitution of the Church in the World Today, *Gaudium et Spes*, published by the Second Vatican Council, stated clearly how the Christian family is formed: "the intimate communion of conjugal life and love, instituted by the Creator and confirmed by his laws, established by irrevocable marriage vows or personal consent" (Council Documents Vatican II). This indicates that in a Catholic family, a married couple who has received the sacrament of marriage cannot be religiously divorced. Despite facing numerous challenges in his home life as a result of the COVID-19 epidemic, it is obvious that there were disruptions in family life that were not resolved, resulting in a divorce litigation. Marriage is a religious sacrament that cannot be divorced.

Domestic violence is common in Bali, with one of the most common causes being infidelity and neglect due to the husband's failure to return home and offer financial assistance. Abandonment is an act of infidelity that is based on a third party, resulting in reduced communication between the husband and wife in the home. (Aryanti,2020 :14)

In Catholic marriages, however, religious divorce is not permissible since, according

to the Bible, what God has joined together cannot be separated by mankind. (See Mark 2-12) Then, how do Catholic families deal with every problem that arises in their home? This is a struggle that a Catholic married couple must tackle by adhering to the church's teachings. In this circumstance the church is equally concerned and feels the anxiety experienced by the Catholic family. Various efforts have been initiated by Catholic churches throughout Indonesia, particularly in Bali, in the structure of the Parish Council in each church by the Coordinator for Community Action (BAK) who oversees Family Coordinator to foster Catholic families, some of which are specifically for husband and wife to live in harmony at all times. The Socio-Economic Development Sie to help economically disadvantaged Catholic families by helping to finance the schooling of underprivileged children from the people's education fund, especially during the pandemic when many parents cannot afford to pay their children's school fees, and providing basic material assistance to Catholics and people around the church during holidays and certain times during the pandemic through the Marriage Encounter (ME) activity. (Interview with Soenaryo, 2022 in Jimbaran)

#### **IV. Conclusion**

Women have a critical responsibility to play in their families, particularly for their children. The onset of the COVID-19 epidemic, which touched practically every area of the world, including Bali, led in changes in the order of life in different sectors during the era of disruption. Prior to the epidemic, Bali had already entered a period of technological disruption. With the widespread use of internet-based technology, it is clear that Indonesia's population is among the top five countries with the most frequent and long-term users of social media. When the pandemic struck, people's use of the internet expanded to include not only social media and entertainment, but also learning. In this process, women and families take on the role of primary caregivers for children, ensuring that they do not fall victim to the growing number of cybercrimes. Not only that, but when some men as dads lost their jobs as a result of layoffs caused by the pandemic in Bali, many women as mothers stepped in to fill the gap and became the family's backbone, meeting the necessities of daily life. As can be seen, the roles of men and women in the household are equal. They can switch roles in any situation that isn't natural to

them. In this regard, the Catholic Church has a role to play in assisting Catholic families in adhering to the Catholic Church's teachings, which were conveyed at the Second Vatican Council in the Pastoral Constitution on the Church in the World Today, so that they can survive and recover from periods of disruption and pandemic.

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# **Balinese Women Awareness In Carrying Out Rituals (Phenomenological Studies During the Covid-19 Pandemic)**

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## **ABSTRACT**

Balinese people are very responsible for the sustainability of culture and traditions. In the midst of the restrictions on community activities that occurred during the COVID-19 pandemic, it can be seen that traditional and ritual activities are still being carried out by the Balinese people. This article tries to explore the motives behind what Balinese people believe, especially Balinese women, so they are reluctant to leave rituals and traditions during the pandemic. By using Husserl's phenomenological approach, it was found that Balinese women who live in villages believe that nature and its contents must always be protected with various rituals. In addition, Balinese women believe that only with offerings made sincerely to God the pandemic can be resolved and ended soon.

**Keywords:** *Balinese Women, Phenomenology, Rituals, Pandemic*

### **I. Introduction**

During the pandemic there are many productive activities people's daily lives are hindered and hampered, even though alternatives have been obtained by carrying out activities through online processes. The fact is that not all productive activities carried out by

humans can be carried out online, for example, Hindu religious activities in Bali which in a socio-cultural perspective are carried out collectively. In the end, the Hindu community in Bali, especially in carrying out religious activities, has not been able to fully adapt to new living habits by living side by side with the pandemic. Whereas seriousness in carrying out health

protocols such as wearing masks, washing hands using soap and running water as well as hand sanitizer, maintaining distance has been seriously carried out for its enforcement carried out by related parties such as traditional villages (Paramita, Dwipayana, & Arya, 2021: 98). It seems that cultural behavior, especially in carrying out religious ceremonies, is still going on as it should.

In carrying out these religious rituals, Balinese women who are authoritative in carrying out Hindu religious traditions in Bali – such as providing ceremonial facilities – seem to still be adamant and determined to carry out their obligations as Hindus to provide offerings and offer their services to Ida Sang Hyang Widhi Wasa. This phenomenon appears to have occurred in the Ubud Traditional Village, as a traditional village that is still shrouded in a communal aura, even though the scourge of tourism before the COVID-19 pandemic has increasingly adorned and colored the Ubud Traditional Village environment. The strength of local traditions demands public awareness to always be active in aspects of their culture as a hereditary heritage that is lived as the pearl of a noble civilization. It can be said that the people of Ubud understand their culture not as a 'noun' but as a 'verb' which is grounded in human consciousness in the Ubud Traditional Village. That is, the

strong ties between humans and their culture have a complete understanding to build a noble civilization in the scourge of globalization. Likewise, the community, especially women, position themselves as cultural agents who actively participate in the continuation of traditions in the Ubud Traditional Village.

Awareness of his authority as a human being involved active in the sustainability of all cultural activities, requiring women in the Ubud Traditional Village to continue to prioritize collective behavior – as before the presence of the COVID-19 pandemic enveloped all lines of human life. On the basis of this awareness, behaviors that promote strong religious activities become eternal principles for women in the Ubud Traditional Village. Beliefs that have entered the individual's consciousness make women prioritize obedience to abstract entities rather than being pressured by the pandemic situation. This belief is inseparable from the formation of the structure of individual awareness of their cultural environment which actually breathes Hinduism as the deepest spirit of Balinese culture.

As Introduction, this study seeks to highlight the facts of awareness of Balinese women in the Ubud Traditional Village, especially PKK women who always obey their obligations to carry out religious

traditions that have been passed down from generation to generation. Therefore, phenomenology becomes the starting point to explore the deepest consciousness of the individual. Although this study seeks to explore the subjective value of individuals on their intentions to carry out collective religious activities, the support for the reasoned of action theory has the assumption that human actions actually have reasons behind what they do. Therefore, This study seeks to observe and understand the value of trust and awareness of women (PKK women) in the Ubud Traditional Village related to their actions in carrying out religious activities collectively by coming on certain holy days to the kahyangan temple in the local village to make offerings and the form of sraddha. -His devotion to Ida Sang Hyang Widhi through prayer practices. So it is interesting to observe and understand the deepest awareness of Balinese women in the Ubud Traditional Village regarding the reasons behind their obedience in carrying out religious activities as an inseparable part of their views on life.

## **II. Methods**

Research on the awareness of Balinese women in carrying out rituals is a research that focuses on individual subjective values to produce research data or information, so this research is appropriate to use

qualitative research methods. Kir and Miller (in Sudarto, 1997: 62) define that qualitative research is a particular tradition in social science, which fundamentally relies on human observations in its own insight and relates to these people in their language and terminology. This study also has an approach that uses a phenomenological approach to observe and understand socio-religious events that occur in the research location. This phenomenological approach was popularized by Husserl (Hasbiansyah, 2008: 168), in which the purpose of the phenomenological method is not to examine the causal aspects of an event, but to try to find out how people (subjects) do an experience and the meaning of that experience for themselves. Explicitly, phenomenology is to understand and interpret the experience of the subject – which in this study focuses on three informant subjects including: Putu Ruspini (code A1), Ni Wayan Sekar Arum (code A2), and Ayu Kalista Purbaningrum (code A3) – whose awareness is directed on the object studied, namely the awareness of women in carrying out Hindu religious rituals in the midst of the covid-19 pandemic. There is something striking in research using a phenomenological approach that is different from case study research which is more on finding causal relationships and providing generalized of hypothesis. The collected data is then

analyzed. According to Hasbiansyah (2008: 171-172) the process of phenomenological data analysis is carried out through the stages: (1) Researchers describe the phenomenon as a whole; (2) Horizontalization; (3) Cluster of meaning; (4) Write a description of what is experienced or a textual description of the experience of the perpetrators of the event; (5) Write a description of how the phenomenon is experienced (structural description) and look for possible meanings based on the researcher's own reflection; and (6) Write a composite description by including a textual description and a structural description. At this stage the researcher constructs the essence of a comprehensive description of the awareness of Balinese women in carrying out rituals.

### **III. Results and Discussion**

#### **1. Reflection on Awareness of Tradition: Balinese Women Define Religious Rituals in the Midst of the Covid-19 Pandemic**

Research using a phenomenological approach is an attempt to trace the deepest awareness of the perpetrators of the incident, namely Balinese women in the Ubud Traditional Village in carrying out religious rituals in the midst of the COVID-19 pandemic. Therefore, through disclosing the meaning of awareness of

the perpetrators of the events, this study is divided into three important points which are discussed to reveal the awareness of the perpetrators of the events in carrying out religious rituals including: (1) deep belief in Ida Sang Hyang Widhi; (2) The pandemic educates individual awareness to always draw closer to God; and (3) Responsibilities as Hindus and the manners of the traditional village of Ubud. The description of the results is explained as follows.

#### **A. Deep Faith in Ida Sang Hyang Widhi**

As Hindus, Balinese women in the Ubud Traditional Village have *sradha* as can be described as the belief of Hindus in general towards *Panca Sradha*. *Panca Sradha* is an important formulation in the beliefs of Hindus including believing in God, believing in *atman*, believing in *karmaphala*, believing in reincarnation or *punarbawa*, and believing in *moksha* eternal freedom. In belief in God is the belief of all religions. In general, it is known that there is a single God in Hinduism, especially in Bali known as *Ida Sang Hyang Widhi*. In religious literature, Sura (2001: 26) explains that *Sang Hyang Widhi* is referred to as Lord Shiva. He is *Paramasiva* or known as the *nirguna* God, and He is *Sadasiwa* who is known as the *Saguna* God. *Bhatara Sadasiwa* is revered

by people as Bhatara-Bhatari in various activities. His activities include being a creator, maintainer, and cultivator and in this case he is called Bhatara Brahma, Bhatara Vishnu, and Bhatara Iswara.

Faith and trust with a high entity in human life has actually become the Balinese worldview in general. This view is explained about how the Balinese in their cultural aspect have a synthetic view. Paramita (2020:161) explains the connection of this with the attitude of the Balinese who do not sharply distinguish the types of reality, namely real reality or non-empirical, unreal, and supernatural reality. Instead, they assume that all these realities are a unified experience. This is why there has never been a strict separation between the sacred and the profane in Bali. Balinese people always try to involve the power of *sekala* and *niskala* in their lives. This fact can be important considering that the awareness aspect of women in the Ubud Traditional Village in carrying out their rituals during the COVID-19 pandemic is also inseparable from the efforts of the Ubud Traditional Village community who continue to prioritize small-scale aspects in their lives. The perpetrators of the incident, such as Putu Ruspini (A1), expressed and interpreted his awareness regarding the strong intention within himself to always give up and give

devotion to Ida Sang Hyang Widhi in the midst of the COVID-19 pandemic, as expressed as follows.

..... Sacrifices Hindus in Bali, if we believe we should regulate the ring fathers of Ida Bhatara. After all, when this covid is going on I am grateful that I can still eat with my family, this is one form of His grace for us. So there is no need to complain about the situation, for me praying is a form of our devotion to Him, and I believe that.... (Interview, February 15, 2022)

It seems that the awareness of the perpetrators of events through the disclosure of the reasons behind their actions is a form of action that needs to be grateful for something in life. According to the informant with code A1, actually whatever happens in life, be it the COVID-19 pandemic, it is better not to complain about not doing *sradha* and devotional service. But instead living or reflecting back on what has been previously obtained is a form of obligation as a human being in self-introspection. Full trust also revealed that small and basic actions in Hindu religious ceremonies such as praying as a form of devotion as Hindus before Ida Bhatara (God Almighty).

In contrast to the informant with code A1 which explains his complete belief in God's grace through being grateful for His grace without complaining about

anything, the informant Ni Wayan Sekar Arum (A2) also participated in living his awareness of belief in Ida Bhatara, it seems that the informant with code A2 believes that Ida Bhatara's presence always protects humans in the COVID-19 pandemic situation. This is based on the strong awareness to carry out ngayah activities as an effort to position oneself better in the current situation (covid-19 pandemic), this is expressed as follows.

.....My self, I don't have any problem to devote my time to the temple. I believes God appreciate what sacrifices people made to devout their time to him. I am sincere, this I believe my sincerity will bring me safety. (Interview, 17 February 2022).

The informant's statement with code A2 interprets his awareness as an event actor who firmly carries out Hindu religious rituals in the Ubud Traditional Village by assuming the Covid-19 pandemic situation does not dampen his intention to carry out ngayah activities to the temple. This is inseparable from the belief in Ida Bhatara who always protects his people if they do good deeds, let alone devote themselves sincerely. Sincerity according to him is the main capital to devote himself to Ida Bhatara. This action is stated as the main belief and it is believed with certainty that the protection

from Ida Bhatara will definitely be obtained if it is based on the attitude of *sradha* and devotional service by devoting oneself to Ida Bhatara.

Similar to the principle of informants with codes A1 and A2 in living their existence *Ida Bhatara* which is the principle in carrying out Hindu religious rituals, informant Ayu Kalista Purbaningrum (A3) also participated in expressing her awareness as a Balinese woman and Hindu community in the Ubud Traditional Village. The informant with code A3 believes in ngayah as the main principle in his life, so that the ongoing covid-19 pandemic also participates in putting forward his principles as a people who submit to the will of Ida Bhatara. Disclosure of this awareness can be seen in the following statement.

.....The form of sincerity in devotion is the main principle in my life, because what is done sincerely, the result is not far from that. Let's see, before the pandemic, my life and my family were always blessed with various facilities by him and even in this pandemic situation we also felt this blessing, so during a pandemic or not, managing temple duties has become an obligation for what I get, that's my belief. .... (Interview, 17 February 2022)

Belief in and having principles in Hinduism is shown by the informant with code A3. It seems clear that the awareness

of women, especially PKK women in the Ubud Traditional Village, in dedicating themselves as Hindus and Ubud traditional manners in carrying out Hindu religious rituals in the local village cannot be separated from the awareness of the perpetrators of the incident to always prioritize the ngaturang father principle. For the informant with code A3, during his life journey, both before and during the covid-19 pandemic, he felt that he had received this blessing, even though some people thought it was the most difficult period economically, so the perpetrators of the incident interpreted their awareness to obey fathers and fathers. as an obligation and a form of devotion for what is obtained in his life.

Thus, the deepest confidence in *Ida Sang Hyang Widhi* or *Ida Bhatara* is a strong motivation for Balinese women in the Ubud Traditional Village in carrying out their religious rituals. Even though the problem faced is the opposite of the presence of the COVID-19 pandemic, these women have not discouraged their intention to always prioritize their deepest devotion to ask for the gift of salvation and serenity in their lives. It can be said that, the pandemic is not a barrier in carrying out their duties as Hindus and carrying out traditions as they should apply in the Ubud Traditional Village area.

## **B. Pandemic Educates Individual Awareness To Always Get Closer To God**

The presence of the COVID-19 pandemic in the lives of the people of the Ubud Traditional Village did not dampen their intention to always be able to actively carry out their religious rituals. Through strengthening the health protocols for women in the Ubud Traditional Village, all their religious activities have been lively. The events that signify the splendor are reflected in the implementation of religious ceremonies both in the family and at the Kahyangan Tiga Temple, Ubud's Traditional Village. Collective activities are running as they should, but taking into account the government's appeal by tightening health protocols for each father who is a woman or PKK women in the Ubud Traditional Village.

Opportunities to send fathers to each local temple is an obligation to position oneself, moreover the covid-19 pandemic is felt to be a moment to get closer to *Ida Bhatara* or *Ida Sang Hyang Widhi Wasa*. It seems that the momentum to get closer to God was felt intensely during the covid-19 pandemic, as the informant with code A1 interpreted his actions as follows.

.....I really believe covid has warned to us as humans not to forget Him. Moreover, nowadays many people are



more concerned with the contents of their stomachs than maintaining a balance between working and getting close to Him. I interpret this condition as chance get closer to Him asking for the grace of salvation, serenity. So I perform temple duties and prayer at the time of odalan at the local temple is my intention to get closer to him.....(Interview, February 15, 2022).

Based on the above expression, the informant with code A1 seriously states and interprets his actions as a people to get closer to the people. *Ida Bhatara* Even though the covid-19 pandemic is still not over, this moment is really the starting point to seriously hold and carry out devotional service to Him. It is also realized that the balance of life is very important and very necessary between carrying out work and devoting oneself to *Ida Bhatara*. The principle of ngayah and carrying out prayers, offering worship is an important practice to ask for safety and serenity, especially during the times when the COVID-19 pandemic has not completely ended. The phenomenon of the awareness of Balinese women in the Ubud Traditional Village in carrying out Hindu religious rituals is seen as an obligation, especially since the pandemic is not a problem as mentioned in the previous discussion. There are also those who consider the COVID-19 pandemic a

warning not to only focus on worldly issues that are a current phenomenon. This expression is stated by the informant with the code A2 as follows.

.....It could be that God's warning when we are was busy with our own business, according to the pole, it is appropriate in conditions. Since the pandemic, has actually had the opportunity to devout our time to the Temple which is indeed busy with work and taking care of the children, but I will use the opportunity as much as possible..... (Interview, 17 February 2022)

Informants with code A2 interpret their behavior as a Balinese woman to always obey of religious obligations. The presence of the covid-19 pandemic is a warning to *Ida Sang Hyang Widhi's* power, because it was considered that so far (before covid-19 was present in life) humans were more busy with worldly affairs. Just as the informant with code A2 seriously interpreted the moment that he was previously busy with his work and taking care of the family, with the Covid-19 pandemic moment they were faced with the possibility of always being obedient and orderly with their obligations as Hindus and the manners of the Traditional Village. Ubud to always get closer to *Ida Sang Hyang Widhi*, so it is true to say that the orientation of Balinese women in the

Ubud Traditional Village has a very thick communal dimension.

In contrast to informants with code A2, informants with code A3 expressing their awareness related to self-behavior to carry out rituals are interpreted as follows.

.....if I personally manage my duties, it has become an obligation as a Hindu, especially since I got married and move to Ubud, the Hindu religious ceremony here looks so lively, I also feel that euphoria, my enthusiasm when I have a family here (Ubud) has left an impression on me. The way I am religious is kind of like having a strong motivation, it feels different from what I felt when I was young living in Denpasar City. But for me this pandemic really demands that we have to be patient, really to get closer to Him, because He is the one who actually has the power over this epidemic.....

(Interview, 17 February 2022).

Obligations are the basis as Hindus to always carry out yadnya. Pandemic is believed to be self-empowerment to always respond to the situation without disturbing one's condition. As patience becomes a principle, earnestly getting closer to Ida Bhatara is a must for him. It seems understandable that the efforts made because of the sincere intention to make offerings in the form of religious rituals to gain serenity in life. this is stated

in his firmness in carrying out the ritual because he has the power over the outbreak of the covid-19 pandemic.

The awareness of the perpetrators of the incident as Balinese women in carrying out religious rituals faced an effort that the moment of the COVID-19 pandemic was a moment to raise awareness of the people in carrying out better religious practices. Moreover, some of them are just staying at home with minimal productive activities such as before the occurrence of covid-19, so that there is a strong intention from the consciousness of individuals to be able to devote themselves to Ida Sang Hyang Widhi as the owner of power over life. Thus, the implementation of religious rituals, both familial and collective, is interpreted as a moment to educate awareness who has an effort to get closer to God Almighty to be able to live life during the COVID-19 pandemic.

### **C. Responsibilities as Hindus and Ubud Traditional Village Manners**

The implementation of religious rituals carried out by Balinese women in the Ubud Traditional Village in the midst of the COVID-19 pandemic displays their lively behavior in understanding and interpreting as a form of religious activity with full intention. This is a principle in culture to always obey for the realization of a balanced life. Westa (2020: 153) also

revealed that the real task of Balinese human life is not only responsible for himself, but he is also responsible for his future. What is done today determines the face or condition of the future. All of these actions are accounted for on the dimension of space-scale. This has actually become the awareness of Balinese women in the Ubud Traditional Village. So what has been inherited and obtained from the past is carried out with a definite sense of responsibility. This fact is interpreted by the informant with the code A1 as follows.

.....this is indeed a tradition that has existed in Ubud for a long time, I have been Ubud since childhood, so I do realize that the obligations of parents were the same, now that role is our responsibility, especially me to carry out the tradition, this is a responsibility as Hindus, especially residents of the Ubud Traditional Village, and this will continue to happen until the next generation.....

(Interview, 15 February 2022).

It was stated by the informant with code A1 that he realized that the traditions that had been carried out by women in Ubud were inseparable from what they had projected in the past, thus demanding the possibility to always strive for something similar to happen in their lives. It seems that the role that becomes a moral burden for women in the Ubud Traditional

Village is a responsibility as a principle in their life as an Ubud community. Without realizing it, integrity in carrying out traditions becomes a moral responsibility that will be passed on to the next generation. This responsibility is an appreciation that is done to set an example to the next generation as capital in fulfilling the portion as a human being in Ubud.

Consciousness This responsibility has the power to support culture in the local area, such as the acknowledgment of the informant with code A2 placing her position as a woman who is aware of the responsibilities she carries. This disclosure is stated as follows.

.....It can be said this is also the responsibility of the our self as Ubud courtesan, the responsibility of the PKK administrator and Banjar manners. If we look at the Temples around here, if not your duty then who else. Im very aware of his responsibility as a Hindu who must carry out our religious rituals. All of this are dedicated to Ida, Ida is happy to share her people's duties, and should be had a good live .....

(Interview, 17 February 2022).

Responsibilities in the role of Balinese women are based on fatherhood fulfilling its function in society. The informant with code A2 interpreted her conscious behavior as a Balinese woman in

carrying out religious rituals as a form of responsibility to organizations such as PKK as the customary village manners of Ubud, as well as some belongings such as temples. This awareness is reflected when it is expressed that 'if not us who else'. It seems that the intense behavior of proclaiming themselves as Ubud people and Hindus is really being lived out as beings who are aware of the spirit of their culture. A similar statement was also expressed by informant A3, by emphasizing the efforts in carrying out all forms of awareness of the existence of traditions that have been carried out for generations as follows.

.....whatever already exists, it is our obligation to always take care of it, if not the Ubud people who take care, run, and care for it who will be responsible for all the existence of this inherited tradition, even though I don't come from Ubud, but after getting married going to Ubud there is a different feeling from what is here, I feel that I also own it, and what I have should be with an attitude of maturity I must be responsible for what I have. Moreover, the traditions in Ubud will always be felt by the next generations.....

(Interview, 17 February 2022).

For informants with code A3, the forms of action by maintaining, undergoing or carrying out, as well as

caring for religious cultural traditions in the Ubud Traditional Village have become a responsibility as a sense of respect for the traditions community. that have been glorified in the cultural space of the Ubud Traditional Village. Strictly speaking, the tradition that is the hallmark of identity in the Ubud Traditional Village becomes a vehicle in educating the Ubud generation who understands and understands the value of its culture. Explicitly, the traditions that have been passed down cannot be separated from the efforts of Ubud's ancestors to color the space of life for future generations.

Thus, the awareness of Balinese women in the Ubud Traditional Village in carrying out rituals cannot be separated from their responsibility is their responsibility to care for, carry out, and maintain the continuity of religious traditions that have been passed down from generation to generation. This is what can be said that Balinese people, especially in the Ubud area, understand culture as a verb. Not only with the issue of the relationship of tradition in the Ubud Traditional Village with transcendent entities, but this implementation has a basis for passing it down and inheriting it to the next generation through practice or concrete actions as an example to project tradition into the future of Ubud Traditional Village culture.

#### IV. Conclusion

The awareness of Balinese women in carrying out Hindu religious rituals, especially in the Ubud Traditional Village, displays socio-religious practices that are lived as part of the motivation for life during the COVID-19 pandemic. What was done by the perpetrator of the incident as a woman who was obedient and orderly in her obligation to carry out religious rituals was a deepest belief that was firmly entrenched in her consciousness. The most fundamental thing that can be understood and interpreted by the perpetrators of the incident is a deep belief in a higher entity, namely Ida Sang Hyang Widhi Wasa. It is also believed that this COVID-19 pandemic is the fruit of natural selection to educate individual awareness to always remember and be closer to Him. They interpret the COVID-19 pandemic in a positive way that reminds humans of the supreme power in life. Not only that, the awareness of Balinese women, especially in the Ubud Traditional Village is interpreted as an awareness of their responsibility for the existence of religious cultural traditions that must always be carried out, maintained, and cared for as cultural heritage for the next generation of Ubud.

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# THE ROLE OF WOMEN IN ORGANIZATIONS IN THE BALI BOTANICAL GARDEN WITH LIBERAL FEMINISM PERSPECTIVE

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## ABSTRACT

God, who divides into two parts, namely women and men, or called ardanawari, is an aspect that can understand as the seed of the concept of gender equality in Hinduism. Bali Botanical Garden does not have many female employees. This happens because women are only responsible for household chores, which include giving birth, raising children, cooking for the family, and serving their husbands. Meanwhile, men are directly involved with social, economic, and political issues, as well as work that is considered a public activity. As a result, the position of women becomes very weak in the fields entered by men. However, currently, women and men have equality, so women and men have the same opportunities, access, and opportunities as resources in an organization. The difference that occurs is only in terms of roles and work. This study uses a descriptive design with qualitative methods. The purpose of this study is to describe role of women in organization in Bali Botanical Garden with liberal feminism perspective. Progress of the times has changed the view of women, with the development of the times and emancipation causing women to get the same rights as men. The achievements and skills shown by female employees at the Bali Botanical Garden are a profile that illustrates that women have a significant role in other fields, which are accompanied by broad insight, intelligence, and technology literacy.

*Keywords: Women, Bali Botanical Garden, Liberal Feminism*

## INTRODUCTION

In the past, women only played a role as stay-at-home parents who carried out reproductive functions, took care of their children and husbands, or did other

domestic work. This is because the patriarchal culture supported the concept of gender in society. Patriarchy itself is a system of male authority that oppresses

women through social, political, and economic institutions (Humm, 2002:332). However, nowadays, along with the times, the level of modernization, and globalization of information, women have actively played a role in various fields of life, whether social, economic, or political. The government issued Presidential Instruction No. 9 of 2000 concerning Gender Mainstreaming in social development and the emergence of various gender-based activities to increase equality and gender-sensitive development.

The word “gender” can be interpreted as the difference in roles, functions, status, and responsibilities of men and women because of the socio-cultural formation (construction) that is embedded through the socialization process from one generation to the next, thus gender results from an agreement between humans. Which is not natural. Similar to what was conveyed by Handayani and Sugiarti (2001: 4), the concept of gender is an inherent trait of men and women formed by social and cultural factors, so several assumptions about the social and cultural roles of men were born. and women. Therefore, gender varies from one place to another and from one time to the next. Gender is not natural, can change and can be exchanged from one human to another depending on time and local

culture. We can interpret gender equality as the existence of equal conditions for men and women in obtaining their rights as social beings.

Preliminary observations show that the Bali Botanical Garden, which was established in 1959 until now, has few female employees. This happens because women are only responsible for household chores, which include giving birth, raising children, cooking for the family, and serving their husbands. Meanwhile, men are directly involved with social, economic, and political issues, as well as work that is considered a public activity. As a result, the position of women becomes very weak in the fields entered by men.

In Indonesia, women’s emancipation emerged after R. A Kartini announced it. Along with the times, the values and social norms of women have changed, such as increasing in terms of education, social, and the field of labor. The Industrial Revolution 4.0 is an era characterized by artificial intelligence (artificial intelligence), the era of supercomputers, genetic engineering, innovation, and rapid changes that impact the economy, industry, government, and politics. Social media is part of the industrial revolution 4.0 which should use and managed properly by women because it

has promising prospects for the position of women as part of world civilization. Based on this description, this paper wants to examine the role of women in organizations at the Bali Botanical Garden from the perspective of liberal feminism.

## THEORY

The theory that discusses the dual role of women in this study is the theory of liberal feminism. The view of liberal feminism is to place women who have full and individual freedom. Alison Jaggar, in her book *Feminist Politics and Human Nature*, argues that in liberal thinking, the unique human nature is the ability of rationality (Gadis Arivia, 2003: 99). The basic assumption of liberal feminism is that freedom and equality are rooted in rationality and the separation between the public and private worlds. It created women and men equal and have the same rights and opportunities to advance themselves. The liberal feminist framework focused on “equal opportunities and rights” for every individual, including women.

## DISCUSSION

Women and men are biologically different; patterns of fat distribution, muscle volume are some of them. Something has actually disseminated the concept of gender in

society. Gender is the division of roles, functions, and responsibilities between men and women because of social construction. As explained by Anker and Hein, there is a theory called to nurture, namely that differences between men and women are created through a learning process from the environment. Bali Botanical Garden is a central government agency that has the following percentage of employees based on gender;

Table 1  
Gender of Employees who work at BKT  
Bali Botanical Gardens

Gender	Total	Percentage
Men	109	82,58%
Woman	23	17,42%
Total	132	100%

Source: Personnel Unit of the Plant Conservation Center of the “Eka Karya” Bali Botanical Gardens in 2021

Based on the gender characteristics of the employees above, we can see that 109 men with a percentage of 82.58%, and women 23 people with a percentage of 17.42%. Most of the employees are male. From the data above, we can see that the number of male employees is much more so that there are fewer opportunities for women to take part in the bureaucracy. Female employees are



pressured to carry out feminine roles and are not given the opportunity to learn to take on a big responsibility. Because this opportunity is not given, female employees are not used to the enormous responsibility that lies within the public sphere. The absence of opportunities to learn to support this great responsibility makes female employees avoid and consider themselves incapable of carrying out their duties as leaders or structural officials. In line with what was conveyed by Mr. Made Sudi, namely.

“Since I started serving in 1963, there have only been 2 women in structural positions and only in the last 10 (interviews in December 2021)”. Being restrained in a patriarchal system does not provide real freedom and an understanding of gender equality is not followed by taking sides with women.

### **Analysis of Liberal Feminism in Women's Leadership in the Bali Botanical Gardens**

The opening of opportunities for women to develop themselves affects the various activities that women can do to take part in organizations. The liberal feminist view, to achieve sexual equality or gender justice, is to provide equal political rights and educational opportunities (Mill and Taylor, in Tong 2004:23). Through Mill and Taylor's view, we can see that de jure they

give female employees the right to join in management/leadership.

Leadership is the most important factor in an organization. According to Stogdill in Dr. M. Sobry Sutikno (2014:15), “There are almost as many definitions of leadership as there are people who have tried to define it.” Stogdill stated, “it can plan leadership as a management concept in various definitions depending on where the starting point of thought is.” Leadership is the ability to influence and move others to achieve goals. They directed leadership in organizations at influencing the people they lead, to want to act as expected or directed by the people who lead them.

According to Darf in Sutikno (2014:26), explains three important traits that a leader must possess, namely self-confidence, honesty, and integrity, as well as motivation. Basically, the advantages that must have possessed by a leader include three things, namely excess ratios, namely the advantages of using the mind, advantages in the nature's knowledge of the goals of the organization, and advantages in having knowledge of ways to move the organization, and decide quickly and precisely beside it also needs to have Spiritual Strength, meaning that a leader must be able to show his nobility of character to his subordinates. All actions, deeds, attitudes, and words should be a role

model for his followers and bodily advantages, which means a leader should have more physical health than his followers, to enable him to rustle. (Wursanto in Sutikno 2014). Tri Kaya Parisudha comes from the word “Tri” which means three, “Kaya” which means behavior or action and “Parisudha” which means good, clean, holy, or purified. Tri Kaya Parisudha means three human behaviors as thoughts, words, and actions that must be purified (Suhardana, 2007). Based on this theory, it needs to be used as a guide for a leader because basically words and actions originate or originate from the mind. Good thoughts will lead people to say or do well, too. From that principle, the first thing that

humans must control is their minds. Things that affect the mind must always maintain, such as mental or emotional stability, the need for mental and physical health, including the need for aesthetics. Bali Botanical Garden since 2013 until now has a leader who is equivalent to Echelon IV. Women who are capable and act as leaders, have dual characteristics, both as feminine women and having strength as being strong, and courageous in the sense of being able to make the right decisions as men do. This is a trait that a leader needs, without it will be difficult to implement, given many opinions that



(a)



(b)

Figure 1: Picture (a) Meeting for preparing the Environmental Education Program Book led by the Ex-Situ Section Head, Figure (b) Ex Situ Head Section explaining the participants



Figure 2. Organizational Structure of “Eka Karya” Bali Botanical Garden BKT

Source: <https://www.kebunrayabali.com/structure-organization.html>

### Women Participate in Conservation Activities at Bali Botanical Garden

Starting from the idea of Prof. Ir. Kusnoto Setyodiwiryo, Director of the Central Institute for Nature Research who also serves as Head of the Indonesian Botanical Garden, and I Made Taman, Head of the Institute for Nature Conservation and Preservation who wished to establish a branch of the Botanical Garden outside Java, in this case, Bali. The approach to the local government of Bali began in 1955 until, finally, in 1958, the competent authorities in Bali officially offered to the Central Institute for Natural Research to establish a Botanical Garden in Bali.

Based on the agreement, it set the location of the Botanical Garden at 50 ha, which includes the Candikuning reforestation forest area and is directly next to the Batukau Nature Reserve. Exactly on July 15, 1959, the Botanical Garden “Eka

Karya” Bali was inaugurated by Prof. Ir. Kusnoto Setyodiwiryo, Director of the Central Institute for Nature Investigation as the realization of the Decree of the Head of the Level I Region of Bali dated January 19, 1959, No. 19/E.3/2/4. The name “Eka Karya” for the Bali Botanical Garden was proposed by I Made Taman. “Eka” means One and “Work” means work. So “Eka Karya” can interpret as the first Botanical Garden which results from the work of the Indonesian people themselves after Indonesia’s independence. They devote this botanical garden to collecting Gymnosperms (needle leaf plants) from around the world because these types can grow well in botanical gardens. We imported most of the first collections from the Bogor Botanical Garden and Cibodas Botanical Garden, including *Araucaria bidwillii*, *Cupressus sempervirens* and *Pinus masoniana*. Other species native to this area

include *Podocarpus imbricatus* and *Casuarina junghuhniana*.

Since officially established, the development of the “Eka Karya” Bali Botanical Garden has always experienced difficulties with alternating management, namely between the Bali Provincial Forestry Service and the Botanical Garden themselves. They entrusted the management of the Botanical Garden to the Bali Provincial Forestry Service twice, namely on 15 July 1959–16 May 1964 and after the G 30 S/PKI incident (1966–1975). The direct management of the gardens by the staff of the botanical gardens was also carried out for 2 periods, namely from May 16, 1964–December 1965 and April 1, 1975, until now.

From 1964, until now, the Botanical Garden “Eka Karya” Bali has undergone 11 changes in leadership with various reforms. Under the leadership of I

Gede Ranten, B. Sc. (1975–1977), the area of the botanical garden increased to 129.2 ha. The expansion was inaugurated by the then chairperson of the Indonesian Institute of Sciences, Prof. Dr. Ir. Tubagus Bachtiar Rifai on April 30, 1976, which was marked by the planting of *Chamae cyparis obtuse*, under the leadership of Ir. Mustaid Siregar, M. Si (2001–2008) the area of the botanical garden has increased again to 157.5 ha. Although at the beginning it is aimed at conserving needle-leaved plants (Gymnosperms), now the Botanical Garden, which is at an altitude of 1,250–1,450 m above sea level, with temperatures ranging from 18 - 20°C and humidity of 70–90%, has developed into an ex-situ conservation area for plants. Tropical mountains in eastern Indonesia. Its current status is the Bali “Eka Karya” Botanical Garden Plant Conservation Center.



Figure 3: Picture (a) the researcher doing the labeling of exploration materials in the field, picture (b) One of the female research staff doing flora exploration in Bali

Botanical Garden is a plant conservation institution that has the main task and function of preserving flora outside their natural habitat (ex-situ). The collections grown in the botanical gardens come from donations, exchanges, propagation, and especially exploration activities. Exploration activity itself is an activity of collecting/collecting plant material from its natural habitat to be brought and planted in the botanical garden. They carry exploration activities for the Indonesian Botanical Garden out in various regions in Indonesia and for the Bali Botanical Garden; it focused this exploration activity on the eastern region of Indonesia. Explorers can stay for days in the forest in search of target plants. During exploration, explorers often face obstacles. Difficult terrain, hard-to-reach locations, illness (malaria, etc.), being injured, being bitten by venomous animals, being lost in the middle of the forest, and being trapped in the middle of a disaster are some obstacles. As John Stuart Mill and Harriet Taylor (In Tong 2004:23) argue to achieve sexual equality or gender justice, society must provide women with political rights and the same opportunities and education enjoyed by men. The right that also needs to be given to them is the right to develop their reasoning capacity by getting the role they really want to do.

## **CLOSING**

The progress of the times has changed a lot about women's views, starting from the view that women only may take care of the house and are always at home, while men are creatures who have to be outside the home, then with the development of the times and emancipation caused women to have rights. The role of women in the era of the industrial revolution 4.0, it is not enough to only act as the stay-at-home parent (domestic) but also be required to play a role outside the home such as doing family businesses or as career women. Women can no longer be weak because, in fact, women have displayed elegant faces and behavior for the benefit of humanity. They must encourage women as the element that will fight injustice and resistance to social structures. The government has implemented a gender equality program that integrates gender in the flow of development, placing women as the subject of development. We can prove gender equality for development in one government agency such as the Bali Botanical Garden, which until now has women to work to lead in a unit or section, and this is a success in pursuing a career to a higher level. Women who become career women and mothers but are successful in their work are profiles that illustrate that women have a great role in other fields,

which are accompanied by broad insight, intelligence, and technology literacy.

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# DEWI SETYAWATI AND HER POWER IN THE MAHABHARATA COMIC BY GUN GUN

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## Abstract

Feminism is not only dealing with the trivialization of certain genders in forms of knowledge that already exist, but often also in the form of new knowledge that will provide the basis for political action. In a patriarchal society, the relationship between men and women tends to give more priority to men, so that if we look closely, women are placed in a subordinate position in many areas of life. A woman is certainly seen as a "second class creature" after men or it can be said that power only belongs to men. This study will discuss Dewi Setyawati and her power in the Mahabharata comic by Gun Gun. The character of Dewi Setyawati is a female character in the Mahabharata story who makes a king and the crown prince as the owner of power submit and must fulfill what Setyawati says. Re-reading Setyawati's power with the perspective of radical feminism and power is important to do in order to see the power of women. This study uses a descriptive design with qualitative methods. The purpose of this study is to describe Setyawati's power in the Mahabharata comic in the sub-story of Bhishma's Oath. The results are firstly, Setyawati was able to make King Sentanu submit with her beautiful face, so that it had an impact on Bhishma not to ascend the throne in Astinapura even though he had been chosen as the crown prince, secondly Setyawati had been able to make Bhishma lose the throne and also lose the opportunity to marry and have children. Two things that were done by the two great male characters in the Mahabharata story were a sacrifice to fulfill Dewi Setyawati's expectations. That is the affirmation of Dewi Setyawati's power in the comic story of Mahabharata by Gun Gun.

**Keywords:** *Power, Feminism, Cultural Studies, Visual Communication*

## INTRODUCTION

Classical stereotypes say that women and the dimensions of feminism do not include

power. In a patriarchal society, the relationship between men and women tends to give more priority to men, so that if we

look closely, women are placed in a subordinate position in many areas of life. Women are seen as the second class citizens, and thus experience inequality in terms of domination and power. The subordinated role and position of women is considered a natural thing. This inequality can be explained by paying attention to the socio-cultural aspects that construct the inequality. This study will discuss the power of a woman named Dewi Setyawati.

Setyawati is one of the important characters in the Mahabharata story because she is a female character who becomes the empress of the Kuru family who then presents the Mahabharata story. The woman who managed to make King Sentanu fall in love with her. In patriarchal culture, a woman is certainly seen as a "second class creature" after men or it can be said that power only belongs to men. Women are considered only as parties who only accept any decision from men. The story tells about a kingdom, a king, that is, a man with various powers that he has. Men are the owners of power, and when the man has a title of a king, then it can be ascertained that full power is in him. Furthermore, Setyawati as a woman should only be the recipient of the king's "order". However, in the Mahabharata comic by Gun Gun, Setyawati has the power in this story. Booles and

Swan in Handayani (2004:1668-169) stated that:

“Power is the ability to act. Power is the ability to mobilize resources (money, people) to obtain desired results. Power is the ability to influence the niches of life. We can't judge power as good or bad. Power is neutral. Jesus and Hitler had power and used it to achieve various forms of change, to gather a number of people and direct them to a goal.”

Men as the owner of power in patriarchal culture in this royal story are "undeniable". The king and crown prince must submit and follow all the wishes of a woman. This study will discuss Setyawati's power to make others fulfill what she says. Re-reading Setyawati's power from a power perspective is important to do in order to see the power of women. This study uses a descriptive design with qualitative methods. The purpose of this study is to describe Setyawati's power in the Mahabharata comic in the sub-story of Bhishma's Oath. The discussion of this research uses the perspective of the study of radical feminism theory and Foucault's theory of power.

## **RADICAL FEMINISM THEORY**

This school of thought assumes that the oppression experienced by women is rooted in the existence of a patriarchal cultural



system in which men have greater economic privilege and power than women. This makes women marginalized. Therefore, the action agenda of this school is to dismantle the structure of the patriarchal cultural system. Radical feminism is based on two assumptions, firstly that women have an absolute positive value as women, secondly that women are oppressed everywhere by patriarchy. Radical feminism assumes that the struggle must begin with a fundamental re-creation of women's consciousness, so that every woman realizes her own values and strengths to reject patriarchal pressures (Ritzer, 2012).

### **POWER THEORY**

Foucault examines more power in the individual as a subject in the smallest scope. Power spreads without being localized and permeates all social fabrics. Power operates and thus is not owned by anyone in the relations of knowledge and institutions. And its nature normalizes the fabrics of society. Unwittingly power operates in a network of public awareness. Because power does not come from outside but determines the structure, rules, and relationships from within. For Foucault power is always actualized through knowledge, and knowledge always has a power effect. The implementation of knowledge according to Foucault always

produces knowledge as the basis of power. There is no knowledge without power and vice versa there is no power without knowledge.

### **DISCUSSION**

The Mahabharata comic by Gun Gun in this discussion will analyze Adi Parwa's edition of the story of the Bhisma's Oath. In this story there is the character of Dewi Setyawati who has the power over herself to determine the course of her life. This power was used to "force" King Sentanu and crown prince Bhisma to do whatever Setyawati wanted. In the comic, it is told that the Astina Kingdom is in a state of peace, but King Sentanu looks gloomy because he remembers the face of Dewi Ganga who left him because of the promise that Sentanu had made himself. To drive away the loneliness, Sentanu went to the shores of the Yamuna. In the middle of the forest Sentanu strayed from the smell of perfume that pierced his nose, and it turned out that the fragrance was emitting from the body of a beautiful girl. The girl introduced herself to Sentanu, the girl's name was Setyawati.

The character of Dewi Setyawati in the comic is described as a beautiful woman. Her hair is described as long and her face is oriental. Sentanu was very impressed with Setyawati. Sentanu also conveyed his

feelings and said that he loved Setyawati. Setyawati was very happy to hear that a king with a vast and peaceful kingdom said he loved her. Setyawati actually wants to accept Sentanu's love, but on the condition that if she gives birth to a son, then the son must be king, not Bhishma. Whereas Bhishma had just been appointed as the crown prince who would later become king of Astina. Sentanu felt confused, his really loved Setyawati, but it was difficult to fulfill his request because King Sentanu had announced the crown prince as the successor of the King. Arriving at the palace, Sentanu looked gloomy which made everyone in the palace panic.

Bhishma then found out that the reason why his father always looked gloomy was because of Sentanu's feelings for Setyawati. Sentanu's feelings became gloomy because there were many conditions put forward by Setyawati to accept Sentanu's love. King Sentanu's gloom made Bhishma go to see Dewi Setyawati. Bhishma said that he was willing to give up his throne on the condition that Setyawati accepted her father's love. It turned out that Setyawati was not satisfied with that; Setyawati questioned the descendants of Bhishma in the future who were very likely to claim the throne again. Finally Bhishma vowed to become *suklabrahmacari* or promise not to

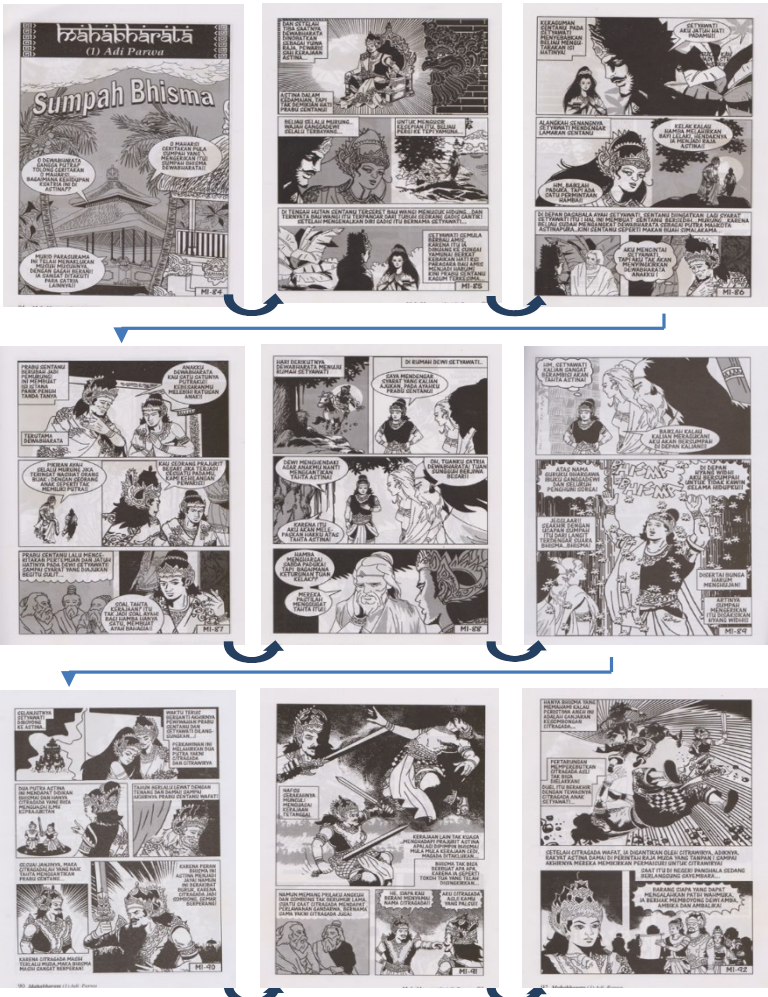
marry forever. The oath is known as the Bhishma's Oath which shakes the universe.

After Setyawati was satisfied with what Bhishma had done, Setyawati was then brought to the kingdom of Astina. The marriage took place, Prabu Sentanu married Setyawati. This marriage gave birth to two sons, namely Citragada and Wicitrawirya. Time then passed until finally Sentanu died. In accordance with the agreement, Setyawati's son, Citragada, ascended the throne to replace Prabu Sentanu.

The story about the power of Dewi Setyawati in the Mahabharata comic by Gun Gun shows that a woman has her own power. This power is shown in the way Setyawati got what she wanted, namely to get the royal throne, and the son who was born eventually became a Crown Prince of Astina. This goal is achieved by sacrificing others namely: first, Setyawati was able to make King Sentanu force Bhishma not to ascend the throne in Astina even though he had been chosen as the crown prince, secondly Setyawati was able to make Bhishma lose the throne and also lose the opportunity to marry and have children. Two things that were done by the two great male characters in the Mahabharata story were a sacrifice to fulfill Dewi Setyawati's expectations. That is the affirmation of Dewi Setyawati's power in this story.

If the construction of Western politics offers the power of femininity in this last era with the feminist movement, then we can see that the movement related to women's power has long been present in the symbolic fact of the Mahabharata story which is strongly embedded in the Hindu religious tradition. It can be seen how power is obtained and how power is manifested in Eastern culture. The power in the Mahabharata story, which shows the power of Dewi Setyawati, illustrates that power is very loaded with the power of femininity.

In terms of how to gain power, it also describes the ability to control oneself. Power is obtained by silence (calmness), that is, through the perfect self-control that is the hallmark of feminism. Likewise, the attitude of people who have power, it is said that the greater the power of a person, the more subtle he/she is. The concept of subtlety in Eastern culture strongly describes femininity such as soft spoken words, strong self-control, soft feelings and calmness.



Komik Mahabharata karya Gun Gun dalam cerita Sumpah Bhishma  
Sumber: scan Nuriarta

Based on these cultural characteristics and concepts of power, both in terms of gaining power and signs of power, it appears that the characteristics and concepts are full of feminine rather than masculine dimensions. Thus, it is natural that the character of Dewi Setyawati who represents the feminine gets a place to express herself freely and occupies a special position in the Mahabharata story.

### **Closing**

Power is the ability to influence or determine a policy from the process to the decision. Power can also be defined on a small scale which refers to interpersonal power within the household and is often able to exert broader influence. In a patriarchal culture, men are constructed as holders of power and women as recipients of all male decisions. However, in the Mahabharata comic by Gun Gun, the Dewi Setyawati character occupies the position of possessing power over men. So Setyawati with her beauty, gentleness, and calmness in dealing with situations makes her able to have the power to determine the goals she wants to achieve. Setyawati has "conquered" Prabu Sentanu and Crown Prince Bhisma, two men who have extraordinary supernatural powers. For this conquest, Dewi Setyawati who wanted to have the throne of the kingdom of Astina and succeeded in making her son Citragada

as King is proof of Setyawati's power. Power does not only belong to men, but also to women.

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**TIME AND BALI HINDU RELIGION**  
**(STUDY OF THE TIKA CALENDAR SYSTEM AND THE VALUE OF EDUCATION )**

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**Abstraction.**

That the Balinese Hindus basically have a permanent time order which is contained in one of the day setting systems called the Tika calendar. The Tika calendar according to anthropologist Miguel Covarrubias in his research in 1930 stated that the Balinese calendar Tika was commonly used by Balinese people in the era before 1930 to 1949. However, along with technological advances today, the Tika calendar is now almost forgotten, and its existence is now only an antique. The invasion of calendars outside the Balinese calendar includes the Gregorian calendar, the Hijri calendar, the Chinese calendar which makes it possible to obscure and even forget the original time of the Balinese Hindus. The forgotten heritage of the Balinese people's past, allows the noble values mandated by the ancient elders to be degraded and have an impact on the distortion of Balinese identity values, especially the loss of orientation about time. So the formulation is about: the existence of Tika as a Balinese Hindu calendar and the transformation of Hindu religious education values in the Tika calendar.

Keywords: tika, habituation, happiness

1. Introduction

Religion or belief system is a sub-system of culture, religion is related to other cultural elements, such as art, language, social organization, knowledge system,

system of determining space and time, equipment, and livelihood. Most Balinese adhere to Hinduism and the existence of Hinduism is the root of Balinese culture. The Balinese theological system is based on the teachings of Hinduism which assumes

that there is one God called Ida Sang Hyang Widhi Wasa. The development of Hinduism adopted by the Balinese people today has a long history and process. Elements of pre-Hindu culture seem to persist and acculturate with Hindu teachings and other cultural elements that have come and developed in Bali. The journey and experience of Balinese cultural history reflects the nature of Balinese culture as a cultural figure that is open, selective, flexible and adaptive.

(Geriya, 2000). The results of this acculturation, especially acculturation in the belief system or theological system of the Balinese people gave birth to Balinese Hinduism as a religion that is inherited and implemented by the Balinese people to this day. The same is true in the arrangement of time problems. Balinese people understand time, as something absolute and can be divided, into categories, so that there is an adult ayuning style (good or bad days). Adult swing style is determined based on units and patterns of time, called Wariga. There are good times, there are Ala times (not good). Good to do one job and bad to do another (relatively). Consideration of good and bad is a sign that humans have *wiweka* (weighing power / common sense compared to animals / animals. Not only that, even time is divided into "good" and "bad" categories, so that "good days" and "bad days" appear. For that understanding,

knowledge is needed "Ala ayuning Adult". Ala ayuning adult means that day, contains both good and bad, that is good for doing one job and bad for doing another job. Example: adult or determining a good day, if today is Adult "Semut Sadulur", it is stated in Wariga as a "good" / beautiful day to trade, and hold meetings. And it is also stated that the day is "bad" / ala, to carry out the Pitra Yadnya ceremony: cremation, owe the body. Thus Wariga's function: is as a guide for mankind to use time as well as possible, because almost all human activities are influenced by time.

Geographically, the island of Bali is located at 8°3'40"- 8°50'48" South Latitude and 114°25'S3"- 115°42'40" East Longitude.

The relief and topography of the island of Bali in the middle stretches mountains that extend from West to East which divides Bali into two, namely North Bali and South Bali. Rainwater in the mountains that is absorbed and stored by tree roots will come out into springs that flow into rivers. This watershed is the source and flow of irrigation for agriculture and plantations. The grace of the Almighty in the form of natural fertility in Bali is also very supportive of the growth of Balinese culture which is agrarian and religious. From this forerunner was born Balinese culture which is agrarian.

Balinese cultural heritage is a record and expression of the dynamics of Balinese

civilization from time to time. Balinese culture is inspired by the teachings of Hinduism so that the presence of Balinese culture is to support the implementation of Hindu religious events or rituals based on Tatwa or philosophy, Ethics or Morals and Retuil or ceremonies. In every activity the Balinese people cannot escape from the integrated role of culture from its various components that form a unified Balinese cultural system that is sociocultural and religious. Balinese culture is an inseparable part of regional development in Bali, even the regional development of Bali is a development that has a cultural perspective. The Bali area does not have the potential for natural resources in the form of gold, nickel, bauxite or coal mines, but the Bali area has cultural potential that is unmatched in the world because of its uniqueness and the height of its philosophy. On that basis the tourism development developed in Bali is cultural tourism. Therefore, the government and all components of society have a moral responsibility to preserve, explore, develop and utilize the cultural values contained in cultural heritage objects.

Looking back at the Balinese agrarian society in ancient times before 1940, Balinese farmers in carrying out farming activities in the rice fields or in the fields always took into account the presence of weather and time (padewasan) in managing agricultural land, from the beginning of

working on rice fields until after harvesting rice, determining good days. Planting or called padwasan has always been a calculation, with the intent and purpose of good ending agricultural products. Before the existence of a calendar that was very easy to find as it is today, people in searching for padewasan ayu (good days) used a tool called Tika. Tika are excerpts of wariga teachings which are the traditional Balinese Hindu calendars that are permanent, which use certain signs (codes), as representatives of one of the wewaran or ingkel. With this Tika, the Balinese in ancient times not only looked for padewasan farming but in Panca Yadnya activities used it as a benchmark in starting their activities. Thus the Tika function is to make it easier to calculate certain days to start a job or yadnya.

Over time, it seems that the existence of Tika today has been abandoned and has been replaced with a calendar, which is much more efficient and effective in finding padawas. Because the determination of padawas with the Tika system is felt to be a bit complicated to find, in addition to having to understand the symbols contained in Tika, you must also understand Wewaran and Wuku. Leave Tika now only as antiques and Balinese cultural heritage. As a cultural heritage, although it is no longer used in determining the search for padewasan, it should be preserved, this is a step that the

proof of timing technology in ancient Balinese society has been mastered, in line with Article 32 of the 1945 Constitution which clearly states that the government promote Indonesian culture. In his explanation, it is stated that national culture is a culture that arises as a result of the cultivation of the Indonesian people as a whole. The old and original culture that exists as cultural peaks in regions throughout Indonesia is counted as the nation's culture (Team of Upgrading and Upgrading Materials for Civil Servants of the Republic of Indonesia, 1980 8,20). The dynamics of advances in science and technology have made many positive contributions, but it is undeniable that there are implications for the socio-cultural changes of Balinese society. This also affects the existence of Tika as a medium for determining ritual events that function as cultural objects in the form of Tika. Facts in the field, there have been many transfers of the use of Determination, both the method of determination and the system, which has also been accompanied by switching from using Tika to purchasing other calendars. On that basis and is a cultural heritage that has uniqueness, is very urgent, up-to-date and has utility values, it is very important to study and conduct research on the existence of Tika, with the main issues discussed, namely the existence of Tika as a calendar system and

educational values in the calendar system Tika.

The formulation of the problem that will be the topic of discussion is: First: How does Tika exist as a Balinese Hindu calendar?. Second: How is the transformation of Hindu religious education values in the Tika calendar? While the research methods are: First: Tika as a cultural object is unique, so this research method is more closely examined with qualitative methods with ethical and emic approaches. Second: the object of research is a cultural heritage object named Tika. Third: Data sources: the primary data source is Tika's legacy belonging to the researcher, and the secondary data is lontar lontar tika as well as literature related to the primary data source. Fourth: the data collection technique is through surveys, observations and in-depth interviews. Fifth: The research instrument is the researcher himself as well as the key instrument, because the material object under study is of quality and complex and holistic in nature. Sixth: Data analysis, which uses domain or domain analysis techniques.

## **II. Tika calendar system**

Generally, the Balinese Hindu community understands time, as something absolute and can be divided, into categories, so that there is an adult ayuning style (good or bad days). Adult swing style is



determined based on units and patterns of time, called Wariga. There are good times, there are Ala times (not good). Good to do one job and bad to do another (relatively). Consideration of good and bad is a sign that humans have wiweka (weighing power / common sense compared to animals / animals. Not only that, even time is divided into "good" and "bad" categories, so that "good days" and "bad days" appear. For that understanding, knowledge is needed "Ala swinging Adults". It means that the day contains both good and bad, that is, it is good to do one job and bad to do another. Example: today's adult is "Semut Sadulur" Good for trading, and holding meetings. It is bad to carry out the Pitra Yadnya ceremony: cremation, borrowing the body. Thus, the function of Wariga: is as a guide for mankind to make the best use of time, because almost all human activities are influenced by time.

To make it easier to find and determine, a system called the Tika calendar system was created. Tika is a map which is a calendar, compiled based on "Wuku" Sapta Wara and Panca Wara, which are depicted in the form of symbols on a piece of board, paper or cloth. Tika is a traditional Hindu calendar that is permanent in nature by using certain signs (codes), in other words, Tika is often called the perpetual calendar.

## 2.1. The models and forms of tika are:

2.1.1. Round in shape with a circle model, made of wood planks.



2.1.2. Box-shaped, rectangular model, made of wooden boards



2.1.3. Box-shaped, rectangular model, made of paper

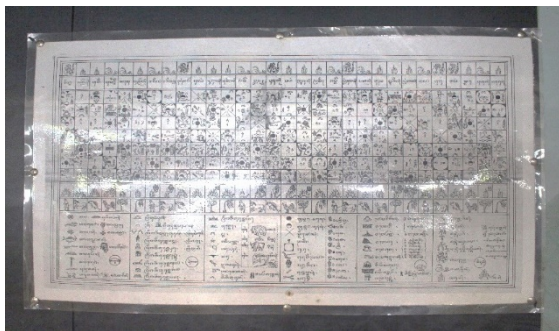


## 2.2. Types of tika include.

2.2.1. The generally accepted Padewasan tika is at the Bali Denpasar Museum



2.2.2. Tika specifically for agriculture, plantations and fisheries, is at the Subak Tabanan Museum.



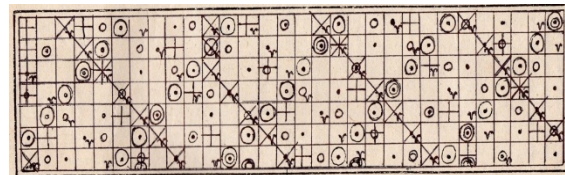
2.2.3. Tika specifically for marriage or Manusa Yadnya (humanitarian ceremony) and Pitra Yadnya (death ceremony).

GIRIYA GUNUNG PAYANGAN				
DEWASA PAWIYAHAN				
NO	WUKU	WUKU	WUKU	WUKU
1	WUKU	WUKU	WUKU	WUKU
2	WUKU	WUKU	WUKU	WUKU
3	WUKU	WUKU	WUKU	WUKU
4	WUKU	WUKU	WUKU	WUKU
5	WUKU	WUKU	WUKU	WUKU
6	WUKU	WUKU	WUKU	WUKU
7	WUKU	WUKU	WUKU	WUKU
8	WUKU	WUKU	WUKU	WUKU
9	WUKU	WUKU	WUKU	WUKU
10	WUKU	WUKU	WUKU	WUKU
11	WUKU	WUKU	WUKU	WUKU
12	WUKU	WUKU	WUKU	WUKU
13	WUKU	WUKU	WUKU	WUKU
14	WUKU	WUKU	WUKU	WUKU
15	WUKU	WUKU	WUKU	WUKU
16	WUKU	WUKU	WUKU	WUKU
17	WUKU	WUKU	WUKU	WUKU
18	WUKU	WUKU	WUKU	WUKU
19	WUKU	WUKU	WUKU	WUKU
20	WUKU	WUKU	WUKU	WUKU
21	WUKU	WUKU	WUKU	WUKU
22	WUKU	WUKU	WUKU	WUKU
23	WUKU	WUKU	WUKU	WUKU
24	WUKU	WUKU	WUKU	WUKU
25	WUKU	WUKU	WUKU	WUKU
26	WUKU	WUKU	WUKU	WUKU
27	WUKU	WUKU	WUKU	WUKU
28	WUKU	WUKU	WUKU	WUKU
29	WUKU	WUKU	WUKU	WUKU
30	WUKU	WUKU	WUKU	WUKU

## 2.3. Tika calendar pattern

2.3.1. That at the general tika, it is in the form of a rectangular box

a. The total number of squares is 210 principal squares. Other boxes besides that are support and additional boxes



The number box 210 indicates that there are 210 padwasans, and indicates that the number of 1 Tika calendar year is 210 days or 6 Balinese calendar months.

b. When detailed the boxes displayed above, it consists of a row of squares sideways (horizontal), and a row of boxes descending (vertical).

- The top row of squares, from left to right or horizontal squares with a total of 30 squares, are the placement of wuku, totaling 30 wuku with the age of each wuku being 7 days, including: Sinta, Landep, Ukir, Kurantil, Taulu, Gumbreg, wariga, Warigadean, Julungwangi, Sungsang, Dungulan, Kuningan, Langkir, Medangasia, pujut, pahang, Krulut, Merakih, Tambir, Medangkungan, Matal, Uye, Menail, Prangbakat, Bala, Ugu, Waya ng, Klau, Dukut, Watugunung.).

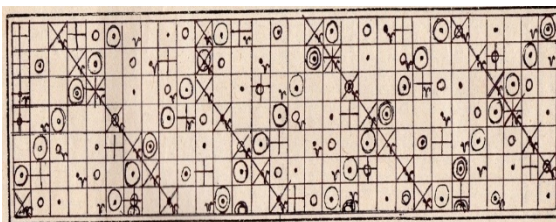
St	Ld	Uk	Kr	Tl	Gm	Wg	Wr	Jl	Su	Du	Ku	La	Me	Pu	Ph	Kr	Mr	Ta	Md	Mt	Uy	Ma	Pr	Bl	Ug	Wv	Kl	Dk	Wt							
<table border="1"> <tr><td>Redite</td></tr> <tr><td>Coma</td></tr> <tr><td>Anggara</td></tr> <tr><td>Budha</td></tr> <tr><td>Wrespati</td></tr> <tr><td>Sukra</td></tr> <tr><td>Saniscara</td></tr> </table>																														Redite	Coma	Anggara	Budha	Wrespati	Sukra	Saniscara
Redite																																				
Coma																																				
Anggara																																				
Budha																																				
Wrespati																																				
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Saniscara																																				

Rows of boxes descending (vertical), from top to bottom, of which 7 are the names of the days called Sapta wara (Redite, Coma, Anggara, Buddha, Wrehaspati, Sukra, Saniscara) which at the same time is the age of 30 Wuku in the horizontal box. So there are 7 days X 30 wuku in the calculation of the wuku calendar.

2.3.2. That on the Tika calendar, there is a certain code as a symbol of the padwasan in question. The yellow squares indicate the box number. Blue squares indicate the number of squares that have no symbols. Green box is a sign of the box the number of symbols that exist.

St	Ld	Uk	Kr	Tl	Gm	Wg	Wr	Jl	Su	Du	Ku	La	Me	Pu	Ph	Kr	Mr	Ta	Md	Mt	Uy	Ma	Pr	Bl	Ug	Wv	Kl	Dk	Wt
1	3	3	3	1	3	1	3	2	2	0	3	2	3	1	2	3	1	3	2	3	2	3	2	2	2	2	3	2	2
6	4	4	4	6	4	6	4	5	5	7	4	5	4	6	5	4	6	4	5	4	5	4	5	5	5	5	5	4	5

Thus, out of 210 boxes in the Tika calendar, there are 65 boxes without symbols and 145 boxes with symbols. So the full picture of the symbols that appear in the tika calendar is as follows.



2.3.3. A symbol or sign on the Tika calendar.

Tika is a traditional Balinese calendar which is non-astronomic, compiled based on Pawukon/Wuku and Wewaran. The Tika calendar does not care about the

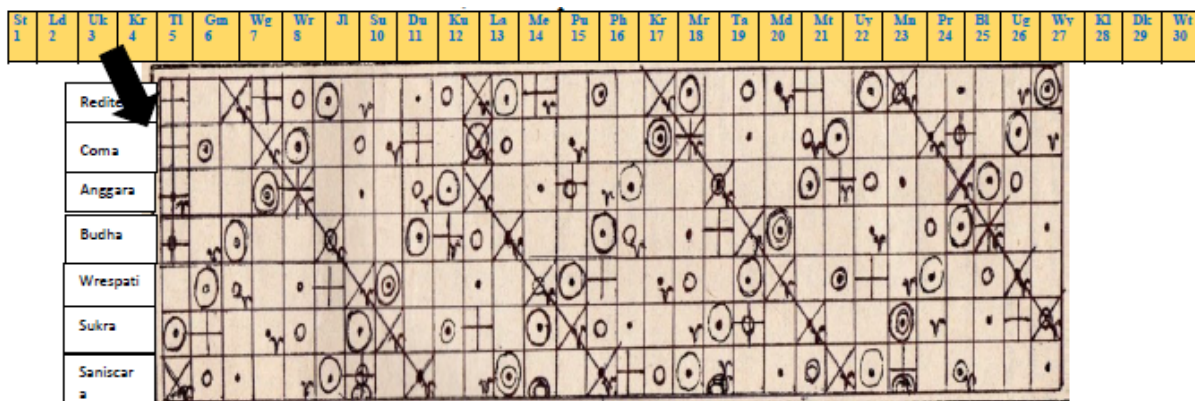
astronomical position at all, but its use for Balinese people cannot be separated from the use of the Balinese Saka Calendar. Tika is a traditional Balinese Hindu calendar which is permanent, which at first only used certain signs for the names of each wewaran and ingkel. The warrants used in Tika range from Tri Wara to Sanga Wara but only one wara from each group of warrants is taken to be affixed in the tika. The warrants taken are as follows. Tri Wara was taken by Kajeng with a sign (•), Catur Wara was taken by Jaya with a sign (0), Panca Wara was taken by Kliwon with a sign (o), Mawulu took Sad Wara with a sign (“),

Asta Wara was taken by Kala with a sign (+), Sanga Wara is taken by Dangu with a sign (x). While Wong's ingkel is taken with a sign (\*). Please note that these marks are not used consistently. In its development in Tika, Balinese script was also written as an abbreviation of wuku and wewaran, pictures as a substitute for wewaran signs, words and even certain expressions. The tika structure is made horizontally and vertically, with the basic shape of an equilateral box. Rows / rows of boxes that are horizontal from left to right for wuku totaling 30 pieces, the leftmost box symbolizing wuku Sinta and the far right symbolizing wuku Watugunang. While the vertical box consists of seven rows arranged from top to bottom which symbolizes the warrant, namely Sapta Wara. Each square

symbolizes the meeting between wuku and wewaran. If the total number of boxes is 210 boxes or 210 days, it is equal to one year. Certain wuku meetings and certain offerings are believed to be good days (diwasa) to carry out certain types of activities nor are certain certain activities allowed.

### 2.3.4. How to read the Tika calendar and its use in padwasan practice.

Reading the Tika calendar with its symbols, it is necessary to understand the symbols, sapta wara, and wuku. Because on the Tika calendar there will be no visible Sapta wara and wuku. Sufficiently understandable when the intended symbol is addressed. r if it is made in a clearer form, then the picture is as follows



#### Information

- A. Horizontal white boxes descending from top to bottom on the side of the big box, with the numeric code indicating the day, namely: number 1 = Redite (Sunday) 2 = Coma (Monday) 3 = Anggara (Tuesday) 4 = Buddha (Wednesday) 5.=Wrespati

(We) 6= Sukra (Friday) 7=Saniscara (Saturday).

- B. The top boxes are yellow (vertical) from left to right, are 30 wuku.

Example of how to read.

1. Read it from mentioning Sapta wara, then mentioning Wuku

2. For example, what is referred to is the uppermost corner of the box, it is read

REDITE (1) (SINTA (1)

3. In REDITE SINTA, there is a symbol (+)

4. The Plus (Add) sign is the + symbol part of Sanga Wara, namely Dangu

5. Dangu in the nature of padawas means Bhuta = silent.

Dangu means stupid. Dangu also means between light and dark.

If it is used in a padewas in yadnya or other activities, it is predicted to find darkness, or to predict the birth of a baby born to Redite Sinta, then his nature is stupid, slow, difficult to accept other people's advice. However.

Can improve their abilities. People born in Sang wara DANGU are often likened to people who have stone brains.

But for the activity of purifying the body (self-cleaning) on Redite Sinta, which is the first day in the calculation of the wuku year and also coincides with the Banyu Pinaruh activity, it is very good to take a bath to purify oneself in the sea or in a place where there is a spring.

From the explanation above, a common thread can be drawn that the function of tika is to make it easier to calculate certain days to start a job or yadnya for the Balinese Hindu community. And the role of Tika for Hindus in Bali, is very important, namely that people are led to seek padewasan or

religious determination selectively and not arrogantly.

### **III. Educational values on the Tika calendar.**

#### **3.1. Value of Hindu Religious Education**

<https://griyawardani.wordpress.com> value is something that is useful for humans, both physically and spiritually. Value is an abstraction of a person's personal experiences with others. Values are long-standing general guidelines that direct behavior and satisfaction in everyday life. In addition, value can be said as something that is valuable, quality, shows quality, and is useful for humans. Something that has value means that something is valuable or useful for human life. Friendship as a value (positive/good) will not change its essence when there is betrayal between two friends. This means that value is a determination that exists regardless of the circumstances around it. The value of education is the limit of everything that educates towards maturity, is good or bad so that it is useful for life which is obtained through the educational process. The educational process does not mean that it can only be done in one place and at a time. Associated with human existence and life, educational values are directed at the formation of the human person as individual, social, religious, and cultural beings.

Hindu religious education is an effort that is carried out in a planned and sustainable manner in order to develop the ability of the community of its adherents to strengthen faith and piety to God Almighty and have noble character, as well as increase spiritual potential in accordance with the teachings of Hinduism. The purpose of Hindu religious education is to form personality, attitude, mental and character to be able to understand the teachings of Suputra and Susila as well as astiti bhakti in religious social life. Added (in <https://www.google.com>) Hindu religious education plays a very important role in shaping one's personality with various Hindu teachings and upakara practices will be able to help the personality formation process that leads to a positive direction. Religious education can also affect a person's character, because through religious education a person is more motivated to do good. (in Cudamani, 1993: 11) without religious teachings, humans will not know what they really live for and what their goals are, and how to live. . So religion provides knowledge about the purpose and how to live. Like a person who enters a deep and dark cave, because he cannot see what is in front of him, besides he will be slow to move, also the possibility of falling or stumbling is much more, coupled with fear, fear of the dark, that fear. arise from ignorance. Through religious

education, one's character can be shaped for the better. In its implementation on the Tika calendar, that the symbols of tika and days or Wewaran and wuku in it, are a manifestation of respect for the manifestation of God in this case Ista Dewata who controls each wuku and wewaran, for example Wuku Medangsia the ruler is Bhatara Brahma. So indirectly people have learned to know that the essence of time is God himself.

### 3.2. Moral Education Value

Moral is the meaning contained in the work of art, which is implied through the story. Morals can be seen as themes in a simple form, but not all themes are morals. Moral is a person's ability to distinguish between good and bad. The moral values contained in works of art aim to educate people to recognize ethical values, which are the good and bad values of an action, what to avoid, and what to do, so as to create an order of human relations in society that is considered good, harmonious, and sustainable. beneficial for that person, society, environment, and the natural surroundings. Moral values are a part of values, namely values that deal with good or bad behavior from humans. Morals are always related to values, but not all values are moral values. Moral relates to human behavior or actions. This moral value is more related to the behavior of everyday human life. The

implementation of the Tika calendar is related to morals, that when people use tika they will choose and sort out which days are good and which are bad days or in the style of adult swings. This means that humans who have noble morals will be able to wisely choose the right time.

### 3.3. Value of Social Education

The value of social education is a lesson that can be drawn from social behavior and social ways of life. Social behavior is in the form of a person's attitude towards events that occur around him that have to do with other people, ways of thinking, and social relations between individuals. The value of social education in works of art can be seen from the interpreted reflection of people's lives (Rosyadi, in Amalia, 2010). The value of social education will make people aware of the importance of group life in family ties between one individual and another. The value of social education refers to the individual's relationship with other individuals in a society. How a person should behave, how they solve problems, and deal with certain situations are also included in social values. In Indonesian society which is very diverse in its style, self-control is something that is very important to maintain the balance of society. In line with this, social values can be interpreted as a basis for society to formulate what is right and important, has

its own characteristics, and plays an important role in encouraging and directing individuals to act according to applicable norms. also argues that the value of social education refers to the consideration of an object's action, a way to make a decision whether something of value has truth, beauty, and divine value. The implementation of the value of social education with the existence of the tika calendar is that not all Balinese Hindus have or know about the procedures for determining adulthood, only certain people. Generally, those who know and know the procedures for adult nibakang will sincerely and willingly when neighbors or other people ask or ask for adult nunas. In this context there is a take and give, giving and receiving, because basically the Balinese people really understand the adage *Homo homini socius*, *tepo saliro* and a high social spirit.

### 3.4. The Value of Cultural Education

The value of cultural education is something that is considered good and valuable by a community group or ethnic group which is not necessarily seen as good by other community groups or ethnic groups because the value of cultural education limits and gives characteristics to a society and its culture. The value of cultural education is the most abstract level of customs, lives and is rooted in people's

minds, and is difficult to replace with other cultural values in a short time. An understanding of cultural values in human life is obtained because humans interpret space and time. The meaning will be intersubjective because it is grown and developed individually, but is shared, accepted, and approved by the community so that it becomes an integrated cultural background for the phenomena described. The cultural value system is the core of culture, in essence it will influence and organize elements that are on the surface structure of human life which includes behavior as a symptom unit and objects as a material unit. The cultural value system consists of the conceptions that live in the minds of the majority of people in society, about the things they should consider very valuable in life. Therefore, a system of cultural values usually serves as the highest guideline for human behavior. Related to Tika as a calendar, that when it is a cultural product, the result of human initiative, which is built from observations, experiences and human knowledge which is analyzed and recorded or called Bumi Pramana, then the cultural results are tested and when successful then it becomes a determination to be passed on to generations next.

#### **IV. Conclusion**

From the study of the Tika calendar, conclusions can be drawn:

##### 4.1. Tika as calendar system

Tika is a traditional Balinese Hindu calendar which is permanent by using certain signs (codes). And Tika is often called the perpetual calendar. The function of Tika is as a marker of time or day in determining the right time to carry out all activities of the Balinese Hindu community. As a calendar system, tika is formed on the basis of a combination of wara in this case Sapta Wara and Wuku totaling 30, originating from the Pawukon calendar system. In its application to the calendar system, when it is described in columns of 210 squares. From the 210 boxes, a rectangular box was built and inside the box there were certain symbols to signal the adult swing style (good or bad days).

##### 4.2. The value of education in the Tika calendar system, namely:

- a. The value of Hindu religious education, forming one's personality with various Hindu teachings and upakara practices will be able to help the process of personality formation that leads to a positive direction.
- b. Moral Education Value, shows the rules of behavior and customs of an individual from a group that includes behavior.



- c. Social Education Values are attitudes and feelings that are widely accepted by society and are the basis for formulating what is right and what is important.
- d. The value of cultural education is a value that occupies a central and important position within the framework of a culture that is abstract and can only be expressed or stated through observation of more tangible phenomena such as behavior and material objects as a result of pouring out value concepts. through patterned actions

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# THE ROLE OF THE BALINESE WOMEN IN THE REVOLUTION

1945—1950:

## The Strengthening of Local Culture and the Ideology of Pancasila

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### ABSTRACT

Not much has been discussed about the role of women in the revolution in Bali which took place in 1945-1950. This is due to the limited written sources regarding the role of women, even though from oral sources or interviews the role played by women appears to be very significant. The activities of women in managing readiness and logistics delivery ahead of the arrival of young fighters during the revolution in Bali, Indonesia was substantial. In relation to the above, the main questions are: Firstly, what is the background for the involvement of women in the revolution in Bali? Secondly, why is their role not mentioned prominently compared to the role of men during the revolution, even though their involvement played a central role in relation to people's power in Bali? Thirdly, what can be interpreted about the role of women, in their strategic position providing logistics, preparing meals for youth fighters and mobilizing resistance during the revolution in Bali? By having such questions, it is expected to gain a better understanding of the role of Balinese women in the revolutionary period in Bali. This study was carried out using a historical approach, where documents, warrior records, and in-depth interviews will be used to gain valid data on the progress of Balinese women in particular, and Balinese society in general during the revolution in Bali 1945-1950.

*Keywords: Balinese women, popular resistance, logistics preparation and delivery, and revolution.*

## I. Introduction

There are not many studies on the role of the Balinese women in the revolution era from 1945—1950. In Bali and other regions of Indonesia the role of women has not been paid attention to, it is not clear why this is the case (Cf. Creese, 2012; 34). The question is around whether the patrilineal system plays a major role. This cannot be determined by a single factor like the structural system of the women in society, rather than it is much influenced by multi factors such as the social, cultural, economic, and political aspects.

However, it is important to understand this topic, since if we talk about the people power or popular resistance concept it actually includes the role of women not only in the “backyard” but also in the “front-yard” as leading figures during the struggle. We can see certain Balinese women figures such as Sagung Ayu Wah in the North Bali region, and also the role of Gusti Ayu Kanya in East Bali during the struggles between the Balinese and the Dutch colonial rule in Bali. This occurred until the end of the nineteenth century and entered the twentieth century Bali. However, we have never heard about the Balinese women particularly after Bali had been colonized by the Dutch colonial power by the beginning of the twentieth century until the revolution era between 1945 and 1950. We need to understand this situation why not many Balinese women had

been involved as leaders during the outbreak of the revolution in Bali.

Therefore, to have a better understanding about the Balinese women in the revolution time, there are certain questions that will be addressed in this paper as follows: Firstly, what do the women understand in the context of nation-state building? Secondly, how does the process take place? Thirdly, what factors lead to sustainability and change? Fourth, what are the meanings that can be attributed to the role of women in the social changes that occur in the modern and post-modern eras? Through these questions, one can have a better understanding of the role of Balinese women not only in the “backyard”, but also in the “front yard”, alongside Balinese men during the revolution time.

## II. Theoretical Framework and Method

The period is well-known as the “*revolusi fisik*” (physical revolution) in the Indonesian language, though this term is not well known in the English language (Cf. Ratja, 2013). In the English language the term is well known just as a revolution since in the revolution itself, there was both physical and non-physical terms. There are significant questions that will be addressed in this study by looking at some

important issues related to the role of Balinese women during the revolution era in Bali, and also in other parts of the Indonesian regions as a whole. This study uses qualitative methods based on the historical data both the written and unwritten sources. The data collection technique in this study uses the interview method in this case, namely in-depth interviews. Through these results, it is expected to have a better understanding of social cultural and political phenomena that will help to elaborate on issues related to the role of Balinese women in the revolution time in Bali (1945—1950).

### **III. The Role of the Balinese Women in the Revolution 1945—1950: The Strengthening of Local Culture and the Ideology of Pancasila**

The important role of the Balinese women, can be seen not only in the modern era, but also in Balinese history. Before the recent history of Bali, particularly in the era of the Balinese under the local kingdoms, the Balinese women actually already played significant roles (Gottowik, 2005). These roles were not limited to social and cultural aspects of their positions in the Balinese kinship system, but also included the political ideology, that was already rooted in the long process of the Balinese history. If we look at the shrines buildings of the indigenous or

local people in the village of Tenganan, for instance, we can see that they already worshiped not only the male ancestors or *purusa*, but also the female ancestors, *pradana*. This can be seen in holy shrines which are divided into two compartments (see also: Ardhana, 2016).

One compartment is for the men and another one is for women. From this belief, it can be said that the position of the Balinese women are equally treated as the Balinese men. This began from the ancient Balinese time, commonly called the era of the *Bali Mula* (the original Balinese), *Bali Aga* (the oldest Balinese), and *Bali Asli* (the purest Balinese culture). That could be seen particularly before the strong influences of the biggest Majapahit kingdom in Bali particularly after the annexation of Majapahit to Bali in 1343 AD (Cf. Acri, 2021). In other words, before the Majapahit kingdom there were strong ancient Balinese kingdoms, particularly in the period of King Udayana and Mahendradatta (a prince from East Java) (See: Ardhana et al. 2015). This Prince was well known as Sri Gunapriyadharmmapatni in the 11 to 12<sup>th</sup> century Bali. At that time, Bali was well known as having a twin kings system, since Bali was under the king and the prince. The prince of Mahendradatta issued more inscriptions than even the king

Udayana himself. Both of them were well-known to introduce more social and cultural values based on the idea of democracy, gender, and the like, in simple terms (See: Ardhana and Setiawan, 2014).

The king was said to help the local people to be freed from their responsibilities in the context of tax payments as well. It is interesting to mention that the role of Balinese women and men seem to be treated similarly in the period. However, there were some changes when the ancient Balinese kingdoms were defeated by the arrival of the Majapahit kingdom from East Java in the fourteenth century. At this period, the Balinese began the *Mesatya* tradition or loyalty ritual which involved jumping down onto a fire where the dead body of the king was still burning, this loyalty ritual still occurred at the end of the nineteenth century and also in the beginning of the twentieth century Bali. From this description, it can be seen that the role of women seems to be in the weaker position than the previous period, though if we look at the concept itself during the Majapahit kingdom, the concept of *Mesatia* had a holy meaning that the loyalty of a women to her husband was meaningful in the context of Balinese cultural tradition at that time (Ardhana, 1993). However, the perception of the *Mesatia* loyalty ritual changed based on the modern point of view that those ceremonies were considered

against human rights. It can be said that after the Dutch colonial power annexed Bali, the *Mesatia* ritual disappeared and the Dutch tried to introduce modern ways into Balinese cultural tradition. We can see the transformation process in the context of the dynamics of the Balinese society and culture in the later period, that the Dutch tried to recruit the Balinese into the Dutch colonial rule.

The Indonesians proclaimed Indonesian Independence on August 17, 1945. The idea to be a free modern state influences the mindset of the Indonesians to be a modern state. They perceived that they were not longer to be colonized kingdoms. They began to understand the meaning to be a free from threats from foreign countries. They began to study in Dutch colonial schools, but those were later to be developed into modern schools managed by the Indonesians themselves. During the revolution time in Bali between 1945 and 1950 the role of the Balinese women was not highlighted by Balinese historians (See for instance: Pedit, 1979). There is a lack of sources of historical data to complete the modern female Balinese history, particularly during the revolution era. However, if we look at what happened in the revolution era, it is important to look at the role of K'tut Tantri (19 February 1898 – 27 July

1997). She was born as Muriel Stuart Walker, a Scottish American woman best known for her work as a radio broadcaster in the Republic of Indonesia at the time of the Indonesian National Revolution.

From the historical data we cannot have only one source depicting the Balinese women in the revolution time. There were many Balinese women involved in the critical time after Indonesians proclaimed Independence. The Dutch would colonize the island under the NICA (Netherlands Indies Civil Administration) (Ardhana, 2006). It can be said that more of the Balinese women worked together with the Balinese men by organizing social activities, such as preparing food for the youth (pemuda) who would take part in the struggle against the Dutch colonial power. Many Balinese women figures successfully completed their education outside Bali by going to Java, namely Jakarta, Yogyakarta, Surabaya and the like. It is also noticed that in the city of Singaraja, a very young woman of significance, named Analy came from the city of Bantaeng, South Sulawesi. Her parents lived in Singaraja City for a long time, making a living from a rice stall business. While, Analy herself worked. Analy was a female figure who inspired women in Singaraja City to take part in helping the struggle of the youth. The women who participated in the struggle organization at that time included Wayan Gunung Sukarti (Djero Wiladja), Luh Sudarmi, Gustu Ayu

Sukezi, Luh Parmi, Wirasni, Nariasih, Luh Taman and many others. The women helped the young fighters move simultaneously, some headed east to Sangsit Village, Bungkulan, Kubu and Tejakula; some moved west towards the villages of Banjar, Bubunan, Seririt and to other areas. Their task was to provide information to the community and make people aware that the Indonesian nation is independent and invite the people in the villages visited to prepare themselves the logistics and delivery and participate together, working together to defend independence (See: I Nyoman Sukiada et al. 2021).

From this description, it can be said that the role of Balinese women in the struggle as well as the struggle of men actually has quite long historical roots (Parimatha, 2011: 123—139). From the values that are deeply rooted in Balinese traditions and culture, such as the values of togetherness, heroism, love for the homeland and defending the homeland, it seems that they can strengthen the basic values of the country based on the Pancasila ideology in the present and in the future.

## **Conclusion**

It is known that there was a strong link between the Balinese women experiences during studying in Java and their role to

inspire struggle against the Dutch colonial rule during the revolution time in Bali (1945—1950). After some Balinese women finished their education outside Bali, they perceived that their people were far behind from women in other areas and they needed to develop female emancipation in the broader sense not only in social or cultural aspects, but also in the context of politics. The Balinese women realized that their political struggle would not be successful, if it was carried out individually. Therefore, they needed to build certain youth organizations, including the Balinese women organizations. These efforts strongly affected the Balinese women movements in Bali during the revolution time (1945—1950). There were various aspects and roles that were carried out by the Balinese women, such as logistics and in the health sector. By looking at these activities and movements we will have a better understanding on the role of the Balinese women in the revolution time in Bali during 1945—1950.

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# THE ROLE OF “BAKTI PERTIWI” WOMEN FARMING GROUP IN UTILIZING THE ENVIRONMENT IN BATANNYUH VILLAGE, MARGA , TABANAN

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## ABSTRACT

Batannyuh Village is located in Marga District, Tabanan Regency, Bali. The area of Batannyuh Village is about 224,929 ha which includes 128 ha of agricultural land, 39 ha of dry land, 33 ha of residential areas and about 24,929 ha of others. The vast expanse of agricultural land is very promising to be processed and planted with various crops and vegetables. The existence of the Women Farmers Group "Bakti Pertiwi" in Batannyuh Village plays a very important role in managing a small portion of the existing agricultural land. There are two lands used by the Women Farmers Group "Bakti Pertiwi" as a place to grow vegetables, namely land owned by the village and land owned by the Women Farmers Group "Bakti Pertiwi". The land is managed with an organic farming system without the use of chemical fertilizers. Types of crops grown include corn, kale, tomatoes, purple eggplant and green eggplant. The produce is sold in stalls around Batannyuh Village. The Women Farmers Group “Bakti Pertiwi” can use land in the village environment to produce vegetables. With the application of organic farming, the environment becomes more secure and reduces air pollution. Vegetable production can meet the needs of group members and the community around Batannyuh Village.

*Keywords : Women Farmers Group, Organic Farming, Environmental Utilization*

## INTRODUCTION

### Background

Based on data from Batannyuh Village (2021) that Batannyuh Village is located approximately 3 km east of the city of Marga District. This village is the center of economic activity in Marga District. The boundaries of Batannyuh Village are as follows: to the north it is bordered by Kuwum Village, to the east by Werdhi Buana Village, to the south by Peken Blayu Village and to the west by Kukuh Village. The area of Batannyuh Village is about 200 ha consisting of: 128 ha of agricultural land, 39 ha of paddy fields and 33 ha of residential land (Batannyuh Village Data). The total population of Batannyuh Village is 2,465 people consisting of 736 families.

Batannyuh Village has a topography that varies from an elevation of 300 masl (from sea level) and a land slope of 15<sup>0</sup>. The potential of this village consists of Farmer Institutions where there are 3 subak areas, namely: Subak Guama with a standard area of 85 ha of rice fields, Subak Apit Jaring with a standard area 32 ha of rice fields and Subak Umadiwang with 11 ha of rice fields. Institutional groups consist of Gapoktan 1: Sari Godel Gapoktan. Economic Institutions are engaged in commodities cultivated by farmers in the form of rice and secondary crops (Anonymous, 2021).

Batannyuh Village, Marga District, Tabanan Regency covers the area of Banjar Batannyuh Kaja, Batannyuh Kelod, Br. Umadiwang Kangin and Umadiwang Kawan. The area is a medium plain area with dry soil conditions. There is a lot of agricultural land that is underutilized for agricultural activities in a broad sense, including house yards that are not used optimally so that it has the potential for the development of vegetables, fruits, tubers and planting chili trees, both curly chili and Lombok. This commodity often experiences an extraordinary increase in selling price during the rainy season.

Women Farmers Group "Bakti Pertiwi" a women's organization engaged in farming with a total of 30 members who live in Batannyuh Village, Women Farmers Group "Bakti Pertiwi" was founded on June 7<sup>th</sup>, 2018 and its existence is to be used as a Sustainable Food Household Area in order to realize the program for the Acceleration of Food Consumption Diversification. Bakti Pertiwi group is based in Banjar Batannyuh Kelod, Batannyuh Village, Marga District, Tabanan Regency, Bali Province. This organization is in the form of a joint business entity in the context of increasing agricultural production, livestock and processing, and is engaged in the field of agricultural and livestock breeding in order to increase livestock

production in order to prosper the group members. Based on the above, this study aims to determine the role of the Women Farmers Group "Bakti Pertiwi" in utilizing vacant land in Batannyuh Village, Marga, Tabanan, Bali.

### **Statement of the problem**

The statement of the problem: What is the role of the Women Farmers Group "Bakti Pertiwi" in utilizing the environment in Batannyuh Village, Marga, Tabanan, Bali?

### **Research purpose**

The aim of this research is to find out the role of the Women Farmers Group "Bakti Pertiwi" in utilizing vacant land in Batannyuh Village, Marga, Tabanan, Bali and the extent to which organic farming is implemented by the group.

### **FARMING WOMEN GROUP "BAKTI PERTIWI"**

This group has a vision that is the realization of a prosperous for farmers and ranchers. The group's mission includes (1) empowerment through education and economic, social, cultural strengthening for farmers and breeders (2) uniting various farmers and ranchers in Batannyuh Village, (3) optimizing the management of natural resources and Human Resources (HR) for the welfare of all members while

maintaining environmental preservation, and (4) developing a network of partnership patterns with other parties related to the principle of mutual openness and mutual benefit.

The Women Farmers Group "Bakti Pertiwi" aims to (1) help create a better household economy, (2) unite various farming and livestock communities in the Batannyuh Village area, (3) develop agribusiness, (4) facilitate the availability of agricultural facilities, and production infrastructure needed by farmers and ranchers (fertilizers, medicines, agricultural products, seeds, etc.), and (5) increasing the participation of group members in the management of activities from the planning, discussion, determination, implementation to development processes.

The Women Farmers Group "Bakti Pertiwi" has daily administrators, namely (1) daily management is the highest implementation of the group, (2) daily management from the chairman, secretary and treasurer and assisted by several sections or fields, (3) daily management is appointed and determined in meeting of group members and (4) the daily term of office for 3 (three) years and can be re-elected for the next 1 (one) period. The daily management has the following duties and authorities (1) running the predetermined program, (2) managing the secretariat, (3) facilitating relations between

group members, (4) conducting group consolidation, (5) managing group financial administration, (6) choose,

The obligations of group members include (1) upholding the name of the group, (2) complying with AD-ART, other applicable provisions and regulations, (3) participating in preparing work programs/work plans, both short, medium and long term together. management, both in the process of planning, discussing, determining, implementing and preserving activities to be carried out in the group, (4) facilitating the realization of the group's vision, mission, and goals, (5) actively participating in each group activity, (6) paying entry fees for group cash of Rp. 50,000, and mandatory monthly savings of Rp. 10,000/group based on the decision of the members' meeting and (7) assist in solving problems, in implementing and preserving group activities.

The rights of group members are (1) to express opinions, proposals and suggestions in group meetings, (2) have the same voting rights in meetings in accordance with the terms, opinions, and proposals in the group, (3) submit a member's business plan (RUA) or activities -activities to obtain funding in accordance with existing procedures and mechanisms, (4) obtain residual operating proceeds (SHU) at the end of the year in accordance with the SHU distribution mechanism

determined in group meetings, (5) obtain assistance in planning, implementing and preserving activities group, (6) must attend every meeting or other activity, (7) maintain the planning process of group activities carried out in a participatory manner and (8) assist in developing the group's potential.

**COMPOSITION OF MANAGEMENT  
AND MEMBERS  
FARMING WOMEN GROUP “BAKTI  
PERTIWI”  
BATANNYUH VILLAGE, MARGA  
DISTRICT**

NO	NAME	POSITION
1.	NI WAYAN KARTINI	CHAIRMAN
2.	NI KETUT DEWI ARTINI	SECRETARY
3.	NI KETUT WIRATI	Financial Board
4	NI LUH Putu ANGGRENGSIH	Data and information section
5	NI NYOMAN SARI	Production Facilities Section
6	NI PUTU IKA MAHARANI	Animal Health Section
7	NI MADE WAHYUNI	Fund Management Section

8	DEWA AYU MADE DWI ARIANI	Business Unit Section
9	NI WAYAN SRI WARDANI	Marketing section
10	GUSTI AYU PUTU MARDIANI	MEMBER
11	Urgent Ketut Sri WERDI	MEMBER
12	NI WAYAN YASNI	MEMBER
13	NI WAYAN SRI YANTI	MEMBER
14	NI MADE ROMINI	MEMBER
15	NI MADE BUDI MARINI	MEMBER
16	NI WAYAN DARMNI	MEMBER
17	URGENT MADE PRINCESS	MEMBER
18	IDA AYU PUTU PUTRI PERTAMI	MEMBER
19	NI WAYAN ANTINI	MEMBER
20	CASHMINI COMFORT	MEMBER
21	NI NYOMAN LILIANI	MEMBER
22	NI WAYAN MURATI	MEMBER
23	NI WAYAN KARMI	MEMBER
24	NI WAYAN WIDHIARI	MEMBER
25	RETNO DEWI SAPTOSARI	MEMBER

26	NI MADE AYU SUSENI	MEMBER
27	NI WAYAN SUASMINI	MEMBER
28	NI NYOMAN RAPI	MEMBER
29	NI LUH YULI ANGRENI	MEMBER
30	NI NYOMAN MENUH SRI LESTARI	MEMBER

## ORGANIC AGRICULTURE

Indonesia is an agricultural country because most of its territory is agricultural land. For generations, Indonesian people cultivate agricultural land to support their life. From agriculture they can support their families. According to Maisura (2016) agriculture is one of the most basic activities for humans, because everyone needs to eat every day. Agriculture is an activity of human intervention (in native plants and plant life cycles) in cultivating land/soil with plants that will produce something that can be harvested. Sustainability of natural resources needs to be considered so that agricultural land is not getting damaged/sick due to receiving too many chemical inputs. Organic agriculture was developed as an effort to overcome the damage to nature.

Organic farming invites farmers to pay attention to natural and environmental conditions by developing environmentally

friendly and sustainable cultivation and management methods. Adjustment to local conditions based on the relationship between land, plants, livestock, humans, nature and the environment. Organic farming is more emphasized on improving the recycling process to minimize damage to the agricultural environment (Sherly., et al., 2012). Furthermore, it is stated that organic farming itself is a way of cultivating and exploiting agriculture by relying on inputs and production facilities of natural (organic) materials without using synthetic chemicals, genetic engineering (*GMOs: genetically modified organisms*) as well as all external inputs that reduce land quality. Organic farming system in terms of pest control without chemical pesticides. Chemical pesticides contain bioactive ingredients that are toxic. According to Djojsumarto (2004) that the use of chemical pesticides can be risky for users, for consumers, and the environment. Chemical pesticides can pollute the environment (soil, air, water), death of non-target animals, simplification of natural food chains, decreased biodiversity and bioaccumulation.

Another characteristic of organic farming is the use of natural fertilizers such as compost. Compost will create a new lifestyle. It is back to nature. This will encourage us to take advantage of natural products that were previously wasted, to be

returned to nature in a more useful form. In the end, nature with its fertile trees will again contribute the results. The result is a healthy and natural product, without a mixture of harmful inorganic ingredients (Anonymous, 2007).

#### THE ROLE OF THE “BAKTI PERTIWI” WOMEN FARMING GROUP IN UTILIZING THE ENVIRONMENT

##### Type of activity

The activity carried out by the Women Farmers Group "Bakti Pertiwi" is to cultivate village land and their own land planted with various vegetables. In processing the land, the group uses organic farming principles, namely using organic fertilizers and natural pesticides to reduce land pollution from chemicals. According to Hendro (2003) that vegetables are very important to be consumed for public health. The nutritional value of daily food can be improved because vegetables are a source of vitamins, minerals, vegetable protein and fiber. Vitamins are only needed in small amounts but the role of vitamins as regulatory and protective substances is very important in the body. This substance serves to encourage the growth of body cells and maintain a healthy body.



The harvest results from group activities are corn, kale, tomatoes, purple eggplant and green eggplant.



(Source: data processed in 2021)







PURPLE EGGPLANT



GREEN EGGPLANT

## CONCLUSION

From the description and discussion that has been carried out, it can be concluded that the Women Farmers Group "Bakti Pertiwi" which is located in Batannyuh Village, Marga District, Tabanan Regency, Bali has an active role in environmental utilization, especially in the agricultural sector. The two lands used are land owned by the village and land owned by the group itself. Land is used for cultivation of organic crops such as corn, kale, tomatoes, purple eggplant and green eggplant. The vegetable

production is used by group members for daily needs and the excess is sold to stalls around Batannyuh village. With the organic farming pattern applied by the Women Farmers Group "Bakti Pertiwi" indirectly contributes to creating a friendly and healthy environment.

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# LIFE AND FACTORS OF WOMEN AS GRILLED FISH TRADERS IN SERANGAN VILLAGE, DENPASAR

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## ABSTRACT

Geographically, Indonesia is a maritime country that is rich in natural resource potential. One of them is sea fish. The existence of people's livelihoods is closely related to the condition of each geographical area, for example if the geographical situation is the ocean, the majority of the population works as fishermen. The condition of an area is very influential on people's lives both in terms of economy, education, and the welfare of the community. The involvement of women in economic activities is an important phenomenon in the era of globalization. On the one hand, the entry of women into the labor market illustrates the shift in the division of labor in the gender category. Women who bring their income to meet household needs, women who participate in controlling valuable resources in the household will automatically get equal position and power. Therefore, in this paper, the author will discuss the lives of women in Serangan village who work as grilled fish traders in order to meet the needs of their families and their reasons for working as grilled fish traders. In this study, we will discuss: to find out the lives of women who sell grilled fish in Serangan village; to find out why women in Serangan village choose to work as grilled fish traders. The theory that will be used is Antonio Gramsci's Hegemony theory. The method used in this study is a qualitative analysis method using data collection techniques by means of observation, interviews, and literature study.

**Keywords:** life and factors, women, grilled fish traders

## I. Introduction

Geographically, Indonesia is a maritime country that is rich in natural resource potential. One of them is sea fish. The existence of people's livelihoods is closely

related to the condition of each geographical area, for example if the geographical situation is the ocean, the majority of the population works as fishermen. The condition of an area is very influential on people's lives both in terms of

economy, education, and the welfare of the community (Kusnadi, 2006:102).

The involvement of women in economic activities is an important phenomenon in the era of globalization. On the one hand, the entry of women into the labor market illustrates the shift in the division of labor in the gender category. Women who bring their income to meet household needs, women who participate in controlling valuable resources in the household will automatically get equal position and power. The involvement of women in earning a living is an active actor in socio-economic changes in society. The success of women's economic endeavors affects their power in making decisions and controlling economic resources.

In Serangan village, Denpasar, many people work as fishermen. This condition had a direct impact on the lives of the Serangan community. One of them is the development of a livelihood as a grilled fish trader, which is mostly done by women. They deftly divide their time to look for additional income to help support the family, besides that they spend their time effectively so that they do not neglect their domestic affairs. These grilled fish traders can carry out their activities outside the home, but do not forget their main task as a wife and mother, which is to prioritize household affairs.

In this paper, the author will discuss the lives of women in Serangan village who work as grilled fish traders in order to meet the needs of their families and their reasons for working as grilled fish traders.

## **II. Theoretical Basis**

### **A. Gramsci's Hegemony Theory**

Gramsci stated that a system of power based on consensus created or taught in the state is called hegemonic. Hegemony itself will combine strength and agreement depending on the situation, which ultimately gives birth to citizens through self-discipline and then adapting themselves to the norms that have been provided by the state, because citizens see that that is the safest way to survive and prosper in a world where the structured practices around it are created by the intervention of public power into the private sphere (Beilharz, 2003: 203). Gramsci formulated that every pedagogical relationship contains a hegemonic relationship, a pedagogical relationship involving a relationship of power and domination, but domination is not understood exclusively as coercion.

### **III. Research Methods**

The research method used is descriptive qualitative. Descriptive is a description of events based on data both written and unwritten. According to Bodgan

and Taylor (in Sumaryanto, 2001: 2) qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. The data collection technique used in this research is by means of a literature study.

#### **IV. Results**

##### **A. The Life of a Woman in Serangan Village as a Grilled Fish Trader**

The lives of women in Serangan village are not much different from the lives of women in general. In their daily life, women carry out their obligations and roles as housewives in general. In their daily life, women carry out their obligations and roles as housewives. Their activities include doing housework such as washing, cooking, sweeping, preparing materials for prayer and other housework. In doing domestic work, women in Serangan village are usually assisted by other family members. The gotong royong system in the Serangan community is very pronounced, some of which can be seen in husbands and children in a family helping mothers or women in one family do housework.

Women in Serangan village had been for generations to have played a firm role and worked hard. In living their lives, women also play an active role in helping to earn a living in helping their family's economy. Usually after doing household

chores, women from Serangan village usually fill their spare time by helping their husbands to go to sea or farming seaweed. In addition, there are also those who work part-time at the market, bakery, or become itinerant laundry workers. The women in Serangan village in carrying out their activities are very good at managing time. They have to finish all their homework before they can carry out public activities. The public activities of village women are not far from fishing,

Reproductive activities or household activities of women grilled fish traders start from cooking activities that are carried out every day. This activity starts before sunrise, which is around 05:00 WITA. Before cooking, these grilled fish traders usually shop at the market or at the nearest shop to buy side dishes to be cooked. Furthermore, this reproductive activity also includes washing clothes, cleaning the house, ironing clothes, and taking care of children. The most dominant in taking care of the family is generally done by women. This is due to economic influences in the family and society that require women to take care of the household, while men are obliged to work to earn a living. This is in line with the opinion expressed by Freidan (in Parawansa, 2006: 58) "The Feminine Mystique" women with great effort will be able to match men. With a career, this situation

means that women will have a heavy burden because they will combine homework and careers, meaning women have multiple roles. These women grilled fish traders will try to finish all their domestic work before starting their work as grilled fish traders.

The productive activities carried out by these grilled fish traders include activities related to their work as grilled fish traders. Before selling, they will prepare merchandise in the form of rice and make vegetables to complement the sale of grilled fish. Every day, grilled fish sellers, usually women who sell grilled fish cook about one and a half kilograms of rice, and two kilograms on holidays. Their working hours depend on the situation and circumstances they face, but on normal days they start trading from 09:00 WITA to 21:00 WITA.

The profit obtained from selling is calculated by making a profit from the total fish sold in a day minus the expenditure of spices and ingredients for burning fish. The profit earned every day depends on the number of fish that are used up. Every day, these women traders of grilled fish buy raw materials in the form of fish as much as 10 kg to 15 kg at a price of Rp. 100,000 and to buy the sambal ingredients Rp. 20,000 and buying materials to burn fish in the form of coconut fiber is Rp. 15,000 for one bunch. From the total average, these grilled fish traders earn a profit of Rp. 35,000 to Rp.

50,000 if in a day their raw material fish are sold out.

### **B. Factors Women in Serangan Village Choose to Become Grilled Fish Traders**

The driving factors so that the women of Serangan village choose to become grilled fish traders, where these factors are classified into 2 (two), namely: internal factors and external factors. External factors include economic factors, socio-cultural factors, and environmental factors. While the external factors are educational factors, and family encouragement. Which will be described in more detail as follows:

#### **1. Economic Factor**

Weak economic conditions and shortages are the main factors that encourage women to take jobs as grilled fish traders. This is in line with the view of Ware in Saptari and Holzner, (1997) which describes that there are two main reasons behind the entry of women in the labor market. One of them is a necessity that reflects the low economic condition of the household concerned, so working to ease the burden on the household is very important.

With such difficult economic conditions, it requires women to participate in making a living in order to meet household needs. These economic demands

are not only limited to meeting daily food needs but also meeting other very complex needs, such as meeting the needs of children's education, health, routine spending on religious activities, spending on traditional activities, and other expenses. For these grilled fish traders, the income they get is very useful in supporting their family's economic life. Holzner (1997) argues that poor women are usually overworked to ensure the survival of themselves and their families. Economic reasons as the driving factor for women to become grilled fish traders are also experienced by all traders, namely women who are married fishermen whose income from a small fisherman is clearly only small and tends to be mediocre, demanding women or fishermen's wives to look for additional income, one way or another. the only way is to trade grilled fish. Economic reasons are the most important and easy to observe in the context of the reasons why women choose jobs as grilled fish traders. the only way is to trade grilled fish. Economic reasons are the most important and easy to observe in the context of the reasons why women choose jobs as grilled fish traders. The only way is to trade grilled fish. Economic reasons are the most important and easy to observe in the context of the reasons why women choose jobs as grilled fish traders.

## 2. Educational Factor

Educational background is also a factor that greatly influences a person's acceptance in the labor market. Types of work that are formal in nature tend to require higher education and certain skills. In accordance with the statement, the higher the level of education of a person, the higher the human resources. The women traders of grilled fish in Serangan village have relatively low final education. The level of education they get is inseparable from the inability of their parents to send these grilled fish traders to a higher level. The low level of education they have causes limited job opportunities, especially in the formal sector, where formal sector jobs include civil servants or as office workers, while the informal factor is self-employment or trade, thus encouraging them to work hard in meeting the demands of their life. When there is an opportunity to work, they don't think about it anymore, even though it is a job that is quite risky, such as being a grilled fish trader, although in the end there will be a dual role that is assumed by women after working. There is an opinion which states that Balinese women who are used to having multiple roles in their lives will have greater opportunities to get good jobs according to their education (Suryani, 2003:41). So, because Balinese women are used to this role well, if the level of formal

education is high, it will provide sufficient provisions to compete for formal job.

### 3. Family Encouragement Factor

The encouragement of families who order their daughters or all family members to work so that their family's needs can be fulfilled is a driving factor for women as one of the breadwinners. However, it is not always a factor of encouragement from the family in the form of coercion, there is also the willingness of women in the family to work, moreover the work is supported by natural conditions and is a hereditary job. This is reflected in the background of family encouragement that is supportive but does not force the women in Serangan to trade grilled fish.

The women in Serangan village have reasons for trading grilled fish which are related to the family encouragement factor, where no family forces them to trade, but if they trade, the family supports them, trading is an initiative of their own choice without coercion.

The series of explanations above show that women's entry into the profession as grilled fish traders arises because of the motivation that drives them. This motivation is based on the existence of a goal to meet various needs. These needs may include:

- a. Physical or physical needs, such as hunger, thirst, and the need to rest. By working, these women grilled fish traders will be able to meet these needs because on a daily basis if they trade, they will get income to meet their needs. These physiological needs are often referred to as primary needs. From this need arises the struggle for life, the struggle for survival.
- b. The need for financial security, namely a sense of security, free from financial fear and anxiety. After the women work, they will also no longer have to worry about what to eat tomorrow, because with a steady income they can manage the money from trading their grilled fish to meet their daily needs.
- c. The need for self-confidence in life can be in the form of a sense of being accepted in a society or group (family, community, banjar, etc.). In this case, the motivation to be accepted in a community environment is based on the confidence of these grilled fish traders because before they had jobs, many neighbors and close relatives often showed unfriendly attitudes towards them. If you are already working, regardless of the type of work, you will be able to give yourself the confidence to get along

with the community around your environment.

- d. The need to manifest personality, namely developing talents by trying to achieve results in certain fields. In other words, the need to strive towards independence and self-actualization to fulfill life.

## V. Conclusion

From the whole discussion above, it can be concluded that women work as grilled fish traders because of their motivation to meet the necessities of life. The fulfillment process is carried out by working in accordance with the nature of humans as working beings. The factors that influence the women in Serangan village to work as grilled fish traders, including: first, the economic factor where the low economic situation requires them to undergo various kinds of work. Second, the education factor, with low capital skills and education, makes it very difficult for these grilled fish traders to get and choose a job. Third, socio-cultural factors. Generally, these grilled fish traders come from an underappreciated social status, therefore a desire arises to achieve a better social status so that it can be appreciated by the husband's family and society. This is also supported by their territory which is a coastal area with abundant marine resources

including fish to be traded. Fourth, because of the encouragement from the family to work.

The activities of women grilled fish traders in Serangan village include four activities, including: reproductive activities, productive activities, and social activities. Reproductive activities include all household activities. Productive activities include all their activities during work related to their work as grilled fish traders and other activities that make money.

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**Diasporic Communities in the Border Areas:  
Chinese Diaspora in the Sino-Vietnamese Border at Mong Cai**

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ABSTRACT

Based on fieldwork conducted in the Sino-Vietnamese border at Mong Cai, this paper will explain the history and networks of Chinese diaspora living in the Mong Cai border area and its surroundings. The history of Chinese diaspora in the Sino-Vietnamese borders can not be separated from the history of Chinese migration to Vietnam. Historically, before the coming of French, China had ruled Vietnam for centuries. Therefore, there are still a lot of Chinese descendants living in Vietnam. It is not surprising that Chinese influence can still be seen in today daily life and culture of Vietnamese, such as practise Buddhism, Confucianism, and language. Vietnam - China relation experiences ups and downs since Vietnam got independence in 1945. The ups and downs' relations of both countries affected the Chinese diaspora in Vietnam as well. During the Vietnam War, thousands of Chinese Vietnamese were forced to leave Vietnam. Besides, the "Border War" between Vietnam and China in 1979 was one of the worst stages of Vietnam - China relations. However, the normalization of Vietnam - China relations in 1990 has been marking the new era of both countries relations. Borders both countries were opened and developed together. Since the normalization of Vietnam - China relations, Mong Cai border in Quang Nih province, has been becoming one of the most developed border areas in the Sino-Vietnamese borders. Our fieldwork found there were a lot of Chinese diaspora living in the Mong Cai border areas. Some were married with Vietnamese and doing business.

*Keywords: Chinese Diaspora, Sino-Vietnamese Border, Mong Cai.*

## I. Introduction

Having geographical proximity and shares a land border of 1,281 kilometers with China, Vietnam ranks 2nd country in Southeast Asian mainland which has the longest border land with China, behind Myanmar (2,129 km). In addition, Vietnam's land border stretches 4,639 km and shares borders with three neighboring countries, namely Cambodia 1,228 km (763 miles), Laos (2,130 km (1,320 miles), and China 1,281 km (796 miles)<sup>1</sup>. Vietnam's land border traverses 24 provinces, 89 districts, and 385 communes (Dung and Loi, 2005: 209), while Vietnam's maritime boundary stretches 3,444 km (2,140 mi) in the South China Sea and borders the China, Thailand, Malaysia, Cambodia sea areas, and Indonesia.



Figure 1. The Sino-Vietnamese Borderland: Dongxing and Mong Cai.  
*Source:* Caroline Grillot, 2015.

The Sino-Vietnamese borderland is across two Chinese provinces, namely Yunnan and Quangxi Zhuang Autonomous Region and seven Vietnamese provinces, namely Lang Son, Lao Cai, Lai Chau, Ha Giang, Dien Bien, Cao Bang, and Quang Ninh. Vietnam is the only country in Southeast Asia that has a land and sea border with China, so Vietnam plays an important role as a bridge between China and other Southeast Asian countries. This strategic geographical position is well utilized by Vietnam to build and develop border cities in northern Vietnam which directly borders with China through various cooperation schemes and border policies, especially after the normalization of diplomatic relations between two countries, especially after the normalization of diplomatic relationship in 1991. Mong Cai, a border city in Quang Ninh Province is one of the most important and strategic border cities in terms of connecting Vietnam and China. It is not surprising that Mong Cai growth

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I would like to thank Research Center for Regional Studies, Indonesian Institute of Sciences for generous financial support to this research.

<sup>1</sup> According to Nguyen Thi Huong, Director General of International Relation, National Boundaries Committee, the

total land border between Vietnam and China is 1.449.566 km. Focused Group Discussion on March 30, 2018, in Mong Cai.

very fast within recent decades and becomes a hub of connectivity not only for China and Vietnam, but also for other Southeast Asian mainland countries.

Since a long time ago, Mong Cai has been becoming home of various ethnic groups, included Chinese ethnic group such as Hoa and Sán Dìu. Sán Dìu are a Yue-speaking non-Han Yao ethnic group living sporadically in northern Vietnam. Related to the Chinese Vietnamese or Hoa Kieu, official terminology in the Vietnam censuses after 1975 classify three ethnic groups as ethnic Chinese, belong to the “Han group” based on their language. The three groups are the Hoa, the Ngái, and the Sán Dìu.

The Hoa and the San Diu had been living in Mong Cai for centuries. However, after the normalization of relations between China and Vietnam in 1991, other Chinese ethnic groups, mostly from Guangdong, Quangxi, and Yunnan provinces, came to Mong Cai for business, work, trade, and pleasure. As a result, the number of Chinese living in Mong Cai increased. It is not surprising that there a lot of Chinese doing trade and even getting married with Vietnamese women in Mong Cai to ease their business. This research found that keeping networks with their families living in China side as well as being supported by technology and information in doing business are two of keys and strategies of Chinese diaspora in Mong Cai. Even

though Chinh (2013) has touched upon Chinese migration and migrants to Vietnam, but it has not discussed Chinese diaspora in Mong Cai. This paper, therefore, will contribute to the body of knowledge that already exists on Chinese diaspora in Vietnam, especially by giving portrait of Chinese diaspora in the Sino-Vietnamese border areas, especially in Mong Cai, both their history and strategy to maintain their networks.

This article will be divided into six sections. First section is introduction. Second section will briefly explain the methodology of this study and then discuss the Sino-Vietnamese border of Mong Cai. Following the description of Chinese migration history to Vietnam. It will describe the history how Chinese migrate to Vietnam from the dynasties to post-normalization of relationship both counties. Six section will discuss about Chinese diaspora in Mong Cai, includes their history and strategy in doing business in Mong Cai as well as to maintain networks among them and their relatives in China. The last section of this article is conclusion.

## **II. Methodology**

This study is part of the research about trans-national migration and diaspora in border cities in Southeast Asia,

funded by Research Centre for Regional Resources, Indonesian Institute of Sciences. The data for this research has been gathered through a triangular methodology: using documents or text reviews, interviews, and reflections from Chinese diaspora in Mong Mong Cai. The study of Chinese diaspora in the Sino-Vietnamese border at Mong Cai has been analyzed in accordance with the information collected from the literature reviews and then combined with the interviews.

Empirical research was carried out in Hanoi and in the Sino-Vietnamese border at Mong Cai in March 2018. In-depth interview and discussions were carried out with some Chinese diaspora living in Mong Cai border city and some expert from several institutions such as Quang Ninh Statistic office staffs, Vietnam Academy of Social Sciences, National Boundary Committee, Ministry of Industry and Trade, People Committee of Mong Cai, and Mong Cai City Council.

### III. Literature Review

Historically, diaspora studies were only used to refer to Jews who were expelled from their home countries (Wahlbeck, 2002). However, according to Romdiati (2015), diaspora is related to three key words, namely forced migration, settlements in several locations, and their ancestral lands. Along with the globalization, the definition of

diaspora also continues to change. One of the well-known anthropologists, Vertovec (1997) provides a definition of diaspora as the distribution of people who are living outside the territory of their country or are scattered trans-nationally who come from one particular country and have social, economic, and political networks without crossing national borders, even throughout the world. Meanwhile, Safran (1991) established 4 criteria for diaspora, namely:

*(i) are expatriate communities that preserve a collective memory of the homeland; (ii) perceive the homeland of the ancestors as their true home, hoping to return one day; (iii) are dedicated to restore the homeland; and (iv) feel with the homeland that shapes their identity.*

According to Sulistiyono (2011: 215) Diaspora or diaspora flow is a process where a number of people immigrating and staying in other region or country. The definition of diaspora concept is approximately same as migration concept. However, migration concept is a wider concept referring to the human movement from one place to another for the purpose of staying both permanently or temporarily. Kuznetsow and Sabel (2006:13-14) states that after the Second World War, the Chinese diaspora created a "*Bamboo network*" which is a diaspora

network that connects the Chinese diaspora in several countries, including Hong Kong, Vietnam, Indonesia, Malaysia, the Philippines, Singapore, Taiwan and Thailand, with country of origin, China. Bamboo network is a business network that is connected to a family business which is currently growing and expanding significantly.

In regard to the borders, there are many scholars reveal their point of views on borders. For example, Wilson and Donnan (1998: 6) said that historically borders usually role as barriers to the movement of goods, ideas, and people, and as markers of the secure relations with their neighbour and power of the nation-state. Other scholars, Michiel Baud and Willem van Schendel (1997: 215), explained that borders are markers of territorial consolidation of nation states as well as markers of the actual power that states employed over their own societies. Since the reopening of the Sino-Vietnamese borders in 1991, Chinh (2013: 21) mentioned that the mobility of Vietnamese migrants crossing to China has increased. They look for jobs in China as a shopkeeper, salesman, agricultural worker and also for marriage. On the contrary, Chinese migrants also migrate to Vietnam to work as contract workers in Chinese companies in Vietnam. Some are doing trade and business in Mong Cai city border.

#### **IV. Sino-Vietnamese Border of Mong Cai**

Mong Cai border city which is located in Quang Ninh Province has an important role for Vietnam, both politically, economically, security, and foreign relations. Mong Cai is a border city in Vietnam which first gained special policies related to border economic cooperation with China since 1996 with the aim of renewing and strengthening economic relations and friendship with China after normalization in 1991.

This privilege cannot be separated from the strategic position of Mong Cai border in particular and Quang Province in general. In addition, in this northeastern province, Vietnam has land and sea borders with China. Quang Ninh Province borders 118.8 km of land with the Quangxi Zhuang Special Autonomy Province in China. In fact, the natural border between Mong Cai's on the Vietnam and Dongxing of the China is only separated by the Beilun River (Bac Luan in Vietnamese), which has an average width of no more than 100 meters and is connected with an 111 meter long. The bridge was built in the 1950s . While the sea borders of the two countries are on the east side, the waters of Quangxi

Province and Hainan, in the bay of Tonkin.

Mong Cai is also the location of the zero km point of Vietnam. In this zero km area, which is in Sa Vi, there are several expressions explain that Mong Cai is the location of 0 km point of the country of Vietnam, such as "Móng Cái nơi địa đầu Tổ quốc (Mong Cai where the head/country first point)", "*Từ trà cổ rừng dương, đến Cà óc*" (from ancient tea forest to Ca Mau mangrove forest). Mong Cai is the northernmost tip and Ca Mau is the southernmost tip of Vietnam.

Historically, relations between Vietnam and China have experienced ups and downs for a long time. In the early days of independence until the 1960s, China had helped much of Vietnam's struggle in the war against the United States on "Uncle Ho's" earth. The relations between the two countries began to drift as Vietnam began to get a lot of economic and military assistance from the Soviet Union, China's main rival at the time, in the late 1960s and continued to join Vietnam into the Soviet-dominated Council for Mutual Economic Cooperation / Comecon). Relations between the two countries worsened in the late 1970s, especially when Vietnam launched a massive counterattack to Cambodia, an ally of China, in December 1978<sup>2</sup>. This prompted China to

"give a lesson" to Vietnam by invading the Vietnamese border on February 17, 1979 and only withdrawing its troops from the Vietnamese border on March 16, 1979.

During the Sino-Vietnamese borders war, China implemented scorched earth policy (taktik bumi hangus) to conquer Vietnam. These tactics enabled Chinese soldiers to completely destroy everything in their paths, overrun population centers, and occupy strategically important mountainous areas and high spots along the boundary. The 1979 war on the border between Vietnam and China also marked a freeze on relations diplomatic as well as closing the borders of the two countries. The Sino-Vietnamese borders were reopened in 1988, followed by improved relations in various fields which were marked by official normalization of relations between the two countries in 1991.

Post-normalization of relations both countries, the development at Mong Cai border seemed to be rapid. Mong Cai is also the first border region in Vietnam which has been given special authority to implement border economic policies since 1996. According to He (2006: 12), Since

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<sup>2</sup> The Vietnam offensive was a response to the actions of the Cambodian armed forces which carried out unilateral attacks on several Vietnamese land and sea borders which left

around 30,000 Vietnamese dead. See Nguyen Minh Quang. 2017. "The Bitter Legacy of the 1979 China – Vietnam War", at <https://thediplomat.com/2017/02/the-bitter-legacy-of-the-1979-china-vietnam-war/>. Accessed on February 23, 2017.

1991, the governments of China and Vietnam have signed a series of bilateral treaties and agreements, greatly speeding up mutual economic, social, and cultural development. Furthermore, He explained:

*These agreements include the Agreement on Mutual Exemption of Visas, the Agreement on Border Railways, the Agreement on Friendly Cooperation Between the Chinese Ministry of Public Security and the Vietnamese Ministry of Internal Affairs, the Agreement on Economic Cooperation, the Agreement on Cross-Border Trade, the Provisional Agreement on Settling Bilateral Border Affairs, the Agreement on Fundamental Principles to Settle Border and Territory Controversy, and the Land Border Treaty.*

However, before 1998, Mong Cai was still Hai Ninh District. Gradually, from 1998 to 2008 the status of Hai Ninh changed to Mong Cai City. As a result, from 2008 onward, Mong Cai improved to city and became as city border of Quang Ninh province. Besides, since April 2014 Mong Cai City officially became an International border area. According to Vice President of Mong Cai City Council, Mr. Le Ngoc Lieu, having area of 516 km, Mong Cai inhabited by 120,000 population consisting of 6 ethnic

groups, name Kinh, Dao, Hoa, Thai, Nung, and Sán Dìu<sup>3</sup>.

Among ethnic groups living in Mong Cai border area, Hoa and Sán Dìu ethnic groups (Chinese descendants) are 6% and 2% respectively of Mong Cai total population. Having 16 districts and 9 communes, Mong Cai distances 180 km from Quang Ninh Province capital. Mong Cai shares 78 km border with China, where 60 km is borderland and the remain is sea maritime border. Currently, there are 3 international border in Mong Cai: Bac Luon, Ka Long, and Bac Son as sea port border.

Today Mong Cai is one of the border cities on the northeastern tip of Vietnam that is developing very fast. This is not surprising because after the two countries normalized diplomatic relations, in 1991-1992 the Vietnamese government made a new policy on trade and borders to strengthen their position. The policy includes national trade policies and increased border trade and border management as a trade center. Vietnam's new policy was then responded to quickly by China by opening 56 border cities, namely in Yunnan and Quangxi to support

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<sup>3</sup> Focused Group Discussion at Mong Cai City Council office, April 2, 2018.

cross-border trade and increase social interaction at the border (Turner, 2010).

In addition, Mong Cai is also a commercial gateway that connects Vietnam with China and ASEAN countries within the framework of China-ASEAN free trade, which was launched in early 2010, and at the same time the development strategy of "Two Corridors, one belt" is in line with the China Belt Road Initiatives program. One of the most influenced policies that drives Mong Cai border could develop rapidly was the policy of the Prime Minister of Vietnam issued in 2009. This policy said to develop Mong Cai until 2020 with a main focus on the development of international trade, services, tourism and transportation. Mong Cai is currently also well-known as "market city" due to 6 big markets are located in Mong Cai. One of them is Mong Cai Center Market. Mostly traders or wholesale owners at those 6 big markets are Chinese

## **V. History of Chinese Migration to Vietnam**

China and Vietnam shared a long and complicated historical relationship. Historically, Chinese has a long story in migrating to today called Vietnam. In general, the wave of Chinese migration to Vietnam can be divided into two periods;

from 111 BC to Vietnam War 1975 and from normalization of China-Vietnam relationship to present day. Chinese in Vietnam, especially the first wave of migration, originate from all over mainland China, particularly the Southern Province areas such as Chaozhou City in Hainan Province; Foshan City, Guangzhou City, Jieyang City, Shantou City, Huiyang District, Kaiping City, Shunde District, Taishan City, Xingning City, and Xinhui district in Guangdong Province<sup>4</sup>.

Most Vietnamese historian believe that Chinese dynasties started conquer Vietnam from 111 BC, when Han dynasty invaded the area which present-day named north Vietnam (Chinese called it "Annam"). The invasion of Han dynasty to Vietnam in 111 BC firstly marked the domination of China over Vietnam. Low (2018: 24) in his thesis mentioned that for over thousands of years, China ruled over Vietnam, from 111 BC to 980 AD, notwithstanding the periodic and fleeting moments of autonomous rule, such as the Trung sisters (40-43 AD) and early Ly dynasty (544-602 AD). Vietnam actually experienced free domination of Chinese dynasties from 10<sup>th</sup> -14<sup>th</sup> century. However, in the early of 15<sup>th</sup> century,

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<sup>4</sup> <https://www.mychinaroots.com/migration-destination/651551/vietnam>. Accessed on January 30, 2022.



through Ming Dynasty, Chinese tried to dominate Vietnam again.

During the Chinese dynasties domination, there were 4 Chinese dynasties ruled in Vietnam, namely Han dynasty, Sui dynasty, Tang dynasty, and Ming dynasty. Since the first China dynasty ruled Vietnam, it followed by Chinese migration to Vietnam. Han Dynasty was the longest dynasty ruled over Vietnam. One of the most popular policies during Han dynasty was assimilation policy, where the Chinese became assimilated with the native people and absorbed into the "social, economic and political environment" in Northern Vietnam. Even though Han dynasty had tried hard to implement the policy, but it failed. Han Dynasty defeated by Vietnam's Ngo Dynasty in 938 AD. The Vietnamese emperors deported some 87,000 Chinese nationals, although a large minority applied for permanent residency in Vietnam. Chinese who remained in Vietnam chose to assimilate and marry Vietnamese.

Sporadic Chinese migration into Vietnam continued between the 9th and 15th centuries AD. Interestingly, the Vietnamese court during the Lý Dynasty and the Trần Dynasty welcomed ethnic Chinese scholars and officials to fill into its administrative and bureaucratic ranks, but these migrants had to renounce their Chinese identity and assimilate into Vietnamese society. When

Trần dynasty ruled Dai Viet or present-day Vietnam, the Ming dynasty under Zhu Di emperor invaded Dai Viet in 1406 (Low, 2018). However, Ming dynasty ruled Vietnam in very short time because Ming dynasty defeated by Vietnam's Le dynasty in 1428. Le dynasty was established by Le Thai To in 1009. Interestingly, Le Thai To has been ascribed of having origins from China's Fujian Province. It means that Le Thai To has Chinese blood. Since the lost of Ming dynasty in 1428 onward, Vietnam never been ruled again by any Chinese dynasties. Besides, Han Chinese Ming dynasty refugees numbering 3,000 came to Vietnam at the end of the Ming dynasty. They opposed the Qing dynasty and were fiercely loyal to the Ming dynasty. Vietnamese women married these Han Chinese refugees since most of them were soldiers and single men. Their descendants became known as Minh Hương and they strongly identified as Chinese despite influence from Vietnamese mothers.

Furthermore, in the 16<sup>th</sup> century, the relations between China and Vietnam seemed to be harmony. It could be seen that Lê Anh Tông of the Lê Dynasty encouraged traders, included Chinese, to visit Vietnam by opening up Thăng Long (Hanoi), Huế and Hội An. Chinese trade

and immigration began to increase towards the earlier half of the 18<sup>th</sup> century as population and economic pressures encouraged more Chinese men to seek trade opportunities in Southeast Asia, including Vietnam. Chinese immigration into Vietnam visibly increased following the French colonization of Vietnam from 1860 onwards following the signing of the Convention of Peking whereby the rights of Chinese to seek employment overseas were officially recognized by the Chinese, British and French authorities.

Unlike their Vietnamese predecessors, the French were very receptive of these Chinese immigrants as it provided an opportunity to stimulate trade and industry, and they generally found employment as laborers or middlemen. Even, the French established a special Immigration Bureau in 1874 requiring Chinese immigrants to register with the Chinese clan and dialect group associations and eased trade restrictions that were previously in place (Low, 2018).

After Vietnam Independence, there was a mutual agreement was made between the Communist Party of China and Communist Party of Vietnam to give ethnic Chinese living in North Vietnam Vietnamese citizenship. This process was completed by the end of the 1950s. Vietnam - China dispute in 1978 then followed by “Border War” in

1979 caused a massive exodus of Chinese (Hoa) from Vietnam, of whom more than 170,000 fled overland into the province of Guangxi, China, from the North and the remainder fled by boat from the South. By 1986, the Chinese were actively encouraged to take part in parlaying the economic development of Vietnam. Related to this, Hoa have once again begun contributing significantly to the expansion of Vietnamese internal markets and capital accumulation for small-scale industrial business development.

The second wave of Chinese migration to Vietnam, recent Chinese migration, increased post-normalization of China - Vietnam relationship in 1991. Along with the fast development of the Sino-Vietnamese border cities in the last two decades, including Mong Cai, the new wave of Chinese migration to Vietnam increased as well. According to Zhuang and Wang (2010: 174), the China’s economic integration to ASEAN in the two last decades is the main factor the wave of Chinese migrate to Southeast Asian countries. While, Chinh (2013: 9) mentioned that Chinese migration to Southeast Asian countries, including Vietnam, is apart of the increase of China investment, economy, and trade as well as Chinese culture. This is one of

implementations of China's "go out" strategy. The government of China issued "going global" policy in order to push their investors to invest to overseas. The development of some economic corridors connecting China to mainland Southeast Asian countries such as Vietnam, Thailand, Laos, and Myanmar, as well as the development of Trans-Asian Highway from Kunming- Yunnan to Singapore, has also boosted Chinese migrated to Southeast Asian countries.

The official census from 2019 accounted the Hoa population at 749,466 individuals and ranked 9th in terms of Vietnam population size. Besides, 70% of the Hoa live in cities and towns in which they make up the largest minority group, mostly in Ho Chi Minh city while the remainder live in the countryside in the southern provinces, including in Mong Cai. However, according to a staff from Mong Cai City Council, Mr. A, there was no fixed data on the total number of Chinese diaspora living in Mong Cai city border and its surrounding<sup>5</sup>.

## **VI. Chinese Diaspora in the Sino-Vietnamese Border of Mong Cai**

As mentioned earlier, Vietnam shares 1,281 km land border with China, in which 78 km located in China's Dongxing - Mong

Cai border. In addition, Mr. Van Kien Chung from National Boundary Committee mentioned that along 1,281 km Sino-Vietnamese borders are inhabited by 26 ethnic groups at China side and 30 ethnic groups at Vietnam side, where 6 of them are living in Mong Cai border areas<sup>6</sup>. Even though there is no fixed number of Chinese diaspora living in Mong Cai, but 8% of 120,000 Mong Cai population are Chinese diaspora (Hoa and San Dui), whom already existed since centuries.

Besides, new or current Chinese migrant after 1991 whom doing trade and some of them getting married with Vietnamese women are living in Mong Cai. According to Mong Cai statistic office staff, there are around 5,000 Chinese traders in Mong Cai trade centers and markets, both living temporary and permanent due to getting married with Vietnamese. Among them are connected each other due to business as well as family bounded.

As an example, at Mong Cai Center Market, one of six big markets in Mong Cai, there are thousands of Chinese traders doing business there. They sell Chinese products such as electric, kitchen applies, clothes, and so on. According to

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<sup>5</sup> Focused Group Discussion at Mong Cai City Council, April 2, 2018.

<sup>6</sup> Focused Group discussion at National Boundary Committee Office, Hanoi, March 30, 2018.

Mr. Nan, a Chinese trader at Mong Cai Center Market, he has been living in Mong Cai for more than 5 years as a trader. He firstly came to Mong Cai with his relatives who has been success doing business and even got married with Vietnamese girl in Mong Cai. He currently sells clothes for children only because the demand of such clothes tend to increase within last few years. He orders all clothes from Guangzhao, China, just by texting message or make a call to whole-seller or his friends and relatives in China. Only in few days later he would receive the clothes he ordered. He added that technology, especially mobile phone, has eased his business so far<sup>7</sup>. It seems that Chinese diaspora in Mong Cai already have a good network with their relatives and friends in China side. Besides, the good transportation in the Sino-Vietnamese border at Mong Cai has been speeding up the economic activities in the border area.

Another history of Chinese diaspora living in Mong Cai comes from Hong story, a man from China's Quangxi province who get married with Vietnamese woman three years ago. First time came to Mong Cai in 2014, he worked with a Chinese trader-friend at Mong Cai Market. Having experience in doing trade and capital, he tried to move to Mong Cai Center Market, the biggest market in Mong

Cai, to do business. He sells electronic and home appliances. All of his commodities are coming from China. At first time he opened his shop, he go and back to China side every day. Just after he got married with Vietnamese women, he stays permanently in Mong Cai. Getting married with Vietnamese girl is another strategy to both survive and ease doing trade in the Mong Cai border area. Similar to other Chinese traders diaspora in Mong Cai, Hong also keep maintain his network in China, especially in order to order all commodities he needs to sell in Mong Cai. Again, he also mentioned that seluler phone technology has helped him a lot in terms of ease his business<sup>8</sup>.

From those two Chinese diaspora stories sample above, it can be said that social capital theory has relevance for studying social relations among Chinese overseas or Chinese diaspora for its emphasis on networks of relationships and how those relationships support economic activities, specifically, how social capital is convertible and may be translated into other forms of capital, especially financial capital (Ma, 2003: 4). She reveals that migration from the coastal provinces of South China, the heart of the Chinese diaspora, is in part cumulatively caused by

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<sup>7</sup> Interview with Mr. Nan at Mong Cai Center Market, April 2, 2018.

<sup>8</sup> Interview with Mr. Hong at Mong Cai Center Market, April 3, 2018

the knowledge of numerous past migrations and their widespread effects. However, she adds, this theoretical perspectives do not take into account the place-based qualities and spatial process of Chinese diasporic migration.

## VII. Conclusion

The existence of Chinese diaspora in the Sino-Vietnamese border areas at Mong Cai can not be separated from the long history of Chinese migration to Vietnam. Mong Cai is one of the most developed border city in the Sino-Vietnamese borders, where 8% of Mong Cai population are Chinese descendants (Chinese diaspora). Even though thousand of Chinese Vietnamese forced to leave Vietnam during Vietnam War and Border War, but some of them return to Vietnam after 1990s, included to Mong Cai, one of the most developed border cities in the Sino-Vietnamese borders.

Among Chinese diaspora in Mong Cai city, they have a solid networks both in doing business and trade. Getting married with Vietnamese women is also one strategies of Chinese diaspora in Mong Cai to ease them in doing business as well as living permanently. However, from the fieldwork it can be seen clearly that Chinese diaspora who come and live in Mong Cai after the normalization of China-Vietnam relationship in 1991 are the new wave of Chinese migration to Vietnam. They are different with

the Hoa and Sán Dìu, Chinese diaspora living in Mong Cai since generations, especially in terms of works. Current Chinese diaspora generation mostly work as trader or other business in Mong Cai, while the Hoa and Sán Dìu mostly still work at agriculture sector and services in the border area.

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# **OBLIGATIONS OF MEN AND WOMEN IN MĀNAWA DHARMAŚĀSTRĀ (Hindu Religion and Cultural Education Perspective)**

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## **Abstract.**

The word gender in Indonesian is borrowed from English. If you look at the dictionary, the meaning of sex and gender is not clearly distinguished. Meanwhile, there is no description that is able to explain briefly and clearly the concept of gender and why the concept of gender is important in order to understand the social justice system. (Farida Hanuum, 2018:4). According to Farida, it is still necessary to explain the concept of sex and gender, in order to further understand the justice for the term gender. But in this study, we use the Manawa Dharmasatra philosophy, as a gender concept defined by society and culture, a series of characteristics that include male and female sexes that are related to a process of belief in a particular area, which is influenced by its environment. This study aims to interpret the philosophy of Gender equality in Mānawa Dharmaśāsrta (Manu Dharmaśāsrta).

As for the data collection method, James S. Stramel used as follows: Starting to develop and write within the framework of writing is very essential for good philosophical writing. The outline of the first writing is arranged simply in three sentences” (1). Questions, (2). Answer, and (3). The reason why the explanation is considered correct (or considered wrong). The theory used is the philosophical theory (basic framework) of Hinduism, namely. "three yaiyu: 1). Tatwa (philosophy), 2). Morals (ethics), Ceremonies (rituals). It can also be assumed as a *telusari*, namely *tatwa*, the egg white as morality and the skin as a ceremony.

The specific object, namely Mānawa Dharmaśāsrta (Manu Dharmaśāsrta), which is also called the *Veda Smṛti* (Compendium of Hindu Law), the title of this holy book is very interesting to study, because it refers to Hindu law, which is expected to have justice for men against women. The scriptures used as the main guide are the works of G. Pudja, MA and Tjokorda Rai Sudharta, MA. Publisher Paramita Surabaya, 2004. 7004 pages thick including an Appendix and a synopsis of parallel articles. Plus the number i as the title to the table of contents xxxii.

In accordance with the purpose of this study, it aims to interpret the philosophy of Gender equality in Mānawa Dharmaśāsrta (Manu Dharmaśāsrta), with the results as follows: 1). Philosophically in Mānawa Dharmaśāsrta (Manu Dharmaśāsrta), there is indeed gender equality. By marrying sons and daughters, it does not depend on a handsome husband, or not, the important thing is that the husband is responsible, 2). Ethically if Women deviate from the *Veda*, things like this need to get education, for the remission of their sins, 3). Ceremony / Ritual, Women who remain at home, are entrusted under the trust and loyal servants. Customized *desakala* and *patra*.

**Keywords.** *Gender's philosophy of interpretation of Mānawa Dharmaśāsrta.*



## 1. Introduction

Gender is the roles and responsibilities that are assigned to both men and women. This role is defined by society and culture (social construction). Gender is related to a process of belief (ideology), about how a man and woman are expected to think and act, in accordance with social and cultural provisions in their respective regions. Gender liberation can be defined as freedom about the position of women and men in terms of access, role, and control of both of them to the sources of life, benefits, rights, and others. (Iklasih, 2021:12).

According to Alice Schelegel (in Yuda Triguna, 2004:12), which states that, "The term gender is the meaning to mention gender ideology by stating how women and men are each perceived, valued, and expected to be able to behave". By gender in Southeast Asia: 1). pingtan custom or tradition, 2). The tradition of exclusion from certain fields; and 3). women's feminism traditions such as being humble and obedient are socialized in the form of hand skills taught in the nuclear family environment.

Gender is a characteristic that depends on and distinguishes masculine and feminine. Those characteristics can include gender, gender-determined things, or gender identity. Gender is a social construction in a country that is influenced by socio-political, cultural, economic, and ethnic conditions. Gender is not gender, but gender can occur in both men and women. From the current conditions, gender is a variety of benefits and meanings that do not actually give meaning to gender itself. (Wikipedia).

So this study is to interpret the *Manawa Dharmasatra* philosophy, this is determined by society and culture, with characteristics determined by male and female sexes that have links to a belief in a certain area, which is determined by their environment. To immediately understand about the philosophy, so that its meaning acquires an adequate concept of gender. If you understand this understanding with traditional culture in Bali as below.

So this research is to interpret the philosophy of *Manawa Dharmasatra*, this is determined by society and culture, a series of characteristics that include male and female sexes that are related to a process of belief in a particular area, which is influenced by the environment. To be immediately interpreted about its philosophy, its meaning so as to obtain an adequate gender concept. If this understanding is associated with traditional culture in Bali as below.

According to Balinese Culture, "If a family does not have daughters, then the Balinese say there are no 'natah flowers' or heart jewels to be proud of. Even though the birth of a woman is considered a poverty because there is no successor of offspring. If on the other hand, no woman is born, it is still felt that something is incomplete. Fulfilling a feeling of extreme happiness, like if you don't have a son, it is considered something that is lacking, besides that in the distribution of inheritance in Bali there are still unequal ones, it is felt to be unfair". This is explained by Aripta Wibawa (2006:33).

From the description of the quote above, it shows that both boys and girls are highly expected by their parents. Regarded as a gem of a heart for girls, it is often called "flower natah" or "punyan kelor" which is quite beautiful. Likewise, the presence of boys is always expected, because they will be given the responsibility as the successor of the family. But on the one hand it is very unfortunate by Aripta that the distribution of inheritance is not balanced between men and women, so it is called the term lame. So between culture and religion that is guided by the Vedas, it is very necessary to seek justice so that it is not unequal.

Ida Ayu Arianti's previous research on Gender was entitled, "Genger's View on *Semerti* in Modern Development", which concluded that: 1). Formulating women should not be used as wives because of certain body characteristics or coming from certain families, 2). Positioning women not to be independent in their activities, because they must always be under the protection and guardianship of a father, older brother, or son, 3). Formulating the requirements of a faithful wife by treating her husband less virtuous, 4). Labeling women with evil traits from birth, but not mentioning the characteristics of men, 5). It is permissible for the husband to divorce his wife because of factors that come from the wife, even though these factors are also present in the husband.

Next, Jiwa Atmaja, in his book entitled, "Gender Bias in Forbidden Marriages in Balinese Society",

summarizes: 1). Here marriage understood as Balinese culture works behind marriage patterns that appear, disappear and persist, ; the form of the family and the regulation of sexual relations, both nuclear family (pakurenan) and the wider family, called soroh, caste and various prohibitions enforced here and there, 2). "Discordant" marriages are called *gamia gemana*, for example, it is forbidden to carry out marriages between people who each have close family relationships, either in a straight line or sideways, 3). In certain villages, and some sects have sexual relations with animals it is also considered *gamia gamana*. Ironically, although marriage and sexual relations are prohibited, marriage between "buncing twins" is recommended and even enforced by certain customs, but not in other traditional villages. (Soul Atmaja, 2008:227).

Furthermore, Triguna explained in his article that, "The Position of Women according to *Hindu Darma* (Sociological and Theological Perspectives)", which describes as follows: 1). Women in the last two decades have increasingly shown their role in various aspects of life, not only in the domestic sector, but also in the public sector, 2). The more women enter the public sector, the more visible there is a separation between women and men, as shown in the concepts of marginalization, domination, household support, production and reproduction work, 3). The separation occurred because gender was still thick in society, which was later confirmed in various cultural institutions, 4). To

meet the demands of globalization and the issue of equality between women and men, a long process is needed considering that the change involves issues of meaning and meaning of an order that applies to a society, 5). The process involves an ongoing effort to explain the meaning of equality and the conception of women in Hindu theology, which is then patterned in various aspects of life (Triguna, 2001:15).

Tiguna's explanation shows that women who are influenced by the environment, social and cultural heritage are still functioning from generation to generation, so they are difficult to change in the short term. In the world of globalization, change is inevitable, but requires a long process. Because it is related to the meaning, and the meaning of a life. Therefore, a continuous conception of education is needed, for these changes because there will be things that are missing. As for men, humans tend to be aggressive, brave, able to lead, and have a strong physique, which will be able to support the family in the future. In the end, between women's obligations and men's obligations, the term gender ideology emerged, just like regulating relationships with feminine and masculine terms. Furthermore, the Upadea on the Teachings of Hinduism explains that:

“But the deep meaning of the spiritual soul of religion for us is the Dharma and the Eternal Truth (Way of life-Red) humans..... The aim of this Hindu religion is to achieve spiritual peace and well-being of physical life..... In

the sacred Vedic literature, 'Moksartham Jagaditaya Ca iti Darma', which means that religion is to achieve moksa (moksartham) and achieve the welfare of living beings (*jagadhita*). Moksha is also called *mukti*, which means attaining spiritual liberation or lasting spiritual happiness. (Head of the Regional Office of the Directorate General of Education. Dep. Basic. K. Prop. Bali, 1967, 13, 14).

In this discussion using the structure of James S. Stramel as follows: Starting to develop and write within the framework of writing is essential for good philosophical writing. The outline of the first writing is arranged simply in three sentences” (1). Questions, (2). Answer, and (3). The reason why the explanation is considered correct (or considered wrong). Carry on; The first purpose for carrying out the punishment is for "Reform" (reform), Second is Starting with (1). The questions that arise are related to various matters related to the term Gender, which are commensurate with the obligations of men and women. By reading the *Mānawa Dharmasāsrta* (Manu Dharmasāsrta), over and over again, the Sloka contains the Duties of Wives and Women. (2). The answer, seeking answers that are based on the *Mānawa Dharmasāsrta*, will get an answer or understanding, and (3). The reason why the explanation is considered correct. Is it true that what is contained in *Mānawa Dharmasāsrta* is adhering to Philosophy (in this case the Law), the Law, the meaning of which is *Mānawa Dharmasāsrta* (Manu Dharmasāsrta) itself, or wrong when there is a violation of Ethics and

Culture. Adapted to the ethics and culture prevailing in society. Especially Balinese Culture.

So the research is different from the articles of Aripta Wibawa, Ida Ayu Arniati, Jiwa Atmaja, and Yuda Triguna. Because this study aims to find gender equality in *Mānawa Dharmaśāsrta* (Manu Dharmaśāsrta), which is also called Veda Smṛti (Compendium of Hindu Law). However, these articles can be used as support in this research. In the gender study, there are at least four main sources that contribute to gender bias, namely: 1). Religious text interpretation, 2). Patriarchal Culture, 3). Education, and 4 Countries. Most of the various gender research results show that in fact the first source of the perpetuation of gender inequality is patriarchal culture. (Farida Hanun, 2018:60). Farida's statement is true from the four concepts she put forward, and in this writing, she uses the interpretation of religious texts as below.

In this study using a special object, namely *Mānawa Dharmaśāsrta* (Manu Dharmaśāsrta), which is also called Veda Smṛti (Compendium of Hindu Law), the title of this holy book is very interesting to study, because it refers to Hindu law, which is expected to have justice for men against woman. The scriptures used as the main guide are the works of G. Pudja, MA and Tjokorda Rai Sudharta, MA. Publisher *Paramita* Surabaya, 2004. 7004 pages thick including an Appendix and a synopsis of parallel articles. Plus the number i as the title to the table of

contents xxxii. The discussion in this case related to gender philosophy, ethics and ceremonies/rituals, the discussion is as follows.

## 2. Discussion.

### 2.1 Data Collection Methods.

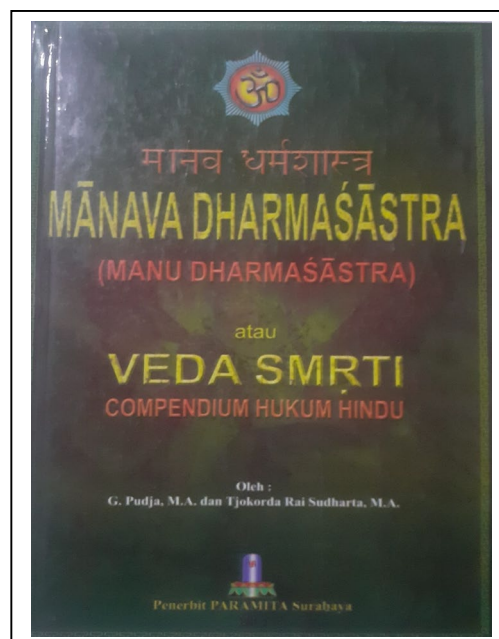
In this discussion using the Writing Framework and Structure Method from James S. Stramel as follows: Starting to develop and write within a written framework is essential for good philosophical writing. The outline of the first writing is arranged simply in three sentences” (1). Questions, (2). Answer, and (3). The reason why the explanation is considered correct (or considered wrong).

Starting with (1). The questions that arise are related to various matters related to the term Gender, which are commensurate with the obligations of men and women. By reading the *Mānawa Dharmaśāsrta* (Manu Dharmaśāsrta), over and over again, the Sloka contains the Duties of Wives and Women. (2). The answer, seeking answers that are based on the *Mānawa Dharmaśāsrta*, will get an answer or understanding, and (3). The reason why the explanation is considered correct. Is it true that what is contained in *Mānawa Dharmaśāsrta* is adhering to Philosophy (in this case the Law), the Law, the meaning of which is *Mānawa Dharmaśāsrta* (Manu Dharmaśāsrta) itself, or wrong when there is a violation of Ethics and Culture. Adapted to the ethics and culture prevailing in society. Especially Balinese Culture.

The theory used is the philosophical theory (basic framework) of Hinduism, namely. "three yaiyu: 1). Tatwa (philosophy), 2). Morals (ethics), Ceremonies (rituals). It can also be assumed as a namely *tatwa*, the egg white as morality and the skin as a ceremony. It is further explained that, even though they are divided, in reality they become. All three of them do not stand alone but are a that must be owned and implemented by Hindus. If the philosophy of religion is known without carrying out the teachings of *Sulisa* and Ceremony, it is not perfect. Likewise, if it is the case to perform a ceremony without the foundations of philosophy and ethics, the ceremony is useless. (Head of the Regional Office of the Directorate General of Education. Dep. Basic. K. Prop. Bali, 1967, 14).

## 2.2 Duties of Men and Women

The book I on *Mānawa Dharmasāsrta* (Manu Dharmasāsrta) or Veda Smṛti (Compendium of Hindu Law) as the object of this research is as follows.



Source: Personal Documents.

The *Mānawa Dharmasāsrta* (Manu Dharmasāsrta), all of them are in the form of slokas, while the slokas related to Gender (equality of men and women) are found in Book III, Book V, and Book IX are as follows.

### 2.2.1 Book III (Sloka: 65-286) - pages 91-107.

Exploring the object of research, in book III, which explains Gender Equality and Inequality in marriage (*menikah*) which and the requirements, while what is meant by equality are:

- a. Gender Equality of Women and Men; *Dwijati* who does not have a family relationship can marry *Dwijati*. If because he is not given a marriage, he himself looks for a husband, and not marrying is not wrong (*Sukla Brahmachari*). Women (including men) choose for themselves will not bring any decoration. If it brings him blamed by his family. If he does not approve of his son getting married, his father loses

- the right to his dowry. To become male and mother created, the ceremony is borne by both male and female (96). It is not allowed to determine the dowry, the name is selling-buy.
- b. Gender Inequality for Women; Dwijo bharyam...a *dwijati* will marry a woman of the same color, in choosing a wife avoid those who raise horses, sheep and farm rice. Women who have no family relationship can be married by *Dwijati*. Ten with their share ignoring the ceremony, having no male offspring, not studying the Vedas, thick hair, hemorrhoids, mental illness, ulcer disease, epilepsy and leprosy. Do not marry a woman with red hair, disability, disease has no cure, nag and red eyes. Nor are women who have animal names, tree names, despicable people's names, river names, birds, mountains, snakes, rhinos, and scary names. Do not marry a woman who walks like a swan, an elephant, has small teeth. A wise person is advised not to marry a woman who has no brothers, a woman whose father does not know. It is better not to marry off your child to a bad man. Even though they are old enough to marry, three years later the woman has to wait, after that she can marry of the same color. A 30 year old man will marry his 12 year old girl who he loves, or a 24 year old man will marry an 8 year old girl who has to wait 3 years to be old enough for duty. The wife's marriage accepts God (faithful wife) for an arranged marriage (must be supported by her life by parents). Sudra people are not allowed to receive a dowry, it is considered to be selling and buying their children.
  - c. Inequality for Male Gender; It is better not to marry off children to lekaki who have bad qualities. It's neither old nor new, after betrothed her child can be canceled by marrying another man.
- 2.2.2 Book V (Sloka: 1-146) - pages 258-263.
- a. Gender Equality of Women and Men; *Dharmannibhodhat sarvamananam strinim. After explaining about the rules of cuntaka, the woman's duties were continued.* A girl's wife/daughter, even if she is an old woman, regardless of the type (male-female) should not be done freely at will, even in her own home. Don't try to separate yourself from your father, husband or sons to make your family disgraceful. They should always have a bright face, in managing household affairs, be careful in cleaning household utensils and in household expenses. To get good luck for the bride and groom, the chanting of the *mantra* of happiness and the sacred sacrifice ceremony for Prajapati (God) is used in marriage arranged by the father or guardian. A husband who marries a woman with Vedic puja *mantras*. Always give happiness in this world and in the hereafter. A woman who commits adultery with a man from a higher class, who leaves her husband from a lower class, will be disgraced to live in this world. And peace for women even if only for adultery (163). She who controls her thoughts, her words never slander her husband is a virtuous wife and after she dies she will be with her husband in heaven.

- b. Gender Inequality for Women; To a man who is given to him by his father/mother by an older brother with the permission of his father, he must obey it, and after death one cannot criticize the gift (151). Even if he is without virtue or looking for pleasure outside, or does not have good qualities, the husband must be respected by the faithful wife. According to one's own desires, one should weaken the lusts of the body, living on each sacred flower, tuber and fruit, not mentioning another man after the death of her husband (157). Until death, she should be patient in facing life's difficulties, judge herself, remain pure and carry out noble duties, having only one husband. A wife with a noble heart always lives a holy life after everyone dies, reaching heaven even though she has no children. By violating the sacred duties of her husband a wife will be humiliated in this world and after death her spirit enters the womb of a wolf. It was only after in the kiln that a husband gave holy fire to his wife, who died before him. He may remarry (168).
- c. Inequality for Male Gender; When a woman is a child, it is the responsibility of her father, when she is married, it is the responsibility of her husband, if her husband dies, it is the responsibility of the child. There are no ceremonies, no taboos, no fasting by women who are separated from their husbands, with women's behavior being praised in heaven (155).

2.2.3 Book IX (Sloka: 1-103) - pages 349-519.

- a. Gender Equality of Women and Men; *purusasya striyas caiwa dharma varmani tisthatoh, samyoge viprayoge ca dharman vasyami sasvatan*; Now I will lay down the *dharma* (eternal law) for husband and wife who will set on the path of obligation whether they are united or divorced. It is the father's fault if he does not marry his son and daughter. Women do not depend on a handsome husband, or a bad husband, the important thing is that his husband is responsible.
- b. Gender Inequality for Women; Women must always be supervised, from childhood by their father, after marriage by their husbands, and their children. Women are forbidden from doing evil, and must be guarded with gentleness (S.10) (Education). Wealth, cleanliness, religion, providing food, maintaining household utensils. By knowing the nature of women change through their heartless reasoning they will become women who are not faithful to their husbands. Women love beds, seats, jewelry, unholy desires, such as falsehood and cruelty. No ceremony needed to be performed using a sacred spell for the woman. Women like this need to get an education, for the remission of their sins; If my mother walked the wrong path and was unfaithful, had an illicit relationship, hopefully my father will keep the seed away from me. This is stated in the Vedas. There is no mention of a widow's marriage, if the marriage is carried out like an animal, it will be destroyed if it fulfills her lust.

- c. Inequality for Male Gender; *araksita grhe ruddhah prurusair aptakharibhih, atmanam atmanayastu rakseyutah suraksitah*. The woman who remains at home, entrusted under her trust and her faithful servant, is not awake; but they of their own volition take care of themselves are well guarded. (S:12). Widow marriage is permissible if it teaches sons from other men. After marriage, you must dress in white, you cannot marry off your child to another man.

#### 2.2.4 Gender Philosophy in *Mānawa Dharmasāsrta*.

Gender Philosophy from the three Books III, V, and IX will be grouped into three, related to Philosophy education, ethics education, and Cultural education. With the following discussion:

- a. Education in Gender Philosophy; "*Dwijyo bharyam...a dwijati* will marry a woman of the same color, in choosing a wife avoid those who raise horses, sheep and farm rice. Women who have no family relationship can be married by *Dwijati*. Ten with their share ignoring the ceremony, having no male offspring, not studying the Vedas, thick hair, hemorrhoids, mental illness, ulcer disease, epilepsy and leprosy.

If because he is not given a marriage, he himself looks for a husband, and not marrying is not wrong (*Sukla Brahmachari*). Women (including men) choose for themselves will not bring any decoration. If it brings him blamed by his family. If he does not approve of his son getting

married, his father loses the right to his dowry. To become male and mother created, the ceremony is borne by both men and women (Sloka: 96). It is not allowed to determine the dowry, the name is jula-buy.

The word that reads "A dual will marry a woman who has the same color, in choosing a wife avoid those who raise horses, sheep and farm rice. Women who have no family relationship can be married by *Dwijati*. Ten with their share of neglecting ceremonies, not having male offspring, not studying the Vedas, thick hair, hemorrhoids, mental illnesses, ulcers, epilepsy and leprosy.

This Hindu philosophy is "Veda" or (UU = Kingdom / UUD). A country. Must be followed by including those who are already in *Dwijati*. Because Religion is a belief, which includes *Pancasradha* with its five elements during the working era, while the Constitution in our country is based on *Pancasila*, as well as the *Sila* in it. For the people or society, it is obligatory to carry out it, if they do not do it, they will get a *niskala* sanction. But the state will be fined.

This verse "If because he is not given a marriage, he himself looks for a husband, and not marrying is not wrong (*Sukla Brahmachari*). Women (including men) choose for themselves will not bring any decoration. If it brings him blamed by his family. If he does not approve of his son getting married, his father loses the right to his dowry. To become male and mother created, the ceremony is borne by both



male and female. It is not allowed to determine the dowry, the name is *julabuy*. (S.96).

Philosophically, marriage in Bali does not determine *Mas Kawin*, but it exists in *awig-awig*, *paremam*, and big family agreements. Then followed by several offerings according to the village (*if patra*: 1). There are offerings made to *Surya* and *merajan*, the prayers of the bride and groom, *Jeng Hyang Widhi* and *Batara Betari* are elements of the Witness Village, 2). The presence of the community (usually *Prajuru Desa*, at least *Klian banjar*) as the human element as a witness in their actual/not symbolic form..." (Gede Raka Mas, 2003:16). Usually parents do not give marriage to their children, often because of age problems. But if they love each other, they will elope, their parents never expected a dowry. As for those who are not married, it is a choice, "In Hinduism there are stages of life that should be carried out in stages, namely from the *Brhamacari*, *Grahastha*, *Wanaprasta*, and *Sannyasin* periods. Not everyone goes through these phases decisively." Aripta Wiwaba's statement is true, because life is a choice. So men and women are given education about freedom so that it can be stated that there is equality.

In the western world whose name is already well-known Auguste Comte, his philosophical thought contributed to sociology, and encouraged the development of sociology, through three stages: The first stage is theology, which tries to explain the phenomena around it by referring to things that are

supernatural or supernatural. The second stage is metaphysics, that is, humans refer to metaphysical or abstract forces. In the third stage, the positive stage, where humans sex explanations of natural and social phenomena referring to scientific descriptions "Comte in (Ikhlasih; 2021:3).

Related to Hindu philosophy in the realization of a Vedic theology, that attempts to explain the facilities and infrastructures that exist in Bali, will be different from the differences in Java even though they are both Hindus. Java will adapt to its Javanese environment, language, ethics, it will be different in showing its local wisdom. Likewise in Bali, women look for their own mate, parents just agree or disagree. Or there is also a father or mother who will find a mate for their child, in general there is still a family relationship, or a friend relationship. Children may agree or disagree. Of course, after the two parents will agree on whoever the mate is chosen by their child, this is followed by a family meeting, and so on with announcements to *Klian*, Traditional Village, and *Klian Dinas*. And in the end ask for the blessing of the ancestors and or God Almighty. Continued scientifically at the level, administration to *Klian Dinas*, Village Head, Camat and similar.

- b. Philosophy of Ethical Education. *Dharmannibhodhat sarvamananam strinim*. After explaining about the rules of *cuntaka*, the woman's duties were continued. By a child's wife/daughter a girl even though an old woman, whatever the type (male-

female) should not be done freely at will, even in her own home. Don't try to separate yourself from your father, husband or sons to make your family disgraceful. They should always have a bright face, in managing household affairs, be careful in cleaning household utensils and in household expenses. To get good luck for the bride and groom, the chanting of the *mantra* of happiness and the sacred sacrifice ceremony for Prajapati (God) is used in marriage arranged by the father or guardian.

Professor Ida Bagus Mantra (the late explained that, Religion is the basis of a solid and eternal moral system, like the foundation of a building on which a building foundation must be erected. If the foundation is not strong, then it is easy for the building to collapse (*Upada Sastra, Hindu Dharma Center. (1993:7)*) It means that education related to the ethics of Hinduism must continue to be strengthened, so that Hinduism is stronger to keep it from being influenced, new ethics such as playing tiktokan - continuously, men and women have the same set of times.

Anal men and girls must be well, by basing themselves on the control of religious teachings that already exist in Bali. So that the Balinese people become healthy physically and spiritually. Through the body, the soul becomes aware, which is closely related to "*pranayama*" (breath out, breath in, breath held). But this brush does not always have to do yoga, but the Balinese when angry do not immediately express their anger, but take a breath first, This is the goal of

control. Furthermore, I *Wayang Sura* (Senior Lecturer of Hindu Religion in Bali explained, "No matter how good the theory of self-control is, it's a person's personality, if the supporting factors for it are weak, it's also difficult for people to control themselves in a good manner." (195:1).

If you want to control your mind, you must pay attention to human aspects, don't ignore them, ignoring human aspects will not get maximum results. Taking care of women within the limits of education, don't overdo it, later the ethics will be lost. Moreover, coupled with a scary mimic, glaring eyes, fists clenched, he walks reluctantly like Huluk. Ethics becomes uncontrollable, don't be too civilized about the attitude of "abandonment", take a cellphone, leave it, take a laptop, let it be placed carelessly, eventually it gets hit by water and is damaged. This means that emotional attitudes need to be controlled in applying ethics to others.

Furthermore, regarding the sentence "Always give happiness in this world and in the hereafter. A woman who commits adultery with a man from a higher class, who leaves her husband from a lower class, will be disgraced to live in this world. And peace for women even if only for adultery (163). She who controls her thoughts, her words never insult her husband is a virtuous wife and after she dies will live with her husband in heaven "

Both men and women who commit adultery, either to a higher group or to a lower group, are both wrong and will

be reprehensible in the world. Jiwa Atmaja further explained that, "Every critical study in Bali requires a certain rationality study, especially by the supporters of the culture itself. Perhaps this is why it is so common in Bali, when cultural experts talk about their own culture, they tend to be sprinkled with praise, and are always stenotype, as if they turn a blind eye to change, and don't know how culture works, which in certain parts can also build discriminatory patterns, and maintain the gender gap" (Jiwa Atmaja, 2003:8). So the Balinese culture has hidden things in revealing the development of culture, even adding other things to make it look beautiful and sustainable, by allowing women to be oppressed. It is true that in Bali a marriage is still attached to certain traditions, generally the issue of color, which is still hidden. Concealments like this, let the dynamics of the times be the answer.

Because the passage of an education takes place gradually. As explained by Mardianto (in Watra and Sukrawati, 2021:75) Such as: "(1). Motivation; are the conditions within the individual that encourage people to carry out certain activities in order to achieve a goal, (2). Attention; is a psychic focus on an object and shows that there is a lot or little awareness that accompanies the activities carried out, (3). Memory is a power of our soul that can receive, store, and reproduce our understandings or responses..."

If a woman commits adultery, an education must be carried out on herself, because she has: Motivation; whether the motivation for committing

adultery has a good or bad purpose, is under their own control. Then pay attention, it is necessary to pay attention to what was done consciously or just on a whim, and what the risks are, then return to the ethical path. Likewise with Memory; adultery behavior will be stored values during adultery whether continued until old age or changes are made. Like it or not, educationally there will be changes.

Sociological control according to Durkheim's western opinion in Ikhlasiah Dalimoente, describes there are two, namely: (1). Material social fact, which consists of something that can be understood and seen, observed. The essence of social material social facts is something that exists in the real world and is not imaginative. For example, the form of buildings, laws, and regulations, (2) Non-material social facts, can actually be said to be an expression or phenomenon that is contained within humans themselves on material facts, and these will appear in human consciousness; For example, morality, awareness, egoism, altruism, and opinion. (2021).

Control in the western world as well as in the eastern world is the same as humans and other objects being the subject, while morality, consciousness, egotism, expression, and opinion. This is used to understand more deeply about adultery, whether or not it was wrong, if thinking and saying emotionally and emotionally it's okay. But according to those who may be experiencing sexuality in the dark. If the adultery is said to be guilty, then the statement can be said to be true in

general, because they did not do and think correctly.

Higher education; Lecturers, Students, and, Saints; *Jro Mangku* the general public is not a measure, that they have not done anything wrong. As the news is still hot, "Allegations of Sexual Harassment Shock Undiksa's BEM. An administrator of *BEM Rema Undiksa* with the KSS, is suspected of sexually harassing a colleague of his organization, namely with a student with the pseudonym Lini (Nusa Bali Newspaper, 19 December 2021).

This means that both from a religious point of view and from a non-religious point of view, gender equality is still expected to improve over time. Religion can be used as a sacred standard. After that, control is carried out with the education system in stages. Because higher education, a saint, *jro mangku*, lecturers and other students all seem to be affected by gender inequality. Then the application returns to each individual.

- c. Philosophy of ceremonial/ritual education (Balinese Culture).

*"purusasya striyas caiwa dharma varmani tisthatoh, samyoge viprayoge ca dharman vasyami sasvatan*; Now I will lay down the dharma (eternal law) for husband and wife who will set on the path of obligation whether they are united or divorced. It is the father's fault if he does not marry his son and daughter. Women do not depend on a handsome husband, or a bad husband,

the important thing is that his husband is responsible.

*"araksita grhe ruddhah prurusair aptakharibhih, atmanam atmanayastu rakseyutah suraksitah*. The woman who remains at home, entrusted under her trust and faithful maid, is not awake; but they of their own volition take care of themselves are well guarded. (S:12). Widow marriage is permissible if it teaches sons from other men. After marriage, you must dress in white, you cannot marry off your child to another man.

This sentence; "Now I will set a dharma (eternal law) for husband and wife who will set on the path of obligation whether they are united or divorced. It is the father's fault if he does not marry his son and daughter. Women do not depend on a handsome husband, or a bad husband, the important thing is that the husband is responsible."

According to Suasthawa Dharmayuda, "...humans create their own culture as a result of developing the ability (power) of idep (mind). Everyone, according to Balinese society, must have a "guna" which is a word or concept that has a very deep and broad meaning. *Guna* can be said to be virtue, virtue, benefit, intelligence or skill. (Swasthawa. 1995:5).

So it's Balinese people to make a deal with him, with his soul mate, they already have their own beliefs based on experience, based on their abilities. The two prospective brides; Whether they will remain faithful in the future is an

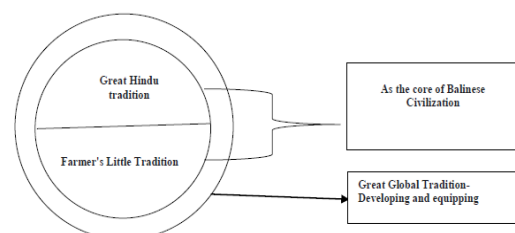
agreement between the two of them, but in general in Bali because they are bound by Adat, the customary village is related to the heavens of the three, they rarely get divorced. Because they are more painstaking about the suffering they experience, because of their attachment to customs and there is the term "shame". In the end, it gives rise to gender inequality.

According to Sarumpaet, "Marriage is an association between two human beings who love each other. Their relationship is not only about the physical, but covers all fields. They want to live in perfect intimacy. Nature invites them to experience physical intimacy. But that's not all true marriage is all about. If a man and a woman truly love each other, then they need each other. They are willing to serve each other. Nothing should be lacking, both of them take part in filling the matchmaking life. Each has a part in the success of the marital union, the one cannot work without the other" (1972:13).

Between Surampaet and Suasthawa pointing to the same side, complement each other. Individually, each human has been equipped with the power (ability) to do good and continue to develop into goodness. The lives of the two of them will feel lacking if one of them is not present, meaning that when traveling, they must tell their wives, as well as their husbands. Besides that, there are still social ties to the village community, in Bali both in the city and in the village there is always a village, so there is the term "Banjar" and accompanied by *Bale Kulkul*. This is a

social bond, if there is anything, must inform Banjar by means of "Kulkul", this is an environmental bond. And usually tied again with Pura Kahyangan Tiga, so if you want a divorce it is difficult. A pretty face or a lack of good looks is not a matter of fidelity, but when it is unbearable, of course, divorce is definitely there, but there are fewer of them.

Anyone in this world will never be able to face a change, except for the Bedouin Tribe, Inland Papuan Tribe, and closed themselves. But Bali is not like that, Bali has since the First Ancient Bali, *Sri Jaya Pangus* has accepted the presence of Kang Cing Wi, so Balinese Hinduism has become Shiva-Buddhist. So according to Redfiel, in Swasthawa describes that, "Great traditions are cultivated in schools or in temples, small traditions live on themselves and they are not educated in a village community. Traditions of philosophers, religious scholars and writers, traditions that are consciously processed and passed on, traditions of the little people are mostly accepted as they are and none of them are too much scrutinized or considered for reformers and improvements. Robert Redfiel (in Swathawa, 1995:11,13). With the following picture.



**Saurcer: Swasthawa; 1995:13)**

So Balinese culture, comes from the little people in Bali who live in the largest traditional villages in Bali. Living in the land of Bali, life is very simple, namely small families who are innocent, honest and organized, they are just rice farmers, gardeners, and sea farmers. A husband and wife live with a number of children, the number of which can be 12 to 15, but with modern Balinese culture under the auspices of the Republic of Indonesia, 2 children are enough for a boy and a girl to be the same. Here live many *sekehe-sekehe; skehe Gong, sekehe manyi*. It turns out that they are the ones who built a sustainable Balinese culture. In preserving Balinese culture, a Global Culture has emerged, Tourism from various cultures, which enter Bali, Bali is increasingly difficult to maintain.

### 3. Conclusion

In accordance with the purpose of this study, it aims to interpret the philosophy of Gender equality in *Mānawa Dharmaśāsrtā* (Manu Dharmaśāsrtā), with the following conclusions.

- a. Philosophically in *Mānawa Dharmaśāsrtā* (Manu Dharmaśāsrtā), there is indeed gender equality. By marrying sons and daughters, it does not depend on a handsome husband or not, the important thing is that the husband is responsible.
- b. Ethically if Women deviate from the Veda, things like this need to get education, for the remission of their sins.

- c. Ceremony / Ritual, Women who remain at home, are entrusted under the trust and loyal servants. Customized *desakala* and *patra*.

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## **Sanggul Bali as Identity Balinese Women with Character**

**By**

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Bali is an area that has its own uniqueness both physically and religiously. Physically, it can be seen from the shape of the buildings in Bali, both houses and places of worship/temples which have certain characteristics. In addition, people's lives are inseparable from belief, the religion adopted, namely Hinduism, has other characteristics than other regions. One of them is the life of the Balinese people who have procedures or rules that exist in their environment, such as customary rules, traditions and rituals which have been handed down from generation to generation as a guide for social life. As a Balinese woman, there are several ways of life that serve as guide lines to always have good characteristics, in accordance with religious and cultural norms. As an identity for Balinese women, the order or procedure for dressing in accordance with the rules of Hindu ethics is still used even though it has undergone several developments and has received contemporary influences. Balinese traditional clothing is the identity of Balinese people, especially as Balinese women, which consists of kamen/cloth, kebaya, shawl/anteng and Balinese buns/ Sanggul Bali, both Sanggul in the form of pusung tagel and pusung gonjer. Now a days, the existence of Balinese Traditional Clothing is a challenge that must be considered so that it can always be maintained so that it becomes one of the local wisdoms of the Balinese people, especially those that are maintained and even able to make a Balinese identity. The problem in its development is how the shape of the Balinese bun is generally used and has its own standard so that it is not eroded by contemporary influences which can change significantly and may even eliminate the existing standard. What is the function and difference between pusung tagel and pusung gonjer. Sanggul Bali has two forms according to its function, namely Pusung Tagel which is used by adult Balinese women, while Pusung Gonjer is used on women who are still teen agers. There is a Hindu aesthetic value in this Sanggul Bali, namely the correlation between Shiwam, Satyam, Sundharam as the identity of Balinese women with character.

***Key Note : Women, Sanggul, Character***



## 1. Introduction

So many things show that Bali is a unique and character island that is part of Indonesia. Since time immemorial, the island of Bali has been a tourist destination known for its attractiveness and positive atmosphere, even known as the word Paradise, both for its natural beauty and the culture of its people. Physically, the island of Bali has beautiful nature such as mountains, seas, lakes, rivers, forests and even terraced rice fields which of course can be enjoyed by everyone in Bali. The civilization of the Balinese people, who adhered to the teachings of Hinduism, inherited its distinctive culture which was manifested in religious buildings such as temples, statues, and traditional houses which showed the existence of spiritual activities and rituals of the Balinese people. The arts in Bali are also a legacy that has been passed down from generation to generation until now, one of which is performing arts such as Arja Dance, Calonarang, Gambuh, Legong, and so on which of course have their own uniqueness to become a well-known Balinese identity to foreign countries. country. Balinese Hindu religious arts and rituals, which are interrelated until now, are still carried out by Balinese people who have strong beliefs in what has existed before. Hinduism is the religion that the majority of Balinese people follow today, but of course tolerance is

maintained for non-Hindu religions. This is what makes Bali a beautiful small island and has a high spiritual value.

Talking about Balinese women, of course, remains a beautiful conversation because women are God's creations that have their own identity. Balinese women are women who are able to maintain culture as an ancestral heritage and are also able to face technological advances, contemporary modernization. Since ancient times, Balinese women are strong women, not infrequently Balinese women have great energy to do household chores, for example. Balinese women are not only beautiful decorations in the family, but are able to take care of the family or household, help earn a living by trading and so on, carrying out customs, religious rituals, and even performing arts. After the struggle of RA. Kartini in the colonial period, Balinese women can also receive education, so that they are free from the ignorance of science. Balinese women are not only able to do things that are within the scope of the family and customs, but finally Balinese women are able to gain knowledge and work more broadly.

Today's women are women who are able to compete in the fields of education, social, economic, gender, and have advanced and strong thinking. In this era of globalization, of course, women are free to express

themselves to be superior and able to be equal to men in certain respects. Many women today have been able to show themselves to be successful in careers, such as being state officials or in the field of technology. Today's women have freedom in education, achieve their goals, go to school as high as possible, which may be different when compared to women in ancient times. Now there are many women who are able to receive education up to the highest level, to excel and be able to compete at the international level. This shows that today's women have the power to be the best at it. Freedom and gender equality which are now increasingly visible, of course, do not fully run in a straight line in society. The existence of freedom in women is often misinterpreted as a form of rebellion from the values of decency that have been inherited by their predecessors. It is undeniable that the influence of western culture has an impact on the lifestyle of women, especially Balinese women. One of them is the style of dress or dress that is more inclined towards modern. We cannot avoid this, because we must continue to follow modernization in the current era.

Balinese women have had their own identity from the past, both in terms of culture, patterns of daily life, and culture that has values that must be maintained, so that they are able to make Balinese women as women who have unique identities and

characteristics. Besides beauty, Ayu's famous face, Balinese women also have values, norms, spiritual activities, and distinctive religious rituals, so that Balinese women are known as women with character. Although now Balinese women get a lot of influence from outside culture or habits, Balinese women are still able to maintain local culture which of course can be used as a norm to fortify themselves from excessive culture. The way to dress or dress is one of the things that we can see as the development and influence of outside culture which greatly affects the lives of Balinese women. Social media such as Instagram, Youtube, Facebook, and others, are media to socialize with the environment outside oneself, to expand the network of friends which of course is expected to be a positive thing. Today's Balinese women certainly do not escape the modernization of social media. Many Balinese women follow the lifestyle and fashion trends that are viral on social media and in the real world today. Various forms of clothing from those that are still modest and closed to those that are open and sexy are also scattered in the media, which sometimes causes excessive influence even in a negative direction. Most, maybe even all Balinese women now use social media in their daily lives. The more modern styles of dress that can be the inspiration for Balinese women's dress styles, that's the

modernization that we can't avoid. Then, how about the Balinese Women's Clothing, which is the identity of Balinese women whose character can remain a pride for Balinese women themselves.

## **II. Research methods**

This research design is included in qualitative research, with the aim of obtaining descriptive data. The methods used can be divided into, research locations, types and sources of data, research instruments, data collection methods, data analysis stages, and ways of presenting data analysis. The research instrument is the researcher himself. While the data collection technique is done by observation. The second technique used is interviews. The third technique used is the document study technique, namely looking for information through newspaper documents, copies of staging scripts, and so on. Data analysis technique refers to a technique As stated by Miles and Huberman (in Sugiyono 1992:20) that descriptive analysis is carried out through three activity lines which are unity, namely (1) data reduction (2) data presentation (3) conclusion drawing or verification. The formulation of the problems in this study are (1). What is the Shape of the Balinese Bun? (2). What is the function and meaning of the Balinese bun as the identity of a Balinese woman with character? (3). What efforts are being made to maintain the existence of the Balinese

Sanggul? This research uses qualitative method, by applying aesthetic theory, symbol theory, and structuralism theory.

## **III. Discussion**

### **A. Balinese Bun Shape**

At first, Balinese women did not have a standard pattern in styling their hair as an aesthetic decoration. However, hair styling is born from natural habits which then produce works of art that enter the social structure of Balinese society. Previously, women had an identity with long hair, so that hair styling was only aimed at neatness, and the forms of hair makeup were more natural by using real hair that was shaped in such a way. However, in its development, not all women are able to maintain their long hair as a woman's identity, even now not a few women have short hair. From the course of the era, the shape of a bun emerged which was made using synthetic hair that resembled real hair. Balinese bun or known as Pusung is a form of hair makeup that can be divided into two forms, namely Pusung Gonjer and Pusung Tagel. In the book written by Oka Arwati Ngoerah I G. A entitled Sanggul Bali (1997: 1), Pusung Gonjer is usually used by young Balinese women, from children to teenagers. While Pusung Tagel is used by women who are already in adulthood. This is used as the age identity of Balinese women.



Photo : *Pusung Tagel* in Balinese traditional clothes

*Pusung Tagel* is a form of Pusung or Bun that is used in various traditional events and government official events that use Balinese Traditional Clothing. Pusung Tagel is used by Balinese women who have entered adulthood. The shape of the pusungan consists of two parts, namely the small pepusungan on the left, and the tagel or bent pusungan on the right, which shows the neat shape of the hair so it doesn't fall apart. Describes the neatness, elegance and maturity of the woman who wears the bun. Usually the use of Balinese bun / Pusung Tagel is decorated with flowers and accessories, such as cempaka flowers, roses, clover, and gold or silver spikes.

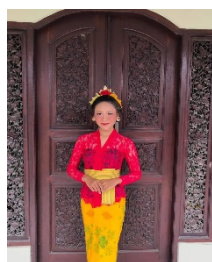


Photo: *Pusung Gonjer* in Balinese Traditional Dress

*Pusung Gonjer* is a pusung or bun used by Balinese women who are still in their childhood to adolescence. Pusung gonjer seen from its shape only has one pusungan which is on the left with the rest of the hair on the right unraveling but still neat. Supporting decorations are usually simple depending on the event or activity. The use of gold flowers and cempaka flowers seems to give beauty.

### **B. Hindu Aesthetic Values in Balinese Buns as the Identity of Balinese Women with Character**

Hindu aesthetics is a perspective of beauty from the point of view of Hindu teachings that underlie the life of the Hindu community in Bali. There are three concepts that underlie this concept, namely: Shiwam (Chastity), Satyam (Truth/honesty), Shundaram (Harmony/balance). Balinese people have a view of beauty / aesthetics that are bound by spiritual values and belief in God / Ida Sang Hyang Widhi. The existence of the Balinese bun is a form or form of Balinese women's habits in styling their hair and in its development it becomes a work of art that contains the value of beauty.

Hair on women is a very purified part, in the Tri Angga concept it is located in the *Utamaning Angga* section, namely on the head. Hair as a women's crown has an important value and the value of holiness, which in Balinese Hindu society has a habit

not to untie the hair when carrying out prayers in holy places. This is a belief that loose hair will eventually fall and make the sanctity of the temple environment not good. In the *Mahabaratha* Epic, there is a story where when Drupadi is abused by *Dursasana*, there is an oath that he will let his hair down and not tie his hair until his hair washes *Dursasana's* blood. Draupadi's anger and swearing are known as women's anger, humiliation and harassment of women, which of course has a bad image of women. Loose hair is a symbol of anger, hatred, and even revenge. Until now it is believed that when we perform prayers that are intended as *Yadnya*, of course, it must be with a clean heart, without any anger. This is a guideline for Hindu women in Bali to maintain the sanctity of themselves and the environment, especially when carrying out *Yadnya*. Tying hair is something that must be done when performing prayers as a form of purity of heart and tranquility when we are going to perform prayers to *Ida Sang Hyang Widhi*. From the point of view of beauty, hair that is tied and carried in a bun will show neatness because our activities will not be disturbed by hair matters. The face of Balinese women usually has an aura that exudes elegance and looks beautiful and beautiful. The use of Balinese buns, both the gonjer pusung and the *pusung tagel* can give a graceful and

neat appearance, making it comfortable and beautiful to look at.

Balinese bun is used as a symbol of the existence of Balinese women who have phases or stages of age. The use of Balinese bun in the form of Pusung Tagel illustrates that women who use it are already at an adult age. This can be seen from the use of the Pusung Tagel Bun, which is usually used by women who are married, or are of an adult age. While Pusung gonjer is usually used by women who are at the age stage of children to teenagers. Women who have grown up, of course, have more responsibilities as Hindu women in Bali. Pusung Tagel is an illustration that women at that age must be able to control themselves (*Ngeretin Indria*), be in the truth and honesty. Women at this age are certainly expected to be wiser, maintain self and family honor, and be responsible. Balinese women are known as strong, responsible, and dignified women.

*Shundaram* is a Hindu aesthetic concept that can be interpreted as balance or harmony. Women as strong women are also always used as symbols of beauty, symbols of strength, and symbols of harmony both in themselves and in family life. The Balinese bun has a beautiful shape and has a philosophical value that can be used as an illustration of the life of the people in Bali.

C. Efforts to maintain the existence of Balinese bun

Balinese bun as a form of culture, local wisdom in Bali, and directly related to Balinese women as identity, of course, must be maintained and preserved. Various efforts have been made to achieve these conservation goals, including, the role of the government, in this case carried out by the relevant agencies, one of which is WHDI together with the Beauty and Training Institute (LPK) Agung conducting training on Balinese Bun Make-up in Denpasar City. (<http://bisnisbali.com/wp-content/uploads/2020/09/wid-adv-salon-agung-scaled.jpg>.)

Arts and Culture-based Educational Institutions incorporate the teaching of Balinese Traditional Dress Make-up into the learning curriculum. One example is at the Hindu University of Indonesia, which has a Hindu Religious Dance Study Program, including the subject of Dressmaking as one of the practical courses on Balinese buns. Hold a Balinese Traditional Dress Competition, both at the regional and provincial levels, one of which is the Bali Traditional Dress Competition. In the Bali Arts Festival (PKB), material for the Balinese Traditional Dress Competition is often published, both at the center and in the regions. One of the competition activities carried out in the area is the Traditional Dress Competition to the Temple of Gianyar Regency, as one of the

manifestations and efforts of cultural preservation. Social media has now become a habit of society in its use for various purposes. The rise of social media users is now widely used as a promotional media, both for business, introduction of institutions, as well as a place for cultural preservation in the community. The younger generation sometimes spends time in cyberspace such as Facebook, WhatsApp, You Tube, and Instagram. On the positive side, it can be used as a medium of socialization to introduce the function of the Balinese Bun in Balinese Traditional Clothing. The role of social media as a medium for the existence of Balinese buns to the current generation. One of the social media that can be relied upon is Youtube and Instagram, which in fact in society, especially the younger generation, is more fond of this social media, so it is effective as a medium for cultural preservation. (<https://www.youtube.com/watch?v=W8xcOWQ4RI0>.)

#### **IV. Conclusion**

Balinese bun is a form of art that is included in Balinese local wisdom that needs to be preserved. Balinese buns are used by Balinese women in connection with the Yadnya Upacra, a formal government event that is usually found in traditional Balinese clothing. Balinese bun is the identity of Balinese women who have

character and is an implementation from the point of view of Hindu aesthetics. Various efforts have been made by the government to support the preservation of Balinese culture, and now the role of social media is also very important as a medium to preserve culture through social media which is loved by many young Balinese.

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# Preliminary Study of #ShukatsuSexism: The Online Petition to Fight Gender Discrimination in Job Hunting in Japan

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## ABSTRACT

Japan has strict requirements that new graduates (*shinsotsu*) must abide by to find a job. The recruitment system for new graduates is known as "*Shushoku Katsudo*", or "*Shukatsu*" for short. The way to dress is just one of the many demands of *shukatsu*. Applicants are expected to wear what are known as "recruit suits" based on the gender binary theories of men and women. This system closes the opportunity to get good jobs for groups in between or outside of the binary that exists and deprived the jobseekers' identity. #ShukatsuSexism petition demands that companies not apply uniform rules based on the gender binary. This petition shows that the prevalence of social media among gender activists and the online gender equality movement is gaining momentum in Japan. This is a preliminary study of the #ShukatsuSexism petition which is based on digital ethnography. The development of information and communication technology as well as experience of personal discrimination is the background behind this online petition. Through cultural persuasion and media intelligence #ShukatsuSexism seeks to challenge "recruit suits" as a rigid work habit.

*Keywords: discrimination, gender, online petition, #shukatsusexism, social media*

## I. Introduction

During the *shushoku katsudo* period, it was a common sight to see Japanese university students dressed in their finest black suits, roaming the streets to attend interviews or training sessions. *Shushoku Katsudo* or *shukatsu* for short is formed from

the words *shushoku* which means finding employment and *katsudo* which means activities. *Shushoku Katsudo* is a rigorous job recruitment process for Japanese university students entering the workforce.



Most Japanese university students hunt for jobs before graduating from university, in their third year at university. One year before graduation, they will start looking for informal job offers '*nainaitai*' which will hopefully lead to formal job offers '*naitai*' six months later. This is to secure them a job promise by the time they graduate [1]. To enter the world of work as permanent workers, new graduates in Japan or *shinsotsu* go through a long period, which can be more than 18 months, to do job hunting or *shukatsu*. In Japan, most companies hire new employees once a year. This process usually starts mid-late March to April and ends in August to October.

The *shukatsu* system in Japan is very unified and involves various institutions. In addition to the long process, there are many things that must be fulfilled by senior university students. The way to dress is just one of the many demands of *shukatsu*. During *shukatsu*, applicants are expected to wear what is known as a 'recruitment suit'. Men wear suits with white shirts and dark ties while women wear suits with a skirt and white blouses. The dress code in *shukatsu* is strictly regulated based on the binary theory of male and female gender. Recruitment consultants, educational institutions, to clothing sellers print manuals and post on the internet how to dress standards during *shukatsu*.

For some, the choice of gender-based clothing in *shukatsu* was unacceptable, giving rise to a movement to challenge a system that had existed since the 1950s. This dress code is unfriendly and closes the opportunity to get a good job for non-binary gender groups. Gender discrimination in *shukatsu* is the background for the #ShukatsuSexism e-petition. This e-petition aims for the company to provide more variety of clothing choices so that it is useful for every job seeker. Strict instructions labeled dress codes for "for men" and "for women" in *shukatsu* restrict non-binary groups from participating in this process. This dress code prevents non-binary groups from looking their best, and/or losing their identity. In this preliminary study of #ShukatsuSexism will be discussed related to *shukatsu* norms and the role of social media in fighting gender discrimination.

## **II. *Shushoku Katsudo*: the Institutionalized Practice of Job-Hunting in Japan**

The human resource system in Japanese companies is constructed by getting a job in a company after graduation and keeping working at the same company until reaches retirement age [2]. Japanese people view academic records as

important, so for companies, it is also important to get recruits straight from university. Hiring new graduates allows companies to train selected graduates at a lower cost [3]. The process of finding a job begins with conducting research on companies that students are interested in joining. Next, students send a resume form '*rirekisho*' to the company they are interested in. Students must also attend the company introduction event '*setsumeika*'. If students are deemed to fit the company's criteria, they will be interviewed and a series of social events long enough to earn them a *naitei* or written promise of a job offer.

The rigorous job search process causes students to spend energy applying to many companies and also having to attend countless job fairs. This causes them to choose to skip classes in order to attend job hunting activities. The job-hunting system in Japan also has an impact on the mental health of young people, especially college seniors. Kawanishi points out that the job-hunting system based on Japanese-style management has triggered *shūkatsu-utsu* 'stress in the job-hunting process' [4]. Job hunting for college seniors becomes an important process because they will get a "first job" which plays an important role in their future work career. There is also a belief that someone who is unable to find a good job after graduation is likely to remain unemployed or work as a temporary employee in later years [5].

### **III. #ShukatsuSexism: The Development of Information Technology and the Development of the Gender Awareness Movement**

One of the initiators of the #ShukatsuSexism petition is Yumi Mizuno, an interpreter in her early 30s. She is not cisgender but not transgender either. She wanted to be identified as herself, not as male or female [6]. This petition movement was inspired by the online petition #KuToo which is a play on #MeToo. The "KU" in #KuToo is taken from the Japanese word *kutsu*, which means shoe. #KuToo was initiated by actress Yumi Ishikawa in 2019 and is gaining international attention. As the #KuToo movement attracted international attention Yumi Mizuno started working as an interpreter during media interviews in English for Ms. Ishikawa.

The #KuToo movement aims to fight the policy of wearing high heels in the workplace. This is motivated by the personal experience of Yumi Ishikawa who has to wear high heels every day while working at the funeral home. The results of Junxiao's study show that the cultural, media, and political factors behind the #KuToo movement have created social relations against the use of high heels as a workplace habitus [7].

Like the #KuToo movement, Ms. Mizuno invites people to help start a

campaign called Stop #ShukatsuSexism. The campaign aims to make shukatsu able to accommodate more people, especially regarding the standard of dress. Basically, petitions are not a new phenomenon, but with the development of information and communication technology, electronic petitions have developed. A petition refers to a formal request to an authority or agency, usually a government. Currently, with the development of information and communication technology, electronic petitions (e-petitions) are developing. E-petitions can be distinguished between formal and informal ones. Formal e-petitions refer to electronic petitions operated by legally codified public institutions while informal e-petitions refer to online petition systems established and managed by non-governmental or private organizations [8].

When compared to the #KuToo, the #ShukatsuSexism is indeed less able to attract the attention of the Japanese public. Since opening in January 2021, this petition has only been able to gather 17,509 support until March 2022. Initial suspicion of this may be due to the strong culture of conformity in Japanese society. Being the same as other people is a natural thing so the demands of subaltern, non-binary groups get less support. Individuality is not a quality expected in Japanese society, including in companies. In Japanese society, there is an expression, namely “*deru kui wa utareru*” which means the nail that sticks out gets hammered down [9].

The dress code policies in *shukatsu* become an appearance parameter for job seekers in Japan. Dress codes produce a particular kind of body. The dress code in *shukatsu* is very strict not only regulating the type of clothing worn but also small details, such as color, tidiness, and size.



Fig.1. #ShukakuSexism online petition webpage

Source: <https://www.change.org/p/please-stop-sexism-in-job-hunting-industry-and-respect-diversity?redirect=false>



Fig.2. recruit suits

Source: <https://japaninsides.com/japanese-students-becoming-clones-recruitment-introducing-goody-girl-shukatsu-style/>



Fig.3. Dressing Mistakes in *Shukatsu*

Source:

<https://only.co.jp/shopblog/2018/01/01/20181001002/>

Referring to Foucault's thoughts, the dress code in *Shukatsu* is a form of body

discipline. The body is the site of power, particularly the disciplinary power that subjectifies the individual through surveillance [10]. This disciplinary power is relational and operates in actions between people, not just owned by authority figures. Body construction occurs through the limiting of action into a form of exercising disciplinary power. Body discipline policies are based on the idea that external regulation is needed, considering the bodies are not capable of self-regulation either because they are lawless bodies or because they don't yet know how to regulate their own conduct [11].

#### IV. Conclusion

Dress code reform in the *shukatsu* process is unlikely to be realized in the near future. Companies are still reluctant to reform this rule. In addition, there are various industries that support this rule, from publishing books that teach students how to dress appropriately, companies providing recruitment suits, to cosmetic companies selling makeup suitable for job hunting.

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## **GENDER, KECAK DANCE AND ITS ROLE**

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### ***ABSTRACT***

This paper intends to discuss the role of gender in Balinese culture, especially in the Kecak Dance. Gender has long been a concern both by the public and by policy makers. Traditional gender roles place the full capacity of carrying out functions in the domestic sector, as a wife or mother, taking care of the house, raising children, and serving husbands. In modern society, the field of life is currently increasing, especially social and economic. All of this resulted in women's status no longer being just housewives, but a role in various social lives, such as helping their husbands, and even supporting the family economy.

The research was conducted using a qualitative descriptive method at a women's kecak studio in Ubud. The results of this study were to determine the changes in the role of women due to changes in the demands of modern life and activities for Balinese women.

The results of this study illustrate that Balinese women also have gender. With the ceremony, social and cultural Balinese women have always played an active role and were involved in it. In this modern era, Balinese women do not only play a role in the domestic field, but also work to help their husbands in various sectors and are actively involved in Balinese social and cultural activities. The involvement of social life, customs and culture makes this area a cultural tourism area. The involvement of women plays an important role in this sector. There are quite a few Balinese women who work in the arts and culture, especially dance. They take advantage of their free time to be directly involved and learn to help support their family's life. Cak dance which is identical to men is now also played by women as is the case with the women's Sekehe Kecak which was formed in Ubud in 2004. This Sekeha has 115 members consisting of female dance artists in the area around Ubud. With this studio, Balinese women also learn leadership skills, cohesiveness, togetherness, harmony and flow their artistic expression as men do.

Keywords : Kecak dance, Balinese Culture, Woman Life, Harmony, Expression

## **Background**

Differences between men and women are natural (biological) in various cultural context tries to distinguish the existing role differentiation (Utomo 2006). Talking about gender has long been a concern both by the community and by policy makers. Some of the problems commonly found in society include that people often misunderstand gender and gender. If gender talks about the classification/grouping of two humans based on biological characteristics that are innate from birth, then gender is the grouping/division of humans based on social roles. This gender bias also stems from the community's misunderstanding of gender and gender, the occurrence of gender inequality.

This paper is supported by facts based on research results. This research was conducted in the Ubud area. The choice of Ubud as the research location is because Ubud is known as an art area, which still preserves traditions, arts and culture. The existence of tradition has been suspected to be a reinforcement for the formation of gender construction (Astuti 2020). On the other hand, modernization also offers new values as a color for tradition, which of course has an influence on gender construction. The relationship between modernization and the preservation of old traditions has become an interesting context

for the development of gender construction in society.

Discourse about women and culture in performing arts in Indonesia is conditioned by the limits of understanding the body figure itself. In the choreography process and its presence is always related to patriarchal norms in the system of culture, government, religion, social and culture (Putraningsih 2006). Women are seen from various sides as getting unfair treatment because the position of women, especially in Indonesia, is still subject to subordination, neglect, sexual exploitation and abuse and even violence. To change this condition, a gender perspective is needed in looking at women's problems and finding solutions. Gender issues that are influenced by social and cultural changes are addressed by the choreographers in creating dance works. Some dance performances are an answer to women's lives in art, the female choreographers try to play a role in order to get fair treatment. Women's creative ideas in being involved in dance work describe the natural reality of life as women and an expression of the injustice of men's treatment of women.

Traditional gender roles place women fully carrying out functions in the domestic sector, as wives or mothers, taking care of the household, raising children, and serving their husbands (Sunarato 2000). Men perform public sector functions. Men carry



out reproductive roles that make money (money), such as working in offices as employees, in the fields as farmers, and as security officers (police) Gender roles have a transition where women prioritize their functions in the domestic sector, even though they have jobs in the public sector . Men also focus more on their function in the public sector that generates (money), although men are also seen to do domestic work. However, the consequence that must be borne by women in this case is the dual role of responsibilities in the domestic and public spheres.

In modern society, the demands of life today are increasing, especially in the social and economic fields. All of this resulted in women's status no longer being just housewives, but their role in various social life, such as helping their husbands and even supporting the family economy. Women are able to work in public areas but women are still discriminated against in the sexual division of labor. For example, men get a higher position or have more priorities than women in work positions. Women are always discriminated against in terms of the division of labor. Men always get better jobs than women.

Along with the development of society and the rapid progress of women in the field of education, there has been a change in the view of the existence of women. In the new conception, women have more freedom in

expressing themselves, so they can develop their personality and personal interests. Education will always encourage women to develop themselves according to their aspirations and potential. This means that the role of women can be broader and independent. (Hanum 1998).

Historically, gender in the Balinese tradition is related to the social interaction of the community which distinguishes the behavior between men and women proportionally regarding morals, ethics and culture. Hinduism as a teaching that is believed to be true is dominantly by the Balinese people, which in its teachings really glorifies women, even women are considered as "sakti" (having mystical powers) for men. Likewise with Balinese cultural arts which always involve women in ceremonies, customs, arts and culture. They have always been directly involved in each of these activities. Here we can see gender equality without discrimination. In graceful dance, painting, execution and preparation of ceremonies are done by Balinese women.

The Kecak dance is one of the most popular dances on the island of Bali. Not only famous, this dance is usually also used as a welcoming ceremony for guests, as well as religious ceremonies. Kecak dance is a dance which is also known as the Fire Dance or Cak Dance. This dance is a mass entertainment performance dance. This

dance is performed by several male dancers, wearing black and white checkered cloth covering the shape of a chessboard.

### **History of Kecak Dance**

Indonesia has a variety of traditional arts scattered throughout the region and amazes visitors from abroad. One of the famous arts in Bali is the Kecak Dance. It feels like something is missing, if tourists visiting Bali don't watch the performance of this Kecak Dance.

This dance was created by Wayan Limbak assisted by Walter in 1930 to create this dance, namely because Walter is very interested in one traditional art, namely the Kecak Dance. And has an interest in a number of traditional rituals that are still quite thick. The origin of this dance is created from shouts or exclamations of words that emerge from the lips of the dancers that sound and are called "cak cak cak" when played or performed. Exclamations of words that exist or are heard when the players play the Kecak dance, there is also an exclamation of the word "cak cak cak" when you play this dance art. The dance, which is identical to the plaid cloth, was inspired by traditional Balinese rituals which were later adapted into the Ramayana story (Nugraha 2021).

This dance art is lifted from the Sanghyang tradition, with plays from several parts of the Ramayana story. The sound of this dance is unique when the dancers tie

krincing to their feet. The ornaments worn become more complete and beautiful when performing this art. His distinctive voice is the main attraction for this Kecak Dance. The rattling sound made an impression on the audience who saw the show. Walter, and Wayan discussed making this dance as attractive and beautiful as possible, then introduced it to various countries or abroad. Not even a few of the local people show the Kecak Dance, when welcoming the big guests.

At first this dance was only performed in a few villages, one of which was Bona Village in Gianyar. Over time, this performance is growing to all areas on the island of Bali. Not only that, this dance is also used as a mainstay show when there are big activities. For example, festivals are often carried out by the private sector and the government.

### **The meaning of the movement**

A visit to Bai Island, of course, feels incomplete, if tourists do not see some of the most beautiful, and captivating traditional performances this island has to offer. Apart from Janger Dance, and Bangor Dance, another stunning performance that you should not miss is the Kecak Dance, which is one of the masterpieces of art from Bali in the form of dances and musical dramas. (Azizah 2021)

The show is carried out in the open with the accompaniment of blowing air before

sunset. Usually this performance is held on a cliff overlooking the sea, this story is completely dependent on natural light at the time of the day. Starting at dusk, the story continues into darkness, when only light comes from the flickering bamboo torch. This dance originating from the island of Bali is not just a body movement, but there is a story in every meaningful movement. When the dancers enter the stage, the story begins. Then, it was continued by being brought or kidnapped by Ravana. Later, Ravana fought against Jatayu and Hanoman to save Shinta. In the rescue process, Hanoman disrupts Shinta's detention place by setting fire to it.

However, Hanoman was surrounded by Ravana's soldiers and almost burned. Initially, Rama did experience defeat. But this did not slow down Rama in saving his consort, Shinta. King Rama also prayed with sincerity and returned again trying to bring back the empress. Until finally, Rama also managed to get Shinta in a safe condition.

From that story, there is a fairly deep meaning of Kecak Dance, namely the belief in the power of God. This is reflected in Rama's actions when he asked for help from the Gods.

#### Property Movement and Kecak Dance

The movements of the kecak dancers do not have to follow the dance standards accompanied by gamelan. So that in this

Kecak dance, the dancers' body movements are more relaxed and what is prioritized is the storyline and the movement of the sound mix.

The Kecak dance is also known as the Sanghyang ritual. In this dance, there are several visible properties, namely embers, frangipani flowers, rattan bracelets, black and white scarves, masks and places of offerings that make the Kecak dance seem more sacred and mystical. (Mustinda 2020)

#### **Gender Transformation**

Kecak dance performances start at night as well as performances in Ubud so that the magical and artistic atmosphere blends into a spectacular traditional dance performance. Kecak dance performances are performed in several places and take turns. Kecak dance dancers consist of 120 people

At this time there has been a gender shift where the Kecak dancers are not only male but also danced by women. The women's kecak art group was formed in Ubud in 2008 under the name Cak Srikandi. The number of members is 115 people consisting of women with various backgrounds. At first, the Kecak dance practice was carried out 3 times a week, then it was carried out once a week before the stage.

The specialty of this women's kecak is the empowerment of women and providing

space for expression and art for women. This space can provide a new atmosphere and increase appreciation for women. With the existence of women's kecak dance, it has the meaning of cohesiveness, togetherness, and harmony between humans. The women in the traditional Kecak dance performance also learn to have the task of being a leader in terms of giving the tone at the beginning, having the task of emphasizing high and low notes. In addition, he also serves as a puppeteer to help deliver the storyline. As for the floor pattern of the Kecak Dance itself, it forms a circle. The dancers will sit in rows in a circle and in the middle there is a bonfire or burning coals.

### **Conclusion**

Gender bias stems from the community's misunderstanding of gender and gender, the occurrence of gender inequality. The life of art and culture in Bali places women in the same gender. In particular, Balinese dance artists involve women. The specialty of this women's kecak is the empowerment of women and providing space for expression and art for women.

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# **Human Nature Doing Yoga Asanas Efforts to form Hindu character education**

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## **Abstract**

In facing global challenges, young Hindus must be fortified with religious values so that they are able to understand and realize the religious teachings contained in the Hindu scriptures as a reflection in people's lives. Doing this Yoga Asana is able to shape Hindu character education for future generations and become participants and heirs who are burdened with expeditionary missions to defend the teachings of Hinduism. The younger generation of Hindus is not only required to be competent so that the target is merely pursuing material or obtaining convenience in several scientific perspectives, but empirical abilities or intelligence based on emotional stability, intellectuality and spiritual power that are able to provide a change from the paradigm of interpreting the essence of the goals. the highest goal through the Nature of Yoga Asanas.

Yoga Asanas are very important to do as a way to lead a healthy and spiritual life. It is with this in mind that this paper is presented, because Yoga Asana itself is a perfect sadhana, consisting of asanas, pranayama, and meditation techniques. Various types of yoga are applied, Hata Yoga, Yantra Yoga, Nada Yoga and Jenana Yoga.

**Keywords:** Nature, Yoga Asana, Hindu Character Education

## **INTRODUCTION**

Humans generally consist of two bodies, namely, physical (physical) and spiritual. Humans according to (Lontar, Maya Tatwa), consist of 3 (three) namely setula sasira, suksam sarira and ananta sarira. Stula sarira is formed by the five maha bhuta elements consisting of, teja forming part of the heat substance, body temperature on the part of the human body. Bayu forms bone cells and is a source of strength for the body, while Pertiwi forms skin cells in the human body.

This tri angga synergistically forms the tri premana, namely bayu, sabda, and idep. Anata karana sarira forms part of the body in the form of the power of worship. God called spirit consists of (four) forms, namely: Budhi, Manah, ahamkara and mind. Suksma Sarira sparks the holy rays of Ida Sanghyang Widi Wasa (God Almighty) as the source for Stula Ananta Sarira (Artawan's Thesis, 05: 2015)

Puja (1985:51) explains about humans as "Manusia iti manawah" meaning that humans come from humans. It means that what is meant by humans is all of God's

creations whose behavior, thoughts are guided by the teachings of Manu. Humans are also called "putras" which means born from the Brahman mind (manasah putrah). Humans come from the word manu, all life depends on the mind. Thoughts are very important in human life as revealed in the book saramuscaya sloka: 79 as follows:

Kunang sanghi who agrees, Manah nemitaning definitely jnana

Dadi pwang is definitely jnana, Lumakas tang ma prawuti

Matangnyan manah ngaranika pradanan mangana

It means:

So in conclusion, it is the mind that determines if the determination of the feelings of the heart has occurred then people start saying, or doing actions, therefore think about what is the main source.

The mind (manah) is always close and integrated with the mind to produce culture and thoughts including the psychological part of humans (physical and spiritual) with reason and reason, a sense of health with apperception.

Talking about yoga asanas for physical and spiritual health towards the creation of Jagathita, that is the aspect that is judged by the human body in yoga practice against other elements in the body (physical) and physical and spiritual elements (soul). Therefore, the elements of the human body will be described. But ordinary people, often interpret yoga in a narrow sense. Yoga is often assumed to involve meditation, meditation, or contemplation. Yoga has a very broad meaning with all efforts or methods of getting closer to Ida Sang Hyang Widhi (God). Yoga Asanas play a very big role in moving and controlling oneself and

controlling oneself in the face of this modernity, to lead a healthy life physically and spiritually. Yoga asanas are one of the techniques that are considered very important in doing yoga and are able to shape character in the younger generation. Yoga asanas are able to shape character which is a very useful way to get a healthy, strong and active life and is also a farewell to awakening spirituality and increasing awareness (Artawan, 2015).

## 2. METHOD

This research design is included in qualitative research where the data sources are collected into two groups, namely primary data sources, namely data obtained by interviews and observations of original sources, namely the community, while secondary sources from second sources, namely books, magazines, written documents and library sources. . The research instrument is the researcher himself. Data collection techniques include observation techniques with direct and frank observation, structured interview techniques, document study techniques. While the data analysis technique uses descriptive data analysis, namely data analysts obtained by three things: data reduction, data presentation and data analysis (Artawan, 2021)

## II. DISCUSSION

### 3.1 Definition of Yoga

(Suka Yasa et al, 2006:5-6). Etymologically the word yoga comes from the Sanskrit yuj, which means connecting or relationship, namely a harmonious relationship with the object of yoga. In the Petanjali yogasutra, the Yogasutra (1:2) defines the yoga "Yoga Citta Vertti Nirodha". that is, controlling thought movements, or ways to control the behavior of thought patterns that tend to be wild, biased, and attached to being fascinated by

various objects, (which they imagine) giving pleasure. The object of desire that is thought to give us pleasure is more often seen as outside ourselves. controlling the mind in the context of yoga means more "amuter speech pinahayu" 'turning awareness correctly' (Kanwa, X: 1) That is, awareness that previously tended to point outwards and liked to be outside of oneself is awareness that is more likely to be trapped.

Yoga is a practical way of realizing the teachings of Tattwa Jnana. After the spiritual student is mentally prepared (good morals and can stand the test) and understands the teachings of Tattwa Jnana, it is recommended to do contemplation by practicing the teachings of Prayogasandhi : Asana-Pranayama-Pratyahara-Dharana-Dhyana-Taraka-Samadhi. The implementation technique is suggested by the following typical expression:

Ikang dasendriya wateken sawisayanya, ulihakna maring ambek, fishg ambek waluyakna pramana sang hyang pramana muwaha dharma wisesa, dharma wisesa muwaha anata wisesa, anata wisesa waluyakna ananta wisesa (Tattwa Jnana. 42).

It means:

withdraw the ten senses from all their delights, return them to the mind. The thought is returned to the soul. The soul is then returned to Dharma Wisesa. Dharma Wisesa was returned to Anata Wisesa. Atma Wisesa was returned to Anata Wisesa.

What is meant is the technique of conscious awareness from ordinary consciousness, namely the worldly awareness level to the individual spiritual level (soul) and then through contemplation of the single soul with a personal universal

spiritual awareness and ends at a value-free universal consciousness.

### 3.2 Yoga Philosophy

The Yoga philosophy is an invaluable contribution from the Patanjali philosophy for those who long for the soul as an independent substance identity, free from the limitations of the presence of the physical body, the five senses and the mind.

Philosophy of Yoga consists of 4 Pada (sections) with their respective names:

- a. Samadhipada-explains the nature, purpose and form of Yoga, as well as modification of the soul (internal organs) and the various ways to achieve Yoga.
- b. Shadanapada-explains kriyayoga (yoga practice) to achieve Samadhi, klesa (source of suffering), karmaphala (results of actions) which are very grievous in nature, and suffering and its causes, the cessation of suffering and how to eliminate suffering.
- c. Vibhutipada-explains the inner aspects of the soul as well as the supernatural powers that are obtained by way of Yoga.
- d. Kaivalyapada-explains the nature and form of liberation, and the transcendence of the soul and the separation of this world.

This Yoga philosophy is also known as the Patanjala philosophy taken from the name Patanjali as its founder. The text is contained in the Patanjala-sutra, also called the Yoga-Sutra. In its later development, Bhojaraja contributed to this school, namely Yoga-vritti and Yoga-maniprabha with simple and popular discussions known by the public. Bhikshu Vijnana also compiled the texts of Yoga-varttika and Yoga-sara-sangraha as useful guidelines for this philosophy.

### 3.3 Samkhya Theory

The basic premise of samkhya is dwaita 'dualist', that the principle of all this is twofold, namely purusa 'spirit or soul' and prakrti 'matter' (Zimmer, 203: 273-274; Sura, 2009: 1-8). Thus, purusa and prakrti are the main concepts of Kapila's teachings. Theoretically, the existence of purusa can be understood by thinking as follows.

- (1) Worldly existence is for the sake of something other than the thing itself. Others who are aware of the existence of worldly things are spirits;
- (2) Everyone strives for liberation. It is the spirit that attains liberation;
- (3) all objects including the mind and intelligence must be supervised and directed by a consciousness in order to achieve the goal. Therefore, there must be something to supervise and direct. That which watches over and directs the mind is spirit;
- (4) Worldly objects can give pleasure, pain, and neutrality. These three flavors only have meaning when someone experiences them. It is the spirit that experiences all tastes;
- (5) the spirits are many in number. Each spirit corresponds to one body, because (a) there is a clear distinction between life and death. One person's death does not mean another's death; (b) if there is one spirit for all beings, then the activeness of one person can mean the activity of another, and vice versa; and (c) humans are different from gods. It is different with birds and wild animals. This distinction is of

course lost when there is only one spirit.

On the other hand, prakrti can be understood through causal reasoning, as follows.

- (1) Worldly objects to the intellect are limited and interdependent. Therefore, there must be something infinite and free from dependence as the origin of all that exists. This independent and infinite origin of matter is called prakrti;
- (2) These objects have general characteristics that make their owners happy, sad, and neutral. Therefore, all these must have the same source of the three causes of feeling. The source of feeling is prakrti;
- (3) All effects flow from an activity, namely causes that contain the potential element of the existence of the world and all its contents. the cause which contains the potential element is prakrti;
- (4) an effect arises from a cause. The cause is the result of the previous cause. Thus the effect of the cause can be traced in an evolutionary way to the first cause. So, that first cause is called prakrti.

The two basic concepts that embodied the samkhya worldview signify the existence of a binary opposition principle 'contradictory but complementary' that all these things are formed from the two principles. Therefore, everything that manifests itself is the result of the union of two principles as well. Purusa becomes a spirit or living entity, while prakrti becomes a form of that entity.



The relationship between purusa and prakrti results in the activation of the potential elements of prakrti called the triguna: animal, rajas, and tamas.

- (1) Satwam is the element of prakrti which is light, calm, bright, and luminous. His form is in the form of awareness that is cheerful, light, and bright. The effect on the self is to make man a virtue;
- (2) Rajas is an active element of prakrti whose function is to activate the animal element and tamas to carry out its function. The effect on the self is to make people aggressive or selfish.
- (3) Tamas is an element that is passive, dark, and therefore it negates activity. The effect on self is to make people negative, such as lazy, indifferent, and sleeping.

### 3.4 Yoga Theory

The theory of yoga was first recorded by Maharshi Patanjali (thought to have lived in the 2nd century BC) under the title Yoga Sutra. Later popular with the name Yoga Sutra Patanjali. Yoga means relationship, namely the relationship between the personal spirit and the Universal Spirit. In the context of that spirit connection, then for Patanjali, the citta 'mind' is the key. Therefore, he formulated yoga as cittawrti nirodah 'an attempt to silence the behavior of the mind' (Saraswati, 1996; Sura, 2009).

These eight yogic practices are called astanga yoga, namely (1) Yama 'controls himself not to be violent, not to lie, not to steal, not to be extravagant in sex, and not to be greedy; (2) Niyama 'behaves holy, peaceful, resistant to testing, diligent in learning, and always remember God; (3)

Asana 'doing physical exercise systemically' to be healthy; (4) pranayama 'training the breath' in order to breathe smoothly; (5) Prathyahara 'withdraws the senses from one's favorite object'; (6) dharana 'fixing the mind on a chosen focus'; (7) Dhyana 'flowing the mind on the object of meditation calmly and constantly'; (8) Samadhi 'union of mind with the object of meditation'.

#### A. To Improve Healthy Character

Health is a condition that exists in the body and human development. Actually, what is called healthy includes the whole person, which includes the physical, emotional, social and spiritual aspects. A person's perception of health is different, greatly influenced by the educational background of Hindu character and culture. Yoga asanas are able to form a complete human character, in this yoga asana it is able to direct good and right human beings to form their own characteristics.

According to Ayur Veda, health itself should be supported by the right life, including self-discipline, thought and regulation of moral life in society. In this regard, personal health is closely related to the happiness and health of society as a whole. According to Ayurveda, to achieve a healthy life, humans must complete themselves in carrying out Catur Purusa Arta.

1. Dharma, which is to pursue religious teachings in order to have virtue and truth. The existence of self-confidence, strong will, high discipline, honest, wise, and obedient in praying are elements that everyone must do in this life.
2. Artha, namely collecting materials in order to live a healthy and prosperous life. All materials that

can be used to live a healthy life and achieve a long life.

3. Kama, namely learning to enjoy various natural desires of life, within reasonable limits, doing sports, recreation including the kama group obtained to nourish the body and refresh the mind.
4. Moksha, which is trying to live a happy, safe and peaceful life. Understanding Moksha does not mean the happiness that is attained after death, but the happiness that can be attained in this world.

### **B. Psychological or Spiritual Health**

There are several forms of yoga that are taught to improve the spiritual health of students. In developing spiritually through forms of movement that play a very important role in stimulating the health of the brain vessels, and finally the balance of the right and left hemispheres causes the growth of spiritual health,

Tantra denotes the endeavor to transform life from its gross form to union with the impersonal One or 'Infinite Consciousness', i.e. a state beyond the bonds of relativity. Regarding the place and position of the universe in the human body. This will be quoted in the Ganapati Tatwa namely; mentioned as follows:

Sapta huwana ngeanya, bhur loka weteng, bhwah loka heart, swah loka dada, tapa loka gulu, jana loka ilat, maha irung, satya loa mata, nahan sinangguh sapta bhuwana ngeranya. (Tattwa Jnana 49-50)

It means :

Sapta bhuwana consists of: bhur loka is the stomach, bwah loka is the heart, swah loka is the chest, tapa loka is the head, jnana loka is the tongue, maha loka is

the nose and satya loka is the eyes. That is what is called Sapta Bhuana.

### **C. For Self-Control.**

Self-control in terms of thinking, saying and acting, so that everything leads to the good. Self-control is control of the mind and senses, because both can shake one's self in relation to this world, so that one's mind is relaxed through one's senses, and forgets one's human nature. Therefore, the mind and senses must be controlled, so that the person cannot be defeated in this life (Sura, 1985: 35). In Kartha Upanisad 1.3 It is mentioned.

Atmanam rathinam viddhi, Sariram rathamtu

Budhim tu sardem viddhi, Manah program eva ca

It means:

Know that the person is the master of Crete, the body is Crete. Know that wisdom is the charioteer and the mind is the reins.

Self-control is the ability to control one's senses and the movements of the mind that will bring salvation. Uncontrollable desire is a two-faced source of suffering, namely joy and sorrow. In his development, he rarely takes moral actions or asubha karma, which is manifested in actions called Sad Atatayi, namely (a) Agnida: burning, bombing, and the like, (b) Wisada: Poisoning, spreading viruses to intentionally kill people and other beings, (C) Atharwa: perform witchcraft and the like, (d). Sastragham: rampaging, robbing and the like, (e) Drati Krama: Performing acts of sexual harassment, (f) Raja Pisuna: Slandering (Suka Yasa, 2003: 11).

In self-control, it is the mind that determines whether one gets harm or is saved in this life or the next in the hereafter,

one gets heaven, it is the mind that causes the person to fall to hell, the mind that causes one to become an animal, the mind that causes one to become a human, also the mind that causes one to become an animal. get deliverance (wrhaspati Tatwa, 16).

#### **D. For Spiritual Health**

Spiritual health is pure pure consciousness, like the clarity of a clean mirror. This pure pure consciousness is awareness that does not attach itself to anything (Capra, 200: 84). In pure pure consciousness the atman will appear flawless, where it is felt that consciousness and atman cannot be separated, unite and exist in everything. To realize that statement of the soul with Brahman is through the path of yoga which refers to the union of the individual soul with Brahman.

The path of yoga involves some basic physical exercises as well as various mental disciplines that have been devised by yoga practitioners. Yoga is the sacred path to discovering, understanding and experiencing oneness with Brahman. Spiritual awareness according to yoga is a way to realize the reality of a free soul, which is holy and pure. Yoga is a help for those who want to realize the reality of the existence of a spirit as a free principle, free from the body, senses and limited mind (Sukayasa, 2006: 11).

Therefore spiritual awareness can be carried out by means of yoga to clear the mind, and free oneself by shackled to worldly joys and sorrows. By practicing the parts of the yoga teachings, the stains that can pollute the mind will slowly disappear and spiritual awareness will become calm and radiant leading people to enlightened consciousness (Sura, 1885: 47). The same thing is stated in the Yoga Sutra (III.8). As follows:

Yoga angga mustana desuddhi,  
Kasya janna dipittra, Viveka khyateh

It means:

By practicing various parts of the yoga teachings, the impurity will disappear and the inner awareness will shine for viveka.

Thus spiritual awareness is carried out in a gradual way from self-control, from outward action, then gradually leads to mind control. Thus step by step self-control to control himself and finally achieve calm in order to arrive at God Almighty.

### **III CONCLUSION**

Based on this description, it needs to be examined more deeply so that it can be useful and play a role in improving and developing health (mental) in order to achieve physical and spiritual goals. The process of human growth and development consists of two elements, namely physical and spiritual elements and healthy balanced physical elements (mensana in compore sano) in a healthy body there is a healthy physical and spiritual soul as well. To make this happen, there needs to be a stimulus in religious teachings called the practice of yoga asanas.

These various behaviors or thoughts can be grouped into five types: (1) 'not silent' klesa; (2) mudha 'stupid, lazy'; (3) wikipa 'confused, confused'; (4) 'centralized' ekagra; and (5) 'controlled' nirodha. Then, according to its quality, the mind can also be categorized into five different states: (1) pramana 'when the mind thinks right'; (2) viparyaya 'when the mind thinks wrong'; (3) wikalpa 'when the mind is delusional'; (4) nidra 'when the mind sleeps, it is lazy'; and (5) smrti 'when the mind remembers'.

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# **Balinese Diaspora Meets Non-Balinese Hindus in East Kalimantan:**

## **Bali-Centric, Quasi Exclusiveness, and Salad Bowl**

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### **Abstract**

A considerable number of Balinese Hindus migrated to East Kalimantan for various reasons, such as official assignments, joining transmigration programs, and advancing job and economic opportunities, resulting in the later establishment of the so-called Balinese diaspora. This diaspora maintains its identities and practices, *adat* traditions and religious activities like in Bali, and attempts to replicate Balinese symbols and practices when connecting with other Hindu communities with different cultures and traditions. This article sheds light on the phenomenon of Bali-centric and quasi exclusiveness when the Balinese diaspora meets and interacts with non-Balinese Hindus residing across East Kalimantan, like Javanese Hindus, Dayak Paser Hindus, and Buginese Hindus. This article argues that Bali-centric and Balinization would alienate and socially exclude non-Balinese Hindus from a mainstream Hindu development. To cope with the grief of losing Hindu ‘friends’ from another culture and/or tradition, a mindset shift is required. Furthermore, with the relocation of the Indonesian capital city from Jakarta to East Kalimantan, the influx of various ethnic and religious groups, including Hindu communities, would be unavoidable. This work proposes to employ a “Salad Bowl” concept to build Hindu communities in a multicultural state with its new capital city named *Nusantara*.

**Keywords:** Balinese diaspora, Bali-centric, Quasi exclusiveness, East Kalimantan

## Introduction

East Kalimantan province with total area of 127,347 km<sup>2</sup> is rich with natural resources, from fertile land for agriculture, forests, timber, gold, coal, LNG, to a large sea area for fishery. This has attracted many companies and business people. Transmigrants, migrant workers, and job seekers follow. Recently, East Kalimantan's population reached 3,7 million.

The East Kalimantan population is composed of various ethnic and religious groups. They come from other areas across the Indonesian archipelago, and nowadays almost all ethnic and religious groups in Indonesia can be found in East Kalimantan. This diverse ethnic composition has gradually transformed East Kalimantan into a multi ethnic and multi religious province.

Hindu people can also be found in this province. Although its proportion is 0,96% of the total population, its number counted 36,333 people, originating mostly from Bali, Sulawesi, and Kalimantan itself. The largest proportion is however from Bali, creating the so-called Balinese diaspora.

The Balinese diaspora in East Kalimantan replicated its Balinese identities, *adat* traditions, and religious practices. Balinese symbols, rituals, prayer dress code, and celebrations are included. Thus, this is not

only a physical migration, but also a cultural migration (Siburian 20.). It is true that the Balinese Hindus are scattered around the district and municipalities in East Kalimantan, but the diaspora regularly gather in a Hindu temple (*Pura*) for community and religious activities to practise as they had done in Bali. Nevertheless, pockets of Hindu communities are found in Balinese transmigration areas, such as in Teluk Dalam and Separi. They also replicate Balinese culture and tradition.

In East Kalimantan, Balinese diaspora meet non-Balinese Hindus, both native Hindus of Kalimantan or Hindu migrants from other islands. The interactions between Balinese diaspora and non-Balinese Hindus are rather awkward. In 1990s, many Javanese Hindus come to Hindu temple of Samarinda by using *blangkon*, shirt, and trouser for praying. When *Pura* was reconstructed magnificently and a new white dress code was “imported” from Bali, one no longer sees Javanese Hindus praying in such a temple, unless they follow new (*i.e.* Balinese) rules. Similar things are being experienced by Buginese Hindus of Tolatang. Many of them used to interact with the diaspora. Recently, they stay at a distance. Finally, native Hindus in Paser district also feel that they differ, and

therefore, they exclude themselves from mainstream Hindu development.

Why does this happen? How could this phenomenon be explained? What are the stumbling blocks faced by non-Balinese Hindus when they meet and interact with Balinese diaspora? To answer these questions, this article examines Bali-centric and social exclusion phenomena, and offer a mindset shift in Hindu community relations and interactions.

### **Hindu Population in East Kalimantan**

East Kalimantan is widely known as the location of the first Hindu kingdom in Indonesia. The kingdom was established in the fourth century and continued to exist until the sixteenth century. It was called (Hindu) Kutai Martadipura Kingdom, situated in Muara Kaman, district of Kutai Kartanegara. As a Hindu kingdom, its people by all means adhered to the Hindu faith. In the sixteenth century, the kingdom was defeated and its last king was killed in a war with (Islamic) Kutai Kartanegara. The conquerors later named their new kingdom as Kutai Kartanegara ing Martadipura. Since then, Hinduism in East Kalimantan faded away for centuries, together with its adherents.

Collective memory regarding Hindu's golden era in East Kalimantan began to revive six centuries later after the arrivals of

Hindu communities in three waves from Bali and Java. The first wave began in 1960s based on professional assignments by the government, such as Indonesian armed forces and police force personnel (TNI/Polri) as well as medical doctors. They brought their families, interacted with each other, and established a small community. In this small wave of Hindu migration, they live scattered across East Kalimantan based on places of assignments. The second wave occurred under New Order regime's transmigration programs. Hindu communities from Java and Bali were sent to designated areas across East Kalimantan, such as in Samarinda, Kutai Kartanegara, East Kutai, Berau, and so on. Hindu communities from Java established Javanese Hindu traditions; while those of from Bali established Hindu Bali communities. The third wave was the coming of Hindu communities from across the Indonesian archipelago under the banner of self-transmigration programs, business related migration, job-seekers, job-contract migration, and so on.

Recently, the East Kalimantan Hindu Authority (Pembimas Hindu Kaltim) found native Hindus residing in a remote area in Paser district, about 300 kilometers away from Muara Kaman or 250 kilometers away from Samarinda. The Hindu authority also realized that there are other small Buginese

Hindu communities in downtown Samarinda, residing around Segiri market. Last but not least, informants from Toraja and Laham informed the authors that there is a Toraja Barat/Mamasa Hindu community in Samarinda city and Dayak Kaharingan Hindus in Mahulu district respectively.

Data from Pembimas Hindu Kaltim show that total Hindu adherents in East Kalimantan are 36,333 persons, or about 0,96% of the total population of East Kalimantan (3,7 million), distributed across districts/municipalities as elaborated in the table below.

Table 1. Hindu Population in East Kalimantan

No.	District/Municipality	Population		Religious Instructors/Counselors	
		F	%	Civil Servants	Non-Civil Servants
1.	Balikpapan	5510	15.17	0	3
2.	Berau	688	1.89	1	3
3.	Bontang	1258	3.46	1	5
4.	Kutai Barat	600	1.65	1	2
5.	Kutai Kartanegara	11078	30.49	1	9
6.	Kutai Timur	10854	29.87	1	5
7.	Mahakam Ulu	117	0.32	0	0
8.	Paser	1561	4.30	0	7
9.	Penajam Paser Utara	123	0.34	0	0
10.	Samarinda	4544	12.51	0	11
Total		36333	100.00	5	45

Source: Pembimas Hindu Kaltim 2022.

From this table, the biggest Hindu populations resides in Kutai Kertanegara (30,49%) and in Kutai Timur districts (29,87%). Balikpapan and Samarinda municipalities ranked third (15,17%) and fourth (12,51%) respectively. Kutai

Kartanegara and Kutai Timur are known as pockets of Hindu transmigrants (mostly Balinese), while those of in Samarinda and Balikpapan are mostly Hindu migrants, predominantly Balinese.



## Balinese Diaspora in East Kalimantan

Based on religion, total population of Bali province are 3,8 million (bigger than that of East Kalimantan). It is predominantly Hindu since its Hindus proportion reached 83% of the total population.

Total percentages of other religions are 13,37% for Islam, 1,66% Catholicism, and less than 1% for respective Protestantism and Buddhism.

Table 2. Bali Population based on Religion

Municipality	Islam	Catholicism	Protestantism	Hindu	Buddhism	Kong Hu Chu	Others*	Total
Jembrana	69 608	2 890	1 865	186 319	756	2	198	261 638
Tabanan	26 070	2 691	1 195	389 125	1 533	14	285	420 913
Badung	96 166	18 396	10 234	414 863	2 475	32	1 166	543 332
Gianyar	18 834	1 692	667	447 225	799	28	532	469 777
Klungkung	7 794	372	138	161 589	430	0	220	170 543
Bangli	2 185	197	56	212 325	113	1	476	215 353
Karangasem	16 221	398	197	379 113	334	1	223	396 487
Buleleng	57 467	3 132	916	557 532	3 127	97	1 854	624 125
Denpasar	225 899	34 686	16 129	499 192	11 589	252	842	788 589
Total (f)	520 244	64 454	31 397	3 247 283	21 156	427	5796	3 890 757
Total (%)	13.37	1.66	0.81	83.46	0.54	0.01	0.15	100,00

Note: \*Other religions, missed, not stated

Source: BPS Statistik Provinsi Bali 2010

Not all members of Balinese ethnic group adhere to Hindu religion. Many of them are devoted to Islam, Catholicism, Protestantism, and even Kong Hu Chu (Confucianism). In this work, Balinese diaspora refers to Hindu Balinese residing in East Kalimantan.

According to Pembimas Hindu Kaltim, the total Hindu community members in East Kalimantan are 36,333 people. Although

data on their ethnic origins is not available, it is predicted that 90 to 95 per cent of them are Balinese.

Bali migrants in East Kalimantan not only bring themselves and families, but also their religion, culture, and tradition. They build communities much like in Bali. This does not only occur in villages, particularly in the transmigration areas, but also in district capitals and other municipalities.

Table 3. Hindu Temple (*Pura*) and Religious Leaders (*Pandita/Pinandita*)

No.	District/Municipality	Pura	Pandita	Pinandita
1.	Balikpapan	2	2	5
2.	Berau	2	0	2
3.	Bontang	2	0	7
4.	Kutai Barat	1	0	1
5.	Kutai Kartanegara	13	0	20
6.	Kutai Timur	17	1	19
7.	Mahakam Ulu	0	0	0
8.	Paser	1	0	2
9.	Penajam Paser Utara	0	0	0
10.	Samarinda	5	0	7
	Total	43	3	63

Source: Pembimas Hindu Kaltim 2022

## Non-Balinese Hindu Communities

### a. *Kutai Hindus*

Hinduism in East Kalimantan had been practiced for more than a thousand years. The golden era was however under the third king of Hindu Kutai Martadipura named Mulawarman in the fourth century.

In another part of East Kalimantan, there existed another Hindu Kutai Kingdom, named Kutai Kartanegara. This can be traced from the downfall of Singasari Kingdom in Malang, whose royal descendants, led by Raden Kusuma, were hunted by Raden Wijaya's army (of Majapahit). Raden Kusuma later arrived in Kutai Lama and established and governed Kutai Kertanegara kingdom in the fourteenth century (1300-1325). Under the

sixth king of Kutai Kartanegara, Aji Mahkota (1545-1610), this Hindu kingdom turned to Islam, beginning from its king, minister, royal family, royal army, noblemen, and then the people (Noor 2016).

Kutai Martadipura kingdom, under its twenty-first king, named Dharma Setia Warman, was later defeated by the Kutai Kartanegara kingdom in a war. The two kingdoms were then incorporated into one kingdom named Kutai Kartanegara in Martadipura, better known as Sultanate of Kutai Kartanegara.

In the site of the Kutai Martadipura ancient kingdom, seven stone inscriptions called *yupas*. were found Six *yupas* had been relocated to the National Museum in

Jakarta, and one *yupa* can still be found in Muara Kaman, the former Hindu kingdom site. The one left is called Batu Lesung, and it had not been inscribed (*i.e.* it remained blank). According to informants, some efforts had been carried out to relocate it to Jakarta, but some magical and natural phenomenon occurred in the planned day of its relocation to Jakarta (the stone could not be moved, flood, thunderbolt, *etc*). The main author had twice visited this *yupa* complex. In the first trip with four people, one got into a trance beside this sacred stone. In the second trip with family members from Bali, the author's teenage niece was also entranced beside this *yupa*.

According to AA Raka, Head of East Kalimantan Office for Guidance of Hindu Community (Bimas Hindu), a Kutai chief asked to build a worship place for maintaining harmony and the "security" of the surrounding areas. It had been realized by building a *Padmasamna*, and when Hindu communities carried out ceremonies, some local people in the surroundings asked the edible offerings as blessings from those in "sacred" power. Currently, this site becomes a cultural heritage (*cagar budaya*) managed by the district government of Kutai Kartanegara.

Although Hinduism has existed for twelve centuries in East Kalimantan, there are no physical legacies of the ancient Hindu

kingdom of Kutai Martadipura, except for the *yupas*. There are no signs of kingdom building, and there no longer native Hindu communities in the surroundings of this cultural heritage site. In the interview with the first batch of Hindu migrants in Samarinda (a police pensioner), he maintained that there are no longer native Hindu communities there (Interview in 2000s). The tracing carried out by Bimas Hindu of East Kalimantan also found nothing; no one native Hindu left in the area (Interview with AA Raka, January 2022).

#### ***b. Native Hindu: Dayak Pasir Hindu***

The only native Hindus found in East Kalimantan are communities in Tanjung Pinang village and Rantau Atas village, Muara Saman sub-district, Pasir District. The total Hindu population in these villages is 174 and 46 people respectively. These villages are situated in Paser District, about 300 km away from ancient Hindu Kutai kingdom. These people have a simple place of worship, built with wood as a place for a sacred stone. They decline to be called Dayak Kaharingan (Dayak Hindus in Central Kalimantan), but preferred to be called Dayak Paser. This Hindu community has its own culture and tradition.

#### ***c. Javanese Hindu***

Javanese Hindus are Hindu communities whose place of origins are Java. They are related to the Hindu Kingdom in East Java.

Informants said that they are from Blitar and Kediri, East Java.

Javanese Hindus practice their Hindu tradition and religious activities. They do not practice many religious rituals, and do not use many offerings (*banten/sesajen*) in their religious activities. Their dress code is Javanese dress code, wearing a *blangkon*, shirt, and trouser for Javanese male.

**d. Buginese Hindus: Tolotang Communities**

Another Hindu group residing in East Kalimantan is called Tolotang. This Hindu community originates from Sulawesi with Bugis ethnic group. It is used to be *aliran kepercayaan* (indigenous beliefs), but as Indonesian only recognized five religions, they claimed to be Hindu. These Hindu migrants live around Segiri market in the downtown of Samarinda. Their total number are unknown, but in their place of origin (Sulawesi), their population amounted to 50,000 people.

**e. Dayak Kaharingan Hindus**

Central Kalimantan is home for Dayak Kaharingan Hindus who by 2007 reached a population of 223,349. They have their own indigenous beliefs, but they claimed to be Hindus. In East Kalimantan, they live close to East Kalimantan-Central Kalimantan border, such as Long Bagun and Laham. In Laham, their total is 51 persons.

**f. Toraja Hindus: Hindu Alukta/Aluk Todolo**

This Hindu group comes from the Toraja and Mamasa ethnic groups, originating in west part of Toraja district (South Sulawesi province) and Mamasa district (West Sulawesi province) respectively. Similar to Tolotang, this community used to adhere indigenous beliefs, but later claimed to be Hindu. Their population in Samarinda is unknown, but in Mamasa they are around 10,000 people. Our informant said that they have community organization (*paguyuban*) in Samarinda called Kondosapata.

**Bali-Centric and Balinization**

When individuals migrate to another place and then establish an ethnic diaspora, they do not only bring their bodies, families, and belongings, but also bring their cultures (Siburian 2020). This is a common phenomenon and has occurred throughout the world. In certain countries, however, this could create problems in the form of rejection from the recipient countries, particularly when immigrant's tradition does not fit with common values enacted by the recipient country's citizens, such as child arranged marriage, honor killings, domestic violence, etc. (Dijkstra and Geuijen 2011).

The Balinese diaspora in East Kalimantan also bring Balinese religious practices, cultures, and traditions to East Kalimantan,

such as *Tri Hita Karana*, *Adat Rule* (*Awig-awig*), etc. This is not a problem as Balinese values brought to East Kalimantan fits with common values. However, when non-Balinese Hindu meet and would like to become part of (Hindu) Balinese diaspora, the problem arises as they have different culture, tradition, etc.

Balinese diaspora will certainly establish Bali-like religious rites, cultural activities, and traditions. This is understandable as these are their cultures and traditions. As physically observed, all temples of Balinese diaspora are the same as those of in Bali; so are religious rites, cultural activities, and community traditions. As Balinese Hindu is a mainstream Hindu in Indonesia, they practice mainstream Hinduism in East Kalimantan. When they meet at different temples and religious rites of non-Balinese Hindus, they think in their minds to make them like in Bali. This Bali-centric approach in developing Hinduism is observed across the archipelago.

There is another phenomenon observed on Balinese diaspora issues, namely Balinization. Balinization is actually the next step of Bali-centric. While Bali-centric is a mindset owned by most Balinese diaspora, Balinization is the implementation of Bali-centric thought and practices. Balinization is observed from the replication of all Balinese identities,

symbols, religious rites, and cultural tradition in outer islands, including in East Kalimantan. Temples built by Balinese diaspora, for instance, are the same in style with those of in Bali. Religious rites and *banten/sesajen* (ritual offerings), cultural traditions and practices, as well as *adat* community organizations are also not different.

Javanese Hindus use the same Holy Book of Veda, but they construct a simpler temple complex, religious rites, and ritual offerings. When Balinese diaspora joins non-Balinese Hindus' temples and religious rites, most Balinese diaspora will certainly introduce or impose Balinese temple style, rites, and offerings. This Balinization occurs elsewhere outside Bali, including in East Kalimantan.

### **Quasi**

### **Exclusiveness**

In the discourse of interaction between cultures, there is the term "social exclusion". Social exclusion occurs when the community is exclusive or implements exclusiveness in their relations with other communities. One can differentiate two types of exclusion: pure exclusion (exclusiveness) and quasi exclusion (quasi exclusiveness).

In East Kalimantan, the authors have observed the Tolotang community, residing around the Segiri market in the city of

Samarinda. This Hindu community has Buginese ethnic background, who are mostly petty traders. They used to pray in in the Samarinda temple, but they ceased attending. This is related to the physical design of this Hindu Temple of Samarinda, reconstructed magnificently in Balinese style. In addition, a Bali dress code (white hat, shirt, and Balinese *sarong*) has been imposed for praying. Balinese diaspora is definitely friendly and welcomes all Hindu friends from other ethnic background. Thus, in their view, it is not exclusive. The problem is that it is the other communities view the Balinese diaspora as being exclusive by having created boundary lines: Balinese styled magnificent temple and a dress code. Hindu Tolotang are reluctant to enter the temple for praying. This new Bali-centric dress code applied by Balinese diaspora also hampers them from making socio-religious interaction. So, it is non-Balinese community exclude themselves

for those two reasons (magnificent temple and dress code). The authors call this phenomenon as quasi exclusiveness featuring the Balinese diaspora.

Quasi exclusiveness phenomenon is also observed in Hindu communities other than Tolotang community. Similar thing occurs in Dayak Paser Hindus, Toraja/Mamasa Hindus, and Dayak Kaharingan Hindus in East Kalimantan.

### **Melting Pot or Salad Bowl?**

On 18 January 2022, Indonesian parliament passed law on the establishment of Indonesian capital city (ICC/IKN) in East Kalimantan. ICC covers the area of 250,000 hectares, situated in two districts/regencies (Penajam Paser Utara and Kutai Kertanegara). Presently, total populations of Hindus in the ICC areas are very small, namely 113 peoples, as seen in the table below.

Table 4. Total population of Hindu communities in sub-districts of ICC areas

No	Distircts	Sub-Districts in ICC/IKN	Hindu adherents
1	Kutai Kertanegara	Loa Kulu	21
		Muara Jawa	24
		Loa Janan	25
		Samboja	25
2	Penajam Paser Utara	Sepaku	18
Total			113

Source: DKP3A Kaltim. Agregat Data Kependudukan. Smt I 2021

In the heart of ICC, only a few Hindus are currently residing in Ring 1 of the new capital city area. Table 5 shows total

population of religious adherents, where Hindu community members numbered only 18 people.

Table 5. Total population of Hindu communities in villages of ICC's Ring 1

No	Villages	Islam	Protestantism	Catholicism	Hindu	Buddhism	Kong Hu Chu	Others	Total
1	Sepaku	1.899	12	8	0	0	0	0	1.919
2	Pemaluan	1.664	14	26	0	3	0	0	1.707
3	Maridan	2.89	929	272	0	0	0	0	4.091
4	Mentawir	685	2	0	0	0	0	0	687
5	Tengin Baru	3.958	41	10	0	1	0	0	4.010
6	Bukit Raya	2.879	17	10	0	0	0	0	2.906
7	Suka Raja	3.887	55	5	4	0	0	0	3.951
8	Bumi Harapan	2.084	39	19	0	0	0	0	2.142
9	Argo Mulyo	3.219	26	1	0	0	0	0	3.246
10	Semai Dua	3.249	12	9	9	3	0	0	3.282
11	Suko Mulyo	1.979	72	14	2	1	0	0	2.068
12	Wono Sari	1.227	26	7	0	0	0	0	1.260
13	Karang Jinawi	1.061	4	0	0	0	0	0	1.065
14	Binuang	1.968	76	49	0	0	0	0	2.093
15	Telemow	1.811	1.376	543	3	0	0	0	3.733
Total		34.460	2.701	973	18	8	0	0	38.160

Source: DKP3A Kaltim. Agregat Data Kependudukan. Smt I 2021

In short, total population of Hindu communities in the ICC areas is very small. However, the newly established ICC is a magnet for ethnic and religious groups across Indonesia to come. In the future, the influx of people from different ethnic and religious backgrounds, including Hindu, are unstoppable. Thus, Hindu communities

from across the archipelago will also migrate to this new capital city.

As aforementioned, Bali-centric and Balinization will alienate and socially exclude non-Balinese Hindus. With many more non-Balinese Hindu expected to come to East Kalimantan, particularly to the new capital city, many more Hindu community

members will be alienated and socially excluded. The worst thing that could happen is that they will leave Hinduism as their religion and return to their indigenous beliefs (*aliran kepercayaan*). This is the case as during the New Order era, they were forced to adhere one of the five official religions (Islam, Catholicism, Protestantism, Hinduism, Buddhism), and must be stated in their IDs, but with recent political reform they can adhere and state in their IDs the sixth official religion (Confucianism), and even indigenous beliefs (*aliran kepercayaan*).

Bali-centric and Balinization are responsible for future exodus of Hindu adherents to indigenous beliefs as already occurred in many Toraja/Mamasa Hindus (Lokadata 2018). Bali-centric and Balinization are implemented due to the adherence of the melting pot mindset in building the community. In this mindset, all Hindu communities with different ethnic background are directed to be one, single community, “blended” to become uniform. The weakness of this mindset is that the community groups feels of having no autonomy and freedom for their cultural expression. Worst, they perceive that they are subdued and culturally colonized. This is the case since they have different ideology, culture, and tradition, and they are so concerned with the preservation of their

culture and tradition. To avoid this, it is imperative to consider a mindset change, from a Melting Pot to a Salad Bowl. In the Salad Bowl mindset, all community groups are respected. They are placed and united in a “bowl”, but they still have their own identities and cultural autonomies. Unity in diversity is more imperative than uniformity with disgruntled followers.

### **Conclusion**

Hindu Balinese who migrated to East Kalimantan, not only bring themselves, families, and belongings but also bring their culture and tradition. When this diaspora meets non-Balinese Hindus, there is a gap between them, creating a boundary line of social exclusion. When the diaspora incorporate them to be blended in the Balinese system, they are alienated as they have different culture and tradition. Some of them keep their distance as the Balinese diaspora and its cultural practices are regarded as being exclusive, even though Balinese diaspora members are friendly and welcome all of them as brothers or friends. This quasi exclusiveness is highly connected to Bali-centric and Balinization in the development of mainstream Hinduism.

Bali-centric and Balinization are a result of the adherence of melting pot mindset in the development of Hindu communities. They



attempt to blend all indigenous beliefs in a single pot, creating uniformity and ignoring cultural diversity. The danger of this is that they become alienated and dissatisfied, that could later stimulate its adherents to convert to other religions or revert to indigenous beliefs. To prevent this from happening, a shift is needed, from a melting pot to a salad bowl mindset. In the salad bowl concept, the diverse groupings interact with each other while still maintaining their identities and enjoying their own cultural tradition.

The establishment of a new capital city in East Kalimantan is an auspicious momentum to apply a salad bowl mindset in building Hindu communities, since such a mindset will go hand in hand with the plan of the Indonesian government to build a modern multicultural capital.

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# BALINESE WOMEN AS GENERAL ELECTION ORGANIZERS

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## ABSTRACT

The Balinese women live in strongly patrilineal society and have a lot of burdens. Culturally, they are still marginalized, causing them not to be free from being involved in the world of politics. This current study is intended to explore the extent to which the Balinese women are involved in the world of politics as the general election organizers in the provincial and regency/city levels in Bali. The study, in which the qualitative method is used, has a cultural paradigm. The result of the study shows that from 2013 to 2018 32% of those involved in the General Election Commission both in the provincial level and regency/city level were women. However, before and after that period the affirmation never exceeded 30%. The women involved in the Election Supervisory Agency never exceeded 30% either. However, in the provincial level the number of the women involved reached 30% during the period of 2008-2017. As well, in the regency/city level it never reached 30% during the period of 2018-2023. The affirmation spirit was inconsistent or not so well implemented both in the General Election Commission and Election Supervisory Agency. There are four reasons leading to the Balinese women's low participation in the world of politics as the general election organizers. They are: a) the implementation of the affirmation-related regulatory spirit in the General Election Commission is not the same as that in the political parties; b) the patrilineal culture is still strong enough; c) the selection team is not perfectly familiar with the gender perspective and does not well comprehend the essence of affirmation; d) there is a requirement of having been involved as the general election organizers in the lower level; e) the involvement as the general election organizers in each level is limited to two terms of office. Although the Balinese women's participation in the general election commission is still low, it can be stated that their performance and capability are the same as the performance and capability of men in the

election-related jobs. The involvement of the Balinese women as the general election commissioners shows equality, justness and prestige for them.

Keywords: *Balinese Women, General Election*

## INTRODUCTION

Before democracy was created, the political system adopted was the one elevating a group of people. As an illustration, in the theocratic system God's delegates/clergies were elevated and in the aristocratic system a particular class of people were elevated. In the democratic system, everybody is equal as democracy means "equality". In the democratic system, every citizen, regardless of his/her background, has the same voice. The essence of the democratic system is "from, by and for the people". Apart from that, both male and female citizens have the same voice and opportunity.

General election is a tool used to filter and determine the leaders of a state based on the democratic system it adopts. As far as the political science is concerned, general election can be stated as a political activity. In this case, general election is an institution as well as a political practice allowing the representative government to be established. Therefore, general election is a highly vital element as it is the parameter that can be used to measure whether a state is democratic or not.

Whether a state is democratic or not can also be viewed from how general election is carried out and the fact that democracy refers to the government established by the people [1].

General election is an institution made up of the General Election Commission, the Election Supervisory Agency and the Election Organizer Ethics Council. The General Election Commission and the Election Supervisory Agency constitute a functional unit that is supposed to conduct general election through which the members of the People's Representative Council, the Regional Representative Council and the Regional People's Representative Assembly, President and Vice President, Governor, Regent, and Mayor are directly elected by the people [2]. In the Act No. 7 of 2017, it is stated that the institution conducting general election is national, permanent and independent in nature. It is responsible for conducting general election and is structured from the provincial level to the village level.

However, the fact shows that, as a tool used to achieve power in Indonesia, there is no equality. The female citizens are

discriminated, although their representatives are clearly regulated in the act of general election before and after it was revised. The fact shows that after the Act No. 7 of 2017 was issued, the number of the women involved in the General Election Commission and the Election Supervisory Agency never exceeded 30%. In fact, the presence of women as the general election organizers has two interests. First, the women's political interest in the public space referred to as the general election organizers. Second, the interest in maintaining the women's representation starting from when they are nominated to when they are elected as the legislative members through the general election that is nationally, permanently and independently carried out [3]. Political participation means participating in or playing a role in the state's political activity [4], meaning that although nothing formally hampers women as the general election organizers, women in every part of Indonesia, including Bali Province, still get hampered from getting involved as the general election organizers when general election is conducted.

Many studies show that there are many factors hampering the Balinese women's representation and participation in the political world. According to Nakatani [5], The culture and tradition of the Balinese

society cause the Balinese women to have domestic, public, religious and traditional burdens. Although Bali has developed, the women's life cannot be separated from the patrilineal culture. The Balinese women still have more burdens than the Balinese men do in daily life. Although the Balinese women are culturally marginalized, they are capable of being involved in the public sphere and so far many keep struggling for justice and equality[6]

Many studies exploring the activities done by the Balinese women, including what they do in the political field, have been conducted. Some have investigated their representation in the political parties and legislative bodies and those who have been elected as the local leaders. However, none has investigated the Balinese women's representation in the General Election Commission and the Election Supervisory Agency. Therefore, this current study entitled "the Balinese Women as the General Election Organizers" is intended to give a novelty and contribute to the knowledge of the Balinese women. It is also intended to identify what the Balinese women involved as the general election organizers do. Having a cultural paradigm, the qualitative method is used in the study.

## REVIEW OF LITERATURE

As the study investigating the Balinese women involved as the general election organizers, it refers to several studies. One of the studies was conducted by Novita *et al* [7] entitled “the Existence of Female Commissioners in the Attempt to Create Gender Equality in the Provincial and Regency/City General Election Commission in West Sumatra”. She found that the number of the female commissioners was very limited; it did not exceed 30%. The women are still discriminated and do not feel that there is gender equality in the General Election Commission. She also identified that there were four things and challenges hampering the female commissioners. They are; (a) some did not perfectly comprehend the role they played when general election was conducted; (b) some had double roles which, however, did not hamper them from being present and playing a role in the general election-related activities; (c) the others did not have adequate expertise in what they were supposed to do, although they were quickly adapted to the activities they were supposed to do; (d) when they were qualified, had capability, and understood what they were supposed to do as the female commissioners, they did not have the opportunity for the second term of office, as based on the prevailing

regulation, they only had one opportunity in the same level and, if they intended to be involved as the female commissioners in the higher level, the opportunity was not as open as that in the lower level.

The study conducted by Daryono *et al* [8] entitled “the Gender Conflict and the Women’s Participation in the Election Supervisory Agency” shows that Indonesia has designed general election in such a way that it can increase the women’s participation, by, for example, 30% of those involved in the Election Supervisory Agency should be female. Indonesia is one of the countries with the women’s lowest political participation. The gender conflict, motivation and patrilineal system hamper the women’s participation. Many people still do not trust the women who are involved in the Election Supervisory Agency. They are not sure that the jobs the women should do are safe enough and free from intimidation.

The study also shows that the failure of making 30% of the general election commissioners women, as stated in the regulation regulating the women’s representation, can mean not making use of the great opportunity to conduct fair and free general election and to develop welfare, democratic and inclusive society. The factors causing women to change the job types they do and to be involved in the

Election Supervisory Agency are as follows: a) the individual characteristic; b) the society's social and cultural environment; c) the state's regulation and institution.

Many studies have also been conducted to investigate what the Balinese women do in different fields, including in the political field. Many have also explored the number of the Balinese women elected in every general election. One of those recently conducted is the one conducted by Amanda Gelgel and Dwita Apriani [9] entitled "the Low Electability of the Balinese Women in the General Election Carried out in 2019 in Bali". The study shows that the low electability of the Balinese women in the general election conducted in 2019 seriously resulted from the supply and demand of the political parties, and the access to and the support given by the political parties. The study also shows that from the supply side, the women nominated to struggle in Bali for the general election conducted in 2019 were hampered by: 1) the limited finance; 2) the inadequate political experience; 3) the limited social network; 4) the limited space and time; and 5) the low political motivation in politics. The demand side has something to do with how the political parties select the women nominated as the legislative members. In this case, the political parties treat them

differently. The access side has something to do with the access given to both men and women nominated as the legislative members to the nominating parties [9]

The study mentioned above is one of the studies conducted to investigate the Balinese women involved in the political field. However, none has explored how the Balinese women involved as the general election commissioners in the political field are. The study entitled "the Balinese Women as the General Election Commissioners" applies the Theory of Postmodern Feminist and the Theory of Communicative Act.

The Postfeminist Theory is one of the feminist theories that is concerned with the awareness of injustice, oppression and exploitation centered on women. Different systems of ideas as to human life and experience from the women's prospective are generalized using this theory. Helene Cixous, Luce Irigaray, and Julia Kristeva, as the feminism thinkers, are similarly aware that women are not justly treated. They develop their intellectual ideas based on what is proposed by Simone de Beauvoir, an existentialist philosopher, Jacques Derrida, a deconstructionist, and Jacques Lacan, a psychoanalyst.

Based on the postfeminist or the postmodern feminist, women are regarded as "the other". Women are made to be

alienated by how they exist and their way of thinking instead of by the feeling of being depressed or inferior. The language they speak does not allow them to be open, pluralist, diversified, and different. Postfeminist analyzes the alienation problem sexually, psychologically, and literarily based on language as a system [10]. The relation of what is proposed in this theory to the current study is that the position of and the role played by the Balinese women are not equal, causing them to feel as the other among men. The consequence is that their existence in their environment needs to determine their behavior and the way they speak and think, and causes them not to be open to transmit their ideas. It is this that causes women to feel inferior in the men's environment. Therefore, it is one of the theories relevantly used in the current study.

## DISCUSSION

### A. Provincial and Regency/City General Election Commission

#### In Bali Province

The General Election Act issued in 2003 regulating how the members of the Central and Regency/City General Election Commission are recruited contains what is meant by the affirmation that the women's representation should be at least 30%. The Act was then renewed and then the Act No. 7 was issued in 2017, in which it is clearly mentioned that the women's representation should be at least 30%. The number of the general election commissioners listed in the Bali Province General Election Commission and Regency/City General Election Commission in Bali is shown in the following table.

**Table 1. The Number of the General Election Commissioners in Bali Province and in the Regencies/City in Bali**

No		2003-2008		2008-2013		2013-2018		2018-2023	
		Female	Male	Female	Male	Female	Male	Female	Male
1	Bali Province	2	3	2	3	3	2	1	4
2	Denpasar	0	5	2	3	1	4	2	3
3	Badung	1	4	1	4	1	4	1	4
4	Tabanan	1	4	1	4	2	3	2	3
5	Gianyar	0	5	0	5	2	3	1	4
6	Klungkung	0	5	1	4	3	2	1	4
7	Karangasem	2	3	2	3	2	3	2	3

8	Buleleng	1	4	1	4	1	4	0	5
9	Jembrana	1	4	1	4	0	5	1	4
10	Bangli	1	4	1	4	1	4	1	4
Total		9	41	12	38	16	34	12	38
Percentage (%)		18%		24%		32%		24%	

Source: Bali Province General Election Commission

Table 1 above shows that, among the four terms of office as the general election commissioners, the only period of 2013-2018 shows that the women's representation reached 32%. It also shows that in the provincial level and Klungkung Regency 3 out of five general election commissioners were women. Apart from that it also shows that during the period before and after that the women's representation never reached 30%. During the period of 2003-2008 the women's representation was 18%, during the period of 2008-2013, it reached 24% and during the period of 2018-2023 it reached 24%. The 32% of women's representation in one period could not be maintained; in other words, it went down, showing that the affirmation mentioned in the General Election Act has not been well implemented from the beginning.

The recruitment system applied by the selection team of the General Election Commission of the Republic of Indonesia is that the number of the nominated commissioners in the provincial and regency/city levels should be two

multiplied by 5. Although the final decision is made by the General Election Commission of the Republic of Indonesia, the selection team has such a strategic position that it may determine the preparedness of the female candidates. The fact, however, shows that the members of the selection team are often not well familiar with the gender perspective and what is meant by affirmation. The consequence is that the candidates passing the selection total 10, meaning that the maximal percentage, instead of the minimal percentage, is made to be 30% or even less. Furthermore, when the final decision is made by the General Election Commission of the Republic of Indonesia, the affirmation spirit is not taken into consideration anymore. Instead, what is taken into consideration is the interest of each commissioner in the General Election Commission of the Republic of Indonesia. As a result, the number of the nominated women is not in accordance with the affirmation spirit.

Although the number of the Balinese women involved as the general



election commissioners is limited, they are capable of doing their jobs. The members of the Regional General Election Commission are divided into divisions. One is appointed head of the Regional General Election Commission and the others are in charge of the organizational division, human resources development division, law and supervisory division, planning division, the technique and way of carrying out general election division, socialization division, the educational levels of the voters and institutional interrelation division, finance division, logistic division, public and planning division.

In the initial periods of the women's representation in the Regional General Election Commission in the province and regency/city levels, all the female commissioners were not equipped with adequate capabilities, political education and the general election-related knowledge as the main capitals for playing roles as the general election commissioners. However, nothing hampered them when performing what they were supposed to do. They adapted to their jobs quickly and learned while doing their jobs, as stated by Luh Putu Sri Widyastini, a member of the Bali Province General Election Commission for the period of 2018-2023 when interviewed as follows:

*“Ketika pertama kali saya menjadi komisioner KPUD Kabupaten Buleleng pada pada periode Tahun 2008-2013, saya tidak memahami tentang pemilihan. Modal saya adalah pernah bekerja sebagai sekretaris di sebuah perusahaan properti. Saya terbiasa bekerja dengan cepat dengan disiplin waktu sesuai target perusahaan. Ketika saya di KPUD, saya harus bekerja secara kolektif kolegial dengan 4 komisioner lainnya yang semuanya laki-laki. Kami juga harus bekerja bersama para ASN yang menjadi staf sekretariat KPUD. Jadi saya harus mempelajari dahulu untuk menyesuaikan diri dengan budaya dan ritme kerja yang baru. Saya memilih divisi logistik, tiada kesulitan bagi saya untuk melaksanakan tugas-tugas yang menyangkut masyarakat pemilih, partai politik maupun para birokrat. Bahkan karena keberanian saya, saya diberi tugas mewilayahi kecamatan yang memiliki desa-desa yang rawan konflik pada setiap perhelatan pemilu. Karena pada prinsipnya bagi saya, kita menghadapi masyarakat kita harus bisa berkomunikasi dengan baik. Bahkan ketika kiriman surat suara yg cacat dari pusat tiba, meskipun membuat heboh, saya berani menolak tegas, meskipun dibawakan sekoper uang dari pihak percetakan”.*

The free translation is as follows:

When the first time I became a member of the Regional General Election Commission of Buleleng Regency for the period of 2008-2013, I did not understand anything related to general election. Working as the secretary of a property company was my capital, when I was accustomed to doing what I was supposed to do quickly and on time as targeted by the company. When I was at the Regional General Election Commission, four male commissioners and I should work collectively and collegially. We also worked with the government civil servants, the staff members of the Regional General Election Commission. So, I should learn to adapt to the culture and rhythm of the new employment. I chose the logistic division. I found no difficulties when doing the things related to the voters, political parties and bureaucrats. Even, as I was brave enough, I was supposed to supervise the district with the villages where conflicts easily take place every time a general election is carried out. My principle is that I have to be able to communicate with society well. At that time some ballot papers sent by the center were damaged. I was brave enough not to accept them although I was given a suitcase of money by the press and this led to a commotion”.

This fact shows that the Balinese women are capable of learning quickly and adapting themselves to the political field-related jobs. As well, those who have adapted themselves to their jobs are capable of maintaining high integrity. Many studies show the women’s involvement in the political, economic and social life and that this benefits society. The adequate number of women employed at a decision making company will cause the way of thinking when solving problems in which peace and anti-violence are top priorities.

So far it has been true that the affirmation spirit is more attached to the political institution such as the legislative institution. The Act No. 7 of 2017 requires that 30% of the legislative members sent by the political parties participating in a general election should be women. If there is a political party that cannot fulfill such a requirement, a sanction shall be imposed upon it. Such a norm is also applied when recruiting the members of the General Election Commission. Unfortunately, such a requirement is not applied by the general election commission when recruiting its nominated members (Ramadhanil *et al*, 2019). Although the current situation shows that the Balinese women’s representation does not reach 30%, they do not only show administrative and

formalistic representation but also show their substantive existence. Attempts are continuously made to the quality and quantity of the female commissioners to show justice and gender equality in the membership of the Regional General Election Commission. The general election-related knowledge should be improved as an alternative to solving the substantive women's representation in the general election commission.

### **B. The Election Supervisory Agency in the Provincial and Regency/City Levels**

The new order is over, and after the reformation era started the demand for independently conducted general election is getting stronger without being shadowed by the authorities. As a result, an independent general election commission was established through the Act No. 12 of 2003. The nomenclature of the *Pengawasan Pelaksanaan Pemilu (Panwaslak)*, the Election Supervisory Committee established in the New Order era, was then changed into *Panitia*

*Pengawas Pemilu*. The Act is used as the basis for making basic changes related to the election supervisory agency. It is stated in the Act that an ad-hoc (temporary) agency that is not dependent on the structure of the General Election Commission is established.

Then the Act No. 22 of 2007 was issued to strengthen the election supervisory agency. A permanent agency is established in the central level referred to as *Badan Pengawas Pemilu* (the Election Supervisory Agency). Then the Constitutional Court proposed to review what the Act No. 22 of 2007 contains as to the General Election Supervisory Agency; as a result, the Election Supervisory Committee in the regency/city level is permanently changed into the Election Supervisory Agency in the regency/city level through the Act No. 7 of 2017. However, the composition of the Election Supervisory Committee or the Election Supervisory Agency both in the provincial level and regency/city level is as follows.

**Table 2. The Members of the Election Supervisory Committee/the Election Supervisory Agency in the Provincial Level in Bali Province**

No.		2003-2008		2008-2009		2009-2011		2012-2013		2013-2018		2018-2023	
		F	M	F	M	F	M	F	M	F	M	F	M
1	Bali Province	-	3	1	2	1	2	1	2	1	2	1	4
	Percentage	0%		30%		30%		30%		30%		20%	

Source: The Election Supervisory Agency of Bali Province

Table 2 shows that when the Election Supervisory Agency of Bali Province was established, it had three members. However, in the following four periods, one of the three commissioners was female, meaning that the quota of 30% was fulfilled based on the affirmation spirit stated in the Act regulating general elections. As well, when the ad-hoc Election Supervisory Committee in the provincial level and regency/city level was changed into a permanent one, only one of the five commissioners was female, meaning that the women's representation was 20%. If analyzed further, not more than one woman was accommodated. As the

members of the General Election Supervisory Committee totaled 3, the women's representation was 30%. When the General Election Supervisory Committee was changed into the General Election Supervisory Agency whose members totaled five, only one woman was accommodated as well, causing the women's representation to be 20%. It can be stated, therefore, that the affirmation spirit that the women's representation was 30% was not seriously applied. Table 3 below shows the total number of the members of the Election Supervisory Committee/ Election Supervisory Agency in the Regency/City Level in Bali Province.

**Table 3. The Members of the Election Supervisory Committee/Election Supervisory Agency in the Regency/City Level in Bali**

No.	Regency	2003-2008		2008-		2009-2011		2012-2013	
		F	M	F	M	F	M	F	M
1	Denpasar	1	2	-	3	-	3	1	2
2	Badung	-	3	-	3	-	3	1	2
3	Tabanan	-	3	1	2	1	2	1	2
4	Gianyar	-	3	-	5	-	-	-	3
5	Klungkung	-	3	-	3	-	3	1	2
6	Karangasem	-	3	-	3	1	2	1	2
7	Buleleng	-	5	-	5	-	3	1	2
8	Jembrana	1	4	-	3	-	3	-	3
9	Bangli	1	2	-	3	-	3	-	3
TOTAL		3	2	1	3	2	2	6	2
Percentage (%)		10%		3%		8%		22%	

Source: The Election Supervisory Agency of Bali Province

**Table 3. The Members of the Election Supervisory Committee/the Election Supervisory Agency in Regency/City Level in Bali Province**

No.	Regency	2013-2014		2016-2017		2017-2018		2018-2023	
		F	M	F	M	F	M	F	M
1	Denpasar	1	2	-	3	-	3	1	4
2	Badung	-	3	-	3	-	3	-	3
3	Tabanan	-	3	-	3	-	3	-	3
4	Gianyar	1	2	1	2	1	2	1	2
5	Klungkung	1	2	1	2	1	2	1	2
6	Karangasem	-	3	-	3	-	3	1	4
7	Buleleng	1	2	1	2	-	3	1	4
8	Jembrana	-	3	-	3	1	2	1	2
9	Bangli	1	2	-	3	-	3	-	3
TOTAL		5	2	3	2	3	2	6	2
Percentage (%)		19%		11%		11%		18%	

Source: The Election Supervisory Agency of Bali Province

From when the Election Supervisory Committee in the regency/city level was established to when it is changed into the Election Supervisory Agency, the women's representation has never reached 30%, it has ranged from 3% to 22%. Although in the provincial level it has reached 30%, if analyzed further, it can be concluded that there has not been any serious commitment to implementing the affirmation of 30% as stated in the general election Act.

The Balinese women's low representation in the election supervisory agency results from their low participation in the nomination and selection of the election commission membership and the

strong patrilineal culture in which it is believed that the political field is not theirs. This supports the result of the study entitled "*Perkumpulan untuk Pemilu dan Demokrasi (Perludem)*" in which it is stated that the patrilineal culture is responsible for the women's low participation as the general election commissioners. Many women are not allowed to work as the general election organizers by their family members (husband, child, and parent), as, according to them, working as the general election organizers means having to work full time [11].

Although the Bali women's representation has not fulfilled the quota of the affirmation spirit, the performance and

capabilities of the Balinese women involved in the election supervisory agency is as good as the performance and capabilities of the Balinese men, as stated by Ms. Ketut Arini when interviewed as follows:

*“Ketika saya melihat berita di surat kabar bahwa peminat yang melamar di Panwaslu Kabupaten Buleleng minim sekali, maka saya penasaran dan ingin melamar, padahal saya tidak paham dengan pemilu. Satu setengah jam sebelum penutupan pendaftaran, saya memutuskan untuk mendaftar. Saya didukung penuh suami saya. Ketika saya diwawancarai Pak Nur Hidayat Sardini komisioner Bawaslu pusat saat itu, tentang pengalaman dalam pemilu, dengan jujur saya menjawab, saya pernah ikut melayani konsumsi para KPPS ketika pemilu Tahun 2009. Saya ingat sekali, ketika saya ditertawai tim seleksi. Namun saya berjanji akan belajar kalau saya diterima. Ketika ditanya, tentang gaji Panwaslu yang belum jelas berapa besarnya, saya tidak peduli, dan tetap ngotot ingin diterima. Mungkin melihat semangat saya, akhirnya saya diterima dan saya harus meninggalkan pekerjaan saya*

*sebagai wakil direktur keuangan di sebuah rumah sakit swasta. Saya digodog selama dua minggu secara intensif bersama para peserta lainnya di Surabaya. Sejak itu, barulah saya mulai paham apa itu pemilu. Sejak itu saya terus belajar dan belajar. Bahkan selama bertugas di Buleleng saya bisa menyelesaikan persoalan yang tidak bisa diselesaikan rekan komisioner laki-laki. Kini saya bisa menjadi ketua Bawaslu tingkat Provinsi Bali, karena saya berpengalaman di Kabupaten Buleleng beberapa periode. Saya selalu tertawa mengingat masa awal saya diterima. Karena itulah saya tak pernah berhenti untuk belajar dan bekerja keras membagi waktu saya, seefisien mungkin sebagai perempuan Bali yang penuh dengan tugas-tugas perempuan dan sebagai penyelenggara pemilu.”*

The free translation is as follows:

When I read the news on the local newspaper I was surprised that those who had applied for being employed by the Election Supervisory Committee were very limited; therefore, I decided to apply for it, although I did not understand what general election was. I applied for it thirty minutes before the opportunity was closed. My

husband fully supported me. When I was interviewed by Mr. Nur Hidayat Sardini, an election commissioner sent by the Center at that time whether I was experienced enough in the general election, I honestly answered that in general election conducted in 2009 I was responsible for serving the members of KPPS (a group of people responsible for conducting general election). I still remember perfectly when I was interviewed. However, I promised that I would learn if I was accepted. When I was asked how much a member of the election commission was paid, I did not care and still hoped that I would be accepted. It was possible that I was assessed to be encouraged enough to be accepted. Finally, I was accepted and decided to resign from being employed as vice director at a private hospital. Then my friends and I were sent to Surabaya where we were intensively trained. Since then, I started understanding what general election was and kept learning. Even when I was employed in Buleleng, I could solve the problems that could not be solved by the male commissioners. Now I am capable of supervising the Election Supervisory Agency of Bali Province as I was experienced enough in Buleleng Regency several periods of time. I always laughed when I knew that I was accepted. Therefore, I never cease learning and always work efficiently. I cannot remember the first time

I was accepted. Therefore, I never cease learning and always work efficiently both as housewives with our daily activities and as members of the election commission.

What is stated by Ms. Ketut Ariani shows that although the Balinese women do not have any knowledge of the election-related things, they turn out to be able to learn while working. Although they live in strongly patrilineal society and have more burdens than men, they turn out to be able to spend their time wisely; they are not only able to do household chores but also public work. Ms. Ketut Ariani proves that although in the beginning they did not understand the election-related things, she has finally been able to work as one of the election organizers. This is strengthened by the fact that now she is appointed head of the Bali General Elections Supervisory Agency. The success achieved by women in general in becoming the election organizers certainly requires that they should work full time; in other words, they should be prepared whenever they are needed. The support given by their husbands and families is also needed in order to be successful; otherwise, it will be difficult for them to perform their election-related jobs.

Although the prevailing regulation does not hamper women from working as the election organizers, the fact shows that the number of people working in the

political sector is still limited. Apart from the things mentioned above, there are still many policies, state's laws and program that still reflect the manifestation of the gender injustice. Therefore, it can be concluded that the manifestation of the gender injustice has been deeply rooted in everybody, every family and nation, as stated by Fakhri (Daryono *et al*, 2020) that the manifestation of the gender injustice is global.

### C. The Women's Challenges as the General Election Organizers

### 1. Regulation

The regulations regulating the recruitment of the members of the general election organizers in Bali have been one of the reasons why the women's representation has not reached 30%. What is meant is that the regulations have not been fully implemented to accommodate the affirmation spirit. The following table shows the development of the regulations referred to in the recruitment of women as the general election organizers.

**Table 4. The Regulations Regulating the Affirmation Spirit of the General Election Organizers**

The Act	The Affirmation Terms in the Composition of the General Election Organizers
The Act No. 3 of 1999	Not regulated
The Act No. 3 of 2003	Not regulated
The Act No. 22 of 2007	- Pay attention to 30% of the women's representation in the Central General Election Commission, the Provincial General Election Commission, the Regency/City General Election, <i>PPK</i> ;
The Act No. 15 of 2011	- Pay attention to 30% of the Women's Representation in the Central General Elections Commission and the General Elections Commission in the Provincial Level and Regency/City Level, <i>PPK</i> (the District General Election Committee) - Pay attention to 30% of the Women's Representation in the Central General Election Agency and Provincial General Election Supervisory Agency, the General Election Supervisory Committee



The Act No. 7 of 2017	- Pay attention to 30% of the Women's Representation in the Central, Provincial, Regency/City General Elections Commission, <i>PPK</i> (the District General Election Committee), <i>PPS</i> (the General Election Committee), and <i>KPPS</i> (A Group of People Responsible for Conducting General Election)
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Source: The General Election Act

The affirmation spirit which was issued after the reformation era is applied to the recruitment of the candidates of the legislative members; however, it is not applied to the recruitment of the candidates of the members of the general election commission. The affirmation spirit of the candidates of the legislative members started when the direct general election was conducted in 2004. Similarly, the affirmation spirit is also applied to the general election organizers. Table 4 above shows that the Act No. 22 of 2007 requires that 30% of the women's representation should also be shown in the recruitment of the members of the General Election Commission and the members of the General Election Supervisory Agency. Just "pay attention to 30% of the women's representation". The expression 'pay attention to' not followed by the sanction shows that there is no serious commitment to accommodating the affirmation spirit.

Actually, the same regulation is also applicable to the recruitment of the legislative and general election commission members in which 30% of the women's

representation is also emphasized. Further, in the Act No. 7 of 2017 concerning General Election, it is stated that the General Election Commission shall not accept the registration of the legislative candidates if the women's representation is less than 30% in any voting area. In other words, if the women's representation in one political party is less than 30%, it shall be excluded from the general election conducted in that area. Such a regulation regulating the affirmation spirit of the General Election Commission has inspired all the political parties to send female candidates to be registered in the General Election Commission. However, the affirmation policy prevailing in the political parties is not applied to the recruitment of the members of the General Election Commission and the General Election Supervisory Agency both in the central and regional levels.

## 2. The Women's Low Participation

The patrilineal culture is responsible for the Balinese women's low participation in the general election commission. Those

who have been successful in becoming the general election commissioners are fully supported by their families; however, many others are not supported by their families. Those who wish to propose for becoming the general election commissioners should ask for permission from their husbands and families. The reason is that they should work full time and that it will be difficult for them to divide their time as they also need time for their families.

Since 2004 many Balinese women have been recruited to be the candidates of the legislative members by the political parties. Their failure to become the legislative members does not allow them to become the general election commissioners. The reason is that they should be independent when they become the general election commissioners. Apart from that, they used to be members of any political party. As well, the Balinese women whose husbands have become the members of the legislative members are not accepted to be the general election commissioners. The requirements which need to be fulfilled to become the general election in the lower levels such as in *KPPS*, the General Election Supervisors, *PPK* cause only a few women to be qualified enough to apply. In addition, everybody only has the right to become the general commissioners for two terms of office in

every level, meaning that the women who have already had the knowledge of the general election-related things are not allowed to propose for another term of office. Apart from that, the recruitment process for being accepted in the higher level is much more difficult than that in the lower level.

The selection team members who do not well understand the essence of the affirmation spirit is also responsible for the women's low participation, as stated by Luh Putu Sri Widyastini, the member of the General Election Commission of Bali Province for the period of 2018-2013, when selected in the Buleleng regency level, as follows.

*“Ketika saya melamar sebagai komisioner KPU Kabupaten Buleleng pertama kali Tahun 2013, saya masih berstatus punya suami. Seiring waktu karena pengangkatn rahim disebabkan adanya kista, saya tidak akan mempunyai anak. Maka sebagai perempuan Bali, saya akan mempunyai status yang sulit di rumah suami. Berdasarkan kesepakatan, saya bercerai dengan suami dengan baik-baik dan saya kembali ke rumah asal saya. Ketika masa jabatan saya berakhir dan saya melamar Kembali ke KPU Kabupaten Buleleng untuk kedua*

*kalinya, saat wawancara, status janda saya dipertanyakan oleh tim seleksi. Tim seleksi menganggap status saya akan mencemari Lembaga, padahal selama ini, setelah saya menjadi janda, saya selalu menjaga nama baik lembaga dan menjaga integritas saya. Dengan usaha yang sangat keras saya berargumentasi, bahwa dalam UU penyelenggara pemilu, tidak ada larangan seorang janda untuk menjadi Komisioner KPU. Hampir saja saya tidak lolos karena status janda. Dan seiring waktu, saya merasakan ketidaknyamanan terhadap prasangka-prasangka akan status saya. Untuk lebih aman, akhirnya saya memutuskan menikah lagi, kini saya berhasil menjadi komisioner KPU tingkat provinsi Bali. Saya hanya punya kesempatan sekali lagi di tingkat provinsi nanti, itupun bila lulus. Sedangkan ke tingkat lebih tinggi yaitu ke KPU RI, saya telah mencoba tahun ini, namun saya gagal, karena kesempatannya begitu kecil.”*

The free translation is as follows:

When I proposed for becoming a general election commissioner in Buleleng Regency for the first time in 2013, I was

married, meaning that I had a husband. However, due to the cyst my uterus was removed, meaning that it would be impossible for me to give birth to babies. As a Balinese woman, I found it difficult to live together with my husband at his house. Then, my husband and I agreed to get divorced and, as a result, I returned to my house. When my first term of office came to an end, I proposed for being employed at the General Election Commission for the second term of office. However, when I was interviewed, the selection team asked why I was divorced. The team was afraid that my status of becoming a widow would degrade the institution. In fact, since I was a widow, I had done my best to maintain the institution's reputation and my integrity. I strongly argued that, based on the General Election Act, everybody, including widows, is allowed to become the General Election Commissioners. My status of becoming a widow almost caused me not to be accepted as the general election commissioner. To make myself safe and comfortable, I decided to get married again. Now I am a general election commissioner in the Bali Province level. I only have one more opportunity to be a general election commissioner in the Bali Province level if I pass the selection test. In fact, I have applied for being a general election commissioner under the General

Election Commission of the Republic of Indonesia but I have failed. It is too difficult to be accepted as a central general election commissioner.

What is stated by Sri Widyastini shows that the selection team does not have any gender perspective and does not understand that the affirmation spirit requires that the quota for women is 30%. Fortunately, Ms. Sri Widyastini understands perfectly the General Election Act and was able to argue strongly. It is these matters that frequently cause the potential Balinese women not to be registered as the general election commissioners.

#### **D. The Meaning of Becoming the General Election Commissioners**

##### **1. Justice and Equality**

The result of the study shows that from four periods of time, only the period of 2013-2018 achieved the quota of the affirmation spirit, namely 32% for the Balinese women in the General Election Commission in the provincial, regency/city levels. The period of 2003-2008 shows 18%, the period of 2008-2013 shows 24% and the period of 2018-2023 shows 24% as well, meaning that after achieving 32%, the General Election Commission could not maintain the affirmation spirit of 30% any

longer; instead, it went down to 24%. The same thing took place in the General Election Supervisory Agency. Although in the provincial level the quota shows 30%, after being further analyzed, there was no commitment to carrying out the affirmation spirit. Finally, injustice cannot be avoided from taking place to women.

Actually, in so far as the feminist view is concerned, gender difference does not matter as long as it does not lead to injustice. The gender injustice constitutes the system and structure that cause both men and women to be the victims of the system and structure themselves. According to Mansour Fakih, the gender injustice becomes manifested with different forms such as marginalization or the process of economic poverty, subordination or unimportant things in any political decision, stereotype formation and negative labelling [12],.

Although Indonesia has ratified the global convention of anti-discrimination referred to as CEDAW (Convention Elimination of Discrimination against Women) through the Act No. 8 of 1978, and has ratified the third UN conference held in Nairobi in 1985 and the UN conference held in Beijing in 1995 producing the Platform for Action: Strategy Gender Mainstreaming, Indonesia still needs time to make the world's agreement and equal

life come true. So far, the Indonesian women's life, including the Balinese women's, is still left behind compared to men's. The gender injustice in the general election commission in Bali Province causes the political parties and voters not to be confident that the general election commissioners are fair and have gender equality.

## 2. Prestige

The involvement of the Balinese women as the general election organizers, if viewed from their personal life and family and community members may also mean that they attempt to improve their existence and prestige. It may also mean that they attempt to improve their economy and life learning. Their participation in the community life may also mean that they attempt to improve their equality to men in the political world.

As far as this context is concerned, being employed in the political field in general and as the general election organizers in particular means that the Balinese women are introduced to the new world in which the only men used to be involved. The jargons that politics is dirty as it is full of intrigues and that politics belongs to men imply that if women take part in the political world, they require masculine strength. Therefore, if women can match men their ability to participate in

the political field will show high prestige, as reflected by what was stated by Ms. Luh Lesia Gandi, a general commissioner in Badung Regency for two terms of office, namely from 2013 to 2018 and from 2018 to 2023, when interviewed as follows:

*“Saya diizinkan melamar ke KPU sehubungan dengan letak kantor yang dekat rumah. Dimana sebelumnya, tempat kerja saya lumayan jauh dengan transport sepeda motor. Sejak saya menjadi komisioner KPU Badung, saya merasa lebih dihargai oleh keluarga. Keluarga mendukung penuh pekerjaan saya. Meskipun saya tidak bisa lagi secara penuh melakukan kewajiban sebagai krame istri di banjar, saya tidak bisa lagi melakukan pekerjaan domestik seperti dulu lagi, namun saya tidak lagi dipermasalahkan oleh keluarga. Bahkan keluarga membantu dalam membuat banten, dan mengasuh anak. Tentu saya juga harus tau diri, karena itu sebagian pendapatan saya, saya harus sisihkan kepada para anggota keluarga yang membantu, seperti ipar-ipar.”*

The free translation is as follows:

I was allowed to propose for being employed at the General Election

Commission as its office is close to the house where I live. The office I used to work before is too far to go by motorcycle. Therefore, when I was employed at the General Election Commission I felt that I was appreciated by my family. My family fully supported my being employed at the General Elections Commission, although my time for performing my obligations as a member of the *banjar* (the traditional smallest neighborhood under a traditional village in Bali) became limited and I could not perform the household chores as I used to. However, my family did not mind at all. My family helped me offer offerings and take care of my children. Such good treatments caused me not to mind giving some of my income to my sister-in-law and the other family members who had helped me.

What was stated by Ms. Nesia shows that becoming a general election commissioner is an honor to her. As a Balinese woman she felt that she was appreciated and was not underestimated any longer. However, before being employed as the general elections commissioners, the Balinese women should first negotiate with the structure closely close to their daily activities. They should obtain permission that they will get involved in the political field. They are faced with the social structure connected to their life. According

to Giddens (1984), in [13], social structure refers to a set of regulations and resources organized as the property in the social system. It can be a norm that can be used as the standard of properness in the social system.

## **CLOSING**

The Balinese women have been involved in the General Election Commission since the direct general election was carried out in Indonesia, namely when the reformation era started for which the Act No. 12 of 2003 was issued. The Balinese women's representation in the general election commission reached 30% in the period of 2013 – 2018. However, before and after that period the women's representation was less than 30%. In the provincial level, the women's representation in the General Election Supervisory Agency/General Election Supervisory Committee once reached 30%; however, in the regency/city level it was always less than 30%. It can be concluded, therefore, that the affirmation spirit in the two general election institutions has been inconsistent or it has not been well implemented.

The Balinese women's representation in the general election commission results from: a) the fact that the application of the regulation regulating the affirmation spirit in the general election

commission is not the same as that of the regulation regulating the affirmation spirit in the political parties; b) the strong patrilineal culture; c) the fact that the selection team does not have the gender perspective and does not well understand the essence of affirmation spirit; d) the fact that the candidates were once employed at the general election commission in the lower level; e) the limited terms of office each is allowed to be involved in the general election commission for two terms of office in each level. Although the number of the Balinese women involved in the General Election Commission is still low, they can show that their performance in and capability of doing the general election-related things are the same the men's. Being able to become the general election commissioner means being able to show equality, justice and prestige for the Balinese women.

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# **Women's Opportunities In the Era of the Industrial Revolution 4.0**

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## **Abstract**

There are opportunities and challenges in the Revolution of Industry 4.0 that will fundamentally change the way one lives, works, and socializes with one another. Its scope, complexity, and transformation were never known what it would be like. Industrial Revolution 4.0 has increased the ease and speed at which women access information, but its presence has also raised skepticism about its existence as both a domestic worker (arranging a home, raising and parenting), acting as a transition worker (working in a family business) and as a worker outside the household as a career woman.

The purpose of writing, criticizing opportunities that are promising and need to be utilized and empowered for women in the era of industrial revolution 4.0. The method used to achieve the goal is to review the relevant writing both in the book, Google Scholar, Sciece Direct, Direct Open Access Journal (Doaj). The writing approach uses a qualitative approach in this regard to religion and culture. Religion and culture cannot be separated from human life in its various dimensions. The theory used to discuss problems is reception theory to give responses or meanings and interpret, women's opportunities through the internet of things (IoT), by reviewing relevant writing.

The results of the discussion of women's opportunities in the Era of the Industrial Revolution 4.0 by utilizing digital and technology, for the *science, technology, engineering, and mathematics* (STEM) industry are very promising. Digital systems have changed human work faster and more efficiently. Women in the industrial era 4.0 have a golden opportunity because physical strength no longer means, the most important thing in this era is confidence, connection, collaboration, and communication by broadening horizons, filling themselves with learning both through formal and non-formal education.

Women need to improve digital fluency because in the meantime men still excel at this. From an early age women should start to be introduced to the field of information technology

(IT) because until now the public still considers the field of IT and computers are still attached to men.

Women can work or study from home because of the facilities of virtual spaces in the home, offices and public spaces. In addition, this era of domestic affairs has a lot of convenience, and many, also devices facilitate the business of washing, cooking, and cleaning the house, the business of shopping for household needs is done *online*. Similarly, transportation with *online* applications facilitates women's mobility to seize opportunities in this era. Women's barriers to education, literacy, language, time, financial, social and cultural norms need to be minimized by expanding mastery of information and communication technology.

**Keywords:** *opportunity, women, era of industrial revolution 4.0*

## **Introduction**

Women's opportunities in the social field continue to develop, both in thought and civilization over time, and from time to time. Women's lives today are in the maelstrom of the 4th wave industrial revolution marked by increased connectivity, interaction and boundaries between humans, machines and other resources. Such integration is moderated by information and communication technology. The industrial revolution.4.0 for women provides opportunities to accelerate the mastery of technology as the key to determining competitiveness to increase confidence, discipline and responsibility both to the family, citizens, and social.

Supporting the acceleration of technological mastery will support the development of systems in the era of

industrial revolution.4.0, namely *the internet of things (iot), human-machine, interface, robotic and sensor technology and 3 D technology*. The previous era of the use of machinery and technological means but in the industrial revolution 4.0 women have a very strategic fighting power in the world, both as domestic workers (arranging the house, raising and parenting), as transitional workers (working in the field of family business) and as workers outside the household or women's careers.

The industrial revolution towards development towards the digital economy and technology, making the *science, technology, engineering, and mathematics* (STEM) industries have promising prospects. Indirectly digital systems have changed human work to be faster and efficient. The Industrial Revolution 4.0 is an era colored by artificial intelligence,

theeraofsuper computers, genetic engineering, innovation, and rapid change that impacts women, the economy, industry, government, and politics. This symptom is characterized by the number of sources of information through social media, such as *Youtube, Instagram*, and so on.

The presence of the Industrial Revolution 4.0 should be utilized and managed well by women because it has promising prospects for the position of women as part of world civilization. Based on this description, this paper wants to study and criticize and take advantage of opportunities to continuously pursue women's excellence in the era of the Industrial Revolution 4.0. Analysis of the problems of how women in the digital age and how to take advantage of opportunities to continuously pursue excellence in this digital era.

The method used to achieve the goal is to review the relevant writing both in the book, *Google Scholar, Scinece Direct, Direct Open Access Journal (Doaj)*. This writing approach uses a qualitative approach in this regard to religion and culture. Religion and culture cannot be separated from human life in its various dimensions. According to Imam Suprayoga and Tabroni (2001:43) mentions three dimensions of the indissibility of religion and culture with human life. *First*, religious dialects with design and technology bring

the axiological blame that must be answered by religion such as euthanasia, cloning, grafting human organs with animal organs, and sperm banks. *Second*, religious and cultural dialects with social change give birth to polemics about gender, and the problems they cause such as inheritance, leadership in the family, women's leadership, the tendency of single life and single *parenthood*. *Three* other contemporary problems such as the relationship of the state with religion, religious pluralism, conflict between religions, syncretism, interfaith meetings, attitudes towards other religions, association between adherents of different religions.

Being associated with religious and cultural approaches and social change gave birth to women's opportunities in the industrial revolution 4.0. to take opportunities that are very broad and wide and have prospects and promises for the position of women as part of world civilization.

The theory used in this paper is that reception theory can be interpreted as acceptance, welcome, response, reaction and attitude of the reader towards a literary work. It means how the literary work read is given a reaction or response (Junus, 1985). But in the development of reception theory is also used to examine various problems of social and cultural life of the community.

Reception Theory is interpreted as processing and giving meaning to the work so that there is a response from the reader (Ratna, 2010). So the reception theory in the writing used is to discuss the opportunities of women in the era of the Industrial Revolution 4.0 taken from books, *Google Scholar, Science Direct, Direct Open Access Journal (DOAJ)* with the author's personal internet technology because it is not possible to take data directly to women in pandemic or covid-19 circumstances.

### **Discussion**

The development of science and technology is having an impact on women that is increasingly complex. The era of the Industrial Revolution 4.0 which is characterized by the rapid development of technology is an opportunity for women to achieve it but not only stop at the internet, the open access to communication to others, there are many opportunities that can be obtained. The opportunity to collaborate more easily and thoroughly becomes one of the opportunities that are increasing rapidly thanks to this development. such as, how companies, celebrities, practitioners can collaborate with each other in delivering *value* according to their respective goals by reaching customers becomes easier.

Hindu teachings in *Shivatattwa* mention that the concept of *Ardhanareswari* is a symbol of God in manifestation as *purusa* (male) and

*pradana* (female). The position and role of *purusa* is symbolized by Lord Shiva who plays a masculine function, while *pradana* is symbolized by Dewi Uma who plays feminine function. The both gods and goddesses cooperate or unite meaning that if there is no Goddess Uma then the function or power of Lord Shiva is meaningless, and vice versa. This union or cooperation is what gives *bayu* or strength to women and men on this earth. This symbolic meaning contains the position or status of women equal or complementary to men, even having a very noble position (Arniati, 2018).

The culture of the Indonesian nation, which in general still adheres to patriarchal culture, is based on the lineage of the Father. Trying to balance the roles of women and men, without eliminating the existing culture, although not easy. Gender equality or equal rights that are often voiced by women, should not be viewed as the exact same rights and obligations (absolute) with men, because there are certain things that women also cannot do what men do, such as in Balinese Hindus, *sangkep* or meetings in Banjar, in Dadya or in Indigenous Villages, invited men and women carry out meetings from men. In addition to carrying out the duties of men from Indigenous Villages or Banjar Adat, the role of women is sometimes heavier than men, especially if it is associated with

education and the formation of children's character and morals.

In the industrial era 4.0 the roles and opportunities to actualize between men and women are equally large. It's just that today the challenges women face in changing permissive attitudes and restrictive cultural practices. Women need to be given the opportunity to pursue sustainable education to narrow the gap between women and men. The family system that is given the first opportunity - and first is usually boys, such as, let older brothers or younger brothers pursue higher education, girls enough to high school, because later will marry men outside the family (Journal of Women, 2004).

Empowerment programs for women with the presence of the Industrial Revolution 4.0, trying to be managed properly, because it has promising prospects for the position of women as part of world civilization.

Women must be creative and educated so that their usefulness in various segments can be useful in real terms. In the world of education, women should have the highest educational orientation possible so that when becoming a mother, women can be the first place to expand their child's horizons, women (mothers) will continue to monitor the use of technology for their children so as not to fall into negative things. The role of a woman who becomes

a wife, an employee who is required to continue to innovate and be creative and her role as part of social society.

Women need to improve digital fluency because in the meantime men still excel at this. From an early age women should start to be introduced to the field of information technology (IT) because until now the public still considers the field of IT and computers are still attached to men.

Sektor industri that women are predicted to dominate energy in 2045 (Christina Winata, in Arniati, google, accessed July 2, 2019). That sector. Cooperation with various parties is needed to create a culture of gender equality in the technical and technological environment. Entering the era of industry 4.0 that combines digital technology with cyber technology, artificial intelligence and *the Internet of things* (IoT). Utilization of IoT and *big data*, can produce quick and precise decisions.

The industrial era 4.0 is a golden opportunity for women because physical strength in this era is no longer meaningful, the most important thing in this era is connection, collaboration, and communication, as women must be able to advance themselves by learning both through formal education and with non-formal education (Arniati, 2019).

Time and space are no longer a barrier for women meaning women can

work or learn from home with the development of virtual spaces. In this era, domestic affairs also get a lot of convenience, many devices that facilitate the business of washing, cooking, and cleaning the house. The business of shopping for household needs is done *online*. Similarly, transportation with *online* applications facilitates women's mobility to seize opportunities in this era. (Arniati, 2020).

Education still needs to be improved because there are still many women who are poorly educated, namely junior high school and below. In 2016 the Human Development Index (HDI) of men had a higher rate than the female HDI. Male HDI is 74.23 and female HDI is 67.34. This means that it is not equal, it is an obstacle for women to empower their potential.

In addition, women's barriers can be seen with the gap in access and mastery of information and communication technology with men is still quite large. Citing data from the International Telecommunication Union (ITU), it shows that the percentage of female information and communication technology users is lower than men. A number of factors inhibit women in developing countries in the mastery of information and communication technology, including education, literacy, language, time, cost, social and cultural norms. Indonesian women are active

internet users, but have low digital literacy, due to lack of training, low educational background, economic and other problems.

### **3. Conclusion**

The presence of the Industrial Revolution 4.0 should be utilized and managed well by women because it has promising prospects for the position of women as part of world civilization. Women must open up and be willing to continue to learn to keep up with the changing times. Women as educators of the next generation must be able to do much, in order to become a generation that is able to compete in the global era, ethical, and proud, for themselves, families, communities, nations and countries.

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## **The Role of Women in Economic Development in Indonesia Gender Perspective**

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### **ABSTRACT**

This study was conducted to analyze the role of women in economic development in Indonesia from a gender perspective. This research is a literature review study, with a review of previous studies using secondary data, namely the results of library research. The approach used is a historical approach and a conceptual approach. The results of the study show that women play an important role in economic growth in Indonesia, both in their role in the family economy, local or regional economy, even to national economic development. Women in Indonesia play a role in economic development in all sectors, ranging from the Industrial, Office, Trade, and Government sectors. In fact, there is no sector in which there is no role for women in Indonesia. the importance of the role of gender in economic development, the role of women is very influential in the economic development of the family, local or regional, and national economic development. This shows that the role of women in Indonesia is highly valued in all fields.

*Keywords: Role, Women, Development, Economy, Perspective, Gender*

### **I. Introduction**

Gender is a major issue that is in the public spotlight. Gender is the study of women's behavior and social relations between men and women. Gender is different from sex or sex of men and women who are biological. This is because what is considered masculine in one culture can be considered feminine in another.

In other words, masculine or feminine characteristics depend on the socio-cultural context, not solely on gender differences. Imbalance based on gender inequality refers to an imbalance in access to scarce resources in society. Important sources include power, material goods, services provided by others, prestige, medical care, personal autonomy, opportunities for education and training,



and freedom from coercion or physical abuse.<sup>1</sup>

The ancient assumption that women are backward from all aspects of activity is a mistake, while according to various studies it has been proven that women are agents of development as a potential national asset and their role is very much needed in economic development. Therefore, women's empowerment in the economic field is one indicator of increasing the development index.<sup>2</sup>

The 1945 Constitution of the Republic of Indonesia respects the role of women with not a single word that is discriminatory against women. This constitution clearly states equal rights and obligations for every citizen, both male and female. The 1993 GBHN mandates that women have the same rights and obligations as men in development. In addition, Indonesia ratified the convention on the elimination of all forms of discrimination against women in Law No. 7 of 1984.<sup>3</sup>

Every individual has the right to contribute either directly or indirectly to the development process. The United Nations Development Program (UNDP) states in the

Human Development Report (HDR) that one of the important things in development is equitable economic growth between generations, between ethnicities, between genders, and between regions, where one of the dimensions emphasized by UNDP is gender equality.<sup>4</sup>

Gender mainstreaming is a development strategy for women's empowerment, its implementation through the principles of gender equality and justice must be the basis in every policy in development. Development of the quality of human life is carried out continuously by the government in an effort to achieve a better life. This development effort is aimed at the interests of the entire community without discriminating against a particular gender. The success of development carried out by the government, the private sector and the community depends on the participation of the entire population, both men and women as actors, and at the same time as beneficiaries of the results of development.

The World Bank states that gender equality is a key development issue that will strengthen the ability of countries to

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<sup>1</sup> Hervina Puspitosari and Andina Elok Puri Maharani, "Gender Mainstreaming in the Employment Sector," *Ratu Adil* 3, no. 1 (2014): 1–19, [https://www.wri.or.id/files/Factsheet\\_Partispasi\\_Politik\\_Perempuan-Jan\\_2014\\_Indonesia.pdf](https://www.wri.or.id/files/Factsheet_Partispasi_Politik_Perempuan-Jan_2014_Indonesia.pdf).

<sup>2</sup> Desi Mariaty Pang, Ali Anis, and Ariusni, "Analysis of the Effect of Gender Equality on Economic Growth," *Jurnal Kajian Ekonomi Dan Pembangunan* 1, no. 3 (2019): 969–76.

<sup>3</sup> Wayan Sudarta, "The Role of Women in Gender Insight Development," *Sosial Ekonomi Pertanian*, 2014, 1–12.

<sup>4</sup> Frestiana Dyah Mulasari, "The Role of Women Workers in Meeting Economic Needs in Ndoriwoy Village, Pulau Ende District, Ende Regency," *Jurnal Saung Guru* 2, no. 4 (2015): 446–55.

develop, reduce poverty and govern effectively. In that context, if the state wants to build an advanced government, at least it pays special attention to issues related to gender equality.<sup>5</sup> In improving gender equality and the role of women in development, Indonesia has to face many challenges. Society tends to view women as second-class society, even in the family environment.

Boys are seen as better and prouder than girls. Boys are given more opportunities to go to school and get an education than girls. Socio-cultural factors of the community and parents who tend to use girls' labor to help with household matters often result in low academic performance and even drop out of school. There is a thought that educating girls is a wasted investment. In addition, the low level of education and knowledge of mothers about nutrition and health affects children's health, maternal and infant mortality as well as poverty.<sup>6</sup>

Since the formation of job opportunities for women outside the household role, women have adjusted their roles as housewives and as breadwinners. This work participation does not only lead to an increase in household income, but by increasing the

role of women in making decisions. Working women is a form of women's social mobility. Mobility that is carried out based on ability and potential both in terms of education and independence has not reached the same percentage as men.

Generally, women's social mobility still follows the traditional pattern, traditionally women experience mobility through marriage. The role of women after marriage is giving birth, where this role is called the reproductive role. This role cannot be replaced by men because it is natural and unavoidable. Women play a role as breadwinners to meet household or family economic needs.<sup>7</sup>

## II. Literature Review

Economic growth is very important in economic development. Economic growth experienced by every country is a multidimensional problem that can be related to a number of economic factors, one of which is gender.<sup>8</sup>

Several studies show that women play a very important role in economic development, as research by Wayan Sudarta (2005) that the role (rights and obligations) of women in gender-oriented

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<sup>5</sup> World Bank, *Engendering Development: Through Gender Equity in Rights, Resources, and Voice* (Berlin: Oxford University Press, 2001).

<sup>6</sup> Ratih Probosiwi, "Women and Its Role on Social Welfare Development," *Natapraja* 3, no. 1 (2015), <https://doi.org/10.21831/jnp.v3i1.11957>.

<sup>7</sup> Melis, "The Relevance of Gender Roles and Women's Economic Contribution to Achieving Falaah in the Household," *An Nisa'a: Jurnal Jurnal Kajian Gender Dan Anak* 12, no. 1 (2017): 65–76.

<sup>8</sup> Samsul Arifin, "Gender Quality and Economic Growth in Indonesia," *Kajian* 23, no. 1 (2018): 27–41.

development. Gender-oriented development is intended to realize harmonious partnerships between men and women or to realize gender equality and justice in various fields of life and development.<sup>9</sup>

Research by Hervina Puspitosari, Andina Elok Puri Maharani (2010) on Gender Mainstreaming in the Manpower Sector shows that activities aimed at gender mainstreaming are still very limited. There are not many employment program activities that mainstream gender. This is because the approach used in gender mainstreaming activities uses a project approach. The limited understanding of the concept of gender-oriented implementers in the field makes it an obstacle in gender mainstreaming.<sup>10</sup>

Frestiana Dyah Mulasari's research (2013) shows that the role of women can be seen from several things, including the life expectancy of women having better grades than men, the average length of schooling for women is still below the average length of school for men. -men, the female labor force participation rate is still below the male labor force participation rate.<sup>11</sup>

Ratih Probosiwi's research (2015) tries to analyze gender not only limited to the roles and activities of men and women, but also their relationships. It also examines women

in development, their role, position, and also increasing their role in development. This paper emphasizes the empowerment of women in development, especially development.<sup>12</sup>

Melis (2017) Talking about economic actors, it can be said that everyone will carry out economic activities. There is no limit for men and women, all carry out economic activities. However, not all economic sectors of women and men experience equality, both in terms of opportunities and development outcomes. There has always been and there is a gap in it. As in any economic household there will always be a gender gap. However, the end of economic activities carried out by economic households is to achieve prosperity or *falah*. Based on this, it will be seen that there is a relationship or relevance between gender and economic contribution in terms of achievement for the household economy.<sup>13</sup>

Samsul Arifin's research shows that achieving gender equality means eliminating the development gap between men and women in all fields. High gender equality will encourage productivity, economic growth and overall development efficiency. The condition of

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<sup>9</sup> Sudarta, "The Role of Women in Gender Insight Development."

<sup>10</sup> Puspitosari and Maharani, "Gender Mainstreaming in the Employment Sector."

<sup>11</sup> Mulasari, "The Role of Women Workers in Meeting Economic Needs in Ndoriwoy Village, Pulau Ende District, Ende Regency."

<sup>12</sup> Probosiwi, "Women and Its Role on Social Welfare Development."

<sup>13</sup> Melis, "The Relevance of Gender Roles and Women's Economic Contribution to Achieving *Falah* in the Household."

gender discrimination in Indonesia still occurs in all aspects of life with a tendency to improve. In connection with the phenomenon of the large number of women taking public roles in social life, this essay discusses how gender equality can encourage increased economic growth in Indonesia, namely gender equality on economic growth in Indonesia..<sup>14</sup>

### III. Metodology

#### A. Design

The research design used is the Literature review method. The use of this method is related to the role of women in economic development in Indonesia from a gender perspective. Literature review is a research conducted by researchers by collecting a number of books, magazines related to the problem and research objectives. This technique is carried out with the aim of revealing various theories that are relevant to the problems being faced/researched as reference material in the discussion of research results..

Literature reviews can be carried out from several sources, such as national and international journals, such as using three databases (BASE, Science Direct, and Neliti) and the relevant textbook or handbook regarding the results of research on food

hygiene and sanitation at tourist sites and related policies..

#### B. Focus Studi

In this study, the researcher analyzes the role of women in economic development in Indonesia from a gender perspective. The inclusion criteria in this study are the results of research from several literatures on the role of women in economic development in Indonesia from a gender perspective

#### C. Data Collection & Analysis

Literature study data collection consisting of journal articles, textbooks, handbooks, archives and regulations is a way to solve problems by tracing the sources of previously written writings. In this study, researchers used literature review data collection with thematic structure sequences.

Thematic Structure groups and discusses sources according to the theme or topic. By grouping the themes or research topics, it can indicate the types of topics that are important and strengthen the sharpness of the research. The collection of literature reviews is used in several stages, including searching for articles based on the topic outline, grouping articles based on relevance to the topic and year of research, sorting the

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<sup>14</sup> Arifin, "Gender Quality and Economic Growth in Indonesia."

structure of explanations and comparing interconnected data..

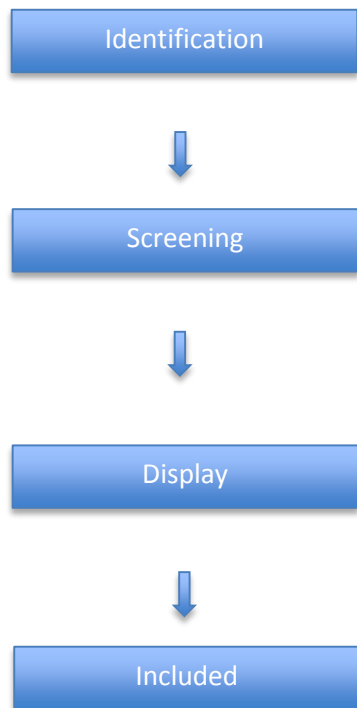


Figure 1. Metode Literature Review

The search for journal articles used for publication in the 2011-2021 range uses title keywords including "The Role of Women in the Indonesian Economy" which is identified based on the relevance of journal content and the relevance of research topics. Search journals using the Google Scholar portal by typing in the title keyword. After the articles were collected, the researchers grouped a number of articles that had been obtained based on the relevance of the topic

In addition to topics, researchers also group articles based on the year of research. The articles that are prioritized revolve around the research of the last 5 years, but if

there is still knowledge or discussion that has not changed, it will be expanded to become articles with the last 10 years of research. From the number of searches, 20 relevant articles were obtained and according to the latest published year range. With details as many as 10 articles have full criteria and 10 articles have intermediate criteria. These 10 articles are used to discuss and compare research by topic based on topic relevance.

Then the articles that have been grouped by researchers analyze structural explanations regarding the relationship between articles and research topics. Then the author compares if there are journals that are interconnected. The addition of other journal articles and textbooks is to strengthen and increase the sharpness of the discussion of research results.

#### **IV. The Role of Women in Economic Development in Indonesia Gender Perspective**

##### *A. Identification*

Identification on the Google Scholar portal published in the period 2011-2021 uses the title keyword, namely "The Role of Women in the Indonesian Economy" which is identified based on the relevance of the journal content and the relevance of research topics. A journal search using the Google Scholar portal by typing in the title

keyword gets the following results; in 2011 as many as 8,040, in 2012 as many as 8,740, in 2013 as many as 10,900, in 2014 as many as 12,300, in 2015 as many as 14,900, in 2016 as many as 19,400, in 2017 as many as 23,200, in 2018 as many as 26,800, in 2019 as many as 30,300, in 2020 as many as 30,600, in 2021 as many as 30,100 results

#### B. Screening

After the articles were collected, the researcher grouped a number of articles that had been obtained based on the relevance of the topic, namely "The Role of Women in the Economy in Indonesia" got 20,500 results, then from these results they were grouped and narrowed back into 100 articles..

#### C. Display

After screening is a display, 100 articles are displayed, then the researcher groups a number of articles that have been obtained based on the relevance of the topic, namely "The Role of Women in the Indonesian Economy" and gets 50 research results with details of 5 articles in 2011, 5 articles in 2012, 5 articles in 2013, 5 articles in 2014, 5 articles

in 2015, 5 articles in 2016, 5 articles in 2017, 5 articles in 2018, 5 articles in 2019, 5 articles in 2020, 5 articles in 2021.

#### D. Included

After the display, then proceed with the included process to get the results of 10 articles with details of 1 article in 2011, 1 article in 2012, 1 article in 2013, 1 article in 2014, 1 article in 2015, 1 article in 2016, 1 article in 2017, 1 article 2018, 1 article 2019, 1 article 2020, 1 article 2021.

#### E. Analysis and Discuccion

The following are the results of the analysis. Identification, screening, display, included in the Google Scholar portal published in the 2011-2021 range using the title keyword, namely "The Role of Women in the Indonesian Economy" which was identified based on the relevance of the journal content and the relevance of research topics to get the results of 10 articles as follows: table 1 below.

Table 1. Article Review

Author	Research result		
	Title	Result	Limitation
Ariyani Indrayati, (2011) <sup>15</sup>	Contribution of Women in Local	women have an important role in	Research locations are limited to Palm

<sup>15</sup> Ariyani Indrayati, "The Contribution of Women in Empowering the Local Economy Through Shopping Preference," *Jurnal*

*Geografi* 8, no. 2 (2011): 73-82, <https://doi.org/10.15294/jg.v8i2.1658>.

	Economic Empowerment Through Shopping Preference	shopping preferences and so that they can become effective agents of change in economic development.	Hill Papandayan Resident, Trangkil Sejahtera Resident, and Resident Puri Sartika
Amin Pujiati (2012) <sup>16</sup>	Causality Between Regional Economic Fundamentals and the Role of Women in Development	relationship between economic fundamentals and the role of women.	Data is limited to the Central Bureau of Statistics for the period 2001-2009.
Asep Sopari (2013) <sup>17</sup>	Gender and Population	women's contribution to development increases economic growth	It is not clearly stated the research method used
Waston Malau (2014) <sup>18</sup>	Gender Mainstreaming in Development Programs	the role of women in gender-oriented development as an integral part of national development	It is not clearly stated the research method used
Ratih Probosiwi(2015) <sup>19</sup>	women and its role on social welfare development	This policy will ensure that women are able to survive and carry out its social function properly.	study or field research is needed
Merry Berlian (2016) <sup>20</sup>	Women's Empowerment Program in Efforts to Alleviate Poverty	poverty alleviation program with conditional cash program based on women's gender group	studies are limited to poverty alleviation programs

<sup>16</sup> Amin Pujiati, "Causality Between Regional Economic Fundamentals and the Role of Women in Development," *Jurnal Ekonomi Pembangunan: Kajian Masalah Ekonomi Dan Pembangunan* 13, no. 1 (2012): 46, <https://doi.org/10.23917/jep.v13i1.182>.

<sup>17</sup> Asep Sopari, "Gender and Population," *Academia* 1, no. 1 (2013): 1–13.

<sup>18</sup> Waston Malau, "Gender Mainstreaming in Development Programs," *Jupiiis: Jurnal Pendidikan Ilmu-Ilmu Sosial* 6, no. 2 (2015): 125, <https://doi.org/10.24114/jupiiis.v6i2.2292>.

<sup>19</sup> Probosiwi, "Women and Its Role on Social Welfare Development."

<sup>20</sup> Merry Berlian, "Women's Empowerment Program in Efforts to Eradicate Poverty," *Ekombis Sains: Jurnal Ekonomi, Keuangan Dan Bisnis* 1, no. 1 (2016): 100–125, <https://doi.org/10.24967/ekombis.v1i1.117>.

Amiruddin Mustam (2017) <sup>21</sup>	gender culture in society a temporal ecological and social economic perspective	Indonesian women since time immemorial has been active in various economic activities	study or field research is needed
Lisa Nazmi & Abd Jamal (2018) <sup>22</sup>	Effect of gender inequality on economic growth In indonesia	the role of women has a significant influence on economic growth	limited data from 2013 to with 2014
Tonny Suhartono et. al. (2020) <sup>23</sup>	the role of women in improving the family economy through home-based homestay business in the tourism village of kampoeng boenga grangsil	The role of women especially housewives is very dominant in realizing the concept of a homestay y that joins household activities to create the atmosphere of village life that tourists expect	limited data from 2020
Abdul haris Tamalene, et. al. (2021) <sup>24</sup>	development of a gender insighted economy. still apply in industrial revolution era 4.0 (a social economic perspective)	gender inequality still exist in development process and positive contribution to a local and central governments in order to succeed an economic development	limited is carried out in the midst of Covid conditions so that accessible informants are felt still minimal & female informants

The selection of the journals mentioned

above is adjusted to the objectives of researchers who discuss the role of women in economic development in Indonesia from a gender perspective. The literature journal above shows results

<sup>21</sup> Amiruddin Mustam, "Gender Culture in Society from Ecological and Socio-Economic Temporal Perspectives," *Al-MAIYYAH: Media Transformasi Gender Dalam Paradigma Sosial Keagamaan* 10, no. 2 (2017): 186–209, <https://doi.org/10.35905/almaiyyah.v10i2.512>.

<sup>22</sup> Lisa Nazmi and Abd Jamal, "The Effect of Gender Inequality on Economic Growth in Indonesia," *Jurnal Ilmiah Mahasiswa Ekonomi Pembangunan* 3, no. 4 (2018): 740–50, <http://jim.unsyiah.ac.id/EKP/article/view/10627>.

<sup>23</sup> Tonny Suhartono, Diyah Sukanti Cahyaningsih, and Sri Widayanti, "The Role of Women in Improving the Family Economy," *Jurnal Bakti Masyarakat Indonesia* 3, no. 2 (2020): 447–55.

<sup>24</sup> Abdulharis Tamalene, S P Sandanafu, and Mrcha S.I Matitaputty, "Gender-Based Economic Development. Is It Still Valid in the Era of the Industrial Revolution 4.0 (a Socio-Economic Perspective)," *Jurnal Inovasi Penelitian* 1, no. 9 (2021): 1931–40, <https://stp-mataram.e-journal.id/JIP/article/view/368>.



that basically show similarities, namely the importance of the role of gender in economic development, the role of women is very influential in economic development both within the family, local area, and within the scope of national economic development..

Ariyani Indrayati, (2011) research about Contribution of Women in Local Economic Empowerment Through Shopping Preference menunjukkan bahwa women have an important role in shopping preferences and so that they can become effective agents of change in economic development.

Amin Pujiati (2012) research about Causality Between Regional Economic Fundamentals and the Role of Women in Development, the result showed relationship between economic fundamentals and the role of women.

Waston Malau (2014) research, Gender Mainstreaming in Development Programs, results show the role of women in gender-oriented development as an integral part of national development.

Ratih Probosiwi (2015) research about women and its role on social welfare development, show survive and carry out its social function properly. This policy will ensure that women are able to.

Merry Berlian (2016) research about Women's Empowerment Program in Efforts

to Alleviate Poverty show that poverty alleviation program with conditional cash program based on women's gender group.

Amiruddin Mustam (2017) research about gender culture in society a tempora ecological and social economic perspective, the resykt show Indonesian women since time immemorial has been active in various economic activities.

Lisa Nazmi & Abd Jamal (2018) research about Effect of gender inequality on economic growth In Indonesia show the role of women has a significant influence on economic growth.

Tonny Suhartono et. al. (2020) research about the role of women in improving the family economy through home-based homestay business in the tourism village of kampoeng boenga grangsil, the result show The role of women especially housewives is very dominant in realizing the concept of a homestay y that joins household activities to create the atmosphere of village life that tourists expect.

Abdul haris Tamalene, et. al. (2021) research about development of a gender insighted economy. still apply in industrial revolution era 4.0 (a social economic perspective), the result show gender inequality still exist in development process and positive contribution to a local and central governments in order to succeed an economic development

From the various literature studies above, it is shown that women play a very important role in economic development in all fields. Women play an important role in economic growth in Indonesia, both in their role in the family economy, local or regional economy, even to national economic development.

#### *F. Conclusion*

The results of the study indicate that the importance of gender roles in economic development, the role of women is very influential in economic development both within the family, local area, and within the scope of national economic development.

Women in Indonesia play a role in economic development in all sectors, ranging from the Industrial, Office, Trade, and Government sectors. In fact, there is no sector in which there is no role for women in Indonesia.

#### ***Limitation and Future Research***

This research is limited to a literature review, in future research field research is needed. On the other hand, this research data is limited in 2011 to 2021 which allows further research in the following year.

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# **Marjinalization of Balinese Women in Marriage, Inheritance, and Customary Decision Making**

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## **ABSTRACT**

Balinese women play an essential and strategic role in the lives of the Balinese community, whose implementation is sourced and closely related to Hinduism. In Hinduism, the existence of women and gender equality are highly respected. However, in reality, women receive treatment contradictory to this belief. Traditions and customary laws in Bali tend not to reflect gender equality. Discrimination can be seen in the decision-making process in the community's social life, marriage, and inheritance. In marriage-based on Balinese Customary Law, there is a concept of *purusha* and *pradhana*, which reflect men and women. Women (*pradhana*) are considered to have a lower or subordinate position than men (*purusa*). In addition, in Balinese Adat Law, relating to inheritance rights, only men are deemed titled to inherit, while women are denied beneficiaries' rights. Moreover, only men have the right to participate in adat decision-making processes, while women are bound to accept the decisions made by men. Based on the description above, there is a discrepancy between the teachings of the Hindu religion, as the source of Balinese customs and tradition, and implementing the customs and tradition itself. This paper tries to discuss the contradictory problems mentioned above that highly likely lead to a marginalization of Balinese women and finds a viable solution to establish gender equality while still respecting the social order of the Balinese indigenous community.

*Keywords: marjinalization, balinese women, marriage, inheritance, customary decision making*

## I. Introduction

Balinese women have an essential and strategic role in the lives of the Balinese community. Most of the traditional activities are inseparable from the active role of Balinese women. The prominent role of Balinese women in traditional activities is closely related to Hinduism. This relation is based on the idea that the implementation of *Adat* in Bali comes from Hinduism. The role of Balinese women in carrying out religious activities in maintaining Balinese customs from the family level to social life is enormous. It can almost be said that in Hinduism in Bali, most of its religious ritual practices are carried out by women. Women's role is inseparable from Balinese cultural customs where in terms of the practice of religious rituals, especially those related to ceremonies, it is considered the duty of women. The men almost do not carry out this task because they are considered to have become the duty of the women entirely. This pattern in the development of customs and culture has become the basis of a perpetuated mindset. This ideology becomes lame when women are positioned as subordinate to men. In reality, this condition requires various kinds of gender injustice [1]. However, in Hinduism, gender equality and equality are highly glorified. This glorification can be seen in several Hindu religious scriptures as follows;

In the Manawa Dharmasastra Sloka I.32 ejection, it is stated that;

*“Dwidha dwidha krtwatmano  
deham Ardhen puruso bhawat  
Ardhen nari tasyam sa  
Wirayama smrjat  
prabhuh*

It means by dividing himself into male and female parts (*ardhanariswari*), he created the *wiraja* (king) of the woman [2]. Thus, men and women were both created by God, so they have the same position in the social life of society. Furthermore, in the holy book Reg Veda X 85.46, it is stated that the position of women is as follows:

*Samrajni svasure bhava samrajni  
Samrajni svasure bhava samrajni  
Svasrvambhawa ,  
nanadarisamrajnibhava Samrajni  
adhi devrsu*

The translation:

Be the queen of your father-in-law, Queen to your mother-in-law,  
Queen to my sister-in-law, and queen to your brother-in-law.

The above gives an understanding of how high the position of women in Hinduism is. With this verse, Hindu women are positioned in a very noble and honorable place to identify as queens. However, in reality, Balinese women, who

are venerated in Hinduism, receive treatment contradictory to the traditions and customary laws that exist in Bali. Traditions and customary laws in Bali tend not to reflect gender equality. Inequality can be seen in decision-making in the community's social life, marriage, and inheritance. In making an important decision in society, only men have the right to decide, while women only accept what men have decided. In Balinese traditional marriages, the concepts of *purusa* and *pradhana* are known, reflected in men and women, where women (*pradhana*) are considered to have a lower position than men (*purusa*). Subordination is closely related to the implementation of Balinese customs. When a Balinese woman is married, she becomes the man's property who marries her and the man's family. Likewise, Balinese women in practice are still far from equality, let alone justice, in terms of inheritance. Balinese women are not heirs, as the distribution of rights does not fall into the hands of women. Balinese women are often said to be heirs without inheritance.

## II. Gender and the Position of Balinese Women in Hindu Literature

As previously described, traditional life in Bali comes from the teachings of Hinduism. Hinduism glorifies the existence of women. If based on Women's Theology or feminist theology (the science of divinity

that systematically studies human relationships with God), which was first studied in western countries by women, encourage women to quickly realize that the discrimination between men and women that currently exists will perpetuate injustice for women [1]. In Hindu religious literature, several slokas contain teaching to glorify women, namely in Manawa Dharmasastra (III.56), it is said; "Where women are respected, there the Gods are happy and will bestow His grace. On the other hand, where women are not, there will not be any sacred rites that will be rewarded." The book also states that women and men have likened to the right hand and the left hand, which cannot be separated in social life. They have the same position but different functions and duties according to their respective karma (nature) and *swadarma*. As stated in the book Manawa Dharmasastra Chapter IX verse 33, as follows:

*Ksetrabhuta smrtha nari, bijabbutah  
smrtha paman  
Ksetrabija samayogat,  
sambawah sarwadehinam*

According to smrti, women are declared as men's land, declared as seeds due to the occurrence of living bodies that occur because of the relationship between soil and seeds.

On the other hand, gender is a socially constructed difference in behavior (behavioral differences) between men and women, namely differences that are not natural or not determined by God but are created by humans (male and female) through different social and long cultural processes. [3]. Furthermore, it was conveyed that through gender analysis, it turned out that various manifestations of injustice were found, namely:

1. There is marginalization (economic impoverishment) of women;
2. There is a subordination of one gender generally to women;
3. Negative labeling (stereotype) towards a particular gender, and as a result of this stereotype discrimination and various other injustices occur;
4. Violence against particular sexes, generally women due to gender differences;
5. Because women's gender role is managing the household, many women carry more and longer (burden) domestic workloads [3].

As has been explained, Balinese customs are based on the teachings of Hinduism. Hinduism glorifies the existence of women, but in reality, there is gender inequality. This potential for injustice does not come from religious principles but from spiritual development, which is dominated by

patriarchal culture. Patriarchy is defined as a system characterized by men (fathers). In this system, it is men who have the power to decide. This system is considered reasonable because it is aligned with the division of labor based on sex [1].

Patriarchy is the concept that men hold power over all the most essential roles in society, government, military, education, industry, business, care, health, advertising, religion. Women are deprived of access to that power [4]. Balinese customary inheritance law, which applies to all Balinese (Hindu), refers to the patriarchal system; this is as conveyed by Windia and Sudarta that what is meant by the heir is a father (male). This understanding seems to be based on the idea that in the patriarchal purusa family system, the father is the head of the family he inherited from generation to generation from previous fathers [5].

### **III. Balinese Women in *Adat* Bali**

In Hindu religious literature, the existence of women is highly glorified and entirely becomes the basis and source of traditional life in Bali. Balinese women have no problem exploring themselves in the fields they are involved in, both in society and the family. Women can play multi-dimensional and multi-gender roles,

as workers, as family members, as mothers who take care of children, and as performers of religious rituals. Even for religious rituals, most of them are driven by women. However, the heavy burden carried by Balinese women is not in rhythm and in line with the rights they receive. Although Hindu scripture extols the importance of women's existence, society and Balinese cultural practices tend to exalt men more, making women victims of injustice. Balinese customs adhere to a patriarchal culture; this is in line with what Holeman and Koentjaraningrat in Sudarta, that Balinese culture is identical to the kinship system, patrilineal [6]. These customs are very contradictory to the view of Hinduism, which is believed to be accurate by the Balinese indigenous people, but that is the reality. With the adoption of patriarchal culture, the lineage follows the male lineage. From here, several problems began to emerge which, if not studied carefully and wisely, could lead to the marginalization of women. As a continuation of the implementation of patriarchal culture, the terms *purusa* and *pradhana* are also known in Bali. *Purusa* for men and *pradhana* for women. *Purusa* is the heir of the family, and therefore every family in Bali must expect offspring/sons to be later made *purusa* or at the same time as the heir to the continuation of the lineage.

Meanwhile, *pradhana* are often labeled "*bungan natah*" or flowers in the yard. The label can have a double connotation: women are solely accessories/compliments for the beauty of a house or can also mean as guardians and successors of traditions and traditional rituals with all their demands. More broadly, this "*bungan natah*" is prepared to serve the family or their servants in their respective homes. When women have the opportunity to study and work, the result is entirely to serve the needs of *purusa* interests. In accordance with what Rahmawati said that there is a mistake between the Hindu concepts, (*purusa* and), in which women are lower than *purusa*. However, Balinese women do not feel that they have experienced injustice because they interpret every job they do as devotion to God, even though women's work or duties are much heavier than men's [7]. This perspective is contradictory when it is related to "*bungan natah*" term, which should be interpreted as a crown when referring to Hindu literature in Reg Veda X 85.46, which states that the woman is the queen for the entire extended family. Many things happen due to the distortion of patriarchal culture definition when paired with the concept of women in Hinduism. If "*bungan natah*" is married and lives in her husband's house (*purusa*), then this



“*bungan natah*” woman will face a new challenge again, which is to be able to become a wife, a mother who gives birth to a son to be the heir to continue her husband's lineage. If this cannot be done, then she is considered an imperfect woman, and of course, imperfect treatment awaits her. There are three classifications of women who are considered imperfect in Bali in the practice of adat life: women who are not married, women who do not have children, and women who do not have sons [8].

All women's imperfections are associated with heirs who hold on to the *purusa* line. In Balinese customary inheritance law, the assets acquired by the heir during his lifetime are distributed to the heirs who are entitled to receive it, and because of the patriarchal system, women do not have the right to the inheritance. In line with the times, patriarchal insight requires a change towards gender insight by respecting women's views. This change is often referred to as a post- patriarchal culture, which is a culture that improves the quality of life in a better direction. Respect for human values and dignity is not only seen from one side, namely the male side, but must also be seen from the other side. A just and peaceful atmosphere is determined together, not only by the ruling group. The thoughts and views of women, which have tended to be harassed, considered irrational, not excellent, not

academic, need to be reviewed. The patriarchal culture needs to be diluted to create conditions for forming a new culture, namely to create a complete human being and always consider the existence of God through religious teachings. All of this requires a paradigm shift and is carried out through a cultural movement, not a resistance movement through violence, which will lead to an inductive process in society, both men and women, to realize that there has been an unfair practice so far. In Bali, it is known that several concepts are not gender-biased, such as the terms *asuwun* and *ategen*, or can be translated as a comparison of 2 (two); 1 (one), of which 2 (two) is for men and 1 (one) is for women, both for inheritance and obligations.

Furthermore, in Balinese custom, there is a marriage arrangement known as *nyentana* or *nyeburin*, when the woman is given the opposite status of *purusa* and the man as *pradhana*. The man then lived at his wife's house. Because the wife is *purusa*, she has the right to inherit her family. Thus, the existence of the wife's families can still be maintained in the family tree. However, things like the ones outlined above still need to be improved in order to become a solution towards achieving gender equality. A new concept of marriage is introduced, which is

oriented towards promoting gender equality, and is referred to as "pada gelahang". This pattern positions women and men in a marriage equally. There is no lower or higher position. As a *new model* this marriage pattern has been accepted in Balinese society. Some solutions that favor gender equality might be considered for further refinement so that they do not conflict with religious principles that have been considered distorted, and in the end, it is hoped that gender equality can be fulfilled.

In making a customary decision in *adat* (indigenous) community, the existence of women is also marginalized. As is well known, the Balinese indigenous people live together in a traditional community, *Banjar adat*, and other indigenous communities. Patriarchal culture is very influential in the process of making a customary decision. Women are rarely involved in decision-making. Misinterpretation of *purusa* and *pradhana* concepts has caused only *purusa* to be involved in decision-making. Several factors hinder women's involvement in decision making, including:

1. classically, women are still interpreted by society as too much preoccupied with domestic tasks;
2. women's burdens have been focused on domestic tasks;
3. The existence of male hegemony who considers women inappropriate

to participate in the *paruman* (meetings) in the Traditional Village or Banjar Adat.

These things cause the role of women in decision-making to be very minimal. Thus, decisions of the Hindu community, especially related to *Banjar Adat*, and the Traditional Village or almost all of them are determined by men. This decision is then implemented by the *Banjar Adat* or *Krama Desa Adat*. Even when women hold a meeting, it is more intended as a follow-up or to carry out an agenda decided by the men or government assigned to customs. In *Banjar* or Traditional Village meetings are always attended by male family heads. If the head of the family cannot attend, an adult son can usually be represented. Likewise, when the head of the family is permanently absent/old, the successor is his son, who has grown up. This reality causes every family to expect to have a son who is made *purusa*, heir, successor to the lineage/descendant, among others, to continue the *adat* (customary) social life. Compare to women, men are more superior and special in Balinese traditional families, especially for *Banjar/Indigenous Community* activities because of their role in meeting both in *Banjar* and in *Desa Adat* (the customary village) in determining decisions about development, determining leaders

(*Kelihan*), imposing sanctions for violations of *awig-awig* (traditional regulations), etc. If we take a closer look at the pattern of decision-making in indigenous communities, whether it is seen from the *awig-awig* of the village, *the awig-awig* of *Banjar*, the provisions that prohibit the presence and participation of women have not been found. Besides, Bali Regional Regulation Number 4 of 2019 concerning *Desa Adat* in Bali, which governs the *Paruman/Pesangkepan*, also does not limit who can attend the meeting. [9]. However, in reality, every *pesangkepan/paruman* or traditional meeting is always attended by a male family head.

Based on the previous discussion, it can be interpreted that there is a vast opportunity to make corrections and reconstruct the decision-making system in *Adat* life. It should be realized that culture is not a final static product, and this needs to be instilled before redefining and reinterpreting cultural products based on religious literature. Society needs to be educated and empowered with social values and behaviors that are not discriminatory and distinctive for men and women, especially in global relationships

#### **IV. Conclusion**

The description above concludes 2 (two) problems of women and Balinese customs, in

the marriage, inheritance system and customary decision making. The patriarchal culture is the ideology of traditional Balinese life based on the teachings of Hinduism. In Hindu religious literature, the existence of women is highly respected. However, this literature is distorted in practice, which is translated into patriarchal ideology. This distortion is deliberately constructed in such a way so that the existence of women is marginalized.

On the other hand, women are not too concerned about this position and consider it natural, both in the marriage/inheritance system and decision-making. As a result, the position of women in marriage and inheritance in indigenous peoples is unfair and marginalized and, in the formal customary decision-making process, rarely being involved. The involvement of women is only at the stage of implementing a decision. With the emergence of the feminism movement and global association, it is necessary to cultivate the courage of all parties, especially women, to fight outdated customs so that all forms of inequality and injustice can be rectified through renewal. Cultural symbols that still do not favor gender mainstreaming need to be redefined, reinterpreted, and harmonized. To achieve this, women and men can

work together to develop themselves through relationships at work. The interdependence between women is manifested in a horizontal partner relationship, not a vertical one. This relationship will be androgyne, feminism, and masculine principles will encourage and complement each other. In addition, women must also develop themselves through the process of:

1. Realizing that he is a human being with the same dignity and conduct as men;
2. Need to be aware of and understand the influence of patriarchal cultural structures on men;
3. Women must improve themselves in all aspects, especially their competence.

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## Gender Inequality and Women's Leadership in the Time of COVID-19

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### ABSTRACT

This paper examined the evidence for the gender dimension during the COVID-19 period, focusing on the relationship between gender and COVID-19 policies. Gender equality greatly affects a decision in the policies issued, such as the gender gap in the time of COVID-19. Therefore, this study discusses more regarding gender in COVID-19 policies. The writing method was a qualitative narrative with data sources obtained from the literature with a review of relevant research. Then, to prove several aspects, this paper is supported by the legal and conceptual approaches. The data were processed with Vosviewer and NVivo 12 Plus software. Vosviewer was used to gathered findings in previous studies while Nvivo 12 Plus was used to identify research results by coding the literature used as a reference. Moreover, data was also obtained from several online mass media. The results of this study indicate that policies have focused on the gender dimension of COVID-19 to prevent the spread of coronavirus to all communities. This is evidenced by the existence of policy measures aimed at reducing health

risks, supporting the economy, maintaining worker safety, and enhancing working activities. Furthermore, in leadership, women are considered capable of suppressing the number of COVID-19 as evidenced by their strategic role which can be improved through change. Changes that are consistent with the COVID-19 directive policies and are accepted by families raise public awareness of COVID-19.

*Keywords: Gender Inequality, Women, COVID-19 Policies*

## **I. Introduction**

Nowadays gender equality is starting to be seen and recognized clearly, although some regions in Indonesia still understand the role of women in a narrow sense because they are influenced by customs and stereotypes against women. Traditionally, women were mostly confined to their roles as companions to their husbands and caregivers for their children. However, along with economic progress and the increase in women's education, nowadays many housewives work outside the home.

Women have a role and position in every aspect of life from the smallest scope, namely the family to the largest scope, namely government. The expression of the dual role of women adopted by feminists to resolve injustices against women is proven through the participation and position of women in life. Gender defines men and women from a non-biological point of view. According to [1] the term gender in the scientific analysis does not only refer to men and women but also everything in society. Referring to this

statement, the current COVID-19 pandemic phenomenon has caused a shift in society.

The COVID-19 pandemic has not only impacted the health sector but also socio-economics, with women being particularly vulnerable. According to the Minister for Women's Empowerment and Child Protection (2020), since the beginning of the pandemic, women have frequently experienced various difficulties and problems, including losing their livelihood, being the family's backbone, and experiencing gender-based violence.

Helping to improve the family economy is a form of women's participation in the labor market. Many women assist their husbands in finding additional income, which is a common occurrence [2]. Besides being driven by the economic needs of the family, women also have their satisfaction when they can meet family needs because this is not seen as an inappropriate thing anymore [3]. That way, women are increasingly able to

express themselves in the family and society. However, a new phenomenon has emerged since the COVID-19 pandemic.

Several aspects of life have been impacted by COVID-19. The pandemic crisis has a higher effect on labor markets in OECD countries than ever before. According to [4], the number of hours worked decreased by 12.2% in the first three months of the pandemic, compared to 1.2% before the COVID-19. The reduction in working hours has an impact on the community's economy. The severe drop in revenue was caused by the COVID-19 epidemic, with two-thirds of the companies surveyed suspended operations temporarily or permanently. This has never happened before. The majority of these issues affect low-wage workers, those in unconventional jobs, and young people who are at risk of losing their jobs in the future. This crisis will have the same effect on men's and women's jobs, unlike before the COVID-19 crisis, which disproportionately affected men's industries (building, manufacturing, and finance) [5]. In terms of labor market difficulties, women's commitment to the workforce is lower than that of men. In 2019, the OECD labor force participation rate (15-64 years) for women was 65.1, compared to 80.6 for men, a 6.9 percentage points lower on average. Women are more likely than men to be in poverty. During the epidemic, several companies laid off workers due to the

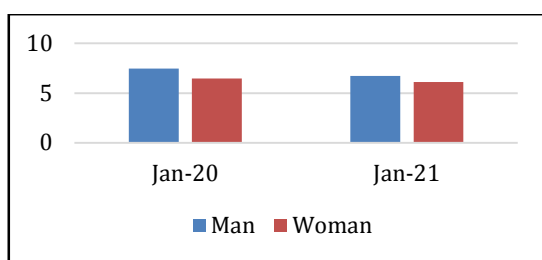
financial loss they were facing caused by COVID-19, which has been declared a natural disaster by the government [6]. In fact, this has resulted in a decrease in gender equality.

This study aimed to determine the relationship between gender and COVID-19 policies. Therefore, the emphasis of this paper is on the policy response related to COVID-19 towards gender equality. Gender-based approaches to support these policies include economic policies, which must include gender for the strengthening of the community's economy in the future. According to Statistics Indonesia, in February 2021, the female labor force participation rate was lower than that of men, which reached 82.14%. This suggests that COVID-19 has a detrimental effect on gender. The number of COVID-19 cases and the strict rules imposed by the government has had an impact on public awareness in Indonesia, where awareness began to rise in October 2021. The government began establishing various policies such as Large-Scale Social Restrictions (LSSR), Social Distancing, prohibition of working in offices (Work from Home), and PPKM Policies at various levels.

Strict restrictions with various prohibitions are unlikely to have an impact on life, both positively and negatively. On

the one hand, because COVID-19 cases are still a concern, this policy has the potential to reduce the number of COVID-19 spreads [7]. The impact of COVID-19 on vulnerable groups such as women, on the other hand, should be highlighted [8]. The number of people who have lost their jobs as a result of the COVID-19 outbreak will undoubtedly have an impact on the economy due to the increasing number of unemployed. The number of unemployed during the COVID-19 period can be seen in Figure 1 below.

**Figure 1 Indonesia’s Unemployment Rate per 1 Year**



*Source: Statistics Indonesia (2021)*

The increase in the number of unemployed is undoubtedly difficult to return to the normal level and the impact is still being felt because of the high number of unemployed caused by job losses. Essentially, COVID-19 does not differentiate gender. However, the impact has in fact affected men and women differently. The impact of the current crisis on women is likely to be extremely different from that of other economic downturns. In contrast to the 2008 crisis, job losses for men were much higher than for women because relatively men worked in industries that were

heavily impacted by the decline in “standards” (such as manufacturing and construction), while women’s employment was concentrated in the less productive cycle of sectors such as health care and education. However, during the COVID-19 period, this crisis had a major impact on service jobs with a high number of female workers, such as restaurants and hospitals.

The pandemic period is an intriguing issue to discuss because it is related to justice, which is important to emphasize. This paper is based on some interesting statements from previous research as follows: First, women are exposed to the virus less than men, and women are exposed less [9]. Second, women are more obedient to the rules that are imposed [10], such as isolation at home or wearing masks. Then, Galasso et al., (2020) conducted an analysis in all countries through their research which reveals that women are more likely to perceive COVID-19 as a very serious health problem. As a result, almost all of the women agree with the public policy of limiting activities involving crowds and complying with health protocols. A study conducted by [11], a member of the Department of Education Reform, University of Arkansas and Adjunct Senior Economist at CESR, University of



Southern California demonstrates that women carry a heavier burden than men in providing childcare during COVID-19. Of the respondents of household couples with children, 44 women provide child care alone compared to 14 percent of men. The WFH (work from home) and PSBB policies by the Indonesian government have resulted in the closure of many schools. That indicates that children are required to study at home with their parents as a substitute for teachers at school. Women as mothers are of course fully responsible for this matter.

Furthermore, according to a [12], the COVID-19 outbreak is responsible for 90% of the causes of domestic violence. WFH's policy for women is the threat of domestic violence. For some women, being forced to stay at home and unable to go out poses the greatest threat to their physical and mental well-being. This is because WFH provides a golden opportunity for perpetrators of violence. After all, they can spend more time privately with the victim away from the supervision of others. The COVID-19 pandemic has had an impact on the world of employment, where massive layoffs are expected to continue as companies are forced to close. At the beginning of the emergence of the COVID-19 outbreak in China, police stations across the country received reports of cases of domestic violence up to three times [13]. According to Fuller's data, women have

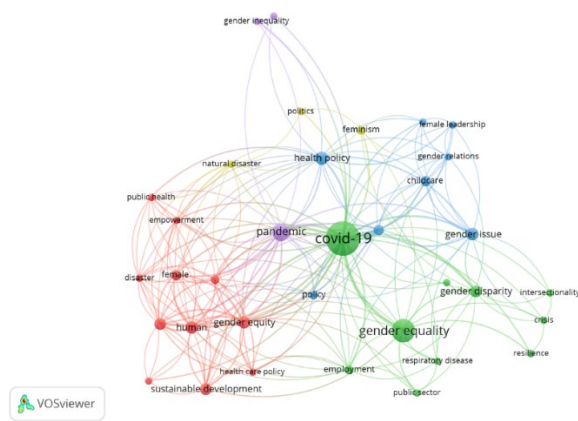
suffered the most from this crisis, as evidenced by the majority of unemployed women in areas such as New York, New Jersey, Virginia, and Minnesota. According to an online survey conducted by Payscale in 2020, women earn \$0.81 for every \$1 earned by men. The gender pay gap also exists in jobs that have been severely affected by the COVID-19 pandemic [14]. Employers are more likely to fire female workers first in the midst of a wave of layoffs because we live in a world with a narrative that women's income values are considered secondary compared to men [15].

## II. Theoretical Framework

COVID-19 gender dimension has piqued the interest of researchers and policymakers. According to Scopus data from 2020 to 2022, there are only 66 articles discussing policies during the COVID-19 pandemic, gender, and women's leadership. This demonstrates that there have not been many studies/writings from various countries discussing the COVID-19 pandemic policy's implications for gender. Based on these various studies, it is evident that the impact of COVID-19 has ramifications for a variety of issues, and that COVID-19 policies have an impact on gender equality and women's power during the COVID-

19 period. This is depicted in the figure below:

**Figure 2 Vosviewer Results (Gender Equality, Policy, and COVID-19)**



*Source: Vosviewer*

It can be seen from the figure above, based on Scopus data with three keywords, namely gender, policy, and COVID-19 which was processed with the Vosviewer application, there are 66 documents from 2020-2022 which show that COVID 19 greatly affects all sectors. This study discusses the relationship between COVID-19 policies and gender equality. However, there are some keywords that are not related to other keywords, such as gender inequality and gender quality. In addition, the results of the Vosviewer analysis are divided into five clusters with keywords that appear to have a connection with COVID 19. Therefore, based on the relationship shown through the picture, this research is interesting to discuss

#### *A. Gender Equality (Heading 2)*

Gender equality is a situation where everyone with various gender identities has various rights, obligations, and opportunities [16], [17]. According to UNESCO, gender equality suggests that women and men have the same position to be able to fully realize human rights, contribute to, and obtain benefits from economic, social, cultural, and political development. The COVID-19 policy has an impact on several sectors including the manpower sector. The public health crisis during the COVID-19 period quickly turned into a job crisis in various countries. GDP fell substantially in the first quarter of 2020 in all OECD countries and, GDP is projected to fall by 13.2% on average in the second quarter of 2020 [18]. The pandemic crisis has had a far greater impact on the labor market than ever before in OECD countries. Considering the decline in employment and the decline in working hours among those who remained employed, the number of working hours fell by 12.2% in the first three months of the pandemic, compared to 1.2% before the COVID-19 period [19]. Almost all countries halted their economic sectors to suppress the spread of the virus [20].

According to [21], the MSME sectors, such as the creative industry and

agriculture, were shaken during the COVID-19 pandemic. In fact, the survey results revealed that there are difficulties that companies have never faced before due to the COVID-19 pandemic, where two out of three companies temporarily or permanently stopped their operations due to drastic declines in revenue. [22] stated that the workers experience the most serious impact. Low-paid workers have experienced a job loss or decreased income and workers in non-standard jobs have been hit by the crisis. Lambovska et al., (2021) claimed that young people are at risk of reducing their future job prospects. Unlike the pre-COVID-19 crisis, which had a greater impact on male-dominated jobs (construction, manufacturing, and finance), the COVID-19 crisis is likely to have a similar impact on men's and women's employment because the social measures taken have affected the sectors in which both genders work [1].

The gap in labor market issues can be seen from women's labor market attachments which are weaker than that of men. The gender gap in terms of participation in the labor market and in working hours is still high in OECD countries: on average, in 2019 the OECD workforce had a participation rate (15-64 years) of 65.1 for women and 80.6 for men. Women's incomes are lower than men's and poverty rates in women are higher [24]. The reasons for termination of employment

by several companies during the pandemic are not without reason. The company financially suffered heavy losses due to COVID-19. On the one hand, according to [14], entrepreneurs believe that COVID-19, which has been designated by the government as a natural disaster is the reason for force majeure as a step to reduce the chain of the spread of the COVID-19 virus.

### *B. Women's Leadership*

Leadership, according to Copelon, (2018), is a gendered and humanitarian human activity. Women's predominance as essential workers puts them at a higher risk of stress, burnout, and mental health issues [26]. With higher unemployment rates and increased household responsibilities, it is not surprising that women are more emotional than men [27]. According to [28] study, more women than men reported feeling nervous, anxious, or restless (61 vs 49 percent) and sad, depressed, or hopeless (61 vs 49 percent) (48 vs 41 percent). According to the [29] and other representative national surveys, women in Cambodia, Maldives, Nepal, Pakistan, the Philippines, and Thailand have more mental health problems than men [4]. The psychological challenges of COVID-19 are likely to contribute to decreased productivity and impaired performance for employees who are still

working, particularly essential workers, potentially limiting opportunities for future pay increases and advancements.

According to the report [30] women make up 76% of health care and social care workers and 86% of personal care workers in healthcare. As a result of the pandemic, women in this industry are facing unprecedented increases in workloads, health risks, and work-life balance challenges. Furthermore, the COVID-19 pandemic has a significant impact on female-dominated industries. According to [31], women make up two-thirds of the global health workforce, including 85 percent of nurses and midwives, and 90 percent of long-term care workers in all OECD countries. Women in this sector are less likely to be laid off as the demand for health workers rises during the COVID-19 Pandemic. Similarly, women are dominant in the education sector, and many other jobs dominated by women are included in the public sector, which provides more protection to workers than the private sector during the COVID-19 period [32]. According to [33], women hold many of the jobs at the forefront of dealing with the pandemic, and they will bear a disproportionate burden of care responsibilities related to school closures or the nursing system. [15] added that unprotected workers, including self-employed, casual workers, and gig workers

do not have access to paid or sick leave mechanisms.

According to [34], women appear to be less exposed to the COVID-19 virus and more likely to follow strict anti-virus prevention measures. Women bear the majority of household and childcare responsibilities, which have increased dramatically [35]. Cook & Grimshaw, (2021) proposes that public policies be implemented to address emergencies and their gender implications. On the one hand, it is critical to understand which policies support gender transparency in dealing with COVID-19, and on the other hand, it is critical to understand whether women's choices can be used to evaluate effective activities. However, there are counter-forces that can ultimately promote gender equality in the labor market. For starters, businesses are quickly adopting flexible work arrangements, which tend to stick around. Second, as noted by [37] many fathers are now required to take primary responsibility for childcare, which can erode social norms that currently lead to an unequal distribution of the division of labor in housework and childcare.

According to [38], the government implements alternative policies from the bottom up, which are integrated with local government policies. The role of civil

society, in this case, is focused on women as one of the strategic agents of public policy socialization to raise public awareness of COVID-19. Women are thought to be capable of playing a dual role in a pandemic situation, as well as a strategic role in increasing public awareness of COVID-19 through the family. This submission supports the statement that women are particularly concerned about the spread of COVID-19, and that it was initiated by women at the most basic level, which is in the family.

### *c. COVID-19 Policies*

The emergence of the COVID-19 outbreak has forced governments in many countries to take drastic measures in order to handle and respond to the outbreak, as well as state preparedness in a pandemic situation. Coronavirus Disease 2019 (COVID-19) is increasingly spreading until it becomes epidemiological and declared a global pandemic [39], is even at great risk of transmission to several countries [40], and has infected 100 countries with 100,000 infected people [41]. Recommendations for preventing the COVID-19 outbreak must be implemented in accordance with WHO policy [42] with key emergency policy points and policy prevention strategies for country coordination [43], here the community must implement social distancing and self-isolation because some people suffer from COVID-19 is called call care [44]. Clean

living behaviors such as hand washing and a healthy lifestyle with the consumption of nutritious food are also crucial to implement [45]. Prevention of the spread of the virus is further tightened by studying, working, and worshipping at home. Social distancing policies are considered essential because they are able to suppress the growth of COVID-19 cases and limit their spread [46]. Social distancing is an effective way even though it does not eliminate the virus. Social distancing or maintaining social distance is done by avoiding crowds, public gatherings, and not meeting with large groups, which allows for enough space between people to eliminate the virus transmission route [47].

Social distancing has begun to emerge and has been widely discussed since the number of COVID-19 cases in all parts of the world has increased. Social distancing is one of the government's main programs for preventing and limiting the spread of this pandemic [48]. Social distancing practices are behavioral changes that can help prevent the spread of infection, including limiting social contact and going to work and school only for healthy individuals, with the goal of delaying transmission and slowing the speed at which outbreaks spread [49]. To overcome the spread of the COVID-19

virus, the government has intensified the socialization of restrictions on community activities aimed at reducing the spread of the COVID-19 virus. Through the Large-Scale Social Restrictions (PSBB) policy, the government regulates physical distancing restrictions that are more strict, disciplined, and effective in Government Regulation No. 21 of 2020 for regional restrictions. Due to disease outbreaks, regions must receive a determination from the Ministry of Health. This large-scale social restriction targets the provincial and regency/city levels. Following the PSBB, the government issued a policy to enforce restrictions on community activities (PPKM) for Java-Bali in early January 2021. This step was taken as an integrated action to prevent the transmission of COVID-19 between the center, regions, and between regions. Through this COVID-19 policy, all activities have begun to be limited, including through the Regulation of the Minister of Transportation No. PM 25 of 2020 concerning Transportation Control During the Homecoming Period. Large-scale social restrictions at least include school and workplace holidays, restrictions on religious activities, and/or restrictions on activities in public places or facilities

### **III. Research Method**

This study used qualitative analysis. This study is expected to be a review for further research in looking at efforts in COVID-19

policy-making by prioritizing gender equality. The background of this study is gender equality which is one of the essential requirements in policymaking and the role of women which is highly useful for efforts to form gender equality. This is an appealing issue that must be analyzed. With the issue of gender equality, the policy made becomes democratic. The method used was a literature review, namely literature search, both at international and national levels using a search database of Scopus which then processed using Vosviewer software. The journal articles obtained were 66 articles from 2020-2022 using the identified keywords "Policy, Gender Equality, and the COVID 19 Pandemic". Of 66 articles, only about 30 articles were considered relevant and possessed complete criteria. The type of data used by the authors in this study was secondary data, which was obtained from journals, books, documentation, Scopus, Google Scholar, and official online mass media (Table 1). Data processing in this study used documentation techniques and time-series data through data collection related to using the Ncapture feature on Chrome and inputted in the Nvivo 12 Plus data processing application. Time Series data through online news media websites that are used to view the results of the N-Vivo software are as follows:

Table 1 Online Media

No	Online Media
1	Dpr.go.id
2	Kemenpppa.go.id
3	Voaindonesia.com
4	Kemenkopmk.go.id
5	Dpr.go.id
6	Liputan6.com
7	Merdeka.com
8	Harianhaluan.com
9	Republika.co.id
10	Mediaindonesia.com
11	Antaraneews.com
12	Bbc.com
13	Suara.com
14	Tribunnews.com
15	Parapuan.co
16	Nasional.kompas.com
17	Cnnindonesia.com
18	Beritasatu.com

#### IV. Discussion

##### A. Gender Gap During the COVID-19 Pandemic

Gender equality refers to a situation in which all people, regardless of gender identity, have equal rights, responsibilities, and opportunities. According to the most recent GDP figures, all OECD countries are expected to experience a 13.2 percent decline in GDP during the COVID-19 Pandemic in the second quarter of 2020. Prevention of the COVID-19 outbreak must be carried out in

accordance with WHO policies [42] and in accordance with central government policies containing key emergency policy points and policy prevention strategies for country coordination. This policy has, in fact, had an unanticipated effect. This pandemic has an impact on women's lives in addition to health issues. Actually, inequality occurs not only in the workplace but in some cases, there are also losses in one group during COVID-19. According to [4], one in every three women worldwide experiences physical or sexual violence, most often at the hands of their partner. However, since the COVID-19 pandemic, the number of cases of Domestic Violence (DV) against women has increased, as has the number of emergency phone calls in various countries worldwide [13]. This critical issue has prompted UN Women, an organization dedicated to women's empowerment, to launch a public awareness campaign on the Shadow Pandemic – the trend of increasing domestic violence cases in the midst of the COVID-19 crisis.

In Indonesia, the government has issued a policy to cope with COVID-19 in stages, requiring people to practice social distancing and self-isolation because some people with COVID-19 are referred to as call care recipients [44]. Hand washing

and a healthy lifestyle based on the consumption of nutritious foods are also important to implement [45]. The spread of the virus is further restricted by studying, working, and worshipping at home. Social distancing policies are regarded as important because they have the ability to slow the spread of COVID-19 cases [46]. Even though it does not eliminate the virus, social distancing is an effective method. Social distancing or maintaining social distance is accomplished by avoiding crowds, public gatherings, and meeting with large groups so that there is sufficient space between people and eliminating virus transmission routes [47].

The COVID-19 policy has also had a significant impact on the world of work, the economy, and business in Indonesia [20]. Gender equality and public policy have a relationship [50]. In addition to promoting gender equality, public policies can help to promote policies that have been successful in reducing the spread of COVID-19 through women's leadership roles. Female workers are experiencing the pandemic's impact in the form of job losses in the hospitality, restaurant, and MSME sectors, which are declining due to the inability to do this type of work remotely. Women also had a more difficult time re-entering the labor force during the recovery.

The Lockdown had a significant impact on women in terms of unpaid care and work-life balance. According to the [51], women spend 62 hours per week caring for children (compared to 36 hours for men) and 23 hours per week doing house chores (compared to 15 hours for men). This is one of the women's strengths in the fight against COVID-19. According to UN Women data, women did a lot of work without being paid during COVID-19. This is because women spend more time at home and, in some cases, lose their jobs. The following is the proportion of women around the world who admit to doing work from home during COVID-19 without any salary/wages.

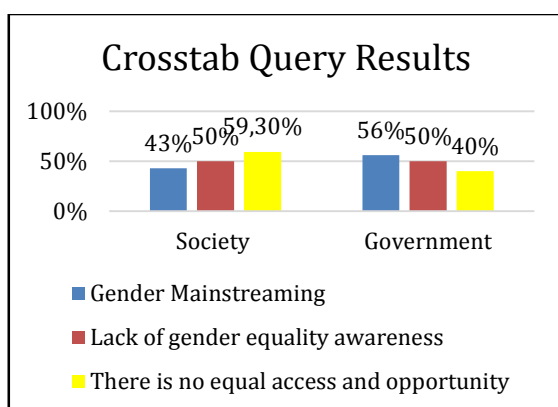
Further inequality is seen in the lack of women in the COVID-19 Decision-Making Body, which should be the contribution of women in handling COVID-19. Women in Indonesia are also underrepresented in healthcare decision-making. On the one hand, expectations for the role of women to contribute in accelerating the handling of the COVID-19 pandemic continue to be echoed because women have been shown to play a significant role in the front line in handling COVID-19 (5). The Task Force for the Acceleration of Handling COVID-19 stated that based on data, 256,326 Indonesian nurses (71%) are women and



only 103,013 nurses (29%) are men. This figure is almost the same as the number of global health workers in which 70% percent of global medical personnel are women.

This data is used to demonstrate the magnitude of women’s contributions to COVID-19 handling in Indonesia and around the world. Gender inequality in the health system was revealed again in 2020, according to [52]. Few female nurses have the same opportunities as men to hold positions of leadership in the health care system. This demonstrates that the healthcare system is patriarchal. Women are considered only a weak group that should not be the leader. Inequality by government and society is depicted below. The results are processed by coding on several official Indonesian online mass media that discuss the gaps that occur during the COVID-19 period using data processing software (N-Vivo 12 Plus).

**Figure 3 Gender Inequality**



Source: Nvivo 12 plus

Gender equality is critical for achieving the ideals enshrined in the Republic of

Indonesia’s constitution, which is the initial step in the process of community welfare. However, during the COVID-19 pandemic, gender equality is one of the most important factors that must be closely monitored [17]. The results of the crosstab query are distinguished from two cases, as shown in the image above, namely the community and the government. The community believes that the mainstream in gender issues during the COVID-19 pandemic is that women are not given equal access and opportunities, as shown in the figure above, which is caused by a lack of access and equal opportunities for women and men. The difference in the opinion expressed by the government case, as shown in the figure above, that gender mainstreaming is very high, at 56%. This indicates that the government has created space for men and women to participate, but it has not been fully utilized, as evidenced by the lack of awareness in gender equality nodes, which have the second-highest score after the gender mainstreaming node.

### B. Women on the Frontline During the COVID-19 Pandemic

The role of women during the COVID-19 pandemic is critical, as women and their roles in daily activities cannot be ignored [32]. Of course, this role will have an impact on COVID-19 prevention and

management. During the COVID-19 pandemic, the WHO emphasizes women in leadership. During the recovery from COVID-19, WHO will collaborate with women all over the world to shape an equal future and close existing gaps. Women's roles in health are seen as mothers who support COVID-19 prevention and management in the family. According to the Minister of Women's and Children's Empowerment, women play an important role in the advancement of the health sector. Women's dual role causes social changes in the surrounding environment by increasing knowledge and discipline. Women are more likely to look after the health of their families. Efforts to prevent and treat COVID-19 can be carried out more effectively within the context of the family with the leadership of women as family agents.

Men and women have different leadership styles when it comes to humanitarian actions that appear as part of human activities or activities in this case COVID-19 as a crisis situation. Understanding gender equality necessitates a broader understanding of individual interactions. According to [23], personal experience cannot be divorced from cultural, social, and political structures. As a result, this personal experience is undoubtedly important in dealing with the current COVID-19 situation. Despite a large number of working women, women are still

underrepresented in decision-making spaces on a national and global scale, particularly those related to COVID-19 [24]. This statement certainly conveys the idea that women are politically raised to position themselves in personal areas such as the family realm, whereas men are positioned and displayed in the public sphere as decision-making authority holders. Some still regard public barriers to women's participation in becoming leaders as a violation of norms. Of course, this cannot be eliminated because the perception of the gender gap in leadership is inextricably linked to societal negative assumptions.

In the context of handling COVID-19 in various countries, it is possible to see the handling carried out by the leaders by comparing deaths in countries led by women and those led by men [30]. There were 223,015 cases in female-led countries, with a mortality rate of 12,086 (5.4 percent), and 2,338,198 cases in male-led countries, with a mortality rate of 164,401 (7.0 percent) [18], [29]. It is indicated that, as a result of the COVID-19 pandemic, this is a significant problem for gender equality that must be addressed and fixed as soon as possible and accurately. Then, the gap as an interesting issue to be highlighted is also strengthened from the results of Word Frequency,



role in the public sphere. However, it has been proved that women's leadership is one of the factors that contribute to the prevention of COVID-19. Women manage the household and family, as well as discipline, through their leadership. Women are under more pressure than men as a result of the policies that have been implemented. Policies must be capable of promoting gender equality and closing gender gaps. To correct this situation, significant changes are required. Government policies should prioritize welfare and have long-term consequences

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# **Feminisme In Advertising : Ecofeminism**

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## **ABSTRACT**

Advertising is a medium used in conveying information aimed at its viewers. Advertising in providing information on new products is informative and has a persuasive element. Visual language, audio and graphic elements are the main strengths in advertising. One of the advertisements that reconstructs the social reality of women in society is Pocari Sweat "PVC Pocari Sweat Bintang SMA" directed by Yoshitoshi Shinomiya. The advertisement was published and commercialized through internet media on the YouTube site.. Pocari Sweat is one of the most popular soft drinks and sports drinks as well as health in Japan, produced by Otsuka Pharmaceutical Co., Ltd. This drink is very popular in Indonesia with various advertisements, each of which has its own characteristics in each advertisement. The execution of the advertisement "PVC Pocari Sweat Bintang SMA" which is full of meaning displays shows the strength of women in life that is in harmony with the spirit of feminism, especially ecofeminism. The message of ecofeminism can be seen in the use of advertising settings that have strong connectivity between women's lives and their natural and cultural environment. This study provides views and examines what meanings are contained in advertisements and how the ideology of ecofeminism in advertisements represents the product image that producers are trying to build in Pocari Sweat advertisements which are commercialized through internet media on the YouTube site.

*Keywords: Feminism, Advertisement, Ecofeminism*

### **I. Introduction**

Advertising is a medium used in conveying information aimed at its viewers. Advertising in providing information on new

products is informative and has a persuasive element. Visual language, audio and graphic elements are the main strengths in advertising. Talking about society, of course, cannot be separated

from social constructions built by several companies and even certain individuals for the benefit of a particular group, especially buildings built about women. The construction is believed to have been produced by a patriarchal society system which always views women as gentle and full of feelings, while men have a rational nature and rely more on physical strength. In their domestic duties, women are very good at taking care of the household, while men work outside the home with their physical strength. In fact, such assumptions are merely the result of social construction that has been built for a long time. This opinion vaguely explains to us that construction is something that builds our ideology based on certain demands. In relation to the nature of men and women.

Beauty or the beauty of women becomes a stereotype of women and brings them to the qualities around that beauty, such as women having to look beautiful, take care of the household, cook, look good to please their husbands, be intelligent and a source of knowledge and family morals. Women are shown in their necessity to be a charming figure in the public sphere as well as skilled in the domestic sphere. In the various advertisements produced, women's stereotypes are also freely visualized, where they can be oppressors or as marginalized or marginalized people. So that in the end women's bodies are displayed as discourse

and images to represent an object, product or commodity that is intended to be sold en masse.

One of the advertisements that reconstructs the social reality of women in society is Pocari Sweat "PVC Pocari Sweat Bintang SMA" directed by Yoshitoshi Shinomiya. The advertisement was published through one of the well-known internet digital media sites, namely the YouTube site. Pocari Sweat is one of the most popular soft drinks and sports drinks as well as health in Japan, produced by Otsuka Pharmaceutical Co., Ltd. This drink was first sold in 1980. After being successful in its own country, Pocari Sweat has also started marketing its products in various parts of the world, including Indonesia. Of course, this marketing cannot be separated from various mass media such as the internet, television, YouTube, newspapers, magazines and so on. This drink is very popular in Indonesia with various advertisements, each of which has its own characteristics in each advertisement. The advertisement execution which is full of meaning display shows the strength of women in life which is in line with the spirit of feminism, especially ecofeminism. The message of ecofeminism can be seen in the use of advertising settings that have strong

connectivity between women's lives and their natural and cultural environment.

Ecofeminism is a flow of cultural feminism through a structural-functional paradigm approach that is very distinctive by linguistic studies, especially discourse analysis which provides a place for the interdependence between individuals in a system. This school views that there is a close relationship between operations on women and operations on nature. In ecofeminism, the existence of feminine traits such as love, nurturing, and nurturing from women is recognized and upheld. So without the presence of these values the balance will be disturbed.

The concept created in the Pocari Sweat advertisement is an image of the Pocari Sweat product itself, as well as a form of approach to the community, especially people in Indonesia to form a healthy, natural, intelligent society and of course can look beautiful because healthy is the main requirement to look beautiful. In addition, this advertisement also invites young Indonesians to achieve their dreams with the slogan "Go Sweat Go Ion". This is reinforced by research conducted by Grace and O'Cass (2002:96-11), it is concluded that product image is the most powerful factor influencing the meaning of a product. It is this meaning that ultimately influences the decision to buy a product by consumers, because consumers are one of the factors that become a

parameter of the success of a marketing strategy.

This is what makes the writer interested in providing views and examining what meanings are contained and how the ideology of ecofeminism in advertisements is to represent the product image that producers are trying to build in Pocari Sweat advertisements which are commercialized through internet media on the YouTube site. text styles are provided. The formatter will need to create these components, incorporating the applicable criteria that follow.

## **II. Theoretical Foundation**

Theory is a view, opinion, statement which is the fruit of someone's scientific thoughts and is considered to contain general truth. This is obtained through a research process using methodological and scientific analysis so that it can produce scientific conclusions that can be justified academically. Any kind of research that is scientific in nature, theory is something that must be done to dissect the problems that are used as research topics. Likewise, this research uses the following theories: 1. Van Dijk's theory of graphic elements, 2. ecofeminism theory, and 3. advertising theory.

### *A. Van Dijk Graphic Elements*

Media is seen as playing an important role in shaping, producing, and reproducing discourse. The emergence of discourse can be anytime and anywhere depending on the text, context and how the discourse is produced, not least with advertising which is a form of discourse. Therefore, the researcher uses the discourse analysis of Teun A. Van Dijk through its graphic elements. According to Van Dijk in Eriyanto on Discourse Analysis Introduction to Media Text Analysis (2001:258), usually graphic elements appear through the form of images to support the ideas that want to be highlighted in a discourse (advertising). Another form of expression is by displaying letters that are different from other letters, fonts in bold, italics, giving colors or grading, photos or other effects. Other effects in question are the talent or model, the properties used and also the shooting technique.

In discourse in the form of speech or audio form, expression is manifested in intonation and copy or narration that emerges from the speaker which influences understanding and suggests the audience (consumers and potential consumers) on which parts to pay attention to. In other words, the analysis of graphic elements is not only in the form of images but also in the form of audio, which also has an important role in the contextual text that is made, so the

researcher will call it "audio-visual graphic elements" this aims to make it easier for readers to understand what elements will be analyzed. Graphic elements also have a cognitive effect, in the sense that they control attention and interest intensively and indicate whether an information is considered important and interesting so that it must be focused/focused.

Graphic elements are the first level analysis system, while graphic element analysis related to product image and ideology is the second level analysis. Graphic elements can be translated as what is emphasized and highlighted in a text, in other words, graphic elements are meanings that match what is displayed by the text (literally). While the analysis of graphic elements is something that is identical with ideology which serves to reveal and provide justification for the prevailing dominant values.

### *B. Ecofeminism*

Ecofeminism is a cultural feminist movement that wants to preserve feminine "nature" in a subtle and peaceful manner. Ecofeminism criticizes feminist teachings that tell women to give up their feminine "nature" to seize the masculine world, such as by working totally outside the home and sacrificing family integrity and even rejecting family institutions.

Feminism is a concept of the idea of a group called feminist in offering and instilling the concept of gender equality between men and women in other groups. Likewise with ecofeminism as one of the feminist that was introduced among third world women who were marginalized by capitalism.

Ecofeminists promote a lifestyle that is close to nature. Starting from the upscale lifestyle that goes green to environmental conservation and the return to home movement in the middle class. Ecofeminism argues that women are closer to nature than men because of their physiology and social roles. So that the gift of feminism needs to be maintained. Women give birth to life from their bodies, raise children and take care of the house so that it keeps women close to the hearth. This is because ecofeminism departs from a conscious process to see humans as one with nature. So that ecofeminism finally embraces a feminine attitude in the form of saving the environment, domestic care and family care are feminine attitudes. However, ecofeminism still has the basic concept of feminism, namely wanting to lose a hierarchical structure in people's lives, and be replaced with a matriarchal system (horizontal) but by developing the feminine quality.

### *C. Advertising*

Advertising is any form of non-personal presentation and promotion of ideas,

goods and services from a particular sponsor that requires payment. While the definition of advertising according to Rhenald Kasali in his work entitled *Management of Public Relations* is a message from a product, service or idea that is conveyed to the public through a media that is directed to attract consumers. Based on this understanding, it can be concluded that advertising is a message that is conveyed to the public through media assistance, alluding to public media, such as radio, television, internet and print media. Advertising basically aims to introduce, remind, invite, and maintain relationships with consumers who will be interested in the products offered. According to Kotler (2002:658) the purpose of advertising is one of the specific communication tasks and the level of success that must be achieved in a specific time period.

According to Kotler (2002:659) the purpose of advertising is based on its target to inform, persuade, or remember, namely:

1. Informative advertising or informative advertising, used by companies when a new product launch occurs, is useful for informing the public or the market about the existence of new products, price changes, working methods, services,

correcting misperceptions, building the company's brand image.

2. Persuasive advertising or persuasive advertising, becomes very vital when competition in the market increases, the company aims to form demand so that consumers choose the products produced by the company compared to other products.

3. Advertising in the form of comparison or comparison advertising is a variation of advertising in the form of direct comparison of a brand with other brands.

Reminder advertising is a type of advertising that is very vital for different products in the adult stage, advertising makes consumers always remember the existence of the product. According to Durianto in his work entitled *Market Invasion with Effective Advertising* (2003:15), there are three criteria that can be used to measure the effectiveness of advertising, namely sales, reminders and persuasion. The effectiveness of advertising related to sales can be known through research on the impact of sales. There are three considerations to increase the effectiveness of advertising, namely, positioning, ideas and approaches to the audience must be right.

Advertising has become a part of mass media, namely a form of popular culture that produces and represents values, beliefs and even ideologies. Therefore, the

advertising discourse then also does not escape its role as an arena of commodification, where advertising messages no longer offer goods and services, but also as a tool to instill meaning and ideology. As part of a widely circulated discourse in society. The presence of advertising in various concepts can be identified as "social interaction through discourse and messages".

### **III. Discussion**

#### **A. Analysis of the PVC Pocari Sweat Bintang SMA advertisement**

Analyzing more deeply the PVC Pocari Sweat Bintang SMA advertisement with the Teun A. Van Dijk discourse analysis method to find out the explicit and implicit meanings in advertisements commercialized through YouTube media. Discourse analysis is carried out on each scene that shows the product image and ecofeminism ideology which is analyzed based on the audio-visual aspect. The shots in the scene are selected based on the meaning and elements of discourse that represent the image of the product through graphic elements and how ecofeminist ideology is packaged in the advertisement and then analyzed using critical discourse analysis of Teun A. Van Dijk to obtain the graphic elements contained in the

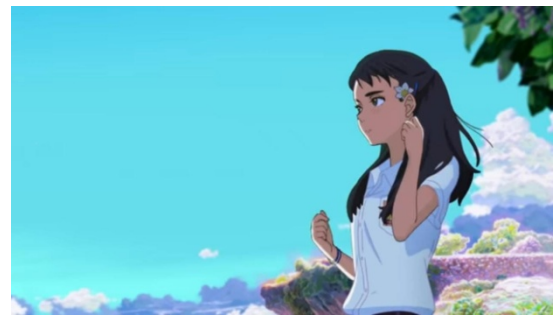
advertisement and analysis. graphic elements related to product image and ideology that are packaged in advertisements.

Pocari Sweat advertisement – Bintang SMA which was released last September 2019. It is about a woman who lives in Bali who wants to achieve her dream of becoming the winner of the Bintang SMA audition in Jakarta with her friends in Jakarta. This advertisement promotes the Bintang SMA talent contest which is aimed at high school students and the equivalent. The winner will be a Pocari Sweat ad star. In the Pocari Sweat – Bintang SMA advertisement, it is seen using an anime visual style with a surreal style, using a thin outline. The visual style of anime that has begun to spread to the advertising world in Indonesia indicates that advertisers have begun to realize that the anime trend in Indonesia has begun to be crowded and in demand.



Picture1: *Screenshoot Scene Iklan PVC Pocari Sweat Bintang SMA, 2021*

The Pocari Sweat Bintang SMA advertisement depicts a character adapted from the original visual style, but with a touch of Japanese animation visual style (anime), but with a bright color style, and with a thin lineart. So that it looks detailed, bright colors such as white to bluish with brown skin shading to describe local



elements, as well as realistic light effects, and light-reflecting backgrounds which are also the typical style of this animation to depict youth, enthusiasm, and colorful.

Picture 2: *Screenshoot Scene Iklan PVC Pocari Sweat Bintang SMA, 2021*

In reading the graphic elements contained in the PVC Pocari Sweat Bintang SMA advertisement, an observation was made on the advertisement;

1. Retrieve all data in the form of a scene. Where the scene is the place or event where the incident takes place. One scene can consist of one shot or a number of shots depicting a continuous event.
2. Grouping the data in the form of selected shots. Shot itself is defined as a series of images results without

interruption. And each shot is one take. This process is of course to get the desired meaning and avoid unnecessary analysis.

3. Looking for the meaning of graphic and discourse elements that appear in each selected scene and shot using Teun A. Van Dijk discourse analysis, namely by looking for the meaning of the graphic elements contained and in-depth analysis of slogans/taglines which are an important part of graphic elements, this analysis called second-level analysis or in Van Dijk's theory of discourse analysis usually called "social cognition" analysis. Then look for the ideology of ecofeminism through the relationship of women with nature to find out the image of the product built by the producer.

4. Using the results of the meaning to find the relationship of each element then to get the ideology contained in the text and context of the advertisement.

5. Conclusions are drawn based on the previous analysis. At this stage the researcher will reveal how the product image is built through graphic elements

especially in the slogan/tagline and how the ecofeminism ideology is constructed in audio-visual advertisements through certain

graphic elements that are discoursed in it to build a positive image of the product.



Picture 3: *Screenshot Scene Iklan PVC Pocari Sweat Bintang SMA, 2021*

In addition to reading the audio visual graphic elements above, of course, synchronization with the theory of Graphic Elements and the theory of Ecofeminism is also needed to find out how the meaning and image of the product is built by producers in the PVC Pocari Sweat Bintang SMA advertisement. The main points and values of the two theories used in the analysis process are:

No	Product Image	Ecofeminism Values
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1	The meaning of audio visual graphic elements	That is an analysis of the meaning of graphic elements in the form of audio/narrative and graphic elements in the form of visuals (models, slogans/taglines, backgrounds, properties and grading or coloring) that support a scene and shot that is used as a reference to get the meaning of slogans on product images and ideologies. ecofeminism.
2	Adolescent girls' relationship with nature	How is the relationship between young women and nature which includes a sense of care, sensitivity and love and care by women for nature and creating an ecological balance.
3	The resulting product image	That is the ideology built by the company to emphasize the image of the product's identity in order to get a positive image by the public. And also of course the level of trust and marketing quality will increase rapidly along with the positive image that is built

Table 1: The main points and values of the two theories used in the analysis process

#### IV. Conclusion

This PVC Pocari Sweat Bintang SMA advertisement displays several discourses that are raised through graphic elements according to Van Dijk's theory, namely graphic displays such as backgrounds, models, properties, grading and slogans or taglines that appear in each particular scene. The use of the beach background and the underwater beauty that is displayed seems to convey a message to consumers and the public about the natural wealth, especially the underwater world of Japan.

This PVC Pocari Sweat Bintang SMA advertisement does not only offer products or

build a positive image but also has values and ideologies that the producers or directors are trying to build which are often not realized by the audience or the public because advertisements have the power to create a certain stereotype. or change the way you view things. The existence of this advertisement also offers a new mindset to consumers and potential consumers among women to better appreciate the health of the body and maintain its balance. This is a natural treatment and a sense of care for their own body and the natural surroundings which is realized through the use of natural

ingredients and compositions offered by producers.

In addition to a new mindset towards a product that is trying to be conveyed by the manufacturer, the product image that appears in this advertisement emphasizes the positive image of the product which is represented through audio visual graphic elements and ecofeminism ideology that illustrates creativity and innovation in this advertisement.

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# The Role of Women Through Tengku Amir Hamzah Work

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## ABSTRACT

Tengku Amir Hamzah's lyrical poems as pioneers of the revival of Modern Indonesian Literature are known to carry themes such as Malay cultural customs, Sufism, and counter-Western movements such as criticism of social and political inequality in the Dutch colonial era. However, in some of Tengku Amir Hamzah's poetry works there are also lyrical poems that make women the subject of his work, which can be seen in *Barangkali*, *Kamadewi*, *Buah Rindu I*, and *Buah Rindu II*. These works are called prosodic terms which are influenced by the failure of love between Tengku Amir Hamzah and several women, including Ilik Sundari and also Aja Bun. The research method uses a qualitative descriptive design with the community as the unit of analysis. Primary data were obtained from in-depth interviews and observations. Secondary data were obtained from scientific journals, books, previous research on related topics, and official archives. This study concludes that literary works cannot be separated from the life story of the author. In contrast to classical literature which generally makes women as the object of a sweet image and is inserted with sexual elements, Tengku Amir Hamzah's poems highly uphold Islamic values and Malay cultural customs, so that they seem to glorify women. This can be seen from the setting of the story about a love relationship that is not achieved, but is packaged by involving elements of divinity by using high Malay grammar which is polite and refined.

*Keywords: Tengku Amir Hamzah, lyrical poetry, women, and literary studies.*

## I. Introduction

In some of Tengku Amir Hamzah's (TAH) poetry works there are also lyrical poems that make women the subject of his

work, which can be seen in *Barangkali*, *Kamadewi*, *Buah Rindu I*, and *Buah Rindu II*. These works are called prosodic terms which are influenced by the failure of love

between Tengku Amir Hamzah and several women, including Ilik Sundari and also Aja Bun.

According to Chitra (2019), the four poems tell about (a) the failure of love between TAH himself and Ilik Sundari and (b) the failure of TAH's love with Aja Bun who was married by his brother. In the poem *Barangkali*, TAH describes the dilemma he feels in trying to get closer to God even though he is still trapped by the desire to be able to re-establish a love relationship with Ilik Sundari. *Kamadewi* lyrical poetry also contains about TAH's complaint to God due to the reappearance of the figure of Aja Bun in his memory, about the greatness of God, and at the same time protesting the circumstances of his life. The lyrical poem *Buah Rindu I* contains about TAH's inner experiences, including (a) her longing for Aja Bun; (b) his complaint to the spirit of his late mother, Tengku Mahjiwa; (c) Living conditions in Java, and (d) Aja Bun's betrayal of love. The lyrical poem *Buah Rindu II* contains despair, disappointment, TAH's suffering due to separation from Aja Bun, and submission to God[1].

The role is a dynamic aspect of position (statue) when a person carries out his rights and obligations according to his position, then that person is considered to have carried out a role (Soekamto, 2002). To the women who made him disappointed, angry,

heartbroken, desperate, and suffering, Tengku Amir Hamzah was able to present himself even though he was hurt. Takari et al, (2018) explain that Tengku Amir Hamzah was not deprived of the traits and characteristics of the Malays who firmly adhered to Islamic teachings, including good manners, politeness, polite speech and language. In addition, Malays are known for being loyal and not breaking promises[2].

## II. Methods

This research used a qualitative research method. The qualitative approach is carried out by following the phenomenological philosophy of thought in which phenomena and consciousness are dialectically interrelated. This article is also at the same time a research output that contains a description of the conditions and phenomena of the role of women through Tengku Amir Hamzah work.

## III. Result and Discussion

Literary work cannot be separated from its creator. Women in classical Indonesian literature are constructed as sweet image objects accompanied by sensual elements. Women are depicted from a patriarchal point of view, even for fellow women. The patriarchal point of view produces a working concept that tries

to hang women through principles and regulations and ends up confining women into something else (otherness).

However, this does not apply to a Tengku Amir Hamzah. His background as a member of the Langkat Sultanate family who upholds Malay cultural customs and the Islamic religion, and spent his education years at HIS Tanjung Pura, MULO Batavia, to AMS Surakarta made Tengku Amir Hamzah a broad-minded and soft-spoken writer. During his life, Tengku Amir Hamzah several times experienced ups and downs in his love life. His experiences in his life are contained in several of his works such as:

“Engkau jang léna dalam hatiku  
Akasa swarga nipis-tipis  
Jang besar terangkum dunia  
Ketjil terlindungi alis  
(*Barangkali*, 1937: 1st stanza).

It can be seen from the use of the ancient Malay grammar "*jang lena dalam hatiku*" referring to a woman named Ilik Sundari (the woman who captivated TAH's heart while studying at AMS Surakarta), which was continued by "*akasa swarga nipis-tipis*" referring to the presence of a woman figure who made TAH is hard to breathe.

Then proceed with the choice of words such as "*Ketjil*" (me) referring to the humbleness of the servant towards his creator, to include "*jang besar*" (referring to God Almighty) in every word. It can be

concluded that although his love life is difficult to realize, however, TAH always inserts a prayer of hope to God Almighty.

”Biar siuman déwi-njanji  
Gambuh asmara lurus lampai  
Lemah ramping melidah api  
Halus harum mengasap keramat”  
(*Barangkali*, 1937: 5th stanza).

From the fifth stanza above, it is interpreted "*biar siuman déwi-njanji*" and "*gambuh asmara lurus lampai*" refers to TAH's warning to himself to immediately wake up and not to linger too long in sadness due to a failed love and let go of the woman he idolizes with a sincere heart. Meanwhile, "*lemah ramping melidah api*" and "*halus harum mengasap keramat*" refers to warning ourselves not to forget that everything we as humans go through is His will, so we must remain obedient to the teachings of religion (Islam) and stay away from adultery.

Next is *Kamadewi* (1941):

Kau ganggu hati yang reda  
Kau kacau air yang tenang  
Kau jagakan dewi asmara  
Kau biarkan air-mata berlinang...

O, asmara kau permainan aku  
Laguan kasih engkau bisikkan

Gendang kenangan engkau palu  
Dari kelupaan aku, engkau sentakkan

Pujaan mana kau kehendaki  
Persembahkan mana kau ingini  
Aduhai angkara Asmara-dewi

Gelak sudah beta sembahkan  
Cinta sudah tuan putuskan  
Apatah lagi dewi harapkan  
Pada beta duka sampaian...  
Kamadewi!  
Gendewamu bermalaikan seroja  
Puadaimu padma-seraga  
Tetapi aku sepanjang masa  
Duduk diatas hamparan duka!

Kamadewi!  
tiadakah tuan bertanyakan nyawa?"  
(*Kamadewi*, 1941)

Kamadewi's poetry describes another love story between TAH and a woman named Aja Bun. The essence of this poem refers to a TAH's "annoyance" against the One God for reuniting himself on another occasion with the figure of Aja Bun, who had once been in love with him but ended up failing because of the betrayal of the woman's love. So that the love story that had been forgotten so far flashed through his mind and disturbed his mind and life. TAH's form of respect for women can also be seen in this poem. The

annoyance due to the failure of this romantic relationship was vented in the form of one-way communication with God without offending or even blaming the woman.

Next, *Buah Rindu I* and *Buah Rindu II* (1941):

Dituan rama-rama melayang  
Didinda dendang sayang  
Asalkan kandaa selang-menyelang  
Melihat adinda kekasih abang

Ibu, seruku ini laksana pemburu  
Memikat perkutut di pohon ru  
Sepantun swara laguan rindu  
Menangisi kelana berhati mutu

Kelana jauh duduk merantau  
Di balik gunung dewala hijau  
Di seberang laut cermin silau  
Tanah Jawa mahkota pulau  
Buah kenanganku entah kemana  
Lalu mengembara ke sini sana  
Harum berkata sepatah jua  
Ia lalu meninggalkan beta

Ibu, lihatlah anakmu muda belia  
Setiap waktu sepanjang masa  
Duduk termenung berhati duka  
Laksana asmara kehilangan senja

Bonda waktu tuan melahirkan beta  
Pada subuh kembang cempaka

Adakah ibu menaruh sangka  
Bahawa begini peminta anakda?

Wah kalau begini naga-naganya  
Kayu basah dimakan api  
Aduh kalau begini laku rupanya  
Tentulah badan lekaslah fani.”  
(*Buah Rindu I*, 1941).

Last, *Buah Rindu II* (1941) :

“Datanglah engkau wahai maut  
Lepaskan aku dari nestapa  
Engkau lagi tempatku berpaut  
Di waktu ini gelap gulita

Kicau murni tiada merdu  
Pada beta bujang Melayu  
Himbau punggung tiada merindu  
Dalam telinganku seperti dahulu

Tuan aduhai mega berarak  
Yang meliputi dewangga raya  
Berhentilah tuan di atas teratak  
Anak langkat musafir lata

Sesaat sekejap mata beta berpesan  
Padamu tuan aduhai awan  
Arah manatah tuan berjalan  
Di negeri manatah tuan bertahan?

Sampaikan rinduku pada adinda  
Bisikkan rayuanku pada juita  
Liputi lututnya muda kencana

Serupa beta memeluk dia

Ibu, konon jauh tanah Selindung  
Tempat gadis duduk berjuntai  
Bonda hajat hati memeluk gunung  
Apatah daya tangan tak sampai

Elang, Rajawali burung angkasa  
Turunlah tuan barang sementara  
Beta bertanya sepatah kata  
Adakah tuan melihat adinda?

Mega telahku sapa  
Mergasatua telahku tanya  
Maut telahku puja  
Tetapi adinda manatah dia?”  
(*Buah Rindu II*, 1941: seluruh bait).

The two poems of *Buah Rindu I* and *Buah Rindu II* are broadly expressions of TAH's anger towards God after the failure of his love relationship with Aja Bun which resulted in the chaos of TAH's life. TAH also immediately missed his mother who had died because of the betrayal of love from Aja Bun's side. This can be seen from the second stanza of the poem *Buah Rindu I* as follows:

“Dituan rama-rama melayang  
Didinda dendang sayang  
Asalkan kanda selang-menyelang  
Melihat adinda kekasih abang”  
(*Buah Rindu I*, 1941: 2nd stanza).

From the second stanza "*dituan rama-rama melayang*" and "*didinda dendang Sayang*" refers to satire on the idol of the heart by depicting Aja Bun as a *rama-rama* (butterfly) who easily *melayang* (treason) by relying on *dendang Sayang* (sweet words). It can be seen that TAH still honours women even though they have hurt and betrayed their love.

Sastrowardoyo (in Faruk, 1995: 44) says that literary works are an expression of the soul of the author. Starting from the Romantic era and persisting until now, literary works such as poetry is the author's attempt to take pictures that take place in his soul quickly[3].

Hardjana (1991: 45) adds that experience and imagination are the two main elements in literary works, especially poetry. The experience in question is poetic, namely creative appreciation that gives birth to work[4]. TAH through the poems *Barangkali*, *Kamadewi*, *Buah Rindu I*, and *Buah Rindu II* embodied the experience of failed love relationships with several women in his life. Failure is described as a result of TAH's negligence in worshipping his Lord. Failure is not delegated to the women (although the background of the story implies a betrayal of love). Involving God as a third party in his works, TAH still portrays the love story that does not reach his life perfectly, so

that it can be felt real by others. TAH has a strategy in framing the storytelling frame. Instead of blaming and judging women who betrayed their love, TAH has positioned itself as a victim for being negligent in religion. He is nothing without the help of God Almighty. Through her works, it can be concluded that women become objects that further strengthen the quality of a TAH's Islamic faith. The concept of TAH further clarifies his religious self and applies Malay etiquette in his life.

The four examples of TAH's lyrical poetry do not mention women as directly at all. Women are used as third parties, and communication only occurs between TAH and God Almighty. TAH who upholds the teachings of Islam and Malay cultural customs concluded that realizing the image of women remains noble regardless of their treatment of TAH which failed in their love story. Women are a depiction of weak figure who is prone to make mistakes. Meanwhile, men are strong figures who become the pillars of the establishment of religion and civilization that must lead women to be better. However, if efforts have been deployed but still fail, then the failure is a will or even a warning from God Almighty. Self-evaluation is needed whether there are errors or mistakes during religious



worship.

The views and descriptions of women in the four poems of TAH can be understood according to the Archetypal Theory, which is a psychological theory of analysis as well as a theory of literary criticism developed by Carl Gustav Jung. Archetypal theory refers to symbolization originating from the transpersonal unconscious in language. The unconscious can be in the form of visualization and imagery based on active imagination and entities that are outside the person who voices it and are often associated with elements of religion, myth, mysticism, and metaphysics. Thus, the description of women or TAH's works generally includes the association of symbolic meanings related to the process of birth, travel, romance, wandering, miracles, fantasy, mystery, death, and elements of tradition that can be seen in his works.

A social role is one of the most central sociological concepts defined in terms of expected behavioural patterns or norms for someone such as TAH whose social structure is a Langkat Malay aristocratic family background (Burke, 2015)[5]. Thus, the social role of TAH still reflects a Langkat Malay who is educated even though he is hurt by several women. Following the values of the life description of the Malay people of North Sumatra contained in literary works, namely (a) the ability to do good and

benevolence according to Malay cultural norms; (b) loyalty to Malay cultural norms and rules; (c) courtesy and etiquette according to Malay culture; (d) humble; (e) obedient and obedient to parents and customs; (f) wise and wise, and (g) firmly in the trust (Takari et al, 2018). In voicing his disappointment and heartache, TAH plays one of the categories of social roles which in sociology is referred to as Gender Roles, namely an analysis of the expected role of a person is playing an example of social status according to a certain gender (<https://dosensosiologi.com>)[6].

## **Conclusion**

In the perspective of Indonesian literature, there are four lyrical poems by TAH with the theme of unrequited love or disappointment, anger, and betrayal of love by his girlfriends Aja Bun and Ilik Sundari towards him. As an educated Langkat Malay aristocrat, TAH continues to carry out commendable behaviour in his social role according to the social structure it bears. As a man, TAH plays a Gender Role for disappointment after disappointment he experienced as a man who should not insult women. Disappointment after disappointment was expressed beautifully and subtly quoting the classical Malay dictation that embellished his poems.

Women are a depiction of weak figure who is prone to make mistakes, used as third parties, and communication only occurs between TAH and God Almighty. TAH who upholds the teachings of Islam and Malay cultural customs concluded that realizing the image of women remains noble regardless of their treatment of TAH which failed in their love story. Meanwhile, men are strong figures who become the pillars of the establishment of religion and civilization that must lead women to be better. However, if efforts have been deployed but still fail, then the failure is a will or even a warning from God Almighty. Self-evaluation is needed whether there are errors or mistakes during religious worship. It is a symbolization process that originates from the transpersonal unconscious in expressing feelings and emotions through language and is often associated with elements of religion, myth, mysticism, and metaphysics.

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# The Role of Women on the *Erpangir Ku Lau* Ritual: An Ethnological Study of the Relationship of *Guru*, Music, and Trance

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## ABSTRACT

The Karo tribe kinship system in North Sumatra is within the scope of a patriarchal system that prioritizes the existence of men, and women from an early age must adapt to this system. However, a woman's existence will turn out to be more special if, in the spiritual world, she has the ability of a sixth sense and can make herself as a medium for ancestral rituals, such as *erpangir ku lau*. Women with that special abilities (so called *guru sibaso*), of course, find it easier to assert their power in a patriarchal society. The method used is the descriptive-qualitative research method. Furthermore, the theory used is the theory of culture and the theory of gender. The results of the study found that women play an important role as a medium that determines the success of the implementation of ancestral rituals. Based on a study of the interrelationship of power, gender, and performance, *Guru Sibaso* is a leader who aims to achieve a trance state to bridge and maintain the harmonization of the spirit world and the world of their living. Women who involve themselves in the spiritual world can get out of the patriarchal kinship system because they are interpreted as leaders who can realize non-material culture both in terms of cognitive, normative, to symbolic well and perfectly.

*Keywords: women, gender, spirituality, and the erpangir ku lau ritual.*

### I. Introduction

*Erpangir ku lau* is carried out in addition to cleaning the body and interpreted as a medium for cleansing the human soul. This is based on traditional human beliefs

about how the soul is understood and where it goes. Karo's traditional philosophy, which is influenced by the teachings of ancestral religions, considers every human being who lives in the world,

as an object that is easily contaminated by a sin. So, this ritual is presented as a purification process to restore the nature of a human beings so they get closer to their ancestors and God. The implementation of this ritual presents *guru sibaso* (female shaman) and also *sierjabatén* (traditional music players) to create a trance (in Karo called *seluk*). *Seluk* (trance) is considered as a communication space between ancestors and their living descendants. Ancestors are considered important because ancestors are a collection of the souls of old people who live in divine wisdom, so they are considered close to their God so that after passing the phase of death their souls are expected to be the guardians of their descendants. The body may leave the soul, but the soul remains eternally alive and has sacred value. The collection of sacred souls will return to the "land of souls", however, prepare to return when asked to look after their offspring, and the role of the *guru sibaso* (female shaman) as a medium that provides a space for communication between the two is going vital.

This paper explains that the concept of gender in the West cannot be fully applied to studies of Eastern women. Also, the patriarchal system that dominates the kinship of the ethnic groups in the world does not necessarily apply to women in the Eastern part of the world. Like women in the Karo

tribe for example. The restrictions on space for movement, as well as the rights and obligations of Karo women due to the patriarchal kinship system, become a contradiction when women enter the spiritual realm. The identity of women becomes equal and even stands out compared to men. For Karo spirituality, women are the embodiment of mothers who maintain the harmonization of the cosmology system and the balance of the underworld, middle, and above. Women are likened to one human figure who has two souls. Each is used to fulfil its role in the family, as well as socio-cultural sustainability. This paper does not necessarily assess and measure women, but rather describes the characteristics of Karo culture which are unique because of the dualism of women's identities. This study of the relationship between *guru sibaso*, music, and trance further describes how social discourses on gender, ethnicity and religion interact with each other in defining the role of women in Karo society.

## II. Methods

This research used a qualitative research method. The qualitative approach is carried out by following the phenomenological philosophy of thought in which phenomena and consciousness

are dialectically interrelated[1]. This article is also at the same time a research output that contains a description of the conditions and phenomena of the role of women through *erpangir ku lau* ritual.

### III. Result and Discussion

#### 3.1 *Erpangir Ku Lau* Ritual: Relation between *Guru*, Music, and Trance

*Erpangir ku lau* is a traditional ritual belongs to Karo. *Erpangir ku lau* is rooted in the Hindu religious practice of *Perbegu* (later renamed as *Pemena*). *Erpangir ku lau* is interpreted as a process of self-cleaning both the soul and body of a human being who is required to always maintain his cleanliness and purity before communicating with the ancestral spirits to offer prayers to God Almighty.

Traditional Karonese recognize three professions that are considered vitally in supporting life, namely (1) *pande*, someone who has the ability in mechanical engineering or carpentry, for example, building houses, kitchen utensils, gold jewellery, and so on; (2) *sierjabaten*, traditional music player, and; (3) *guru*, someone who has an ability in the spiritual field. Of these three vital professions, *guru sibaso* (female shaman) and *sierjabaten* are actively involved in the implementation of the ritual so that it can be interpreted that *erpangir ku lau* is an important ritual in the

Karonese spiritual life, and one of them is dominated by women.

The implementation of *erpangir ku lau* ritual involves a *guru sibaso* (female shaman), music, and trance. *Guru sibaso* acts as a medium capable of two-way communication (between the living and the spirit). Then *sierjabaten* plays the role of accompanying *guru sibaso* in communicating with an entity so that their body, place, and soul become one. *Sierjabaten* provides away and space for *guru sibaso* to a new, empty and distant world in a short time. The music produced by *sierjabaten* turns imagination into a real experience. *Guru sibaso* was led to the supra-normal realm, a realm with different times, conditions, and knowledge from those of ordinary humans. Music is the main person responsible for starting and ending the trance process.

Trance or *seluk* in Karo terms, is an important process needed in every ritual of honouring ancestors. To enter into a trance state is not easy, because the medium or the giver of the body must melt their ego, melt into the musical accompaniment, then gradually leave their self-consciousness to enter an empty world. A trance can be performed by someone who has mastered the workings of the cosmos, the universe, and the spiritual world.

Becker (in Sebayang, 2013: 176) says that trance is a deep mystery. A person will lose a strong sense of self (ego), when they become one with music, they will also lose the sense of time that has passed, and end up in a void. The music describes, expresses, and resembles certain emotions to cause listener reactions[2].

For Westerners, the quality of the trance is assessed using the help of technology such as computer EEG (Electroencephalography). A test kit that tests the strength and electrical activity of the human brain. The test results will be displayed on a computer screen in the form of a graph or a wavy line. However, for Easterners, not all understandings have to be explained scientifically. Easterners agree that spirits and the unseen world always intersect and are interrelated with everyday human life. Easterners do not necessarily let go of the influence or existence of spirits and the unseen world in their lives, this can be seen from the various rituals, traditional ceremonies, incantations, discourses, and philosophies found in every ethnic group in the East, such as the Karo people for example.

The music (in Karo called *gendang*) that was first played was *gendang perang-perang*. *Gendang perang-perang* are the opening musical accompaniment dedicated to the spirits of the ancestors. *Gendang perang-perang* also indicates that the ritual

has begun and at the same time hopes that the spirits of the ancestors will be present around the ritual location to give their blessings so that the ritual can be carried out properly. After that, the second musical accompaniment called *gendang peselukken* will be played as the sign to start the *guru's* trance process.

*Guru sibaso* (female shaman), music, and trance have an attachment to each other. Changes in the structure of *gendang* (music) in the form of a melody that is repeated and played continuously and a rhythm that is monotonous and getting faster, affects the peace of mind which then becomes parallel to the subconscious and creates silence. Silence is the beginning of the creation of space in the *guru's* body, and that space is ready to be entered by countless entities in the form of energy. Once the entity enters the empty body, the body and energy unite and create a trance state.

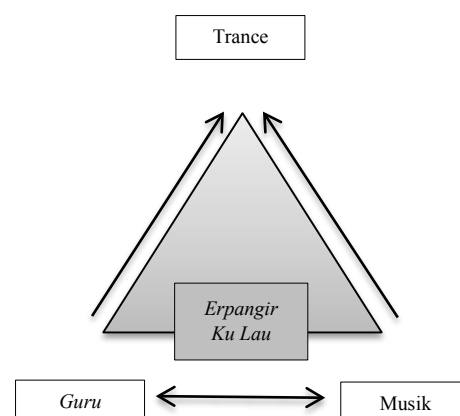


Figure 1. Relation of *Guru*, Music, and Trance

(source: Sebayang, 2013: 178)

### 3.2 The Role of Women through Spiritualism Aspect

The spiritual world has made a big difference in status for the women in their daily life. This issue is in line with gender theory which allows women to have dominance (power) in the realm of ritual and performance. *Erpangir Ku Lau* ritual proves that women have special authority in the kinship in Karo society, so that women's position becomes equal to men, and makes it a feature that distinguishes the Karo tribe from other tribes in North Sumatra.

Based on the perspective of functionalism, the cultural system found in the Karo community has its way of working, with high complexity, and follows certain norms to maintain its existence. Setiawan (2008) said that in this cultural system, women have a dual role, either for economic interests or socio-cultural responsibilities towards the continuity of tradition. Ethnographic studies prove that Karonese women are placed differently, namely in family/community and spiritual life. This is the reason gender studies cannot be fully applied to Karo women. The study of gender that departs from the post-feminist Western socio-cultural is certainly slightly different from the Karo socio-cultural which places women on a par with men in the spiritual realm. Women do not dominate but work together harmoniously with men to fulfil

socio-cultural responsibilities[3].

Featherstone (in Endaswara, 2003: 7-8) says that there are three cultural contexts: first, cultural production. The first context explain that culture is created or produced based on the request of the supporting community, and if the supporting community demands change, innovation is needed. Second, socio-genesis of culture. Culture in this context is a linking relationship between one element and other elements contained in the culture. Third, is the psycho-genesis of culture. Culture in psycho-genesis context is based on the soul's need for everything spiritual in nature[4]. This third context becomes the domain and the realm of women on showing their existence.

Women's ability as *guru sibaso* is proven by providing their bodies as a medium for communicating with ancestral spirits so that they can interact/communicate with humans. *Guru sibaso* becomes a vertical and horizontal world bridge that connects humans, the universe, ancestors, and God Almighty so that they play an active role in maintaining the harmonization of the cosmos system. Following Alisjahbana (1985) who said that for Easterners, everyone who understands and controls the spiritual and the spirit world is the noblest, most powerful, authoritative, and educated

person. They are considered individuals who help maintain order in the universe[5].

Becker (in Sebayang, 2013: 180) says that trance experiences are socially constructed and experienced personally in the cosmology of certain beliefs that encourage certain types of feelings and certain types of body attitudes. The process makes trance untranslatable vulgarly. Music provides a real connection between self, place, and time for the teacher.

Reid (1993) further explains that the capacity of women in the Southeast Asian region in the spiritual world is difficult to match with men. Women have a special domain (which cannot be clearly described) in every ancestral ceremony and ritual because of their ability to communicate with the world of the spirits of the ancestors. The capacity of women is only found in Southeast Asia and does not apply in other Asian regions such as China, India, and Arab countries[6]. Reid's opinion is further strengthened by research conducted by Andaya (in Davies, 2017: 71) which proves that the element of womanhood cannot be separated from the spiritual world of the Southeast Asian nation[7]. Andaya concluded that this was due to human life in Southeast Asia following the concept of the Austronesian cosmos which could not let go of the female figure as a capable mediator so that the human world and the spirit world

could communicate harmoniously. Women are considered to have a reproductive relationship with nature, the earth is considered like a woman's womb which interprets female fertility as strong energy and must be maintained so that it is used for positive purposes. The Karo people as part of the Eastern have various meanings of gender. Some individuals are born as women, however, at a certain angle apply according to the framework of male norms (Davies, 2017: 71).

The patriarchal concept in the Karo community has become dynamic. The woman and the context in which she positions herself are uncertain. Hall (in Santoso, 2009: 15) asserts that this is motivated by the fact that knowledge was once a neutral or objective phenomenon, but was more of a matter of positions, nowness-lateness, and hereness-thereness[8]. Women are no longer about gender or regional divisions but turned into texts that are changing depending on the place where she (the woman) speaks, to whom, and for what purpose.

## **Conclusion**

Ancestral rituals allow the genitals to no longer be a barrier to women's obligations and rights. In the socio-cultural context of Karo, male masculinity cannot match women in the spiritual world. The socio-cultural context directs



women's bodies no longer have to follow rigid gender conceptions. The *erpangir ku lau* shows a different path for Karo women to be placed outside of the patrilineal construction. Women as spiritual mediators who are directed to become two-spirit people, are not based on human desires alone but also involve the will of God Almighty through supernatural experiences as part of the anatomy of social identity. This proves that in the realm of the sacred Karo spiritual world, the concept of women and men is close to abstract words. The *erpangir ku lau* as part of the obligations of the supernatural side is a supporting factor for women so that they can be equal to men.

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# ANALYSIS OF GENDER DEVELOPMENT AND ITS IMPACT ON ECONOMIC GROWTH IN BALI

I Made Astrama, I Putu Putra Astawa, I Gede Aryana Mahayasa

## *ABSTRACT*

*The Gender Equality Index released by Equal Measures, Indonesia got mixed results on various indicators that were used as references. For example, Indonesia has been praised for recording one of the highest literacy rates in Asia (93.59% for women and 97.17% for men). Demographic changes in Indonesia by referring to the variables of population growth, life expectancy and the growth of the ratio of workers to the total population have a big influence on Indonesia's economic growth. The implication of these variables is economic growth. Besides that, it can also be explained that until now the Indonesian economy is still supported by household consumption, with the proportion of household consumption to GDP. Ease of access to technology will also increase women's productivity.*

***Keywords: Gender equality. population growth and economic growth***

## **INTRODUCTION:**

World leaders will lose momentum and fail to tackle gender inequality by 2030 if they do not accelerate steps related to the role of women in world economic growth . The warning was conveyed by the organization Equal Measures 2030 when it published the Gender Equality Index in September 2019. The Director of Equal Measures, Alison Holder explained that this can be used as a reference for policy makers to direct their efforts to real problems. However, a survey conducted by 600 experts in 50 countries on the contrary

shows that governments in many countries do not take data collection programs on women's issues seriously. The Gender Equality Index, which was first released in 2018, covers six countries, namely Indonesia, Colombia, El-Salvador, India, Kenya and Senegal. These countries are still struggling with major gender equality issues in their respective regions. Holder further emphasized that every country needs a new index to measure and monitor government performance. Currently, the United Nations has a Gender Gap Index (GII) which is released annually by the

United Nations Development Program (UNDP). The index uses three indicators, namely reproductive health which is measured by maternal life expectancy and birth rate, empowerment which refers to women's representation in parliament and politics, and finally economic status which is calculated based on women's participation in the labor market. Holder further emphasized that every country needs a new index to measure and monitor government performance. Currently, the United Nations has a Gender Gap Index (GII) which is released annually by the United Nations Development Program (UNDP). The index uses three indicators, namely reproductive health which is measured by maternal life expectancy and birth rate, empowerment which refers to women's representation in parliament and politics, and finally economic status which is calculated based on women's participation in the labor market. Holder further emphasized that every country needs a new index to measure and monitor government performance. Currently, the United Nations has a Gender Gap Index (GII) which is released annually by the United Nations Development Program (UNDP). The index uses three indicators, namely reproductive health which is measured by maternal life expectancy and birth rate, empowerment which refers to women's representation in parliament and

politics, and finally economic status which is calculated based on women's participation in the labor market.

In the Gender Equality Index released by Equal Measures, Indonesia gets mixed results on various indicators that are used as references. Indonesia, for example, has been praised for recording one of the highest literacy rates in Asia (93.59% for women and 97.17% for men). In addition, the National Health Insurance policy which covers 3/4 of the population and is listed as one of the largest national health programs in the world, has succeeded in reducing maternal mortality. However, the influence of conservatism in various legislative products still negates the civil rights of women. Taxation and inheritance laws, for example, are still considered to still discriminate against women. In addition, the product of legislation that protects women from sexual harassment and domestic violence is still weak and not enforced.

The Minister of Women's Empowerment and Child Protection (PPPA) RI I Gusti Ayu Bintang Puspayoga (2020) said the level of gender equality in Indonesia was still low. This is reflected in the gender equality index released by the United Nations Development Program (UNDP). Indonesia is ranked 103 out of 162 countries, or the third lowest in ASEAN. As for referring to other data, such as the Gender Development

Index (IPG) in Indonesia as of 2018 it was at 90.99. Then, the Gender Empowerment Index (IDG) is at 72.1. Increasing the role of women and men in gender-oriented development as an integral part of national development, has an important meaning in the effort to realize a harmonious equal partnership between men and women to realize gender equality and justice in various fields of life and development (Saguni, 2020). Based on this description, the purpose of this study is to analyze the dynamics of the gender inequality index in Indonesia and the impact of the gender inequality index on economic growth.

## **LITERATURE REVIEW**

### **Gender Concept**

According to Handayani and Sugiarti (2008), to analyze gender inequality, it is necessary to first define the notion of gender with sex or gender. Sex is a biologically determined sex division attached to a particular sex. Sex means the difference between men and women as creatures who naturally have different organismal functions. Biologically biological tools are attached to men and women forever, their functions are not interchangeable. Permanently does not change and is a biological provision or God's provision (nature). The word "gender" is often defined as a group of men, women, or gender differences. The concept of gender is an

inherent trait of men and women which is shaped by social and cultural factors, Thus, several assumptions about the social and cultural roles of men and women were born. The social formations of men and women include: if women are known to be gentle, beautiful, emotional, or motherly creatures. While men are considered strong, rational, manly, and mighty. The above properties are interchangeable and change from time to time. Therefore, it can be said that gender can be interpreted as a social concept that distinguishes (in the sense of: choosing or separating) the roles between men and women. The differences in the functions and roles of men and women are not determined because between the two there are biological or natural differences, but are distinguished or sorted according to their respective positions, functions and roles in various fields of life and development. The social formations of men and women include: if women are known to be gentle, beautiful, emotional, or motherly creatures. While men are considered strong, rational, manly, and mighty. The above properties are interchangeable and change from time to time. Therefore, it can be said that gender can be interpreted as a social concept that distinguishes (in the sense of: choosing or separating) the roles between men and women. The differences in the functions and roles of men and women are not determined because between the two there

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In subsequent gender developments, it is known that there are three types of gender roles, namely productive roles, reproductive

roles, and social roles. A productive role is a role performed by a person, involving work that produces goods and suits, both for consumption and for trade. This role is often referred to as the role in the public sector. The reproductive role is the role played by a person for activities related to the maintenance of human resources and household chores, such as raising children, cooking, washing clothes and household utensils, ironing, cleaning the house, and others. This reproductive role is also called the role in the domestic sector. Social role is a role that is carried out by a person to participate in social activities.

The problem is, if the construction of gender is considered as nature, as a result, gender affects human beliefs and the culture of society about how men and women think and act in accordance with these social provisions. The distinction made by the rules of society and not the biological difference is considered as a provision of God. It is society as a group that creates the behavior of gender division to determine based on what they consider to be a must, to distinguish between men and women. The belief in the division is then passed down from one generation to the next, full of processes, negotiations, resistance and domination. Finally, over time the division of gender beliefs is considered natural, normal and natural so that for those who start to violate it is considered abnormal and

violates nature. Therefore, among nations in different periods of time, the gender division is different.

Gender differences in some ways will lead to gender inequalities. Gender inequality is manifested in various forms of injustice, for example: marginalization, subordination, more workload, and stereotypes. Marginalization or also called economic impoverishment, in terms of its sources can come from government policies, beliefs, traditional beliefs and habits or scientific assumptions. Subordination is the notion that women are not important to be involved in political decision-making. Women are subordinated by socially constructed factors. This is because the concept of gender has not been conditioned in society, which has resulted in job discrimination for women.

Like other countries in the world, Indonesian people recognize the division of tasks between men and women, both roles in society and in the family. Men act as heads of families and bread winners and women are tasked with carrying out domestic activities such as managing the household, raising children and so on. Given this difference in roles, parents tend to prioritize boys over girls to go to school, especially if family finances are limited. This condition contradicts the benefits derived from higher education for women, although this does not mean that education

for women is more important than for men. According to Schultz (1995) there are three factors that motivate parents to prioritize the education of boys over girls: 1. The rate of return on investment for girls is lower than for boys. This may be because the demand for technology-related labor for women is lower than for men. 2. Remittance (money transfer) from girls is smaller than boys. 3. Parental satisfaction sees the success of boys is greater than girls. In a gender perspective, the essence of education for women is not only to produce material, which is often an excuse for having a career outside the home in order to provide the best for children. but rather as an effort to increase their capacity and potential to (1) increase the bargaining position of women in decision making (both as wives or children in the family or as members/citizens in the context of society/state); and (2) increasing the knowledge, attitudes, and skills of women as housewives to educate and raise children through parenting. Thus, development with a gender perspective is not only the amount of material (goods and services) to boost the family economy, but also creates gender equality and justice in various aspects of life and the formation of a quality nation generation. and (2) increasing the knowledge, attitudes, and skills of women as housewives to educate and raise children through parenting. Thus, development with

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### **Endogenous Growth Theory**

Model Solow growth shows that sustainable growth comes from technological advances. But where does technological progress come from? In the Solow model, it is only assumed. One of the criticisms of Solow's growth model is its use of less specific technology improvement assumptions, especially the origin of the technology improvement variable. This theory was coined by Robert Lucas and Paul Romer. This theory states that the accumulation of physical capital and human capital is most likely to maintain the level of economic growth. If human capital remains, the increase in physical capital will provide a decreased return. Likewise, if physical capital is fixed, then

an increase in human capital will provide a decreasing return. Output per worker depends on the level of physical capital per worker or the level of human capital per worker. Increased physical capital can be through investment in physical capital and human capital, which can be done through education, training, and so on.

To see the relationship between the production function above and economic growth, it is assumed that  $s$  is part of the income that is saved and reinvested.

With a slight change in the production function, it can cause a statistical change in the prediction of economic growth. In the Solow growth model, the increase in savings causes only temporary growth, but the declining return on capital is what actually drives the UK economy to reach a steady state where this growth only depends on exogenous technological improvements. On the other hand, the endogenous theory states that the level of savings and investment can promote sustainable economic growth.

Can the assumption of diminishing returns to capital be ignored? It depends on how the variable  $K$  in  $Y = AK$  is interpreted. From the old point of view, if  $K$  includes the total inventory of plant and equipment in the economy,  $K$  should be assumed to be declining returns. Giving 10 computers to each worker does not increase worker productivity 10 times.

Endogenous growth theory argues that the assumption of constant returns to capital is acceptable if  $K$  is interpreted broadly, for example by including science as one of the capitals. When compared with the form of capital (old point of view), knowledge capital does not have a condition of decreasing returns, and on the contrary tends to increase returns (increasing returns to capital). For example, scientific and technological innovation has continued to increase in the last few centuries, leading some economists to argue that there are increasing returns. If knowledge can be accepted as part of the theory, then the theory of endogenous growth assuming a constant return on capital is a more impressive description of long-run economic growth.

### **Solow's Neoclassical Growth Theory**

Solow's Neoclassical Growth Model is designed to show how capital growth, labor growth, and technological progress interact in the economy, and how they affect a country's overall output of goods and services. The Solow model is a development of the Harrod-Domar formulation by adding a second factor, namely labor, and introducing a third independent variable, namely technology, into the growth equation. However, in contrast to Harrod-Domar which assumes a constant return to scale with standard



coefficients, the Solow model adheres to the concept of a diminishing return to scale of labor and capital inputs if the two are analyzed separately; if both are analyzed simultaneously or at the same time,

The production function is  $Y = F(K, L)$ , which states that output depends on the capital stock and the labor force. The Solow growth model assumes that the production function has constant returns to scale. The capital stock is an important determinant of an economy's output because the capital stock can change over time, and that change can lead to economic growth. Usually, there are two forces that affect the capital stock: investment and depreciation. Investment refers to spending on business expansion and new equipment, and it causes the capital stock to increase. Depreciation refers to the use of capital, and it causes the capital stock to decrease.

The basic Solow model suggests that capital accumulation cannot explain sustainable economic growth: a high saving rate leads to temporarily high growth, but the economy eventually approaches a steady state where capital and output are constant. To explain sustainable economic growth, the Solow model must be expanded to include two other sources of economic growth, namely population growth and technological progress. In a steady state with population growth, capital per worker and output per worker are constant.

However, as the number of workers increases at rate  $n$ , total capital and total output must also increase at rate  $n$ . Therefore,

To include technological progress, the production function is  $Y = F(K, LxE)$ , where  $K$  is capital,  $L$  is labor, and  $E$  is labor efficiency, whose growth is determined exogenously. Labor efficiency reflects people's knowledge of production methods; as technology advances, labor efficiency increases. Labor efficiency also increases when there are developments in the health, education, or skills of the workforce.  $LxE$  measures effective workers. Thus, this production function states that total output  $Y$  depends on the number of units of capital  $K$  and the number of effective workers,  $LxE$ .

At the heart of this approach to the technological progress model is the increase in labor efficiency  $E$  as the labor force  $L$  increases. This form of technological progress is called labor-augmenting technological progress, and  $g$  is called the labor-augmenting technological progress. Since the labor force  $L$  grows at a rate  $n$ , and the efficiency of each unit of labor  $E$  grows at a rate  $g$ , the number of effective workers  $LxE$  grows at a rate  $n + g$ . Technological advances also modify the criteria for the Golden Rule. The Golden Rule level of capital is defined as the steady state that

maximizes consumption per effective worker, where  $MPK = n + g$ .

According to Solow, technological advances lead to continued growth in output per worker. On the other hand, the saving rate leads to a high growth rate only if the steady state is reached. The Solow model considers technological progress as an exogenous variable.

## **METHOD**

This article uses a qualitative research approach, namely research that explores and understands the meaning in a number of individuals or groups of people originating from social problems. Qualitative research in general can be used for research on people's lives, history, behavior, concepts or phenomena, social problems, and others (Creswell, 2018). Data collection techniques using library research include academic journals, government publications and statistics, websites, and other supporting sources. Descriptive qualitative analysis method is used to interpret aspects that support the development of micro-enterprise business traditional culinary in Indonesia.

## **DISCUSSION AND RESULTS**

### **Gender Inequality Measure**

The idea of the importance of gender equality and equity has been

accepted and adopted, and has even become an international agreement (MDGs) that is binding and must be carried out by countries in the world and gives birth to the concept of development with a gender perspective. Then the United Nations Development Program (UNDP) compiles a benchmark for development success through the Human Development Index/HDI formula. Due to the issue of gender equality, a new formula was developed that accommodates a gender perspective, namely the Gender Development Index (GDI) and the Gender Empowerment Measure (GEM).

GDI is a variation of HDI which is disaggregated by sex. The variables that make up GDI are the Human Development Index (HDI) variables which are devoted to the achievement of women, namely life expectancy, education and income per capita (PPP). Meanwhile, GEM focuses more on women's achievements in the socio-economic and political spheres. GEM explicitly measures women's empowerment activities in politics, government and economic activities.

The Ministry of Women's Empowerment and Child Protection and the Central Statistics Agency publish the Gender Development Index (IPG) and the Gender Empowerment Index (IDG), which are adjusted to GDI and GEM. The GPI measures the level of achievement of the same basic abilities as the HDI, namely life

expectancy, education level, and income, taking into account gender inequality. IPG can also be used to determine the development gap between men and women. If the GPA is the same as the HDI, it can be said that there is no gender gap, but on the contrary, the GPA is lower than the HDI, so there is a gender gap.

The IDG shows the extent of women's active role in economic and political life. The active role of women in economic and political life includes political participation, economic participation and decision making as well as control of economic resources. In counting. In calculating the IDG, firstly the Equally Distributed Equivalent Percentage (EDEP) is calculated, namely the index for each component based on a percentage that is equivalent to an even distribution of EDEP. The calculation of the income contribution for IDG is the same as the calculation for IPG as described above. Furthermore, each component index, namely the EDEP value is divided by 50. The value of 50 is considered as the ideal contribution of each gender group for all components of the IDG.

Economic Growth Economic growth is an increase in the value of real GDP from time to time, or it can also be interpreted as an increase in the economic capacity of a region. In the regional framework, the concept of GDP is

synonymous with Gross Regional Domestic Product (GRDP). GDP or GRDP can be measured using 3 different approaches, namely the production approach, the income approach and the expenditure approach. The production approach and income approach are approaches from the aggregate supply side (Aggregate Supply - AS) while the expenditure approach is an approach from the aggregate demand side.

(Aggregate Demand - AD). GRDP with the production approach is defined as the sum of the Gross Value Added (NTB) generated by all economic activities in a certain area during a certain period (usually one year). GRDP with an income approach is calculated based on the amount of income or remuneration received by all production factors used in the production process in all sectors, in the form of wages/salaries for labor owners, interest or investment returns for capital owners, land rent for land owners and profits for entrepreneurs. From the expenditure side, GRDP is calculated as the sum of all components of final demand, namely household consumption (C), investment (I), government spending (G), and net exports (XM). The large demographic bonus in the form of a productive age population aged 15 to 65 years is able to support economic activities. This very large population can be a blessing for the Indonesian economy if it can optimally take advantage of the

demographic bonus moment with educated human resources and the participation of women in work. The demographic bonus has actually started in 2000 and peaked in 2025 (Sitorus, 2016). Until now, the Indonesian economy is still supported by household consumption, with the proportion of household consumption to GDP of 55 percent. The demographic bonus has actually started in 2000 and peaked in 2025 (Sitorus, 2016). Until now, the Indonesian economy is still supported by household consumption, with the proportion of household consumption to GDP of 55 percent. The demographic bonus has actually started in 2000 and peaked in 2025 (Sitorus, 2016). Until now, the Indonesian economy is still supported by household consumption, with the proportion of household consumption to GDP of 55 percent.

GRDP at constant prices is often referred to as real GRDP and reflects the value of output calculated at prices in a certain base year. Changes in real GDP from time to time reflect changes in quantity and no longer contain elements of price changes, both inflation and deflation. Real GRDP per capita is calculated from real GRDP divided by the total population at the same time.

### **Human Capital Investment**

Education is a development goal. Education plays a major role in shaping the ability of a developing country to absorb modern technology and to develop the capacity for sustainable growth and development. Education can also be seen as a vital component of growth and development—as an input to the aggregate production function. Its dual role as input and output makes education very important in economic development. From an economic perspective, education is a form of investment in human resources that will provide benefits in the future, both to the community or country, as well as to the people who attend education itself. As a form of investment in human resources, education investment can be divided into two types,

Private investment is an educational investment at the micro level or individual level. The form of private investment is individuals who have formal or non-formal education, including parents who teach children lessons. Meanwhile, public investment is an investment made by the community and the government in the form of providing school buildings, educational institutions, teachers, education funds, providing educational infrastructure, and so on.

### **Relationship between Gender Inequality and Economic Growth**

Previous research such as Klasen 1999, Klasen and Lamanna 2009 concluded that gender inequality is detrimental to the economic growth of a country/region. Gender inequality in education will result in low productivity of human capital so that economic growth will also be low. This is like tax evasion on education causing misallocation of educational resources and subsequently causing low economic growth (Dollar and Gatti 1999). This effect affects economic growth directly through the quality of human capital or labor productivity.

Gender inequality in education causes direct externalities. Women's education has a positive externality effect on the quantity and quality of better education for future generations. An increase in human capital will increase the rate of return on physical investment, which in turn will increase the level of investment and economic growth. Gender inequality in education also causes indirect externalities through demographic effects. There are four mechanisms of demographic impact on economic growth. First, low fertility rates reduce the dependency ratio in the workforce (dependency ratio) thereby increasing the supply of savings. Second, a large number of people entering the labor force because of the previously high population growth, will encourage investment demand. If the increase in

demand is supported by an increase in domestic saving or capital inflow, it will encourage investment expansion and further increase economic growth (Bloom and Williamson 1998). Third, low fertility rates will increase the contribution of the working age population. If labor growth is absorbed by increased employment, then per capita growth will increase even though wages and productivity remain the same. This phenomenon is only temporary (referring to Bloom and Williamson 'demographic gift') because after several decades the working age population will decrease while the old age population will increase, thereby increasing the number. Fourth, Arifin (2020) Gender equality is one solution in increasing economic growth, while the policy that can be carried out in the field of education is the Fair program. The role of women today can no longer only be underestimated in their role in the economy, women's economic empowerment programs are important. Development programs in the context of increasing economic growth should pay attention to cross-regional characteristics and effects.

Equitable opportunity in the education and employment sectors for each gender has a positive impact on the competitiveness of a country/region in increasing economic growth. Ease of access to technology will also increase women's

productivity. In addition, the measurement effect also has an impact on gender inequality. There are many types of women's work not included in the System of National Accounts (SNA). As a result, there is no increase in productivity, the impact of this measurement has policy implications (measured or not) and economic output does not change.

### **Relationship between economic variables and gender**

According to Klassen and Lemanna (2009), economic and gender variables related to economic growth either directly or indirectly are as follows:

#### 1. Education

The quality of human resources is an important factor in economic growth, because it is related to the efficiency and productivity of the population. Human capital is the most important source of growth in the view of the endogenous growth model. Human capital does not only include the total population and labor force, but also represents the quality or skills and knowledge possessed by workers. Barro (1991) states that human capital includes aspects of workforce education which can be measured by the average length of schooling for the productive age population and health aspects as

measured by life expectancy. The average length of schooling by gender is important to examine to see the educational gap between boys and girls. Gender inequality in education will affect economic growth because the efficiency and productivity of the population will decrease. Gender inequality in education can also affect economic growth through investment. The higher the average length of schooling for women, the higher the investment and ultimately the increase in economic growth.

#### 2. Population growth

The effect of population growth on living standards is reflected in per capita income. Countries with high population growth will have low per capita income. Gender inequality in education causes an externality effect on demography (population). Amalia (2017) examines the impact of gender inequality in education on birth rates and economic growth. This study states that gender inequality in education will cause the poverty rate to increase and the economic slowdown. High population growth can hamper economic growth.

#### 3. workforce

Labor growth is absorbed by an increase in employment, so per capita growth will

increase even though wages and productivity remain the same. In addition, workforce education can increase economic growth. The level of education also determines the level of income received by the community. Labor force variables include male labor force participation, and female labor force participation.

#### 4. Investation

Investment is an important variable as a driver of economic growth of a region. Investment is the most fundamental determinant of economic growth based on the identification of neo-classical models and endogenous models. The neoclassical model states that investment has a temporary impact, but the endogenous model states that investment, especially human capital investment, has a permanent impact (Barro and Sala-i-Martin 1995). Endogenous growth theory (Lucas and Romer) states that the accumulation of physical capital and human capital is most likely to maintain the level of economic growth.

#### 5. Openness (Openness of trade)

Economic openness has an important contribution in increasing growth through promotion, knowledge transfer, increasing economies of scale and

efficiency. Openness can be measured by the ratio of trade volume or the number of exports and imports to national output (Barro 1992). The other variable is the level of income per capita in the initial conditions (initial variable).

### **CONCLUSION**

Demographic changes in Indonesia by referring to the variables of population growth, life expectancy and the growth of the ratio of workers to the total population have a big influence on Indonesia's economic growth. The implication of these variables is economic growth. Besides that, it can also be explained that until now the Indonesian economy is still supported by household consumption, with the proportion of household consumption to GDP. Ease of access to technology will also increase women's productivity.

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# RELATIONSHIP OF POWER, KNOWLEDGE AND SEXUALITY IN TANTRI CARITA

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## ABSTRACT

The story of Ni Diah Tantri in the story of Tantri Carita actually describes the struggle between power relations, knowledge and sexuality. The domination of the power of Prabu Aiswarya Dala (purusa) over women, which in this case is represented by Ni Diah Tantri (pradhana), is trying to be disbursed through the knowledge possessed by Ni Diah Tantri. This story shows that male domination is meaningless without the presence of women (pradhana) as the embodiment of Samkya philosophy. Therefore, related to the theory of feminism, the concept of moderate feminism is in accordance with Hindu teachings, namely Ardhanareswari. The need for purusa and pradhana is what produces various creations.

*Keywords: Power, Knowledge, sexuality, Tantri Carita*

## I. Introduction

Tantrayana or more often referred to as Tantra is a school in Hinduism that has developed in Indonesia in the past. People who are well known as adherents of this teaching include Adityawarman in Sumatra, Kerta Negara in East Java, Kebo Parud or Kebo Edan in Bali. Tantrayana is very influential in Bali, thus aspects of its teachings are very significant in coloring the teachings of Hinduism in Bali such as: the use of temples as a place of worship of Durga, worship of the Sakti elements of Gods such as Uma, Laksmi, Sri and so on.

The basics of Tantrayana teachings which position the worship of sakti as very important, have been found long before the influence of Hinduism developed in India. The findings resulting from excavations in the Mahenjodaro and Harrapa areas, including terracotta statues depicting a woman's body with a slender waist, full hips and breasts as a picture of a fertile woman, have led experts to assume that the Dravidian people were the proponents of the culture. This place prioritizes the worship of the Goddess (Sakti). Besides that, a three-faced male statue was also found in a cross-legged sitting position (meditation attitude) with an erect penis (Majumdar, 1998; Mantra, 2006). This attitude is reminiscent of the meditation attitude in the teachings of Yoga. If this is the case, it can be said that the teachings of Yoga

which developed recently in India came from the roots of the Dravidian tradition. Therefore, it is not surprising that in Tantrayana there is also a process to achieve siddhi through the activities of the kundalini movement from the muladarachakra to the sahasrarachakra as the steps for unification with the Sakti. The findings of the two statues are reminiscent of the megalithic tradition in Indonesia in the form of statues with genitals depicted naturally, functioning as a repellent against reinforcements.

During the development of Aryan culture in India, the religion of the Dravidians as a "losing" group experienced a decline. Later this Dravidian religious system reappeared and had a major influence on the development of Tantrayana teachings. The appearance of the Atharva Veda seems to indicate that the teachings of the Dravidian religion began to appear again in the history of Hinduism in India.

Tantrayana is very well known for its Panca Ma teachings, namely: (1) Matsya eats fish; (2) Madya, drinking liquor; (3) Mamsa, eat meat; (4) Mudras, certain movements; (5) Maituna, sex, as a medium of worship. The goal is to gain strength, power, and supernatural power (knowledge) from Dewi Parwati as Sakti Shiva. It would not be an exaggeration to say that the Tantrayana teachings are a

blend of Deavidian religion with Yoga teachings.

The most important note of the teachings of Tantra is to give a central position on Sakti (Parwati) as the pradhana aspect of Shiva. In this case, Sakti can be understood as an aspect of womanhood, feminism. In other words, Tantrayana upholds feminism, somewhat different from other teachings which are very masculine. This is reflected in the kundalini symbol in the form of a snake wrapped around the phallus three and a half circles. In practice, the life of the kundalini is the main goal so that it is able to unite the power of Sakti (Parwati) with Shiva within him.

Tantri Carita atau juga disebut Nandhaka Harana adalah sebuah karya Sastra yang kisahnya amat terkenal di Bali. Karya sastra ini ditulis dalam bentuk cerita berbingkai. Tokoh-tokoh utama dalam cerita ini adalah Ni Diah tantri dan Prabu Aiswarya Dala. Beberapa cerita terkenal yang terdapat dalam Nandhaka Harana ini adalah cerita yang populer di masyarakat seperti Cangkal Maketu/ I Baka, kisah pertarungan antara Singa (Sang Prabu Candha Pinggala) dengan Kerbau (Sang Nandaka) akibat adu domba Anjing (Sambada) serta beberapa cerita lainnya. Discussion In general, power is used as power or influence possessed by a person or a place without his will to other parties. This definition has been used by historical,

political, and social observers. Such power is seen as repressive. However, Foucault has a different view in seeing power. For Fouc "truth" does not exist as if it had already happened, is "out there" (given) takes time and finds discovery, an intrinsic process in the relationship between the discourse used to express that truth, the prevailing system of power and the position of subjects. which is involved. This third thing is also a historical fact along with the truth it holds. In other words, the "truth" of a discourse depends on what is said, especially who said it, when and where he said it. In short, the truth of a discourse depends on the context (Story, 2004: 135; Sturrock, 2004: 175-176; Habermas, 2006; Ricoeur, 2006).\ Foucault tries to explain that power is controlled by discourse and how discourse is always rooted in power, 'power produces knowledge, power and knowledge directly influence each other, there is no power relationship without a correlative constitution of the field of knowledge, or that knowledge will not demand and form a power relationship at the same time. In other words, Foucault holds that there is no eternal knowledge that applies in all ages. He also views that power is not concentrated in one hand or institution.

According to Haryatmoko (2002) religion is a powerful knowledge-power production institution because it is related to the mechanisms and techniques of normative and disciplinary power. Religion regulates individuals and society through uniformity in behavior, language, clothing, and rituals. With this technique, an identity will be generated that will make it easier to get obedience from followers. The main object and target of religious disciplinary power is sexuality. The effects of power-knowledge and sexuality are the focus of Foucault's attention.

Foucault actually has adopted Nietzsche's thinking, about the relationship between power and knowledge, but the relationship is analyzed more sociologically. In his genealogy of power, Foucault discusses how people regulate themselves and others through the production of knowledge. Among other things, he sees knowledge generating power by elevating people to subjects and then ruling subjects with knowledge. Foucault also pays considerable attention to technique, technology derived from knowledge (especially from scientific knowledge), and pays attention to the way technology is used by various agencies to impose power on humans. Although he saw the link between knowledge and power, he believed that knowledge and power were always in competition; between the two there is always

resistance (Ritzer, 2003: 115; Ritzer, 2005: 610). By borrowing Foucault's thoughts (relation of power, knowledge and sexuality) above, we will try to observe the stories in the *Tantri Carita* book issued by the Education and Culture Office of the Province of Bali.

### **Power-Knowledge-Sexuality Relations in *Tantri Carita***

*Tantri Carita* is a literary work which contains various meanings. The meaning really depends on the purpose, who interprets it, and what the meaning is for. In other words, if you borrow Habermas, that the area of the object of science is formed/constructed differently based on interests that move at the level of action, so that the validity claims raised by science are subject to conditions of argumentation based on rationality or a certain context of action because scientific objectivity is actually a fulfillment of human instrumental interests (in Lubis, 2006: 7). Habermas's thoughts are in line with Ricoeur (2006: 333) that all knowledge is supported by interests.

Humans in their efforts to reach the beauty and harmony of relationships with anything, including with God in their prayers, always use language and literature. Literature is not only useful for

honing language skills. Literature has very diverse functions, all of which lead to the formation of humans. Through fairy tales, for example, literature functions to instill values that life is full of dynamics, sometimes it is difficult, but that does not mean that humans have to give up on circumstances, but are able to overcome them.

Literature also functions as a cathartic, performing purification and self-emptying from the saturation of routines that allow recreation. Besides that, literature also functions to foster the growth of imagination. Imagination is needed in an effort to discover science (Apsanti, 2003).

In responding to various situations and problems of life, both as individuals and as a nation, the use of reason and sensitivity must be balanced. This is important because humans are physical and spiritual creatures, each of which has its own needs (Utama, 2005). One way to hone the sensitivity of taste and conscience is to read, appreciate literary works and then practice the values contained in these literary works as a whole of life, because in literary works there are utile and dulce properties, useful and enjoyable, as goals and functions. literary works (A. Teeuw, 1984: 8).

Delicious, something very closely related to taste. Literature is created from taste, which is the sublimation of emotion from the psychological level to the aesthetic level. At

that level, individual emotions are transformed into feelings, namely non-individual, universal aesthetic experiences, transcending space and time. There, aesthetic experience becomes synonymous with religious experience. Thus, literary works are a combination of artistic values and moral values (Bali Province Culture Service; 2002, 2).

### **The Symbolic Battle of Masculinism and Feminism**

The part of the story that becomes the focus of attention in this paper is Prabu Aiswarya Dala, a king with unlimited power who begins to feel bored with all the abundance of material he has. Even though in his life he can and is able to eat everything, can eat meat or fish as much as he wants, can drink liquor as he pleases, but still feels like he is the same as a king or even ordinary people who can also eat like a king. He wanted something different from the average person as jayacihna an almighty king. Therefore he wanted every night to sleep with a virgin girl. Thus he will become an almighty king above all others.

The description of the king Aiswarya Dala seems to represent the teachings of Panca Ma in Tantrayana. Presumably it can be agreed that Aiswarya Dala is a symbol of Tantrayana adherents and a symbol of power, which is one of the important

elements in Foucault's theory. With the power he has he can control and set the norms of sexuality as he wishes.

The following quote clearly illustrates this point.

Harah, joh para nyen manira saja lebih tekening para ratu lenan, yadiastun teken I panjak, tusing ja malenan, ane kaajengang luire, be-bean, jukut-jukutan, nasi, inum-inuman anggur, arak berem, tekedang nganggo kamen muah saput, masih patuh pada abiding adiri, keto masih tatkala nyalanang smara turidane, nuukin indriane tusing ja ada banana yen kapineh baan manira. 7 a.

Ada kone lebih manirane tekening I panjak, baan manira sidi ngucap, ento mawinan ngawit uli jani ngwangun, kasukan ane tusing kasaihin baan I panjak, cirin ratu wibuh liu madue panjak, keneh manira lakarngae pabuncingan sadina-dina ngalap anak luh bajang genten tur jegeg, aturang teken manira. 7 b.

Sawireh tusing ja ada ane nglewihin legan kenehe, tekening matemtu smara ngajak anak luh bajang...” 8 a.

...pinaka bunga, susu ane nyangkik kakuca di pamereman, pinaka genta krinyihan anake luh ane tumben kena di gedonge di tengah ane miik. 11 a.

Cutetnyane pateh parilaksanan sang prabhu teken sang yatiwara, pada nelebang Widhi Tattwa, pamujane ring Ida Sang Hyang Siwa katelebang, nanging gagelaranpangastutine mabinayan. Ada ngawitin uli jumah meten, nganggon bunga baan anak luh, pangastutine uli paryangan nganggo bunga sukla kedas tur miik.13a.

These quotes further clarify that the behavior of Prabu Aiswarya Dala as a Tantrayana follower is in accordance with the teachings of Panca Ma. Here it appears that Prabu Aiswarya Dala represents an image of masculinism that gives women an imperior position. The king's advisors had actually tried to remind the king not to continue his wishes. But apparently the king with his power has mastered his advisors so that they do not have the strength to fight the king's wishes.

Sakewanten ampurayang atur titiang madewek tambet, mamanah taler ngaturang pamungu, wenten baos sang maraga pradnyan, yening sang nata ratu nelebang raga lulut, setata ngulurin tamah, kaleson antuk kalulutan tan wenten eling ring panjak sane malaksana becik. 8 b

Panjak-panjak, bebekelan, palinggihan mangda kasregepang, sarana anggen ida ngasorang meseh, mangda nenten kuciwa kawisesan Ida ring payudara, mawinan ida

nenen nelebang maledang-ledang, ngulurin kayun kalulutan. 10 a

This quote clearly shows how almighty the king described in the story is, so that he is able to hegemony the thoughts of the royal advisors who have tried to prevent his wishes. Since the beginning they have admitted that they are stupid "tambet" even though their position is an advisor to the king. The word tambet may be an expressive form of eastern culture that does not want to claim to be smart, but it clearly indicates that their position is under the hegemony of the king. To be able to understand that the advisors have been hegemonized by the king, we can borrow Gramsci's thoughts on hegemony.

Gramscian hegemony combines power and agreement depending on the situation, which ultimately gives birth to citizens who through self-discipline then adapt themselves to the norms that have been provided by the state, because citizens see that that is the safest way to survive and prosper in a world where the practice of -Structured practices around it are created by the intervention of public power into the private sphere (Beilharz, 2003:203). Meanwhile Simon (2004: 19) states that Gramsci's hegemony is not a relationship of domination by using power, but a relationship of agreement using political and ideological leadership (Ratna, 2005: 188). Hegemony is a consensus organization. The use of state coercive power is only a last

resort when "spontaneous consciousness" fails. Furthermore, this shows that the tendency of the ruling group to rely on the coercive power of the state to maintain its power only shows its ideological and cultural weakness rather than its strength (Sugiono, 2006:37).

Storey (2004: 174) reminds that although hegemony implies a high level of consensus, it does not mean that society is not in a situation without conflict. What hegemony does is limit conflict and channel it into ideologically safe channels.

Meanwhile, on the other hand, there is also the character Ni Diah Tantri who describes the figure of a beautiful and intelligent woman who has extensive knowledge. In the story it is said that after a long time Prabu Aiswarya Dala slept with a virgin girl every night, it was the turn of Ni Diah Tantri to be presented as a sleeping companion for the King. With his intelligence, Ni Diah Tantri is able to make the King forget his desire to sleep with Ni Diah Tantri through the stories he tells. This goes on for quite a long time. At the end of the story, the King is amazed at the breadth of knowledge that Ni Diah Tantri has conveyed through stories full of noble knowledge. The king finally decided to make Ni Diah Tantri his wife.

On this side, Foucault's thinking becomes increasingly clear that power is not



actually concentrated in one hand or institution. Between king Aiswarya Dala and Ni Diah Tantri, there might be a cross between power relations. Who controls whom, perhaps a more appropriate term to describe this situation. In the end, according to the story above, there is a relation of power, knowledge and sexuality.

## II. Closing

From this explanation, several notes can be taken, namely: First, there appears to be a symbolic struggle between power and knowledge, although in the end the two are united. In other words, it can be said that there is a relationship between power, knowledge, and sexuality. Second, the symbolic battle also illustrates that in an atmosphere of hegemony it is possible for resistance to occur even though it is in the form of symbolic resistance as was done by Ni Diah Tantri. Third, the snippet of the story of Tantri Carita above certainly does not represent the contents of the story as a whole. The meaning can be very different depending on the "interest". The actual meaning of a text, which appears when he "talks" to the interpreter, does not depend on the situation of the author and the public who are the original target. At least that meaning is not confined by him; because meaning is also determined by the historical situation of the interpreter, and therefore by the overall course of objective history. The meaning of a

text is beyond the author, not only sometimes but always. Thus understanding is not only reproductive, but also productive. In principle, the meaning of a text is not perfect, it is open to interpretation from a future perspective. The motion of history and the changing situation of the interpreter gives rise to new aspects and changes the old elements into something new (McCarthy, 2006:223). Fourth, the story at least gives an illustration that in order to reduce the hegemony of masculinism depicted in the character of the king of Aiwarya Dala, the groups that fight for feminism can do so through mastery of science as depicted in the character of Ni Diah Tantri. Fifth, it may be too naive to link the thoughts of Foucault and Gramsci in this paper, but doesn't that text have so many meanings and will always give new meaning after re-reading, especially if the reader's insight has developed.

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# ***GENDER EQUALITY FOR BALINESE WOMEN.***

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## **Abstract**

Balinese women are well known as tough working women, often calling them the backbone of the family. This fact is corroborated because of the changes that have been experienced by Balinese women. Making the issue of *gender* between women and men an issue of power, placing the issue of Balinese women in the search for identity. *The problem is that gender issues in Balinese women still apply in the modern era.* This paper aims to explain *gender issues* in Balinese women in the modern era. Through a qualitative approach and a nature theory approach, equilibrium theory, structural functional which refers to the concept of balance is expected to help provide an analysis of the problem . In addition, this paper also aims to reveal the condition of Balinese women in the modern era. The findings of this paper not only show the toughness of modern Balinese women in terms of equality, but they also fight for it.

**Keywords: *Gender, Balinese Women***

### **1. Introduction.**

*Gender* itself is understood as a social construction of the relationship between men and women which is constructed by the system in which both are located. In reality,

this social construction is constructed by power, whether political, economic, social, cultural, and even physical because, like the reality, power is identical with leadership (Riant Nugroho, 2008, 19).

One of the tasks of power and parallel to the task of leadership is to bring the group into a new and better future. This task not only means that the leader's task is to create a vision, mission, and strategy for the group, but also defines the basic concepts for the group.

Among the various concepts, one of the most important is the concept of relations which is divided into two; the concept of a relationship that does not discriminate between genders and the concept of a relationship that distinguishes gender. Although the two appear to be separate, in practice they coincide.

If *gender* is translated as the relationship between men and women determined by the value system adopted by the community in which they exist, it means that the meaning shifts from time to time. In this context, "*gender*" is not new, because as a social practice *gender* has been applied since Adam and Eve were created by God.

Modern society was introduced by Emile Durkheim as a society in which there are divisions of work that interact in organic solidarity (as opposed to the mechanical solidarity of ancient societies without division of labour). (Emile Durkheim, 1997, in Nugroho, 2008, 27). And became the basis for the emergence of the concept of an advanced society characterized by

structural differentiation and functional specialization as stated by Lucian W. Pye "in its development, the division of labor does not only stop at the division of "types of work", but also "sexual division of labor". where there is a division of labor based on differences between men and women (Nugroho, 2008, 27).

The traditional Balinese concept of women only working at home as housewives. But now many Balinese women are working outside the home to help support the family's income. Balinese women now have two tasks, both as career women and as housewives. Although men and women work in the same place and always come every day the same Between men and women but often there are differences between men and women. This is an issue in Bali.

## **2. Discussion.**

### *2.1. Gender Equality .*

*Gender* equality is one of our human rights as human beings. The right to life is not only reserved for men. Women also have essentially the same rights. Unfortunately, until now women are often considered weak and only a complementary figure. Moreover, there is a pattern of thinking that the role of women is only

limited to working in the kitchen, wells, taking care of the family and children, so that in the end things outside are not important. The figure of a woman who excels and can balance between family and career is very rare to find. Women are often afraid to have a career because of the demands of their role as housewives. ([www.gajimu.com](http://www.gajimu.com)).

*Gender equality is a state of equality between men and women in rights (law) and conditions (quality of life). There have been many issues behind gender equality, but which gender equality can be the starting point for Balinese women.*

*Gender is the differentiation of roles, attributes, traits, attitudes and behaviors that grow and develop in society. And gender roles are divided into productive roles, reproductive roles and social roles in society*

Now, the concern, of the three *gender roles*, is actually only one that matters the most, is the role of reproduction. That men and women are different. But the productive role as well as the social role of society, are not at all different

It's not just 'protection' for women. Women also need '*safety*'. What is meant by safeguards is that *both men and women have the same rights and obligations under*

*the law*. This means that both men and women should have the same rights in terms of work, salary, and facilities included in the company.

Women can never get the same facilities at work, even though they work in the same company, work the same hours and really work together all the time.

In layman, indeed a woman is often said to be a gentle creature, and can't do rough things. But in reality, women can do menial jobs, even more so than male workers. For example in Bali. The women work as stone carriers, while the men work as cock fighters. It may not be generalized, but now many women work manual labor, but the facilities are lower than that of male workers.

Currently the gap between *genders* is very real, in terms of access, benefits, participation in development and assignment of resources. The level of violence against women continues to increase, even though women have played many roles in various fields, such as politics, public office as well as in the field of development and construction. This aspect is still a lot of discrimination against women, and on that basis the issue of *gender equality* continues to roll, waiting for its realization.....

*On the other hand, can gender equality make women who should be equal to men? Of course you can, but what about gender equality?*

It is clear from the three *gender* roles: productive roles, reproductive roles and social roles, it is clear that reproductive roles take up a high portion. That as a woman who gives birth to children and who grows up to be able to take on all roles, she is still a woman. As a mother who works for a living, you must still be able to embrace her children with love. A mother, who may not cook by herself, but is still able to take care of her small household (without a husband or father). Mothers should be able to take care through their assistants for their children to eat at home, study at home, and don't let their children wander on the road.....

*It's not easy. The dual role of a woman must be supported by a passion for a better life. Not only to pay for their children, but more to the quality of life not only materially, but also the relationship between family members and the relationship with God .....*

*That God has created the respective roles of men and women. And God has also allowed gender equality in this modern age. So, it would be wise if women could*

*really share their roles without forgetting their nature (Jurnaliswarga. Com.)*

## 2.2. Traditional Roles of Women as Wives, Mothers, and Housewives.

The definition of women's traditional roles was first recognized due to the wave of feminism that emerged in America in the 19th century. According to Soenarjati-Djajanegara, (1995) the emergence of this wave of feminism was a reaction to the hegemony and power of men who absolutely labeled the nature, attitude, and power of men. as well as women's activities (Sugihastuti, 2007,280). All civilizations, according to Karen Horney, are male civilizations. As the party in power, men legitimize their power in various institutions such as the state, law, morality, religion and science. The power of the men, one of which raises the image of the role of traditional women.

Starting from thinking about the anatomy of each sex, according to McClelland (in Sugihastuti, 2007), the emergence of male power is a big, strong, hard, and heavy human being, while women are small, weak, gentle, and light. As a stronger party, men are thus considered to be more powerful than women. Such power makes men look down on women. This attitude affects the type and level of work delegated

to women. This attitude affects the type and level of work delegated to women.

As the superior party, men then delegate work in the domestic sphere because they are considered physically and mentally suitable for women. In addition, women have characteristics that are not shared by men, namely giving birth, nurturing, and taking care of children. (Soenarjati - Djajanegara, 1995, 41, in Sugihastuti, 2007, 281). This encourages men to think that the scope that suits women is considered the most suitable for these tasks.

The relationship formed by a male and female couple that is legalized in the form of living together in one house or living in a marriage bond has resulted in various roles assigned to each party. In a household in Nyai Dasima's novel, women are told to have roles that are common for men, namely as wives, mothers, and housewives. In Bali it is the same. Women are not allowed to work outside the home. Women are only as wives, mothers and housewives.

According to Soenarji-Djayanegara (1995) in addition to playing the role of a servant for her husband, women are also a symbol of what her husband has achieved. The elegance of the wife is shown by the various clothes used which actually show the position of the husband in

society. (Sugihastuti, 2007, 296). Veblen (Soenarjati-Djajanegara, 1995, 107) suggests that women's lives are viewed from the civic, economic, and social terms in essence and are usually the lives of others, whose gains or losses must be attributed to other people. who acts as the owner or guardian of the woman. (Sugihastuti,2007,296).In line with this, Friedan (Soenarji-Djajanegara in Sugihastuti,2007,296) agrees that position is something that men strive for and achieve through their activities in society. On the other hand, women must achieve their position through the activities of their husbands. The role of women, which has a lot to do with matters of family and household management, makes the position of women in society more or less dependent on the position of their husbands. Thus, a woman's identity is generally expressed through the things her husband has achieved or produced, be it power, wealth, or position.

Women observers and experts agree to see *gender* as an innate trait resulting from the process of socialization and social learning, however, the tradition of distinguishing sex and sex roles in society is still in a biological perspective which raises the following points. (Riant Nugroho, 2008, 67).



1. Rigidity of the dichotomy of behavior in the context of men versus women which tends to encourage people to perceive women as objects rather than individuals with the uniqueness of human children.

2. Women are asked to participate in development, but the work that is considered by the community as the nature of women is still required to be done alone by women. The terms harmony, compatibility, and balance play a role (role 3-K) are also required to be carried out only by women. The 3-K role is often interpreted in another way, namely that women must be good at dividing themselves and their time so that work inside and outside the home is controlled and does not cause conflict. So it is not surprising that many women workers are forced to bear heavier work hours a day than men.

3. Women at home are worried because they think that their position is not a positive form of human development because they are unable to participate in a wider context. ( Only husband and children are taken care of, not the nation.) In fact, the role of a mother or household manager is no less severe than that of women working outside the home. This kind of imagery is the product of a misinterpretation of *gender* .

4. Stereotypes and dichotomy of roles according to biological understanding tend to judge women as objects that are no longer seen as individuals with unique qualities of human children. In the history of the world (humanity) the degree of women has always been revealed to be below the degree of men. This abuse manifests itself in the strongest and longest-lasting form of oppression in the world. Eradication becomes difficult because the form of oppression is not frontal but hidden in the myths of women versus men or in household labels. Hidden oppression is getting worse in the industrial era and/or globalization era because of the failure of development to understand the nature of women in the context of *gender -oriented development* . As a result, the role of women always refers to men while continuing to maintain the myths that are perceived according to tradition and the understanding of disguised oppression. For example, women may have a career but do not forget their nature as women. Women can have careers as long as their household is not scattered, women can go into politics as long as they don't become leaders, and so on. As a result, many women become indecisive and doubtful, their hearts are doubled, their hearts are torn apart. Applications of *gender equality* are more of a slogan and the result is pseudo.

5. The reproductive function which symbolizes the division of labor between men and women is expanded in the patriarchal system as a feature of the separation of domestic and public. As a result, *gender* is often connoted with the expression that women are more suitable at home. *The construction of a gender* dichotomy like this, directly or indirectly, fosters an asymmetric relationship between men and women. Men are considered superior and women are considered inferior. In fact, the terms nature, nature and dignity are often expressed as if they only belonged to women. Actually, the difference between men and women only lies in the ability to conceive and give birth. However, because this directly or indirectly limits the natural movement of women, this tradition is then engineered to justify the nature of women, which at the same time limits women's movement in their roles.

Thus the socialization of *gender equality* cannot be separated from the concerns of both women and men. However, this does not mean in the context of dependence or domination. This understanding of *gender equality* will bring great wisdom to women in synergizing problems more systematically. For men, it will help in understanding and anticipating possible shifts in the role of women in the

future, in a more equitable context based on human rights and democratic principles. This hope for *gender equality* demands the courage of women and the willingness of men to carry out justifications for myths that harm the optimal reflection of the application of roles according to *gender*.

### **Conclusion**

1. *Gender* is the differentiation of roles, attributes, traits, attitudes and behaviors that grow and develop in society. And *gender roles* are divided into productive roles, roles.
2. legalized in the form of living together in one house or living in a marriage bond has resulted in various roles that are given as reproduction and social roles in society.
3. The relationship forged by a male and female partner to each party. In a household in Nyai Dasima's novel, women are told to have roles that are commonplace for men, namely as wives, mothers, and housewives, which still occur, but are understood as a form of consolidation for mutual harmony.
4. Actually, the difference between men and women only lies in the ability to get pregnant and give birth, but because this directly or indirectly limits the natural movement of women, then the tradition is

then engineered to justify the nature of women which at the same time limits the movement of women in their roles.

5. In relation to Balinese women, it is concluded that in the modern era *gender issues are* still found in proletarian society, but in educated society it has become a milestone for change to understand nature as an advantage that should be accepted in a balanced manner and understood better.

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[www.Jurnaliswarga.com](http://www.Jurnaliswarga.com) questions *gender equality* for Balinese women.

[www.Gajimu.com](http://www.Gajimu.com). *Gender equality* .

## Judul

Kesetaraan *Gender* bagi wanita Bali.

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2022

Abstrak

Wanita Bali sangat dikenal sebagai wanita pekerja tangguh, tidak jarang menyebutnya sebagai tulang punggung keluarga. Kenyataan itu dikuatkan karena perubahan demi perubahan telah dialami Wanita Bali. Menjadikan persoalan *gender* antara wanita dan laki-laki pada isu kuasa, menempatkan isu wanita Bali justru dalam pencarian jati diri. Masalahnya adalah masihkah persoalan *gender* pada wanita Bali berlaku di era modern. Tulisan ini bertujuan untuk menjelaskan persoalan *gender* pada Wanita Bali di era modern. Melalui pendekatan kualitatif dan pendekatan teori nature, teori equilibrium, structural fungsional yang mengacu pada konsep keseimbangan diharapkan dapat membantu memberi analisis permasalahannya. Di samping itu tulisan ini juga bertujuan untuk mengungkap kondisi wanita Bali di era modern. Temuan tulisan ini tidak saja memperlihatkan ketangguhan Wanita Bali era modern dalam kesetaraannya tetap diperjuangkan.

**Kata Kunci:** *Gender*, Perempuan Bali

### Pendahuluan.

*Gender* sendiri dipahami sebagai sebuah konstruksi sosial tentang relasi laki-laki dan perempuan yang di konstruksikan oleh sistem di mana keduanya berada. Dalam kenyataan konstruksi sosial ini dikonstruksikan oleh kekuasaan, baik kekuasaan politik, ekonomi, sosial, kultural,

bahkan fisik karena sebagaimana halnya kenyataan kekuasaan adalah identik dengan kepemimpinan (Riant Nugroho, 2008, 19).

Salah satu tugas kekuasaan dan parallel dengan tugas kepemimpinan adalah membawa kelompoknya ke dalam sebuah masa depan yang baru yang lebih baik.

Tugas ini bukan saja bermakna bahwa tugas pemimpin adalah membuat visi, misi, dan strategi bagi kelompoknya, melainkan juga mendefinisikan konsep-konsep dasar bagi kelompoknya.

Di Antara berbagai konsep, salah satu yang terpenting adalah konsep relasi yang diatur terpilah menjadi dua; konsep relasi yang tanpa membedakan jenis kelamin dan konsep relasi yang membedakan jenis kelamin. Meskipun keduanya nampak terpisah, dalam praktik keduanya berhimpitan.

Apabila *gender* diterjemahkan sebagai relasi hubungan laki-laki dan perempuan yang ditentukan oleh sistem nilai yang dianut oleh komunitas di mana mereka eksis, maka berarti makna tersebut bergeser dari waktu ke waktu. Dalam konteks ini maka "*gender*" bukanlah hal yang baru, karena sebagai sebuah praktik sosial *gender* sudah diterapkan sejak Adam dan Hawa diciptakan oleh Tuhan.

Masyarakat modern diperkenalkan oleh Emile Durkheim sebagai masyarakat di mana terjadi pembagian-pembagian pekerjaan yang berinteraksi dalam solidaritas organis (sebagai ganti dari solidaritas mekanis dari masyarakat kuno tanpa pembagian kerja). (Emile Durkheim,1997,dalam Nugroho,2008,27). Dan menjadi dasar bagi munculnya konsep

masyarakat maju dengan ciri adanya diferensiasi struktural dan spesialisasi fungsional seperti yang dikemukakan oleh Lucian W. Pye " di dalam perkembangannya, pembagian kerja tidak hanya berhenti pada pembagian "Jenis-jenis kerja", melainkan juga "pembagian kerja secara seksual", di mana terjadi pembagian kerja berdasarkan perbedaan laki-laki dan perempuan.( Nugroho,2008,27).

Konsep tradisional Bali wanita hanya bekerja di rumah sebagai ibu rumah tangga. Tetapi sekarang wanita Bali sudah banyak yang bekerja di luar rumah untuk membantu penghasilan keluarga. Wanita Bali sekarang sudah mempunyai dua tugas baik sebagai wanita karier, maupun sebagai Ibu rumah tangga. Walaupun Laki-laki dan wanita bekerja di tempat yang sama dan selalu datang setiap hari sama Antara laki-laki dan wanita tetapi sering terjadi perbedaan diantara laki-laki dan wanita. Inilah yang menjadi isu di Bali.

## **Pembahasan.**

### **Kesetaraan Gender.**

Kesetaraan *gender* merupakan salah satu hak asasi kita sebagai manusia. Hak untuk hidup tidak hanya diperuntukkan bagi para laki-laki. Perempuan pun mempunyai hak yg sama pada hakekatnya. Sayangnya sampai saat ini perempuan sering kali

dianggap lemah dan hanya menjadi sosok pelengkap. Terlebih lagi adanya pola berpikir bahwa peran perempuan hanya sebatas bekerja di dapur, sumur, mengurus keluarga dan anak, sehingga pada akhirnya hal diluar itu tidak penting. Sosok perempuan yang berprestasi dan bisa menyeimbangkan Antara keluarga dan karir menjadi sangat langka ditemukan. Perempuan seringkali takut untuk berkarir karena tuntutan perannya sebagai ibu rumah tangga. ( [www.gajimu.com](http://www.gajimu.com)).

Kesetaraan *gender* adalah suatu keadaan setara antara pria dan wanita dalam hak ( hukum ) dan kondisi ( kualitas hidup ). Sudah banyak issue di balik kesetaraan *gender*, tetapi *kesetaraan gender yang mana yang bisa menjadi titik tolak perempuan Bali*.

*Gender adalah pembedaan peran, atribut, sifat, sikap dan perilaku yang tumbuh dan berkembang dalam masyarakat. Dan peran gender terbagi menjadi peran produktif, peran reproduksi serta peran sosial kemasyarakatan*

Sekarang, perhatian, dari tiga peran *gender*, sebenarnya hanya satu yang besar artinya, adalah peran reproduksi. Bahwa laki-laki dan perempuan memang berbeda. Tetapi peran produktif serta peran sosial kemasyarakatan, sama sekali tidak berbeda

Bukan hanya ‘perlindungan’ saja bagi perempuan. Perempuan juga membutuhkan ‘*pengaman*’. Yang dimaksud dengan pengaman adalah bahwa *baik laki-laki dan perempuan, mempunyai hak dan kewajiban yang sama dalam hukum*. Artinya, baik laki-laki dan perempuan seharusnya mempunyai hak yang sama dalam pekerjaan, gaji, serta fasilitas yang disertakannya di dalam perusahaan.

Perempuan tidak pernah bisa mendapat fasilitas yang sama dalam pekerjaan, walaupun mereka bekerja dalam perusahaan yang sama, jam kerja yang sama serta benar-benar bekerja bersama setiap saat.

Secara awam, memang seorang perempuan sering dikatakan sebagai makhluk yang lembut, dan tidak bisa melakukan hal-hal yang kasar. Tetapi pada kenyataannya, perempuan bisa melakukan pekerjaan yang kasar, bahkan melebihi pekerja laki-laki. Contohnya di Bali. Perempuan bekerja sebagai pengangkut batu, sementara laki-lakinya sebagai penyabung ayam. Mungkin tidak dapat digeneralikan, tetapi sekarang banyak perempuan bekerja kasar, tetapi fasilitasnya lebih rendah dibanding dengan pekerja laki-laki.

Saat ini kesenjangan antar *gender* sangat nyata, dalam hal akses, manfaat, partisipasi dalam pembangunan serta penugasan terhadap sumber daya. Tingkat kekerasan terhadap perempuan terus meningkat, padahal sudah banyak peran perempuan dalam berbagai bidang, seperti politik, jabatan publik serta di bidang pembangunan dan konstruksi. Aspek ini masih banyak diskriminasi terhadap kaum perempuan, dan atas dasar itulah issue kesetaraan *gender* terus bergulir, menunggu realisasinya .....

*Sebaliknya, apakah kesetaraan gender bisa membuat kaum perempuan yang seharusnya sejajar dengan kaum laki-laki? Tentu bisa, tetapi, kesetaraan gender yang bagaimana?*

Jelas dari tiga peran *gender* : peran produktif, peran reproduksi dan peran sosial kemasyarakatan, jelaslah peran reproduksi mengambil porsi yang tinggi. Bahwa sebagai perempuan yang melahirkan anak-anak serta yang bertumbuh untuk bisa mengambil segala peran, tetaplah seorang perempuan. Sebagai ibu yang bekerja mencari nafkah, tetaplah harus bisa untuk merangkul anak-anaknya dengan kasih. Seorang ibu, yang mungkin memang tidak memasak sendiri, tetapi tetap bisa untuk mengurus rumah tangga kecilnya ( tanpa seorang suami atau ayah ). Ibu harus bisa

mengurus lewat asistennya untuk anak-anaknya makan dirumah, belajar dirumah, dan jangan anak-anaknya keluyuran di jalan .....

Tidak mudah memang. *Peran ganda seorang perempuan, harus ditunjang dengan sebuah semangat untuk hidup lebih baik.* Tidak hanya membiayai anak-anaknya, tetapi lebih kepada *kualitas hidup bukan hanya materi, tetapi juga hubungan antar anggota keluarga serta hubungan dengan Tuhannya .....*

*Bahwa Tuhan sudah menciptakan peran masing-masing antara laki-laki dan perempuan. Dan Tuhan juga sudah mengizinkan kesetaraan gender di abad modern ini. Jadi, alangkah bijaksananya jika kaum perempuan benar-benar bisa berbagi peran tanpa lupa akan kodratnya (Jurnalistswarga. Com.)*

### **Peran Tradisional Perempuan sebagai Istri, Ibu, dan Ibu Rumah Tangga.**

Definisi peran tradisional perempuan pertama kali dikenal akibat gelombang feminisme yang muncul di Amerika pada abad ke- 19. Menurut Soenarjati-Djajanegara,(1995) kemunculan gelombang feminisme ini merupakan reaksi atas hegemoni dan kekuasaan pihak laki-laki yang dengan mutlak melabeli sifat, sikap, maupun aktivitas kaum perempuan.(

Sugihastuti, 2007,280). Seluruh peradaban, menurut Karen Horney, merupakan peradaban kaum laki-laki. Sebagai pihak yang berkuasa, laki-laki melegitimasi kekuasaannya dalam berbagai institusi seperti Negara, hukum, moralitas, agama dan ilmu pengetahuan. Kekuasaan pihak laki-laki tersebut, salah satunya memunculkan citra tentang peran perempuan tradisional.

Bermula dari pemikiran mengenai anatomi masing-masing jenis kelamin, menurut McClelland (dalam Sugihastuti,2007), kemunculan kekuasaan laki-laki adalah manusia yang besar, kuat, keras, dan berat, sedangkan perempuan merupakan manusia yang kecil, lemah, lembut, dan ringan. Sebagai pihak yang lebih kuat, laki-laki dengandemikian dianggap sebagai pihak yang lebih berkuasa dibandingkan dengan perempuan. Kekuasaan yang demikian tersebut membuat laki-laki memandang rendah perempuan. Sikap ini berimbas kepada jenis dan kadar pekerjaan yang dilimpahkan kepada kaum perempuan. Sikap ini berimbas kepada jenis dan kadar pekerjaan yang dilimpahkan kepada kaum perempuan.

Sebagai pihak superior, laki-laki kemudian melimpahkan pekerjaan dalam lingkup domestik karena dianggap sesuai dengan fisik dan mental kaum perempuan. Selain

itu, perempuan memiliki sifat-sifat khas yang tidak dimiliki oleh kaum laki-laki yakni melahirkan, memelihara, dan mengurus anak. (Soenarjati - Djajanegara, 1995, 41, dalam Sugihastuti,2007,281). Hal ini mendorong laki-laki berpendapat bahwa ruang lingkup yang sesuai dengan perempuan dianggap paling cocok dengan tugas-tugas tersebut.

Hubungan yang dijalin oleh pasangan laki-laki dan perempuan yang disahkan dalam bentuk tinggal bersama pada satu rumah atau hidup dalam ikatan pernikahan telah menghasilkan beragam peran yang disandangkan kepada masing-masing pihak. Pada sebuah rumah tangga dalam novel Nyai Dasima, perempuan diceritakan memiliki peran yang telah lumrah disandangkan oleh pihak laki-laki yakni sebagai istri, Ibu, dan ibu rumah tangga. Di Bali hal ini juga sama. Perempuan tidak boleh bekerja di luar rumah. Perempuan hanya sebagai istri, ibu dan ibu rumah tangga.

Menurut Soenarji-Djayanegara (1995) selain memainkan peran sebagai pembantu bagi suami, perempuan juga menjadi lambang dari apa yang telah dicapai suaminya. Keanggunan istri ditunjukkan dengan berbagai pakaian yang digunakan yang sesungguhnya menunjukkan posisi suami dalam masyarakat.



(Sugihastuti,2007,296).Veblen (Soenarjati-Djajanegara,1995,107) mengemukakan bahwa kehidupan perempuan ditinjau dari segi kewargaan, ekonomi, dan sosial pada hakikatnya dan biasanya merupakan kehidupan bagi orang lain, yang keuntungan atau kerugiannya harus dikaitkan dengan orang lain yang bertindak sebagai pemilik atau wali perempuan tersebut. (Sugihastuti,2007,296).S ejalan dengan ini, Friedan (Soenarji-Djajanegara dalam Sugihastuti,2007,296) sependapat bahwa kedudukan merupakan sesuatu yang diusahakan dan dicapai laki-laki melalui kegiatannya dalam masyarakat. Di sisi lain, perempuan harus mencapai kedudukannya melalui kegiatan suaminya. Peran perempuan yang banyak berhubungan dengan masalah pengurusan keluarga dan rumah tangga membuat kedudukan perempuan dalam masyarakat sedikit banyak tergantung pada kedudukan suami. Dengan demikian, identitas perempuan pada umumnya dinyatakan melalui hal-hal yang telah dicapai atau dihasilkan suaminya, baik itu kekuasaan, kekayaan, maupun kedudukan.

Pengamat dan ahli perempuan sepakat untuk melihat *gender* sebagai sifat bawaan akibat proses sosialisasi dan pembelajaran social, namun, tradisi membedakan seks dan peran seks di dalam masyarakat masih tetap dalam perspektif biologis yang

menimbulkan hal-hal berikut. (Riant Nugroho,2008,67).

1. Rigiditas dikotomi perilaku dalam konteks laki-laki versus perempuan yang cenderung mendorong orang untuk mempersepsikan perempuan sebagai objek dibanding perseorangan dengan keunikan anak manusia.
2. Perempuan diminta berpartisipasi dalam pembangunan, tetapi pekerjaan yang dianggap masyarakat sebagai kodrati perempuan tetap dituntut untuk dilakukan sendirian oleh perempuan. Istilah keselarasan, keserasian, dan keseimbangan berperan (peran 3-K) juga dituntut hanya dilakukan oleh perempuan. Peran 3-K sering kali diartikan dengan cara lain, yaitu perempuan harus pandai membagi diri dan waktu agar pekerjaan di dalam dan di luar rumah terkendali serta tidak menimbulkan konflik. Maka tidak heran jika banyak pekerja perempuan terpaksa menanggung beban jam kerja yang lebih berat dalam sehari dibandingkan laki-laki.
3. Perempuan rumahan menjadi risau karena menganggap posisinya bukan wujud positif manusia pembangunan karena tidak mampu berpartisipasi dalam konteks yang lebih luas. (Yang diurus hanya suami dan anak, bukan bangsa.) Padahal peran seorang ibu atau manajer rumah tangga tidak kalah berat dibandingkan perempuan pekerja di

luar rumah. Pencitraan semacam ini merupakan produk kekeliruan pemaknaan *gender*.

4. Stereotip dan dikotomi peran menurut paham biologis akibatnya cenderung menghakimi perempuan sebagai objek yang tidak lagi dilihat sebagai individu dengan keunikan kualitas anak manusia. Dalam sejarah dunia (umat manusia) derajat kaum perempuan selalu diungkapkan berada dibawah derajat kaum laki-laki. Pelecehan ini mencuat dalam bentuk penindasan terkuat dan terlama di dunia. Pembrantasan menjadi sulit karena wujud penindasan itu tidak frontal tetapi tersembunyi dalam mitos-mitos keperempuanan versus kelakian atau dalam label-label pintu-pintu rumah tangga. Penindasan tersembunyi makin parah dalam era industry dan atau era globalisasi karena kegagalan pembangunan dalam memahami hakikat perempuan dalam konteks pembangunan berwawasan *gender*. Akibatnya, peran perempuan selalu mengacu pada laki-laki sambil terus mempertahankan mitos-mitos yang dipersepsi menurut tradisi dan paham penindasan terselubung. Misalnya, perempuan boleh berkarir tetapi tidak melupakan kodratnya sebagai wanita. Perempuan boleh berkarir asal rumah tangganya tidak tercecceh, perempuan boleh berpolitik asal jangan jadi pemimpin, dan sebagainya. Akibatnya, banyak perempuan

menjadi bimbang dan ragu, hatinya mendua, batinnya terbelah. Aplikasi kesetaraan *gender* lebih banyak bersifat slogan dan akibatnya semu.

5. Fungsi reproduksi yang melambangkan pembagian kerja Antara laki-laki perempuan diperluas dalam sistem patriarki sebagai ciri pemisahan domestik dan public. Akibatnya, *gender* sering sekali terkonotasikan dengan ungkapan perempuan lebih cocok di rumah. Konstruksi dikotomi *gender* seperti ini, secara langsung atau tidak langsung, menumbuhkan hubungan asimetri Antara laki-laki dan perempuan. Laki-laki dianggap superior dan perempuan dianggap inferior. Bahkan, istilah kodrat, hakikat dan martabat sering kali diungkapkan seakan-akan hanya milik perempuan. Sebenarnya, perbedaan antara laki-laki dan perempuan hanya terletak pada kemampuan untuk hamil dan melahirkan. Namun, karena hal ini secara langsung atau tidak langsung membatasi gerak alami perempuan, maka tradisi ini lalu direkayasa menjadi pembenaran kodrat perempuan yang sekaligus membatasi gerak perempuan dalam berperan.

Dengan demikian sosialisasi kesetaraan *gender* tidak lepas dengan sendirinya dari kepedulian kaum perempuan maupun laki-laki. Namun, hal ini bukan berarti dalam

konteks ketergantungan atau dominasi. Pemahaman mengenai kesetaraan *gender* ini akan membawa hikmah besar pada kaum perempuan dalam menyinergikan persoalan dengan lebih sistematis. Bagi kaum laki-laki akan membantu dalam memahami dan mengantisipasi kemungkinan pergeseran peran perempuan di masa mendatang, dalam konteks yang lebih adil berdasarkan hak asasi manusia dan prinsip-prinsip demokrasi. Harapan akan kesetaraan *gender* ini menuntut keberanian para perempuan dan kerelaan kaum laki-laki dalam melaksanakan justifikasi terhadap mitos-mitos yang merugikan refleksi optimal dari aplikasi peran menurut *gender*.

### **Simpulan**

1. *Gender* adalah perbedaan peran, atribut, sifat, sikap dan perilaku yang tumbuh dan berkembang dalam masyarakat. Dan peran *gender* terbagi menjadi peran produktif, peran.
2. yang disahkan dalam bentuk tinggal bersama pada satu rumah atau hidup dalam ikatan pernikahan telah menghasilkan beragam peran yang disandangkan reproduksi serta peran sosial kemasyarakatan.
3. Hubungan yang dijalin oleh pasangan laki-laki dan perempuan kepada masing-masing pihak. Dalam sebuah rumah tangga pada novel Nyai Dasima,

perempuan diceritakan memiliki peran yang telah lumrah disandangkan oleh pihak laki-laki yakni sebagai istri, ibu, dan ibu rumah tangga masih tetap terjadi, namun dipahami sebagai bentuk konsolidasi demi keharmonisan bersama.

4. Sebenarnya, perbedaan Antara laki-laki dan perempuan hanya terletak pada kemampuan untuk hamil dan melahirkan, namun karena hal ini secara langsung atau tidak langsung membatasi gerak alami perempuan, maka tradisi itu lalu direayasa menjadi pembenaran kodrat perempuan yang sekaligus membatasi gerak perempuan dalam berperan.

5. Dalam keterkaitan dengan Wanita Bali memberikan simpulan bahwa di era modern memang isu *gender* masih ditemukan pada masyarakat proleter, namun pada masyarakat terpelajar justru telah menjadi tonggak perubahan untuk memahami kodrat sebagai kelebihan yang patut diterima secara berimbang dan dipahami secara lebih baik.

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# **Home away from Home: Fractured Memories and Consolidation of Identity among Dayak People who Migrated from Their Village of Origin**

Martinus Nanang<sup>1</sup>

People who migrate and live away from their homeland for a long time, despite a new and different locality, usually maintain special connectivity with their origin and history. This is true particularly when they migrate in group. They also tend to build and maintain solidarity with similar groups in the new place or elsewhere. In such a way they live in a dual locality (some may have multiple locality). At cognitive level they have memory of the past and memory of the present (at one time I am a person of the old and person of present time), which may not be reconciled because they are quite different. Such fractured memory influences the formation (or reformation) of one's identity. Identity is selected, synchronized, and elaborated in context. But which context? This paper analyzes the identity formation of the Dayaks who have left their village of origin, which is usually small, traditional, and homogenous socially and culturally, and live in more plural and multicultural places like the city of Samarinda, Balikpapan, and many more. It is argued that they maintain their myths of origin and historical experiences and thus keeping the Dayak identity. Such identity is strengthened by attachment to similar groups and the use of ethnic symbolism. In response to the new capital city of Indonesia which will be built in East Kalimantan the Dayak will continue to strengthen their unitary identity and this will be promoted by those who actually live in diaspora.

**Keywords:** Dayak identity, identity formation, ethnic solidarity, community representation.

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## Background: Context and Questions

A social media status says that local communities of indigenous people in Kalimantan were not represented in the process of moving the state capital city from Jakarta to East Kalimantan. What the writer means seems to be rural communities in and nearby the designated area of the new capital city in Kecamatan Sepaku, Regency of Penajam Paser Utara. They are the native inhabitants who live in the area for generations. Note that in this entire paper the Indonesian abbreviation for state capital city, 'IKN' (Ibu Kota Negara), will be used.

On the other hand, we have noticed as well that many Dayak people involved in discussions and research about IKN. They are the Dayaks who no longer live a traditional life in rural villages in the hinterland of Borneo. They live in major cities of Kalimantan, like Samarinda and Balikpapan in East Kalimantan, and Banjarmasin, Palangkaraya, and Pontianak in South, Central and West Kalimantan. Most educated men and women have left their village of origins and live a new life in cities. In other word, the Dayak people have been scattered or live in diaspora. Many of them live in other island such as in Jakarta, Bandung, Semarang, Jogjakarta, Surabaya, as well as in other countries.

The fact that they involved in IKN discussion as Dayaks and talk about the interest of the Dayak people indicates that despite their new living environments, they keep their Dayak identity and at the same time believe that they have the right to represent their fellow Dayaks, especially the sub-altern people in rural and remote areas. Thus, identity and solidarity can go hand-in-hand.

Against the allegation that the rural Dayaks are not represented in IKN discussions, it can be said that the allegation is not entirely

true. Of course, there some misrepresentation and deficiency (because some people may claim to talk on behalf of the Dayaks, but instead for their own interests), but the diasporic Dayak really believe they are Dayak and can talk for the Dayaks.

The question is, how do these people maintain their Dayak identity while they live in a society in which Dayak culture is not dominant? On the one hand they have the repository of the past myth and experience. On the other hand, they produce new experiences in an absolutely new situation and niche. This paper explains the dynamic of identity consolidation amidst the dichotomy of the fractured memories of the past and current living situation.

## Two Types of Dayak Migration and Diaspora

There are at least two types of the migration of the Dayak people. The first one is spontaneous individual migration to cities. The first elementary school was open in 1911 in Laham village, upper Mahakam River (now in Mahakam Ulu Regency), by the Catholic Church which started its mission among the Dayaks in East Kalimantan in 1907. Later more schools were open in several villages such as Tering, Barong Tongkok, and Engkuni in mid-20<sup>th</sup> century. Presence of schools in the remote areas of Kalimantan became the cornerstone for the migration of young people to cities to pursue higher level of education. In the period of 1970-1980s most young people registered at teacher education school and nursing. As an example, in the 1980s through 1990s, author's village (Engkuni) population was only children, their parents, and the elderly. It happened because most young people at high school age went to cities to study. Beginning 1980s people started to study in universities. Nowadays the number of

Dayak with university graduate are unknown, but probably thousands. These people become new elite among the Dayak, even among the larger society.

The second type of migration is organized migration. People moved in group to a selected location. This type of migration began in mid-20<sup>th</sup> century, when access to new land was easier than now. In 1964, for example, a group of Kayan people from Apo Kayan Region near the border with Sarawak Malaysia moved to Miau Baru in Kutai Regency, currently East Kutai Regency (Purba and others, 2013). Their exodus took years until they reach the destination and tens of people died in on the way. The same pattern of migration also applied to the Kenyah People in Pampang village dan Long Bawang village near Samarinda, Kenyah People in Long Anai in

#### **Theoretical consideration**

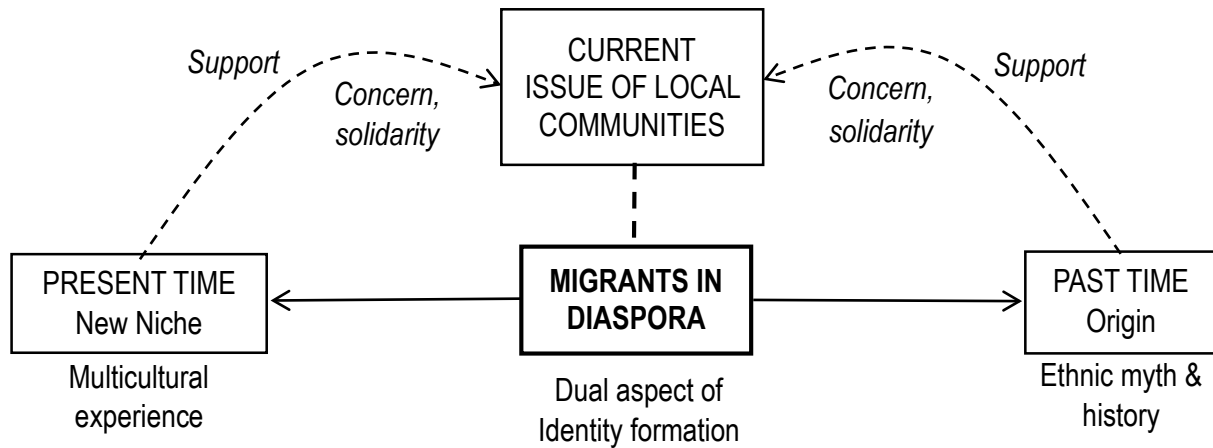
Vertovec has done a study on literatures about diaspora and came up with a conclusion that diaspora has three types, i.e., “diaspora as a social form, diaspora as a type of consciousness, and diaspora as a mode of cultural production” (1992:2). Although the term “diaspora” sounds too ambitious to refer to inland migrants, the idea can be used to study migrants within Kalimantan, and of course about the outmigration as well.

The theoretical framework discussed below is developed creatively based on Vertovec’s typology. For that purpose, the discussion in this paper is limited to the first generation of Dayak migrants who have been living in their new place for a long time, say 10 years at least. Anyone of this group of people who have left their place of origin for a long time, and probably without an intention to return and live there again, certainly have two dimensions in his or her consciousness.

Kutai Regency, Kenyah people in Datah Bilang of upper Mahakam River, Benuaq and Tunjung in Benanga near Samarinda, Benuaq and Tunjung in Putak Kutai regency, and many more.

The push factor for such migration was geographical isolation in which life became so hard that people could not get enough access to salt, job opportunity, schools, and health services. Upon arrival in a new location their population is good enough to continue their tradition and form a formal village community; an ethnically and culturally homogeneous community. Later those communities near cities evolve into “cultural village” such as Pampang and Putak. We can see that this type of migration does not physically cut people’s ties with their culture.

Firstly, the past time dimension in which a migrant learned about or socialized with the culture of his origin (before he became a migrant for sure). Here he or she learned about the worldview and way of life of the community. Culture is learned, accepted, lived, and practiced in life. In rural communities of Kalimantan in the past most communities are homogeneous in terms of ethnicity; some communities are highly stratified and some are not. As everyone knows, culture is basically ideological. It is about belief and idea of what is good (value) and how to behave in a good manner (norms). Culture is also a system of action which covers vast areas such as economy and livelihood, religion, technology, knowledge system, arts, and social organization. Language is also a component of culture and use to store and transfer system of idea and system of action. Complex life experiences of an individual were formed in such social and cultural context.



**Framework of diasporic Identity Consolidation and solidarity  
with and support to rural fellows**

When an individual leaves the place of origin for a long time (usually for a better living) the past experience lost its real context and become a mere memory and kept in the repository of the brain. It is well stored there as long as the person brain is normal and it will play an important role in shaping the person's identity.

Meanwhile in the new place the person finds a specific niche. He or she becomes a new person with a new culture and personality. The life context is no longer homogeneous and monocultural, but more heterogenous in terms of ethnicity, religious beliefs, ideology, education, and socio-economic status. In the beginning the tension between past life and identity and the new ones may cause some problem like lack of self-confidence and thus lack of social network. But a human person is usually highly adaptive (thanks to culture) that he or she can solve the problem and transformed into a new person and identity.

**Dual Aspect of Identity: Empirical Evidences**

It can be assumed that most migrants or diasporic people, live with dual aspect of identity: the past and the present. When we analyze these two aspects, we come up with the idea as indicated in the following Table 1.

At **consciousness** level the past time memories form a strongly ethnic and primordial identity: a Dayak is a Dayak. This subconscious state is very strong, even in the case that Dayak is referred to as primitiveness, backwardness and stupidity. In the past such view was prominent among outside people, including the westerners.



**Tabel 1. Dual aspect of Identity Formation and Consolidation**

Aspects	Past Time Memories	Present time experiences
1. Consciousness	Strongly ethnic. Primordial.	Adaptive ethnic self-identification.
2. Social Form	Obsolete or less significant. Mechanical.	Ethnic-based social groups. Functional. Organic. Use of ethnic symbols.
3. Cultural reproduction	No more cultural production.	Preserving and re-shaping ethnic practices and symbols.

Source: Developed based on Vertovec's diaspora typology (1992).

Such awareness functions as a basis for what the diasporic people do in their new place, the **social form**. People in diaspora are happy when they can meet people of the same origin and even more with people of the same ethnic group or religion. Everywhere they form an ethnic-based organization. In case of the Dayak in the 1970s when the number of Dayak people live in Samarinda city (mostly for educational reason) were small, sub-ethnic group organization were formed, such as the Hinaq Pakaq of the Bahau ethnic group and Sempekat Tonyoi Benuaq of the Tonyoi and Benuaq ethnic groups, and many more.

In the 1990s Persekutuan Dayak Kalimantan Timur (PDKT) was established to meet the interest of all Dayak ethnic groups in East Kalimantan to be united. From early 2000s more and more Dayak-based social groups have been established. Some of the most prominent ones can be listed below: Dewan Adat Dayak Nasional (DADN, national level), Dewa Adat Dayak Kalimantan Timur (DADKT, provincial level), Majelis Adat Dayak Nasional (MADN, national level) and Majelis Adat Dayak Kalimantan Timur (MADKT, provincial level).

Recently, Ikatan Cendekiawan Dayak was established to gather the Dayak intellectuals

so that they can function as a think tank for the Dayak development. The organization has a hierarchy and branches. At national level it is named Ikatan Cendekiawan Dayak Nasional (ICDN) and there are branches such ICDN Jakarta, ICDN Kalimantan Timur, ICDN Kalimantan Tengah, and ICDN Kalimantan Barat. In response to the establishment of IKN in East Kalimantan, a new ethnic-based group was set up and named Forum Dayak Bersatu (United Dayak Forum).

There are also groups formed by young people such as Gerakan Pemuda Dayak (Gerdayak) or Dayak Youth Movement, Laskar Pemuda Dayak, and Komando Pertahanan Adat Dayak (KPADK). Such groups membership includes both second generation and first-generation migrants.

Those are the social groups established by the Dayak elites, who live in cities far away from their places of origin in mostly remote areas. Aside from formal groups people communicate intensively via social media groups network, mostly using Whatsapp and Facebook. There are many Dayak groups on Facebook. But people are more connected using Whatsapp. Here is a list of some prominent Whatsapp groups of the Dayak people in which the author participate.

**Table 2. List of prominent Dayak Whatsapp groups.**

<b>Group names</b>	<b>Scope of membership</b>
1. Persatuan Dayak (United Dayak)	National; pan-Borneo.
2. Keluarga Besar DAD Kaltim	East Kalimantan; all ethnic groups.
3. Diskusi PDKT Kaltim	East Kalimantan; all ethnic groups.
4. Pengurus PDKT Kaltim	East Kalimantan, formal management members.
5. Forum Diskusi STB Kaltim	Benuaq and Tunjung.
6. GMD-Diskusi Dayak	All ethnic groups.
7. Tokoh Regatn Tatau	Luangan ethnic group (Bawo, Taboyan, Bentian, Paser, Tunjung, Deah)

Source: author's data.

This paper is not intended to provide in-depth analysis of each organization on how they perform. Suffice it to show that the Dayak migrants develop a social form to maintain their identity. To do so they use Dayak symbols. The name “Dayak” itself seems to have a symbolic meaning. In the past many Dayaks were reluctant to identify themselves as Dayak because the name connotes backwardness and primitiveness. Nowadays the name Dayak is a symbol of right and strength, in the sense that as the native inhabitants of Borneo they have the original right over natural resources. In recent years the phrase “Kalimantan Pulau Dayak” (Borneo is the island of Dayak) has become popular among the Dayak people.

The social forms developed by the Dayak people have several functions. One of them is to promote **cultural reproduction**. Culture is, as Pierre Bourdieu says, reproduced in the sense that existing cultural forms, values, norms, and practices are transmitted from generation to generation (Jaeger and Bren, 2016; Stanford University, 2022). Some evidence for the cultural reproduction is the functioning of *Kepala Adat* (customary leader) in cities. People may think that urban society is modern society and therefore for them customary law is irrelevant, particularly because the society

is multi-ethnic. The case is different for the Dayaks. For them customary law is important, not that it regulate daily life, but it is useful (among other) in case of dispute or conflict.

Cultural reproduction is also apparent in art and rituals. Dayak people with urban life continue to practice and perform their dances, songs, and music. Traditional ritual such as healing ritual (*beliatn*) and death ritual (*kuangkai*) are frequently performed among the Tunjung and Benuaq people in accordance with its original purpose. However, certain forms of the ritual dance, like *beliatn sentiu* and *beliatn bawo*, have been performed out of its original essence to be merely an art performance.

### **Ethnic Solidarity**

Referring back to the framework above the ethnic solidarity of the diasporic Dayak people with their fellow indigenous communities can be explained. When there is a crucial issue involving Dayak people anywhere in Borneo, the diasporic people quickly show their empathy. This is because they have developed a shared identity through the afore mentioned social forms and networks.

Strong solidarity and reaction have been shown by Dayak people all over

Kalimantan when they felt that Edy Mulyadi was insulting Kalimantan in January 2022 in his talk about IKN. In West Kalimantan *Majelis Adat Dayak* (Dayak Customary Council) was urged to impose customary sanction to the insulter (*iNewKalbar.id*, 25 January 2022). Similar reaction also seen in Central Kalimantan (*iNewsKalteng.id*, 24 January 2022). In East Kalimantan a ritual of slaughtering a pig was performed in public space to indicate anger against Edy Mulyadi. Who did that? They are elite people of the Dayak.

Dayak people also pay great attention to the development of capital city in East Kalimantan. Even before the declaration that the capital city (IKN) will be built in East Kalimantan Dayak intellectuals and academician have involved in discussion about IKN and their involvement continues until now. How do they show their concern and solidarity with the Dayaks who live in and around the designated IKN areas?

The author who participates in IKN process since the beginning frequently told the government and the public that IKN should avoid any kind of marginalization of local people in the designated area. He also emphasized that the Dayak people should be allowed to participate in IKN. The participation must be applied in two ways: real and symbolic. Real participation means having access to job, government and bureaucracy position, business, politics, and cultural village/cultural center. Symbolic participation can be applied through the use of ethnic ornamentation, art, and symbolism such as sacred figures found in traditional mythology. He also underlines the importance of development priority to be given to the neighboring areas. Otherwise, people will feel that they are treated unfairly and it can lead to stronger negative ethnic sentiment and likely to conflict in the future.

Such ethnic solidarity and concern are driven by the ethnic identity, where past time memories and consciousness form the basis and present time experience function to strengthen the primordial identity. That is also the explanation of why the Dayak people of diaspora, those who have left their village of origin for many years, continue to be Dayak and developed solidarity with their fellow Dayak.

## Conclusion

How the first-generation Dayak migrants have left their places of origin and live and develop their identity in the new environment, which is mostly urban, have been explained. However, the explanation is not fully conclusive since more data are needed to support the proposition. The proposition says that Dayak people, even though they have left their origin for long time, continue to hold their ethnic identity, and based on the identity, strong solidarity with their fellow Dayaks elsewhere and anywhere, including those who still practice traditional way of life.

On the basis of such identity, they consider themselves to have the right and legitimacy to represent their fellow Dayak when necessary, such as in talking about IKN on behalf of those who live in the IKN area. Of course, they need to listen to the people they represent regarding some specific interest. For a more common principles such as justice and fair treatment of indigenous and local people, asking for approval from local communities is not necessary.

It seems similar identity formation also applies to the second generation-diaspora people (and likely to the third generation as well). Second generation refers to the first descendants of the first migrants; meaning their son and daughters. Indication for it is evident in the social forms (organizations) and networks developed by young people

whose membership comprises of the first generation and a new migrant coming from the hinterland of Borneo.

Further study is needed to collect more evidence and to confirm the theoretical framework that has been developed in this paper.

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# REFLECTION OF BALI WOMEN'S EDUCATIONAL LEADERSHIP IN CULTURAL DEMANDS: ANALYSIS OF MANAGERIAL POSITION

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## Abstract

Balinese women in administrative roles as educational leaders in formal institutions are not only intriguing but also important to discuss. It's interesting because Balinese women haven't been able to totally break free from patriarchal culture and the patrilineal kinship system, which has hampered their efforts to advance in their careers. The purpose of this study is to look into the elements that influence the career paths of Balinese women in educational leadership roles. A qualitative research design was adopted in this study. Data was gathered through interviews, observations, and document analysis. A qualitative descriptive technique was used to analyze the data. The study's findings show that, (1) while patriarchal culture and the patrilineal kinship system remain strong, public awareness of Balinese women's rights to participate in the public sphere and hold managerial positions as educational leaders is growing; in addition, gender equality and justice are strengthened by legislation to provide equal opportunities for men and women in the public sphere. (2) The challenges are: (a) the work environment is still dominated by males, and men prefer to mentor men more; (b) the level of professionalism is questioned; (c) there are various jobs to fulfill; (d) leadership is sometimes overlooked; and (e) the ability to make uncertain decisions. (2) The challenges are: (a) the work environment is still dominated by males, and men prefer to mentor men more; (b) the level of professionalism is questioned; (c) there are various jobs to fulfill; (d) leadership is sometimes overlooked; and (e) the ability to make uncertain decisions.

Keywords: reflection, educational leadership, Balinese women, cultural demands, managerial positions.

## I. INTRODUCTION

In numerous elements of Balinese society, the reform process brought about

very quick and even fundamental changes. The leadership of women, particularly Balinese women, is one of the interesting topics to be debated during the reform

process. Interesting because, in a broader sense, the socio-cultural conditions of Bali have not fully recognized women's leadership in the household and society (Banjar and Traditional village).

Balinese culture is very distinct, with a strict pattern of community structure and adherence to a patriarchal system, which influences people's patterns of thinking and acting. Balinese women, as members of Balinese society, are shaped and regulated by their people's cultural power, so that in every movement and step they tend to be oriented to the values and norms that serve as the foundation of community building (customary law).

Balinese women's struggles in the public sphere, particularly those seeking managerial positions as educational leaders, are influenced by certain aspects inherent in them, namely the form of self-identity, social and gender behavior. The ideology that a woman adopts tends to shape her individual awareness of her identity (Hellwig, 2003:16). As a result, the discussion of Balinese women cannot be separated from an understanding of the Balinese people's patriarchal ideology. This patriarchal ideology has a significant impact on women's struggle to find their identity, particularly in the public sphere.

The journey of Balinese women to gain recognition so that their presence in society and the public sphere can be

accepted proportionally is fraught with twists and turns. Women are frequently placed in the second class, in the "equality before the law" section. The marginalization of women is not only the result of incorrect social construction, but it is also the result of incorrect social construction in viewing women's abilities.

Women have not been given their rightful place. The dominance of men over women has undermined the value of complementary dualism, as implied by *Cetana-Acetana*, *Ardhanariswari*, and *Purusa-Pradana* conceptions. This phenomenon is not limited to Bali or developing countries; it also occurs in developed countries. Apart from social myths that have persisted for centuries, the understanding of theological doctrines that some people believe to be true is one of the main factors impeding women's recognition.

The tendency of society to place men in the public world and women in the domestic world occurs in almost every human civilization, according to social myths. This has resulted in a long-standing power disparity between men and women. This social myth has constrained women's life choices, resulting in the emergence of an "unwritten law" that activities outside the kitchen and childcare area are considered inappropriate for women. However, the social myth that has developed in Balinese

society has begun to fade as the number of women with higher education grows and public awareness grows about the importance of women in the development process, particularly in the development of human resources through education.

Many women have held strategic positions as leaders in formal educational institutions over the last two decades, including Principals, Chancellors, Vice Chancellors, Directors, Chairs, Deans, Education Supervisors, Heads of Education in government institutions, and the Head of the Education Quality Assurance Institute. However, when compared to men, the number is much lower. This means that a gender gap exists not only in society, but also in educational institutions.

When experts discuss leadership, they don't say much about gender or gender-free relationships. Because, in essence, men and women are in the same position. It is known as the *Ardhanariswari* concept in Hinduism, and it is a symbol of God in manifestation as half *purusa* and half *pradana*. *Purusa's* position and role is represented by Shiva, while *pradana* is represented by Dewi Uma. Shiva serves a masculine function in the creation process, while Dewi Uma serves a feminine function. The combination of these two forces has the potential to create anything.

The symbolic meaning of the *Ardhanariswari* concept equalizes women

and complements them with men. There is no reason to put women in the same category as men, based on this concept. Men and women have equal access to opportunities in the public sphere. However, the career development of Balinese women for strategic positions, particularly managerial positions as educational leaders in formal institutions, faces a number of cultural, social, and personal challenges. This has shaped the construction and gender relations in the unequal government bureaucracy, demonstrating that the relationship between growth and access to educational managerial positions is not linear. This is an important phenomenon to investigate; why are Balinese women still finding it difficult to achieve strategic positions as leaders in educational institutions? and what factors influence Balinese women's career paths to managerial positions as educational leaders?

## II. RESEARCH METHODS

A qualitative research design was used in this study. The goal of qualitative research is to investigate and construct a proposition or to explain the meaning of reality (Bungin, 2010:97). According to Sugiyono (2013), the research method with a qualitative design is research used to examine the condition of natural objects, with the researcher serving as the primary

instrument. Women who work as lecturers, teachers, and school principals who are Balinese and Hindu, live and grew up in Bali, are married, and have children were chosen on purpose as research informants. Interviews, observations, and document studies are all methods for gathering data. The data were analyzed using qualitative descriptive analysis, and the study's findings focused on meaning rather than generalization.

### **III. DISCUSSION**

#### **1. Women Leaders VS Cultural Demands**

The belief that women have "limitations" that are then institutionalized in various aspects of life appears to have persisted for a relatively long time. At the very least, it is clear from the definitions and attitudes of various social and cultural institutions toward women. As a result, the debate over women, particularly Balinese women, appears to be never-ending.

Women's positions were not always as favorable as they are now. The Indian proverb "Raising a daughter is like watering a shady tree in someone else's yard" exemplifies this (Mosse, 2003:67). This proverb emphasizes the importance of sons in the family when compared to daughters. As a result, men have a preference over women.

In comparison to men, women frequently do not have as many opportunities to participate in the public sphere. One of them is to seize the opportunity to serve as educational leaders in management positions in formal institutions. This occurs because gender inequality (marginalization, subordination, violence, and double burden) persists in society (Fakih, 2003:13-23). Male power is very prominent in this case, which is known as culture. The patriarchy that has become entrenched in society Patriarchal culture is one of the factors that contribute to unfavorable treatment of women, including the ability to hold educational managerial positions. Until now, patriarchal ideology has never been subjected to such open challenges that its doctrines have become universally accepted as natural law (Bashin, 1996:6). In the case of Bali, patriarchal ideology is reinforced by the adoption of a patrilineal kinship system that places men in a high and important position, both in the family environment and in the wider community, resulting in inequality in power relations between men and women, known as the subordinate relationship. As a result of this relationship, everything related to power is in the hands of men. Power is one source of power (force). Power, according to Connel (1987), is an important component of power. On the basis of this concept, the proposition that



whoever has power is the one who leads can be advanced.

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Indirectly, the lack of women as leaders in educational institutions with female characteristics contributes to the low gender equality index. Due to a lack of

female leaders, organizations and institutions lack a female perspective. Women's leadership, on the other hand, is critical in the development of educational human resources. "I really support it if many women become leaders," Ni K's mother, Srn., an elementary school teacher (26-12-21), and Ni Pt. Wool., a junior high school teacher (6-01-22). Even though there are many obstacles, if women take the lead, other women will be motivated to advance in their careers, and women's complaints will be heard in order to make decisions."

Indeed, Balinese women have the potential to become leaders because of their strengths, which include humanism, courage, and the ability to rule in secret. Every woman's inherent humanism can be used as a capital for the development of sensitivity to various humanitarian issues. Mrs. Putu DS (12-12-21), a lecturer who is now the Vice Chancellor of a private university in Denpasar, stated, "In my opinion, a woman's eligibility to become a leader is if she is capable of becoming a leader." This means he has the capacity to lead, at least to lead himself and his family, but how can he realize this capacity in the organization he leads? So, it's not a gender issue."

The subordinate relationship that has occurred thus far is very harmful to women, because it can give birth to a sub-assertive attitude, namely an attitude of

hesitation in expressing opinions, lack of confidence, not daring to take risks, waiting longer, or relying on men to make decisions. Such a mindset will almost certainly prevent women from advancing to play the role of leaders. As a result, the fight against patriarchal ideology's hegemony must begin with a critical societal awareness of sex (gender) and gender differences (Fakih, 2003:3). This understanding is critical in conducting an analysis to comprehend the issues of social injustice that have befallen women.

Fakih (2003: 7-8) defines sex as a biologically determined sex division that distinguishes between men and women. If a person has a penis, jackal (*kala menjing*), and produces sperm, he is considered a man. Women have reproductive organs such as eggs, vagina, and breasts. Because of God's nature, these biological differences are permanent, cannot be exchanged, and do not change. Meanwhile, gender is the difference in behavior (behavioral differences) between men and women that is socially constructed, not inherent in God or created by humans through a long social and cultural process. As a result, gender can shift over time and place, so women in one region or country may have different cultural experiences than women in another.

If the concepts of sex and gender are well understood, a critical awareness of

society will grow, recognizing that the position of women as subordinate to men, or the process of dehumanizing women, stems not from human individuals, but from the system and structure of patriarchal society. As a result, women must dare to leave the demands of patriarchal culture in order to seek opportunities to participate in the public sphere. Mrs. Ni K. Tr. (12-12-21), a teacher at a private high school in Denpasar City, stated that this type of desire for some Balinese women is already possible: "Even though it is difficult, I still have to do something to get out of that zone." I want to advance in my career. If an opportunity to serve as a manager and leader in my institution arises, I intend to take it."

## **2. Potential and Idealization of Women's Leadership in Managerial Positions**

The obsession with presenting leaders who are truly capable of establishing effective educational institutions to improve organizational performance has become a global phenomenon. In essence, good and professional management will undoubtedly result in high-quality education.

According to some Western researchers, there are no good schools unless they are led by high-quality principals, both academically and in terms of community impact (Danim, 2010:v).

According to some researchers, the difference between a good and a bad school can be determined by whether the school is led by a principal who performs well or poorly. The difference between good and bad educational leadership is determined not by gender, but by the quality of leadership (Sergiovanni, 1992:324). This means that gender does not limit leadership in education management. According to Crosby-Hillier (2012), gender has no direct influence on their success as educational leaders.

The ability and skill factor, among other things, determines successful leadership. Women with leadership and management skills deserve to be leaders. This argument is strengthened by the fact that many women have been able to hold strategic positions in government, businesses, legislative bodies, and educational institutions, though the percentage is still small. As a result, using certain arguments to oppose women's leadership is not only false in reality, but also sociologically historical.

In essence, women possess the necessary characteristics to be successful leaders. Women, according to Fisher (in Fitriani, 2015: 19), are more patient, empathic, and multitasking (able to do many things at once). Women are also good at networking and negotiating. Of course, these abilities are not limited to women;

however, when compared to men, women exhibit these characteristics more frequently. Women can also be responsible and enjoy overcoming obstacles at work.

Porat (1991) claims that in the world of education (schools), the quality of student learning and teacher professional performance appears to be higher in schools led by women. In the academic arena, female principals are just as effective, capable, and productive as men. Women also outperform men in the world of management. This is supported by the findings of Jirasinghe and Lyons' research on women's leadership in Primary and Secondary Schools in the United Kingdom, which show that women leaders are more outgoing, democratic, caring, artistic, kind, careful, and conscientious, as well as having feelings and cautious (Bush & Coleman, 2008:101).

The Hagberg Consulting Group studied over 300 executives, directors, and CEOs and concluded that women outperform men in managerial fields, particularly hiring, developing staff, organizing, and monitoring others' work. Women also outperform men in terms of vision formulation and expression, setting clear directions, carrying out tasks, being inspirational role models, setting high performance standards, and having responsibilities. In conclusion, women outperform men as managers and leaders.

Furthermore, the leadership style and style are a very important factor in creating a climate of transformation to increase subordinate loyalty while maintaining the quality of services provided (Clark, Hartline & Jones, 2009; Babakus, Yavas, Karatepe & Avci, 2003).

According to Katter (1977:233-236), women have a distinct leadership style that emphasizes the following characteristics: (1) the mother, such as sympathetic, good listener, and easy to solve problems; (2) the pet (beloved), female leaders tend to be the favorite of their subordinates; (3) the seductress, female leaders tend to be work motivations for their employees; and (4) the iron maiden. Female leaders are more assertive in their leadership style. Women can make their institutions more effective by employing these four styles.

According to Robbins (1988), women prefer a more democratic leadership style, whereas men prefer a directive style (emphasizing commanding ways). Meanwhile, Krotz's research concludes that women's leadership has several advantages, including: (1) faster motivating subordinates, (2) more open and receptive to input, (3) more responsive to their subordinates, and (4) more tolerance, so they are more tolerant. Women can easily anticipate differences, (5) identify problems more quickly and accurately in their

resolution, and (6) define job expectations and generate feedback more quickly.

### **3. Balinese Women as Leaders: Expectations, Challenges, and Obstacles**

According to data from the Ministry of Home Affairs' Directorate General of Population and Civil Registration (Dukcapil), Bali's total population in June 2021 will be 4.27 million. The majority of the population on the island of Bali is made up of 2.99 million people (69.86 percent) of a certain age group with a productive age group (15-65 years). There are 2.1 million males (50.17 percent) and 2.13 million females (49.83 percent). This data shows that nearly half of Bali's total population is female, indicating a potential market. It is fantastic for women to fight for their rights in the public sphere, particularly in positions of leadership in formal educational institutions.

Furthermore, according to data from the Indonesian Ministry of Women's Empowerment and Child Protection (PPPA) (2020:154-156), the percentage of women working as professionals has increased. In 2017, 46.31 percent of women worked as professionals, an increase of 0.71 percent in 2018 to 47.02 percent. In 2019, the proportion of women working as professionals increased by 0.44 percent to 47.46 percent. It is at 48.05 percent in the

Province of Bali, in particular. Even though women's professional achievement remains below 50%, the trend of increasing percentage achieved indicates that recognition of women's professionalism continues to improve.

When the distribution of manager (leader) positions in 2019 was viewed nationally, the percentage of women who served as leaders remained significantly lower than that of men. Men hold 69.37 percent of the leadership positions, while women hold only 30.63 percent. Although women continue to rank lower than men, there has been an increase in the percentage of women in positions of leadership compared to previous years. This is also true for Balinese women.

Women's participation in decision-making institutions, including educational institutions, can at the very least provide, supplement, and balance gender-just governance. According to Vasavada (2014) research findings, women leaders not only play an important role in community relations development strategies, but they also actively manage and participate in community activities. Because normatively, women's leadership has strong legitimacy, both theologically, philosophically, and legally (Anshor, 2018: 83).

Although Balinese women have the opportunity to participate in the public sphere and hold managerial positions as

educational leaders, they face a variety of challenges. Based on the analysis of the statements of teacher and lecturer informants (Mrs. Ni Md. Ar., Mrs. Ni Komang Sn., and Mrs. Wyn. Nt.), it is possible to conclude that the challenges that Balinese women face as education leaders include the following: (1) His professionalism is frequently called into question. It is critical to establish professional connections. (2) There are too many roles to fulfill (domestic and public), making it difficult for women to divide their time; and (3) men dominate the work environment. (4) His leadership is frequently ignored because he is deemed incompetent to lead; (5) His decision-making ability is frequently questioned because his emotional attitude exceeds that of men.

Balinese women face obstacles in obtaining managerial positions as educational leaders, in addition to challenges. To appear as a leader, Bass (1990) compares it to the glass ceiling phenomenon, namely the existence of obstacles that appear invisible, transparent, but in reality, impede women and other minorities' access to top leadership.

Several studies have found that many women who work in government institutions are only in staff positions, while men continue to dominate structural positions (Partini, 2013). This phenomenon

occurs in educational institutions as well. There are still very few women in positions of strategic leadership in education. The lower the number of women in a company or institution, the higher the structural position (Partini, 2013). Educational institutions that were expected to be institutions that provided opportunities for women's empowerment turned out to be no better, namely still discriminatory. Women's positions as leaders are viewed as competitors and competitors for men.

Some of the barriers that Balinese women face in their efforts to occupy educational leadership managerial positions, such as community expectations of such leadership. This factor has influenced the construction of and gender relations in the unequal government bureaucracy. Many people still believe that men have a greater potential to become leaders. Coleman (2003) believes that prior to the 1990s, leadership and management theory still referred to men, and that in-depth research on women as school leaders is still limited. According to De Witt (2010), leadership in education has long been occupied by men, and the theoretical framework for leadership in education management is still based on male behavior. While Le (2011) concluded in his research in Vietnam that culture, customs, and organization all have a significant impact on the leadership of female participants in

practice and, as a result, contribute to the underrepresentation of women in senior positions. This viewpoint clearly indicates that women's access to positions as educational leaders appears to have been hampered for a long time.

Another barrier is cultural differences in how men and women think and act. This cultural factor can be seen in organizations where men are expected to be strong leaders. Women who are assertive, on the other hand, are frequently perceived as aggressive. Furthermore, male leaders' mentor their male subordinates more, and male leaders still rarely mentor women. This attitude can stymie women's career advancement. According to Adair (in Partini, 2013:223), women have a more difficult time achieving the highest levels of success in their careers. This difficulty is caused not only by substantive barriers, but also by the fact that women must submit to the cultural value system that surrounds them. This phenomenon is common in institutions that have a skewed view of women.

From a religious standpoint, there are some views that denigrate women. Women are regarded as second-class citizens, subordinate to men. As quoted by Budiman, this is written in several religious books (1982:57) As the Bible says, "Women are made of a man's rib," the Qur'an says, "Men are more powerful than

women because of their characteristics." What God has given to men makes him stronger." Similarly, it is stated in one verse of the Manawadharmasatra that "a woman is under the control of her parents in childhood, after marriage she is under the control of her husband, and when her husband dies, she is under the control of her son" (Gandhi, 2002:29). The writings in religious books, at the very least, have created the impression that women are subject to the authority of men (subordination). Religious teachings that devalue women have evolved, been formulated, and disseminated within the framework of a patriarchal society (Al.Hibri, et.al. 2001:283).

Balinese women face obstacles that are not only related to their external environment, but also to internal issues. There is frequently an ambivalence attitude in which women must deal with the desire to have a better career while also being hesitant to leave their domestic duties, resulting in missed opportunities for achievement and career advancement. Ms. P.DN (23-12-21), a female lecturer at a private university, stated, "I really want to have a higher career by accepting the offer as Dean, but I hesitate because my burden in the household is quite large, Taking care of my children and family, not to mention my obligations as a member of Banjar and Traditional village also takes up quite a bit

of my time, because the only woman in the family is myself."

Most women do not want to be leaders because they are more accepting of their nature as mothers or women who are led and protected by men, so it is natural that men hold the majority of leadership positions, as stated by an elementary school teacher, Ibu Ni Nym. Srt. (15-12-21), as follows: "No, ma'am...enough, I'm only qualified to run as a teacher. I am grateful...because my duties as a teacher outside of the classroom are very solid ".. This informant's statement is very reasonable, because, as Moser (in Mufidah, 2003) states, women's roles are multifaceted.

Moser divides women's roles into three categories: reproductive roles, productive roles, and social roles. Balinese women also play these three roles. Women are responsible for reproductive roles such as cooking, raising children, washing, ironing, and making offerings (*banten*). Productive role; currently, Balinese women are involved not only in the home, but also in the public sphere, though their numbers are not as large as men's. Balinese women play an important role in ritual and social activities, both within and outside the home, such as *nguopin* to other families and *ngayah* in temples and in Banjar. Religious activities in Bali rely heavily on Balinese women. These roles, directly or indirectly,

contribute to the barriers that Balinese women face in advancing their careers to positions of managerial leadership as educational leaders.

### III. CONCLUTIONS

Many changes have occurred in society as a result of the reform process, including changes affecting Balinese women as a result of their struggle to develop human resources through managerial positions as educational leaders in formal institutions. Balinese women's struggle to participate in public life is fraught with twists and turns.

Bali has a patriarchal culture with a patrilineal kinship system that influences the thinking and acting patterns of its people, both men and women, in obtaining career opportunities in the public sphere, such as managerial positions as educational leaders, particularly in formal institutions. Although the patriarchal culture in Balinese society remains strong, it is through community critical awareness that both men and women have equal opportunities and opportunities for development in the public sphere. This means that there is no reason to deny women the opportunity to advance their careers in the public sector, especially now that many Balinese women have obtained a higher education.

People recognize that men cannot fight alone without the power (shakti) of

women, based on the concepts of *Ardhanariswari*, *Cetana-Acetana*, and *Purusa-Predana*. Although opportunities for Balinese women to participate in the public sphere, particularly in managerial positions as educators, are expanding, women continue to face challenges and obstacles. It is hoped that with the advantages that women have due to their feminine nature, all obstacles can be resolved wisely.

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# Power on Tantrism: Woman as a King in Bangli XII Century

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## Abstract

The king of Bangli, named Bhaṭāra Guru Śrī Aḍi Kuntiketana has mentioned in Kēhēn C inscription. This evidence could be used for looking the gender terminology in ancient Balinese. This is proof, that the dominance of men over women doesn't applicable in this case. Hence, there is not any reason to refuse the existence of women's domination in ancient Bali. Kēhēn C inscription dated 1126 Śaka [1204 AD]. It was possible that Tantric teaching had developed in Bali at that time. This is evidenced by archaeological findings from earlier times. Especially from the reign of Guṇapriya Dharmapatnī and Dharmodayana Varmadeva [989-1011 CE]. Ambra Calo [2020] acknowledge that archaeological and iconographic evidence suggests Durgā Maḥiṣāsūramardinī as possible began to be known in Bali in the late 10th century until the 11th century. Durga Maḥiṣāsūramardinī is known as Durga embodiment who slays the buffalo demon. The continuity of Tantric teaching in Bali is worth to be explored, considering the Kēhēn C inscription also mentions a ritual involving buffalo slaughtering. According to this evidence, it is important to investigate the rituals performed at that time to illustrate Tantra's teachings. Thus, we have sufficient evidence to suspect that the female king who ruled Bangli in the XII century was indeed embraced Tantric. And the most important thing is to show that the domination of women in the past has existed and is real.

**Keyword:** *Tantrism, Woman, Bangli XII Century*

## I. Introduction

Bhaṭāra Guru Śrī Aḍi Kuntiketana was a King who had sway over *karaman i Bānli* in the 12<sup>th</sup> century. This is indicated by an inscription that is still kept in the Kēhēn Temple, Bangli. The inscription is written on

a copper plate. Unfortunately, there is no adequate explanation to describe the physical form of this inscription. Until now, only three articles have discussed this inscription, namely the *Prasasti Bali I*, *Epigraphia Balica I*, and *Berita*

*Penelitian Arkeologi No. 11*. These sources do not or have not described the physical of the inscription and have not detailed the contents.

In short, this inscription explains the task that Bhaṭāra Parāmeśvara Śrī Virama had to perform. His task was to order the people of *karaman i Bānli* to stop leaving their homes. Unfortunately, the Kēhēn C inscription does not explain the reason why the people of *karaman i Bānli* left their place. It is conjectured at that time the area of *karaman i Bānli* was attacked by a plague, so many residents fled from their place. This conjecture basically cannot be proven by epigraphy evidence because there is not a single clue that leads to that conclusion.

Another task given by Bhaṭāra Guru Śrī Aḍi Kuntiketana to Bhaṭāra Parāmeśvara Śrī Virama is to be *jataka*. *Jataka* is a term for a spiritual or religious office [Zoetmulder and Robson, 1995: 416; Goris, 1954: 253; Granoka, 1985: 49]. However, what kind of spiritual sect is still unclear. During the ancient Balinese period, several schools or sects were developed, namely *Śiva Siddhānta*, *Pāśupata*, *Bhairava*, *Veṣṇava*, *Boddha* or *Sogata*, *Brāhmaṇa*, *Ṛṣi*, *Sora* and *Gaṇapatya* [Goris, 1974: 12]. Based on the *Jataka* term, there is an assumption that is the spiritual office of the Buddha sect. This conjecture arises because there is a Buddhist text entitled *Jatakamala*. The text tells of Buddha's birth as an animal before being

reincarnated as Siddhartha Gautama [compare Kern, 1943].

The allegation must be temporarily suspended because the supporting evidence is not yet strong. More than that, the word *Jātaka* comes from the root word *jāta* which means birth. So the assumption that the *Jātaka* is the Buddhist school is still too general because it is based on a single word. Moreover, during the reign of Bhaṭāra Guru Śrī Aḍi Kuntiketana, it was clearly stated that the Śivaist religion was practiced. This is expressed in the *ābhiṣeka* of Bhaṭāra Parāmeśvara Śrī Virama. In the *ābhiṣeka*, there are mentions the *nāmaśivāya mantra* which means 'worship to Śiva.' This *mantra* can be compared to *Śiva Stava* which contains praises to the god Śiva [Goudriaan and Hooykaas, 2004: 335–339]. The *ābhiṣeka* of Bhaṭāra Parāmeśvara Śrī Virama is Śivaistic, that's why it is very doubtful if he later became a Buddhist *jātaka*. However, historical data may point in that direction because it is known by state officials of the Śiva and Sogata sects in Old Balinese.

The title Bhaṭāra Guru Śrī Aḍi Kuntiketana who had full power in *Bānli* in the 12<sup>th</sup> century is a Śivaistic title. The title Bhaṭāra Guru is indeed used to refer to Śiva. This title is also mentioned in Sutasoma's *kakawin* when the main character has received the *hṛdhaya*

*dharani mantra* from Durga. After obtaining the *mantra*, Durga directed Sutasoma to go to Mount Sumeru to meet Bhaṭāra Guru [sumeru giri rāja rakvañ usirēn ta dibyottama, nda yeka patapan bhaṭāra guru siddha yogīśvara [12.3.3--4] [Soewitosantoso, 1968: 20]. Regarding Bhaṭāra Guru Śrī Aḍi Kuntiketana, Goris explained as follows.

This edict mentions many names. Even after the recent remarks of Damais [Critique. p. 646] the family relation is not quite clear. It seems that the queen or King's mother is called: Bhaṭāra Guru Śrī Aḍi [Adhi] Kuntiketana. Her son is called: Śrī Dhana-adhi raja lañcana and also Bhaṭāra Parameśwara Śrī Wīrāma. The spouse of the king is Pāduka Bhaṭāri Śrī Dharma Dewīketu. As Damais about SBK [p. 646] has remarked, Dhana-adhirāja is an epithet for Kuvera [king of abundance] and here it is used as a “*nom d'oriflamme*” [emblem] for the king [the son]. What is more important in this edict is the very extensive treatment of the cyclical feasts of the village of Bangli. All the temples are enumerated and the ceremonies for the Mountain temple [Hyang Wukir] in the 8th month are dealt with even more completely [EB XX, P. 58-59]. The first bronze plate has a small gravure of a four-armed beardless Guru [in a “Majapahit” *aureole* or *prabhā*] [Goris, 1965: 43].

Bhaṭāra Guru Śrī Aḍi Kuntiketana ordered his son and daughter-in-law to perform *puja caru* in several holy places called *Hyañ*. All these Hyangs are located in the area of *karaman i Bāñli*. *Puja caru* is performed once a month in a different Hyang. The order is *Hyañ Hatu* and *Hyañ Pasēk* [*Kasa*], *Hyañ Paha Bangli* [*Karo*], *Hyañ Tgal* [*Katiga*], *Hyañ Pkēn Lor* [*Kapat*], *Hyañ Kēhēn* [*Kalima*], *Hyañ Varinīn* [*Kanēm*], *Hyañ Pkēn Kidul* [*Kapitu*], *Hyañ Vukir* [*Kaulu*], *Hyañ Kadaton* [*Kasaña*], *Hyañ Pahumbuka* [*Kadaśa*], *Hyañ Buhitan* [*Jyeṣṭa*] and *Hyañ Pande* [*Sada*]. The *puja caru* which was held in several Hyangs indicated the existence of a teaching system at that time.

## II. *Puja Caru* and *Tantra* in Bangli XII Century

*Caru* in Bali is considered a ceremony dedicated to the *Bhutas*. This is due to the *caru* ritual practices in Bali which always involve blood sacrifice. Although according to several other sources, *caru* is not always related to blood sacrifice. Santiko [2011: 126] describes the *puja caru* in Nusantara from the 7<sup>th</sup> to the 14<sup>th</sup> century. Some inscriptions mentioning the word *caru* indicate that *caru* was not always a blood sacrifice and was not always intended for *bhuta*.

Some inscriptions referred to are Dinoyo, Pereng, Kwak III, Kubu-kubu,

Sugih Manek, Lintakan, Siman and Trailoyapuri II. In these inscriptions, *caru* offerings are associated with the establishment ceremony of a *sima* (dedicate land), especially during the *sapatha* ceremony. *Puja caru* in the form of serving rice, for example, is contained in the Lintakan inscription. The inscription states that rice is served for a *caitya*. Based on these data, it is clear that *caru* does not only mean blood sacrifice.

The practice of *puja caru* that is still being carried out in Bali, especially the locus of this writing, Bangli Regency, can be traced from the Kēhēn C inscription. *Puja caru* which was held in the 12<sup>th</sup> century was *caru* with blood sacrifice. Especially the buffalo. In Bangli itself, the practice of slaughtering buffalo in the *caru* ceremony can still be seen every year before *Nyepi*. This practice is carried out at the Bangli intersection, precisely in front of Puri Agung Bangli.

In the 12<sup>th</sup> century, in Bangli, a *puja caru* was also held. This can be seen in the Kēhēn C inscription. The inscription contains Bhaṭāra Parāmeśvara Śrī Virama who is the son of Bhaṭāra Guru Śrī Aḍi Kuntiketana. Bhaṭāra Parāmeśvara Śrī Virama were assigned to return the people of Bangli, another additional task was to guard *Sang Hyang Mandala* at *Lokasarana*.

All tasks assigned to Bhaṭāra Parāmeśvara Śrī Virama were completed. He also gave gifts to the Banglis people, as well

as other tasks that accompanied him. This task includes worshiping several places called *Hyang*. The worship is generally held on the full moon [*Sukla 15*], except during the ninth month [*sasih kasanga*] worship is performed during death moon [*Kresna 15*]. Unfortunately, Hyang's traces are very faint, only three names among Hyang's can be recognized at this time.

The three names of Hyang that are still recognized today are Hyang Kēhēn, Hyang Tēgal, and Hyang Wukir. Hyang Kēhēn is the current Kēhēn temple, Hyang Tēgal is the temple in Banjar Tēgal, while Hyang Wukir is the Hyang Ukir temple on the Bangli hill. Based on the annual ceremonies at the three temples and the contents of the Kēhēn C inscription, it is clear that all three are correct. At Kēhēn Temple, worship is performed once a year on *Purnama Kalima*. Meanwhile, at the Hyang Ukir Temple, worship is performed on *Purnama Kaulu*. This fact can also be used as a clue to trace the places of Hyang intended by the Kēhēn C Inscription. Specifically on the worship at Hyang Wukir, the Kēhēn C Inscription notes the following:

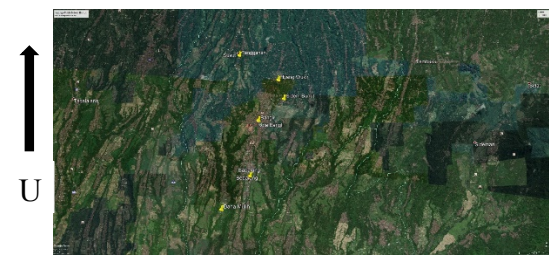
[...] *ka, 8, hyaṅ vukir, pamunuḥ kbo cmēṅ, voṅ taṅgahan hamḍalakēṅ] skul roṅ sata, havanyan mareṅ vukir], turunan kulon], voṅ simpa bunut] hamḍalakēṅ]*

*patañ sata, havanya turunan] lor] vvetan], voñ daha mulih hamḍalakēñ roñ sata, havanya turunan kidul kulvan], voñ babalañ hamḍalakēñ] roñ sata, havanya turunan kidul] riñ tgal bañkag], aṭhēr kārāmani bāñli hamḍalakēñ] voluñ sata, havanya turun kidul], kunañ yan hana thāninya tan-arpa hamḍalakna sata mareñ vukir, sipatēñ de kārāmani bāñli, roñivu vtuhaniñ sadana [...]* [PKC. 4a]<sup>1</sup>.

[eighth month Hyang Wukir, killed the black buffalo, the Tanggahan people brought out two hundred rice, the way to the mountain came from the west, the Simpa Bunut people put out four hundred, the way came from the northeast, the Daha Mulih people put out two hundred, the way came from the southwest, Babalang people issue two hundred, the way comes from the south in Tegal Bangkag, then the people of Bangli put out eight hundred, the way comes from the south, if any of the residents don't want to put out rice to Vukir, will be cursed by the people of Bangli, two thousand spend].

Five village names are mention to be responsible for worship at Hyang Vukir. Each of them issued a 'rice contribution' [*skul*]. Four of them are still recognizable today. Only Simpa Bunut can not identify. But if we look at the explanation in the Kēhēñ

C inscription, Simpa Bunut may be the area of Sidēm Bunut village. However, it was stated that Simpa Bunut had come from the direction of *lor vvetan* [Northeast] when paying dues from Purnama Kaulu to Hyang Vukir. The location is different from that shown by the following Map.



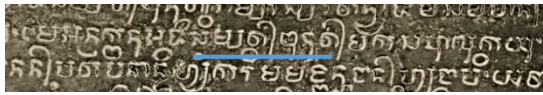
[Distribution of Villages in Charge of Hyang Vukir, via Google Earth 22/1/2022; 10:07 am]

That photo shows the distribution of villages responsible for worship in Hyang Vukir. Information on the arrival of each of the villagers, it can be said appropriate if Hyang Wukir is used as the axis or center. Of course, except for the information about Simpa Bunut which in the inscription is mentioned to have come from the Northeast [*lor vvetan*], while in the map it is located in the Southeast from Hyang Vukir. This difference in location can be traced by conducting historical studies, specifically on Sidembunut or Simpa Bunut [Kehen C], which is also called Simpat Bunut [Kehen A]. The

<sup>1</sup> Berita Penelitian Arkeologi No 11, Laporan Penelitian Tahap I [1977]



historical study can be carried out by tracing the artefactual and textual sources. As a starting material, it can be started by comparing the two names of Sidembunut in the following two different inscriptions.



[**Simpat Bunut**: Kěhěn A inscription, 1]<sup>2</sup>



[**Simpa Bunut**: Kěhěn C inscription, IVa.2]<sup>3</sup>

Apart from Simpa Bunut, the Kěhěn C Inscription also contains the names of several villages and the boundaries [*sima*] of Bangli in 1204 AD. The boundaries of Bangli, according to the inscription, are divided into eight regions [*aṣṭa deśa*]. The boundary in the Northeast is a place called Gulinggang. To the south of Gulinggang, is Sumaniha. In Sumaniha, there is a *patirthan* named Makara Dewi. Patirthan Makara Dewi is *patirthan* to Bhaṭāra Guru and Śrī Paduka Parāmeśvari.

If we come to the South from the mountain or hill, there is a place called Jelit Pande. In this place, there is a cave called Guwa Mreku. This cave is *pakacahan* from Parāmeśvari. Unfortunately, in the Old Balinese-Indonesian Dictionary compiled by a Team [1985], the word *pakacah* and the

possible root word is not found. So, the translation of this term is not yet complete.

To the south of Guwa Mreku, there are places called Kajaksan, Salawungan, Tabu Pēcuk, Patapan, and Sambhawa. To the east of these places is a river called Er Banyu which is successively with Tegal Halangalang, Cahum, and Susut. In the Southeast, there is a place called Panunggekan. In the south there is Palak Pangawan Slat. To the southwest, there is a place called Tanah Pasih. To the west are the rivers Er Sangsang, Sima Pringadi, Candi, Wukir Mangun, Talengis, Nasi Kuning, Er Sana. To the northwest there are Siddhawahas. To the north there are Bantas.

Some of the place names mentioned are still recognizable today. Unfortunately, not much information can be found in this short search. The boundaries of this area can still be traced again and the coordinates are determined. That way, we will get Bangli's track record in 1204 AD. Limited information like this, should be resolved by conducting further searches. The search results can enrich the data on the official website of the Bangli Regency Government. That way, this important information can be known by anyone who wants to know Bangli more deeply. Regarding the *caru*

<sup>2</sup> Digital Collection Universitas Leiden, compare with Goris [1954: 58] and Tim [1977: 20].

<sup>3</sup> Digital Collection Leiden, compare with Tim [1977: 22].

ceremony held by Bangli residents, it is contained in the inscription as follows:

[...] *maka puja caru deniñ karāmani bāñli, kunañ māsanin pujan], kaśa, hyañ hatu, hya(ñ) pasěk], ka, 2, hyañ pahabāñli, ka, 3, hyañ tgal], ka, 4, hyañ pkěn lor, ka, 5, hyañ khěn], pamunuḥ kbo cměñ, ka, 6, hyañ varinin], ka, 7, hyañ pkěn kidul], pamunuḥ kbo, ka, 8, hyañ vukir, pamunuḥ kbo cměñ, [...]* ka, 9, *hya(ñ) kaḍaton], ka, 10, hyañ pahumbukan], jyeṣṭa, hyañ buhitan], āṣaḍa, hyañ pañḍe, īka ta naněkñ] śūkla, 15, kevalya riñ kaḍaton] kṛṣṇā, 15 [...]* [3b—4a]

[...] the execution of *puja caru* by Bangli residents, this is the time of worship, the first month at Hyang Hatu and Hyang Pasěk, the second month at Hyang Paha Bangli, the third month at Hyang Tgal, the fourth month at Hyang Pken Lor, the fifth month at Hyang Kěhěn slaughtering a black buffalo, the sixth month at Hyang Varingin, the seventh month at Hyang Pěkěn Kidul slaughtering buffalo, the eighth month at Hyang Vukir slaughtering a black buffalo, the ninth month at Hyang Kadaton, the tenth month at Hyang Pahumbuka, the eleventh month at Hyang Buhitan, the twelfth month at Hyang Pande, all of these took place every full moon, except in Kadaton at death moon [...]

The *puja caru* performed at the Hyang holy place, according to the data above, is

held every month. In some Hyang, it appears to use a buffalo as a victim. The use of the buffalo can be referenced in several Puraṇas. The Puraṇa tells about Durga's success in defeating the giant Mahisa. In this case, there is a correlation between the *puja caru* which is meant by the statue of Durga Mahiṣāsūramardinī. Some of these statues were found in the area of Bali.

Durga itself is the *raudra* or *kroda* aspect of Shiva's *sakti*. There are several names of Durga in *kroda* form such as *Kali, Karali, Kausiki, Candika*, and so on. Durga as Mahiṣa's killer is mentioned in the oldest source, namely the *Markandeya Purāṇa* which dates from the 6<sup>th</sup> century AD. However, the oldest manifestation of Durga Mahiṣāsūramardinī comes from Nagar, Rajashtan, which is thought to date from around the 1<sup>st</sup> century AD [Santiko, 1992: 2].

While in the Nusantara, to be precise in Java, from 782 AD there is a mention of Manjusri in Batu Kelurak. This shows that there has been a syncretism of the teachings of Shiva and Buddhism and Tantrayana in Central Java [Surasmi, 2007: 71]. Archaeological data that is close to the Kěhěn C inscription is an inscription written on the Joko Dolok statue, 1289 AD. This inscription was carved about three years before Kṛtanāgara was killed by Jayakatwang

soldiers [Surasmi, 2007: 76]. Kṛtanāgara is known as a king who adheres to the teachings of Tantra.

In Bali, the seeds of Tantric teachings have been known since the 9<sup>th</sup> century, namely the reign of Guṇapriya Dharmapatnī with Udayana. Guṇapriya Dharmapatnī himself comes from East Java, which is the son of Makutawangsawardhana. Makutawangsawardhana is the grandson of King Sindok. The Sindok government in East Java adhered to the Tantrayana teachings, so it is very possible that his descendants, namely Guṇapriya Dharmapatnī, were also influenced by this teaching [Surasmi, 2007: 78—9]. The remains of the Durga Mahiṣāsūramardīnī statue can be found at Pura Bukit Dharma, Kutri. The physical form of the statue is as follows:



[Durga Mahiṣāsūramardīnī at Pura Bukit Dharma, via Ambra Calo, 2020: 10]

This Durga Mahiṣāsūramardīnī statue shows the teachings of Tantra that have developed during the ancient Balinese period. Its continuation is very likely to take place in the Bangli region during the later reign of Bhaṭāra Guru Śrī Aḍi Kuntiketana. As recorded in the Kēhēn C inscription regarding the slaughter of buffalo in several Hyang. Moreover, the king of Bangli at that time was a woman. But this king is called Bhaṭāra Guru, not Bhaṭārī. Nevertheless, gender equality in Bali has been known since ancient Bali.

### III. Conclusion

Based on the existing data and the analysis that has been carried out above, it is clear that Bali – Bangli in this case – has had a very long history of gender equality. Bhaṭāra Guru Śrī Aḍi Kuntiketana was a female king who had great influence in the 12<sup>th</sup> century in Bangli. So she can order her son. The inscription containing her name, namely the Kēhēn C inscription is very reliable to show strong evidence of her power. Based on the *puja caru* mentioned in the inscription, it is strongly suspected that at that time the teachings of Tantra had developed. This development did not just happen, but can be traced to an older chronicle, namely in the 9<sup>th</sup> to 10<sup>th</sup> centuries during the reign of Guṇapriya Dharmapatnī who was also a woman.

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# Mangku Muriati among Artist, Feminism, Spiritual, and Education

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## ABSTRACT

Mangku Muriati is a Balinese female artist of traditional classical Balinese painting, *kamasan* puppet in which in her work, she experiences many unique exploratory ideas and contains strong Hindu educational values. It is worth to be researched in a research entitled “Mangku Muriati, among artist, feminism, spiritual and education”. The problems discussed are: How is the form of Mangku Muriati's work as a Balinese female artist. What is the relevance of Mangku Muriati's feminism as a Balinese female artist? What is the form of Muriati's spiritual activity? What educational value is contained in Mangku Muriati's artwork? This research aims to create a comprehensive theoretical understanding of Mangku Muriati as an artist, feminism, spiritual and educational.

Research Results; The form of Mangku Muriati's work as a Balinese female artist is different from other painters in exploring works, painting themes about contemporary women, Hindu literature, and politics. Painting materials and tools are calico fabric, Balinese and modern colors, brushes, traditional and modern tools. The processes of painting are sketching, *ngoten*, coloring, *nyawi*, decorating, finishing. Feminism in the work of Mangku Muriati; courage in exploring ideas. The form of the work, the idea of Struggle in the work of the Kusamba War, the idea of wisdom in the work of *Bhineka Tunggal Ika*, and the Value of Toughness in the work of career women. The form of Mangku Muriati's spiritual activity is as priest (*pemangku*). The value of Hindu education on the role of Mangku Muriati as a Balinese female artist; The virtue of Balinese female artists. The existence of Balinese female artists in religious events. The public perception of Balinese female artists is equally noble.

Keywords: Muriati, Artist, Feminism, Spiritual, Education

## CHAPTER I INTRODUCTION

One example of a unique Hindu religious art work is the classical Balinese painting of *kamasan* puppet. In the 17th century, this painting developed in eastern Bali, precisely in the area of Kamasan village of Klungkung, Bali. Which is now known as classical Balinese painting, *kamasan* puppet. This classical painting style of *kamasan* puppet experienced rapid development during the reign of *Dalem Gelgel* from *Puri Semara*, Klungkung Temple. The concept of classical Balinese painting of *kamasan* puppet departs from the means of Hindu religious rituals as a medium of worship to Ida Hyang Widhi Wasa, as well as an offering to the holy masters, kings, and leaders of the honored village earth courtiers, so that they are used as other art objects. The themes of this painting that are often be seen the most are related to the epics of the Ramayana, Maha Bharata, Sutasoma, and Tantri Kamandaka, as well as chronicles to folklore stories.

In this study, it will be discussed about one of the unique Balinese female artists who is involved in the field of Kamasan puppet painting that is Mangku Muriati, who is the painter's daughter of a famous painter in Klungkung named Mangku Mura (1920-1999) a Kamasan village painter which is famous to the foreign countries. Since childhood, Mangku

Muriati has been very diligent and helped to color and paint the paintings of his father, Mangku Mura, until they were finished. From 1986 to 1993, Mangku Muriati was the only one of several relatives who continued their academic education studies in the field of fine arts, at Udayana University art and design program (PSSRD). Until now, Mangku Muriati has become a famous female painter who has gone abroad with a distinctive style of Mangku Muriati.

In doing her art, Mangku Muriati feels the impact of the characteristics that are different from other painters; her work is manifested more in artwork theme exploration and contemporary women in her visualization. Her privilege is getting access to read literature, which becomes one of her inspirations. As a Balinese female artist, which has a crucial and strategic role, double standards are still often felt by her so that Mangku Muriati feels that the only way to keep her voice is through her works of art with a Hindu perspective that is full of deep meaning. Mangku Muriati wants to be a famous Balinese female artist of *kamasan* puppet following in the footsteps of his father, namely Mangku Mura, a famous painter in Klungkung. She has also been able to prove that until now she has become a Balinese female artist from the village of Kamasan,

with a characteristic style of works that are full of exploration in artistic themes.

From the discussion above, Mangku Muriati is really interesting to study to inspire the creation of Balinese women-style art. With problems: 1) What is the form of Mangku Muriati's work as a Balinese female artist? 2) What is the relevance of feminism in Mangku Muriati's artwork as a Balinese female artist. 3) What is the form of Mangku Muriati's spiritual activities? 4) What is the value of Hindu education contained in the works of Mangku Muriati as a Balinese female artist.

This study aims to develop a theoretical understanding of Mangku Muriati as an artist, feminism, spirituality and education. With qualitative research methods, natural descriptive that occurs in the field. With data collection techniques according to the opinion of Milles Huberman, as well as checking the validity of the data with the opinion of Denkin scientists.

## CHAPTER II DISCUSSION

### a) HOW DOES MANGKU MURIATI WORK AS A BALI WOMEN FIGURE

#### a.1) Mangku Muriati's art form as a Balinese female artist

In the arts, especially the world of art, Mangku Muriati feels the impact of something different from the others, namely

the exploration of works. Her artistic profile is getting access to reading literature as one of her inspirations as a female *kamasan* puppet artist who holds a crucial and strategic position, double standards are still often felt so Mangku Muriati feels that the only way is to keep her voice is through fine art. She really wants to be a painter, like her father, wants to be a *kamasan* artist and she can prove it. Examples of her artworks are;



Title : Career Woman

Created by : Mangku Muriati



Title : Career Woman & Bhineka Tunggal Ika

Created by : Mangku Muriati



Title : Kusamba War  
Created by : Mangku Muriati



Title : The Detour of Mandara Giri  
Created by : Mangku Muriati



Title : Kusamba War  
Created by : Mangku Muriati



Title : Bima Suarga  
Created by : Mangku Muriati

## A2) Materials and tools as well as the colors used in Mangku Muriati's artwork

Mangku Muriati as a kamasan female artist, as a traditional artist, uses colorful natural pigments, bamboo pens, as well as artificial brushes made of bamboo that are crushed to resemble sharp or pointed to hairy. In terms of skill, Mangku Muriati, which she experienced as a painter, always creates perfection of lines, shapes, proportions, as well as compositions, arrangement of colors and shapes so that they become harmonious between one shape to another. It is according to the rules of balanced coloring iconography

Developed according to the development of color in the modern era in 1990 with the inclusion of colorful manufacturing colors from the factory to traditional artists, this is experienced by Mangku Muriati such as the use of natural color pigments to acrylic. In the past, the



brown ocher color (brownish yellow) was obtained from limestone from Serangan island in southern Bali since 1998 thanks to the entry of entrepreneur Tommy Suharto's project to develop property in Serangan Bali Village by designing several high-rise buildings, as well as building roads. At that time, the painters of kamasan puppet can no longer mine pere stone which used to be a color in painting, but prefers to use modern colors. However, for other colors, such as blue and green, Mangku Muriati uses modern mixed colors that she got when she was studying in college, namely acrylic paint.

One of the natural colors which is still there, can be mixed with red stone



Pere Stone

Natural red and orange colors

However, now it has been replaced with acrylic color, replaced by a more modern paint with acrylic brand. Balinese *ancur* glue is used for mixing colors and used as a base glue for calico fabric. For drawing tools, make a sketch using a

bamboo pen, namely *yip*. *Yip* is often combined with a drawing pen to make *cecawian* (the last step to decorate and thicken feathers and stripes). For white dye using burned pork bones and deer horn bones, black color is made from lamp soot or *mangsi* rubbing, the blue color is obtained from the leaves, and the colors from mixing with modern colors, so in painting the Mangku Muriati style, coloring and tools have been combined with colorful modern colors., namely acrylic or the like.

### **A3) The themes of Mangku Muriati's works**

In the painting entitled "Career Woman". One of Mangku Muriati's works depicts a form of women's emancipation inspired by RA Kartini. This painting is filled with images of women with various professions, such as teachers to police.

The work entitled "Bhineka Tunggal Ika" tells about people from various ethnic groups who are united under the slogan of Bhineka Tunggal Ika.

In addition to the original kamasan technique, Mangku Muriati also uses the traditional kamasan style of painting medium, which uses Balinese colors which are originally from pere soil which is yellowish brown.



Title : Career Woman & Bhineka

Tunggal Ika

Created by : Mangku Muriati

In addition to the politically intriguing themes above, Mangku Muriati also paints related to puppet's literature, the epic story of the Ramayana, Mahabhrata, *tantri*, and others. However, Mangku Muriati still uses the kamasan style of painting technique. Which is functioned as a means of traditional religious and cultural arts such as those used in ceremonies, *ider-ider*, *langse*, ancient and cultural art collections. But women's themes are used when they were exhibited.



Title : The Detour of Mandara Giri

Created by : Mangku Muriati

#### A4) The process of painting by Mangku Muriati

In painting, Mangku Muriati still uses the methods and techniques of painting in the Kamasan style, Klungkung, namely: starting with making a calico cloth which is polished with Balinese rice porridge which is stretched in a rectangular wood and dried under the sun, after that the cloth is ground until it becomes smooth using shells obtained from sea coral which is in yellowish white color. The initial process is carried out by making sketches using bamboo pen strokes with the distribution of coral guidelines on top and bottom, side unite according to the desired story or concept. After that, it is continued with *orten* process to emphasize the lines so that the *rowd* division and the painted characters can be seen, then followed by the installation of yellow as the basic block of the initial color, which is followed by the arrangement of the placement of other colors arranged according to the characteristics of the characters. After installing the colors, it is continued with *nyawi*, namely beautifying with detailed ornaments of puppet decorations with a combination of *pepatran*, *kekarangan*, *keketusan* as well as leaves and others. And ends with the process of decorating by giving small feather accents and lighting the action for each character, to become more lively and authoritative, containing a spirit.

At the end of the process, it is ground again with rock until it is shiny, giving a lively and smooth impression

#### **A5) The exhibition that Mangku Muriati participated in**

The exhibition entitled "Sesaning Luh" on November 20<sup>th</sup>, 2019 which is colored as an obligation as a Balinese woman, the theme of Sesaning Luh contains the meaning of "noble behavior of women", from the word *sesana*, *se* means white, *lelaku* means something *sesana* that is about to be done is presented noble behavior of Balinese women. Why is this presented? because at this time there are many things that are done *lantas ring sesana*, or there are things that are denied. So how about at this time to always do things that are relatable or *eling ring sesana*, again the Balinese woman remembers and carries out her noble dharma obligations as women, because women are the survival force of life (interview from I Made Bakti Wiyasa, 10<sup>th</sup> of January 2022 ). This exhibition was attended by 23 female Balinese artists, including Mangku Muriati. And many more exhibitions were attended by Mangku Muriati both domestically and abroad, nationally and internationally. Besides that, Mangku Muriati still exists in participating in exhibitions at national and international levels, domestically and abroad.

### **B) HOW IS THE RELEVANCE OF FIMINISM IN MANGKU MURIATI'S ARTWORK AS A BALI WOMAN ARTIST**

The word feminism comes from the word "femme" (woman) which means woman (singular) who struggle to fight for the rights of women (plural) as a social class. The goal of feminism is to balance gender interrelationships. From this understanding, feminism means a women's movement to fight for women's rights which have been underestimated. This statement is also supported by Syuropati in his book stating that "feminism is a movement carried out by women to reject everything that is marginalized, subordinated and demeaned by the dominant culture in the political, economic and other social life." (Syuropati, 2012: 116)

In this study, the content of feminism will be discussed how Mangku Muriati position herself as a Balinese female artist in the present era, namely;

#### **B1) The Value of Courage**

The relevance of Mangku Muriati's courage as a Balinese female artist is the courage to show new works that are different from the others, generally male. According to the content of religious teachings in rejecting all enemies within

ourselves, we must be able to defeat the enemies that exist in ourselves. *Sad Ripu* are six enemies in human beings who are always there to tease which results in emotional instability. If you are not able to control, it will bring disaster and fatal destruction to human life, because *Sad Ripu* should be controlled with decency. *Sad Ripu* consists of:

Kama = Lust

Lobha = Want to always get more

Krodha = Anger

Moha = Confusion

Mada = Pride

Matsarya = Envy

The six enemies of *Sad Ripu* must be able to be defeated first in order to win against the enemy within ourselves. Furthermore, the courage contained in Mangku Muriati as a Balinese female artist who should be imitated by today's women is the courage to lead, before leading someone, women should be able to lead themselves. One of the efforts to be able to lead oneself is to dare to hold firmly to the truth or dharma. As contained in the *lontar* of Catur Kotamaning Prepati, namely: 4 leadership teachings carried out by a leader:

- Jnana wisesa sudha:

Mastering sacred knowledge

- Praja Kaprahitaning:

Compassionate soul

- Kawiryana : Brave

- Dignity: Dignified (courage, justice, honesty)

From the above statement: *kawiryana* is a brave attitude, the courage to defend the truth carried out by a female leader or woman to lead herself. This means that what is meant is being brave because you know something good, not daring to be reckless. As done by Mangku Muriati, as a rare Balinese female artist, she dares to compete in exhibitions in this modern era, where there are many exhibitions which are actually initiated by men. Here, Mangku Muriati dares to appear with a visualization theme of exploration that is very different. Competing with the men, appear in exhibitions of various national and international events. As in the painting by Mangku Muriati entitled *Career Woman*, as below;

In accordance with what was stated by Tary Puspa in a journal entitled *Balinese Women Leaders in a Hindu Perspective*. Also conveyed that to become a leader, Balinese women must have the courage to make new breakthroughs, have the willingness to learn and high curiosity, have the guts to make firm decision, fast and straightforward. Apart from that, a good relationship must be maintained and have a sense of empathy. With their feminism, women can lead gently, but on the other hand, women are required to have the

courage to fight, compete, make new breakthroughs, and learn. (Puspa, 2007 : vol. 6)

## **B2) Struggle Value**

The relevance of the value of the struggle carried out by Mangku Muriati as a dominant Balinese female artist initiated by women for the problem of struggle as a Balinese female artist can now have to read the situation in every realm, first to become an artist, a woman who can always do any job as a mother, as a worker, as a member of local community. As a woman, having to be able to divide the time, the struggle is a woman's choice.

The relevance of the struggle contained in Mangku Muriati is that as a community association of contemporary Balinese female artists in their struggle to face life's challenges with the aim of becoming something that can maintain self-worth without having to leave the main task of a woman, among existing artists.

In the example of this painting, the value of struggle is very strong, apart from being a housewife, but become more courageous in fighting to defend the homeland related to the painting entitled; the *kusamba* war, where the role of women in the colonial era was visualized as a reliable warrior led by raja I Dewa Agung Istri Kania, from this painting a sense of struggle to fight till the end to defend the

land of Klungkung from the Dutch army, who was sincerely led by a leader women. As the painting below is entitled; *Kusamba War*;



Title : Kusamba War

Created by : Mangku Muriati

In addition to playing the dual role as a housewife and as a reliable female artist who exists today, Mangku Muriati also now has to struggle to have a role as the female member of local community in the village who doing sleeps voluntary in the Balinese traditional custom live, there will be a time to do a voluntary activity, carrying ceremonial facilities, carrying out obligations in society, but still exist as Balinese female artists with full determination to fight.

## **B3) The Value of Wisdom**

The wisdom of Balinese female artists in artwork of Mangku Muriati we can do other things that are able to give value to ourselves, from this we must be able to become intelligent women. It is in

accordance with what being stated by (Tim Gorda et al 2015; in the book intelligent women and family friendly women) that women must be intellectually intelligent, emotionally intelligent, spiritually and socially intelligent. As seen in Mangku Muriati's painting entitled; Bhinneka Tunggal Ika.

#### **B4) Toughness Value**

As a Balinese female artist, which means willing to fight, wise, will be able to become a strong woman figure. Mangku Muriati is a tough Balinese female artist. She is an artist who is tough in various situations, courageous, consistent, to be able to actualize it, female artists must enrich themselves with knowledge experience.

When this happens, it can become a solid foundation for the empowerment of female artists and the progress of artists dominated leadership by men will be circumvented when women can show their courage, struggle, toughness, and wisdom in their work. The toughness value related to the artwork of Mangku Muriati can be seen in her work entitled ; Career woman

#### **B5) Intellectual Intelligence (Intellegence Quotient/IQ)**

The principle refers to the ability to mental capacity in thinking. As a female artist, Mangku Muriati is very smart in

absorbing issues related to women in the present day with visual spills of painting that are very exploratory in the themes of the works that she created. By using intelligent thinking and good sense in managing the right and left brain in a balanced way, this can be seen in the works of painting that are created full of critical knowledge to interpret the phenomena of events that occur to be poured out in her works.

#### **B6) Emotional Intelligence (Emotional Quotient/EO)**

The ability of a person to be able to live in the midst of society by directing his emotions well to accept, assess, manage, and control his emotions towards others around them. This can be seen in Mangku Muriati's artwork movement which is as a painter, existing artists that can divide space and time in society related to traditional art and religion.

#### **B7) Spiritual Intelligence (Spiritual Quotient/SQ)**

That is intelligence in cultivating the spiritual soul that helps a person to develop himself as a whole through creation in explaining the positive values of life. (Riawati, Article, 2007).

### **C) HOW IS THE SPIRITUAL ACTIVITIES OF MANGKU**

## MURIATI FOR WOMEN BALI

### WOMEN IN RELIGIOUS EVENTS

Mangku muriati since 1990 since she was 32 years old, she has been diving into the spiritual world, enjoying the spiritual world. Mangku Muriati pursued spiritual spirit by acting as a priest of *kawitan dadya* in *Paibon* for her descendants in Banjar Siku, Kamasan Village. According to (Mangku Muriati Interview in 10<sup>th</sup> of January 202) she stated that we as priest in this *dadya* was a request from residents in the area to end the older priest, namely her own father. Her own father is a famous painter in the village of Kamasan named Mangku Mura. Mangku Mura wants to create the only female priest in Bali, besides being busy as an artist and a housewife. Finally, Mangku Muriati did not dare to refuse this job because following his father profession as priest was a very noble job. From day to day, Mangku Muriati as a priest in her own *dadya* was done sincerely without any intention, voluntarily in front of Ida Bethara Kawitan. In addition to being a priest, Mangku Muriati is also an *usadha* practitioner and female artist by taking up sacred art work, namely drawing *ider ider*, *parba* and *rerajahan* as a Hindu religious tool. Mangku Muriati deliberately chosen by the father himself as she is a girl because Mangku Mura wants to show something different from the other dominant priest families who are claimed

by male descendant. This is an agreement of the village of Kamasan appointed and certified Mangku Muriati as the priest of the *dadya kawitan* in the Banjar Siku of the village of Kamasan (Interview with the village chief of Kamasan 5<sup>th</sup> of January 2022)

### D) HOW IS GENDER EDUCATION ON THE ROLE OF MANGKU MURIATI AS BALINESE WOMEN FIGURE IN HINDU RELIGIOUS EVENTS IN BALI

#### D1) The Virtue of Balinese Female Artists

It is the Dharma that should be adhered to, because women are respected figures, both by society and family. Balinese female artists can be respected because they can respect and appreciate other people. Hindu women in Bali also have a strategic role because women have a gentle, affectionate nature, therefore women must be respected, as mentioned in Menawadharmasastra chapter III: 55-58:

Pitrbhir bhratrbhic

Caitah patibhir dewarais tatha

Jinjya bhusyita wayacca

Yatra naryastu pujoyante

Ramante tantra dewatah

Yatraitastu na pujoyate

Sarvastalah kriyah

So santi jamaya yatra  
Winasyatyacu tatkulam  
Na sosanti tu yatraita  
Wardhate taddhi sarvada  
Gamaya yani gehani  
Capantya patri pujitah  
Tani kitya hatanewa  
Winasyanti samantarrah

Meaning: women must be respected and loved by their fathers, brothers, husbands and in-laws who want their own welfare where women are respected there the gods feel happy, but where they are not respected, no sacred ceremony will be rewarded. Where the female citizen lives in sorrow, the family will quickly be destroyed, but where the woman does not suffer the family will always be happy forever. The house where women are not respected is like uttering cursed words, the family will be completely destroyed as if it was destroyed by a supernatural power. (Puja, 1995: 147)

Based on the translation of the verse above, it can be understood that the position of female artists in Bali in religious rituals is very respectable. It has a very high loyalty to the environment, because if there is no respect for women during the ceremony, all ritual activities will be useless.

Regarding the above verse concerning on the virtue as a Balinese woman, namely:

loyalty education, honesty education and truth education both in thoughts and words and actions are very essential things that must be done by a Balinese Hindu woman in religious ritual activities.

## **D2) The Existence of Balinese Women Artists in the Implementation of Religious Events**

It is the attitude of *satya* that has high and broad values, namely loyalty, honesty and sincerity, Balinese women are able to maintain their existence in religious ceremonies as gentle women. Every time preparing all ceremonies, women look strategic because women have the advantage over men which is not necessarily owned in men and vice versa, because husband and wife, men and women actually need each other, complement each other. Hindu men and women in Bali must "satya" (loyalty). This strategy in the form of loyalty is the main capital of a Hindu woman in her *yadnya*, which is practiced and lived as in the *Kakawin Niti Sastra* literature Chapter II: 6, namely:

Kakila ring swaranya maka rupa  
kine lewihaken  
Istri rupa biwya kapafibrata  
linewihaken.

Meaning:

Magpies are appreciated for their singing



A woman is highly regarded if she with her holy beliefs is faithful to her husband (Anonymous, 1971: 17)

Loyalty education that is sincere as a Hindu woman in Bali on the other hand is also practiced to exist throughout the ages in a role as a motivator in studying the spirit of life of her family to do *yadnya* also have a responsibility in religious events.

### **D3) Balinese Hindu Community Perception of Women**

They are all equally noble, have the same potential and function according to their respective natures and responsibilities, meaning that a woman if she is able to develop her potential well, is able to carry out her *swadharma* well, then she really gets a very noble award.

In essence, men and women are one unit but have different *swadharma* for further in the book "manawadharma literature" it is described that Almighty God created the universe and its contents in the form: "Ardhanaraiswari" as some as men and some as women, means: by dividing himself into male and female parts (ardhanareiswari) he creates *viraja* (the universe). (Manawadharmasastra, Chapter I: 32)

## **CHAPTER III CONCLUSION**

The form of Mangku Muriati's work as a Balinese female artist is realized through exploration of works in themes.

Materials and colors and tools for painting using calico fabric, traditional colors from nature in collaboration with modern acrylic colors, as well as bamboo painting tools, pens, brushes, etc. The themes of Mangku Muriati's works are related to femininity or women, politics, Hindu literature, Ramayana, Mahabharata, Sutasoma etc. The process of painting Mangku Muriati begins with sketching, *ngorten*, coloring, *nyawi*, decorating, and finishing. The experience of the Mangku Muriati exhibition at the Sesanauing Luh exhibition at the Denpasar Art Center, domestically and abroad.

The form of the relevance of Mangku Muriati's feminism as a Balinese female artist, the value of courage as a mother and the courage to be different in exploring the creation of paintings, can be seen in the work entitled career women. The value of struggle; as a mother and has a high struggle is seen in the work of *Kusamba* war. The value of wisdom is seen by Mangku Muriati as an intelligent woman and other women, it is seen in the work entitled *Bhineka Tunggal Ika*. The value of toughness is tough as a female artist. Intellectual intelligence is seen in the exploration of the different themes.

Emotional intelligence can be seen from the difference of work visualization and spiritual intelligence can be seen from Mangku Muriati as a priest.

The form of the spiritual activity of Mangku Muriati is as a priest at the *dadya* temple of Banjar Siku, Kamasan Village.

Gender education on the role of Balinese female artists in religious ceremonies in Bali, namely:

Regarding the virtue as a woman who is educated in loyalty, honesty education and truth education in thoughts, words and actions, are very essential things that must be done by a Balinese Hindu female artist in religious events in Bali.

The existence of Mangku Muriati as a Balinese female artist is the education of the *satya* attitude, which is high and broad value, namely loyalty, honesty and sincerity. Mangku Muriati, as a female Balinese artist, is able to maintain her existence in a balanced activity as a creative woman, a gentle woman when preparing for all events, both traditional arts and religious ceremonies.

The perception of the Balinese Hindu community about women is that they are equally noble, both have the potential and function according to their respective natures and responsibilities, in essence, men and women are one unit with different *swadharma* become one unit according to literature, namely 'ardhanaraiswari.'.

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- Kekawin niti sastra koleksi Dokumentasi tetap dinas propinsi kebudayaan bali

## LIST OF INFORMANTS

Name : Mangku muriati

Occupation : Painter, Priest

Age : 60 years old

Address : Banjar siku desa  
kamasan.

Name : Bendesa adat kamasan

Occupation : Bendesa adat

Age : 72 years old

Address : Br siku desa kamasan.

Name : Bakti Wiyasa

Occupation : Artist, Lecturer

Age : 40 years old

Address : Penebel Tabanan Bali

**GELUNG LINGGA AS REPRESENTATION OF SHIVA FOR THE FEMALE  
SULINGGIH IN BALI**

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**ABSTRACT**

*Kepanditaan* or clergy system of Hindu Bali, often referred to *Sulinggih*, has a distinctive feature. A *Sulinggih* of Hindu Bali from *Shiva Sidhanta* has a very important role. Though the process and requirements are very strict, a person can be *Sulinggih* when it is going through the process of *Dwijati* or *Padiksan* ceremony. *Aguron-guron* system where a *Nabe* is a decisive person and entitled to declare someone as *Sulinggih*. A person who is born into a *Sulinggih* is a human who has experienced the process of new life for the second time. One of the important things in this process, that a *Sulinggih* has a characteristic regarding the conditions that have been fulfilled and one of them is *Amari Wesa* or change clothes or *busana*. *Busana* is one of the important characteristics of a physical appearance for *Sulinggih*. One of them is in the form of hairdressing for the *Sulinggih Istri* (female) is called *Magelung Lingga*. *Gelung Lingga* on a *Sulinggih Istri* is symbolic of *Shiva*. When a *Sulinggih* performs his duty in leading a Hindu ceremony, the *Sulinggih Istri* is a symbol and embodiment of *Shiva* it self. Especially on *Sulinggih Istri*, *Gelung Lingga* is a symbol of *Shiva*. She is called *Shiva Sakala* with the characters and functions as *Shiva*, *Sadashiva*, and *Paramashiva*.

*Kata kunci: gelung lingga, siwa, sulinggih*

## INTRODUCTION

In the *Purana* it is mentioned that Rsi Agastya, an Aryan sage who was responsible for the spread of Hinduism in South India. The Hindu influence further extended to Southeast Asia and Indonesia during India's golden age. Although for several centuries Buddhism and Jaina also claimed many followers and flourished under the patronage of the kings of the Gupta Dynasty in North India and Pallava in the South, they were swept away by the supremacy of Hinduism. The brahmins who hold the *Weda*, especially the Vedanta philosophy, have succeeded in fulfilling the wishes of the people by providing various paths through various groups or sects such as *Saiwa*, *Waishnawa*, and *Sakta*. Thus regularly the religious propagation movement (*dharmaduta*) disseminates various books, such as *Bhagavadgita*, *Ramayana*, and *Bhagavata Purana*. Geographically, *Saiwa* is dominant in South India, *Vaishnava* is involved in North India. Therefore *Bengal (Benggala)*, *Assam*, and *Orissa* are involved in *Sakta*. This last influence finally reaches Indonesia and especially Bali (Gunawan, 2012:4).

Hinduism in Bali has three basic frameworks that cannot be separated from one another. Because they are interconnected and mutually supportive. The three basic frameworks are *tatwa*

(philosophy or knowledge), *susila* (behavior) and *upacara* (religious rituals). Every religious activity which is held in Bali is always accompanied by a religious ceremony. In its implementation, it is accompanied by the existence of ethics so that religious ceremonies do not harm other people. In addition, to know this, there must be knowledge that underlies the implementation of religious ceremonies carried out. The three basic frameworks are often likened to an egg, namely the shell is considered to represent the ritual aspect, the egg white represents the ethical aspect, and the yolk is the core of the egg representing the aspect of *tatwa* or philosophy (Wijayananda, 2004: 3).

These three aspects constitute a unified whole that cannot be separated. This means that the three basic religious frameworks must be understood correctly because they are interrelated. Understanding or not understanding one aspect can result in an incomplete understanding of Hinduism, it can even obscure or give a wrong understanding of Hinduism (Suhardana, 2008:5).

The final stage of perfection in human evolution on earth, from the Balinese point of view, is to reach the Brahmin caste and be assigned to become a *pedanda*, a high priest, who is from a simple human to a warrior, statesman, scholar,

priest, and after death becomes a god. Only by attaining this position is supreme life on the long and arduous scale of evolution endowing the *pedanda* with a supernatural feature and confirming – at least in their own eyes – their superiority over all living people (Covarrubias, 2013:325).

*Sulinggih* is a religious office. Like all positions, the *sulinggih* has conditions, job descriptions that contain duties and authorities. In Hindu terms it is called *sasana kawikon*. Traditionally, *Sasana Kawikon* is associated with the implementation of Hindu religious rituals. *Pedanda* is in charge of giving *dewasa ayu* (good days), determining the form of the *upakara*, and finishing the *upakara*. *Sasana kawikon* not only contains requirements and job descriptions, but also involves a "code of conduct"(Madrasuta, 1999:73).

“A complete religious experience must touch the three layers of human consciousness, namely thoughts, feelings, and wills, which are realized through *jnana marga*, the path of knowledge and enlightenment of the soul; *bhakti marga*, the way of faith and worship; and *karma karma*, work and service. Thought, feeling, and volition are not separate from one another, but are simply distinguishable elements of experience. Each makes its own contribution to the whole and each is infiltrated or filled by the other. The three –

right knowledge, right desire, and right action – go together. The first reveals the truth to us, the second infiltrates us with love for it, and the third shapes our lives. If it is mere science, not nourished by the warmth of feeling, it will freeze our hearts like snow; only feeling without knowledge is hysteria; mere action, not guided by wisdom and not inspired by love is a meaningless ritual or restlessness due to fever” (Radhakrishnan S. in Madrasuta, 1999:125).

The Brahmin priesthood is divided into two major groups namely the *Siwa* (*Shiva* or *Shiva Sidanta*) and the so-called *Buddhis* (*Boddha*); not true followers of *Siwa* and *Boddha*, but simply a sectarian part of the same religion. *Pedanda Siwa* wears long hair tied in a bun on top of his head, while *Pedanda Boddha's* cut to shoulder length. The tasks and rituals are the same, there are only minor differences in the details, words, and text used. To most Balinese this division meant little until he summoned a priest from any sect to preside over the ritual. That is, they do not care whether it is *Siwa* or *Boddha*, just for fun, or out of family custom, or because the priest's house is closer to his home. To him two priests from two sects were undoubtedly more effective than just one, but this was an expensive luxury and only a prince could afford. fact, further assigning a

knight priest an *rsi* and a *real person* to deal with evil spirits so that every type of priest is represented (Covarrubias, 2013:328).

Wijayanda (2004:15) explains that all actions must have a purpose, as in the case of *yadnya* it must have a definite goal as well, namely towards release. In "**Manawa Dharmasastra VI**", it is stated that the mind (*manas*) can be directed to release after three debts are paid. The three debts referred to in Sanskrit are called *tri rna*, namely debts to God called *Dewa rna*, debts to *rsi* called *rsi rna*, and debts to ancestors called *pitra rna*. Debt to God arises because of his *yadya* to mankind, namely in the initial process of God's creation by sacrificing himself as a forerunner, as mentioned in the "**Bhagawadgita**" (Sloka III-10,13) below.

(sloka III-10)

*Saha-Yajnah prajah srstva*  
*Purovaca prajapatih,*  
*Anne prasavisyadhavam*  
*Esa vo stv ista-kama-dhuk*

It means:

Indeed, it has been said long ago that after creating humans through *yadnya*, God said in this (way) you will breed like a dairy cow that fulfills your (own) desires (Pudja, 2005:84).

(sloka III-13)

*yajna-sistasinah saint*  
*Mucyante sarva-kilbisaih,*  
*Bunjate te tv agham papa*  
*Ye pacayanty atma-karana*

It means;

He who eats the rest of his *yad* will be free from all sins, but he who cooks food only for himself, in fact they are eating their own sins.

Religious rituals carried out by Hindus, especially in Bali, have been carried out quite well. The implementation of religious ceremonies or rituals will be better if accompanied by good understanding through more in-depth explanations based on Hindu religious literature. One of them is contained in the *rsi yadnya*, namely the *dwijati ceremony (pediksan)* with complete worship equipment from each religious school (*Siwa, Buddha, and Waishnawa*). It should be well understood by Hindus, especially Balinese Hindus. Becoming a saint (priest) is one way that can be taken to devote oneself in maintaining *dharma religion* and achieve the goals of human life based on Hinduism, namely "*Moksartham Jagatdita ya ca iti Dharma*".

Monier (on Titib, 2001:428--429) explains if a holy person on *Weda* called *rsi*

who receives revelations from God Almighty. The word *rsi* in Sanskrit means someone who gets the revelation of God Almighty, holy mantras, holy people, who rhythmically always chant holy mantras. In Hindu belief, *rsi* are holy people who receive revelations from God Almighty in the form of sacred mantras compiled in the *Weda*. In the *Weda* also known as the *saptarsayah*, that is the seven of *rsi* who are repeatedly mentioned in the book "*Satapatha Brahmin*" (XIV.5.2.6) consisting of *Gotama*, *Bharadvaja*, *Visvamitra*, *Jamadagni*, *Vasistha*, *Kasyapa*, and *Atri*.

Learn about the teachings of the *Vedas* and their literature to become *pandita* through a certain school system. Each *sampradaya* or Hindu sect has its own disciplic succession system. Hindus in Bali are generally adherents of the *Siwaa Sidhanta*, having a school system called "*aguron-guron*". There is also a *Waishnawa* which differs only systematically. However, the principle is the same, namely that they do *diksa dwijati* to become *pandita*. It is called *dwijati* because it has been born for the second time. First, born from the womb of his biological mother or *Dewa Mata*. Second, born from the womb of *Weda* or *Weda Mata*. Therefore, he is called *dwijati* which means he was born twice. Performing *yadnya* to the *pandita* is

called *rsi yadnya*, while the *padiksan* ceremony is *samskara* which is a ceremony that raises the status of a person from *walaka* to *dwijati* (Tim Penyusun, 2011:418).

*Pandita* in Hindu society is a community teacher in the spiritual field. This is important because in this life ideally the spiritual as the controller of worldly life. In the *Kartha Upanisad* it is stated that the human body is like a chariot. The driver of the chariot *mind*, the reins are the mind, and the horse pulling the chariot is the senses, while the body of the chariot is the body. So *pandita* is like the life coach of the community. Therefore, the *pandita* is also called *Brahman* or God Almighty (Tim Penyusun, 2011: 418).

## DISCUSSION

### *Pandita Shiva*

About the mazhab Siwa (followers are called *saiwa* or *sewa*) and *Buddha* (followers are called *bauddha* or *boddha*) as well as others, such as *Mahabrahmana* or *Waishnawa* can be seen from several inscriptions left by the Kings of Ancient Bali, which states that these *pandita* occupied the place very honorable position. These religious leaders are generally given the title *Dang Acharya* (placed before the person's name) for followers of Shiva and



for Buddhists are given the title *Dang Upadhyaya* (Semadi in the Drafting Team, 2011: 415).

The ceremonies *tawur*, *Pedanda Siwa* worships *Ayun Widhi*, manifests *akasa*, *purusa*, worships *Prajna Matra*, namely *Yajamana Murti*. At this time he has the title *Hotri*, *Pasupati*, *Dikcita Brahmin* or *Brahman*. In a series of making and restoring the world with all its contents, Bhatara Shiva performed *murti*, so that at that time he was called *Asta Murti Shiva* (eight *murti* of *Shiva*). Thus, *Pedanda Siwa* is often referred to as *pemuput yadnya* or *yajamana* or *wiku pengrajang karya* (Martini, 2009:54).

As stated by a resource person from *Pandita Siwa Paksa*, namely Ida Pedanda Gede Rai Pidada that a *Pandita Siwa* also has to understand well between *jnana kanda* and *karma kanda*, namely a good and correct understanding between *puja mantra* and the existing ceremonial means so that there is no chaos. A *Pandita Siwa* in addition to his duty to *ngelokapalاسraya*, must also be able to become a *guruloka*, which is his duty to provide enlightenment to his people. His further explanation said "when *the Pandita Siwa* wore a *kawaca* (shirt) he was a *Peragayan Siwa*, after wearing a *slimpet/sampet*, he was a *peragayan sada siwa*, and after wearing a *bhawa/ketu/amakuta/swetabhawa* he was a

*Peragayan Parama Siwa*". This further explains that *the Siwa Pandita* is often referred to as *Siwa Sekala*. Clothing sets such as *bhawa/ketu/amakuta/swetabhawa* are generally made of woven bamboo wrapped in red, black, white, brown, or other colors. The ornaments found on *bhawa/ketu/amakuta/swetabhawa* are very varied and depend on the wishes or tastes of *the Pandita*. As a crown embodiment of *Siwa Lingga* such as *bhawa/ketu/amakuta/swetabhawa* is decorated with many fine gemstones so that it looks beautiful and dignified. It also gives a very extraordinary magical impression. A *bhawa/ketu/amakuta/swetabhawa* usually when not in use will be stored in a special and very sacred place. Likewise, when *Sisya* picks up (*mendak*) a *Pandita*, whether it is a *Shiva*, *Buddha*, or *Bhujangga Waishnawa*, the *bhawa/ketu/amakuta/swetabhawa* will be brought by *pandita istri*. This is an etiquette and respect for the *pandita lanang* that the *Siwa lingga* form of *bhawa/ketu/amakuta/swetabhawa* is very sacred (Sidemen, 2019:215).

In the context of carrying out *dharma negara* and *dharma agama*, the *Panditas* in Bali carry out noble and sacred duties in people's lives. There are two main things that become an important task for a *priest*, namely the task of "*mahaywang rat*"

and "*ngayasang jagat*" in order to jointly achieve *jagaditha*, which means the well-being of physical and spiritual life, in addition to the important tasks and obligations of *ngelokapalasya* (Notrini, 2010:65). ).

*Pandita* or in Bali is often also referred to by the term *sulinggih*, namely the Balinese Hindu priest of any descent is a *Brahmana Dwijati*. *Brahmana Dwijati* are Brahmins whose Brahmin level is achieved through the process of being born twice (*dwijati*). To become a *sulinggih*, the process of spiritual ascent that is passed is of course longer and much more difficult than the process of becoming a scholar. This process has actually been observed since the time of the *brahmacari* (adolescents, during the time of studying), continued especially later in the period of *grehasta* (marriage). His attitude and behavior should show the behavior of a *walaka* who deserves to become a *sulinggih* (Sukahet, 2016: 90--91).

The existence of the palace priest or *bhagawanta* or often referred to as *purohito* in the ancient Javanese or ancient Balinese period was very meaningful. The priests are given more tasks on the spiritual aspect or in the implementation of *yadnya* in order to realize a *jagaditha* kingdom, prosperous physically and mentally. Evidence of the existence of priests in Bali can be found in

a number of inscriptions issued by the kings of the Warmadewa dynasty. In the Hindu tradition in Bali, there is no difference between the Shiva and Buddhist priests, meaning that both belong to the *Brahmana*. For Hindus, there is no difference between *nuwur* the priest or Pedanda Shiva or Pedanda Buddha who is about to *muput yadnya*. If conditions permit or the level of the ceremony being carried out is greater (main), it is indeed better for both priests to *muput yadnya* (Martini, 2009:53).

*Swadharma* or the function and duty of a *pandita* or *sadhaka* is to perform self-purification through *diksa*, which is one of the manifestations of *dharma* as mandated in the *Wrhaspati Tattwa*, that what is called *dharma* includes seven things, namely *sila*, *yajna*, *tapa*, *dana*, *pravrajya*, *diksa*, and *yoga*. For that someone to become a *pandita* teaches *dharma*. *Pandita* who became the *Sista* is one of the embodiments of *dharma*. That is, the sacred habits of the *Pandita* that are called the embodiment of *dharma*. *Embodiment dharma* is *Sruti* or the words of God Almighty and *Smrti*, namely the words of God Almighty that the Maha Rsi can remember. In the book *Sarasamuscaya* 40, it is stated that there are four obligations of a *priest*, namely as follows.

"*Srutyaktah paramo dharmastatha smrtigato severe, severe sistcarah proktastrayo dharmah sanatanah*"

It means :

What should be reminded is that everything that is taught by *Sruti* is called *dharma* and everything that is taught by *Smrti Dharma* is also the name, so is the behavior of *Sistas*. *Sista* means a person who speaks honestly, a person who can be trusted to be a place of self-purification, a place to ask for sacred teachings and instructions. (Sudharta, 2009:20).

The four characteristics of *the Sista* as required in the *Sarasamuccya* are as follows. First, *Sang Satya Wadi*, meaning he who always speaks the truth (honest). *Satya Wadi* comes from the word *satya* which means the highest truth. *Satya* also means honest, while the word *wadi* means to say. So, a *pandita* must always tell the truth in a good and right way. *Satya* is the truth of the *Weda* according to Hyang Widi Wasa. This is *swadharma* of the person called *pandita*. Second, *Sang Apta*, which means a person who can be trusted because he always tells the truth in the right and honest way. A *pandita* should be someone who can be trusted. To hold this belief, a *pandita* is not allowed to talk too much. Before speaking and acting, a *pandita* must think carefully about what will be discussed and what will be done. Thus, the possibility of speaking and making mistakes is small so that you don't get *spoken* to by other people.

Third, *Sang Patirthan*, which means *pandita* as a place to ask for self-purification for his people. A *pandita* is also called a saint. In addition to being authorized to make *tirtha* or holy water, *pandita* also have *swadharma* to purify people who need purification. Symbolically, the people are purified by *tirtha* they make and what is more important is to guide the people spiritually to be able to lead a holy life in order to avoid various despicable actions. A holy life is the basic capital to get a happy *sekala niskala*. Fourth, *Sang Panadahan Upadesa*, meaning that a *swadharma* has a priest to provide moral moral education to the community so that people live in harmony with noble morals. Therefore, *pandita* is also called *adiguruloka*, meaning as *guru utama* in the community environment (Tim Penyusun, 2009:419).

The life stages of becoming a *Sulinggih* or Pandita for Hindus in Bali are very specific and require a process that takes quite a long time. In particular, someone who becomes a *Sulinggih* (Pandita Hindu *Siwa Sidhanta*) in the process is called *Dwijati* or born a second time. A person who is a *Sulinggih* (Pandita Hindu *Siwa Sidhanta*) must follow some strict rules and for the rest of his life is carried out for religious activities and guiding the people. The provision of changing the name

or *Amari Aran* is an important part. For *Sulinggih Lanang* (male), *Sulinggih Istri* (female), *Sulinggih Brahmacari* and *Kanya* (not married) absolute name change. This is a requirement and is regulated as such by *Guru Nabe* the relevant. The name will be given and adjusted *aguron-guron* by *Guru Nabe* to *Sulinggih Nanak* or his son. Likewise, in changing clothes or *Amari Wesa*, a person who has gone through the *Dwijati* and is domiciled as *Sulinggih* (Pandita Hindu Siwa Sidhanta) then the dress code must also be adjusted. Daily clothes and *kasulinggihan* clothes have been arranged in such a way that the general public (Balinese Hindus) will easily recognize that someone has a position as a *Sulinggih*, seen from the arrangement of clothes.

Dress etiquette for *Sulinggih* has been regulated in the *Silakrama*, including for *Sulinggih Lanang* the hairdo is called *maperucut (Jatamakuta)*. *Jatamakuta* is a symbol of *Siwa Linga*. As for *Sulinggih Istri*, her hairdo is called *Gelung Linga*. *Gelung Lingga* is also a symbol of *Siwa Linga*. The provisions for completeness of clothing for a *Sulinggih* are regulated in the form of clothing for worship and clothing that is worn daily. Clothing when performing worship is also regulated, namely complete clothing and incomplete clothing. The connection with clothing for a

*Sulinggih* (Pandita Hindu Siwa Sidhanta) at the time of worship, both *Sulinggih Lanang* and *Sulinggih Istri*, have the same form, function, and meaning of each attribute used.

Completeness of clothing or clothing attributes of worship for *Sulinggih* (Pandita Hindu Siwa Sidhanta) in Bali consists of the following items: *wastra*, *kampuh (lanang)*, *sinjang (istri)*, *kwaca*, *petet*, *slimpet*, *kekasang*, *lungka-lungka*, *kanta bharana*, *aksamala ganitri* (left shoulder and right shoulder *ganitri* necklace), *karna bharana*, *gondola/kundala*, *asta bharana*, *simsim/angusti*, and *bhawa/ketu/swetambhawa*. The completeness of the *Kasulinggihan* clothing gives meaning to the role and function of a *Sulinggih* (Pandita Hindu Siwa Sidhanta) in Bali. This clothing attribute should not be worn at any time and place. Can only be used when carrying out the task of leading a ceremony (*Yajamana*) and at a certain level of ceremony. This is also a difference and special privilege for a *Sulinggih* (Pandita Hindu Siwa Sidhanta) in Bali compared to other areas outside Bali.

According to a brief explanation from Ida Pedanda Gede Rai Pidada from Geria Pidada Sengguan Klungkung, a *Sulinggih* (Pandita Hindu Shiva Sidhanta) when he is about to start worshipping or leading a ceremony, he has the position of

*Siwa*. At the time after wearing the dress of worship (without *bhawa*), he is in the position of *Sada Siwa*, and when wearing full clothing / complete with *bhawa* then he is in the position of *Parama Siwa*. That is the function and meaning of the *kesulinggihan* attribute that is used when worshipping. Another specialty, for a *Sulinggih istri*, if she also acts as the leader of the ceremony (*Yajamana*) then her role is the same as *Shiva*, *Sada Siwa*, and *Parama Shiva*.

In the concept of *Sesana Kawikon*, for a *Sulinggih* (Pandita Hindu Siwa Sidhanta) when he has done the stages of *Ngelinggihang Weda* and *Mapulang Lingga*, then he is already a symbol of *Shiva*, both for *Sulinggih Lanang* and *Sulinggih Istri*. *Sulinggih Lanang* and *Sulinggih Istri* (Pandita Hindu *Shiva Sidhanta*) when she has passed the process and stages of *Ngelinggihang Weda* and *Mapulang Lingga*, then he is both as *Ardhanareswari* or *Shiva Parwati*. If under certain conditions, *Sulinggih Lanang* can no longer carry out the duties of *Ngelokapalsraya*, especially if *Sulinggih Lanang* has died (*lebar*) then the role of *Sulinggih Istri* replaces *Sulinggih Lanang*. If *Sulinggih Istri* has also undergone the process of *Ngelinggihang Weda* and *Mapulang Lingga*, then when she is in charge of carrying out *Ngelokapalsraya* as *Yajamana Karya* (leading the ceremony),

*Sulinggih Istri* is no longer *Ardhanareswari* but is *Siwa* (*Purusa/Akasa*). This is a privilege for a *Sulinggih istri*, especially for a *Sulinggih Kania*, where since the beginning before becoming *Sulinggih* had been carrying out a life without a husband (*nyukla brahmacari*), so when a *Sulinggih Kania* performed his duties *Ngelokapalsraya* he was directly domiciled as *Shiva*.

## CONCLUSION

For the Hindu community in Bali, the position of *Sulinggih Lanang* and *Sulinggih Istri*, if one of them performs his duties *Ngelokapalsraya* then his position is the same. There is nothing significant that distinguishes his position even though there are gender differences. Gender position when it relates to gender, is only a marker of physical birth differences. However, when someone is a *Sulinggih* (Pandita Hindu *Siwa Sidhanta*) with a feminine gender (*istri*), she remains in the position of *Shiva* (*Purusa/Akasa*) when leading a *yadnya* or Hindu ceremony in Bali. This privilege has been passed down from generation to generation. There is no difference and special treatment for a *Sulinggih* because of gender differences. The most important thing for a *Sulinggih Istri* who has played her role as *Shiva* when performing worship and leading people's ceremonies is good behavior. Good

behavior and foremost are the most important for *Sulinggih* himself. Apart from *Amarai Aran* (changing names) and *Amari Wesa* (changing clothes), the most important thing for a *Sulinggih* is *Amari* (good behavior). *Amari Wizard* is a requirement that is very difficult to fulfill. But usually with the guidance of *Guru Nabe*, a *Sulinggih* is always led to be *Sulinggih* and is respected by his people. The main thing is also as a guide for *Sulinggih* (Pandita Hindu *Shiva Sidhanta*), good and bad deeds are not determined by gender (gender). A *Sulinggih Istri*, if due to a situation, duty or obligation she replaces the role of *Sulinggih Lanang* or *Ngentos Dharma Kawikon* then she handles *Sesana Kawikon* is *Amari Wizard* and symbolically acts as *Shiva (Purusa/Akasa)*, attached to him.

*Dewa Siwa* is the highest god for Hindus in Bali (*Shiva Sidhanta*). Likewise for *Sulinggih* or Pandita Hindu Bali (*Shiva Sidhanta*), both have a high and important position. Even a *Sulinggih* (Pandita Hindu *Siwa Sidhanta*) is said to be *Shiva Sakala (Dewa Siwa)* is real on earth, then the role and function of a *Sulinggih* in Bali is very high. The position and role of a *Sulinggih istri* in a ceremony is the same as *Sulinggih Lanang*, namely as *Shiva (Purusa / Akasa)*. In the form of daily life for a *Sulinggih Istri*, hairdressing in the form of a *Gelung Linga* is a characteristic and symbolic of *Shiva*

himself. *The Linga Circle* as a strong bond symbol of *the Gods Shiva*, should not be ignored by a *Sulinggih istri* or *Sulinggih Kanya*.

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# SHAKTI: Hindu Feminism and Balinese Women Empowerment

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## Abstract

The marginalization of women in the construction of patriarchal culture has been the aims of criticism from feminist studies from time to time. The Hindu community in Bali has a belief in *Shakti* which meaningfully reflects the glorification of women. Even so, the phenomenon of marginalization of women is still found in Bali according to customary law that adheres to a patrilineal system. This gap between the text and the context activates the empowerment of Balinese women in various economic and sociocultural fields. Through the critical discourse analysis approach, the discourse of *Shakti* can be deconstructed in the context of Hindu feminism and the empowerment of Balinese women. This study found that *Shakti* is a manifestation of God which is symbolized in feminine form and works as an active force of Masculine Gods. The conception of the *Ardhanareswari* describes the absolute pairing between a man and a woman as a unified whole. *Shakti's* active functions in the form of strength, creativity, compassion, and gift giving are dominant values that must be developed in an effort to empower Balinese women. Negotiation of sociocultural spaces in a patriarchal society is a strategic domain to empower Balinese women in various spheres of life in harmony.

**Keywords:** *Balinese woman, empowerment, feminism, Hindu, shakti.*

## I. Introduction

Patriarchal culture has shaped differences in behavior, status, and



authority between men and women in the gender hierarchy. The preservation of patriarchal culture in sociocultural life cannot be separated from the performance of knowledge, philosophy, social, politics, law, including religion which is built on the foundation of male hegemony. This can be seen from the statement of Adrienne Rich (1977) which is also quoted by Capra (1983) as follows:

“ What we do know is that for the past three thousand years Western civilization and its precursors, as well as most other cultures, have been based on philosophical, social, and political systems “in which men-by force, direct pressure, or through ritual, tradition, law and language, customs, etiquette, education, and the division of labor-determine what part women shall or shall not plat, and in which the female is everywhere subsumed under the male”.

Bashin and Khan (1994) asserted that patriarchal culture is built in a hierarchy of domination and subordination, where men are positioned higher than women. According to Rokhmansyah (2016), patriarchy comes from the word 'patriarchal', which is a structure that places the role of men as the only power, central, and ruler of everything. The subordination of women is a necessity in a patriarchal

culture which is marked by the minimal number of women who control public spaces, both in the social, political, legal, economic, cultural, and religious fields, when compared to men. On the other hand, women are positioned more in the domestic spaces, especially in matters relating to the household and child care. This positioning is naturalized by culture so that woman and femininity are always born from culture. Culture is a system that drives a game and forces everyone in it to play until the role ends (Pilliang, 2003).

The subordination of women also still occurs in Bali, whose society culturally adheres to a patrilineal system. According to Haviland (1998), the patrilineal system builds a kinship system that gives men privileges, as well as their influence in the wider social order. The implication is that the role of men tends to be more dominant in the structure and culture of Balinese society. In this regard, Wiasti (2008) and Dyatmikawati (2013) also emphasized that the patrilineal system positions Balinese women in subordinate positions, such as in inheritance rights and other socio-cultural practices. Dharma Putra (2003) also gave an example that Balinese women do not need to go to high school because in the end they will only work in the kitchen or take care of the children and husband.

This issue is interesting to be further disclosed because the teachings of

Hinduism adopted by the majority of Balinese people also have a belief in *Shakti*, namely the manifestation of God in the form of a woman (*Dewi*). The worship of Dewi Saraswati, Dewi Sri, Dewi Durga, and others confirms that *Shaktism* has an important position in Balinese Hindu theology. In another dimension, Hinduism also teaches respect for women as stated by religious sacred texts. This means that there is a gap between religious belief in *Shakti* and the subordination of Balinese women in various spheres of life. This subordination, of course, provides structural and cultural barriers to the empowerment of Balinese women so that the concept of *Shaktism* needs to be explored broadly and deeply to deal with these problems.

## II. Method

This study is an exploration of textuality to reveal discourses on Hindu feminism in relation to the empowerment of Balinese women. Therefore, this study applies a qualitative method with a critical discourse analysis approach. According to Foucault (in Eriyanto, 2003), discourse is not only in the form of words or propositions in the text, but something that produces something else (ideas, concepts, or effects). Discourse can be detected systematically as an idea, opinion, concept, and view of life in a certain context so that it influences certain ways of thinking and

acting. In this regard, Eriyanto (2003) states that critical discourse analysis characterizes five important things, namely (1) discourse is a purposeful action; (2) discourse refers to a particular context; (3) discourse can be traced its historicity; (4) discourse is a power struggle; and (5) discourse is always ideologically charged.

The unit of discourse studied in this article is *Shaktism*, namely belief, idea, or ideology related to *Shakti*. In Hindu theology, *Shakti* is a manifestation of God depicted in the form of a woman. Through critical discourse analysis of Hindu texts, the discourse of *Shaktism* is expressed by deconstructing its purpose, context, historicity, power, and ideology. This study focuses on the three powers of *Shakti* (*Trishakti*) that is Saraswati, Laksmi, and Durga or Uma. To reveal the symbolic meaning of *Trishakti*, the Gadamerian ontological-dialectical hermeneutic method is used, that is how to understand a text through continuous, dynamic, and contemporary interpretations (Hasanah, 2017). Thus, the understanding obtained is in accordance with the discourse of Hindu feminism and the empowerment of Balinese women.

## III. Results and Discussion

### 1. *Shakti* in Hindu Theology

Indian history records that the worship of the Mother Goddess has been

found in the Sindhu River Valley Civilization. Evidence of this worship is scattered around the Sindhu River valley, extending even further afield. The Mother Goddess is depicted as a naked woman in various positions as found on items such as clay seals, pottery, and amulets. People around the Sindhu River valley believe that the Mother Goddess or female power (*Shakti*) is the source of all creation. Mother Goddess is also believed to be a fertility goddess, ruler of plants, ruler and protector of all, as well as giving magical powers (Mahajan; Kundra; quoted from Phalgunadi, 2010).

After the Aryans entered India around 2,500 – 2,000 BC with the Vedic religion, the worship of the Mother Goddess began to recede. Considering the content of the *Catur Veda Samhita* text is dominated by worship of “Male Gods”, such as Indra, Mitra, Varuna, Agni, Vayu, and so on. Although for example, the Vedic texts mention 'Saraswati', which was later worshiped as *Shakti* of Lord Brahma, but the name refers to one of the sacred rivers in India. Indian history records that the worship of *Shakti* began to be carried out again by Hindus around the 2<sup>nd</sup> century BC, along with the acceptance of the Sindhu River valley religious traditions in Hinduism (Phalgunadi, 2010). In this regard, Johson (in <https://asiasociety.org/education/shakti->

[power-femini ne](#)) states that “the concept of *Shakti* may have been born of conflict and compromise between the strong matriarchal culture in India before the Aryan migration (2500 BC) and Aryan society which is more male-dominated (patriarchy)”.

The main sect that worships *Shakti* is *Tantrayana* with several sub-sects including *Shiva-Shakti*, *Ardhanareswari*, *Trimurti-Trishakti*, etc. In its development, almost all ‘Male Gods’ have their own *Shakti*. Many *Puranic* texts describe *Shakti* as the wife of a god in one family. For the example, Shiva married Parvati and had children named Ganesha, Sanatkumara and Kala (Phalgunadi, 2010). In Sanskrit, *Shakti* means power, energy, effort, strength, or ability. Hindu philosophy and theology understand it as the active dimension of the gods (*Dewa*) and the power that gives the gods the ability to perform their functions in the world (Kinsley, 1986). This confirms that *Dewa* and *Shakti* are one absolute unity. *Dewa* represents potential power, while *Shakti* represents actual power.

To achieve this understanding, *Brahmasutra I.3* states *sastra yonitvat* (‘literature is the source of true knowledge’). This *sutra* is related to the two previous *sutras*, i.e., *atatho brahma jijñasya* (‘how to understand *Brahman*’) and *janmadasya yatah* (‘where did all this come from’) (*Brahmasutra I.1-2*). It’s means that studying literature is the best way to

understand *Brahman* and His will in the life-world (Viresvarananda, 2002). *Samkhya* philosophy states that creation begins with the confluence of two highest principles, namely the spiritual principle (*purusha*) and the material principle (*prakerti, pradhana*). Both are free principles, but are always bound in the process of evolution and involution of the universe and everything in it (Sura and Yasa, 2009). *Purusha* is full of consciousness otherwise *prakriti* is without consciousness. However, both of them are present as an absolute pair as the driving force of life.

The teachings of Shivaism in Indonesia transformed the *Samkhya* philosophy to the *Siwatattwa* texts. Shiva as the highest essence is *Paramasiwa* who is without nature (*nirguna*), unthinkable (*acintya*), and without form (*nishkala*). When Shiva wills (*Bhatara Siwa mahulun manon sakala*), He makes Himself (*svayambhu*) as *Sadasiwa* with four main powers (*cadhu sakti*), namely omnipotent (*prabhusakti*), omniscient (*jnanasakti*), working ability (*kriyasakti*), and covers everything (*wibhusakti*). Through this power, Shiva manifests His will to create (*utpetti*), preserve (*stithi*), and destroy (*pralina*) nature and all its contents (*sangkan-paran*) (Sura et al., 1999).

*Sadasiwa's* state of creating, preserving, and destroying the universe and

all its contents is described in the form of *Ardhanareswari*. *Ardha* means two equal parts; *nara* is masculine; and *iswari* is feminine. So, *Ardhanareswari* is a picture of the manifestation of God in two aspects, namely masculine (*nara*) and feminine (*iswari*). *Ardhanareswari* is understood by Hindus as *Shiva-Shakti*, *Dewa-Dewi*, or *Bhatara-Bhatari*, which is the center of all worship activities (*bhakti*). When creating, Shiva is called Brahma with His *Shakti* is Saraswati; while preserving is called Vishnu with His *Shakti* is Lakshmi or Sri; and when it destroys it is called Rudra with His *Shakti* is Durga. *Shakti* is a form of active consciousness of Shiva. In this active consciousness, Shiva is described as *cetana* or *siwatattwa* ('full awareness'), while *Shakti* is described as *acetana* or *mayatattwa* ('without consciousness'). *Siwatattwa* becomes the soul of the universe and the soul of all creatures that never changes, while *Mayatattwa* moves all material changes (Sutrisno, 2019).

The description above confirms that *Shakti* in Hindu theology is a feminine aspect in the form of active awareness of God (*prakerti, pradhana, mayatattwa*). *Shakti* cannot be separated from the masculine aspect of God (*purusha, siwatattwa*). These two aspects are an absolute match in the creation, maintenance, and destruction of the universe and everything in it. Hindus

appreciate *Shakti* as a goddess, which is a partner (*Stri*) of the gods who have certain powers. Gods are the center of worship orientation in Hindu religiosity. The principle of absolute compatibility asserts that theologically, Hinduism positions women as equals to men. *Ardhanareswari's* concept even depicts that the two are not constructed in a gender hierarchy because God is neither male nor female, but both.

## **2. *Shakti*: The Basis of Hindu Feminism**

It is quite common, furthermore, to identify *Shakti* with a female being, a goddess, and to identify the other pole with her male consort. The two poles are usually understood to be interdependent and to have relatively equal status in terms of the divine economy (Kinsley, 1986:133).

Equality of women and men has always been the most important rubric in feminist studies, both in the West and the East. Etymologically, feminism comes from the Latin word '*femmina*' which means woman. The word is adopted and used by various languages, such as *femme* in French or *feminine* in English. Although femininity and masculinity in a social and psychological sense (gender) are distinguished from the terms male and female in a biological sense (sex), feminism is often interpreted as a social movement for

the feminine (Nugroho, 2004). Humm (2002) defines feminism as an ideology of women's liberation because inherent in all of its approaches is the belief that women experience injustice because of their gender.

The feminist movement in the history of Western thought dates back to the 18<sup>th</sup> century when Mary Wollstonecraft launched her article entitled "Vindication of the Right of Women" (London, 1792). In this paper, she describes the misfortunes experienced by women in the midst of the progress and development of the West. The progress that was originally predicted to be able to provide space for women to take on public roles, in fact still places women in a dark corner under the domination of men (Jannah, 2019). Since then, the feminist movement has always been synonymous with women's emancipation and gender equality as a form of women's resistance to male domination. Globally, the main goals of the feminist movement are summarized in three major schools of thought, namely liberal feminism, radical feminism and socialist feminism.

Feminist thought continues along with the development of postmodernism. Julia Kristeva became one of the most influential feminist-postmodernist thinkers of the 20<sup>th</sup> century. She does not deny that the feminist movement has succeeded in opening up access to education, politics and economics

for women around the world on an equal basis with men. However, she criticizes the thought of feminism which tends to construct women in opposition to men. This construction actually hinders women's freedom to define themselves. She said that feminism should not reduce women to the role of 'as women' according to special standards, for example women must leave maternity for reasons of freedom. Maternity 'motherhood' is also freedom, when women prefer it to carrying out other roles. The most important problem with feminism is actually dismantling the semiotics of 'abjection' of women's bodies as the construction of patriarchal culture so far (Kristanto, 2017). How is it possible that menstruation which is naturally experienced by every woman is considered something 'abjection', so that women's anger is associated with menstruation. This is truly an illogical thought.

Dismantling all discourse constructions that discredit women is the main thought orientation of Julia Kristeva. Women and femininity cannot be separated from the construction of culture. Bourdieu (2010) states that the way one maintains and displays one's body in front of others indicates the distance between the body that is lawful in practice and the body that is legal. Appropriateness is a representation of the body that is allowed, not an autonomous body. Pilliang (2003) asserts that the

representation of women's bodies is always related to political (and economic) desires. Women's bodies are filled with various kinds, such as the chest, buttocks, waist, thighs, hips, and the base of the neck that have the potential to cause arousal of the opposite sex (Morris in Caturwati, 2003). Patriarchal culture has an important influence in assessing, determining, and disqualifying women's bodies as objects.

Femininity as a socio-cultural construction is what constituted Judith Butler's feminist thought in *Gender Trouble: Feminism and Subversion of Identity* (1990 [1999]). Every woman is always forced to follow the norms prevailing in her society, even if it is against her freedom. The view that heterosexual is normal, while homosexual is abnormal is completely a social construction. However, this social construction is not born from society, on the contrary, it is the one who constructs society through performative actions. Therefore, women can construct their own social world through the desired performativity. Being heterosexual, homosexual, or bisexual depends on the performance choices that women display, not on their ethical social imperatives. Gender identity goes hand in hand with gender action, and performance defines both. The link between Kristeva and Butler's feminist thought lies in the freedom of women to construct their identities

without being reduced by any cultural constructs.

The next quite influential postmodern feminist thinker is Donna Haraway with Cyborg theory. Cyborg is a fusion of humans and machines, like Transformers or RoboCop in the fictional world. According to Haraway (1991), women are representations of an existence, not marginalized objects, nor indistinguishable from others, but rather they are between humans and machines. When men and women are differentiated according to gender, cyborgs are creatures that have no originality at all. Like machines that have no gender, humans cannot be distinguished as male and female. Cyborgs are creatures that can be disassembled and reassembled. A semiotics picture that human identity continues to be constructed, deconstructed, and reconstructed continuously in the dialectic of the private body and the public body. That is, Women are a category because they can play any role without gender restrictions.

The three feminist theories above indeed show a leap of thought that is more essential, rather than simply questioning the equality of men and women in the social world as previous feminist thought. Meanwhile, Hindu feminism implies the importance of emanating thinking to understand the position and role of women. When referring to *Shakti* theology, the

conception of femininity in Hinduism flows from the essential nature to the existential. The essential nature is the identity-lessness, *Brahman* (*nirguna, nishkala*), neither male nor female. When *Brahman* wants to create the universe and everything in it, he takes two attributes at once (*Ardhanarewari*) as the primary source (*prima causa*) of all existence. Then, *Brahman* that is recognized by humans is masculine (*purusha, Deva*) and feminine (*prakerti, Devi*) with various names and functions (*nama-rupa*). If *purusha* becomes the essence of human life, then *prakerti* or *pradhana* becomes the existence of human life.

In the context of feminism, *Shakti* is not a woman who can originally be identified by gender. Remembering *Shakti* comes from an essence that is without nature and identity. The identity of *Shakti* which is feminine in its pairing with the masculine Shiva is only carried out based on His existential role and function. When *Shakti* merges with Shiva, the feminine and masculine identities disappear, returning to an identity-lessness essence. The concept of *Shakti* as the basis of Hindu feminism positions that women and femininity do not have the essential, but both are present in all existence. In the existential world, Hindu positioning men and women as an absolute partner, not domination and subordination. This is as explained in *Yajur Veda XXV.17*,

“the earth is our mother, while the sky is our father”. The heavens and the earth are the spaces of all existence life, just as there is no human life without a father and mother.

This understanding is implemented in the Hindu religious system that worship of goddesses must be done. Ethically, respect for women also has a central position in Hindu sacred texts, as stated in *Manawadharmasastra III.58*, “*yatra naryastu pjyante ramante tatra dewatah, yatraitastu napjyante sarvastatra phalah kriyah*” (“Where women are respected, there the gods are happy, and will bestow His grace. On the other hand, where women are not respected, no sacred rites will give noble rewards’). Thus, both theologically, philosophically, religiously, and ethically, Hindu feminism views that women are positioned equally with men as absolute partners. Harmonization of roles and functions between men and women is the main value of Hindu feminism because the union of Shiva-Shakti is the highest source of happiness.

### **3. Balinese Woman Empowerment Based on *Trishakti***

Women and femininity always present interesting things in cultural discourse. The nature of women (as a woman) has been accepted since a person is born with a female sex which is sexually distinguished from male. But 'to be' a

woman requires the fulfillment of the categories determined by culture. The roles and functions of women in the domestic sphere, such as pregnancy, childbirth, breastfeeding, and caring for babies, are almost always attached to women according to their nature, but culture also determines these roles and functions. The category of 'women' in every culture tends to be associated with motherhood attributes, such as motherhood, fertility, reproduction, love, nurturing, and life-giving. In other words, femininity is always built by culture, even the most natural function of women (mothering) is defined by culture (Moore, 1998). Based on this opinion, the category of Balinese women can be seen in two aspects, namely the identity of women which is constructed naturally and culturally.

The construction of Balinese women's identity has broad implications for the role, function, and image of Balinese women in culture. One of them is how the role of culture in disciplining Balinese women's bodies through discourse practices. This can be revealed based on Foucault's ideas (in Barker, 2005; Carette, Ed., 1999; Ritzer and Goodman, 2005) about the relation of power and knowledge in every discourse practice. He focuses his attention on the relation of power and knowledge, practices related to body regulation, behavior regulation, self-formation, and power on



marginal subjects who experience deviations from social practices, such as sexuality, gender, and crime. The language that plays in discourse presents knowledge about the world and reveals the reality that forms the subject under the control of power. The network of relationships between language, thought, knowledge and action are a discursive practice, namely the operation of power in social practice through discourse (Barker, 2005; Lubis, 2014).

Traditional social institutions, such as *banjar* and *desa adat*, define the role of women in such a way in patriarchal structures and cultures. Balinese women who are in a patriarchal cultural environment, like it or not, must accept the roles and social functions that have been assigned to them. Within and through these institutions, patriarchal ideology is channeled and practiced as authentic legitimacy for the actions of the actors in it. This means that culture forces Balinese women to play female roles based on certain values. These values are seen as 'the best' for women, and therefore must be referred to in each of their social roles and functions. The categorization and qualifications of women's bodies are also determined by referring to these values. Therefore, the empowerment of Balinese women must be carried out by negotiating between their personal autonomy and

prevailing socio-cultural values so that all their potential can develop optimally.

*Shaktism* is certainly relevant as a basis for empowering Balinese women because *shakti* means power, power, energy (supreme power). In *Shaktism*, *Shakti* is worshiped as the primary goddess (God) as the incarnation of the active energy or power of a male deity (*purusha*). In Indonesia and Bali in particular, there are three *Shakti* (*Trishakti*) which are best known, namely Dewi Saraswati as *Shakti* of Lord Brahma; Dewi Shri or Dewi Lakshmi as *Shakti* of Lord Vishnu; and Dewi Parvati, Dewi Uma, and Dewi Durga as *Shakti* of Lord Shiva. The symbolic interpretation of the *Trishaktis* is important to explore relevant empowerment values for Balinese women, especially in the midst of the strong patriarchal culture in the social system.

Dewi Saraswati is believed to be the goddess of knowledge. In conjunction with Lord Brahma as the creator, Dewi Saraswati also depicts a symbol of creativity. Knowledge and creativity cannot be separated because creativity arises from knowledge, and vice versa. Furthermore, Dewi Sri or Dewi Laksmi is a symbol of fertility, prosperity, and prosperity. Fertility, prosperity, and well-being are needed to maintain life and life so that Dewi Laksmi is the embodiment of Lord Vishnu's power in maintaining the universe. Finally, Lord Shiva's *Shakti* is depicted in two

aspects, namely Dewi Parvati or Uma as a symbol of truth, wisdom, and happiness, and Goddess Durga as a symbol of destruction (*pralina*).

In the context of feminism, Hindu feminist theology asserts that female "goddesses" are symbols of strength, power, and energy whose position is equal to male "gods". Women will be in a weak position in patriarchal culture, when they do not have advantages that can increase their bargaining power in various socio-cultural domains. On that basis, Hindu feminism can be interpreted as a movement to empower women so that they have self-advantage who can take the widest role in various aspects of life. The superior competencies of Hindu women that must be pursued are intellectually, morally, and spiritually intelligent (Dewi Saraswati); able to compete in the world of work, have a spirit of service, love, and professionalism (Dewi Laksmi); and able to uphold the dignity of himself and his family, and destroy all the challenges of life (Dewi Durga). This principle refers to the transfiguration of divine consciousness into human awareness by making Shakti the ideological basis for Balinese women's empowerment.

### **Conclusion**

Hindu feminism flows from theological, philosophical, religious, and ethical principles that are sourced from the

virtues of religious literature. Hindu feminism thought goes beyond just issues of gender equality, but has reached the most essential areas of men and women. Essentially, masculinity and femininity radiate from the highest essence (*Brahman*) which is actually without identity. *Brahman* divides Himself (*svayambhu*) into two equal parts (*ardha*) with male (*nara*) and female (*isvari*) attributes. *Shiva-Shakti*, deities, *purusha-prakerti* form an absolute pair that is the source, as well as the return of all existence. If contemporary feminist theories are concerned with women's originality and identity, then *Shaktism* illustrates that being a 'woman' must be born from an autonomous will, not constructed by others. Therefore, *Shaktism* as Hindu feminism positions humans as beings who are free to construct their own masculinity and femininity because the essence of human being (*atman*) is the same as *Brahman* who has no identity. Although at the existential level, Hinduism does not deny that the nature of being born as a woman (female) is a necessity so that respect and respect for women is the ethical foundation of Hindu feminism in the sociocultural world.

The problem of women and womanhood is fully born in the world of existence, mainly due to the strong influence of patriarchal culture. This poses a challenge to Balinese women in building

their existence in various spheres of life. Here, *Shaktism* has urgency as the foundation for empowering Balinese women because the essence of *Shakti* is strength. Through a symbolic interpretation of the three powers of *Shakti* (*Trishakti*), namely Saraswati, Laksmi, and Parwati/Durga, it is concluded that the empowerment of Balinese women should be directed at improving the quality of knowledge and creativity; foster love, service, and professionalism; and become a strong woman who is able to overcome all challenges.

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# The Position of Women in the Patrilineal Kinship System (Literature Study on the Position of Women in Social Structure of Hindu Society in Bali)

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## ABSTRACT

This article was written to explore the position of women in the patrilineal kinship system, especially women in the kinship system of the Hindu community in Bali. According to Balinese customary law, the position of women tends to be in a subordinate position to men. This can be seen from the inheritance system which tends to give privileges to men. This means that in the inheritance system within the Balinese traditional community, women are not entitled to inherit property from their ancestors unless their position has been exchanged to masculinity (*purusa*) in the *nyentana* (*nyeburin*) marriage system. Similarly, in terms of decision-making, both within the family and within the indigenous community, women tend to be excluded. This cannot be separated from the hegemony of masculinity (*purusa*) against the feminine (*pradana*) socio-culturally in the kinship system of the Balinese indigenous people. However, in reality, many women are less aware of their position as a controlled class, because they have been being hegemonized ideologically. This means that they unwittingly accept the ideas of the ruling class, which in this case is the male class, as something normal and natural, without the slightest critical rational attitude.

*Keywords: patrilineal kinship, feminine (pradana), masculinity (purusa), inheritance system, and nyeburin marriage.*

## I. Introduction

The patrilineal kinship system is one of the basic components of the theory of the development of the human family called the

theory of family evolution. One of these theories was developed by Bachopen in his book "Das Matter Recht" (1861) which asserts that the human family around the

world developed through four stages of evolution. The four stages of evolution include, first, the period of promiscuity, which is a period in which humans live like a herd of animals in groups, men and women can relate freely and give birth to offspring without marriage ties. As a result, the nuclear family group as the core of community life is unknown at this time. Gradually, humans began to realize the relationship between mothers and their children as a nuclear family group in society, and children living in that group only knew who their mother was without knowing who their father was. In this model family group, the mother is the head of the family and is responsible for her family life. Marriage between a mother and her son in this model of a kinship system is avoided so that the custom of exogamy arises children as a nuclear family group in society, and children living in that group only knew who their mother was without knowing who their father was. In this model family group, the mother is the head of the family and is responsible for her family life. Marriage between a mother and her son in this model of a kinship system is avoided so that the custom of exogamy arises.

Second, the nuclear family group with the mother as the head of the family is increasingly expanding and developing in people's lives and hereinafter referred to as the matrilineal kinship system. Third, in its development, this kind of matrilineal kinship

system turned out to make men feel dissatisfied so that when they wanted to have sex with women they took their future wives from other family groups and brought the girl into their group. With this system, the children who are born also remain in the male family group, and henceforth it is the man who is responsible for the life of his family and the lineage is determined based on the male lineage. This situation has evolutionarily led to the emergence of a patrilineal kinship system in which the head of the family and the responsibility for family life are no longer held by the mother but by the father. Fourth, in its development, the exogamy system then turned into an endogamous system, namely the children in this model family life, not only in direct contact with the father's relatives but also directly with the mother's relatives which Bachopen called the parental system [13]. In subsequent developments, Bachopen's theory was applied in various colors of Indonesian culture by a Dutch anthropologist, namely Wilken (1847-1861) and it turned out that the existence of this theory was compatible with the various colors of Indonesian culture [3]. By following Bachopen and Wilken, it can be said that some areas in Indonesia, including Bali, until now still adhere to the kinship system that takes into account the male lineage (patrilineal). In the

patrilineal kinship system, there is a conventional view that says that women (wives) have a nurturing role or a domestic role known as an expressive role, while men (husbands) have a role as breadwinner or a public role which is often also called an instrumental role [9]. However, when viewed in feminist studies, the role described by Olson and Defrain is not absolute, meaning that the wife does not always take on domestic roles, but under certain conditions the wife may become the backbone of the family economy or as the breadwinner, and the opposite can also happen to the husband. This phenomenon often occurs in the life of modern society, so the role of a wife becomes very complex [5]. Talking about the role of women or the position of women, both in the family and in society according to the Hindu view is equal. This can be seen from the *Ardhanareswari* concept promoted by the Hindu community in positioning women in family and community life. In the *Ardhanareswari* concept, men and women are created differently, but not for a dichotomy, but to complement one another, to create harmonization in family life. In the *Siwa Tattwa* teachings, God is referred to as *Shiva*, which is the only eternal truth and dissolves in power over the universe. According to Hindu mythology, in the process of creation that has no beginning and no end, Shiva is accompanied by his magic

(*Dewi Uma or Dewi Durga*) which then gives rise to the concept of *Ardhanareswari* [4]. The concept of *Ardhanareswari* which is a combination of masculine and feminine traits, in reality in the life of the Hindu community in Bali is often paradoxical. This is because women in the social structure of Balinese indigenous peoples are often positioned as human beings who are subordinate to men in various social constructions. For example, in the inheritance system, Hindu women in Bali are not positioned as parties who are entitled to receive the inheritance as experienced by boys. Likewise, in terms of enjoying education, there are still some families in Balinese society who distinguish the rights in terms of enjoying education between boys and girls in their family environment. In such families, there is a tendency for the education of sons to be prioritized, compared to the education of their daughters. In this regard, it is very interesting to study the position of women in the patrilineal kinship system, which is generally embraced by families in the Hindu community in Bali.



## II. Discussions

### A. The Position of Women According to the Hindu's Point of View

The position of women and their interactions with men in the social structure of Hindu society in Bali can be seen based on Balinese customary law, which is mostly based on Hindu religious values [6]. The position and role of women in Hinduism can be seen in the contents of the *Manawa Dharmasastra* verse, Book III, verse 58 which emphasizes that:

*jāmayo yāni gehāni*  
*śapantya prati pūjitāh,*  
*tāni kṛtyāhatānīva*  
*vinaśyanti samantataḥ*

It means :

a house where women are not properly respected

say curse words, the family will be destroyed

entirely as if destroyed by magical power.

[11] .

Observing the contents of the verse above, it can be said that conceptually Hindu teachings glorify women, and if respect for women is denied, the household where women are not respected will be destroyed. Given the importance of women's roles, both in the family and in society, for Hindu families, especially in Bali, there is no reason to hurt women in living life in this world.

There is also the role of women in family life or community life according to [12], besides being housewives, sometimes they also act as workers in the public sector, and at the same time as educators for their children in the family environment.

In line with [12 and 8] explain that Balinese Hindu women who used to only act as prayers for their family members and as workers in the domestic sector, now many Balinese Hindu women have been able to play a dual role, namely in addition to being workers in the domestic sector. The domestic sector is also often involved in work in the public sector. However, in reality, in the social construction of the Balinese indigenous people, there are still stereotypes that assume that the position of women is lower than that of men. This can be proven by the exclusion of Balinese Hindu women in the decision-making process, both within the family and in the indigenous community. Likewise, until now the position of women in the family environment according to Balinese customary law does not have the right as heirs, except for women whose status has been exchanged from *pradana* to *purusa* in the *nyeburin* (*nyentana*) marriage system.

According to [15], the phenomenon of *nyeburin* (*nyentana*) marriage is closely related to the inheritance system in

Balinese indigenous peoples based on the father's lineage which is often also called patrilineal lineage. By referring to this phenomenon, it can be emphasized that in the Balinese traditional kinship system, only children (boys) (*purusa*) have the right to become heirs when their parents have died. Meanwhile, children with the status of girls (*pradana*) are not entitled to the inheritance left by their parents. At first glance, it seems that Balinese customary law applies unfairly to women, but on closer inspection, this is not the case. Because after marriage, daughters have the right to enjoy the inheritance belonging to their husbands in their parents-in-law's extended family. Thus, Balinese customary law in the context of the inheritance system cannot be said to be discriminatory (unfair).

In the development of an increasingly modern world today, the position of Balinese Hindu women seems to have begun to experience a shift, namely, in the current era of modernism, many Hindu women, especially in Bali, have obtained the right to take part in the public sector. This is proven by many Balinese Hindu women who have been able to occupy important positions, both in the government sector and in the private sector. There are even some Balinese Hindu women who have successfully pursued their careers in politics, some have even become regents and some have been able to hold ministerial positions during the Joko Widodo

administration. Another thing that can be said as a change related to the position of Balinese Hindu women is the provision of property to their married daughter which is often called "jiwadana" or "*tetatan*" property, but this property may not be used as joint property with his partner. As for the source of this *tetatan* property, it is from the wealth of the user or *the gongini* property that was obtained by his parents after they got married.

Departing from the description above, it can be emphasized that the position of Hindu women, especially in Bali according to the Hindu view, must be respected, glorified, and loved. But in reality, there is still a gender-biased treatment of Balinese Hindu women. However, recently, along with the increasing level of education for Hindu women, little by little their position in the social structure of Balinese indigenous peoples has begun to be taken into account. As mentioned in the previous description that now many Balinese Hindu women have obtained their right to take part in the public sector, and not only dwell on work in the domestic sector, although it must be admitted that there are still some women who are still treated unfairly in the social community in life

### ***B. The Position of Women as Housewives***

As housewives, women have very heavy duties and responsibilities. Because in addition to having to serve their husbands and children in the family environment, women also have the task of taking care of the cleanliness of the house, household management, and educating their sons and daughters to grow and develop into good children (suputra). As the first human being recognized by children after they were born into the world, it is the mother who can be called the first and foremost educator. It is called the first and foremost educator, because it is the mother who first teaches everything in this world to her children, including the teachings of divinity. Teachings about the phenomena related to the existence of God are called theology or also called *Brahma Widya* or *Brahma Tattwa Jnana* [10]. This teaching emphasizes that the concept of divinity according to Hinduism is monotheistic, that is, everything comes from God and there is only one existence, namely God Almighty with all its manifestations.

Then, concerning teaching everything (read: science) God took prabawa (manifestation) as Dewi Saraswati. In the Hindu concept, Dewi Saraswati is the magic of Brahma which is a symbol of the primacy of science. Departing from this conception, it can be analogized that women (goddesses) according to the Hindu view are a symbol of the existence of science. Thus, it can be

interpreted that the position of women as educators in the family environment is the key to the success of education for their children, including the success of their husbands in pursuing their careers. Departing from the description above, it can be understood how important the position of women is as housewives according to Hinduism's point of view. Because apart from being housewives (dharmapatni) women also play a role as coaches, regulators, and drivers of family members in carrying out various activities. This is explicitly stated in the Mānawa Dharmaśāstra Book IX verse 27 which states as follows.

*utpādanam apatyasya  
jātasya paripālanam,  
pratyaham lokayātrāyāh  
pratyakṣam strī nibandhanam.*

It means :

Birth of children, nurturing  
towards those who were born and life  
every day for men, will all  
It was women who cause it  
[11].

From the contents of the verse, it is clear how important the position of a woman in domestic life according to the Hindu view is. It is said so because the contents of the verse implicitly mean that the high or low dignity of the family is

largely determined by the role of women as housewives. After all, women are the builder of the basic personality in the family. In addition, the importance of the role of women in domestic life can also be seen in how women educate and nurture their children for their future. Thus, it is not an exaggeration if, in the context of education, mothers are said to be the first and foremost educators, because, from the time they are born until they are adults, the parenting pattern for children in the family environment is mostly done by a mother than by a father. This proves how important the position of women as housewives is in running the ark of family life. However, in reality, women, especially in societies that adhere to a patrilineal kinship system, are often positioned as subordinate to men in various social structures. For example, in the family decision-making process, women are often excluded for various reasons. Likewise, in terms of inheritance, women are also not entitled to enjoy the inheritance of their parents, including the right to enjoy education. There are also Hindu families in Bali who are discriminatory against their daughters. In a sense, the right to enjoy education in the family environment is prioritized for sons, while daughters are secondary. This depends on the economic capacity of their parents, if the economy of their parents allows paying for the education of all their children, then girls will get the same rights as boys in terms

of enjoying education, but if the family's economic capacity is less, then they will enjoy the benefits. education is the privilege of boys, and girls tend to be marginalized.

### **C. *The Position of Women as Traditional Village Krama***

Before discussing the position of women as adat village manners, it is necessary to first explain the notion of *adat* village as a forum for *adat* village manners itself. According to the Bali Provincial Regulation No. 4 of 2019 concerning traditional villages, what is meant by traditional villages are:

“the customary law community unit in Bali which has the territory, position, original structure, traditional rights, own assets, traditions, manners of the social life of the community from generation to generation in the bonds of the sacred place of heaven three, duties and authorities, as well as the right to regulate and take care of his household”.

Departing from the understanding of the traditional village, and in the context of developing its function in society, the traditional village is equipped with two organs as working partners of the traditional village *prajuru*, namely (1) the village *sabha* which acts as a work partner

of the traditional village *prajuru* who carries out the consideration function; and (2) village papers, as working partners of customary village *prajuru* who have the function of resolving customary or speech cases based on customary law in force in the local village. Judging from the existence of the traditional village *prajuru* and the two organs that were formed as working partners of the traditional village *prajuru*, so far none of them have involved women. Thus, the Balinese Hindu women have not yet obtained equality in the social structure of indigenous peoples. Whereas according to Hindu theology, women are not a small part of men but are an equally large, equally strong, and equally decisive part in the realization of a complete life.

In this context, according to Hindu theology, women are called *ardanareswari*, which is an expression that comes from the word *ardha* which means half or equal parts, and *nara* means male human, while *iswari* means female human. Based on the meaning of each of these words, it can be understood that the word *Ardhanareswari* means that without the feminine element an incarnation will not be fully realized. However, in reality, until now there are still some communities, including indigenous peoples in Bali who position women as human beings who are subordinated to men. The differences in the social roles of men and women are

constructed socio-culturally through a long historical process. For example, women are personified as gentle, beautiful, emotional creatures, or have maternal traits (feminine), while men are identified with strong, rational, mighty, and masculine creatures [1].

Cultural roles as described by Fakhri above can be exchanged in the sense that, factually, in people's lives there are men who have emotional, gentle, motherly, and other feminine traits, while on the other hand there are also strong women, rational, and mighty. Based on several studies on gender differences, these differences are due to several things, including being formed, socialized, strengthened, even socially or culturally constructed through religious teachings or state power. Through this process, over time, these roles seem to be the nature of men and women who cannot be changed. Whereas dialectically, the social construction that was built through a fairly long evolutionary process has unwittingly affected the biological aspects of each sex. For example, because men are stereotypically identified with strong, valiant, aggressive, and other similar names, men finally have to adapt to the stigma attached to them by a socio-cultural society. On the other hand, the stigma attached to women is gentle, feminine, and so on, so from infancy the

socialization process has been carried out among women, so that the stigma not only affects the emotional development, vision, and ideology of women, but also affect their subsequent physical and biological development.

Considering that the process of socialization and social reconstruction took place in an established manner and over a long time, it was finally difficult to distinguish from a gender perspective, which traits were formed through social construction and which traits were formed based on biological nature. However, this does not mean that these traits cannot be distinguished, but that they can still be distinguished through an understanding of the characteristics inherent in each sex. The trick is to understand that as far as these traits are interchangeable, then these traits are the result of social construction by society. On the other hand, if these qualities are not interchangeable, they are only natural traits that have been outlined by the Creator. For example, giving birth is a natural trait that must be carried out by women, because women can't exchange the nature of childbearing by women to men. Likewise, fertilizing an egg in a woman's uterus is the nature of men, because it is impossible to exchange these eggs with women. After all, women do not have sperm, and so on. So, what can be categorized as cultural roles in a gender perspective are roles that can be

exchanged, while roles that cannot be exchanged are called biological nature.

#### ***D. Hegemonic Masculinity in the Patriarchal Kinship System***

The patriarchal kinship system is a social system that places men (masculinity) as the main power holder and dominates in political leadership roles, moral authority, social rights, and property control. In the family domain, the figure called father in this model kinship system has authority over women, children, and property owned by the family concerned [2]. Meanwhile, hegemony according to Gramsci [14] is not a relationship of domination by using power, but a relationship of agreement using political and ideological leadership. Furthermore, according to Gramsci [2] hegemony is a chain of victories that is obtained through a consensus mechanism and not through the oppression of other social classes. Departing from the concept of patriarchal kinship and if it is associated with the concept of hegemony according to Gramsci, an understanding can be constructed that the prioritization of the position of men in a kinship system called patriarchal kinship occurs through a very long and very subtle process of social and cultural construction, so that those in subordinate positions do not realize that they are under oppression or power. For

example, mistakes in reflecting the concepts of *purusa* and *pradana* in the form of men and women in the social life of Balinese society have created gender injustice in the lives of women. The reason is that the concept of *purusa* which is translated explicitly into male and *pradana* into a female has resulted in the emergence of the view that men have a more special position than women, and this condition tends to be not realized by women themselves.

According to [16] Balinese indigenous people adhere to a patrilineal or patrilineal kinship system which in Balinese society is better known as lime or *purusa*. As a result of the enactment of this kinship system, men in Balinese society are considered to have a more important position than women. Thus, in various social constructions, men in the life of the Hindu community in Bali always receive priority, while women are often placed second. To understand the social conditions related to the different roles between men and women in the Hindu society in Bali which causes injustice for women, Karl Marx's class analysis can be used, which essentially says that in every society there is a ruling class and a ruled class. or often also referred to as the upper class and the lower class [7]. By using Marx's analysis of class structure, the position of Hindu women in Bali in various social structures can be described as the dominant class while men are the dominating class. For

example, in the case of inheritance where men are entitled to become heirs of all the assets owned by their parents, while women are not justified unless they are given voluntarily by both parents as administrative assets.

The assets that parents may give to their daughters are the assets of the use of wealth or *gono-gini* assets, namely assets that are obtained by their parents as a result of joint work after they are married. Meanwhile, assets received from generation to generation from their ancestors may not be given to daughters. Likewise, in terms of decision-making, Hindu women in Bali are rarely involved, both in family decisions and decisions made in social institutions. This proves that the Hindu community in Bali still views women as a subordinate class to the male class. This condition has been going on for a very long time and women themselves are not even aware of it, because they have been hegemonized socio-culturally. This is in line with Gramsci's view that hegemony is not a relationship of domination by using force, but a relationship of the agreement through political and ideological leadership. For Marx ideology is a tool, by which the ideas of the ruling class can be accepted in society as something normal and natural. Likewise, in the patriarchal kinship system in Balinese society, ideas

with the tool of the lime system make women tend to take for granted ideas from the male class in various social constructions without a critical rational attitude because men are considered to have power in the prevailing socio-cultural system. Departing from such a phenomenon, it can be emphasized that the ideology referred to in this context is more participation of all social classes, rather than just a set of ideas imposed by a certain social class on other social classes.

### III. Conclusions

Based on the description above, several conclusions can be drawn, including the following. First, conceptually Hinduism views that women have a very important role and position in the social structure of society. This is contained in the *slokas* of the holy book where women must be respected and glorified. If this provision is violated, then the family in which the woman is not respected will be destroyed according to the Hindu's view. Second, as housewives, women also have very important roles and functions, because in addition to serving their husbands, managing household affairs, women also act as the first and foremost educators of the children in the family environment, so that their children can grow and develop into mal children. Third, the position of women in indigenous peoples is equally important, because women and men according to *adat* (tradition) or religious views are equally

important, so the term *ardhanarieswari* appears, which means that without the element of feminity this incarnation will not be complete. So, between men and women are two different things, but these differences are not meant to be mutually dichotomy with each other but must be used to complement each other. Fourth, in the patriarchal kinship system, the hegemony of the masculine and the feminine often occurs. This happens through a very long social and cultural construction and this is often not realized by women, because they have been hegemonized socio-culturally. This means that women can just accept the existing systems and structures without a critical rational attitude because they have been ideologically drugged.

### Acknowledgment

I Would like to say many Thanks to Lord Ida SangHyang Widhi Wasa, since this paper can be finished. Besides that, I appreciate to Rector Universitas Hindu Indonesia who has planned this Seminar collaborative with some Universities.

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# **Gender Construction in the Performing Arts *Joged Bungbung***

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## **ABSTRACT**

The issue of gender for social change through performing arts will be a difficult endeavor if it is not accompanied by shared awareness, both men and women. Gender equality is a dynamic condition, in which men and women both have the same rights, obligations, roles and opportunities, based on mutual respect and appreciation and help in various sectors for mutual progress. Fighting for gender equality is not contradicting the two sexes. However, efforts to build equal gender relations, without discrimination.

There should be a common awareness that gender is not related to biological sex, but is a socio-cultural construction that is intentionally created for the benefit of a particular gender, thus creating gender inequality which is often found in the performing arts of joged bungbung. In some cases, jogged dancers deliberately perform erotic and vulgar movements, so that the audience generally perceives it as entertainment that often invites laughter. Why does this happen?

This paper is designed using a qualitative approach, because the problems of social conditions in performing arts are more common in social communities. The theoretical approach used as an analysis is aesthetic theory which adopts traditional values. The results of this paper are expected to be able to achieve efforts to improve the quality of gender equality through affirmative action. Affirmative action is also carried out through cultural channels, by changing

mindsets starting from academic studies by paying attention to partiality to certain genders who are experiencing injustice and discrimination and then implementing them in life in order to change people's perceptions and behavior towards gender equality and justice.

*Keywords: Gender Construction, Performing Arts, Joged Bungbung*

## **I. Introduction**

Gender construction makes a difference between men and women. Because the process of socialization and reconstruction takes place in an established and long manner, in the end it is difficult to distinguish what gender characteristics are.

Like women who are gentle and men who are strong and mighty, they are constructed or shaped by society or biological nature ordained by God. (Fakih, 1996:10). From the results of the construction, it appears the division of work roles between men and women where the division of work roles is obtained from the results of gender construction, so that there is a division of labor roles between men and women. So, do not be surprised if it raises a gender bias. And the gender bias itself creates an injustice in the work roles between men and women. There is an assumption that women are nurturing and diligent in nature, and are not suitable to be the head of the household, resulting in all domestic work being the responsibility of women (Fakih, 1996:21). The lives of many women in the world have been shackled in a patriarchal society that

makes women often accept their lives as predestined fates so they do not dare to question or change them (Kuntjara, 2012:154). In addition to the construction that occurs in the culture of the community, other parties that have quite a big role in gender construction are media products and performing arts. Some media products sometimes unconsciously support this construction, and unfortunately we as a society also understand what is displayed by the media. Advertising seeks to represent the reality of society through certain signs, thus animate the impression in the minds of consumers that the product image displayed is part of cultural awareness, even though what happens is only an illusion (Widyatama, 2006: 19).

The issue of gender for social change through performing arts will be a difficult endeavor if it is not accompanied by shared awareness, both men and women. Gender equality is a dynamic condition, where men and women both have the same rights, obligations, roles and opportunities, based on mutual respect and

appreciation and help in various sectors for mutual progress. Fighting for gender equality is not contradicting the two sexes. However, efforts to build equal gender relations, without discrimination.

There should be a common awareness that gender is not related to biological sex, but is a socio-cultural construction that is intentionally created for the benefit of a particular gender, thus creating gender inequality which is often found in the performing arts of joged bungbung. In reality, the joged bungbung dancer is a type of social dance in the community with the musical accompaniment using the rindik or bamboo or bungbung musical instruments which are danced by women and the accompaniment is male. In some cases, joged bungbung dancers intentionally make movements erotic, and vulgar, so that the audience generally considers it as entertainment that often invites laughter. Why does this happen?

## **II. Gender Perspective**

### **A. Authority**

As the main authority, the role of men still has a stake in all aspects. The existence of ideology in the region and indoctrinated in inheritance from generation to generation through a system of values, norms, rules and even strengthened by myths and belief systems. Especially in Bali, men are assigned

the term purusa, and women are called pradana. The purusa in question is the head of the family, the heir to the lineage and the heir to tradition. Meanwhile, pradana is only considered as a complement in the family and does not have inheritance rights like the role of purusa. This ideology ultimately forms traditions, culture, and social systems that are aware of or not tend to harm women.

### **B. Ideology**

Patriarchal ideology is formed through a very long history and is able to build human civilization that places men in a dominant and superior position in various fields of life. This patriarchal ideology has for generations designed and built differences in behavior, status, and authority between men and women in the socio-cultural system which then has an impact on gender inequality and injustice..

### **III. Inequality of Joged Bungbung and Discriminatory Performances**

Gender is not a biological (natural) sex difference, for example, men have penises, produce sperm and get pregnant, while women experience menstruation, can conceive, give birth and breastfeed and menopause. Gender is gender difference based on social and cultural construction.

In other terms, gender is the division of roles, positions, and tasks between men and women determined by society based on the nature of women and men who are considered appropriate according to the norms, customs, beliefs, or habits of the community. In this case, gender can change according to the times.

In the world of art, there are opportunities for gender-based violence. The most common are psychological and sexual violence. In the case of model painting or body painting, for example, psychological violence and sexual harassment are very obvious. Men who do bodypainting on women, for example, deliberately linger to inscribe color with a brush or even with their hands on the female sex organs. And, oftentimes it invites laughter, smiles, or fun comments from the mostly male bodypainting audience. Sexual harassment also often occurs in the social dance of Joged Bumbung. The performers (male) deliberately dance while trying to touch the intimate parts of the joged dancer. Even doing movements like people having sex. Surprisingly, joged dancers also do the same thing, so the terms "jogged porn"/"joged dump", "joged mesum". By the audience, both male and female, generally consider it as entertainment that often invites laughter as a sign of laughter. just a joke.

In the midst of increasingly fierce competition, the leader of the Joged Bumbung group, which is generally male, deliberately asks or even forces the dancers to dance more wildly, erotically, and perform vulgar movements, so that the Joged Group always gets orders. It should be justified that the sensuality of some of Joged Bumbung's movements is able to anesthetize and make a magnet in itself in the show. The shift in the joged roof that emphasizes the element of sexuality in excess will have an impact in various perspectives. In addition to changing market values, it has a direct impact on eastern cultural discrimination and directly on the dancers who will receive inappropriate treatment. The joged dancers make various efforts to attract attention and make the group sell well. The same thing happened to dangdut performances. Stopping gender-based violence is not easy. The key is the shared awareness, both men and women, in various fields of life that men and women are both creatures of God, have equal rights, equal opportunities and potential to grow and develop.

#### **IV. Conclusion**

Gender equality is a dynamic condition, in which men and women both have the same rights, obligations, roles and opportunities, based on mutual respect

and appreciation and help in various sectors for mutual progress. Fighting for gender equality is not contradicting the two sexes. However, efforts to build equal gender relations, without discrimination. The most important way that must be done is to change the mindset of men and women that result in gender inequality and socialization/campaign efforts in various fields of life, from family, community, to state levels. Only awareness with men and women in “gender relations” can fight for gender equality and justice. Awareness and change must start from oneself. This socialization/campaign is very possible to be done through the art world. One strategy is to incorporate the issues and experiences of women and men into a field, such as the arts. This is related to the design, implementation, monitoring and evaluation of policies or programs in each field,

which aims to achieve gender equality. To achieve gender equality, efforts are needed to improve conditions in a quality manner through affirmative action. That is a special action to encourage and pay more attention to certain genders who are experiencing injustice, by taking structural paths, for example related to government policies or the education system. Affirmative action is also carried out through cultural channels, by changing mindsets starting from academic studies by paying attention to partiality to certain sexes who are experiencing injustice

and discrimination and then implementing them in life in order to change people's perceptions and behavior towards gender equality and justice. The performing arts/theatre sector opens a lot of opportunities to become a media campaign for gender equality movements. Artists who have the potential to do this include Cok Sawitri. They once performed performing arts that raised gender issues. From the long description above, it can be concluded that fighting for gender equality for social change through the performing arts will be a difficult endeavor if it is not accompanied by shared awareness, both men and women. An awareness that gender is not related to biological sex, but a socio-cultural construction that is intentionally created to benefit a certain gender, which results in gender inequality.

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# **The Dynamics of Power Relations as a Representation of the Challenges of the Covid-19 Pandemic Brings Negative Challenges to Women**

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## ***Abstrak***

*Pandemi Covid-19 bak petir di siang bolong yang telah meluluhlantakan berbagai sector. Tidak hanya sector kesehatan, tatanan social dan kegiatan kebijakan lockdown dan work from home(WFH) harus di taati, dan kegiatan ekonomi nyaris terhenti hingga medio maret 2022. Dalam penelitian ini peneliti menganalisis lebih abstrak bagaimana dampak social dan ekonomi COVID-19 terhadap kaum perempuan. Sektor ekonomi menjadi salah satu yang paling babak belur. Tindakan yang ditempuh oleh berbagai pemimpin dunia melakukan “Great Lockdown” dan work from home(WFH). Menimbulkan berbagai krisis dan resesi global, hasil penelitian ini kaum perempuan mengalami banyak tekanan dan tantangan yaitu kekerasan rumah tangga, beban ganda dalam bekerja dan mengasuh anak, dan ketidaksetaraan perlakuan kegiatan ekonomi. Hingga ancaman pengangguran yang meningkat akibat hilangnya mata pencaharian selama Pandemi COVID-19.*

**Kata kunci:** beban ganda, Femenisme, ketidaksetaraan gender, pemulihan ekonomi.

## **Abstract**

The Covid-19 Pandemic is like lightning in broad daylight which has devastated various sector. Not only the health sector, the lockdown and work from home (WFH) policies must be obeyed, and economic activities almost stopped until mid-March 2022. In this study, researchers analyzed more abstractly how the social and economic impact of COVID-19 on women. The economic sector is one of the most battered. The actions taken by various world leaders are carrying out a “Great Lockdown” and work from home(WFH). Giving rise to various global crises and recessions, the results of this research women experience many pressureres and challenges, namely domestic violence, double burdens in working and raising children, and unequal treatment of increasing unemployment due to loss of livelihood during the COVID-19 Pandemic.

**Keywords:** double burden, feminism, gender inequality, economic recovery.

## **PRELIMINARY**

The economic sector is one of the most battered sectors. The actions taken by various world leaders to carry out the "Great Lockdown" led to various global crises and recessions, ranging from the cessation of economic activity, limited export-import trade between countries, the sluggishness of various industries, to the threat of increasing unemployment due to loss of livelihood during the pandemic. Economic growth in Indonesia itself, will still rely on year-end conditions. Even though in the first quarter of 2021 the domestic economy was still able to grow positively while other countries fell negatively, in the second quarter of 2021 the projection will tend to be negative until it falls once, due to the implementation of various social restrictions policies. The COVID Pandemic-19 causes a catastrophic outbreak that never subsides, as previously thought. From the number of people who are exposed to the plague in the world, the number is increasing. It is estimated that around the world, it is estimated that nearly 120 countries enforce the policy of 'Great Lockdown and work from home (wfh). As in Bali, currently asking people to stay at home more, and prohibiting large gatherings of people. From a small scale, the island of Bali has released a Lockdown policy as or known as Large-Scale Social

Restrictions (PSBB). In Bali from 2019-2022 the lockdown policy which was initiated by the appeal of the Governor of Bali Mr. Wayan Koster incessantly announced, appealed both through mass media, electronic radio media and Decrees through Customary Villages throughout Bali, and through calls to carry out ceremonies at the district, sub-district, village, sub-district levels and a copy to the Village Customs in the Village. Very Obedient, Obedient, Disciplined following the recommendations of the Governor of Bali in order to ensure the achievement of the avoidance of this terrible Covid-19 Pandemic Outbreak. In the Bali Statistics report, it often results in an economic contraction of 23.19%, in 2021 almost all hotel employees have lost their jobs. In the title of this article "The Dynamics of Power Relations as a Representation of the Challenges of the Covid-19 Pandemic Bringing Negatives to Women". However, if you look at the complaints of women's mothers who really feel the real life, it doesn't matter how women are the biggest victims of the crisis that befell the world, sometimes gender equality is not visible in general, because from general vision men and women alike are looking for work, but we examine the fact that it is women who play an important role in all of this as heads of households who are oppressed. Based on my research at the Kumbasari Market, we

conducted research from 2019 until now, almost what the research results obtained from observations, interviews, it was found that most women were most affected by the economic, health, religion, education views of women during the Pandemic. Many were found helpless by being hit the hardest during the pandemic. In a hotel in Bali, almost everything is affected now, mostly women, because in a hotel most of the workers are women rather than men, because women are mostly restaurant waiters.

Talking about gender equality cannot be separated from the pandemic epidemic that has hit the world, in the world of dominant patriarchal culture a man is more dominant than women, in patriarchal culture it is a kind of sub-system with a social structure that prioritizes men having authority over their wives, children, and property. What and the efforts made by women in this subsistence situation, is motivated by the assumption that women have a nurturing and diligent nature which makes all domestic work the responsibility of women, men are considered strong and superior.

As has been explained at length, both in extensive research and directly by going directly to interviews, interviewing mothers at the Kumbasari Denpasar Bali market, indeed the pandemic outbreak has had an effect on the Balinese economy

which relies on the tourism sector. The decline in the level of tourist visits to Bali affects the income of various tourism jobs. They have to struggle to survive in the midst of Bali's economic crisis. Under these conditions, women as Balinese women must be involved in maintaining, and as food traders, the family economy. They struggle through activities in the public sphere as domestic workers and public workers, for example taking care of children and as workers, and representing the family to provide for the family. During the pandemic, women are considered by some to be able to take a strategic role in suppressing the spread of the COVID-19 pandemic. The pandemic is not only troubling for the tourism worker group, but also has a direct impact on the economic life in the household. Meanwhile, the group of housewives who have been living in the domestic sphere all this time cannot be separated from the effects of the Covid-19 pandemic. The presence of the Covid-19 pandemic has had a tremendous impact and placed an additional burden on women. The executive summary in the National Commission on Human Rights for Women is entitled "A Study of the Dynamics of Change in the Household during COVID-19." The workload they carry during the pandemic is increasing due to online schools that require them to attend to be teachers at home.

The next study used is Ikfina Chairani's writing entitled "The Impact of the Covid-19 Pandemic in Indonesia's Gender Perspective." This paper tries to describe the impact of the Covid-19 pandemic on women in terms of health, economy, and social life. The results of this study, Chairini, showed that during the pandemic, access to health for women was very limited, especially related to the research process. Economically, women are very vulnerable because they are overshadowed by layoffs for tourism workers, as well as additional burdens in the domestic sphere, as well as potential major issues for the domestic violence phenomenon experienced by women (Chairani, 2020), Chairani's research is important as a reference to see how far the Covid-19 pandemic has had an impact on groups of women including the wives of Balinese tourism workers in the economic resilience of the family. This pandemic positions women as the objects most vulnerable to the various effects of the pandemic. Socio-culturally, the gait of Indonesian women in the public and domestic spheres has become the mainstay of family life during the Covid-19 pandemic.

The presence of Balinese women as economic support during this pandemic is not something new in Bali, however, they still carry out their obligations as wives and

mothers in both burdens. As a wife they continue to carry out their activities as housewives, doing daily laundry, cleaning the whole house, cooking, serving children, husbands, and in-laws. The author assumes that the burden on women experienced by the wives of Balinese tourism workers who are the frontline sub-sistence Guards as the family's economic resilience during the Covid-19 pandemic brings them to a position in the Balinese cultural order which is thick with patriarchal culture. In patriarchal culture, women are always associated as second sex which is considered weak, helpless and so on (Barker, 2014). Although women are now able to be in the public sphere as workers to supplement family income, in fact women cannot simply leave their domestic obligations. This condition causes women to experience a negative burden for women.

## RESEARCH METHODS

The author tries to look at the issues/phenomenon of the transformation of women who have changed roles from the domestic realm to the public sphere. This research was conducted using a qualitative method by applying a case study research model (Koentjaraningrat, 2009). The qualitative approach was chosen considering that case study research uses a socio-cultural approach with data sources that are dominated by narrative descriptive

explanations and tend to ignore quantitative data. Data collection was carried out through an interview process and directly on various symptoms related to issues of the role of Balinese women as wives of the head of the household during this Covid-19 pandemic.

Data collection is done by exploring and understanding their lives. Research is making observations without being actively involved. Observations were made on women who provide for large families of children, husbands, and in-laws after the Covid-19 pandemic, the issues observed were interactions in the family between wives, husbands, children and their close relatives and the surrounding community. Changes in women before covid -19 and after covid-19, the subject of the study in this research is women are wives of Balinese tourism workers from Banjar Tempekan Banjar Taman Muding Mekar block D/5 Banjar Adat Kesambi Kerobokan Badung named bu saka. This subject was chosen because women have transformed into determining factors for family economic resilience after their husbands were affected by the economy during the Covid-19 pandemic. Women before the pandemic were housewives who focused on taking care of family interests (domestic). Their role (women) underwent a significant change in the order of their family life, opinion (Backer, 1999), views that most

women continue to only do household work and to get wages they are treated the same as workers because of the social structure centered on man. He describes a variation on cultural feminism called Relational Femenism which offers benefits not only for women but for the whole society. Many forms of inequality are ensnared in patriarchal culture. Although women and men are encouraged to apply patriarchal values and ideas, patriarchy is not a strong and stable system but is always changing in response to resistance as a dynamic of power relations. Terhegemony, Marginalized throughout history in the context of Femenism, women have always struggled to obtain gender equality, respect, and the same rights as men. This is certainly a challenge for women where patriarchal values tend to be more dominant in the public sphere. Several previous studies have explained that cases of discrimination against women caused by gender bias are still often experienced by women. The article in her thesis entitled Women, work, welfare, Nad The Preservation Of Patriarchy, said that women were considered unemployable, which was seen as physically and morally unsuitable for paid work. Law and Customs also restrict them from doing paid work and more demanding of women to work as heads of housewives. In conditions of the Covid-19 pandemic like this, women as wives prefer

to open businesses by opening street vendors, as laborers carrying goods in the market (nyuun suun). Even though wives work in the public sphere, they still carry out their obligations in the domestic sphere. In this study, the unit of analysis focused on three families, namely, Nyoman Ibu Emon's family opened a stall selling young coconuts, Ibu Saka's family chose to open a stall selling vegetables, Gusti Ayu Ade's family chose to cut chicken to sell in the market. They were chosen because their husbands had no income during the Covid-19 pandemic and their business was the only source of income as an effort to sustain the family's economy.

The type of data collected and used in this research is qualitative data in the form of descriptive words. Primary data sources were obtained through observation techniques and in-depth interviews through direct interviews with informants (Goo, 2020). The observation and interview process was carried out in early November 2019 while still implementing health protocols during the Covid-19 pandemic. The secondary data sources used to support this research were obtained through the application of literature studies using various remains in the form of writings or literature related to the research topic (Nawawi, 2007). Informants were selected through a purposive sampling technique with the criteria of women who were

negatively affected by this Covid-19 pandemic, such as the wives of tourism workers who play a role in efforts to increase family economic resilience.

### **Feminism issues in gender equality**

Femenism is a movement and ideology that fights for gender equality for women in politics, economy, culture, private space, and public space. Within feminism itself there are various types of streams with different perspectives on various social and political issues. Therefore, it is only natural that there are differences of opinion within the feminist group itself regarding various issues. Such as liberal feminism, radical feminism, socialist Marxist feminism, gender psychoanalytic feminism, existentialist feminism, modern fasca feminism, multicultural and global feminism, ecofemenism. Gender refers to social behavior and expectations between masculinity and femininity. Gender is also related to the differences in roles, responsibilities, and functions between men and women as a result of social construction. Issues of feminism in gender equality in Kompaspedia: as in Indonesia, since the colonial era, figures such as Raden Ajeng Kartini (1879-1904) have voiced the equality of women's rights through education. Following that, the first Indonesian women's congress was held in

December 1928 in Yogyakarta. The current women's congress is seen as the pinnacle of women's organizational awareness in fighting for their rights. The issues discussed at that time were education, marriage, and the protection of women and children, as explained earlier.

## DISCUSSION

The Covid-19 pandemic affects various sectors of life in society. The government has also promoted the New Normal life order, which is considered an alternative, so that various sectors of life that were stagnate and even stopped, can move again. This application of course leads to a polemic, like a double-edged knife, on the one hand it is considered to increase COVID-19 cases and on the other hand it is an effort to reduce the high social vulnerability that occurs in society. There are even indications that the New Normal is an attempt to disguise the state's inability to cope with the Covid-19 pandemic. Although the New Normal health protocol has been formulated, it is not necessarily the reality that its implementation in the field is easy to do. Reflecting on the implementation of Large-Scale Social Restrictions (PSBB). Not a few health protocol violations occurred. The government also cannot be separated from economic resources for the people who need to find alternatives. The social safety

net must be consistently implemented. If the New Normal scenario is an option while waiting for the Covid-19 vaccine to be found, collaboration from all parties is a mandatory requirement. Not only the government, but the community must also carry out the health protocols that have been set. If there is no collaboration, the number of infected cases of Covid-19 will get worse, as predicted by health experts, even economic conditions will move in an abnormal direction. In order to build this collaboration, the Government as the main actor must be committed to carrying out its role. Government policies are always problem-oriented and action-oriented. In addition to the health protocol problem, the pandemic has also resulted in a catastrophic outcome that has led to a decline in the economy and has also adversely affected the lives of women. The Covid-19 pandemic from 2019 to 2022 has plagued the world for more than 2 years, presenting various changes and problems that are not only felt by Covid-19 sufferers, but also all levels of society. Even now, women have a very negative impact on the pandemic, worries continue to arise without a solution, where the difficulties regarding women and the pandemic in general provide an overview to the reader about the role of women, especially mothers, in carrying out their roles in the family. The dual role currently carried by mothers during a

pandemic is not only taking care of the household and caring for children as well as being a teacher in the implementation of distance learning. The second part discusses the dynamics of domestic life which is taken from the conditions that occur in society from the perspective of various power relations. Family dynamics during a pandemic is an interesting topic considering that many unexpected events occur in the family so that it needs to be addressed with policy while continuing to fight. The pattern of parenting and affection given by parents themselves with a large family is definitely different. These differences will more or less affect the character of the child. Issues like this become interesting for writers to examine, which can be read about the negative impact of women during a pandemic. In this uncertain situation, the position of women as subjects is no longer just a discourse. However, on the other hand, at the same time, being present as a subject as well as an object in a very stressful pandemic, and cannot be separated from all activities being centered on the family again so that mothers feel a different dynamic than before. From women to wives of tourism workers since Covid-19 feels a dilemma, on the one hand as workers and on the other as caregivers, educating children, and so on. The impact of women is very negative in times of pandemic, the author writes a little in this discussion only to

expand the study from the perspective of cultural studies.

### **Gender in Social Culture**

The awareness that culture is not a "static" and "finished" product must be instilled before we deconstruct the gender area in the cultural area, meaning that there is a huge opportunity to make corrections and reconstruct the existing cultural system. There are many ways that can be done, including by conducting education and spreading cultural values and social behavior that are not discriminatory and distributive for both men and women. There must be an effort to redefine and reclaim the meaning behind the sub-culture that still exists and is misogynistic in meaning (demeaning women, insulting women). With the emergence of the feminist movement (gender struggle must foster courage in women to fight Customs and Traditions that are directly contrary to the movement's goals, to change habits, become and encourage them to replace them with new customs, cultural traditions, in accordance with gender conditions so that women can participate in The process of change, Saparinah Suli in the rules of her book (2001) says that there is no cultural environment that limits the definition of social gender on the existence of biological differences between the sexes.



The solution is that men and women must take each other and have the same opportunities and opportunities and their involvement has space and facilities according to their human rights as decision making, both in the family room and in the social order of Indigenous peoples. Building a gender understanding starting from traditional society, this is intended to understand gender values in the socio-cultural order, the theoretical context is as follows: don't forget to discuss something, you must have theoretical contact, feminism in its development in studying gender is traced in postmodernism, the role of -the role of women, the terms are irad, mid. Each has its own focus. In general, one thing we can conclude from the whole discussion is that the impact of Covid-19 is not gender-neutral. As explained in post-femenism, the position of women is not equal to that of men in the international economic, social and political structure. The exclusion of women in the decision-making process and the gender dichotomy which is a traditional problem in patriarchal societies ultimately makes the Covid-19 pandemic situation give women a very negative value during a pandemic and hit women harder than men. In this condition, the patriarchal system emerges more prominently so that it should be the starting point for catalyzing the movement against women's subordination. On the other hand, policy makers (power

relations) should also consider gender issues in dealing with this terrible crisis. It is clear in the theory of feminism that it is explained that a generalization of various systems of ideas about social life and human experience developed from a woman-centered perspective. The beginning of feminist thought is the belief that women are weaker than men, and that this condition is not a natural and a necessary result of biological differences, but a construction problem that can be changed. In contrast to traditional political theories and ideologies, feminism offers a way of looking at the world that sees the situation of women and the inequality between men and women as the core of political problems. Femenism provides a fundamental challenge to the dominant assumptions about the nature and scope of politics for women. On the other hand, the ideology that develops is not singular, but has many streams, and there are many disagreements about the nature, causes, and solutions for the inequality, subordination, and oppression experienced by women. These streams are often referred to as "Libral", "Marxist", "radical" and socialist feminism. "Black feminism" and postmodern feminism, also show important and distinctive conceptions and approaches.

The thought and practice of feminist theory is in line with critical theory thinking. In critical social theory, studying

the fields of knowledge of groups of people who are in different places in political, social, and historical contexts who experience injustice, domination, and subordination. Similar to the theory of feminism, it aims to provide enlightenment and the better, in the context of politics (positions or public positions), the history of injustice or oppression experienced. So that the theory of feminism is present in line with critical social theory which tries to answer the question: What are the consequences of a way of thinking to change inequality in women's lives? How to explain the world of life like this so that it can improve the lives of all women? Femenism theory starts from the questions:

1. "And what about women? In other words, where are the women in each of the situations studied? If women don't play a role, why? When peacocks play a role, what exactly do they do? How did they experience the situation?, what did they contribute to it?, what did it mean to them?"
2. "Why did all this happen? This question requires an explanation of the social world itself. These questions, which have been asked for more than 40 years, yield generalizable conclusions. That, women do not play a role, it is not because of their limitations, abilities or attention, but because there is a deliberate attempt to isolate them.

3. "How can we change and improve the social world to make it a more just place for women and all people?"

"And what about the women?" The answer to this question results in a general conclusion that the invisible, disparate and different roles in relation to men, which generally characterize women's lives, are strongly influenced by the social location of women namely by class, race, age, effectiveness, marital status, religion, ethnicity, and its global location.

### **Femenism a large scale view**

Functionalism, is a theory that discusses the existence of gender stratification according to gender in families that adhere to a patriarchal culture, and also the differences in the function of women. Johnson (Dama Ritzer, 2004), as a major proponent of this theory says, that the origins of gender inequality are in the patriarchal family structure, which is found almost all over the world. The existence of "Family" in society has a different function from economic institutions and other "public" institutions. So that what is illustrated, women are required to be weak and always succumb in relationships with husbands; but also have to experience competition in earning a living for the family. This has illustrated that there has been a gender inequality between men and women, as Wollstonecraft said, about the

"becoming" of women "personhood" (as a complete human being), both to men and women. Patriarchal culture is one of the obstacles and problems in the feminist struggle. Therefore, the feminist movement was born from an idea which includes trying to "dismantle" the ideology of oppression in the name of gender, searching for the roots of women's oppression, to efforts to create true women's liberation. In this line of thought, the aim of feminism is to fight for the rights of women to get the same rights without discrimination. Because history has proven that women's rights are often neglected in all matters, both family and legal rights, then the State does not protect women's rights with existing legal rules, even though women's rights with regulations are vulnerable to violations. which is often detrimental to women. Because essentially women are weak creatures compared to men. Thus, it is important to fully see the theory of feminism as a basic reference in exploring the inequality of the role of women in the social structure so that it cannot be defined universally, but instead pays attention to the differences.

### **A small (micro) view of the theory of gender**

Sociological theorists pay less attention to the social disadvantage of women when discussing society as

interacting human beings. The question they ask is why gender appears in interactions and why interactions produce gender differences. The two main microsociological theories of gender are symbolic interactionism and ethnomethodology. The symbolic interaction theory of gender begins with a proposition that is central to any theoretical analysis. Symbolic interactionism reverses Freud's notion, which stated that self-identification with the same sex parent is a key element in the development of gender identity.

Expert analysis of symbolic interactionism shows that individuals are involved in self-defense based on gender in all situations, individuals have ideas about what it means to be male or female. Ethnomethodology questions the stability of identity according to gender and pays attention to how gender is played by actors in various situations. The ethnomethodologist Zimmerman, makes important theoretical distinctions between sex, sex categories and gender. Gender is not inherent in a person, but is achieved through interaction in certain situations. Both symbolic interactionism and ethnomethodology, respecting and accepting the institutional environment, the conception of symbolic interactionism under postmodern influence emphasizes

that this conception is not the only way to interact with other people.

The first question is feminism and "what about women? Has resulted in significant responses from theoretical which are divided into three main macro social perspectives, namely functionalism, analytic conflict theory and Neomarxism systems theory. These theorists, use the same analytical process in locating gender differences in their general theoretical analysis of broad-scale phenomena. First, they define the theory as a system of interrelationships and interaction structures that are understood as regular patterns in individual behavior. Functional theorists and analytic conflict theorists, focusing on states or sometimes particularly in analytic conflict theory on premodern cultural groupings, world systems theory which focuses on global capitalism as a transition in which the nation state is an important structure. Second, this theorist focuses on the condition of women in the system that has been described. Third, each of these three groups of theorists tries to explain gender stratification which is seen as almost universally detrimental to women. Few authors examine gender in gender differences.

In the history of feminism, "difference" has been the subject of several important debates. All theories of gender difference have to deal with issues usually

termed the 'essentialist argument'; namely gender that the fundamental difference between men and women is immutable. Immortality can usually be traced to three factors: 1) biology, 2) the social institutional needs of men and women to fill different roles, in particular, but not solely in the family, 3) the existential or phenomenological need of humans to produce "other" as part of the act of self-definishi. Alice Rossi (1977; 1983) explores the difference, that the state of human biology determines many social differences between men and women. But on the whole, the feminist response to sociology has been defiant. In gender inequality There are four themes that are adequate in the theory of gender inequality: 1). Men and women are placed in society, not only differently, but also unequally: 2). This inequality stems from the organization of society, not from the important biological or personality differences between men and women; 3) Although individual humans are somewhat different in characteristics and looks from each other, distinguishing between men and women. Instead, all human beings are characterized by a deep need for freedom to seek self-actualization and by a fundamental softness that causes them to adapt to the constraints or opportunities of situations in which they find themselves.

All inequality theories assume that both men and women will respond to

situations and social structures that are increasingly leading to egalitarian degrees easily and naturally. In other words, they justify the opportunity to change the situation. In gender oppression, all theories of gender oppression describe the situation of women as a result of direct power relations between men and women, where men have a fundamental and concrete interest to control, use, subjugate and oppress women, namely to domination. According to oppression theorists, domination is any relationship in which the dominant party (individual or collective) succeeds in making the other party (individual or collective) subordinated as an instrument of his will and refuses to recognize the subjectivity of the subordinated party. Or vice versa, viewed from the subordinated party, is a relationship in which the placement of the subordinated party is only as a tool of the will of the dominant party (German Lem and Niebrugge, 1995). According to oppression theorists, the situation of women is basically just being used, controlled, conquered and oppressed by men. Most early feminist theorists focused on the issue of gender inequality, while the hallmark of contemporary feminist theory is the breadth and intensity of its attention to oppression (Jaggar, 1983).

## **CONCLUSION**

The implementation of the Covid-19 pandemic for women can be felt and seen from several aspects, first, in the health aspect. In terms of health, women in Indonesia experience very heavy and emotional mental, moral, psychological health. Meanwhile, in some countries, women receive more information related to the Covid-19 pandemic than men. This can affect domestic affairs from efforts to maintain family health. The second aspect, seen from the workload. Many women who work in the informal sector have lost their jobs. Meanwhile, women working in the informal and formal sectors experienced a reduction in working hours during the Covid-19 pandemic. On the other hand, women's workload at home, "Lockdown and work from home (WFH), has increased on average compared to men in terms of work at home and unpaid care work. The third aspect, is the increase in violence against women and girls around the world during the 'Lockdown and work from home (WFH)" policy. From these three aspects, we can see that the Covid-19 pandemic has had a huge impact on health issues and economic issues, as well as on the role of women around the world. Especially in Indonesia, preventive efforts made by the government and the President need to also involve women in decision-making. Because clearly in society the role of women at the family level is the first

determinant in preventing the Covid-19 pandemic. Like the tagline combined with the Covid-19 pandemic task force in Indonesia, "Remember Mother's Message. This is the first step for each way in each country, to involve women in handling the Covid-19 pandemic. Protection from acts of violence, opportunities for collaboration, balance in the division of roles at the family level, Fulfillment of access to information are some of the things that are still our common task that women who are "" at the family level during the Covid-19 pandemic also still need attention and protection. In the end, the handling of the Covid-19 pandemic must not rule out the main factor, namely the health of the citizens themselves. For this reason, the government is expected to be able to ensure the creation of a strengthening of the medical device industry in anticipation of the outbreak of the Covid-19 pandemic in the future. The Micro and Macro and Medium Enterprises (MSMEs) sector has been heavily affected by the Covid-19 pandemic. President Joko Widodo (JOKOWI) said that he had prepared five major schemes in the protection and economic recovery program for MSMEs affected by the Covid-19 virus. According to JOKOWI, the five schemes that have been prepared include special programs for micro and ultra-micro businesses that have so far been unreachable by financial institutions and

banks. One of these schemes is given to MSME business actors in the poor category and vulnerable groups affected by the Covid-19 Virus.

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# **The Role of Women in the Modern Terrorism Movement in Indonesia: Paradox of Cultural Feminism Ideology**

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## **Abstract**

This Research describes the development role of women in terrorist groups in Indonesia. Women who are still seen as passive actors and victims in terrorism groups will be analyzed using the Paradox of Cultural Feminism Ideology point of view. The role of women in network development cannot be underestimated in this modern era. The government must have sensitivity and see the wider potential of women in playing at the strategic level of terrorism groups. Women can play in many fields such as field executioners, propaganda, and recruiting extremists. This study uses a qualitative method by analyzing the development role of women in Indonesia from various open-source sources, government reports, and existing scientific articles. The results of the research are expected to provide an overview of the development of the role of women in Indonesia in the current modern era.

Keywords: Terrorism, Feminism, Woman.

### **1. The Development of Indonesian Terrorism and Women in it**

The development of the terrorist movement in Indonesia has a long history. In the early 2000s, there was a shift in the perspective of terrorism towards the religious area. This is due to the massive Al-Qaeda network group in the world and has

begun to become a common enemy of the west country. The events of 9/11, which targeted the World Trade Center Building in America, were the turning point of this change. Coupled with the policies of the American President, George Walker Bush, who declared the war on terrorism also strengthened this perspective to the world.



## Terrorism Time to Time

Phase	Year	Basic Paradigm of Terrorism Concept	Case Study
First	1880s -1920s	Winning Civil Politics Reformation from Authority Government	Overthrow Russia Tsar
Second	1920s - 1960s	Groups that try to upholding national sovereignty	Ireland Revolutionary Army (IRA) and Front Liberation Nationale (FLN )
Third	1970s	Regarding themselves as defendant for third world countries against global capitalism	Italian Red Brigade and Japanese Red Army
Fourth	2000s	Moving on revolutionary ideology and religion support	Al-Qaeda and ISIS

Source: Abdulsalam, 2017

Furthermore, in the early 2000s, the actor's movement women have not been seen as active and are more likely to act as behind-the-scenes or passive actors. However, in the black world of terrorism, it has gradually begun to recruit women quite massively. This is reinforced by the al Qaeda network which has recruited women as suicide bombers. It is known from Ashraq al Awsat, a Saudi Arabian newspaper, in March 2003, conducted an interview with Umm Osama, a female al Qaeda leader (Ness, 2007). And then, He added that at that time Al-Qaeda had recruited women from all over the world who would be deployed in Afghanistan, Arab, or Chechnya. Women who have been recruited will be trained to become

combatants and become suicide bombers who will then be mobilized via the internet (Katharina, 2007). Although this is different from the initial doctrine played by Jamaah Islamiyah (JI) or Al-Qaeda which only emphasized the role of men in attacks, the recruitment of women has had a major impact on the strategy of acting on terrorism around the world today.

The active participation of women in acts of terror has since become stronger since the declaration of the Islamic State of Iraq and Syria (ISIS) in 2004 which contributed to the deployment of women and children in attacks. Starting in those years, it seems difficult to say if women are being victimized again because female actors have started to play an active role in

groups. Women who used to work behind the scenes or passively, from that moment on, they can be said to be active objects that should not be underestimated in the global terrorist movement.

Today women have played an active role in the struggle for terrorism in the world. Women even today have played a central role in the movement of terrorism. According to the International Center for the Study of Violent Extremism, women in ISIS have been found to fulfill active roles as recruiters, propagandists, and members of the group's organization. It was also found that a significant degree of brutality was perpetrated by women against women who did not adhere to the strict moral code imposed by the group (Almohammad, 2017). Many women in ISIS also play primary guard roles, including raising and indoctrinating the children of ISIS fighters. While other terrorist groups have allowed women to serve in direct combat roles, including as suicide bombers, the involvement of women in combat within ISIS was considered undesirable, although it was permitted under exceptional circumstances before the 2017 phase. In Iraq and Syria, women have also been involved in the latest propaganda distributed by ISIS, which includes images of them in combatant positions (Committee of Experts on Terrorism, 2016).

In Indonesia itself, the female actor terrorism movement has long emerged even though it only works behind the scenes. Examples of the names of women who appeared and were later sentenced to criminal charges for being involved in the process of acts of terrorism are Putri Munawaroh (Nurdin M. Top's wife), Ingrid Wahyu Cahyaningsih (Sugeng Waluyo's wife who helped the terrorists behind the Cimanggis Bombing), Munfiatun (Nurdin M's second wife). Top who hides terrorist acts), Rasidah bint Subari (wife of Husaini bin Ismail who is a fugitive in the bombing case in Singapore), Ruqayah bint Husen (wife of Umar Patek), Deni Carmelita (wife of Pepi Fernando, perpetrator of the book bombing and Serpong bombing), Rosmawati who was involved in funding for the Santoso group and Arina Rahma (Nurdin M. Top's third wife who participated in hiding the perpetrators) (Bhakti, 2016).

Regarding the active involvement of women in the role of terrorism in Indonesia, this has emerged since 2014. Furthermore, this involvement continued to grow with its peak in 2016 when the arrests of Dian Yuliana Novi who were affiliated with Yulia Novi and Ika Puspitasari (Qori'ah, 2019). They were the candidates for the first suicide bomb in Indonesia that Densus 88 had arrested before carrying out their

activities. Dian is a Taiwanese migrant worker who has been exposed to radicalism through social media and the internet. The propaganda of radicalism echoed by ISIS became the main thing that caused Dian to enter and explore these thoughts (Faisal, 2018).

## **2. Feminism Concept in Indonesia terrorism groups**

In the concept of feminism ideology, women are appointed in the same gender equality with men. There are several experts who explain feminism itself, such as William Outwaite who defines feminism as a form of advocacy or support for the equality of women and men, accompanied by a commitment to improving the position of women in society (Outwaite, 2008). Next is Nicholas Abercrombie who argues that feminism is an ideology that defends equal opportunities for men and women. Feminism is a social movement that has gradually improved the position of women in Western society (Abercrombie, 2006). From this explanation, it can be concluded that feminism is a theory related to advancing the position of women through ways such as achieving equal political, legal, or economic rights given to men.

Currently, the concept of gender equality seems to have entered the realm of radical religion. It can be seen from the

movement of women in terrorist groups that have also evolved in Indonesia. As is well known, in mid-2014, female members of terrorist groups in Indonesia were more involved as messengers, recruitment, mobilization, and propaganda tools, as well as ideological regeneration. This activity is more passive behind the screen in the shadow of the husband and does not appear active in front of the screen. However, from 2014 onwards, there has been a shift in the function of women in terrorist groups in Indonesia. This is reinforced by the fact that before this period only four women were arrested on terrorism charges before the declaration of the Islamic State in June 2014: Munfiatun, Putri Munawaroh, Deni Carmelita, and Nurul Azmy Tibyani. Currently, women have carried out actions that were traditionally carried out by male terrorists, such as being suicide bombers or weapons providers, bomb makers, and combatants. In today's terrorism networks in Indonesia, women are no longer just subjects behind men, but furthermore, they are objects that have a threat level equal to that of men's terrorist objects.

Referring to a case study of the involvement of women in carrying out the duties of male actors, it can show how this feminism works. Even the ideology that comes from the values of the western countries can enter the religious realm

which is then played by radical groups. Women have broken the side of things that were previously considered taboo in the religious movement. This is because in the world of radicalism there is gender segregation of roles where 'jihad qital'/jihad Kabir (advance to the battlefield- the big jihad) is only appropriate for men because of the nature of war which is considered only suitable for the world of men. This makes women only able to carry out small jihad or encourage their husbands. However, the feminist movement has changed the religious paradigm where men who were previously considered as leaders can change and provide more space for women to play on the same level as men in the struggle of terrorist groups.

Furthermore, referring to data released by the United Nations Office on Drugs and Crime (UNODC) the role of women in terrorism is divided into several categories of roles, including

- (i) women as leaders and the role of combatants such as women in the Al-Khansaa brigade. In the first point, this has not been seen in the struggle of terrorist groups in Indonesia. However, in Indonesia, the lone wolf movement where women play alone without any controller has

emerged. An example of this is Zakian Aini in 2021.

- (ii) Women are female suicide bombers. At this point, it already exists in Indonesia and occurred in 2018 in Surabaya. Puji Kuswati became the first female suicide bomber in Indonesia. The suicide bombing was carried out with his family at the GKI Diponegoro church.
- (iii) Women as recruiters who provide support mobilization and recruitment for terrorist groups. At this point, women are specifically used to encourage other women to join and subvert gender roles which can then encourage men to participate because they do not want to be outdone by women. This already exists in Indonesia, for example in the case of a suicide bombing in Makassar in 2021 where it is known that there is a role as a motivator for women behind it. Not just one, but three female motivators were involved in the Makassar suicide bombing involving the husband and wife.
- (iv) Women as support agents. The fourth point has been played by female terrorist actors in Indonesia. A clear example is

the arrest of the first woman in Indonesia in the modern era after the 9/11 incident in America on suspicion of terrorism, Munfiatun Al Fitri alias Fitri in 2004. In addition, many Indonesian female terrorist actors have played this role, such as Linda Ipa alias Umm Qoni- ta who was arrested in 2019 on terrorism charges for supplying food and logistics to the East Indonesia Mujahideen (MIT).

- (v) Women as foreign militant fighters or foreign terrorist fighters (FTF) who travel to other countries for jihad to join jihad or terror groups. There have been women who have been Indonesian citizens who have done this and are even divided into 2, namely militant combatants at national domestic and FTF (Santoso, 2021). Domestically, the discovery of women becoming combatants can be seen from the arrest of 3 female guerrillas in Poso on behalf of Jumiatus alias Umi Delima, Nurmi Usman alias Oma, and Tini Susanti Kaduku alias Umi Fadil in 2016. Furthermore, for the FTF

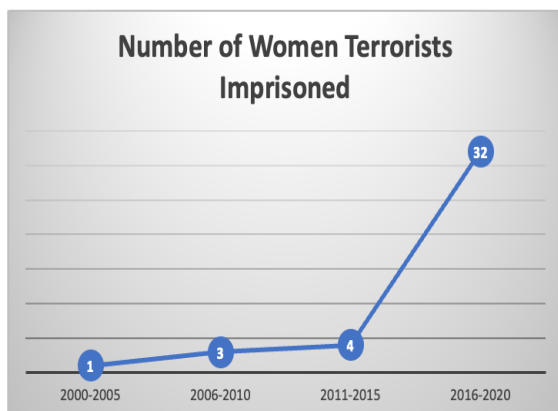
destination countries, there are several countries that become targets for Indonesian women from Afghanistan to the Philippines. However, the majority of Indonesian female FTFs aim to fly to Syria and Iraq, which are the war centers of the ISIS group. Referring to data in 2017, as many as 113 Indonesian citizens (WNI) who are ISIS have been in Syria and Iraq (Allard, 2017). However, referring to data from the Ministry of Social Affairs of the Republic of Indonesia, from 2015 to 2019, there were at least 74 women who became returnees. These returnees are very dangerous because there is a need for supervision so as not to spread radical ideas in Indonesia.

The evolution of the role of women in the world of terrorism from being passive to being active is proof that feminism also plays a role in terrorism activities, especially in Indonesia.

### 3. Women and the dynamics of terrorism in Indonesia

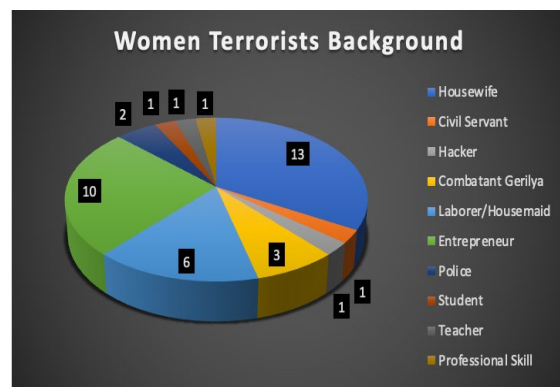
Research results from the National Counterterrorism Agency (BNPT) in February 2020 showed that the percentage of women exposed to radicalism was 12.3 percent, while men were 12.1 percent (Susilo, 2020). Furthermore, female terrorist actors in 2016 and below, on average have a job with minimum high school education, some are even currently or graduated from university degrees. This data shows that women have a vulnerability to be exposed to radical ideas that resemble men.

Data from 2004 to 2020 related to the involvement of women in terrorism who were detained experienced an increase. It is clearly the difference in numbers between before and after 2016. This can be seen that there is an increasingly massive number of women who are actively involved in terrorism activities.



Source: Institute for Policy Analysis of Conflict

The data can be seen if starting from 2016, the trend of women's involvement in actively participating in terrorism activities has increased sharply. This shows that the active female terrorist movement in Indonesia is currently starting to grow significantly. Currently, in addition to the average education, female terrorists at least have skills in daily life to support their economy. These skills are like being a trader, teacher, laborer until someone becomes a hacker. An example is a case of Nurul Azmy Tibyani (arrested in 2012) who is a terrorism convict who has hacking abilities. The increasingly advanced flow of globalization makes the dynamics of the women's terrorism movement even more difficult to detect.



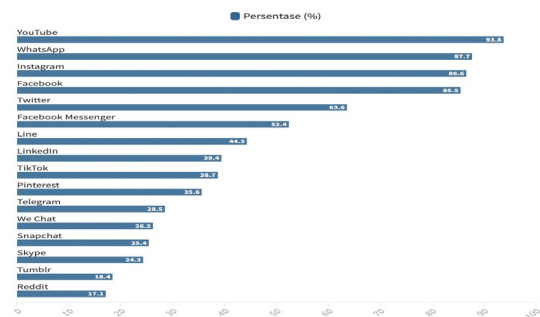
Source: Processed from various sources

Continuing the above data, in Indonesia, it can be seen that the activities of women as active and more aggressive terrorist actors continued to increase significantly after 2016. There is some evidence that supports this, such as:

- 2.2. Statistically in 2015 there were 3 women arrested for terrorism cases, while from 2016-2020, 40 people have been arrested (BNPT, 2021). Even in 2021, the police arrested 15 women on suspicion of involvement in terrorism (Rahma, 2021). From these arrests, in mid 2016 – 2020, 32 women were imprisoned on charges of terrorism (Institute for Policy and Analysis of Conflict, 2020). Medio after 2016 became the highest number of female terrorism arrests, even in 2021 breaking a record in terms of arrests for suspected terrorism cases.
- 2.3. The arrest of 3 female guerrillas, on behalf of Jumiatus alias Umi Delima, Nurmi Usman alias Oma, and Tini Susanti Kaduku alias Umi Fadil in 2016. The arrest of these 3 female combatants shows how women's duties in terrorism organizations currently have a strategic position and not only as support actors. Unlike the case with the arrest of Munfiatus Al Fitri alias Fitri in 2004, who only served behind the scenes of her husband's shadow. Currently, female terrorists in Indonesia have turned into militants and are more active in the field.
- 2.4. The arrest of the first female suicide bomber in Indonesia on behalf of Dian Yuliana Novi. After Dian's arrest, the bride and groom of the female bombers began to be arrested one by one. The arrests of several women who wanted to become actors in suicide bombings in 2016 showed how in that year, women had a side that could not be underestimated in the environment of terrorist activity. In fact, in the end, Suicide bombings carried out by women actually occurred in Indonesia in the suicide bombings in Surabaya in 2018 and followed by the suicide bombings in Makassar in 2021. In 2018, Puji Kuswati became the first female suicide bomber in Indonesia when she and her two daughters, Fadila Sari (12 years old), and Pamela Rizkita (9 years old), exploded at the GKI Diponegoro church. Referring to the existing cases, women can not only transform into a militant. The task of female terrorists in Indonesia in carrying out their activities has also been transformed into suicide bombers. This transformation is similar to female terrorist actors in the Middle East under the auspices of Al-Qaeda to ISIS.

2.5. More modern communication makes it easier for all groups, including women, to be exposed to radicalism. The majority in the period after 2016, female terrorist actors were first exposed to radical ideas through social media and the internet. Social media has become a very important tool for today's terrorist groups to spread their thoughts. An example is the case of Nur Fazillah alias Umu Dila where social media is a very important tool for opening networks between radical actors. In addition, there are other cases, such as Dita Siska Millenia and Siska Nur Azizah, who are examples of Indonesian women exposed to radicalism through social media. This is very reasonable because, referring to research from the Edelman Trust Barometer Global Report 2022, it is stated that Indonesia is even the second country where people really trust the media. The level of trust of the Indonesian people is known to be 73%.

### Most Used Social Media in Indonesia in 2021



Source: We Are Social, Hootsuite

Globalization has made it difficult to stop the flow of information exchange around the world. This is used by terrorist groups to spread their ideas to all levels of society, especially women. At least, during 2021, the National Counterterrorism Agency (BNPT) has taken down as many as 650 pieces of propaganda content that are indicated to be radical from hundreds of internet sites and social media. The process is in collaboration with the Director-General of Aptika, Ministry of Communication and Information (Alam, 2021).

### 4. The Spread of Radical Understanding Against Women in Indonesia

The recent massive arrest of terrorism in Indonesia is also supported by the enactment of Law number 5 of 2018 concerning criminal acts of terrorism which



can be said to be a turning point in eradicating terrorism which can finally be carried out pre-emptively. Pre-emptive arrests need to be carried out given the increasingly massive spread of radical terrorism in this century. Several factors influence a person, especially women to join a terrorist group (Santoso, 2021),

1. background of life;
2. ideology;
3. education;
4. economy;
5. government policy;
6. social support;
7. culture.

In Indonesia itself, there are at least three points that are the main points in the spread of radical understanding of terrorism to women. These points are culture, social support, and background.

In Indonesia, starting in the early 2000s, the most dominating factor for women in Indonesia was factor number seven. Terrorist groups take advantage of the cultural side of Indonesia which is oriented towards eastern culture which still holds patriarchal culture. As in the case of the arrest of Munfiatun Al Fitri alias Fitri in 2004 who is the wife of Noordin M. Top. This tendency to approach radicalism through the marriage process was

widespread in Indonesia in the early 2000s and is still ongoing today.

However, the patriarchal culture in Indonesia in the role of female terrorists has now undergone certain modifications. This is because the existing culture adapts to the guidelines of the fatwas distributed by ISIS centrally in Syria and Iraq. Initially, the ISIS fatwa concept explained that women needed permission from their husbands to carry out any operations outside the home and could only be done in an emergency. In the example of the case in Indonesia, the fatwa later became the reason Dian Yuliana Novi married Nur Solihin. This is also a reinforcement from other cases that from 2014 onwards, on average, female actors have been exposed to radicalism before getting married.

But in 2017, ISIS dogma changed with the argument that women were allowed to fight. ISIS also authorizes women to participate in fighting on the battlefield so that women get the big jihad just like men, which is also the doctrine of gender equality in the current era of female terrorists. This can be seen from several cases, such as the presence of female combatants to suicide bombers in Indonesia. Even after the declaration of ISIS to change its doctrine, a female terrorist named Puji took her daughters aged nine and twelve to detonate suicide

bombs in a series of attacks on three churches in Surabaya, May 13, 2018.

Currently, the way of radical exposure to women in Indonesia has evolved. Social media, which is social support, is a way to attract more massive sympathizers of young people and women in Indonesia. From the case of exposure to radicalism through social media, in 2021, the alleged terrorist Zakiah Aini carried out the shooting at the Police Headquarters of the Republic of Indonesia. Zakian Aini is one of the cases of a female lone wolf in Indonesia who was convincingly exposed to radical ideas through the internet.

In addition to social media, social support from the surrounding environment also affects the spread of radicalism, which is an environment where we often have social interactions. An example of this is Tutin Sugiarti alias Ummu Absa who was arrested by the police in 2016 for facilitating the introduction of Dian Yuliana Novi to the leader of a pro-ISIS cell. In addition, there is also the case of Nesti Ode Samili who was exposed to radicalism by his junior in the police named Rini Ilyas in 2019. Finally, there was also a case in 2019 namely Nur Fazillah alias Umu Dila who has a strong social media environment against radical networks in Indonesia.

The terrorism approach is also carried out based on the background. Backgrounds such as terrorist family relationships are the main thing that causes women to be involved in the circle of terrorist groups to this day. An example of a case that strengthens this argument is RAL, who is the daughter of Abu Rara. Following the attack on Wiranto in 2020, in which he tried to stab a guard, RAL was eventually sent to the deradicalization program at the Handayani rehabilitation center, a kind of halfway house for juvenile offenders, managed by the Ministry of Social Affairs. The background of the perpetrators can also be seen from various points of view, such as from reasons of revenge. An example of this case is the initial intention of the Makassar bombing terror in 2021, which began when the mentor of the suspected husband and wife was shot and killed in an ambush by Densus 88.

The wrong doctrine regarding the meaning of teaching is also a very dangerous thing. The meaning of the arguments of the religious scriptures has been changed in such a way as to be able to launch the brains of terrorism networks. From the various methods used, the meaning that death in this state can cause the actor to enter heaven directly is even thought of as a cult of heavenly angels.

## 5. Conclusions and Recommendations

Prevention of women's terrorism needs to be carried out by all lines of institutions and ministries in Indonesia. Institutions and Ministries need to lower their egos to cooperate to minimize the spread of radicalism. In addition, there is also a need for synergy between the government and non-government institutions, for example, religious institutions such as BNPT as the leading sector will not be able to work alone because the realm of the development of terrorism is very broad. The Ministry of Women's Empowerment as a protector of women's problems must also always be active to minimize women's participation in terrorism networks.

Amid the widespread spread of radicalism through the internet, people need extensive information literacy to get the truth from a statement. The media needs to provide correct information and not provoke propaganda that leads to negative things in society. This is where the government is needed as a social control so that the information in the media, especially social media, does not provoke people to enter the radical world.

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# PATRIACY CULTURE IN CATHOLIC PERSPECTIVE

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## **Abstract**

Patriarchal culture appeared in the leadership of the Roman Catholic Church. Based on a long history since Jesus called his disciples until the emergence of the Pope as the leader of the world's Roman Catholics, men occupied all levels in the church hierarchy. The specificity of this priestly vocation was stated in CCC 1577 and 1579 that it was the ordained male who may preside over the celebration of the Eucharist. However, this did not mean the Roman Catholic church did not respect women or ignore the presence of women in the church. In this modern era, the Roman Catholic church has provided the widest possible space for women to take part in liturgical activities and other pastoral tasks. In the service of the liturgy, women have taken part in such tasks as *prodiakon*, Altar Girl, lector, psalmist and many other parts of the celebration of the Eucharist. In addition, the Roman Catholic Church has also provided access for women to become parish councils and parish finance councils. Moreover, women have also been given access to become leaders in several strategic positions within the church and the freedom to organize through an organization namely *Wanita Katolik Republik Indonesia* (or commonly abbreviated as “WKRI” which means an organization of Roman Catholic Women of the Republic of Indonesia) which is from the national level to the branch. The Roman Catholic Church really needs the genius of women as something that is very valuable and will determine the life of the Church in the future. Besides, the existence of women in the church environment also brings many changes to the Roman Catholic Church.

Keywords: Patriarchal culture, Roman Catholic church, gender, women's leadership.

## I. INTRODUCTION

The era of globalization requires women to be able to play a dual role in every development sector, women's participation is a demand in creating equitable development, a prosperous country will strive for the role of women away from exclusion and oppression. This is as revealed by David (2005) in (Manembu, 2018) stating that women who are not respected by a country and a nation, then the nation will not be great, so that involving women in the development process is an action that also aims to raise the dignity of the nation and the quality of women as well as an effort to implement the values of equal partnership between women and men in development. Other than development, the presence of women in political parties and parliament or the participation and victory of women in regional elections is an improvement in determining policy directions in development.

The achievement of the role of women in development will have an impact on gender inequalities. Gender differences between men and women are actually not a problem unless they cause gender inequalities. (Fakih, 2013) states that gender differences are the reason of the emergence of problems of injustice for both men and women. (Nugroho, 2008) has the

same point of view that gender inequality is manifested in the form of marginalization, violence, subordination, stereotypes and double burdens have occurred at various levels of society. Likewise, it was in the Roman Catholic church that discriminated against women.

The Roman Catholic Church did not allow women to be leaders in church worship, not because the church considers women to be inferior to men, but for centuries this leadership model was inherited from the Jews and the early church in the form of a hierarchy. It appears that the patriarchal symbol is clear in the Roman Catholic church, namely in the hierarchy of the Roman Catholic church. The function of the hierarchy is to carry out the duties of the church, namely providing sacrament services, teaching about the Christian faith to the people. This patriarchal cultural heritage which has been passed down from generation to generation by the church.

Connell and Messerschmidt (2005) argue that patriarchal inheritance as a dynamic system develops because the concept of patriarchy combines hierarchical power relations between men and masculinity with Gramsci's concept of 'hegemony'. Furthermore, (Edstr, 2015) states that patriarchy is about gender power that develops a hegemonic power order.

Meanwhile, Johnson (1997) compares patriarchal gender order with organic-form life, based on the metaphor of tree roots. Roots act as feeding and forming systems, communities and individuals. On the other hand, other roots are described as male domination. Then, this domination that gets a lot of opposition, especially from the feminists.

Feminism is a social, political and ideological movement that has the aim of campaigning for women's rights and realizing gender equality in all aspects of life in society. In the view of feminists, women are always treated unfairly in society, resulting in inequality between women and men. Moreover, a feminist movement is a movement against injustice in the system and a patriarchal image that considers women to be passive humans.

The aim of this feminist movement is not only to improve the status of women but also to change gender roles in society. The feminist movement is not a movement against the men, but it is a form of resistance to an unfair system. A patriarchal image that states that women are passive, dependent, and inferior. The purpose of this movement is to improve the status of women and increase the dignity of women.

One of the movements of the feminists in the Roman Catholic church is the call for female priests who have the same duties

and responsibilities as existing male priests. The call for the ordination of a female priest came when the reformed church allowed the presence of female leaders in worship activities, this was used as an opportunity by feminists to give their opinion about the existence of female priests.

The Roman Catholic Church of Rome assertively rejects the presence of female priests' ordination and only specializes in men. However, it does not mean that women cannot live celibate and be ordained but not as priests who lead a worship. The polemic about the presence of female priests grew, until finally Pope John Paul II issued an apostolic letter (Ordination Sacerdotalis) on May 22<sup>nd</sup>, 1994 which explicitly stated that the Roman Catholic Church did not approve of the ordination of female priests. Just as Jesus chose the twelve apostles only from you madam, Jesus never chose women in his mission, so until now this has also been interpreted by some in the Roman Catholic church about the ordination of women priests.

From this background, the author wants to describe the patriarchal culture which is still implemented by the Roman Catholic church, as well as to describe the position of women in church life.



## II. METHOD

This research was a qualitative research, Ragin and White (2004) in (Morrison, 2019) explain that qualitative research is in-depth research with the aim of making a fact understandable and comprehensible.

This study used a case study approach by taking one parish in the diocese of Denpasar, Paroki Roh Kudus Katedral Denpasar. (Rahardjo & Gudnanto, 2011) state that the case study is a research method that is structured to understand individuals more deeply and individual characters in an integrative and comprehensive manner, so the result of this research is to reveal patriarchal culture in the perspective of the Roman Catholic religion.

This study used three data collection techniques, namely observation, in-depth interviews and documentation techniques. It was expected that the three data collection techniques could provide an overview of the patriarchal culture which was still implemented by the Roman Catholic church, as well as describe the position of women in church life.

## III. RESULT AND DISCUSSION

Paroki Roh Kudus Katedral Denpasar is one of the parishes located in the diocese of Denpasar and centered in the village of Sumerta Kelod, East Denpasar. This parish copes on two areas, namely the districts of East Denpasar and South Denpasar. Paroki Roh Kudus Katedral Denpasar, oversees two sub parish, namely the Longginus sub parish in Kepaon and the Immanuel sub parish

### **Leadership in the Roman Catholic Church**

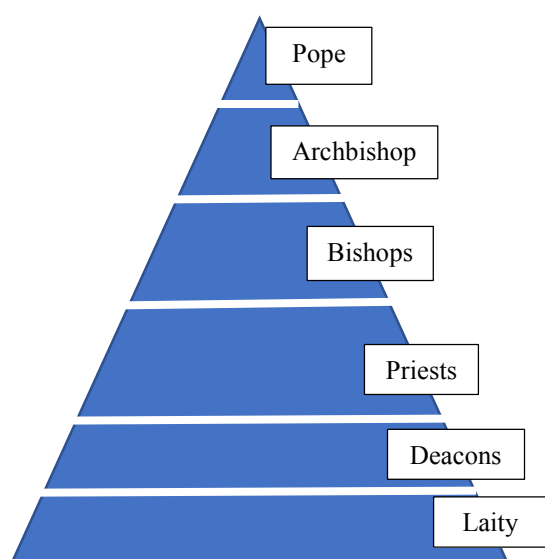
Leadership in the Roman Catholic church is not only about the exercise of power but also a service activity, a service based on the teachings of Jesus Christ as the owner and head of the church, namely proclaiming the kingdom of God in the midst of the world. The main leadership in the Roman Catholic church is not only about the church as an organization but also makes the organization so that in providing service and testimony so that being a leader is a calling to serve and serve God and not humans.

The form of leadership in the Roman Catholic church began when Jesus gave the leadership mandate to the apostles (His disciples) after his death on the cross. Jesus appointed Simon Peter as the leader of the apostles, and indicated that Jesus handed

over the leadership of His church to Peter to shepherd His people. After Peter's death, the Pope was Peter's successor from the bishops' council. Since the beginning Peter was the first bishop of Rome and therefore Rome has always been seen as the center of the Roman Catholic Church. The Pope has full duty and power over the life of the Roman Catholic Church throughout the world.

In the Roman Catholic church, the term leadership is known as hierarchy. Based on the ecclesiology the word hierarchy has the meaning as the sacred order of the church. The initial hierarchy that was formed was the group of twelve apostles, this group was chosen directly by Jesus to continue His preaching work after Jesus died. The hierarchy of leadership in the Roman Catholic church can be described as follows :

**Figure 1. Hierarchy in the Roman Catholic Church**



The Pope is the supreme leader of the Roman Catholic Church and pastors all Roman Catholics in the world. Roman Catholics believe that the Pope is a representation of Christ. The second hierarchical system is cardinal. Cardinal is an honorary title given by the Pope to an archbishop.

The archbishop is elected from among the bishops who serve as advisors to the pope, a cardinal is obliged to attend meetings in the holy council, one of the cardinal's important duties is to participate in the election of a new pope. An archbishop will head an archdiocese. Next in the hierarchy are bishops, a bishop is chosen from the priests and heads a diocese. For example, the Cathedral of the Holy Spirit Parish is part of the Diocese of Denpasar, the territory of the Diocese of Denpasar includes Bali and West Nusa Tenggara centered in Denpasar. The Bishop of Denpasar Diocese is Mgr. Silvester Tan who was appointed Bishop on March 22, 2008 until now.

The fourth hierarchy is priests, priests are church servants who carry out direct service tasks to people who are in a church called diocesan priest (*iman projo*) and religious priest (originally from the Ordo or congregation). While the deacon in the next hierarchy is the person who will be ordained

a priest. A deacon is in charge of assisting the bishop or the faith in serving the people, both in liturgical activities and other church service activities. In the Roman Catholic Church there are two kinds of deacons, namely deacons who will be ordained as priests and deacons who during their lifetime remain deacons. While the most basic hierarchy in the Roman Catholic Church is the Roman Catholic faithful.

Therefore, why does Roman Catholicism not allow women to act as priestesses and preside over the celebration of the Eucharist? This is stated in CCC 1577 and 1579 that it is men who are ordained who may lead in the celebration of the Eucharist and is strengthened by a letter issued by Pope John Paul II through the Apostolic Letter (Ordination Sacerdotalis) on May 22<sup>nd</sup>, 1994 which explicitly stated that the Catholic Church Rome did not approve of the ordination of women priests, but it did not discriminate against women because the church was very open to the presence of women in church life.

### **Women in the Liturgical and Social Work of the Church**

The Roman Catholic Church recognizes the existence of equality between men and women, but the Roman Catholic Church also recognizes the difference in roles

between the two, as stated in the CCC (Catechism of the Roman Catholic Church) 369 which states that men and women were created by God in perfect equality, both have a dignity that cannot be lost because it is given directly by God.

Furthermore, in the view of the Roman Catholic Church, the position between women and men is equal in the name of God. This is based on the Book of Genesis 1:27 which states that God created man in his own image, in God's image he created male and female, he created them. Pope Benedict XVI's also describes the participation of women in the life of the church and society as an important issue, namely that men and women, equal in dignity, are called to enrich each other in fellowship and cooperation, not only in marriage or in family life, but also in all parts of society. Therefore, men and women have the same rights and obligations so that the Roman Catholic Church provides space for women to participate in both liturgical and social service life, although not in the leadership of the church hierarchy.

In the liturgy of the Roman Catholic Church, the church provides space for women to be actively involved in liturgical tasks outside the priest's (mass leader) duties such as lectors, choirs, the altar boy / girl and prodiakon. The altar boy / girl or

often called the sons and daughters of the altar is an altar servant whose job is to assist the priest in doing the celebration of the Eucharist in the church. At first, an acolyte was only reserved for boys because acolytes were prepared to become priest candidates, but in modern society, the church has allowed women to join in this liturgical service. The Holy Spirit Parish of the Cathedral since its inception has allowed girls to join this apostolic organization, even now more girls have joined than boys.

Likewise in the work of other liturgical services, the involvement of women is very large, even many women who play a role as leaders in several pastoral activities. However, in the Holy Spirit Parish, the Cathedral has not allowed women to take part as *prodiakon*, whereas in other dioceses it has allowed women to assist the priest in distributing Holy Communion in the celebration of the Eucharist. *Prodiakon* are lay people (ordinary people) who are appointed to help priests serve the people in distributing Communion at the celebration of the Eucharist. This refers to KHK No. 230 (stands for *Kitab Hukum Kanoik* or Code of Canon Law) of the Law of the Roman Catholic Church which states that the church can ask the laity (male and female) to assist in liturgical service tasks including assisting in distributing

Communion in the celebration of the Eucharist. This is intended to make the distribution of Communion faster, because if only the ordained (priests, sisters, deacons) distribute the services, the worship will take a long time.

Apart from being officers and servants in the liturgical field, the cathedral holy spirit parish has also provided space for women to lead Roman Catholics in the environment and in the Ecclesiastical Base Community (or commonly known as an abbreviation “KBG”). Moreover, women in the ranks of the Parish Pastoral Council (known as *Dewan Pastoral Paroki* or “DPP”) and the women's Parish Finance Council (known as *Dewan Keuangan Paroki* or “DKP”) have also been given positions to assist priests in carrying out pastoral care tasks.

Generally, the Roman Catholic Church has also provided space for women to form organizations in charge of women, namely “WKRI” (Roman Catholic Women of the Republic of Indonesia) from the national level to the branch level. The WKRI organization aims to elevate the dignity of Catholic women on the basis of critical teachings so that Catholic women do not only play a role in the domestic environment but also as members of the church and society in general.

According to Kanyoro (1992), women are a force to be reckoned with, they have what it takes to respect themselves, actualize and take leadership positions in the public sphere.

#### IV. CONCLUSION

1. Hierarchically, patriarchal power plays a very important role in the leadership of the catholic church, so that women do not have a place as priests because of the stipulation of the catholic church that only men who are ordained can become priests.
2. The Catholic Church is becoming more and more open by allowing women to take part in the life of the church, such as acolytes and prodiakon, even though some dioceses and/or parishes have not implemented this properly.
3. The Catholic Church upholds the existence of women in life who have an equal role with men, because according to the story of creation God created men and women alike. Even though he is not a priest and cannot lead worship, pastoral work in the Catholic church is mostly dominated by women, that the Catholic church in Indonesia has legalized by an organization namely *Wanita Katolik Republik Indonesia* (or commonly abbreviated as “WKRI” which means an organization of Roman

Catholic Women of the Republic of Indonesia) which is a forum for women to work and help fellow women.

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# WOMEN'S DISCOURSE IN HINDU ECOLOGY

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## *Abstract*

**This study raises the topic of women's discourse in Hindu ecology with the central theme of the feminism spirit in knowledge of the water cycle. Discourse on women is a practice of respecting the feminine aspect based on Hinduism. The goal is to unravel the hidden knowledge in the Tatur Gong Besi text, namely the strength of the ideology of fertility through worship of the *sakti* (feminine) aspect. This qualitative study with an interpretative descriptive approach, underlies the data analysis with the concepts of Foucault's Knowledge Power Relation theory. The power genealogy and knowledge archeology methods used are also from Foucault's perspective. The results of the study show that knowledge of *sakti* ideology in Hindu ecological concepts has driven (language in action) the social practices of the Balinese people.**

***Keywords— Tatur Gong Besi Manuscript, women's discourse, Hindu ecology, cultural practice***

## I. INTRODUCTION

Bali is very fortunate to have a number of symbolic artifacts that are full of depth of knowledge about Hinduism-based ecological ideas. Social practice through daily and periodic symbolic rites becomes language in action/practice or discourse. This discourse is an application of the realm of conception in the cultural practice of Balinese society. One that is quite basic is the knowledge of the water cycle as part of Hindu ecology written in the Tatur Gong Besi Text.

The text of Tatur Gong Besi stores knowledge about Hindu theology, especially the *sakti* (feminist aspect or *pradana tattwa*). This feminine ideological discourse is identified with a number of fertility goddess figures who transform and change identities in every difference in space or place. Knowledge of the construction of the central role of every *sakti* figure or goddess in the Hinduism pantheon, which is identified with fertility, cannot be separated from knowledge in agrarian culture in Balinese society.

Knowledge of the mother, goddess, or *sakti* figure is the central guardian of sustainable life. Knowledge of the female aspect that is identical with fertility is the guarantor of a prosperous and happy life. The presence of the motherland is the foundation for all the continuity of life on earth. How the discourse of women in Hindu ecology becomes the

episteme of Hindu society will be studied in this study.

## II. METHOD

This qualitative study uses an interpretative descriptive approach [1]. The analysis of primary and secondary data obtained through observation, interviews, and literature, is based on the concepts of the Knowledge Power Relation theory from Michel Foucault. Foucault understands that every power must contain knowledge and vice versa there is no knowledge without power [2]. Power in Foucault's terminology is not power in the Weberian sense, namely between the nobility and the common people, or in Marx's sense between the owners of production capital and workers, employers and workers. Power in Foucault's sense does not belong to individuals, but is spread in the fibers of social networks in the form of strategies, tactics, and maneuvers. Power is thus not in the form of destructive physical violence but is productive. Discourse is a social practice that will always shape power relations [3].

Barker and Foucault see the productivity of power forming capillaries that are woven into the fibers of social order, power is distributed in social relations [4][5]. The search for power is carried out from the closest traces so that the journey is not linear, but there are a number of breaks, faults, cracks, thresholds which are understood as the genealogical method of power. Foucault states that the remains of



power contain knowledge. The search for traces of knowledge is like the way archaeologists work, so the method is understood as the archeology of knowledge. Relics can be in the form of written manuscripts or oral narratives [6].

Genealogy is an ontological critique of oneself in order to uncover various forms of power relations behind it. Genealogy is a way of analyzing the trajectories of discourse, practice, and events that are plural, heterogeneous, and open. Genealogy is a way of forming a pattern of relationships to the regime of truth that claims the law of global necessity [7].

### III. RESULTS AND DISCUSSION

#### A. Result

The teks of Tuter Gong Besi is one of the Shivaism doctrine in the Hindu religious tradition in Bali. The term tutur has a very broad meaning, as in the Old Javanese-Indonesian Dictionary it is explained that the word tutur means power, memory, reminiscence, awareness [8]. In the Balinese-Indonesian Dictionary, Tuter means advice or a story [9]. The text of the Tuter Gong Besi uses the Balinese Kawi language. Balinese Kawi is a mixed language between Sanskrit, Old Javanese or Kawi, Central Javanese, and Balinese which are common at that time. The mixed Balinese language that became the Balinese Kawi language is also called the Middle Balinese language, used to write

inscriptions, history, philosophy, medicine, religion, and literature. The content of the text of the Tuter Gong Besi outlines 6 (six) things, namely: Bhatara Dalem, Sanghyang Wimbayagni's Decision, Pangaradan Dewa, Sanghyang Dharmatattwa's Word, Cause and Effect Law, and Wariga [10].

The content of the Tuter Gong Besi text which will be discussed in this study is limited to the first part which describes the Bhatara Dalem. The description is as follows: This is Tuter Gong Besi, his name is from Dalem Kawi. Know that by you as a human. He can be presented, maintained and returned. The main devotional offering, none other than to Bhatara Dalem (Shiva), gave birth to a noble body. He is the one who should be worshiped, but the other names of Bhatara Dalem 1) must be known. When residing at the Puseh Temple the name is Sanghyang Triyodadasa Sakti, 2). When sitting in the village, the name is Sanghyang Tri Upasedhana, 3). When sitting at Bale Agung, the name is Sanghyang Bhagawati, 4). Moving from Bale Agung, take a seat at crossroads of the highway, the name is Sanghyang Catur Bhuwana, 5). Moving from the crossroads of the highway and take a place at the T-junction, the name is Sanghyang Sapuh Jagat, 6). Moving from the T-junction, sat in the cemetery, and became Bhatara Durga 7). Moving from the main cemetery (setra agung), take a place in the cremation site (pemuunan), and named

Sanghyang Bherawi, 8). Moving from the cremation site, take place in Panguluning Setra (Mrajapati Temple) with the title Sanghyang Mrajapati, 9). Moving from this place going to the sea became Sanghyang Mutering Bhuwana, 10). Moving from the sea, going to the sky, named Sanghyang Taskarapati, Taskara was the surya (the sun), Pati was the ulan (the moon), 11). Moving from the sky going on the Mount Agung, the name is Sanghyang Giriputri. Giri is a mountain and Putri is daughter of Bhatara Guru, resides in the family temple, territorial temple, main temple, ruling on all temple, 12). Moving from Mount Agung, take place on Mount Lebah, the name was Dewi Danu, 13). Moving from this place, take place on Pancaka Tirtha (sacred shower), with named Sanghyang Gayatri, 14). Moving from the sacred shower was in a ravine, a river, became Bhatari Gangga 15). Go from the ravine and river, take place in the rice fields, moor, and became Bhatari Uma, 16). Go from the rice fields, resided in the barn became Bhatari Sri, 17). Going from the barn, take place in the ricebox (pulu), the name is Sanghyang Tri Suci, 18). Moving form ricebox, sat in the kitchen became Sanghyang Pawitra Saraswati, 19). Go from the kitchen, sat in the ricepot, becomes Sanghyang Tri Mertha, namely water, rice, fish. 20). Go from the ricepot, resides in the Kamimitan (family temple), named Sanghyang Catur Bhoga, 21) I am in the form of a man, in the form of a

woman, in the form of a sissy. I became a human. I'm named Sanghyang Tuduh, Sanghyang Tunggal, residing in Sanggar Parhyangan/Kamulan (family shrine with three room). The name is Sanghyang Atma. In your father's right Kamulan room, Sang Pratma (Paratma). In the left Kamulan room of your mother, Sang Siwatma. In the middle Kamulan becomes the holy spirit as mother, father, and he returns to Dalem to become Sanghyang Tunggal (Team Copying and Translator. 2002: 53-54). The Shiva. In the middle Kamulan he is the holy spirit as mother, father, and he returns to Dalem to become Sanghyang Tunggal (Team Copying and Translator. 2002: 53-54). The Shiva. In the middle Kamulan he is the holy spirit as mother, father, and he returns to Dalem Temple to become Sanghyang Tunggal [11].

The text of the Tukur Gong Besi says that Bhatara Dalem (Shiva) deserves to be worshiped with full devotion. In every worship, Ida Bhatara Dalem can be presented (utpeti puja), held (stuti puja) and returned (pralina puja). Worship will be perfect by first knowing the other names of Shiva manifestation (gods and goddess), because Shiva has many names or identities according to the place He occupies. Most of the interesting side (13 figures) are described as a woman, goddess, sakti, or bethari. This feminine aspect is placed as the center of worship at important points in the cycle of

transformation or manifestation of Shiva. The first part of the text of the Tuttur Gong Besi clearly describes the water cycle in the view of Hindu ecology and the aspect of women being a cult of worship.

### B. Discussion

This study talks about the discourse of women's in Hindu ecology. The discourse of women's in Hindu ecology is limited to the expression of the feminism spirit in the knowledge of the water cycle in the Tuttur Gong Besi manuscript. This study uses a knowledge archeology perspective that can be traced from traces of similar research that has been carried out by previous researchers. Several previous researchers have conducted research on the contents of the Tuttur Gong Besi. Tuttur Gong Besi in terms of analyzing the structure and function of the manuscript text show its uses Balinese Kawi language with antithesis, association, repetition, and antonymous language styles. The structure of the content of the Iron Gong Speech Text can be divided into three main parts, namely the initial part or exordium in the Text of the Tuttur Gong Besi, where the author begins his writing with the statement of this Tuttur Gong Besi explaining about Bhatara Dalem and the place where he resides. The content section explains about Bhatara Dalem (Shiva), Sanghyang Wimbayagni's Decision, Pangaradan Dewa, Sanghyang Dharmatattwa's Word, Cause and Effect Law,

and Wariga (calendar system). The final part or the final peroration of the text is in the form of fragments of words stating that the Tuttur Gong Besi has been rewritten (copied) by the author in *Saka* 1910 (1988 AD). The functions contained in the Tuttur Gong Besi text are a function as a guide in religious life, a function as a medium for educating *wariga* teachings, a function as an information medium, and a function as a ceremonial medium [12].

The Tuttur Gong Besi is one of the references for Hindus, especially the Shiva sect (Shiva Siddhanta). The manuscript was written by a literature maestro named Mpu Kuturan. The concept of God in the text mentions the omnipotence of Bhatara Dalem (Shiva), Hyang Parameswara who is the super power of Shiva. Shiva's omnipotence is the source of creation (*utpati*), maintenance (*stiti*), and the power to return to its origin (*pralina*). In the tradition of Hindu community life in Bali, the doctrine in [13]. Tuttur Gong Besi underlie the Tri Murti concept which is embodied in worship architecture at the regional, traditional village, and family temple. In the refutation of the family temple, it is at the kamulan (three room shrine), in the traditional village territory temples at Desa, Puseh, and Dalem Temple, while within the boundaries of Bali it becomes Kahyangan Jagat temple at Kiduling Kreteg, Batu Madeg, and Penataran Agung Besakih Temple. In conclusion, the concept of divinity in the

Tutur Gong Besi Text is realized through the socio-religious life of the Hindu community in Bali.

The context of death doctrine in Tutur Gong Besi which describes the cycle from death, the funeral ceremony (buried and cremated) to the process of purification of the spirit which is held in the Kamulan shrine. The procession of the ceremony is determined by the provisions of the Balinese calendar in the form of wariga [14]. Other studies found that the text Tutur Gong Besi describes the journey or cycle of Shiva (with the names identities) which is equated with atman or human soul the essence of this life, which in the speech of Gong Besi it is stated: Dalem Kawi moves from place to place with difference names according to the place. The place to move (staying) such as from Dalem temple to the Puseh temple, then from the Desa temple, to the Bale Agung and so on with a total of 21 cycles and then back to Dalem temple. The results of this initial search imply architectural concepts in Balinese Traditional Architecture (BTA), such as: Rwa Bineda 'binary oppsite' (Akasa-Pertiwi); Tri Hita Karana 'three elements of harmony'; Tri Murti 'the three main manifestations of God'; Tri Kona 'three life cycle'; Tri Bhuwana 'three universes'; Tri Angga 'three body parts'; Kadi manik ring cecupu 'gems on grafts', so this initial search shows that text of Tutur Gong Besi is actually a written source that becomes a reference in

architecture, especially BTA. Furthermore, the author makes visualizations in the form of photographs of the manifestations in the Shiva cycle that are in nature and in architectural works [15].

It is clear that in general, previous researchers were more interested in the structure of the text, philosophy, and surface phenomena that differed from this study. The focus of this study is to seek hidden knowledge in the manifestations of Shiva as gods, especially the sacred aspect through the entrance of the water cycle in Hindu ecology in the text of Tutur Gong Besi. Knowledge of sacred ideology in the concept of Hindu ecology has moved (language in action) the social practices of the Balinese people. The structure of the meaning of women in the water cycle in Hindu ecology teachings concerns the ideofact, sociofact, and symbolic artifact in Balinese cultural practices.

Discourse in the practical sense of language, visually appears on the surface in the form of practice in the form of a number of ceremonial sequences (processions), upakara (materials and tools), uparengga (architectural sacred buildings), and enshrined gods. However, in the depths of its epistemology, there is an ecological message for the preservation of the water cycle. Sustainability of the flow so that it continues to rotate cyclically "find the bracelet", from the clouds in the sky, down on the mountain,

absorbed in the forest accommodated in a lake, dripping into springs, rivers flowing through rice fields until they empty into the sea.

The female discourse is clearly visible from the goddess figures in the naming of the Shiva manifestation in text of Tuter Gong Besi [8], namely 1). At Puseh Temple, Sanghyang Triyodasa Sakti, 2). In the Village, Sanghyang Tri Upasedhana, 3). At Bale Agung, Sanghyang Bhagawati, 4). At the crossroad highway, Sanghyang Catur Bhuwana 5). At the T-junction, Sanghyang Sapuh Jagat, 6). In the cemetery, Bhatara Durga 7). At the cremation shrine, Sanghyang Bherawi 8). In Panguluning Setra (Mrajapati Temple), Sanghyang Mrajapati, 9). In the Sea, Sanghyang Mutering Bhuwana, 10). In the Sky, Sanghyang Taskarapati, Taskara is the sun and Pati is the moon, 11). On Mount Agung, called Sanghyang Giriputri (daughter of Bhatara Guru), 12). On Mount Lebah, Dewi Danu, 13). At Pancaka Tirtha (sacret shower), Sanghyang Gayatri, 14). In ravines, rivers, Bhatari Gangga, 15). In the rice fields, moor, Bhatari Uma 16). In Granary, Bhatari Sri, 17). In ricebox, Sanghyang Tri Suci, 18). In the kitchen, Sanghyang Pawitra Saraswati, 19). In ricepot, Sanghyang Tri Mertha, 20). At family temple, named Sanghyang Catur Bhoga, 21) I am in the form of a man, in the form of a woman, in the form of a sissy. I became a human. My name is Sanghyang Tuduh,

Sanghyang Tunggal, residing in the family shrine with three room (kamulan shrine). His name is Sanghyang Atma. In your father's right Kamulan room, Sang Pratma (Paratma). In the left Kamulan room of your mother, Sang Siwatma. In the middle Kamulan room, the Holy Spirit becomes the mother, father, and he returns to Dalem Temple to become the Sanghyang Tunggal (God).

Traces of knowledge about female aspects in the text of Tuter Gong Besi by Mpu Kuturan (11<sup>th</sup> century) have been captured and used as power in the form of strategies, tactics, and mechanisms for disciplining the Balinese social body. Tuter Gong Besi systematically describes the water cycle through women's discourse. As many as 18 of the 21 identities in the cycle are mother, goddess, sakti or bhatari and play a very important role in becoming the pillars of the welfare of the "sad kertih" life. These discourses or language practices about women have been applied in symbolic ritual praxis and real environmental conservation movements. The symbolic ritual ceremonial forms are *Tumpek Uye/Kandang* (animals), *Tumpek Wariga/Uduh* (plants), *Tumpek Klurut* (humans), *Wana Kertih* (forest with its mountains), *Danu Kertih* (lake, springs with river streams), *Samudra Kertih* (sea), *Jagat Kertih* (living space), and others.

The hidden knowledge in these various symbolic rites has moved the Balinese people to take real action on the environment through

efforts to protect water sources, the flow of water, until it finally empties into the sea. Water that is maintained in quantity and quality will later evaporate due to the heat of the sun (Sanghyang Taskara) back into space and become clouds of good quality, not containing excess acid or containing toxic chemicals. Dangerous substances in the water vapor content in the clouds if it falls back on earth following the natural cycle path, of course it will be very dangerous for the survival of all earth's creatures, and others.

Apparently the basis of worship of the feminine aspect is very strongly related to the understanding of water as a symbol of fertility. Fertility is identified with women or aspects of feminism in charge of maintaining the continuity of life. The ideology of women and fertility has become the basis of belief in the prehistoric era. This belief system is known as motherland which is very strong in agrarian culture. Agriculture places water and soil as a unit for maintaining the fertility of agricultural land. Its sustainability ensures that life continues in this world. Thus, the hidden knowledge in the Tukur Gong Besi Text which is captured and made into power by people who have the power to speak on behalf of Lord Shiva is productive and useful for disciplining human bodies. The power of the female aspect of the sakti energy is best interpreted as the driving spirit of social practice in saving the universe.

Especially the Balinese people who depend on the agricultural sector for their lives. The mechanism of respect for each sacred point as a place of descent and the transformation of Lord Shiva into a sacred place. The strategy used is to make it shrine the sacred buildings, temples or special places to make offerings. A strategy like this will touch the inner space of mankind, starting from respect for nature into rational action to protect, preserve all environmental resources that are integrated with the natural cycle and are not separated from the universal ecology. The text of the Tukur Gong Besi knocks all human beings on earth to move together to maintain a quality life that begins with protecting the motherland which begins with maintaining the water cycle.

#### **IV. CONCLUSION**

The text of the Tukur Gong Besi, which was left by Mpu Kuturan in the 11th century, is very strong in the nuances of the Shivaism doctrine that developed in Bali. The first part of the text contains knowledge of the water cycle as part of Hindu ecology doctrine. Knowledge of the mother, goddess, or sakti figure is the central guardian of sustainable life. The structure of the meaning of women's in the water cycle in Hindu ecology doctrine concerns the ideofact, sociofact, and symbolic artifact in Balinese cultural practices. The female aspect has become a cult of worship in

a number of symbolic rites that stretch from the sky (Taskarapati), mountain peaks (Giriputri), lakes (Dewi Danu), springs (Gayatri), rivers (Gangga), rice fields (Uma), settlements (Sri, Pawitra Saraswati, Tri Suci, and Tri Merta), until to the ocean (there are a number of myths about the sea goddess).

The discourse of women's in this symbolic knowledge has driven social practices, not only for Balinese people but collectively in the form of real human actions to protect the motherland, the preservation of the water cycle, as part of the common survival on earth. The power of the female aspect of the *sakti* energy is best interpreted as the driving spirit of social practice in saving the universe.

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## **THE EXPERIENCES OF INDIAN DIASPORA:**

### **Journey through trials, tribulations to Triumphs**

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Chandrashekhar Bhat, Hyderabad, India

#### **1. Indian Diaspora- The Global Demographic Dispersal**

Indian Diaspora today is 32.1 millions, next only to the Chinese in their demographic magnitude. They are dispersed around the globe in **nearly 210 countries**. They are in significant number above half a million in 11 countries and above 10,000 in 48 countries. People of Indian Origin, mainly the 3<sup>rd</sup> to 5<sup>th</sup> generation descendants of the 19<sup>th</sup> and early 20<sup>th</sup> century immigrants, represent a significant proportion of the population in of some of the countries such as Mauritius (61%), Guyana(52%), Trinidad & Tobago(39%), Surinam(36%), Fiji(41%), Malaysia(7.3%), Hong Kong and Singapore (5.4%). They form a ‘visible’/ ‘model’ minority in South Africa (3%), Canada (3%), UK (2.1%), The Netherlands (1.3%) and U.S.A.(1.2%, , both Asian Indians and twice migrants have crossed 4 m). Most Countries in West Asia have a substantial work force (UAE 30%, Qatar 24%, Bahrain 20%, Oman, Saudi Arabia, Kuwait)

It is estimated that out of the total **32.1m** Indians abroad, PIO and NRI diasporas constitute nearly **18.6m** and the NRIs are around **13.4m**.

#### **2. Indian Overseas Migration**

Indian emigration in large numbers began during the British colonial era from 1830s and continues even today. Broadly, these migrations occurred in four waves or streams and the socio-economic profile of these migrants differ besides their destination.

- i. The **first stream** includes 3<sup>rd</sup> to 5<sup>th</sup> generation descendants of the early emigrants during the mid-nineteenth century, to the British and European colonies in Africa, Southeast Asia, Fiji and the Caribbean as plantation labour and railway workers under indenture system. They were called ‘coolies’ and according to the well known British Historian Hugh Tinker (1974), ‘indenture’ new name invented by the Empire for ‘slavery’, which was abolished in early 1830s. Under this system, according to the estimates of Clarke (1990) and MEA (2002), nearly 5.6 million people were transported to the above destinations and many of them have lost contact with their

‘places of origin’ or ‘motherland’/ancestor land including the mother tongue. They prefer to be called ‘People of Indian Origin (PIO) or *‘PIO Diaspora’*’.

- ii. The **second stream** consists of professionally trained and skilled emigrants to the developed countries of Europe and North America during the second half of the 20<sup>th</sup> century. They continue to have a vibrant interaction with places of their origin and pay frequent visits to India. Since they are away from India just around six to seven decades, they are referred here as *‘NRI Diaspora’*.
- iii. The migrant labour force, semi-skilled and unskilled, to the countries of West Asia, such as UAE, Qatar, Kuwait, Oman, Saudi Arabia and Bahrain, following the oil boom form the **third wave/ stream**. Many of them have left behind their families in India and remit savings towards family maintenance and investments. They form the majority among the Non-Resident Indians (NRIs) or expatriate Indians. They are denied any citizenship rights in the countries of their work and return to their places of origin at the end of the contract.
- iv. Migration of IT and ITES professionals and the nursing professionals to developed countries since the 1980s to date forms the **fourth stream**. They are a potential diaspora as they initially migrate to international destinations under the H1 B visa and gradually seek green cards and, finally, go for the citizenship of those countries where the working environment is highly conducive for their career advancement.

The underlying feature of all emigrations from India, whether as ‘coolies’, skilled labour or ‘knowledge workers’ (some times mentioned in contempt by a derogatory term ‘data collies’) is their availability on lowest of the wages for employment in growth generating centres around the globe.

Despite certain similarities, each stream varies from the other in so far as the socio-economic and educational background under which they emigrated from India and also their location in the host society. They also differ in terms of their linkages with the ‘motherland’ in general and the places of their origin in particular.

### **3. The Trials and Tribulations under Colonial rule**

With the abolition of slavery in the British, French and Dutch colonies in 1834, 1846 and 1873 respectively, there was a severe shortage of labor force to work in sugar, tea, coffee, cocoa, rice and rubber plantations in the colonies and India became the obvious alternative source of labor supply. The British invented the new and ‘respectable’ term *indenture labour* for the much-maligned practice of slavery (Tinker 1994) and commenced the transportation of several shiploads of this ‘human cargo’ to Mauritius, Uganda and Nigeria in the very same year of 1834 in which they banned the practice of slavery. This was followed by successive shipping of indenture labour to Guyana (1838), New Zealand (1840), Hong Kong (1841), Trinidad and Tobago (1845), Malaya (1845), Martinique and Guadeloupe (1854). The indenture labour emigration further continued to Grenada, St. Lucia and St. Vincent (1856), Natal (1860), St. Kitts (1861), Japan and Surinam (1872), Jamaica (1873), Fiji (1879), Burma ((1885), Canada (1904) and Thailand (1910). According to Tinker (1997), more than 1.5 million laborers emigrated from India under the indenture system.

The main source of indenture labour supply, especially to the Caribbean Islands, Mauritius and South Africa was the Bhojpuri region, which currently corresponds to parts of Northern Bihar, Eastern Uttar Pradesh and West Bengal. Most of them boarded chartered ships from Calcutta port, after waiting for several days or months at the depots in the vicinity of the port. Tamil and Telugu speaking labour from eastern coast were also taken as indenture or *kangani* labour to African and South East Asian countries such as South Africa, Mauritius, Malaysia, Myanmar and Sri Lanka. A few Marathi and Gujarati speaking laborers too were taken to some of the African countries. Poverty, famine, unemployment and scarcity of food are cited as the reasons for large-scale emigration of labour during the mid-nineteenth century.

In course of their long journeys by ship to distant destinations, the hitherto strangers became ship-brothers and sisters, *jahaji bhai*, *jahaji behen* (a Hindi usage meaning ‘ship-brother’, ‘ship-sister’), to share collectively untold miseries and harsh treatment inflicted on them during the journey and plantation life. On their arrival in the colony the immigrants were assigned to the plantations to which they were ‘bound’ for five or more years, where they were treated as slaves in barracks, a practice that the European planters were too familiar for centuries when slavery was rewarded. Since the plantation owners demanded mainly strong male labour force for plantation works, very few women laborers were recruited and shipped and there were acute shortage women that resulted in their subjugation and exploitation. Even there have been cases of public execution by shooting or hanging of those who resisted or challenged the authority of the plantation owners. The so called ‘indenture labour’ from India, contrary to their expectations of better living conditions and wages, than their families left behind, lived in

barracks for generations until almost the mid-20<sup>th</sup> century, though the indenture system was legally banned in 1917. The following table provides the magnitude of labour emigration under the indenture system:

Table 1  
**Labour Emigration during Indentured period:**

<i>Country</i>	<i>Period of emigration</i>	<i>Total Number</i>
Guyana	1838-1917	238,909
Trinidad & Tobago	1845-1917	143,939
Guadeloupe	1854-1885	42,326
Jamaica	1845-1917	38,959
Suriname	1872-1916	34,000
Martinique	1854-1889	25,509
French Guiana	1854-1889	12,165
St. Lucia	1858-1895	4,354
Grenada	1856-1885	3,200
St. Vincent	1861-1880	2,472
Fiji	1879-1916	60,537
Mauritius	1834-1912	453,063
South Africa	1860-1911	152,184
Myanmar	1852-1937	2.5 Million
Malaysia	1852-1937	2 Million
Ceylon	1852-1937	----- 1.5 Million
<b>Total</b>		<b>5,608,529</b>

(Compiled from Sources: Clark 1990: 9; MEA 2001)

Emigration to Ceylon, Burma and Malaya presents a marked contrast to migration to the Caribbean, African and Pacific countries. All the emigrant labour to the tea, coffee and rubber plantations in Ceylon and Malaya were recruited from South India by headmen (or *maistry*) known as the *kangani*. During the period between 1852 and 1937, about 1.5 million Indians went to Ceylon, 2 million to Malaya, and 2.5 million to Burma. After 1920 the *kangani* emigration gradually gave way to individual or non-recruited migration due to fall in demand for Indian labor.

The Indian diaspora communities formed during the colonial era were totally denied any access even to their own folk attached to different plantations, leave alone any access to the

then existing means of transportation or communication to engage with the motherland. They were practically treated like slaves, denied all freedom and confined to their respective barracks after the day's hard labor. Any one challenging the planter's authority was subjected to harsh punishment, including death. When their indentures were completed, some of the immigrants stayed on the plantations while others moved out into the rural communities. Although they were promised fair wages and a return voyage to India in exchange for a predetermined number of years spent working in colonial plantations, the dishonest contractors and planters hardly kept their words. However, most of these immigrants and their descendants could not return home though the indentured system of labor was discontinued in 1917 owing to the efforts of freedom fighters such as Gopalakrishna Gokhale, Madan Mohan Malaviya and Mahatma Gandhi.

Away from their kith and kin the Indian labour, free from indentureship, worked hard to rebuild their communities and economies. The quote "*No gold did they find underneath any stone they touched, and turned yet, every stone they touched into solid gold they turned*" (Mauritian poet Vishwamitra Ganga Aashutosh quoted in 'Foreword', Report of the High level Committee on Indian Diaspora 2002) tells the story behind the remarkable transformation of those plantation economies by the immigrant Indian labour. The colonial British left the same legacy of 'divide and rule' that they left behind in India, when they conceded freedom to their colonies in the Caribbean, African and Pacific regions. Several countries with Indian diaspora, such as Trinidad, Uganda, South Africa and Fiji, have even today racial or ethnic conflicts, denying the people of Indian origin their due rights and privileges despite their great contribution towards freedom and building wealth of those nation-states.

On June 14, 1940, in his 'Foreword' to *Our Countrymen Abroad* by Dharam Yash Dev (Secretary, Department of Indians Overseas, All India Congress Committee), Jawaharlal Nehru wrote " Ever since the National movement took shape in India the problem of our countrymen abroad has been with us, as indeed it must be. And so it will remain till that movement triumphs and brings freedom and independence to India" and at the same time admits that "It is true that India has never forgotten her children abroad, but it is also true that she might have taken greater interest in them than she has done".

India's independence was rejoiced as a matter of achievement among the descendants of Indian indentured immigrants in the island colonies, which were still ruled by the British, but the policy pursued by India's first Prime Minister Jawaharlal Nehru gave no commitment

to support them and advised that they should strive hard to be the best citizens of the country of their adoption. His policy of Non-Alignment excluded People of Indian Origin from seeking any support from India even in situations of dire need to intervene in the affairs of PIO countries. Experiences of Indian immigrants in Uganda and Fiji have during the periods of ethnic turmoil have witnessed the helplessness of the government of India in initiating any intervention.

#### **4. The Triumphs**

By mid-20<sup>th</sup> century, it is beyond doubt that the 3<sup>rd</sup> to 5<sup>th</sup> generation descendants of the indentured labour, the PIOs, have realized to a great extent the dreams of their ancestors when they left the shores of India from the Calcutta port. Through sheer hard work and struggle under adverse conditions, a majority of the Indian immigrants have succeed in creating a better life and living conditions for themselves and their descendants in all parts of the globe, going much ahead of the descendants of those whom they left behind in their ancestral land in the 19<sup>th</sup> century. They pursued education and employment not only within their countries but also in advanced countries such as UK, US, Canada, France, The Netherlands, New Zealand and Australia where several of them have settled down during the later decades of the 20<sup>th</sup> century as ‘twice migrants’.

##### ***4.1 The Twice migrants***

Following their success in education, professions and business, several persons of Indian origin from the Caribbean, Pacific and African countries have immigrated to developed countries like U. S., Canada, U.K. and other European countries where they have built ‘little India’ of their own. Ontario in Canada, Richmond in New York and London in UK are some of the well-known localities where Indo-Caribbeans have built their cultural enclaves. Immigration to the destinations in developed countries has been both on voluntary basis as much as on compulsions to avoid ethnic confrontations under the new regimes of governance in the post-colonial context. Some of Indian immigrants in Surinam, Fiji and Uganda, for instance, had to leave behind the fruits of their hard labour in their respective countries and moved destinations in U.K., Canada, U.S., The Netherlands, Australia and New Zealand to carve out a new future.

##### ***4.2 NRI Diaspora and NRIs***

The post-Independence era in India has also witnessed a large scale voluntary emigration of labour – mostly educated, skilled, and professionals, including scientific and technological – from India to lands of opportunities in every corner of the globe, especially to North America, Europe and Australia. The following table throws some light on the emigration of Indians to developed countries:

**Table-2**  
**Voluntary Migration to Developed Countries**

<i>Country</i>	<i>Population in 2001</i>
France	65,000
Germany	35,000
Netherlands	217,000
UK	1,200,000
USA	1,678,765
Canada	851,000
Australia	190,000
New Zealand	55,000
<b>Total</b>	<b>4,291,765</b>

(Compiled from Source: Report of the HLC: MEA 2001)

In contrast to the ex-indentured populations, Indian migrants to the developed countries today have been able to secure employment in industries, professions, Science and technology to augment the infrastructure and wealth of those countries. After the advent of computer chip, software and communication technology industries, there has been large scale emigration of professionally trained workforce from premiere institutions of India, such as IITs, IIMs, IISc and NITs to most of the advanced countries across the globe. Many of these immigrants have their average earnings much above the average earnings of the erstwhile citizens of those countries. In these countries they form a ‘visible’/ ‘model’ minority for their industriousness and achievements.

The NRI Diaspora maintains extensive ties with India because of their comparative affluence and primordial linkages with the people and places of their origin, which the descendants of the earlier emigrants under adverse conditions of economy and colonial rule could not sustain. Marriage arrangements, kinship networks, property and religious affiliations keep many immigrants well connected to the places of origin, since a large number of Indians comprise of first or second generation immigrants. Another factor that has enabled overseas Indians to maintain ties with their homeland is the flow of their remittances and investments.

The bulk of NRIs comprises of those immigrants to the gulf countries and other parts of the world who still hold Indian passports. Indian migrants to Gulf countries have to return to places of their origin after completing their assignment as they are denied citizenship in those countries. Even the new immigrants to the developed countries under H1 B Visa have to return if their Visa is not extended or they have secured permission to stay in the country under Green Card scheme or citizenship.

Table-3

**Migration to West Asia and Gulf**

<i>Country</i>	<i>Population in 2001</i>
Saudi Arabia	1,500,000
UAE	900,000
Oman	340,000
Kuwait	287,600
Bahrain	130,000
Qatar	125,000
<b>Total</b>	<b>3, 282, 600</b>

Compiled from Source: Report of the HLC: MEA 2001

The last decade of the 20th century is also marked by success stories of noteworthy achievements by Indians in several advanced countries besides the Silicone Valley (of California) in particular. They had excelled in science and technological enterprises,



engineering and medical professions and in the newly evolving software industry. India saw them as a resource at a time India was going through difficult times financially. The Government of India realized the potential of Indian diaspora that could be partnered in India's development. In the meanwhile several global organizations of the people of Indian origin, NRI Diaspora and NRIs lobbied for recognition and new policy initiatives to reconnect Indian diaspora with India.

The Government of India was lukewarm to the issues of overseas Indians until she realised the potential of the successful NRIs and NRI Diaspora, who immigrated after India's independence to the developed world, especially to the US, UK, Canada, Australia, Saudi Arabia, UAE and few other Gulf countries. They came from the middle class elite families and had acquired necessary professional skills to be absorbed as doctors, engineers, scientists and software professionals. Liberalisation and the new industrial policy in 1990s sought involvement of overseas Indians in investing both in terms of capital and technology. The decade saw the nomenclature of 'NRIs' assuming significance in enhancing India's economic development. In order to overcome the Balance of Payment (BoP) crisis, the Government of India, through State Bank of India, floated 'India Development Bonds (1991)', 'India Resurgent Bonds' (which tapped \$4.2 billion in 1998) and India Millennium Deposits of 2000, issued exclusively to overseas Indians (both NRIs and NRI Diaspora), which were over subscribed. NRIs were encouraged to invest in India through certain attractive schemes as much as they were welcomed to launch industrial enterprises along with transfer of technology.

## **5. India and Indian Diaspora – Policy Initiatives**

The last decade of the 20<sup>th</sup> century is marked by a new paradigm of globalization miniaturizing space and time. The far-reaching changes in technologies of transport and communication, that followed the micro-electronic revolution, have impacted immensely on the way people think, work and view the world. The Indians and the People of Indian Origin (PIOs) are striving to seize these emerging opportunities to their advantage. Several global organizations of Indians have come up with the launching of the Global Organization of People of Indian Origin (GOPIO) in 1989 in New York, which has been successfully bringing together the Indians dispersed all over the world, providing a vibrant platform to promote interest of the diaspora, to articulate discrimination, injustice and violation of human rights besides negotiating their expectations with the ancestral / motherland. These organizations have multiplied furthering the regional and linguistic identities and several states of India have also

responded favorably by providing the essential space for those who have emigrated from the respective states. Overseas Indian communities have also established linkages with their distant kith and kin widely dispersed, like the Bhojpuri, Telugu or Punjabi diasporas and are transnationally networking for the promotion of socio-cultural (religious, matrimonial, linguistic, etc.), economic and political interests.

Realizing the significance of emerging Indian diaspora globally, the Government of India appointed a High Level Committee on Indian Diaspora (HLCID) in 2000 to recommend a broad and flexible policy framework after reviewing the status, needs and role of People of Indian Origin (PIO Diaspora) and Non-Resident Indians (both NRIs and NRI Diaspora) to engage the diaspora for mutual advantage.

The Committee submitted its detailed report to the Prime Minister in January 2002 recommending several measures to resolve the problems faced by NRIs and the PIOs, and to evolve country-specific plans for *forging a mutually beneficial relationship* and for facilitating their interaction and participation in India's economic development and promotion of global interest. The Committee emphasized on establishing linkages between Indian and the Indian diaspora keeping in mind mutual expectations.

The HLCID submitted its Report in 2002 with significant recommendations listed below:

- i) Observation of *Pravasi Bharatiya Divas* on January 9<sup>th</sup> (the day Mahatma Gandhi returned to India from South Africa) of every year, in India and abroad, to recognise and appreciate the role of Indian Diaspora in the promotion of mutual interest, and
- ii) Institution of Pravasi Bharatiya Samman Awards for eminent PIOs and NRIs. These have been already implemented.

The *Report* (MEA 2002) suggested that the Government of India and also the state governments should try to remove all the obstacles for promoting philanthropic and voluntary or welfare activities of NGOs that the members of Indian diaspora wish to pursue in India.

Another significant recommendation was the provision of Overseas Citizen of India (OCI) in lieu of dual citizenship sought by NRI Diaspora. They pleaded that the grant of dual citizenship will seamlessly promote investments, trade, tourism, and philanthropic contributions in India. According to the Citizenship Act of 1955, an Indian forfeits the Indian

citizenship when he/she acquires the citizenship of a foreign country. The OCI allows all the rights and privileges of a citizen except participation in electoral process or civil services in India.

The HLCID also suggested issue of People of Indian Origin Card (PIO Card) to PIO diaspora for their close interaction with India. In 2015, the PIO card is merged with OCI Card, providing them similar privileges and rights offered to the NRI Diaspora.

The first global meeting of the Indian diaspora, the *Pravasi Bharatiya Divas*, as recommended by the HLC, was organized during January 9-11, 2003 with the theme of *Global Indian Family* in Delhi and subsequent conventions are being held every year in January in different parts of the country.

Organization of Pravasi Bharatiya Divas inviting diaspora community world over, issuing of PIO Card and Overseas Citizen of India (OCI) on the recommendation of the HLCID have provided immense opportunities of building bridges between India and the Indian Diaspora, towards generating mutual support and synergy for the emergence of India and the Indian Diaspora as a 'global family'.

### ***5.1 Recent Provisions***

Supernumerary quota of 15% seats in all the institutions of higher education/Universities to the children of Gulf migrants, with fees on par with Indian students

Transport arrangement for Mortal Remains of workers in the Gulf countries

Indian Community Welfare Fund (ICWF) for workers, in Embassies

The Study India Programme, facilitating Scholarships for diaspora youth to pursue studies in India

Overseas Indian Youth Club (OIYC), with help of Indian Missions

Scholarship Program for Diaspora Children (SPDC) - for 100 youth annually @ \$4000/ annum for pursuing undergraduate programs in India

*Know your India* Program - diaspora youth are offered a month long orientation course showcasing India's achievements and problems, culminating each year with PBD

*Tracing the Root* to facilitate PIO Diaspora to locate the places of their origin in India

*Mahatma Gandhi Pravasi Suraksha Yojana (MGPSY)* 2014– a Pension and Life Insurance Scheme for overseas migrant workers holding 'Emigration Check Required' (ECR) passports providing insurance cover in the event of natural, accidental death or permanent disability, also ensuring old-age pension and help workers save regularly for resettlement on their return to India.

OCI and PIO Cards *merged* and the *VISA for life* (2015). As on 31st May 2013, 13.25 lakh OCI registration booklets and visa stickers have been issued.

*Voting rights to NRIs (2015)*: The Election Commission of India has been asked to arrange facilities, with the help Indian Embassies and Consulates, for NRIs voting in Indian elections.

## **6. To Conclude**

Migration away from the safety of home is always accompanied with hope and anxiety and is more so when it occurs beyond the national borders to unknown and unfamiliar destinations. When the saga of Indian emigration beyond her border first began, the entire migration process from recruitment, transportation to allotment of plantations at the destination was managed by the British colonial agents and the majority of the people recruited as indenture labour had great hope of moving from rags to richness from the enticing words of the unscrupulous recruitment agents. Indian indenture immigrants in all the British and other European colonies had their hopes dashed on landing in to the same barracks that were abandoned by African slaves freed on abolition of slavery. The trauma of trials and tribulations of indentured PIOs that began on boarding ships at Calcutta and Madras ports continued with even greater sufferings during their entire life of almost three generations of servitude in plantation colonies under their colonial masters. Their plight continued almost till they succeeded to secure freedom ending the colonial rule during mid-20<sup>th</sup> century. Their

descendants today have succeeded in enjoying better socio-economic conditions dreamt by their ancestors. Just as in India after Independence, there is migration of talent to greener pastures among the PIOs from the Caribbean, African and Pacific countries to the developed world for education, employment, trade and commerce in considerable number. They constitute twice migrants and they are threading the path of development along with their homelands.

The Indian immigrants to industrially developed countries, who voluntarily migrated after India's Independence, not only came from better socio-economic and educational background but were in a position to secure suitable employment, higher education enjoyed the privilege of experiencing better life style and living conditions compared to India, which was thoroughly denuded of her riches and resources for building the Empire before the British were forced leave by India's non-violent freedom movement led by Mahatma Gandhi.

Immigrants anywhere in the world have always to work hard at low wages and Indian immigrants are known for their industriousness and hardwork. During the last three decades Indian immigrants have been highly successful in securing better future for themselves and generating wealth of in countries of their immigration. An indicator of their success is that they have excelled in their earnings which considerably higher than the average earnings of the rest of the population in their countries of residence.

India accorded official recognition to her diaspora was much delayed till the dawn of the new millennium with the appointment of the High Level Committee on Indian Diaspora by the Government of India in 2000. The new policy initiatives to engage Indian diaspora, as partners for mutual progress, were launched since 2003 with the hosting of the first annual (currently biannual) conference under the banner of Pravasi Bharatiya Divas (PBD), recognizing and awarding Pravasi Samman to distinguished diaspora achievers, connecting diaspora youth with India under the annual month-long 'Know Your India' program converging with PBD and granting of Overseas Citizenship of India to all diaspora communities in 2015. India has also launched several programs to actively connect with professionals, scientists and technologists of Indian origin throughout the world for mentoring / nurturing the Indian students and institutions. Today there is a win-win situation emerging in the bridging India with her diaspora beyond India.

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Power, class and gender in the Balinese tourism industry: A preliminary discussion of women's economic participation

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This presentation explores the intersection of power, gender and class, the relationship of these factors to Balinese women's participation in the tourism sector, and its potential implications for their social and economic mobility. This preliminary investigation is intended to provide a framework prompting further in-depth inquiry supported by tailored research questions, data collection and analysis. The presentation highlights an overarching power hierarchy that determines women's participation in the tourism field, through which they reproduce, negotiate and attempt to resist these structures of power as they pursue their careers. In an industry predominantly staffed by working-class women, this power imbalance results from the economic power of their employers and the guests they serve, social and cultural expectations of women's commitment to familial and spiritual duties, a lack of access to capital, as well as self-regulating behaviours. Overall, women's participation in the tourism industry, while providing income to support their family, tends to reproduce class and gender boundaries, which in turn limits their social and economic mobility. I suggest that these conditions have significant implications for social and economic as well as gender equality in Indonesia. I recommend interdisciplinary studies of the relationship between women's participation in tourism and health and mental well-being outcomes to draw attention to the impact of the reproduction of inequality through labour force participation.

**8th INTERNATIONAL CONFERENCE ON INTERRELIGIOUS AND  
INTERCULTURAL STUDIES (ICIIS)**

**FEBRUARY 25, 2022**

**NINE PEARLS OF HEAVEN**

**An Art Project by:**

Sri Astari Rasjid

It is said that God is an artist and the world is his art. We artists are also trying to follow the path of the creation to make something beautiful, as God loves the beauty. Being a woman artist would make a better combination of an artist as in this life is easy yet difficult. It is simple but complicated. The paradox is because of the delicacy of the woman coming across the harsh nature of the earthly world. From the beginning women brought softness, wisdom and artistic beauty into living communities and obviously, the beauty of women was the source of artistic inspiration for men as well.

The woman could feel and imagine; therefore, they became the great story tellers. By the art of stories, the women educated children with eternal human values. Mothers know how artistically and naturally pour the meaning of life in the containers of the stories to teach perennial values to the children. During ages mothers took their children to the most exciting journeys by bedtime stories, to educate them that finally the good prevails.

The Nine Pearls of Heaven' that I will present at ICIIS 2022 in Bali, is my latest art installation, short film and my upcoming exhibition at the National Gallery in Jakarta and a book in March 2022. After I finished my diplomatic mission and returned to Indonesia, I was fortunate to meet with a group of friends who discussed spiritual journey in an online group called 'soul to soul'. While I was making a project about the Indonesian Spice Queen, the spiritual discussions with the group, became a strong motivation for me to make a journey for the Spice Queen to meet with the great spiritual women of our history, religions and mythology which were hardly talked about.

Indeed, the story is very simple. During the early Golden age of Indonesia's Spice Island sought throughout the world, the Spice Queen from East Indonesia travels on the sea to the West and meets with the nine holy women in different lands to acquire the qualities that have

distinguished them from ordinary women. The Queen come to know about the core personalities, attributes and the teachings of the holy women.

I made an art installation and dressed the nine women in colourful rich Indonesian costumes. They were also filmed as part of the traditional Ruwatan Bumi a special ritual ceremony performed to heal the world after a long pandemic time. The event took place in an archeological site in Situs Warunh Boto, the cultural city of, Jogjakarta. The ritual usually consists of a Ruwatan ceremony, food & fruits offerings with prayers, followed by a Bedayan dance and gamelan music. Soon after that the Dalang master will start to perform the Wayang Golek performance in a form of communication and tembang or singing in Javanese, to Welcome the Nine Pearls of Heaven. The women of the story that appear in the movie and art installation are as follow:

1. Dewi Sri, wearing kebaya top and Javanese Batik cloth and attributes, symbolizes life and fertility.
2. Asiyah, wearing Sumatran Clothing, is Pharaoh's wife, symbolizes Sincerity and strong Instinct.
3. Kuan Yin / Kuan Im, wearing Chinese Costume, is the Buddhist holy figure, symbolizes peace and awareness.
4. Maryam, wearing Coastal Javanese Clothing, is the Mother of Jesus, symbolizes purity and chastity.
5. Siti Khadijah, wearing a Besure Batik Shaw Kebaya and Batik skirt, is the wife of the Prophet Muhammad, symbolizes wisdom.
6. Saraswati, wearing Balinese Songket Cloth, is the Hindu goddess symbolizes knowledge and creativity.
7. Siti Fatima, wearing a Combination of Kebaya and Sumatran Besure Batik Fabric, is the daughter of Prophet Muhammad (Peace Be Upon Him) and the wife of Hazrat Ali, symbolizes loyalty and upbringing good children.
8. Siti Hajar, wearing earring Batak Costume & attributes, is Abraham's wife, symbolizing patience and endurance.
9. Taahirah, wearing Sumba Costume from East Indonesia (NTT), is the sacred female figure of the Bahai faith, symbolizes freedom and emancipation.

Paying tribute to the Indonesian mystical Queen of the South Sea, I also included her in the story. But the Queen of Spice could not meet her, because she doesn't show herself. Based on a tradition, she has been always absent from the crowd, therefore I kept the numbers at number nine, as the next even number is always reserved for her.

To conclude this short writing which is more artistic than academic, it should be noted that the ten women of this mystical journey have different attributes. The differences and multiplicity of characters are based on Indonesian Moto of 'Unity in Diversity', represent the unity of womanhood and the characters of a 'Perfect Woman'. No woman is the symbol of beauty, as all are the different aspects of the beauty. No one is also the symbol of Love as the love comes from their beauty. Indeed, all the woman with the different colours and costumes of different Islands, are from one united land, as all the humanity have come from one land, to spread love and compassion on earth.

# **Between Memory and Trajectory: Gendered Literary Narratives of Javanese Diaspora in New Caledonia**

Wening Udasmoro  
Setiadi  
Aprillia Firmonasari

## **Introduction**

The purpose of this research is to explore the memory and the trajectory of the Javanese diaspora on the novels written by two female authors of Javanese descent in New Caledonia using a gender perspective. The Javanese diaspora in New Caledonia is a community that has left their homeland (Java) to start a new life in their destination land (New Caledonia) since 1896. They are descendants of the contract *coolies* (laborers) sent by the Dutch colonial government who controlled the Dutch Indies, including Java, at the request of French colonial government. The delivery of contract coolies was based on an agreement called the “Koeli Ordonatie” which had become a legal regulation and was implemented since the 1880s. It was a regulation signed by the Governor-General of the Netherlands Number 138 whose purpose was to find unskilled laborers willing to work in the Dutch colonies, especially in the plantations and mining (Adi, 2014). The *coolies*, especially from Java, were mostly used as manual laborers in various parts of Dutch colonies, such as in Suriname. Seeing that this Dutch policy brought positive results for the exploitation of natural resources in the Dutch colonies, the French colonial government asked the help from the Dutch colonial government to recruit the laborers to be sent to French colonial region, New Caledonia.

The French colonial government took advantage of this program because they had problems with their colonies in the Southwest Pacific, especially in terms of cultivating agricultural land and exploiting nickel mines. The first wave of contract laborers arrived in New Caledonia on February 16, 1896. The second wave was carried out in the 1950s after the Second World War. The third wave was sent in the 1970s (Adi, 2014).

In general, Javanese women and men who came from various regions, including East Java, Central Java and West Java, had the same expectation when departed to New Caledonia. They wanted to get prosperity they did not have when living in Java. On average, they earned as farmers or farm laborers who worked on their neighbors' land. Poverty in the land of origin gave rise to the idea of leaving their ancestral land. This was actually against the philosophy

believed by the Javanese “*mangan ora mangan asal kumpul*” (eat or not the important thing is to gather). Culturally, this slogan was part of the attachment of the Javanese to their homeland. They did exile forcefully because they felt that it was the only hope to get a better life. For this reason, Koeli Ordonatie’s offer was an opportunity structure (Caruso, 2015) for the lower class to meet new hopes in the new land outside Java.

However, of those who chose to go to the destination land, there were quite significant differences between men and women. The difference was not only in term of their experience when living in the new land, but also from how the original land became the building of the identity they wanted to preserve. They had differences in conveying memories and building trajectories. In terms of gender, there was a different pattern between male and female diaspora in seeing the past. They also had different trajectory when living in New Caledonia. In addition, they had different challenges and survival strategies.

The novels *La Bayou: de Djakarta à Nouméa* by Liliane Saintomer (Saintomer, 2001) and *Le Rêve Accompli: de Bandung à Nouméa* by Ama Bastien (Bastien, 2008) are some of the literary works of Javanese women’s diaspora in the Southwest pacific region. The two authors wrote about the experiences of their Javanese parents who became the contract laborers. These two authors provided illustrations of respects for their parents and their origin even though their works were written in French. Their transmitted memory to the next generation about what Java was and who the Javanese people were according to their experience of understanding through family narratives that they were limited in source.

Liliane Saintomer wrote her novel based on the experience of her mother, a Javanese woman who experienced the pains of life both while still in Java and when she was in New Caledonia. Meanwhile, Ama Bastien wrote about the experience of his father, a Javanese man, who also experienced a fate not so different from the woman described by Liliane Saintomer. However, the man character in Ama Bastien’s story was described as not having a difficult economic life.

In the context of the French colony, many works of diaspora originating from Francophone countries, such as West Africa or North Africa showed their subordination towards France as the colonizer. They also showed an ambivalent attitude because they had to live in two different cultures. However, these two Javanese diaspora authors, without any moral burden, explained the memories associated with their Javanese identity. They also openly described how life continued in completely different contexts. Memories of their origin and trajectories were part of the life they strived for in the search and preservation of their “Javanese” identity.

Many studies about New Caledonia had been carried out, especially by French scholars. However, their research mostly focused on political and sociological issues. The researches conducted were mostly related to political tendencies as well as opinions about referendums. They were interested in the political choice of whether the New Caledonia people would remain with France or become independent (Chappell, 1993; Connell, 1987, 2021). Research on diaspora, language and cultural identity, which explored the relationship between the colony, its culture and its subject had also been conducted by French scholars. These researches included the Javanese language still used in that island. The research focused on this language, for example is 'Diasporic representation of the home culture: case studies from Suriname and New Caledonia' by Pamela Allen (Allen, 2015). This study discussed the Javanese cultural practices in Suriname and the use of the Javanese language in New Caledonia. Researches on languages were also conducted by Indonesian scholars who argued that the Javanese language in New Caledonia had hybridized with French as an attempt to survive from generation to generation (Subiyantoro, 2014; Subiyantoro, Marsono, & Udasmoro, 2017).

Previous studies had also taken many aspects of history and anthropology. Research on the Javanese diaspora as contract laborers had been carried out by the Javanese diaspora themselves, namely by Catherine Adi and Fidayanti Muljono-Larue (Adi, 2014; Muljono-Larue, 2015). Another research was a historical research with a strong sociological approach conducted by Jean-Luc Maurer. Maurer provided a very comprehensive picture of the presence of the Javanese diaspora in New Caledonia since the arrival of their first step on the island (Maurer, 2006).

This study will focus on the literary works of Liliane Saintomer and Ama Bastien that have not been widely discussed. The memory and trajectory of the man and the woman as the main characters in the novels are the main aspects explored in this research. Some questions raised are how men and women had different motivations when they decided to go to a new area. Second, how were their memories and trajectories differently built in the novels.

This study uses a theoretical lens related to memory and trajectory. In the development of the theory on memory, especially when it comes to the issues of postcolonial studies, great writers, such as Homi Bhabha in his book *The Location of Culture* (Bhabha, 1994), Edward Said in his book *Orientalism* (Said, 1978), Bill Ashcroft, Gareth Griffiths, and Helen Griffin in the *Postcolonial Studies Reader* (Ashcroft, Griffiths, & Griffin, 1995), and even Gayatri Spivak in 'Can the Subaltern Speak' and in *Critique of Postcolonial Reason* (Spivak, 1988, 1999), did not mention the problem of collective memory. On the contrary, memory studies, such as those developed by Susannah Radstone and Bill Schwarz in *Memory: Histories,*

Theories, Debates (Radstone & Schwarz, 2010) did not link the concept of memory at all with postcolonial studies. Studies in the 1980s and 1990s later discovered this gap, which gave rise to critical reflection by theorists for linking postcolonial studies to memory studies such as the research conducted by Anne McClintock (McClintock, 1992) and Ella Shohat (Shohat, 1992). Connecting memory with the postcolonial context is very important because in memory, there are past issues that are historical and collective.

According to Michael Rothberg, the study of memory was first proposed by one of Emile Durkheim's students, Halbwachs, in his writing on cultural memory. Halbwachs argued that social force shaped individual memory.

“The frameworks of memory rely in turn on the existence of groups of various kinds: individuals exist not in isolation but in series of interlocking communities –families, religions, professions, civil society organizations- that contour social identities and consequently their practices of remembrance (Rothberg, 2013: 362).

Memory becomes part of the collective. Each individual is always there in the surrounding context. The surrounding communities build identity and memory, as well as memories of the community. Meanwhile, in the view of Anthony Giddens, trajectory is a self project (Giddens, 1984). In this project, the individual has full responsibility for himself/herself. The purpose of building this self project is to build its identity. This trajectory building takes place from the past to the future. According to Giddens, individuals in the trajectory process have reflexivity. The goal is to change something in his or her life. Actualization of this trajectory indicates control over time. In this context, time implies the connection between the past and the present. Connecting the past and the present is part of self-realization. Self-realization can only be done with an awareness of the importance of opportunity and risk.

Memory and trajectory are important as lenses considering that the Javanese diaspora in New Caledonia experiences past and present connectivity continuously. Past and present are experiences that build their identity. This research uses a story content analysis method. The data is collected from sentences and paragraphs that have relevance to the memory and trajectory problems of the characters in the novel. These data are then categorized by into patterns which are then selected as the main point of arguments. The next process is data analysis which is carried out by connecting empirical findings with the theoretical lens of memory and trajectory. The important step is to build an understanding of the identity structure in the story.



## The Past, Escapism and Adventure

Fidayanti Muljono-Larue makes a strong statement in her book on contract labor that the Javanese diaspora actually does not like to discover their identity as Javanese (Muljono-Larue, 2015). This is because they are contract laborers or descendants of contract laborers, a social class that is often looked down upon in any society. Sociologically, the descendants of the Javanese diaspora who return to Indonesia often do not want to openly reveal who they are. Many of them hide their past identity.

Contrary to Muljono-Larue's view, the two novels written by Liliane Saintomer and Ama Bastien openly described the experience of their parents. In a virtual conversation done in June 2021, both of them stated that the stories they wrote were part of their parents' past memories. Saintomer dedicated her writing 'La Bayou: de Djakarta à Nouméa to her mother who shared her life experiences. Meanwhile, Ama Bastien, in her novel 'Le Rêve Accompli: de Bandung à Nouméa recounted the memory of his father whom she greatly admired.

The settings of the place and time of the novels were very different. It was not explained explicitly but was in a different place. One was taking place in Jakarta while the other was around Bandung. However, both stories told the life of farmers in those areas. Meanwhile, related to time, the time setting of Saintomer's work was indicated to be earlier than in Bastian's work. Ama's Bastian's work has explained the existence of modern equipment owned by a rich farmer, such as car, air conditioning and so on. In terms of storyline, the two novels narrated almost the same story. They narrated about the journey of a Javanese woman named, Nadiem and a Javanese man, named Ata who worked as contract *coolies* in New Caledonia.

From the two novels, it was described how the two characters had different reasons for leaving the land of Java. The female character, Nadiem, depicted by Liliane Saintomer, came from a poor family. Her daily occupation was working in the fields. She had to do hard work as a farmer even though she was only fifteen years old. This severe suffering was explicitly used as one of the reasons to exile to another country.

*Nadiem, c'est la chance de notre vie! Ici tu n'as plus rien à perdre. Plus de récoltes de riz courbées et trempées jusqu'aux os. Plus d'ampoules aux mains à force de râper le coco. Plus de brûlures à cuire ces horreurs (Saintomer, 2001: 18).*

Nadiem, this is the chance of our lives! You've got nothing here. You no longer need to get wet and gout to plant rice. No need to bother with your hands anymore because of peeling coconut. And you no longer need to live in this misery

The lure of a sufficient salary, a house provided and the opportunity to return home when the contract expired encouraged Nadiem to make up his mind to go with her best friend, Savia. In addition, the message from her grandmother before she died that she had to live independently and go to New Caledonia made her even more determined to go.

*Nadiem, réfléchis bien à tout cela. Bien sur toute chose a son importance. Ta vie ici qu'il faudra laisser, mais pense à l'avenir. La possibilité de fonder un foyer autre part qu'à Ajamalas. Ne trouves-tu pas que tu as assez supporté de l'autre folle, ses sautes d'humeur, sa méchanceté gratuite et son cynisme? Crois-tu qu'à plus de cinq mille cinq cents miles d'ici, tu regretteras tout cela? Ta grand-mère elle, préférerait te savoir loin mais heureuse plutôt qu'à portée de main de la femme de son mari. Ici tu es ruinée, là-bas, tu ne manqueras de rien, on nous l'a promis (Saintomer, 2001: 19-20).*

Nadiem, think carefully. Of course all things are good. Indeed you should leave this land, but think about your future. There is a chance to find a (better) life other than in Ajamalas. Aren't you fed up with your stepmother, with her temper, cruelty, and cynicism? Your grandma wanted you to be happy even if you have to go away from home instead of being under the same roof with your stepmother. Here you are miserable, there you will not lack because we have been promised.

However, Nadiem's departure to New Caledonia was actually not only because of planning to get a better life. Nadiem actually did escapism from the life she lived in Java. She had a stepmother whom she referred to as "Other". She called this woman "Other" because of her incompatibility with her. Nadiem was often the object of her "Other's" exploitation. She had to work hard all day in the fields as a farmer at her young age. In the context of gender, Nadiem got unfair treatment from another woman. The age hierarchy, where her stepmother controlled her father's land became an important part of the novel. It explained that exploitation was also happening among women when they were in an unequal position of power.

*Le warong donc que tenait cette femme, engloutissait tout l'argent du grand-père qui écoutait béat, le caquetage de l'autre. Il avait vendu tous ses biens, ceux de la grand-mère et maintenant ceux de l'adolescente... Elle ne sut que bien des années plus tard qu'ils l'avaient dépouillée de dizaine d'hectares de terrain cultivé et de tous les biens que lui avait laissés sa grand-mère... Chez elle, les enfants ne parlaient pas aux adultes, leur posaient encore moins de questions. Malheureuse, Nadiem faisait des fugues (Saintomer, 2001: 10-11).*

The shop run by her stepmother was able to run because she spent the wealth of Nadiem's grandfather, who just obeyed her tricks. Her grandfather sold all his property, his wife's property and Nadiem's property. Nadiem only realized after a few years that her stepmother also confiscated tens of hectares of rice fields and inheritance from her grandmother... At home, children were forbidden to talk their to their parents, nor were they allowed to ask questions. Feeling very sad, Nadiem ran away from home.

Thus, leaving for New Caledonia first, was an attempt to escape the realities of life as a poor farmer in Java. She was tired of living in poverty because she had to work very hard to support herself and the rest of her family. Second, she also ran away from someone who had become an enemy, "the Other". Third, the only person she loved, her grandmother, had also died. Fourth, the sense of solidarity with her best friend, Savia, who also planned to leave the homeland, encouraged her to depart for New Caledonia. Lack of love from her family was the part told very deeply by the author to justify why the female character left.

The justification for this departure was important considering that staying was a matter of loyalty to the place of residence, as was the philosophy in Javanese society at that time "*mangan ora mangan asal kumpul*" (eat or not the important is to gather). Thus, it can be seen that the author positioned Javanese woman who went to New Caledonia in the context of an escapism process out of compulsion. The female character was described as strong and brave but she was unable to live in Java because of the economic and social structure that she could not deal with.

Meanwhile, in *Le Rêve Accompli: de Bandung à Nouméa*, Ama Bastien explained that the departure of the male character named Ata was not because of poverty. The story was quite elaborative about Ata's background. He was described as the son of a wealthy agricultural entrepreneur. Her family had everything they needed. It was described in the novel that they had the symbols of modernity in their house, such as car, air conditioning and so on. These symbols of modernity explained the time setting of the novel.

*Un lustre de cristal illuminait l'imposante salle à manger, éclaboussant de leurs les meubles d'ébène. Une longue table, qui pouvait recevoir vingt convives, était au centre de la pièce. Richement parée, elle était dressée pour dix personnes* (Bastien, 2008: 12).

Rows of crystals illuminate the majestic dining room, casting light onto the glossy black furnishings. A long table, which can seat up to twenty guests, is in the middle. Beautifully appointed, the dining area is set up for ten people.

The story also described the modernity in Bandung, the hometown of the main character.

*Ville moderne fondée par les Hollandais, Bandung est située dans une région montagneuse de l'île de Java, à huit cents mètres d'altitude... Il se plaisait à regarder les marchands ambulants qui envahissaient les rues aux heures des repas. De leurs petites voitures à deux roues surmontées d'une grande boîte vitrée s'échappaient des odeurs appétissantes qui lui mettaient toujours l'eau à la bouche (Bastien, 2008: 19).*

A modern city built by the Dutch, Bandung is located in the mountainous region of the island of Java, 800 meters above the seal level... Or enjoy the street vendors who fill the streets at mealtimes. From the two-wheeled vehicle covered with large windows, there is an appetizing aroma that makes you drool.

*Tout en continuant ses classements, il sentit son front se couvrir de sueur et ses mains devenir moites malgré la relative fraîcheur quiregnait dans le bureau (Bastien, 2008: 23).*

While continuing his administrative work, Ata felt his forehead and hands sweat even though the air conditioner was running in his office.

When looking at the emergence of modernity symbols, such as air conditioning, cars, and so on there are several possibilities for the time setting. Ama Bastien herself is well over her 80s at this point. There have been several waves of the arrivals of the Javanese as explained in this article previously. From the depiction of this wave of arrivals and the indications that the village farmer already had those modernity symbols, it is possible that the departure of the male character was around the Second World War. This can also be seen from Ama Bastien who is currently more than 80 years old. However, to describe the existence of Air Conditioners, this seems quite problematic considering that Bandung was a very cool place, especially at that time in the rural areas. In addition, air conditioners were not yet popular in the society to be used. Most likely, this was just the imagination of the author.

However, the important depiction apart from the time setting was about the background of the male character. It was explained that Ata was a son of an upper-class family. He could get whatever he wanted.

*Chaque soir, quelque soit le temps—il n'y avait que la saison des pluies qui empêchait l'exécution de ce rituel—, ce fils d'un riche propriétaire terrien venait se recueillir sur cette colline qui dominait la ville (Bastien, 2008: 7).*

Every afternoon, regardless of the weather-only the rainy season hinders this rituals- the son of a rich paddy lord comes to mediate on the hills that cover the city.

*De plus, Ata adorait ne porter qu'un sarong et rester les pieds nus. Cela exaspérait son paternel qui lui répétait souvent: « Respecte tes parents et ta condition, tu es le fils du patron! » (Bastien, 2008: 8).*

In addition, Ata likes to only wear a sarong and not wearing footwear. This made his father angry and said, “respect your parents and your position, you are the son of a rice boss!”

However, this male character thought that the treasure was not the result of his hard work. The property belonged to his parents. For this reason, he had long intended to be a volunteer at the Nickel mines in New Caledonia.

*Ata détestait la maison familiale qui était immense. Le moindre des bibelots avait coûté une fortune. Il avait compris, dès son plus jeune âge, la différence qui existait dans son pays entre les castes. Il trouvait injuste d'être privilégié alors que certains n'avaient même pas l'essentiel pour vivre (Bastien, 2008: 9-10).*

Ata hates his family's house, which is so big. Even small trinkets are very expensive. He understood from his childhood that there are social class differences that occur in his country. He feels it is unfair to enjoy his wealth when there are people who even find it difficult to survive in their daily lives.

*Les filles déployaient tous leurs charmes pour attirer ses regards, mais il était indifférent à leurs petits jeux tant son esprit était occupé par une seule idée, un seul but : partir, s'exiler vers un monde meilleur selon lui (Bastien, 2008: 8).*

The women spread their beauty to seduce Ata, but he doesn't care about their flirting because his mind is centered on one idea, one goal: to leave, to exile himself to a better world according to him.

In certain context of Javanese men, leaving Java and wandering showed the practice of manhood. In addition, wandering was also a symbol of men's liberation.

However, Ata also experienced pain in his life, which made him more motivated to go abroad. He lost many people he loved in tragic ways. He lost his father who died some time after he openly admitted that he planned to wander. He felt guilty because of his death. Another tragic experience was the death of Laila, a little girl, the daughter of her mother's friend caused by brain cancer.

*Le lendemain de l'enterrement, les coeurs n'étaient pas à l'ouvrage. Le chagrin minait les visages de tous les membres de la maisonnée, car chacun des recoins, chacun des objets de la résidence leur rappelaient la petite Laïla... Dès l'aube, Ata et Krasa se retrouvèrent à la cuisine, assis à la longue table, devant leur bol de café qu'ils laisserent refroidir sans y toucher. Les mots étaient inutiles, ils se comprenaient. Miran les rejoignit peu après, suivi de Kembin et de Waty qui s'activerent pour préparer le petit-déjeuner. À part un bol de café, Miran refusa de prendre quoi que ce soit (Bastien, 2008: 135).*

The next day after the funeral, everyone felt they couldn't let Laïla go. Sadness ran down everyone's face because every corner and object in the house reminded them to Laila. Since morning, Ata and Krasa have been in the kitchen, sitting at the long dining table, overlooking their cup of coffee which has been left cold without drinking it. There was no point in talking, and they understood each other. Miran joined a few moments later, followed by Kembin and waty who rushed to prepare breakfast. Apart from a cup of coffee, Miran didn't want to eat anything.

In addition, Ata also lost his future wife, Miriam. He accidentally pushed Miriam's father. Miriam's father passed away because of the injury caused by that accident. Miriam blamed him and refused to get married with him.

*C'est toi qui lui as fait ça ? ça ne m'étonne pas ! Mon père avait raison ! J'aurais du l'écouter ! À part tes misereux, tu n'as de compassion pour personne. Je ne veux plus te voir ! Retourne t'habiller en sarong et marcher pieds nus! Va courir dans la poussière et manger avec les doigts ! Sasminah est comme toi puisqu' elle aime un simple ouvrier qui travaille dans les rizières. Si elle croit que je vais assister à*

*son mariage ! Mon père veut pour moi un grand et riche mariage, et moi aussi! Je suis belle et je trouverai un riche mari!* (Bastien, 2008: 220).

You did this? I'm not surprised at all! My father was right! I should have listened to him! Apart from your suffering, you have no compassion for others. I don't want to see you anymore! Go back and put on the sarong and walk barefoot! Go back and run in the fields and eat with your hands! You are more compatible with Sasminah because she likes laborers who work in the fields. That's if Sasminah wants me to come to her wedding! My father wanted a big, lavish wedding for me, and I agreed! I am beautiful and I will find a rich husband.

The explanation above shows that between the male and female characters, there were different backgrounds that gave rise to different memories of Java. During the interview with Ama Bastien through a virtual discussion in 22<sup>nd</sup> of June 2021, Ama Bastien said that her father did not want to talk anymore about Java. He wanted to forget Java. Meanwhile, from the side of Liliane Saintomer (interviewed on the 30<sup>th</sup> of June 2021), Java was a memory that would always be remembered. There were different aspects of forgetting and remembering. The male character in the story tended to erase his past while the female character kept it as part of herself even though her life was full of suffering in the past.

### **Trajectory, Challenges and Struggles**

During the trip to New Caledonia, the two authors explained the difficulties of each character. These two female authors described their trajectories with a story full of challenges and struggles. The female characters had very different challenges and struggles. Other characters in the story treated Javanese woman's body as sexually exotic. There was also a hierarchy emerged, even since Nadiem, got on the ship. She became the sexual object of the sailors who tried to harass her.

*Un marin, sur le pont, Nadiem se trouva nez à nez devant un matelot vêtu d'une simple chemise. Il la portait grande ouverte et la défiait du regard. Jarry qui la rejoignait, ne le vit pas, il lui tournait le dos. Nadiem ne fit pas attention tout de suite. Réalisant soudain, elle s'enfuit à toutes jambes tandis que résonnait derrière elle le rire gras du matelot et de ses comparses venus le rejoindre* (Saintomer, 2001: 31).

Nadiem made eye contact with a sailor who was on deck wearing a light t-shirt. He wore it vulgarly and looked at Nadiem coquettishly. Jarry who was with him, pretended not to see and just walked away. At first, Nadiem did not understand,

when she realized what had happened, she fled as quickly as possible while being laughed at by the fishermen and their friends.

After arriving in New Caledonia, she also found herself in a difficult position because her female employer did not like her. Her male employer positioned her as property. Nadiem did not have freedom even to choose her life partner. Both were white French employers who had dominant power in social structure of New Caledonia. They abused her verbally and physically.

In the author's description, it appeared that there was a struggle to be carried out by the female character. She had to fight alone in order to survive in the land of exile. She was not only struggling against other individuals but also against the system that favors white people in that island. For example, Nadiem was married to her boyfriend, Senen, in an Islamic way. After her male employer found out, unilaterally he cancelled her marriage. Nadiem could not do anything. Her boss, by the state law was the owner of the employer. Finally, the marriage was annulled. The following quotation was a description of the Javanese diaspora position in relation to individuals and institutional hierarchies found in the novel.

*Sur ordre du patron, chacun rentra chez soi, un goût amer dans la bouche. Monsieur Loulou fit annuler le mariage de Nadiem et de Senen par le Hadji même qui l'avait prononcé. Ils divorcèrent donc sans en être avertis ! (Saintomer, 2001: 67).*

Ordered by their employer, everyone went back to their respective homes with annoyance Monsieur Loulou unilaterally canceled Nadiem and Senen marriage through Pak Hadji (the moslem cleric), even though it was legal, Nadiem and Senen divorced without their knowledge

Meanwhile, the female character also got her challenge in relation to other male character, her husband. Her husband's infidelity that caused her misery illustrated that a Javanese woman was in a subordinate *vis-à-vis* Javanese man. There was an intra-Javanese power relation in this context. This Javanese woman experienced multiple-subordination in the context of gender, social class, and ethnicity.

Meanwhile, male character in Ama Bastien's novel *Le Rêve Accompli: de bandung à Nouméa* was described in a different way. In the story, the parts when he was in Java were more narrated. The parts on the ship and in New Caledonia were less narrated. However, from this



little part, it was illustrated how he had an easy life in his trajectory although he was in the same social status as Nadiem. For example, on a trip to New Caledonia, Ata was positioned as a very empowered character. He was described as very diligent and having extraordinary skills. When a crew member of the ship had his leg crushed due to a fall of a wooden block, during an amputation, Ata was described as being very brave and helpful.

*Il faut lever encore un peu, dit Ata, il souffre trop. Essayons encore une fois ! Le commandant et toi, Ugo, vous le tirerez vers vous dès que nous aurons soulevé davantage la caisse. Mettez-vous au-dessus de lui. Commandant, vous le prendrez sous les aisselles. Ugo, tu le prendras par le bassin. Ainsi vous le soulèverez et le tirerez en même temps (Bastien, 2008: 273-4).*

Please lift him up a little more, said Ata, he was in a lot of pain. Let's try one more time! Commander, and you, Ugo, please lift Min Ha towards you when we put the box away. Then you stand on top of Min Ha. Commander, please lift up at the armpit. Ugo, you lift your hips. Som you will lift and pull at the same time.

He was even considered a doctor. He was then described as a hero in the story.

Ismail, de sa voix grave et posée, s'adressa à Ata :

- Tu as l'air de t'y connaître, mon garçon. As-tu fait des études de médecine ?
- Non, mais je travaillais une fois par semaine à l'hôpital. J'étais bénévole et je m'occupais des enfants. Parfois, il m'arrivait d'aller prêter main forte dans d'autres services (Bastien, 2008: 276).

Ismail, in a deep and calm voice, asked Ata, “You looked good earlier, did you go to medical school?”, “No, but I have worked a week at the hospital. I used to be a volunteer working with children. Sometimes I went to help people in other places.

Likewise, when Ata arrived in New Caledonia, it was explained that he was happy in that new place. In his love life, he also easily found a wife, a Javanese descendant who was born in New Caledonia, named Ostein Anewy. All went smoothly. They had a daughter named Laila, the name they took from the small girl Ata loved very much when he was in Java.

At the end of the story, it was described that Ata died in an accident. However, the important point of the author was Ata's message that Laila, his daughter, was asked not to go to Java and forgot that island forever. Laila obeyed her father's message although the memory about Java was still be kept through the writing.

## Conclusion

From the two novels above, it can be concluded that the male and female diasporas had different memories and trajectories. The memories and trajectories were gendered. It was not because they were individuals so they had personal experiences. There was a system in the society that placed them in different position collectively.

In the context of memory, the Javanese woman diaspora experienced sadness in her lives. As a result, she had to exile and escape from her homeland. However, this condition did not make her throw away the memory of Java. She valued Java as part of her identity. Meanwhile, for the male character, he actually interpreted going to New Caledonia initially as an adventurer. However, in his waiting to leave, he experienced grief that made him even more determined to leave and not willing to come back.

In terms of trajectory, the woman and the man characters had the same courage and skills. However, in the society, they had different situation because of the collective system that positioned women as powerless objects. The woman was more positioned in the power hierarchy with a fairly complex matrix. She was not just under the rule of Javanese man (her husband) but also under the rule of other Javanese woman (her step mother). In addition, she was below the white men and women who were economically above her. Thus, she experienced multiple subordination in the context of gender, ethnicity and social class.

Meanwhile, the Javanese man was described in a position that was not too weak especially in New Caledonia. He was the image of a hero admired for his intelligence and skills. He had smooth life in New Caledonia because the system allowed him to be in that position. The Javanese man was narrated to deal with his own psychological burden rather than with the social system in the place he lived.

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# The Localized Commentary of Men Coblont

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## Abstract

Some time ago I wrote an analysis of the short stories of the Indonesian writer Lily Yulianti Farid, in which I described her as ‘a kind of feminist geographer’.<sup>1</sup> Seeing similarities between Lily’s writing and the concerns of the Balinese writer and journalist Oka Rusmini, this paper began with positing Oka as a feminist geographer. Then I read Australian author Bernard Salt describe his career as being ‘localized commentary on the cultural evolution and prospects of the Australian people’<sup>2</sup>. This seemed a more apt description of what it is that Oka Rusmini does: localized commentary on the cultural evolution and prospects of the Indonesian people. This commentary finds its sharpest focus in Oka’s latest book *Men Coblont*. A book of essays covering a wide range of topics pertaining to ‘cultural evolution and prospects’, the narrator Men Coblont is none other than Oka Rusmini herself. Oka is unambiguous in her statement that ‘In *Men Coblont*, Men Coblont is Oka Rusmini’.<sup>3</sup> The issues covered in the essays are diverse but broadly speaking cover social justice, politics and religion. As one might expect, the role and fate of women get a lot of coverage but what makes these essays unique is that the world – in particular Indonesia --- is viewed through the lens of a commentator who is ‘a woman, a mother and a press worker’<sup>4</sup>. In this paper I discuss how Men Coblont demonstrates that women writers in Indonesia are not simply *pelipur lara*, comforting storytellers. Rather, the multiple roles they hold in life equip them to expose, question and critique the injustice, inconsistencies and absurdities they encounter in daily life.

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<sup>1</sup> ‘Lily Yulianti Farid, Feminist Geographer’ in *Indonesian Women Writers*, ed. Yvonne Michalik and Melani Budianta, Berlin: Regiospectra, pp. 221-236

<sup>2</sup> Bernard Salt, ‘You little beauty’, *The Weekend Australian Magazine*, January 22-23 2022, p. 24

<sup>3</sup> *Di dalam Men Coblont --- Men Coblont adalah Oka Rusmini*. (Personal communication)

<sup>4</sup> *perempuan, ibu, buruh pers*. Interview at Ubud Writers and Readers Festival, November 2021.

## Introduction

The essays in *Men Coblont* form a kind of Socratic dialogue between the narrator Men Coblont and either her neighbor, her friend or her son.<sup>5</sup> In an understated manner and a frequently laconic tone we are reminded of the roles Men Coblont fulfils and the expectations demanded of those roles. As well as being a woman, a mother and a journalist, she describes herself as a wife and – notwithstanding her relatively youthful age of fifty years --- a *manula*, a senior citizen. The opening paragraph of the essay ‘Epaulet (*Epolet*)’ sums up the general bewilderment Men Coblont apparently feels at the state of affairs in Indonesia:

Men Coblont becomes an abnormal woman whenever she hears the news or reads the newspaper. It feels as if her heart stops beating. This country seems like a nation with a constant supply of new stories. Stories that make no sense to her. Could it be because she’s getting older? Because she measures everything against her own ideals? As a woman, a wife, and a senior citizen? <sup>6</sup> (p. 46)

But the reader is soon disabused of any notion that a woman / wife / senior citizen would be meek and mild in their response to such news stories. Men Coblont is fierce in her attacks on anything she deems to be *lemot* (*lemah otak* – dumb, stupid). All government policies, she declares, seem *lemot*, as is everything on the news, as is the President. (p. 40) The rules and regulations around finding a school for one’s children are *lemot* (p. 45) And inevitably it is women who suffer on account of everything being *lemot*. Women are the ones who have to figure out how to feed their families when the price of everyday necessities keeps going up. Women are the ones who lie awake at night worrying about their children’s schooling. Men Coblont holds out faint hope that social media might be the way to make governments accountable for being *lemot*. After all, social media is the forum where people feel free to express their views and criticisms of things that are *lemot*. But

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<sup>5</sup> The name of the narrator, Men Coblont, is rich in Balinese symbolism. ‘Men’ is an abbreviation of *meme*, meaning ‘mother’. A *coblont* is a small clay bowl filled with water, placed in the shrines at Balinese temples along with *carat* (small clay jugs). Oka reports that she identifies the *carat* with the penis and the *coblont* with the vagina. (Personal communication)

<sup>6</sup> *Men Coblont, selalu menjadi perempuan tidak normal setiap mendengar berita dan membaca koran. Jantungnya terasa tidak berdetak. Negeri ini terasa seperti negeri yang selalu memiliki cerita-cerita baru. Cerita-cerita yang menurutnya tidak masuk akal. Mungkinkah, karena belakangan ini usianya makin tua? Segala sesuatu diukur menurut gambaran idealnya. Sebagai ibu, istri, dan manula?*

then she remembers that social media also provided space for 15 year old girls to sell themselves.

The essays in this collection are underpinned by Men Coblont's perpetual question: 'What is happening to the people of this country?'<sup>7</sup> (p. 139) There are multiple answers to this question it seems. Time does not permit me to cover them all so in this presentation I focus on three areas: On being a woman; On being Indonesian and On not making sense.

### On being a woman

While Men Coblont writes with obvious love and respect for the two men in her life – her husband and her son – she is also frank about their different worldviews, which for her is clearly gendered:

Women do always see things differently. And men usually find them difficult to understand. Men Coblont too feels that the two men in her house --- one of them her child and the other her husband – are often of the view that her various ideas don't make sense.<sup>8</sup> (p. 132)

It is clear that despite her many roles and talents, Men Coblont has found it difficult to break down the gendered roles within the family. This is a universal phenomenon: Expectations of her as a wife and mother will ring true for women everywhere.

What if one day Men Coblont didn't cook? Had coffee and cake in a café? Then went to see *Man of Steel* at the cinema and had dinner at her favourite restaurant?<sup>9</sup> (p. 44)

Men Coblont follows through though: she goes to the movie and it gets her thinking again about familial roles. In modern Indonesia, she reflects:

The father is always synonymous with the complex world of work, and he cannot be disturbed, while the mother runs around performing multiple roles in order to keep the family intact and running smoothly in accordance with prevailing social norms.<sup>10</sup> (p. 44-5)

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<sup>7</sup> *Apakah yang sedang melanda manusia-manusia di negeri ini?*

<sup>8</sup> *Perempuan-perempuan memang selalu memiliki cara pandang berbeda. Biasanya sulit dimengerti dan dipahami para lelaki. Men Coblont juga merasakan beragam ide-idenya sering dianggap tidak masuk akal oleh dua lelaki di rumahnya, yang satu anak, satunya lagi suami.*

<sup>9</sup> *Bagaimana kalau satu hari Men Coblont tidak memasak? Ngopi-ngopi di kafe sambil menikmati cake. Terus nonton film *Man of Steel* dan makan malam di restoran favorit?*

<sup>10</sup> *Ayah selalu identik dengan dunia kerja yang rumit dan tidak bisa diganggu. Sementara ibu berperan pontang-panting. Memainkan beragam peran untuk menjaga agar sebuah keluarga tetap utuh dan berjalan normal sesuai pakem-pakem sosial yang berlaku.*

On being Indonesian

‘How difficult it really is to be a citizen of this country’, Men Coblont laments in the essay ‘Slave (Hamba)’<sup>11</sup> (p. 158). The reasons for this lament are frequently and unambiguously stated throughout the essays. In ‘Insult (Hina’), for example, she bemoans the culture of kneejerk response to criticism that she sees as a characteristic of governance in contemporary Indonesia. Citing a law (UU MD3) that prevents individuals, groups or legal entities from undermining the honor of the Indonesian Parliament and Members of Parliament, she can only ask:

Does that mean that constructive criticism that has led to progress in this nation is actually considered an insult? If that is the case, when will this country progress, if criticisms raised by the people as the holders of the highest sovereignty are silenced and considered insulting?<sup>12</sup> (p. 126)

What is clearly painful for Men Coblont is that she loves her country, which makes the absurdities and inconsistencies she witnesses on a daily basis even harder to bear: ‘What makes this beloved country so flawed? Everything feels weird and nothing makes sense.’<sup>13</sup> (p. 24)

On occasion, however, Men Coblont’s spirits are lifted when she meets a young person who cares about the history and future of Indonesia. For example, she describes with pride the outrage expressed on social media by a teenager at the theft of four priceless artefacts from the National Museum in Jakarta. Her faith in what she calls the *now* generation is somewhat restored: ‘a great nation is a nation that respects its history.’<sup>14</sup> (p.85)

On not making sense

Governance is by no means the only thing that does not make sense to Men Coblont. Another thing that constantly ‘doesn’t make sense (*tidak masuk akal*)’ to her is Indonesia’s education system. This is a conundrum usually viewed through the lens of her own experience in finding schools and seeking the best education for her son. She and her friend

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<sup>11</sup> *Alangkah sulitnya sesungguhnya jadi rakyat di negeri ini*

<sup>12</sup> *Berarti kritik membangun yang membuat bangsa ini maju justru dianggap penghinaan? Lalu, kapan majunya negara ini, kalau kritik yang diajukan rakyat sebagai pemegang kedaulatan tertinggi dibungkam dan dianggap menghina?*

<sup>13</sup> *Apakah yang membuat negeri yang dicintai ini begitu penuh cercah? Semua hal jadi terasa aneh dan tidak masuk akal.*

<sup>14</sup> *bangsa yang besar adalah bangsa yang menghargai sejarahnya*



are confounded by what they see as entrenched corruption and inequity in the Indonesian education system. Men Cobleng ponders:

Does it make sense that a child with mediocre abilities all of a sudden becomes so intelligent? Men Cobleng knows why, she gets it. This is the era in which everything is instant. Everything is fast, on a constant roll. Like a ball that has no master, everything is in free fall. That's our education system. So, how do we go about measuring a child's intelligence?<sup>15</sup> (p. 55)

Furthermore, having grown up in a family where education was highly valued and stressed as a means to become a better person, Men Cobleng is confused at the current state of affairs whereby 'it's actually mostly highly educated people with high academic scores and degrees from overseas who are causing chaos in this country.'<sup>16</sup> (p.137)

Men Cobleng also takes aim at the senselessness of terrorism, in a poignant passage in which we are left no doubt that she is speaking as a mother:

How could a family in this country steer their children towards dying by blowing themselves up? By assembling deadly objects in their own home. Life right now makes no sense at all. The house as a place of shelter is turned into a place to make bombs. How is it that a family could be formed for the purpose of giving birth to soldiers? What war are those bomber families actually fighting?<sup>17</sup>  
(p. 175)

Unafraid to address normally taboo topics in her 'localized commentary' on Indonesia, Men Cobleng asks:

Is it really true that religious life in Indonesia is peaceful? Do people practise their religion in a civil way? Do they respect differences? And beliefs? And the way others approach God?<sup>18</sup> (p.34)

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<sup>15</sup> *Apakah masuk akal seorang anak yang kemampuannya pas-pasan bisa begitu cerdas mendadak? Men Cobleng tahu, paham. Sekarang ini zaman instan. Semua serbacepat. Serba menggelinding. Seperti bola yang tidak punya tuan, terjun bebas semauanya. Begitulah sistem pendidikan kita. Terus, dari mana kita bisa mengukur kecerdasan anak?*

<sup>16</sup> *Namun, belakangan ini, di negeri kita justru banyak orang-orang berpendidikan tinggi dengan nilai akademik menjulang dan tamatan sekolah di luar negeri, justru sering buat kisruh*

<sup>17</sup> *Bagaimana mungkin sebuah keluarga di negeri ini menggiring anak-anaknya menuju kematian dengan cara meledakkan diri? Dengan cari merakit benda-benda yang membahayakan di rumah sendiri. Hidup saat ini terasa sangat tidak masuk akal. Rumah sebagai tempat berteduh berubah jadi tempat merakit bom. Bagaimana mungkin keluarga dibentuk untuk melahirkan serdadu? Perang apakah sesungguhnya yang sedang dihadapi keluarga-keluarga pengebom itu?*

<sup>18</sup> *Benarkah kehidupan beragama di Indonesia sudah damai? Orang-orang beragama dengan santun? Menghormati perbedaan? Kepercayaan? Juga cara orang lain menghadap Tuhan?*

Religion, she declares, has suddenly become a new directive that is so exclusive, and sensitive. It constrains the life of people in Indonesia.<sup>19</sup> (p.74)

#### Conclusion

Men Cobleng is bold, fierce and unafraid to tackle the difficult questions she faces each day as a citizen of Indonesia. In her 'localised commentary' she asks questions that are usually left unasked, she unmasks absurdities that are usually overlooked and she challenges anything that is *lemot*. And she does these things as the *alter ego* of Oka Rusmini who interprets contemporary Indonesia as, among other things, a woman, a mother and a journalist. Men Cobleng / Oka Rusmini is 'proud to be a wife. Proud to be a mother. Proud to be a writer and journalist. For her, these multiple roles make her a complete woman'.<sup>20</sup> (p. 86)

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<sup>19</sup> *Agama tiba-tiba saja jadi garis baru yang begitu eksklusif, dan sensitif. Membatasi hidup manusia di Indonesia.*

<sup>20</sup> *Bangga sebagai istri. Bangga sebagai ibu. Bangga sebagai penulis dan pekerja pers. Baginya silangpekerjaan itu membuatnya menjadi perempuan komplet.*

## ART AND STRUGGLE OF THE MARGINAL

Indonesia is an archipelago inhabited by various groups and tribes with various cultural backgrounds and beliefs since thousands of years ago. Indigenous/tribal groups also use a variety of languages (more than 700 kinds) – apart from foreigners, migrants who later settle and procreate who are also have different cultural and linguistic traditions. It is recorded in history how the development of culture through the process of acculturation and assimilation has enriched the culture of this nation. Generating a wise and deep understanding based on a broad knowledge of cultural differences and beliefs that are not seen as a threat – but as a source of wealth. In addition to understanding basic universal values and respecting nature in all these cultures and beliefs. What makes humans live in harmony with nature and each other. He is not seen as the ruler of nature and the other inhabitants are only seen as mere objects.

The Nusantara Archipelago has been an open area since time immemorial – which gave birth to a maritime culture and formed a socio-economic system that was open to foreign cultural influences. Various groups and nations from India, China, Africa & Europe came for trade purposes or carrying religious missions. The archipelago is indeed known as an area with extraordinary wealth of spices since thousands of years ago and has an important role in the dynamics of the world economy. This global maritime route is then termed the "spice route". Spices, which are important commodities and are sought after by many people or companies from various countries in the world, not only bring profits but also bring doom for colonialism. Those who are greedy for material wealth or just want to take advantage and feel like controlling everything, end up caught in the trap of greed and power obsession. Then they do something uncivilized and unethical: colonization.

In political history, there are 6 countries that have colonized the archipelago (or parts of it), namely: Portuguese, Spanish, Dutch, French, English & Japan. And the Netherlands is the longest colonized which is about 3 centuries. Which gave rise to various kinds of socio-political problems caused by trauma that can still be felt today. In addition to exploiting nature and humans, these invaders also looted artifacts and knowledge in the form of manuscripts from the cultural traditions of the ancestors of the archipelago. So that many community groups have lost their knowledge and cultural and historical traditions. Then it raises a serious problem which is termed as: "identity crisis". Where humans experience confusion in their understanding of identity, who they are and become vulnerable to manipulation – in addition to experiencing an acute lack of self-confidence. So don't be surprised if many Indonesian want to be categorized as "foreigners" in this country.

Out of curiosity about the history and cultural heritage of my ancestors, I tried to study and trace the traces. When at a young age I began to realize that local culture and traditions were considered less important (in this era that is considered modern, especially during the New Order era when the materialistic and individualistic oriented "development" ideology was applied) I became curious and seriously wanted to learn about it. This journey of understanding and reinterpreting this forgotten cultural heritage is then expressed through works of art and writing. Which sometimes cause controversy after being displayed in public spaces. And this happens because of misunderstanding or lack of knowledge - so that the meaning becomes distorted. In addition to authoritarian attitudes: consider themselves or their group to be the most knowledgeable and most correct!

This also seems to be due to my critical approach to questioning the role of the global economic and political system in the local–national sphere, which gives birth to authoritarian rulers or elite groups who become accomplices of global rulers. In "how to control and direct" the mindset and behavior (which of course is closely related to the education system). Which prompted me to question the true meaning of "independence". Even though Indonesia has proclaimed itself to be an independent country since 1945, the conditions and political situation during the dictatorial New Order era will certainly make critical young people question its sincerity. Especially after understanding that the global economic system is basically controlled and directed by a small group of the richest people in the world. Which in fact has regenerated a "new colonial system" which provides a great opportunity for the oligarchic elite to dominate a country or even the world.

One of the oligarch's strategies in controlling and directing a nation is “divide and rule politics” or politics of fighting against each other. Yes, when a nation is divided or groups of different cultures and beliefs clash with each other – this kind of situation will benefit the ruling elite. Both at the local-national and global levels. And things like this have been practiced since the emergence of colonialism on this earth. The most effective way to counter this kind of manipulation is to generate awareness based on respect for the “other”. With a pattern of acculturation and cultural assimilation approaches, where there is an intensive dialogue between groups with different beliefs and cultures, it is usually not easy to divide them. And in the Indonesian context, this is actually not something new. In the heyday of Nusantara culture when noble and civilized values were practiced, the principle of respect for diversity which was termed "Bhinneka Tunggal Ika" was upheld and understood.

The structure of society that is formed with an agenda for absolute control in modern times will usually also marginalize small groups (minorities) and the diaspora – apart from women – who are considered to be in an unequal position with men. Whereas in the cultural heritage of the archipelago's ancestral traditions, the position of women is equal to that of men - which is symbolically described as "Lingga-Yoni". Which is the principle of "balance between opposing forces in the universe". So here things that are opposite in nature such as "feminine energy and masculine energy" are not seen in a "black-and-white" or binary opposition system. But it is understood in more depth where in addition to differences, the relationship is also understood. So that it makes people understand life in depth which gives birth to wisdom understanding and wise attitude. Which does not create conflict or damage to the environment caused by acts of exploitation of nature and others (including other creatures). Nor are they trapped in mere physical reality – where women are considered weak and powerless. (And of course I reject this assumption).

This awareness has given birth to contemporary performance art works which have been shown since the early 1980s (then I was categorized as a pioneer of performance art in Southeast Asia). In addition to creating works of art with various formats and media, such as paintings, objects, installations, videos and multi-media. These works express critical thoughts and questions about gender, social, political, cultural and environmental issues. The works of art here do not only talk about aesthetics, but are connected with other scientific disciplines and philosophy (using an inter-disciplinary approach). The early performance works (which were combined with the installation works “Nation For Sale” and “Sacred Coke”) questioned the position of women and minority groups in the global economic system. This work was created in 1996 under the title "Handle Without Care".



“Handle Without Care” – Asia-Pacific Triennale, Brisbane – Australia (1996)

This work was born from my interaction with the traditional Balinese artist community from the village of Bona, Gianyar in 1989. Where I studied ancestral cultural heritage which is still practiced in the Sanggar Paripurna led by Mr. Made Sidja. In addition to studying the socio-political and cultural dynamics of local communities in relation to national and global systems. That was the beginning of my interaction with the non-Muslim community and later gave birth to works of art that are still appreciated and considered relevant today. Even though I was born a Muslim but after realizing and understanding the cultural roots of my ancestral heritage, I try to reinterpret the principles and wisdom of local culture into today's context. So that cultural heritage with its noble values is not forgotten and is not seen only as an exotic object of the tourism industry.



“Nation For Sale” – Asia Pacific Triennale, Brisbane – Australia (1996)

The next community-based art project was work with the Muslim, Chinese and Indian youth communities in Kuala Lumpur – Malaysia in 2003-2005. Supported by the women's organization "Sister In Islam" led by Marina Mahathir. And I have the facility to do creative work with this community of young people. This experience was also an important and interesting one where I learned about the situation of young people with various cultural backgrounds and beliefs in South East Asia. Which develops interaction and dialogue creatively. Where my role in this case is as a stimulator of communal and individual creativity. With the aim of being able to have an open dialogue and find innovative and creative solutions to the problems they must face together. The project ended with a performance arts festival “Satu Kali” (One Time) in 2006 in Kuala Lumpur. In this festival, I present a work with the title “Breaking Words”.

The ideas and thoughts of this work relate to how the human mind operates and plays a role in life. And humans can be trapped when obsessed by thoughts that are based on negative emotions or lust for power and are believed to be true and natural. Yet then plunged himself into the disaster or tragedy of life. In this participatory work, I invite the audience to get involved and contribute their thoughts in the form of “key words” which are considered the most important and are written on a plate. I myself wrote the word "Allah" in Arabic script. At the end of this work I break all the plates as a statement to free ourselves from the trap of our own negative thoughts with all their meanings.



“Breaking Words” – “Satu Kali” Performance Art Festival, Kuala Lumpur (2006)

This inter-cultural and inter-religious project continued to expand to Thailand where I worked with majority Buddhists, Muslim minorities and Westerners in 2005-6. With the support of facilities from the Jim Thompson Art Center in Bangkok. This community-based art project is an “innovative and creative solution” to the conflict between Buddhist and Muslim groups. And in this context Jim Thompson is an American who once helped a Muslim group revive the silk fabric production business in Bangkok. Which is still growing today. In this project I created a collective visual and performance art that was created with the groups involved (especially women). This 1 year duration work is entitled: “Stitching The Wound” and for me personally is a research activity to find the identity of Indonesian and Southeast Asian Muslims. Which is syncretic and has its own cultural character that is different from Islam in the Middle East. In this project, I will elaborate further on the writing of Jawi (Malay Arabic or Javanese term Arab Pegon).



“The Thread” – Bangkok (2006)



“Stitching The Wound” – Bangkok (2006)

Then in 2009 I was invited to do a community based art project in Singapore where I worked with Chinese, Indian, Malay and Western communities. Performing together in the performance art of “Flag Project” with a special theme about togetherness and entitled “I Love You” which is also expressed through the installation work in the form of Jawi's writing



(which was made to remember 5 years of the WTC bombing). Besides being written as a keyword on a flag. Yes, the Jawi or Arab Pegon letters are a symbol of the identity of Southeast Asian Muslims who believe in love as the basic teaching of faith. And the diversity of colors in this work is a symbol of cultural diversity that is accepted and respected in the Islamic faith that I understand. Arabic writing here is accepted and then adapted to local culture so that it gives birth to cultural characters with noble and unique values. Because it does not discriminate and views all those who are different in an equal position.

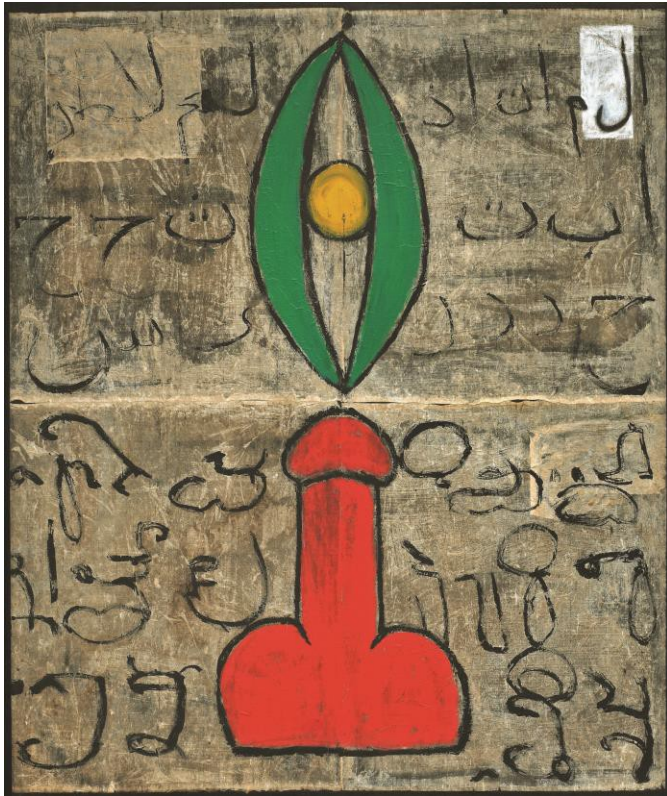
I actually tried to express this in the work entitled “Lingga-Yoni” which was considered controversial, exhibited in 1994 in Jakarta. Causing a negative reaction from “Islamic hardliners” who accused me of not respecting the religion of Islam. In fact, through this work, I want to express a tolerant and open attitude in which the principles of togetherness and equality of cultures that come from India and the Middle East are accepted and practiced in life. Give birth to "fertility" and cultural wealth. What Indonesians now need to understand who tend to "forget".



“I Love You” – Esplanade, Singapore (2009)



“Flag Project” – Esplanade, Singapore (2009)



“Lingga-Yoni” – Jakarta (1994)

I sold this controversial work in Thailand in 1998. When I felt called home because of the economic crisis that hit my country and it seemed sad and dangerous. Because I don't want to bother anyone, I make sure that I have enough supplies. Even though it feels hard to separate with a work that is very meaningful to me. But in 2018 I had a pleasant surprise. At that time I was invited by the curator and director of MACAN Museum Aaron Seeto in Jakarta to discuss preparations for my solo exhibition. And it turns out that the work of “Lingga-Yoni” is already there! And become part of the museum collection and can be seen by the public.

Furthermore, community-based artworks continued to develop and gave birth to the art work called “Flag Project”, which is a long-term work. It was started in 2006 with the Pesantren Amumarta community in Yogyakarta after the area was hit by a devastating earthquake. Then spread to various foreign communities in various countries, besides local. And still on-going until now. This project also focuses not only on aesthetic expression in the form of performance works and/or installations, but also carries out concrete activities. Mainly focusing on environmental issues – finding innovative and creative solutions to the problems that must be faced. Such as activities to manage waste and recycling, revive natural/organic farming systems, plant trees, manage healthy livestock systems, protect water sources and clean up pollution, and create alternative energy sources.



“Akal & Nyali” – Sharjah Biennale (2008)

After the “Flag Project” developed and was practiced by various international communities, it gave birth to the “global” version. Shown in various countries by the communities I work with, both the artist community and activists (social, political, cultural and environmental, in addition to academics and my students). So this project is a long term project with various communities that has been going on for many years. As has been done with communities in Yogyakarta, Bali, Tibet/China, Japan, Australia and Germany. Where then I also connect communities with one another to share knowledge and experiences. In addition to supporting each other and encouraging and building hope.



“Flag Project” (Malay Arabic version) – Mount Merapi, Yogyakarta (2007)



“Flag Project” – Shenzhen, China (2008)



“Flag Project” – Sydney, Australia (2007)



“Flag Project” – Matsushiro Samurai School, Nagano – Japan (2007)



“Flag Project” – St. Marien, Berlin – Germany (2016)



“Flag Project” (Shadow of the Past) – Yushu, Kham – Tibet (2018)



Monks collecting garbage



Monks planting trees



Yak Bank Project



Alternative Energy Project



Organic Farm, Lab Village, Kham - Tibet



Organic Farm School “Seki Muda” – Yogyakarta, Indonesia



Organic farm training, Banjar Tegeh Sari – Denpasar, Bali



Organic farm training, Bona village, Gianyar – Bali



Permaculture workshop, Selat Sangeh village, Badung – Bali





Trash recycle workshop, Sanggar Paripurna, Bona village, Gianyar – Bali



Plastic waste recycle program, Sanggar Paripurna, Bona village, Gianyar – Bali

Yogyakarta, 2022 Arahmaiani

# Lotus Flower Symbolizes Beautiful Women in Hindu Literature

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## ABSTRACT

Offerings without using *upakara* plants in Hinduism will reduce the meaning, both in terms of symbols, ritualism and culture, so that *upakara* plants seem inseparable from Hindu religious ceremonies. The philosophical and mythological meanings contained in each of the *upakara* plants are very important to reveal, considering that many Hindus, especially the younger generation of Hindus, do not understand the philosophical and mythological meanings contained in each of the *upakara* plants they use in their yadnya. Hindus tend to adopt the old culture of "*anak mule keto*" without knowing and understanding what meaning is contained in each *upakara* plant used as a means of ritual. Based on the above, this research was conducted, with the formulation of the problem as outlined in the following two questions. 1. What is the philosophical meaning of the lotus flower in Hindu literature? 2. What is the mythology of the lotus flower in Hindu literature? To answer the questions from the problems above, in-depth research and academic studies were carried out to obtain more complete and comprehensive data, by conducting document studies and field studies. Based on the results of the study, it was found that all parts of the lotus flower, both in terms of philosophical and mythological meanings in Hindu literature, are likened to a beautiful woman. Hindu literature categorizes women into four types of beauty, the highest being Padmini, the Lotus Princess whose breath smells of lotus flowers.

Keywords: lotus flower, symbolization, beautiful woman, Hindu literature

## I. Introduction

For Hindus in Bali in religious activities, the ceremony plant in addition to having uses as a means of prayer also contains both philosophical and mythological meanings in it. Offerings without using *upakara* plants in Hinduism will reduce the meaning, both in terms of symbols, ritualism and culture, so that *upakara* plants seem inseparable from Hindu religious ceremonies. According to Reg. Veda V.11.6 (in Suidiana, 2002:4), states that God who resides in all of his creation, including forests and trees (*upakara* plants), contains a very deep meaning for religious life.

The philosophical and mythological meanings contained in each *upakara* plant are very important to reveal, considering that many Hindus, especially the younger generation of Hindus, do not understand the philosophical and mythological meanings contained in each of the *upakara* plants used in the *yadnya*. Hindus tend to adopt the old culture of "*anak mule keto*" without knowing and understanding what meaning is contained in each *upakara* plant used as a means of ritual. The philosophical and mythological meanings contained in each of the *upakara* plants are the most important things that must be known and re-expressed, so that Hindus have clear guidelines and

guidelines in offering *yadnya*. Without knowing clearly and with certainty about the philosophical meaning contained in the *upakara* plant, it is suspected that over time there will be deviations in the implementation of Hindu religious rituals. Thus this is an interesting phenomenon that needs to be studied more deeply about the philosophical and mythological meanings of the *upakara* plants used in Hindu religious rituals.

Starting from the problem above, the research on "The Lotus Flower Symbolizes Beautiful Women in Hindu Literature", is relevant for further study, with the formulation of the problem as outlined in the following two questions. 1). What is the philosophical meaning of the lotus flower in Hindu literature? 2). What is the mythology of the lotus flower in Hindu literature?

## II. Research Methodology

To answer the questions from the problems described above, in-depth research and academic studies were carried out to obtain more complete and comprehensive data, by conducting document studies and field studies. Document studies are very important to be carried out by dissecting the libraries stored in various libraries. Considering that until now, classical texts on Hindu teachings,

written in various lontars and other documents, are still widely stored in the library.

### **III. Results And Discussion**

#### **3.1 The Philosophical Meaning of the Lotus Flower in Hindu Religious Rituals**

Meaning is a message and a certain value in a text, meaning is a representation, the process of bringing it back, which is obtained by the interpreter through interpreting activities (Ratna, 2008: 127-132). The meaning of the text according to Gibbons (2002: 12) is always broader than that intended by the producer, because it is believed that the text contains a collective unconscious. This allows for unlimited interpretation of the text that is not controlled by the producer, creator, or author of the text itself. Furthermore, Ricoeur (in Gibbon, 2002: xv) states that the author's intention is not the only best interpretation. As a series of symbols, the text has a replica (commodified form) and interpretant (unlimited semiosis). Symbols can be interpreted as an encyclopedia or a network of words with a map of new meanings.

The novelty of the meaning of the text as a symbol or sign, refers to the presence of something that is delayed, replaces objects / reality / reality / events /

referents, states something that is not yet present, represents something that is not visible, and represents something that does not express itself (Derrida, 2002: 51). Indicators of the meaning of a poststructuralist and postmodernist marker are not only in the convention system, but also involve practical, political, and ideological interests (Piliang, 1998: 161-171). Cultural meaning according to Derrida (2002), is sometimes separated from the visible and the present reference. Therefore, postmodernism takes a position on the plurality of meanings rather than the authority of the unity of meaning, more in the form of criticism than obedience, more towards differences than similarities.

There is no original meaning outside the sign which is a form of graphic representation, so writing is the origin of meaning. Knowledge, truth and culture cannot be thought without signs, namely writing. For Derrida writing is a permanent imprint that always exists before the perception of caring or self-consciousness. So Derrida deconstructs the idea that speech provides an identity between sign and signifier (Barker, 2004: 76).

Derrida (in Hoed, 2008: 68) explains that changes in the meaning of a sign are in accordance with the will of the user of the sign, space and time. Therefore, Derrida argues that to find out other meanings or new meanings of a sign, the meaning in

signs that have been conditioned through a process of mass civilisation can be "delayed". Here is the philosophical meaning of the lotus flower. The lotus flower or commonly called the lotus flower is the noblest flower when viewed from a religious point of view. The layered arrangement of flowers is like the layers of the universe or is called *Patalaning Bhuana*. In *Siva Pakarna's lontar*, the lotus flower is also symbolized as the *atma*, the source of life. The lotus flower is also called *Raja Kusuma* or the king of flowers, as well as the lotus flower is symbolized as the stananya of *Shang Hyang Widhi Wasa* which is often called *Asta Dasa Dala*, as stated in the *Dasa Nama lontar*. Furthermore, it is said in the book *Surya Sewana*, specifically about the priest's *puja* when *ngarga* (making) *tirta*, flowers symbolize Goddess Ganga as the god of holy water. In the worshipers *puja*, God is represented by the body of a flower.

“*Om puspa lingga maha devyam*  
*Maha pataka nasanam*  
*Somasthanam sthito devam*  
*Lalata brahmana sarvapi*”

It means :

*Om Hyang Widhi* who has a flower body, very pure and unblemished, more dissolving than sins, *Hyang*

*Widhi* stands in the place of *Soma* and on the foreheads (*lelata*) of the *panditas* (Brahmins).

The lotus flower also symbolizes spiritual knowledge and power. The meaning of the lotus implies that a person while living in the world is not affected by worldly interests. The lotus is also a symbol that science is the holiness of *Hyang Widhi*. On the other hand the lotus is also associated with the worship of *Ida Sanghyang Widhi Wasa*. The worship of *Sanghyang Widhi Wasa* as Lord Shiva has developed in Bali since the 9th century. The worship symbol used is *Linga-Yoni*. This situation continued until the 13th century during the Warmadewa Dynasty. Since the 14th century during the time of Dalem Waturenggong (Kresna Kepakisan Dynasty), the use of *Linga-Yoni* is no longer popular, due to the influence of the teachings of *Tantri*, *Bhairawa*, and *Dewa-Raja*. *Linga-Yoni* is replaced with a worshiped god statue so this method is called *Murti-Puja*. When Danghyang Niratha came to Bali in the mid-14th century he saw that the *Murti-Puja* method was likened to a lotus flower (*Padma*) without essence. It means that the existing worship practices such as *Meru* and *Gedong* are only for the Gods as manifestations of *Sanghyang Widhi* but there is no *niyasa* for worshipping *Sanghyang Widhi* as the

Supreme One, namely Shiva. This is what is described as lotus without essence. Danghyang Niratha after becoming *Bhagawanta* (Royal Priest) taught the Balinese people to build *Padmasana* as a Shiva *niyasa*, in addition to continuing to hold *niyasa* with the *Murti-Puja* system.

*Padma* in Balinese means lotus flower, and *Sana* means sitting. Lord Shiva is depicted as a god sitting on a lotus flower. The lotus flower with eight strands is also a symbol of the eight omnipotence of *Sanghyang Widhi* called *Asta-Aiswarya*. *Asta-Aiswarya* also controls the eight directions of the compass. The specialty of the lotus flower is: the apex or crown is round, the petals are eight, the stem is straight, and grows alive in three layers: mud, water, and air. These things fulfill the symbols of the elements of Divine philosophy or *Widhi Tattwa*, namely faith, honesty, purity, fragrance, and sincerity.

Among the flowers according to an interview with *Ida Sulinggih*, the lotus flower (*tunjung*) is the noblest and is used to symbolize *Hyang Widhi*. The multi-layered *tunjung* flower with its *sari* symbolizes the universe and is called *patalaning bhuwana*. *Tunjung* flower is also symbolized as *atman* or *Jiwatman*, so it symbolizes the *muja* and *kapuja* (worshiper and worshiper). Flowers offered through cymbals that are offered to the *pelinggih* are also a source of revered

purity. Likewise, in the worship of Lord Surya there is the word *Pangkaja*, which this word means He is God Almighty symbolized as a flower body, *Pangkaja* means *tunjung* flower in Javanese (Putra, 2010).

Furthermore, Putra (2010) states that the word *Pangkaja* is born from mud, with a philosophical meaning that the lotus flower or *tunjung*, is born from three realms. Its roots are embedded in the mud, its leaves and stems are in the water, and its flowers rise above the water (in the air). This indicates that these flowers can overcome the three conditions of nature. So here the message is implied, that whoever is able to overcome the state of the three realms, actually has holy power. And vice versa if you don't overcome it, then you are really a weak person. With all his intellect and weaknesses, humans should be able to condition the situation to do something good and right.

Goddess Saraswati can be depicted sitting or standing on a lotus flower, and according to Hindu mythology, Lord Brahma was born by himself (without a mother) from within the lotus flower. The *Padma* flower or lotus flower is a flower that symbolizes the universe with its eight cardinal directions (*asta dala*) as the stana of God. In connection with this, Swami Sakuntala Jagatnatha in the book *Introduction of Hinduism* explains that

knowledge that can be possessed by a person will cause people to become selfish or arrogant. Therefore, the knowledge must be handed over to Dewi Saraswati so that the owner becomes full of authority because egoism or arrogance has been removed by the holiness of Dewi Saraswati. Science is to provide service to humans and nature as well as for offerings to God Almighty. The lotus is also the meaning that science is the holiness of *Hyang Widhi*.

### **3.2 Lotus Flower Mythology in Hindu Religious Rituals**

Myth is a folk prose story characterized by gods or demigods that occurred in another world (heaven) in the past and is considered to have really happened by the storyteller or its adherents. Myth is also called Mythology, which is sometimes interpreted Mythology is folklore that is considered true and is related to the occurrence of places, the universe, gods, customs, and the concept of sacred fairy tales. Myth also refers to a story in a culture that is considered to have the truth about an event that happened in the past (Singh, 2007:15). Myth is a story that is considered sacred, is considered to actually happen, has magical meaning, and the protagonist is a god or demigod (Dananjaya, 1984:2). Myths are ancient stories that are told in beautiful language

and their contents are considered lucky, useful for physical and spiritual life (Mulyono, 1983:28). Peursen in Mulyono (1983: 28) says that myth is not just a report of events that have happened, myth is not just a story about ceremonies of the unseen worlds, gods, but myths are able to provide guidelines and directions for human behavior to make it more effective. The functions of myth are: (1) to make people aware of the existence of supernatural powers, (2) to guarantee the continuity of the times, (3) to provide knowledge about the world.

Thus it can be understood that myth is a story that can provide a way of life for those who live it. Although the nature and truth of myths are often questioned, its adherents are considered to be able to provide peace and tranquility based on mere belief or assumption.

Furthermore, Swantoro (2002:143) states that in general, myth refers to a language vehicle for events that are seen by humans as very essential for their existence, which give meaning to them in the present, past and future at the same time. Furthermore, Swantoro (2002:142) provides a little information that myths contain narratives about gods or superman beings as well as extraordinary events or circumstances that are completely different from ordinary human experience.

Basically, the myths of ancient people had a good purpose for the survival of their descendants. So there is no need to argue between myth and logic, as long as both provide benefits for building a holistic life, then both will have meaning and significance. In this regard, the lotus flower mythology is described as follows. The lotus in Hindu Mythology is the basket of the universe. When the flood swept away all that existed, Lord Vishnu lay in the water and a lotus flower bloomed from his navel. Lord Brahma, the Creator, emerged from that flower and created the world. One of the names of Lord Brahma is Sarojin or Lotus. The other is Kanja, Lotus. The worship of the Mother Goddess in Pre-Aryan times was adopted by the Hindu Aryans and Dewi Shri or Goddess Lakshmi is associated with the lotus flower. Being born of a lotus flower, standing on a lotus flower, colored like a lotus flower, having lotus eyes, dressed in lotus flower necklaces, are some of the characteristics of the Goddess. On a medallion at Stupa II at Sanchi, Goddess Shri is depicted standing on a lotus flower in the middle of a lake filled with lotus flowers. Goddess Lakshmi is enthroned on the lotus flower of knowledge, namely Kamala and Padma. In Vedic mythology, when the sea of milk is stirred up by the Gods and Asuras, the Goddess emerges from the waves of the sea with a lotus in her hand.

Lord Vishnu holds a lotus flower in one of his hands. This lotus flower symbolizes the universe, the flower that unfolds all the triumphs of the flood which is the cause of inexhaustible form. The Vedas speak of the deep part of the core of human existence where the spirit dwells in the form of a lotus flower. The heart, as the house of God, is likened to Hridaya Kamalam, the lotus of the heart.

According to the ejection of *Purwa Gama Sesana*, the story of Krishna's war against Nilacandra is told. In the terrible war, it was said that Krishna was pushed and after being helped by Yudhishtira, finally Nilacandra was subdued. As a result of his defeat, Nilacandra pleaded with Yudhishtira to be given a way to return to the Sunia realm. To smooth his path to the world of sunia, Nilacandra asked Yudhishtira to please be stabbed with his dagger, then Nilacandra's request was granted by Yudhishtira. Then a strange thing happened, from the stab wound emerged lotus flowers. The appearance of the lotus flower did not make Nilacandra die, after the lotus flower was removed then Nilacandra died peacefully. In this mythology, the lotus flower is symbolized as *Jiwatman*, because before the soul leaves the gross body (*stula sarira*) then a person will not die.

Furthermore, in the Dwijendra Tatwa Manuscript, it is narrated about Dhang



Hyang Dwijendra's journey from Java to Bali. On his way he met a very large dragon with his mouth wide open. He who is already smart *wruh ring siptaning* the universe calmly entered the dragon's mouth. In the middle of the dragon's belly he found a very large lake and in it contained a lotus flower that was in bloom. The black lotus flower is located in the north, the white one in the east, and the red one in the south. The *tunjung* flowers were picked, the white ones were held on the chest, while the black and red ones were cut in his ears on the left and right, and he then came out of the dragon's mouth. After being outside, his sons and daughters who were waiting outside were surprised, because his face changed to resemble a dragon's face and finally his sons and daughters understood after being given an explanation by the *Pandita*. If this is related to *Aji's* explanation of the flowers and *lontars* of Shiva *Pakarana*, the three colored *tunjung* flowers found by Dhang Hyang Dwijendra are symbols of *Shang Hyang Tri Murti*.

The lotus grows from the mud but its beauty is not tainted. It is likened by Hindus and Buddhists as a human being who remains unaffected by the evils of the world. One of the *Puranas* that we know about is the *Padma Purana*. Some flowers become ancient symbols. The red lotus flower in Dal Lake, Srinagar is the symbol

of the rising Sun. The Mughals designed their water faucets based on lotus buds.

The interdependence between the sun and the lotus flower is a symbol of true love. In ancient mythology, the Sun is Lord Vishnu and the lotus flower is Goddess Lakshmi, his wife. The lotus flower awakening and blooming at the first rays of the morning sun is a recurring theme in Indian literature. One of the names of the Sun is the Friend of the Lotus Flower. Even today, the lotus flower is a staple offering to the Sun God, the Sun God. From the *Hitopadesha*, the Book of Good Advices, there is the verse:

“Men are lotus leaves, their King is the Sun. When their rays sink beneath the waves of the sea, they disappear from everyone's sight.”

When the light rose, the lotus reappeared, with its buds and flowers scattered about. Basking for a moment in His warm smile, the sun was God and their life.

Beautiful women are likened in literature to all parts of the lotus flower. The essays classify women into four types of beauty of which the highest is Padmini, the Lotus Princess whose breath smells of lotus flowers.

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- [18] Lontar *Padma Purana*
- [19] Naskah *Dwijendra Tatwa*

# **Academics Across Borders: Exploring the Role of Indonesian Scholars' Networks in the Career Trajectories in Malaysian Universities**

*Betti Rosita Sari*

## **I. Introduction**

The internationalization of higher education has obscured national borders, and securing academic status abroad has become commonplace (Kim 2009). Kim has added that academic mobility around the world is intensifying and becoming structural. According to her, the Bologna Process is driving this situation because European higher education regions provided a policy model for academic mobility that has been widely adopted in various regions and countries outside Europe (Fahey and Jane Kenway, 2010). The data from the Institute of International Education (2016) shows that the mobility of academics increased significantly from 89,634 in 2005 to 124,861 in 2015, while the mobility of international students also grew rapidly from 565,039 in 2005 to 974,926 in 2015 (Bilecen & Van Mol, 2017). Bilecen & Van Mol also mentioned that the movement of academics and international students, including doctoral students, was mostly to First World countries, such as the USA, UK, Australia, Germany, and France. This is because universities in developed countries have almost all the knowledge, and become centers of knowledge production, and have much better infrastructure. Kim (2010) revealed that previously the mobility of academics took place in countries that were centers of knowledge production, but now with the internationalization of higher education the mobility has become more complex.

Academics may pursue positions overseas for a variety of reasons, including poor or limited job chances at home, personal motives and preferences, and "accidental mobility" through labor market tracking (Laufer, 2020). Furthermore, academics have more opportunities to choose institutions and universities that have large research grants and career supporting academic environment (Zha, 2016). For universities, hiring international talent can bring the "best and brightest" minds to campus, improve academic performance and add an international perspective to the curriculum (Wan and Morsidi Shirat, 2018). The mobility of academics is not only to improve research collaboration and research quality but also to solve the problem of human capital capacity in the universities (Chen, 2015). The university also seeks those with

the potential to publish in top journals and with sufficient energy and enthusiasm for the full portfolio of academic work (Weerahannadige Dulini Anuvinda Fernando & Laurie Cohen, 2016). In addition, the state is keen to attract and retain scholars, and some governments are taking steps to liberalize immigration policies for these highly skilled workers (Tremblay 2005). Several countries and institutions in Asia are reforming regulations regarding recruitment, promotion, and policies that support academic careers. Another policy is to provide attractive offers, ranging from high remuneration, laboratory facilities, research assistants, lecturer housing facilities, including for spouses and children (Burford et al., 2019). It is clear that academics are becoming more mobile, but little is known about how they build their careers and secure their position abroad.

The majority of the highly skilled migration literature focuses on macro concerns including brain gain, brain drain, brain circulation, talent flow, and remittances (Weerahannadige Dulini Anuvinda Fernando & Laurie Cohen, 2016). Moreover, studies on academic attitudes and careers focus primarily on local scholars moving within the domestic labor market. There is not much research on academic careers in the international sphere (Laufer, 2020). Career concerns are frequently coupled with personal challenges faced by international academics in connection with relocation, such as varying academic standards, cultural adaptability, and social isolation. Academics may face personal and professional risks as a result of mobility; such as stays abroad may include fragile, short-term employment that jeopardize an academic's ability to lawfully reside abroad. In addition, upon returning home, an academic's work abroad may not be rewarded or recognized if they are not maintaining their domestic network (Richardson and Zikic 2007).

Academic recruitment is difficult, subjective, and influenced by a variety of circumstances, according to the literature. For example, cultural expectations of a candidate's experience, qualifications, and social connections may only be included implicitly by insiders. (Morano Foadi 2006). Moreover, educational institutions or university, for some reason, prefer to engage in academic inbreeding, organizational graduates or current employee recruitment or promotion practices rather than recruiting external personnel. Therefore, outside scholars are not always the preferred candidates (Altbach, Yudkevich, and Rumbley 2015; Horta 2013). The majority of research has concluded that social capital or social links play a significant impact in job success. Scholars' social relationships with recognized individuals and organizations, for example, serve practical reasons in the job search, such as assuring academic rigor and quality, increasing reputation, disseminating information, or offering guidance for the candidate

(Laufer, 2020). Laufer states that the impact of social capital is shaped by the circumstances in which it accumulates. She noticed academics can earn social capital through graduate school, mentorship, work experience, and involvement in professional associations (Laufer, 2020). In a similar vein, Heffernan (2021) admitted that academic networks play a significant role in career success as they can lead to increased status and influence, employment opportunities, research and publication opportunities, and even higher salaries. However, the study on academic networking practices receives minimal academic attention because there is a lack of sufficient data and it is quite difficult to obtain new information due to the variety of purposes and configurations in which academics are involved (Goel and Grimpe, 2013). This study explores of the role of Indonesian scholars' network in their academic trajectories in Malaysian universities.

This article is arranged in four parts. First, it outlines the social networks perspective. Second, we outline the research methodology. Third, we explain the formation of Indonesian scholars in Malaysian higher education. Fourth, the finding and discussion on the role of academic networks in their career trajectories, and finally is the conclusion.

## **II. Social Networks Perspective in Career Academics**

Relationships between persons, groups, and organizations as members of a larger social structure are the focus of social network viewpoints. By investigating social interactions, information flow, and the relationships that connect people inside and across social groupings, social network analysis aims to identify patterns and better understand network dynamics. Academic networks are made up of academics in the same field who collaborate to raise each other's profile and/or promotion prospects. However, there is a group of academics from many disciplines who collaborate with other university personnel, as well as persons from other public and commercial sectors, to see whether they may benefit from each other's knowledge. Furthermore, groups comprised of these similar individuals have been observed networking together for personal or social support rather than for professional gain. Academic networks are made up of more than only academics (social, political, religion, ethnic association, etc). Individuals are heavily influenced by their social surroundings, according to social network perspectives (Kelly E. Matthews et al, 2015).

According to Lin (1999), the resources accessible through one's direct or indirect links are referred to as social capital. This definition is based on the social network approach, and it

emphasizes on an individual's access to and use of resources (e.g., knowledge, influence, and advice) through social links (e.g., coworkers, friends, and acquaintances) during situations like job searches. Direct social ties refer to a person's personal relationships, whereas indirect social ties refer to their relationships with others. During the job search and hiring process, social relationships serve four purposes, according to Lin: giving information, exercising influence, highlighting social qualifications, and cementing group membership (Laufer, 2020). Social ties, for example, can facilitate information about a job opening that would otherwise be unknown; they can exert influence over a hiring committee; they can vouch for an applicant's credentials; signal access to resources; and, finally, social ties can serve as public acknowledgement of an applicant's membership in a certain group (Lin, 1999). Persons of authority, who carry more valuable resources and exercise greater power... so [their] "putting in a word" carries a certain weight in the decision-making process,' have more power and influence (Lin 1999).

While academics believe that social capital is vital for job success, it has been discovered that its use varies depending on the cultural setting. For example, Guanxi is a Chinese idea of social capital that arose out of times of economic uncertainty and is centered on resource-sharing and favor-trading through social links such as kinship circles or business contacts. The use of social capital during hiring and promotion in higher education systems is also shaped by context, according to research on academic careers (Laufer, 2020).

Beside cultural setting, according to Bourdieu's fundamental work on higher education, *Homo Academicus* (1984/1988), academic capital could be obtained via measures such as number of publications, number of grants, academic rank (lecturer, associate professor, professor, etc.) and the prestige of their linked institution. However, he was aware that intellectual capital might be obtained through networks in the sphere of higher education. Academic networks provide benefits to those within powerful networks, as detailed in the literature review's larger research, and these benefits can include professional advancement (Heffernan, 2021). Bourdieu realized that academic networks were one method for an individual's capital and position within a field to grow, as they could benefit from their network's aggregate knowledge and influence (Bourdieu, 2006). Academic networks can thus bestow more capital on an individual than they could have accumulated on their own, but as this article explains, that capital can also result in direct career advantages in terms of employment opportunities, as well as indirect advantages such as participation in publications/projects that will aid in promotion or employment applications (Heffernan, 2021).

Several studies mentioned that close social ties to senior academics in one's institution are essential and expected for career advancement in higher education systems with high academic inbreeding (Laufer, 2020). For example, job candidates are likely to be personally or indirectly connected to the hiring department/university through their mentors. To acquire a position in Italy, the researcher needs to adapt to this hierarchical framework [which] sometimes means gaining support from a single research director who may make or break a younger scientist's career,' writes Morano Foadi (2006). In a similar vein, Roebken (2010) investigated the relationship between social capital and recruiting success in German academia by looking at the 'similarity attracts principle,' which states that people with similar backgrounds and degrees are more inclined to engage. Furthermore, research has looked into how overseas experiences affect academic career paths (Bauder 2020; Jonkers and Tijssen 2008; Kim 2017; Cantwell 2011). According to Bauder (2015), international experiences allow academics to obtain more social capital by allowing them to become well-versed in a new academic system, which allows them to create and strengthen institutional and social links abroad. Jonkers and Tijssen (2008) discovered that experiences overseas allowed Chinese academics to build social capital in their host school system, which led to more international partnerships and publications when they returned to China. In a further study, Kim (2017) considers the concept of 'transnational identity capital,' which she defines as "mobile academics reflexively using their embodied positional knowledge in their physical and institutional border-crossing and intellectual border-crossing activities."

### **III. Methodology**

The qualitative data collection and analysis methods used in this paper were chosen because they allow the author to comprehend the human element and lived experiences of members in academic networks, as Creswell (2013) proposes. The data set for this analysis was sourced from documents or text reviews, interviews, and reflections from Indonesian scholars to find information relating to academics' career histories, aspirations, and the factors they believe shape their careers. Participants were sourced for this article's study using data mining from social media then relied on snowball sampling. The empirical research in Kuala Lumpur and its surroundings, including Putra Jaya, Petaling Jaya, and Shah Alam (Selangor), in March–April 2019. A total of fifteen Indonesian diaspora scholars from both natural and social sciences were interviewed in depth. These scholars were from the University of Malaya (UM), the University Putra Malaysia (UPM), the University of Technology Malaysia (UTM), the

International Islamic University of Malaysia (IIUM), and the University of Technology Mara (UiTM). For more than fifteen years, these academics have been lecturing in Malaysian universities.

#### **IV. The Formation of Indonesian scholars Community in Malaysia**

The presence of Indonesian scholars' community in Malaysia can be traced back to the New Order era under Soeharto (1966s). Compared with neighboring countries, Indonesia has a large number of teaching staff who graduated from tertiary education at that time and Malaysian government tried to attract those teachers to improve their education system after independence in 1957. As part of an effort to normalize Indonesia-Malaysia relations during the Soekarno era, the new order government started to send educated teachers and lecturers to Malaysia 1966. It was also a response to a request from the Malaysian government to overcome the shortage of teaching staff in Malaysian high schools and universities. At that time, the number of Malay students at the university level was very low compared to Chinese and Indian students. Most of the Malay students lived in rural areas and lacked English, math, and science skills which is why they could not pursue their study at UM. Most of the students and lecturers at UM were Chinese and Indian. In order to catch up in higher education for Malay people, the Malaysian government established many new universities between 1970 and 1975. University Kebangsaan Malaysia (UKM) was established in 18 May 1970, followed by the Malaysian University of Technology in 1972.

The Kompas report on 31<sup>st</sup> May 1967 referred to Malaysia's plan to import teachers from Indonesia because Malaysia did not have many graduates from higher education. Malaysia required a lot of educated teaching staff in the fields of science, engineering, and Malay literature from Indonesia (Tirto, 15.5.2019). A team constituted of the officials of the Ministry of Education and the Malaysian Office of Employee Affairs was formed to recruit teachers and lecturers who could immediately be assigned to secondary schools and universities in Malaysia in 1968. In the first stage, there were around one hundred and twenty five teachers and fourteen lecturers who were interested in participating, but after selection process, only sixty teachers and seven lecturers took part in the first departure in 1968. Lecturers came from ITB graduates, Institute Padjajaran, IPB, Akademi Teknik Pekerjaan dan Tenaga Kerja, Bandung and they were assigned for a three year contract.



Interview with Amri Marzali, a lecturer from UI who was sent to Malaysia in 1974-1978 mentions several factors that induced the Malaysian government to employ Indonesian lecturers. First, the Malaysian government encouraged the use of the Malay language in the school system, and teachers who are fluent in the language, particularly from Indonesia, were recruited. Second, geographic proximity between Indonesia and Malaysia, as well as cultural and linguistic similarities, made it easy for Indonesian teachers and Malaysian students to adapt to each other. Third, the economic factor, importing Indonesian teachers to Malaysia is less expensive than bringing in European teachers.

Since then, almost every year the Indonesian government dispatched teachers to Malaysia. The flow of Indonesian teachers abroad is increasing while Malaysia continues to increase the quota for accepting teachers from Indonesia. In late 1969, Malaysia stated that the demand for Indonesian teachers and lecturers had reached a total of 360 people. Moreover, in order to meet these needs, the Government of Indonesia also organized the selection and recruitment stages of teachers based on region of origin and implementing elements under the Ministry of Education. According to government regulations, as reported by Kompas on the 10<sup>th</sup> of October 1969, by 1969 the export of teachers to Malaysia involved thirty five selected teachers from the Jakarta and Kalimantan regions. This number did not include teaching teachers who were delegated by the Minister of Education, divided into twenty five teachers from the Directorate of General Education, five teachers from the Directorate of Vocational Education, and five teachers from the Directorate of Higher Education. In 1970, there was an increase in the number of teachers and lecturers leaving for Malaysia. This increase was also influenced by President Soeharto's inaugural visit to Malaysia on March 16, 1970. As of June 1972, there were one hundred and seventy five Indonesian teachers and lecturers living and working in Malaysia (Aina, 2019).

Table 1. Indonesian teachers and lecturers in Malaysia during New Order Era

No	Years	Total number
1	1969	44
2	1970	100
3	1971	48
4	1972	86
5	1976	28
6	1979	70

Source: [Indonesia "Mengekspor" Guru ke Malaysia, tapi Itu Dulu \(tirto.id\)](https://tirto.id/Indonesia-Mengekspor-Guru-ke-Malaysia-tapi-Itu-Dulu)

In 1970 many lecturers from leading universities, such as ITB, UGM, IPB, and UI began to be intensively invited by the Malaysian government. One of the lecturers who was asked to improve the curriculum was Imaduddin Abdulrahim, a lecturer from Department of Electrical Engineering, ITB. The Malaysian government hoped that Imaduddin could help them develop a curriculum at the Technical College, the forerunner of the Malaysian National Institute of Technology. In 1971, Imaduddin left for Malaysia and a year later, he managed to improve the curriculum at the Technical College when the institute first opened in 1972. The bilateral cooperation between Indonesia and Malaysia University started in June 1972. There several MoU between Indonesian universities, such as UGM, UI, ITB, IPB, Unair with Malaysia university UM, UKM, ITKM in research collaboration, exchange lecturers and students, joint publications and journals. For example, in 1972, UI sent a lecturer and doctor from the faculty of medicine to teach at UM, UGM sent four professors to teach at the faculty of engineering, UKM, including Prof Ibrahim Alfian, a historical professor from UGM who was very famous at UKM (Umaroh, 2019). From 1984 to the 1990s, the Malaysian government stopped importing Indonesian lecturers and preferred to give an opportunity for the local Malaysian lecturers who were coming back from their studies abroad. From this information, we can conclude that most of the reasons why the Indonesian teachers and lecturers were moving to Malaysia in the period of 1968-1980s was under the Government-to-Government program and University to University bilateral relations.

The situation changed when the Malaysian government started to liberalize their education system in 1996. During this time, Malaysia established many new universities that demanded talented global scholars, including those from Indonesia. In 2011, around 4000 Indonesian scholars were working as researchers and lecturers at various universities in Malaysia (Kompas, 2011). The requirement for globally talented scholars was further amplified because of the Malaysian government's growing aspirations to internationalize higher education and make the country a regional education hub by 2020. According to Wan and Sirat (2018), the recruitment of expatriates has had many advantages in the development of the higher education system, especially the internationalization programme. Since 2007, the number of international academics in Malaysian universities has increased significantly. In 2013, there were 9.393 international academics in the Malaysian higher education system, compared to 2.403 in 2007 (Wan and Sirat, 2018). The gradual increase in the number of international academics in public universities and the private higher education institutions in Malaysia is the

result of systematic initiatives undertaken during the first phase of the action plan of the National Higher Education Strategic Plan (NHESP).

There are several reasons why the Indonesian scholars are choosing Malaysia as their destination to work and develop their academic career. The pull factors, according to Riza Muhida, former president of the Indonesian Lecturer and Researcher Association in Malaysia (ILRAM), are better academic environment to pursue careers, such as research facilities, access to international journals, and a lot of opportunities to get research grants. Another reason is geographical proximity so they can travel back and forth from Indonesia-Malaysia and similarity of culture, religion, and language, comfort and better quality of life. Malaysia has no traffic jams like Jakarta, internal conditions of Indonesia also function as a push element. Sumintono highlights the plight of Indonesian academics where he mentions limited job opportunities after graduating from abroad (Sumintono, 2012), their expertise from graduate school does not match with the faculty, fear and disillusionment with the system, a long and complicated bureaucracy, and sentiments of underappreciation by the country are all factors that influence whether or not to work overseas (Sari, et al, 2022).

## **V. Role of Indonesian Scholars' Networks in Developing Careers at Malaysian Universities**

In this section, we focus on the distinct ways our respondents attempted to develop their careers in Malaysian Universities. The process of recruitment for Indonesian diaspora scholars in Malaysian universities follows four patterns: First, they had higher education in Malaysia and were then recruited by the university. Second, the scholars applied for the position. Third, from the government-to-government program. Fourth, invitation from Malaysian universities based on the scholars' expertise (Sari et al, 2022). The theory of social capital has a clear position alongside academic networks when they can be used to directly gain or aid in employment or promotion via networks rather than merit-based processes (Heffernan, 2021). From the interview with respondents, they gain employment via their networks.

Gaining a full-time job or helping people in their network achieving employment through non-merit-based techniques were among the goals indicated by respondents. Scholar #1 was in their second job in a Malaysian university and claimed that they had received job offers as a result of the academic network they had built throughout graduate school. When he did a PhD in Australia, he had so many Malaysian friend who also pursued their PhD there. The

similarity of language and culture and being far from their home country makes them even closer. After return to Indonesia and finding difficulty to find a job as a lecturer in Indonesia, his Malaysian friend contacted him and offered a position in a Malaysian university. In a similar vein, scholar #2 was in their second academic position in the University of Technology Petronas Malaysia, which they believed they had obtained as a result of those in their network. As a result, scholar #2 stated, "I will do similar for those [in my network] in the future," implying that they would intervene where possible to improve the prospects of those in their network rather than assisting those based solely on merit-based performance. Currently, there are seven Indonesian lecturers in UT Petronas Malaysia and they have a similar background as Institute Technology Bandung alumnae. The similar finding can be found in scholar #3 where he got a job in the International Islamic University Malaysia (IIUM). In his faculty, there are 3 friends from ITB and they work together as a lecturer. From this finding, we can learn that scholars sometimes succeed in the job from their academic networks, a network based on similar educational backgrounds, a similar academic field which is supporting the academic carriers has a pivotal role in job success. However, the Indonesian scholars are not only successful in jobs due to their networks, but also their qualification which matches with the faculty, for example educational background, research experiences, publication, grants, leadership, etc. The network is really helpful during the first step such as providing the job information which sometimes is not advertised to the public. Networks also provide advice during the recruitment process. The next step is interviewing which depends on the scholars' qualifications and personality.

Another life experience of job recruitment told by scholar #4 when he got a position from University Putra Malaysia (previously is the University of Pertanian Malaysia, like IPB in Indonesia). At that time, the dean of UPM directly came to IPB and offered four positions for Indonesian lecturers to open a new faculty of Agriculture and Food Science (then changed to Faculty of Forestry Science) in Bintulu, Sarawak in 2003. He and his friend worked there for 2 years and then he decided to work with UPM. He developed the Faculty of Forestry from zero, starting from developing a new curriculum, designing the lecture systems between theory and practice, and teaching his students. In Sarawak, he only teaches four or five students, compared to UPM in Kuala Lumpur for thirty students in one faculty. In UPM, he is the only doctor from outside Malaysia who holds many classes and takes care of everything, from the curriculum, student affairs activities, international cooperation, practicum, and others activities at UPM. Apart from being a lecturer at UPM, Scholar #4 also has a position as an advisor for

international students. He is tasked with making curriculum, being a research center coordinator, and is active in student activities, especially activities related to art and culture.

He told us in his office, in Indonesia early career academics can hold his own class after being an assistant lecturer for several years. However, at UPM he was entrusted to develop their own faculty with their own curriculum, establish a forestry research center, develop student activities, and develop a Borneo Alliance Network with his personal networks from Mulawarman University and Lambung Mangkurat University. After success and working for ten years at the Institute Borneo for Science in UPM Bintulu, he moved to UPM Selangor, Kuala Lumpur in 2014, where he has worked until the present time. The UPM, which has equipped him with a forest laboratory, appears to be making good use of his extensive knowledge and expertise. He also works with Kyoto University, Beijing University, Brawijaya University, Padang University, Sumatera Utara University, Hasanuddin University, and Mulawarman University on an international level (Sari et al, 2022).

He is engaged on a contract basis, like other foreign scholars in Malaysia, which was previously renewed every four years but is currently renewed every two years. The contract is being extended based on Key Performance Indicators (KPIs) related to student activities, teaching, and research. He can choose the indicator of his KPI success based on his own interests, which is different from the Indonesia system. For example, he preferred to teach and conduct student activities than research, therefore he gave those two characteristics a high score. Moreover, he teaches undergraduate and graduate students only nineSKS for one semester, compared to an Indonesian lecturer who has around twenty two to twenty five SKS for one semester. We were also shown how to complete KPIs on his computer, which are all properly organized and centralized at the university. This allows lecturers to better manage their time between lecturing, performing research, and producing journal articles, as well as analyze their own KPIs. If the KPI is met, the institution will extend the contract. That's why he's still teaching and living in Malaysia.

Scholar #5 got his position in the Faculty of Engineering, Universiti Teknologi MARA (UiTM) after they stopped working with PT Dirgantara Indonesia. After the economic crisis hit Indonesia in 1998, there were many professionals' workers and academics who were looking for jobs in Malaysia (Sari and Lamijo, 2020). He is a professor in Aerodynamics and has an excellent educational background so that's why UiTM and USM was interested in him. In UiTM, he is not only a lecturer, but also a member of committee eight which is responsible for curriculum development, academic materials, journals, books, and other publications.

Currently, he is a Director of Aviation Technology Center, UiTM and in the past he founded and developed this department. Developing aerospace has become his primary focus. Moreover, he is editorial chief of Mechanical Engineering Journal UiTM from 2007 to present. With his position in the university, he can employ some Indonesian PhD students in UiTM and transfer his knowledge to home countries (Maunati and Sari, 2020). Even some scholars are helping to develop a local university at their hometown in Padang, Aceh, Medan, and Makasar since they believed that there is a big gap of quality between universities inside and outside Java. Therefore, they are trying to assist either local governments or local universities by inviting students from those universities to come to Kuala Lumpur. With these international exposures, the Indonesian students can be open-minded and, at the same time, have international certificates as proof of international exposure. Besides, they argue that it is important for Indonesian students to take international classes where English is used as the medium of communication as this will give them confidence.

Scholar #5 confessed that his previous experience working and teaching in Indonesia has aided him in furthering his academic career at this Malaysian university. He has both practical and intellectual experience, which can be used to help him pursue a career in academia. He is always able to meet the university's needs and performs admirably according to his KPI. He has even worked as a consultant for the Malaysian Air Force and managed international journals. Even though, he works and lives in Malaysia, he maintains academic networks with his previous school in ITB. He is often invited to be a keynote speaker in international seminars on aerospace, as a reviewer in international journals, examiner for ITB PhD students, and joint research and joint publications with his friends in ITB. He also believes that their network helped them advance in their job by 'keeping [them] up to date on advances in the field and fresh research and work paths to consider.

Meanwhile scholar #6 became a lecturer when his promotor offered a position in the Faculty of Science, University Technology Malaysia (UTM), Johor. His bachelor and master degree was from ITB, then he continued his PhD in 2005 and conducted post-doctoral work in UTM, Johor. In 1998, he failed to be a lecturer at the Department of Mechanical Engineering, ITB and the economic crisis was hitting Indonesia at that time, so he decided to move to Malaysia. He works as a lecturer in Ibnu Sina Institute for Fundamental Science Studies, UTM since 2002 and now he is a director of this institute. During his career in UTM, he has so many important positions, such as a Manager of International Affairs for Indonesia in 2008 and Director of Centre for Sustainable Nanomaterials in 2015. He has conducted many

collaborations and expanded his networks focusing on education diplomacy between Indonesia and Malaysia. For example, he is one of the initiators of the Indonesia-Malaysia Research Consortium (IMRC), a platform to accommodate and expand research cooperation between universities in Indonesia and Malaysia. He also served as Editor in Chief of the Malaysian Journal of Basic and Applied Sciences. In 2017 he was appointed as an adjunct professor at Universitas Negeri Malang and a professor at the same university in 2021. He told us that he was so lucky to be a lecturer or professor in a Malaysian university. These facts resonate with Bourdieu (1984/1988), who states that social capital, which included a lot of network capital within a profession like higher education, boosted an individual's chances of job success significantly.

From the description above, academic research and ideas are frequently driven by inspiration derived from other scholars in publications, at conferences, but also within academic networks (Defazio et al., 2009). These networks are frequently formed as a result of the efforts of entrepreneurial academics who create active networks, and the benefits of their efforts can be numerous. Members of the network may be invited to speak at conferences, participate in special editions of journals, contribute book chapters, or co-edit journals or books. The circle can also make new research available to (and of more interest due to personal connections) a wider group of people, which can increase their citations and further increase the individual's scholarly profile (Heffernan, 2021). These advantages to the scholar also benefit their affiliate institution by connecting the university to a larger network of potentially prestigious academics and publications (Goel & Grimpe, 2013).

## **VI. Conclusion**

Academic borders are becoming increasingly blurred as academics and universities are more prone to seek and select beyond the domestic market. Social capital plays an important and often invisible role in academic hiring. Indonesian scholars in Malaysia admitted that they widely used their academic and social networks to advance careers and to circulate knowledge between Indonesia and Malaysia, such as research collaboration, assisting PhD students from Indonesia and a joint publication with their counterparts in Indonesia. Capital, like having PhD degrees, excellent performance in teaching and research, practical specific knowledge as well as wide networks both local, regional, and international have clearly supported them in pursuing academic careers in Malaysia.

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***“The Long and Winding Road”:***  
**Weaving Narrative of Queer Muslims in Indonesia**

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ABSTRACT

Indonesia has democratic spaces for gender minority groups, but this also comes with challenges and obstacles that often take ‘religious narratives’ to limit these spaces. This paper aims to determine the narrative of the queer Muslim and its dynamics in Indonesia. This paper focuses on the case study experience of the *Pesantren* Waria Al-Fatah in Yogyakarta and the queer activism of Amar Alfikar as a queer trans man Muslim activist in Indonesia. The narrative is closely related to alternative knowledge. Indonesia's context of 'queer' is always associated with 'the other' because it does not fit heteronormativity that leans on religious values. Therefore, this paper tries to explain the dynamics of 'symbolic knowledge' with a qualitative descriptive approach. It also uses a decolonizing methodology with a part of autoethnography, and a concept of queer space as a data analysis technique. At the same time, data collection is done with library research through books, academic journals, podcasts, YouTube, and through observation from social media. The results of this study are: (1) there is a limitation of queer space as a result of heteronationalism that is broken down in the dynamic of social, political, and cultural spaces (2) the study shows that digital space is a new space for narratives of queer Muslim activism in Indonesia, (3) with the emergence of fundamental Islamic narratives, there is also an attempt to '*queering the religion*' as an effort to create a safe space for gender minority groups.

*Keyword(s): Queer Space, Decolonizing Methodology, Autoethnography, Islam.*

## Introduction

*“The wild and windy night, that the rain  
washed away, has left a pool of tears.  
Crying for the day. Why leave me standing  
here? Let me know the way.”*  
—*The Beatles (1970)*

The persecution of queer<sup>1</sup> groups in Indonesia increased sharply after the collapse of the New Order. It was allegedly due to the emergence of several Islamic groups with increasingly varied interests. One of the significant groups is radical Islam, which has emerged on international and national scales. For instance, Salafis and Hizbut-Tahrir. These international groups found their place in the changing political constellation in Indonesia. On a national scale, there were several movements, such as the Islamic Defenders Front (FPI), Hizbut Tahrir Indonesia (HTI), Laskar Mujahidin, Laskar Jihad, the Islamic State of Indonesia (NII), and others. In its development, radical Islamic ideology is not only about 'purified' Islam but also anti-Western sentiments that lead those groups to violence against queer groups (Riddel, 2002: 65-83 in Ummah, 2012: 112-115).

It shows the status of 'moral panic' in which the nationalism of a citizen is associated with 'morality'. That is to say, the recognition of one's citizenship is only limited according to gender binary or heteronormativity, which is enshrined in the teachings of the Abrahamic religions, including Islam. In an attempt to purify Islam and resist Western ideology, it places the queer group in a prominent position as a target that needs to be eliminated. It derives from the negative stigmas that accused queer people are associated with 'deviant', 'sinners', and 'not human' and are considered a 'threat' to 'national security' because they are blamed for demoralizing the nation. In another note, it is also noteworthy to mention that the notion of queer identity as the 'incompatible' entity with Islam is widely used to alienate Islam in the West (Massad, 2008; Puar, 2018) by demarcating US and European context as the role model for queer rights 'friendly' nations whereas Arab and Islam is portrayed as less 'developed' or less 'civilized'. Zahed (2019: 55). states that queer Muslims in French and North Africa are 'trapped between Islamism and Islamophobia'.

With the appearance of various types of Islamic groups in the political constellation

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<sup>1</sup>This term was previously used as a slur and had derogative meaning but has recently been reclaimed by the community to create belonging. According to Human Rights Campaign (HRC), queer is a term to express a spectrum of identities and orientations counter to the mainstream. Queerness encompasses an intersection of identities – it is a catch-all to include many people,

including those who do not identify as exclusively straight and/or people who have non-binary identities (HRC, 2006). I used the term queer instead of LGBTIQ because queer is not only identity. It also conveys a sense of community. Moreover, I think queer represents the dynamic of the movement' which shows a shifting of derogative meaning to empowering by its definition.

of Indonesia, I argue that the same phenomenon happened to the queer movement. I emphasize to the '*Dubbing Culture*' as a phenomenon in which non-Western countries 'borrow' Western culture and produce 'sounds' that are similar but not entirely the same in the local sphere. These contextual variations of identity need to be looked at further. Therefore, it is vital to understand how the queer subject defines the process of choosing to identify themselves based on the identity category of their agency (Boellstroff, 2005: 18-20). Thus, this paper aims to look at the narrative of queer Muslims to decolonize religious narrative – also to find a space within. In this study, I try to identify how the queer Muslim group surmounts the discrimination that occurred due to the implications of the dimensions of gender and sexuality in Indonesia after the rising of Islamic fundamentalism.

## I. Queer's Trajectory in Indonesia

This chapter discusses queer trajectory that has existed from colonial time to year of 2000s. I classify the trajectory into four periods: the queer invisibility period, the queer recognition period, the rising queered economic period, and the emergence of a queer movement.

Firstly, 'The Queer Invisibility Period' because they did not make themselves appear in society. According to Septiady, queer was closely related to prostitution starting in the colonial period because of the limited employment opportunities that queer groups could access. For instance, in the 1930s, queer prostitution existed and was exclusively for the upper class, such as the important people or the Dutch. In addition, until the 1940s, queers wore the *kebaya* and looked the same as women. People did not recognize the difference (Septiady, 2006: 120-121 in Soetomo & Ismoyo, 2020: 87-88).

Secondly, 'The Queer Recognition Period', this acknowledgement of *waria* by Ali Sadikin as the Governor of Jakarta showed the inclusive space created by the state. He guaranteed the rights of queers to live, find work, and express themselves. In 1962, the term '*waria*'<sup>2</sup> or '*wanita pria*' came into use. Moreover, Ali Sadikin popularized '*wadam*' (*wanita Adam*) because derogatory terms such as '*banci*' and '*bencong*' appeared in society. It also showed the resistance of the then Minister of Religion, Alamsyah. He rejected the term '*Wadam*' because it was considered a religious violation to use the name of the Prophet Adam (Septiady, 2006:

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<sup>2</sup> In recent years, there are other terms being coined and used by queer/trans activist. For instance, a term 'transpuan' (transgender perempuan) has been popularized to criticize 'waria' term.

Activists tend to not use 'waria' as it is believed to be derogatory. Yet, many activists also insist to keep using 'waria' as it is believed to represent 'nusantara' identity of transgenderism in Indonesia.

125 in Soetomo & Ismoyo, 2020: 88). Referring to Charles T. Lee, what Ali Sadikin did was translate the concept of ingenious citizenship. It is contrary to liberal citizenship, which only represents 'normality'. Liberal citizenship only follows a binary gender pattern that refers to heteronormativity – which is also part of the liberal script. In the 1960s, Ali Sadikin had succeeded in enforcing a policy beyond the binary forces, with an intersectional approach between gender and nationhood (Lee, 2016: 157 in Soetomo & Ismoyo, 2020: 80).

Thirdly, "The Rising Queered Economic Period," which signs the employment expansion, occurred during the transition from the 1940s to the 1950s when queer worked as singers in orchestras (*Suara Jakarta, Selendang Delima, Chandra Leka, and Chandra Lela*). The economic improvement led to an increasing welfare level for queer people in the 1970s. With the rise of the entertainment industry in Jakarta, Ali Sadikin (Governor of Jakarta) provided space for waria cabaret performances known as *Fantastic Dolls*. They appear every year at the *Jakarta Fair*. With great job opportunities, it encouraged the migration of *waria* from several areas outside Jakarta and even the island of Java.

It did not just stop at cabarets and orchestras; waria job opportunities extended to fashion, make-up, salon work, and modelling to the big screen. One of the famous figures in the 1960s was Maya Puspa, who appeared on TVRI. In addition, several names such as Meifi de Camto, Umar, Cony, Vivian, and Mawar Sari also appeared (Boellstroff, 2006: 141-150; Septiady, 2006: 125 in Soetomo & Ismoyo, 2020: 87). In brief, Ali Sadikin has progressively changed the stigma of 'prostitution' to 'entertainer' in the queer group and provided access to jobs. He brought the invisibility to the visibility of queer to broader society. It is also what causes the majority of queer groups still to work in this industry until now.

Lastly, apart from the *La Belle Époque*<sup>3</sup> for queer people since the second and third periods, queer trajectory is entering a significant period of the queer movement that emerged in the 1980s. However, these are like two sides of an inseparable coin. On one side, the global health issues push the internalization agenda for queer movement in Indonesia. On the other side, the HIV/AIDS epidemic will harm the stigma of queer people (Boellstroff, 2006: 147, 155, 224)

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<sup>3</sup> I put the term *'la belle époque'* to emphasize the optimism, peace time, and economic welfare to queer people. The original term comes from French history which marks a period of high artistic

and cultural development (Merriam-Webster Dictionary). Similar situation happened with the emergence of various artistic performances resulting from the creativity of the queer group in cabaret, orchestra, make-up, and fashion.

Regarding the movement, the queer organizations emerged openly on March 1, 1982, with several organizations such as Lambda Indonesia in Solo. According to GAYa Nusantara, several branches were formed in Yogyakarta, Surabaya, Jakarta, etc. In 1987 GAYa Nusantara was formed as the successor to Lambda Indonesia. Over five years, queer organizations were also formed in Jakarta, Pekanbaru, Bandung, Denpasar, Malang, and Ujung Pandang. In 1993, a meeting between queer organizations in Yogyakarta was attended by 40 participants. The queer movement developed from the 1980s to the 1990s. It can be seen when Gay Pride was held in Surabaya due to a collaboration between the Surabaya City Transgender Association, GN, and the French Cultural Center (CCCL) (Ariyanto & Triawan, 2008-12-14; Soetomo & Ismoyo, 2020: 90).

As mentioned, the global discourse struggled with the HIV/AIDS epidemic, for which no cure could be found. This phenomenon is found among gay people in big cities in the United States. As a result, it has surfaced as a global health issue mobilizing non-state actors to provide assistance in education, prevention and treatment. In other words, the emergence of AIDS is part of the struggle for human rights for queer groups. Consequently, it also worsened negative stigmas in queer groups, as society believed that 'free sex and

same-sex relationship caused the HIV/AIDS.' It prompts disease avoidance and leads to disgust and fear of queer people (Boellstroff, 2006: 143-145; Toomistu, 2022: 17).

## **II. Methodology**

This section describes the methodology used in this study, namely, decolonizing methodology, autoethnography, and the concept of queer space. Using a qualitative approach, this study examines the dynamics of 'alternative knowledge'. Data collection is done with autoethnography, library research through books, academic journals, podcasts, YouTube, and observation from social media.

Decolonial dialogue aims to explore the knowledge production that may dislodge colonial discourses. Patel explained that decolonial is a generic concept. The researcher must recognize that it is associated with another perspective, such as postcolonial, Eurocentrism, colonial modernity, indigenous theories, and subalternity. Given the range of concepts, the researcher must identify the common themes among those perspectives, for instance, how colonialism and/or imperialism perspectives construct the politics of knowledge; then, how a researcher can critically dissect dominant academic knowledge produced since the late 19th century in Europe through the

disciplines of sociology, social sciences, humanities in various ways. From an epistemic viewpoint, decoloniality assesses alternate pathways towards modernities in which settler colonialism and non-settler colonialism have emerged; thereof, he argued that the only alternative is to break the binary of the colonial and indigenous (Patel, 2021)

Tuhiwai-Smith reckoned the same, and she stated that a genuine urgency of decolonial research is to disrupt the established norms and the status quo and realize that it is a field of study that belongs to people who have been marginalized. It is essential to understand binaries – in the way that is possible. Binary simplifies complex ideas and the extent to which a binary is used to place a moral judgment that is seen as good and how the association uses it to portray the Other. Thus, the researcher needs to go in a sense to the story of knowledge to understand what a colonizing knowledge system is about. Decolonizing methodology is supposed to advocate and build the marginalized communities, so the study can deliberate conscious practice of being a decolonial research community. The ‘unheard knowledge’ suppressed can be revitalized, enhanced, and honoured (Tuhiwai-Smith, 1999: 107-111 in Ismoyo, 2020: 280; Tuhiwai, 2021).

In terms of data analysis, decolonizing means giving a voice to personal experience

to advance socio-anthropological understanding. Nothing suits more than autoethnography to do so. In considering the use of personal stories, the intersection of the personal and the societal is expected to offer a new vantage point from which to contribute to social science. By way of explanation, personal narratives can link the theoretical debates between macro-micro linkages, agency and its intersection, and structure (Sparkes, 2000: 21 in Wall, 2008: 39, 392). Amar Alfikar, as the co-author, undertakes 'the form writing of writing', which reflects the occurred context that created an understanding of queer representation through intentional subjectivity (Clough, 1998 in Wall, 2008: 41)

### **III. Decolonizing is Queering the Spiritual Space**

In order to comprehend spiritual space, it is first essential to discern queer space within the framework of heteronationalism. Therefore, it is necessary to understand that the existence of spiritual space for queer groups as a part of individual rights that the state should protect (Boellstroff, 2005: 111). As written in Article 29, paragraph two of the 1945 Constitution of the Republic of Indonesia, the state guarantees each resident's independence to embrace their religion and worship according to their religion and beliefs. In addition, article 28E



paragraph (2) also guarantees a spiritual space for queer groups. According to one's conscience, the article states, "Everyone has the freedom to believe in beliefs, express thoughts and attitudes." Also stated at the provision in Law No. 39 of 1999 concerning human rights explained that the protection, promotion, enforcement, and the fulfillment of human right is the responsibility of the government – that includes effective implementation steps in the field of law, political, economic, social, cultural, national security and defense, and other fields.

For the implementation of fulfilling the rights of citizens, one should embrace one's beliefs, worship according to their beliefs, and be free to embrace religion without any coercion. Therefore, the definition of spiritual space is contained in the freedom to worship according to one's religious choice – and to perform such worship without coercion, including coercion to wear clothes according to one's gender identity – which is constantly questioned for queer group's understanding spiritual space as an individual's right that protected by the state.

Speaking of spirituality, it is associated with a movement, a journey, or a pilgrimage. Spirituality is like the current approaches to understanding space and is often perceived as an ultimate entity venerated by 'a seeker' but also organic, as

a substance can grow. Meanwhile, religion is understood as the outward, organized expression of inner spirituality. However, it can also be read as opposed to spirituality and criticized for being 'uncompromising, institutionalized, and archived in ritual custom preserved in patriarchal sacred space (Browne et al., 2010: 8-9). As for a space, it is political, multifaceted, and continually being recreated, thus space can perform us as social actor – and that space, in turn, will transform due to the enactments from society whether it is an approval or a sanction (Butler, 1994; Gregson & Rose, 2000: 433).

Amina Wadud in QIST (2022) argued that the imposition of colonialism's 'positive law' was imposed on the colonies to criticize patriarchal spiritual space. It has truncated Islamic Jurisprudence's diverse and dynamic nature. Meanwhile, we see that the range of sexual diversities has multiplied since the 18th Century. The spectrum of sexualities is more complex in current times, and it is more likely linked with identity politics. Thus far, more study is needed, including a broader diverse discourse about gender and sexuality from a queer perspective. Henceforth, to be queer is to make queer – as they have an agency of its own, a reproductivity, and to act like a verb (Browne, 2010: 21).

So, spiritual space is not just a matter of geography or place, it can be interpreted in

broader terms such as knowledge and actions of the subjects. In other words, gender and sexuality can be spatially produced. Since a spiritual space can be found in the subjects, it can be examined from a perpetuated individuation – explored from within as a mode of becoming that is cumulatively done as a permanent activity of individuation (Lefebvre: 1974 in Elden: 2007: 101-103). By emphasizing ‘individuation’, spiritual space can be linked to the story about queer Muslims. They must be depicted not only as ‘sexual citizens’ but as ‘a whole human beings’ whose everyday experiences cannot be captured by turning the spotlight on sexual/gender identity only. I realized there was morality debate of their existence, but the purpose of spiritual space is to go beyond that, to take a deeper look at the story of how queer Muslims find their meaningful spiritual path, acceptance, and spaces where the love of Allah is found. Besides, spiritual space can be discovered everywhere for Allah can be found anywhere (Yip & Khalid, 2012: 83).

#### **IV. Unraveling Heteronationalism: To Infinity and Beyond Gender Binarism**

In this section, I tried to elaborate more on the concept of heteronationalism based on heteronormativity. It leads to the understanding where gender binarism in

Indonesia which does not guarantee the rights of queer people as citizens. According to Lazarus, heteronationalism is a term which Lazarus used to explain a misogynistic and homophobic sentiments that circulates in socio-cultural arena and unraveled in state policies. He brought up how conservative parties (including non-state actors) and representatives positioned themselves as ‘moral guardians’ or ‘defenders of nation’ – in terms of (hetero) family, the nation, and morality. They attempted to seek the boundaries of the nation according to heterosexual norms. Usually, they laid the arguments in religious values as a predominantly Muslim country. These parties tried to protect in their interpretation of Islamic teachings that also has “become a euphemism of sex” (Alexander 1991: 133 in Lazarus 2011: 75). In other words, “to be moral is to be (hetero) sexual) in ways that translated as ‘natural. Consequently, this disallows non-heterosexual peoples be regarded equal as citizen and human beings that guaranteed of protection of rights.

Since 2000, changes in gender roles and the politics of sexuality in society have shifted due to fragmented local moral authority with the presence of fundamental Islamic groups. Under these socio-cultural pressures, the state adopted a policy of heteronationalism regarding the existence of queer groups, which were considered

neocolonial acculturation that must be hindered. Furthermore, moral anxieties urged as the implication of increasing number of HIV/AIDS that associated with gay culture. It raises awareness to religious-conservatives to draw a line as bringing it to be aligned to the state's moral compass. As a consequence, it implicates the visibility and legitimization of state's policies to hold 'homosexuality' in Indonesia (2009: 99 in Lazarus 2011: 76-77; Rodriguez & Murtagh, 2022: 1-4).

In the case of Indonesia, the reinforcement of heteronationalism is shown from colonial policies until some recent policy objectives. In colonial policy, in the case of gender diversity in South Sulawesi for example, traces of colonial understanding of gender diversity can be seen in de Paiva's letter which shows that the cross-dressing tradition and the presence of *bissu* in South Sulawesi are associated with homosexual practices – he sees it as an 'oddity'. In addition, Brook also degrades local values by judging him as something he should not - through his understanding as an 'immigrant'. The absence of local moral values is then equated with 'violation of religious values' because Abraham religions' teachings do not recognize this (Pelras, 1996: 55-60 in Ismoyo, 2020: 284-285).

In the New Order era, I want to highlight *familial ideology, kodrat, and*

*kinship of shame as a triangle of heteronationalism*. It has a massive impact on marginalizing the diversity of gender identities and sexuality in Indonesia – so that gender minority groups must adapt to the cis-heteronormative choice presented by the state, as follows:

Firstly, the term '*kodrat*' is a religiously-inspired code of conduct based on one's nature that prescribes women as passive, obedient, and limited roles from wifhood to motherhood. In addition, the (hetero) family planning is also enforced as a familial ideology in society (Wieringa, 2003: 82-85; Suryakusuma; 1996: 113)

Then, familial ideology has emerged from the regulation of family planning programs and the regulation of reproductive health since 1970. It is allegedly because the discussion of reproductive health rights in the frame of gender ideology is relatively new in Indonesia (Syamsiyatun, 2017: 75). Familial ideology refers to the arrangement of the family model consisting of father, mother, and children as a form with the role and position of the hetero family. In that concept, the existence of queer has no place in the concept of family planning. In other words, queer is outside the constellation of family planning heteronationalism.

Last, the length of the New Order is also what makes this familial ideology still maintained today - and allows the state to 'discipline' further on body

politics/sexuality, which impacts the queer group. In addition, this happens because of the 'Kinship of Shame' mechanism as a body/sexuality regulation accepted by the public. Public compliance occurs to protect the 'family good name' and avoid 'embarrassment'. Compliance is also what legitimizes the state and religious institutions to regulate body/sexuality based on the nation's moral justification (Davies, 2017).

Furthermore, heteronationalism has transformed into systemic discrimination against queer groups with the emergence of state policies that corner gender minority groups. Since 2000, several legal products have emerged at the national and regional levels that directly discriminate against queer groups, as follows: (1) South Sumatra Provincial Regulation No. 13 of 2002 concerning the Eradication of Immorality in the Province of South Sumatra. This regulation categorizes the queer group as part of the act of prostitution; (2) Palembang City Regulation No. 2 of 2004 concerning eradication of Prostitution. This regional regulation criminalizes the queer group by categorizing the queer group as part of the act of prostitution. The Palembang City Government does not seem to understand the difference between prostitution and sexual orientation and the legal principles in Indonesia (Ariyanto & Triawan, 2008: 18-19).

As argued, several regulations criminalize queer groups with 'prostitution' cases, as shown above. However, there was a shifted phenomenon after the Anti-Pornography Law in 2008. Consequently, the criminalization of queer groups was widespread. For example, the Law 44 of 2008 or the Anti-Pornography Law allows for legal instruments to ensnare two adult people who commit 'Zina' as a criminal act with obscenity and violation of moral norms. This is what then illustrates how heterosexism and patriarchy are interconnected and inseparable in the values of heteronationalism. In other words, heteronationalism is an ideology that produces patriarchal authority in which gender understanding is only understood as a binary opposition. The normalization and naturalization of heterosexuality and male dominance in society is based on the assumption that a person's gender roles should match his biological sex - thus automatically dictating his sexual desires and preferences as well. This assumption is then also associated with the dichotomy of "good and bad", "moral and immoral", "normal and abnormal."

If queer people are associated with western values and forms of neo-colonialism, then I argue otherwise. The existence of radical Islamic groups is a phenomenon of settler colonialism. It has pointed to the tendency that

heteronationalism is explored ways that oppress indigenous communities. I raised the 2008 Anti-Pornography Law as an example of a state policy that has led to high levels of criminalization of queer groups.

It is an example of settler colonialism. It happens when the perpetuation of power represses the values of indigenous people and culture and replaces them with a settler society with a moral reference. If closely examined, the tangible traces of colonialism can be found in the Anti-Pornography Law. With the tendency to rely on remarkably similar spatial religious constructs, power structures, and moral narratives, the Islamic fundamentalism groups simultaneously empower their identity through state structures as settlers' power (Barker, 2012: 5-8; Tuck & Yang, 2012:1). The emergence of religious radicalism after the collapse of the New Order showed the same tendency as settler colonialism. By perpetuating the binary gender dichotomy, radical Islamic groups have also eliminated the political significance of settler-native dichotomies.

I want to highlight some of the arguments for appeal in 2009 in document number 10-17-23/PUU-VII/2009, which the Court ultimately rejected. It is written that the law causes constitutional losses, especially in guaranteeing the people's freedom to maintain and develop their local cultural values. For instance, some dances in North Sulawesi, such as the *Tumetenden*

Dance, in which women wear tight clothes and the dance movement removes the shawl one by one to take a bath. The *Maengket* Dance is also a social dance for young people to find a mate. In addition, the *Karnival Figura* is a dance that practices cross-dressing. Women dance in men's clothes, and vice versa (Putusan MKRI, 2009).

The Anti-Pornography Law is problematic because art and culture do not have to follow religious, moral values. If it has to adjust to the moral values of religion, a lot of art and culture will be lost. One example, as adapted from Fajar Daily, is the omitted role of Bissu in Bugis culture. Bissu is a representation of local knowledge about gender diversity in Indonesia. However, in practice, they must conform to religious and moral values to not be considered 'mushrik' as they were removed from their roles as the leader of *Mattompang Arajang* ritual at the celebration of *Hari Jadi Bone ke-692* (Ismoyo, 2022).

In 2016, according to Arus Pelangi, evidence showed there was increasing violence against sexual minority groups, and 88% of waria were victims of crime from 2006 to 2018. The moral panic worsened, and it was evident with the emergence of various anti-LGBT narratives from the state, such as the statement of the former Minister for Technology, Research and Higher Education, M. Nasir, about

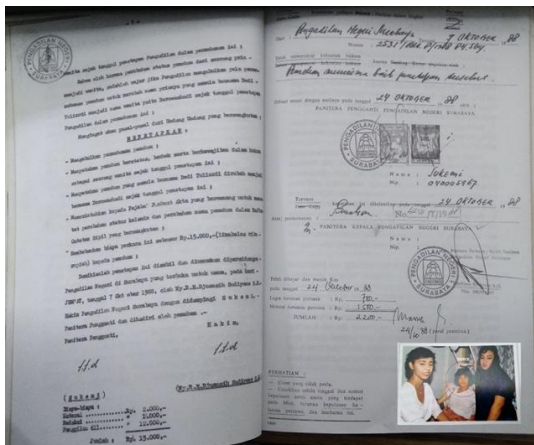
LGBT in educational institutions damaged the nation's morale. Similar statements also appeared in the public sphere from several ministers, members of the people's representative council, to the governor. The state's series of discriminations only shows how the concepts of familial ideology, *kodrat*, and family planning policy during the New Order era were perpetrated, including the values of heteronationalism that bind them. It is worrying how these statements were embodied by the Family Love Alliance (Aliansi Cinta Keluarga/AILA). They proposed a revision of the Criminal Code (KUHP) that specifically classifies "same-sex obscenity" as a criminal act. Bambang Soesatyo said the Criminal Code should be based on a religious spirit (Rodriguez & Murtagh, 2022: 1-2).

Even in 2020, with the existence of the Family Resilience Bill, which was submitted by one of the Commissions (representative of AILA) in the DPR RI in 2020. The Family Resilience Bill regulates the concept of the family, criminalizing extramarital sex for both heterosexual and homosexual couples. However, one of the arguments that can then delegitimize familial ideology and the drafted bill is the redefinition of the 'family ecosystem' concept, which is dynamic in agreements. Family roles are not in realizing a role-sharing model regulated by the state. In

addition, the importance of reinforcing equal gender group leadership in religious institutions is to balance religious power politics for each gender group (Syamsiyatun, 2020).

## V. The Visibility of Queer Muslims as Life Story

From the historical trajectory that describes the queer narrative in Indonesia to the heteronationalism deeply rooted in Indonesia, allow me to open this section by discussing Dorce 'Gamalama' Ashadi, one of the important figures in the queer narrative. She was known for her show "Dorce Show" which was aired from 2005 to 2009. She was the member of *Jakarta Fantastic Dolls* and known as a spokesperson of waria community. In 2005, she launched her book '*Aku Perempuan*' and became a marker of visibility queer Muslim because her construction of identity crossed 'class', 'gender', and 'religious boundaries. She even performed *hajj* in 1990 and 1991; and in 2017, Dorce decided to wearing a hijab, and said: "*I am a woman, no longer waria, and wearing the hijab is part of my worship according to my belief.*"



Bunda Dorce shows how the contradiction of the binary dichotomy and the struggle to 'become a woman' throughout her life. She showed a change in queer Muslim (in)visibility. She became a religious motherly waria icon as she chased to live and meet the standard of heteronormativity, which aligns with the familial ideology so that society accepted her. However, it does not give her authority over her own body and sexuality. Bunda Dorce was still buried as a male<sup>4</sup>, even though she had gone through sex-change surgery in 1985 and a change in gender identity as a female following the decision of the Surabaya District Court on October 24, 1988. Dorce's life story may prove that state recognition becomes meaningless for the queer group when it comes to gender identity because religious regulations within society remain the reference.

<sup>4</sup> After Bunda Dorce's passing, numerous Muslim scholars showed their support to her by writing their Islamic argumentation urging society to respect her gender identity, and that if she wished to be buried as women, society must fulfill. Unfortunately her family refused to do so (Accessed on 29 April 2022, 10:48 WIB,

Furthermore, this chapter describes two valuable stories in the visibility of queer Muslims in Indonesia today, namely: *santri waria* in Pesantren Al-Fatah and the life story of Amar Alfikar. Preeminently, the life narratives of the *santri waria* and Amar's queer activism are a new point of struggle for the Queer Muslim group to fight for a spiritual space to worship *Allah*.

### a. *Pesantren Waria Al-Fatah*

In an interview with one of the *santri waria*, she said: “*We have no choice to be like we are now, if we could, we would. We would not like this either. Then, when we are what we are, where should we look for Allah? Where we can learn about the Al-Quran?*” (Interview with Ibu Shinta Ratri, February 2021). That conversation led me to write down the short, winding journey of the *Pesantren Al-Fatah*. From Mrs Maryani's intention to help others, the attacks of fundamentalist Islamic groups, to the support from various parties (academics, NGO, INGO, and religious figures) in Yogyakarta, which allowed the waria pesantren to exist as a queer space for worship.

The beginning of the establishment of the Pesantren Waria was initiated by Ibu

in “Alasan Mengapa Jenazah Dorce Gamalama Boleh Diurus seperti Jenazah Perempuan” in *Islami.co*, <https://islami.co/alasan-mengapa-jenazah-dorce-gamalama-boleh-diurus-seperti-jenazah-perempuan/> and <https://islami.co/menghormati-keputusan-dorce-gamalama/>

Maryani. She regularly attended Islamic recitations in Yogyakarta, led by K.H. Hamrolie Harun. Ibu Maryani, was the first waria to attend the recitation. After years of studying K.H. Romlie, Ibu Maryani invited other Muslim waria to join. One of them was Ibu Shinta Ratri.

Afterwards, the earthquake occurred in 2006, and there were about fifteen waria victims. Ibu Maryani invited her waria friends to hold a prayer together for the earthquake victims by inviting religious leaders, one of them K.H. Romlie. After praying together, Ibu Maryani and the Muslim waria continued to attend Islamic recitations with K.H. Romlie. The number of waria who follows is increasing, so Ibu Maryani and K.H. Romlie suggested holding regular meetings specifically for Muslim waria to meet their spiritual needs better. The waria responded well. On January 21, 2011, the Al-Fatah was officially registered as a religious institution recognising the High Court with deed number W13.41/42.11/HK 00/II/2011 (Nadine, 2019).

#### - *Pengajian Senin Kamis*

Activities at the 'Pesantren Waria' are held regularly every Monday and Thursday. The name Al-Fatah is obtained from the Islamic recitation meeting that K.H. Romlie used to attend. *Pesantren Waria* Al-Fatah was inaugurated Monday-Thursday,

September 2008, at the residence of Ibu Maryani in Notoyudan District (Toomitsu, 2022). When worshipping, waria are not required to wear clothes according to their biological sex for worship. Instead, they are free to choose what to wear. Some are more comfortable wearing mukena, and some are sarongs, but the majority choose sarongs because of their childhood habits. For Shinta, if people feel comfortable with what they wear to worship, their worship is more calm or solemn.

According to Ibu Shinta Ratri, transgender people who attend the pesantren share a spiritual thirst because their daily lives are filled with pressure from both family and society. As a result, they feel they have lost the presence of God in their lives. Moreover, the space to express their spirituality is limited, and they feel uncomfortable because they are afraid of being evicted from the mosque. However, with Pesantren Waria, it can become a safe and comfortable space for the waria to learn Islam. *Pesantren* Al-Fatah has three pillars: educating transgender students about Islamic teachings, educating the public on how transgender people live, and encouraging and advocating for the government to provide equal rights to transgender people as citizens' rights (Munifah, 2018).

The waria who join the pesantren do not reside like others; instead, they live in



rented boarding houses and only come to the pesantren for activities. Recitation, prayer, recitation of the Qur'an, congregational prayers, social gatherings, and a communal feast are all routine activities at the pesantren. Handicraft training, community service cleaning the pesantren, and counselling – which is only done twice a month with the teaching ustad – are among the other activities. Pesantren also hold recitations around significant Islamic festivals, inviting local individuals and clerics to provide lectures (Nadine, 2021). Most *waria* in Pesantren are in their 30s to 40s or the middle age group. This happens because young *waria* are busy making a living as sex workers, while older *waria* are no longer working as sex workers due to a decline in value due to their bodies being less attractive in the world of sex workers (Toomitsu, 2019).

The *waria* who attend the pesantren, according to Ibu Shinta Ratri, have a spiritual hunger since their daily lives are packed with pressure from both family and society; they believe they have lost the presence of God in their lives, but they have limited space to express their spirituality. As in the case of a couple of pupils, Kusuma and Nur. Kusuma is a *waria* who takes to the streets to do '*nyebong*' to earn some money and better her situation. Because she believes that God is always with her and that she would have died or not been born

in the world if God disapproved of her as a *waria*, she continues to live as a *waria* despite the many challenges, and she refers to keep remembering God by being part of the management of the Waria Pesantren Al-Fatah Monday-Thursday (Nadine, 2021)

Aside from Kusuma, there is Nur, a *waria*, a pesantren member who chooses to work as a prostitute owing to economic demands, and only employment as a prostitute is the most they can do and tolerate. According to Nur, *waria* is not accepted in most domains of work in Indonesia. As a result, transgender women face a tremendous stigma from the community as sex workers, although being a sex worker is not exclusively their wish. Nur enrolled at the pesantren *waria* because she believed it was the place that accepted her the most and provided a haven for her; also, she believes that the activities conducted at the pesantren can provide her with inner peace. Listening to the call to prayer, reciting the Qur'an, and listening to Islamic teachings or *tauisyah* provided her with inner peace, he claimed. Nur also gets a new sibling who shares his fate, so they can understand each other's emotions and encourage each other to live life to the fullest (Nadin, 71-76).

Ibu Maryani gave transportation money to individuals who volunteered to attend pesantren events as a show of thanks and the hope that they would continue to attend the

recitation. Unfortunately, because Mrs Maryani's finances are in shambles, the amount given is uncertain (Nadin, 37).

The Nahdlatul Ulama (NU), which always advises them, and three clerics, Ustad Arif Nur Safri, Ustad Sholihul Amin, and Ustad Idlofi, provide much assistance to transgender pupils in carrying out their devotion (Ulya, 2019). For more than eight years, Ustaz Arif has taught *waria* pupils how to recite the Qur'an, pray, and learn about Islamic religious beliefs. Ustad Arif was blasphemous while teaching *waria* at Al-Fatah, but he did not care since he believed that transgender people have the same obligations as regular Muslims and that the Right to God must be severely maintained. Ustad Arif had previously become their teacher solely out of sympathy as fellow human beings. However, after witnessing the transgender students' sincere desire to study religion, Ustad Arif defended and always stood by them, prompting Ustad Arif to write his story about his time as a teacher for *waria* students. In his book 'Understanding Gender & Sexual Diversity, A Contextual Interpretation of Islam,' Pesantren Al-Fatah also explains the fiqh of LGBT, namely al-khuntsa and mukhannats. According to him, al-khuntsa is related to assessment based on genitals (multiple sexes and gender), whereas mukhonnats (such as transgender)

are related to psychology and emotions (Gunawan, 2021).

With deed number W13.41/42.11/HK 00/II/2011, the Pesantren *waria* Al-Fatah Monday-Thursday was legally recognized as a religious organization by the High Court on January 21, 2011. Pesantren Al-Fatah also drew much attention from international media in 2011, including VICE. Because the Pesantren Al-Fatah was the first pesantren dedicated to *waria* at the time, it became a fascinating phenomenon (Brooks, 2011).

#### - **The Islamic Jihad Front's (FJI) attack**

Pesantren building had to move because Ibu Maryani, the founder, died of sickness on March 21, 2014. The landlord forcibly confiscated his possessions a week after his death because the rental house would be leased to someone else, forcing the pesantren to relocate. After consulting with the students, it was agreed to relocate the pesantren to Ibu Shinta Ratri's home in Kotagede (Toomitsu, 2022). In 2016, after eight years of worshipping in peace, *The Islamic Jihad Front* (FJI) attacked *Pesantren*. Around 100 groups of FJI protesters gathered in Kotagede's pesantren region. The FJI threatened to close the pesantren unless *waria* dressed and behaved as if they were born boys. The students were also accused of following heretical doctrines and engaging in immoral

activities like same-sex sex parties, drinking, and visiting massage parlours. According to Ibu Shinta, the raid began in 2014 as a result of widespread LGBT issues.

In response to that, in 2015, several lecturers and deans from UIN Sunan Kalijaga Yogyakarta stood with the waria. Their support showed in their announcement of the publication of the book *Fiqh Marginal*. It discusses how Islam is inclusive even for marginal groups. Later on, the news about the book was widely circulated in the media, and it drew much attention, notably from the Yogyakarta *Islamic Jihad Front* (FJI) again in 2016 (Nadine, 2021). Right after that, The Yogyakarta Legal Aid Institute (LBH) later reported the FJI attack to the local police, and the following day, all members were scheduled with the policy makers, namely the Mayor of Yogyakarta, local leaders, and various mass organizations to discuss the struggle of waria regarding the application of Islamic teachings in their lives. However, it did not instantly ease the situation. Still, many banners with the words ``*SAY NO TO LGBT!*`, *"LGBT IS WICKED!"*, *"LGBT IS A MENTAL DISEASE!"* were displayed after the attack (Toomitsu, 2022).

As a consequence, significant changes occurred in 2016. First, most waria changed their gender expressions due to the attack. They decided to chop their hair and dress

like ordinary guys (masculine). Furthermore, some pesantren members are less enthusiastic about worship. FJI has also threatened to track them down if they relocate, so they are staying put. Then, after a four-month hiatus from their regular pesantren activities, they resumed them when the month of Ramadan arrived (Toomitsu, 2022: 8). Finally, the pesantren was reopened in March 2017 by Ibu Shinta and other pesantren members (Nadine, 2021).

#### - **The situation of *Pesantren* waria after 2016**

There are both beneficial and harmful consequences of the FJI attack. The benefit is shown as it becomes more well-known domestically and internationally, with several news stories and online media outlets highlighting FJI's efforts against pesantren. In addition, the Islamic boarding gets support from significant parties such as *Komnas HAM*, *Komnas Perempuan*, the American Embassy, the Dutch Embassy, and advocacy from LBH Yogyakarta, PKBI, FPUB, and others. Furthermore, the number of santri is growing since the waria have finally found a secure haven where they can be accepted. They also receive assistance from PWNUI DIY, which provides teaching staff - so they can study Islam more thoroughly. However, their activities are more tightly supervised by the

local government, which has a detrimental consequence (Munifah, 2018).

Ibu Shinta stated that they initially only wanted to uphold their right to worship. However, she later expanded to uphold Human Rights, including the right to work, right of assembly and association, and right to worship, based on the incident that FJI and several people had done to her and other colleagues at the *Pesantren Al-Fatah* for acts of discrimination. After that, Ibu Shinta and the other students struggled to obtain government help that would allow them to exercise their human rights (Amar, 2021). It is carried out in the form of mass communication through literature such as articles, journals, and research that raises the topic of the pesantren waria Al-Fatah in order to change people's perceptions of them as transgender individuals progressively. In addition, communication with the surrounding environment is also carried out to modify the community's stigma; they aim to demonstrate that their activities do not violate the regulations or hurt the community (Abdillah & Izzamillati, 2021).

Following the FJI's two-year insurrection, the Pesantren Al-Fatah got a 1 million Rupiahs loan from the *Trans Fund* in 2018, which was utilized to cover transportation costs for members and advocacy efforts. It may assist people in escaping from economically and socially

precarious situations. The number of santri has grown from seven to thirty waria who attend every week. *Pondok Pesantren* also hosts a variety of activities such as free clinics, culinary lessons, and creations for making headscarves. Pondok leaders such as Ibu Shinta also hold advocacy TORs at various local universities, with the result that certain students are sent to work as volunteer workers at Pesantren Al-Fatah to help with the teaching and learning process. The pesantren waria's image is improving, and many waria have begun to wear their headscarves in public. The Pesantren Al-Fatah can be seen through the many pesantren development activities that it is not only a safe house of worship but also capable of supporting the economic and social sectors of waria in Yogyakarta (Toomitsu, 2022).

For her services in activism work, Ibu Shinta was honoured in 2019 by *Front Line Defenders*, an Irish-based group dedicated to Asia Pacific human rights. In addition, Mrs Shinta got a *Human Rights Defender Award* (Nadine, 2021). In the end, the *santri* waria only asked to find a way to seek Allah and hoped that this pesantren could be one of the ways to feel God's love and mercy.

#### **b. Amar Alfikar**

Amar's life story is another example of the contingency of identity as a queer Muslim in Indonesia. In his life, he looked

for ‘a space’ not only to be himself – but also to convince others there is ‘a room’ to be himself – to be a trans man. His following story told the readers about the struggle of his gender identity and gender expression against heteronormativity. In this part, as the co-author, he tried to narrate his own process of coming out as part of a queer life story.

**- From coming out to acceptance**

In general, the process of coming out is different for everyone. Most people come out because they reach a point where they are no longer emotionally willing or able to hide such an integral part of who they are, thus coming out is an act of authenticity, openness, and bravery. It is a difficult and freeing process both for the individual and family or friends (HRC, 2006; PFLAG, 2009). Based on Human Rights Campaign (2006), the process of coming out can be divided into three phases, namely: *coming out to self, coming out to others, and living out* (HRC, 2006). Here below is Amar’s process of Coming Out according to the phases explained on Human Rights Campaign.

**Table 1 Amar's Process of Coming Out**

<b>The Process of Coming Out</b>	
<b>Coming out to Self</b>	<p>1. <i>"I feel in the wrong box. I don't feel like a girl. When I was little, I didn't know what it was, so that's okay. Some said I was just a tomboy, but I don't think I'm a tomboy. People say it will change over time, but why hasn't it changed? During Madrasah Tsanawiyah, I had to wear the hijab. I felt more and more that I was not a woman. I often did self-harm at that time, and I realized this was not good for me. I went to a psychologist several times, was diagnosed with 'Gender Dysphoria' where I realized that my gender identity was male"</i> (TED, 2021)</p> <p>2. <i>"From my understanding of the news and people around me, what I did was wrong. What I did was a sin. Remember, you are the kid of Islamic</i></p>

preacher. We have a boarding school. Keep a good name. But, like it or not, I have to choose my happiness and freedom. Hiding and being someone else is so torturous, even I questioned my divinity, my Islam, because I felt I could not accept myself. Because of what I read, what I saw at that time was the stigma. The transgender stereotype was not part of Islam. I was afraid that my family would hate me because of the news I heard out there. Transgender people who confessed to their families were then kicked out. Before my parents accepted me, I was afraid because they said transgender people will be put in hell, we do not deserve God's love, violate God's destiny, do not deserve heaven and justice, transgender is a

'Western' and unclean product" (BBC, 2021).

**Coming out to Others**

1. "When my father and mother accepted me, I was much calmer about my religion, my spirituality, and my own divinity. My father simply said: "This is my child's destiny. My child's nature is like this" (TED, 2021)
2. "That's what makes me confident and confident, even growing my confidence that I also have the right to declare myself as a Muslim, as a transgender person, and continue my life. When I told my mother, she was the first person to accept it. We talked for three hours. It was the closest chat ever that happened to my mother. I said: "I'm not a woman, and I can't like men. I'm not comfortable with women's clothes, and if I'm living as a woman," My mother was joking. She thought I'd say I was pregnant. I can see Mom's anxiety.

	<p><i>She asks me many questions. But he said, never leave this family. You are still my child. I love you more and more"</i> (BBC, 2021)</p> <p>3. <i>"I was the one who was initially opposed at the beginning. I wanted to change him. I did everything to change him. I prayed for him. I took him to a psychologist and so on. We did all of that at the beginning. I said, 'You have to change, you have to change like that. But, The owner of the heart is Allah. We have made our efforts (Ikhtiar), so now, we support him and his choices' "</i> (Abdul Muis, <i>Amar's Brother on Theology</i>, 2021).</p> <p>4. <i>One moment made my brother mindful of my identity, and I will never forget it until now. At that time, my brother took me to a Habib named Habib Ja'far Assegaf to do Ruqyah, hoping that I could return to his nature</i></p>		<p><i>again as a woman. To his surprise, Habib Ja'Far said: "If you brought your brother here, wouldn't you be the one forcing your brother not to be himself? Does it mean that you are forcing your brother to live not according to her nature? Allah created the unusual among the common people (Allah menciptakan yang tidak umum di antara yang umum)." That is what changed my brother's heart (Theology, 2021).</i></p>
		<p><b>Living Out</b></p>	<ol style="list-style-type: none"> <li>1. Transitioning socially as a Muslim man.</li> <li>2. Acknowledge his identity in public space;</li> <li>3. Continue his study of Islamic Theology in University of Birmingham as Chevening Scholar;</li> <li>4. Participate in Queer Activism (QIST [Queer Islamic Studies and Theology], Board Representative of The Global Interfaith</li> </ol>

	Network, and 2022 UN Religion Fellow.
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As shown in the figure, Amar Alfikar is a transman. He lived in Kendal and grew up with his family in a boarding school founded by his grandfather in 1973. Before transitioning, he was wearing a hijab. He spent his childhood and teenage time questioning his gender identity. In his interview with TED, he stated that he felt forced to wear a skirt to school – and how he would rather spend time gathering with male students in the boarding school. In addition, he shared his teenage years on how his parents instructed him not to play with the male students since he was ‘a female’ and had to live in the ladies’ dormitory when he entered *Madrasah Tsanawiyah* (equal with junior high school), and that right made him feel like his enjoyment had been taken away (TED, 2021).

He realized it was not only about ‘*being tomboy*’ – because he was associated with having more male friends and doing activities that are traditionally associated with boys, it was more – he did not feel suited with his body. So, he went to a psychologist and was diagnosed with gender dysphoria, a condition in which his sex and gender identity are incompatible. He ached and despised himself after realizing something was ‘wrong’ with him, because a person who goes through such

things is regarded as ‘abnormal’ or ‘odd’, based on heteronormativity that is believed in society. “*I was questioning my faith and divinity – how Islam could not accept myself. I felt different and I did not feel belong in Islam,*” he stated. Furthermore, within his internal conflicts, he still worshipped or prayed to *Allah* – but he doubted whether his worship was acceptable, he felt empty and did not feel at ease or tranquil – he felt that there was impossible that *Allah* created him and accepted him as he was – he was searching for *Allah* and he felt that *Allah* gave him trial in his journey to find himself (BBC, 2021).

Amar’ journey continued when he started in college. He read a lot of literature, got involved in organizational, and other campus activities – he finally understood that there are many different human identities in the world, including gender identity and sexual orientation. That experience inspired him to delve deeper into his own identity, until he recognized he was a man, not a woman (TED, 2021). When he intended to tell his family (other than his mother), he was worried that he would be expelled and that his family would despise him. Through it all, he persisted in staying.

Initially, he attempted to inform his mother; after more than two hours of telling, he was trying to tell his mother with the



deepest fear of rejection. Her mother was nervous but eventually accepted. A warm thing surrounded his heart when he found out that his mother accepted him. "My mother's understanding was everything to me. I felt like being true to myself. I felt *Gusti Allah's* presence through my mother's warm hug [*Gusti Allah hadir dalam kehidupan saya lewat pelukan hangat Ibu saya*]," he stated (BBC, 2021).

Second, he told his father, but after a few days of silence, Amar asked his father to speak, asking if it had told him to leave the house or if he was angry – his father then wanted to speak, not wanting to expel Amar, but rather wanting to accept the situation because, according to his father, it was God's destiny that had been given to him (Ibid, 5:04-5:08). His parents' acceptance of her gender identity's openness became a point of transition for her, such as removing his hijab and wearing a sarong, and so on (Putri, 2021). The two people's approval also became a point for him to learn more about his Islam, thanks to his parents' remarks, which said that what happened to Amar was his destiny and nature, so he was convinced that he had the right to pray and declare himself a Muslim because he felt that his identity is a portion of God's creation that he has received in his life. Starting with his parents' approval, Amar realized that the true view of Islam

was Islam that resulted from his parents' embrace (BBC, 2021).

Amar's transition to being a trans man did not go smoothly; there were disagreements; he was the subject of discussion; people treated him harshly; and he was even chastised by being told that he had disobeyed Allah's will and was a member of hell in social media. In addition, his older brother, Muis, or Mas Muis, is a member of his family who strongly opposed his transgender status; once, Mas Muis brought Amar to a Habib named Habib Ja'far Assegaf to ruqyah Amar in the hopes that Mas Muis could return Amar to his natural state as a woman; the Habib stated that if Mas Muis forced Amar not to be himself, Mas Muis (Theovlogy, 2021). Even Mas Muis supported him, saying "Whatever it is you have to get up, keep learning and keep working" (BBC, 2021).

He felt more comfortable with *Allah* once he transitioned into a trans man because he was finally allowed to worship in the form of his own identity and encouragement from family acceptance. Then he understood the issue was people's ignorance of what transgender people go through when they are torn between their physical and interior selves, as well as people's intolerance of transgender people and other gender minorities (TED, 2021).

### - Queer Muslim' engaging with religious narratives

Amar saw that variety has existed in Indonesia and Islam for a long time, as in the Bugis ethnic group, where there are five genders later in the book, as a consequence of what he saw and learned before and after being a trans man and as a result of studying larger Islamic studies (Putri, 2021).

Nuzhat Al-Albab Fi Ma La Yujad was a designation given to Arab society in the 1200s AD.<sup>5</sup> Then, after a different shift, Amar's view of the Qur'an changed; he felt that the verses of the Qur'an were revolutionary or may lead to a transformation. However, because the Qur'an is still dominated by patriarchy, the interpretations governing queer or LGBTIQ have not been fully regulated, he highlighted the necessity to release an interpretation regulating queer as soon as possible in order to provide a wider and safer environment for the LGBTQ community (Felix & Nareswari, 2020).

Amar claims that human nature is diversity when it comes to diversity. He argues that if Allah has given us the fitrah of the body so that we can properly care for and treat it, then the fitrah of the body is a matter of mind and consciousness as well as physical care. As a result, he believes that if he does not battle for his own identity, he is

violating God's destiny, as Habib Ja'far put it.

Amar became a Queer or LGBT activist when he transitioned. He is the co-founder of the *Indonesian Transgender Network*, which he founded in 2019. Then, on February 8, 2022, Amar, along with numerous other Queer Theology activists lead by Amina Wadud, joined the Queer Islamic Studies and Theology (QIST). QIST is a platform that promotes research ideas on sexual diversity, with the goal of demonstrating that sexual diversity is both a component of human knowledge and an integral aspect of Islamic teachings (Wadud, 2022). In February 2022, Gus Amar Al Fikar was also selected for a year as part of the United Nations Religion Fellowship Program, which aims to increase the involvement of selected activists in improving the human rights of LGBTIQ people by protecting them from various forms of violence and discrimination (OutRight, 2022).

Through his personal Youtube channel and in several discussions where he is invited to speak, it become a virtual space he uses as a place where he can express his identity freely, Amar also frequently shares his life experiences on how he transitioned to being transgender and shares his thoughts on a wider and more open view of Islam.

<sup>5</sup> In his article "Sufisme sebagai Pijakan Mereka yang Berbeda; Menyoal Keragaman Gender dan Seksualitas di Ruang Spritual"

(2019), Amar exposed classical Islamic books that explore gender and sexual diversity in pre-modern times.

reach a larger audience and inspire people to accept one another, including gender minorities (LGBTIQ).

According to Amar, in a conversation at BebiTalk (2020), how he shows his identity as a trans male in society is by negotiating with local languages that are simple and easy to understand so that they can accept his transitional situation, such as when he tried to communicate with others. a student who was taught at his parents' boarding school, he said "*Wa mā arsalnāka illā raḥmatal lil-ʿālamīn*<sup>6</sup> *God sent the Prophet to spread love to the universe, so that means that love should be practiced by everyone. Like when you see that I have become a trans man like this, then I should still have a place in society or in religion.*" Amar becomes his own agency. his journey to becoming a Muslim and trans man is what Browne calls 'to act like a verb'.

#### - Queer spiritual online practice

As seen in the explanation above: Pesantren Al-Fatah gets much support because of its queer spiritual engagement on social media. The same thing can be seen in Amar's story. He takes his authority over his agency by living his phase of 'living out' life through the work he does on social media.

Ibu Shinta, along with *santri waria* in *Pesantren Al-Fatah* and Amar's spiritual practice online, is one example of a lived religion or a mode of everyday practice (Ammerman 2007, Hall 1997, McGuire 2008, Orsi 2002 in Browne 2010). The Internet is significant for connecting spirituality with queer identities. It helps queer people rework their experiences of queer norms or a perceived non-heteronormativity (or a safe space).

Amar's advocacy on social media shows his spiritual practice, which is shared on his account. Examples: 'Seeking God in Pesantren Waria', 'Faith and Mental Health', 'Gender Diversity in Bugis Spiritualism', 'NGAJI Theology: Women and Vulnerable Groups', 'AZAN: Call to Prayer by a Transman Muslim' in 'PODCAST NGAJI DIRI', and 'Queering Calligraphy'.

## VI. Conclusion

From the discussion above, some conclusions can be drawn as follows. First, there is a limitation of queer space resulting from heternationalism assigned in the dynamic of social, political, and cultural spaces in Indonesia.

Second, the visibility of queer Muslims has been evident in the broader community since the emergence of the term *wadam*,

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<sup>6</sup> Which is a Quran verse (21:107), roughly translated as "And we have sent you not but as a mercy for the whole universe" this is

used by many Muslim scholars to promote inclusion and justice in society.

which was rejected by the minister of religion in 1970, until the reformation era. In fact, it was seen from 1960-to 1980 that the state gave more expansive spiritual space to the queer group before 1990. However, it had changed after the HIV/AIDS epidemic, and the negative stigma against the queer group became very sharp. On the other hand, in 1990, the queer movement developed to stigmatize the queer association that is the cause of HIV/AIDS. Moreover, after the collapse of the New Order, violence against queers increased significantly with the increase in the number of fundamental Islamic groups. In addition, in 2016, things got even worse due to the global issue of same-sex marriage. Thus it became a national issue that raised 'moral panic - caused state figures' statements aimed at the nation's morale by alienating the queer group appeared. Besides that, the state legitimized several policies due to the 'moral panic', such as the 2008 Anti-Pornography Law, the Criminal Code Bill, and the Family Resilience Bill.

Third, the critical thing to capture the narrative of queer Muslims in Indonesia is their story of self-acceptance, family acceptance, and acceptance of those around them. It increases their visibility and their spirituality as 'lived religion'. Family, friends, and environments become more inclusive as a 'sacred space' that embraces

all humans as the worth of the '*Karamah*' Allah created.

Fourth, there is a contestation space present in social, political, and cultural spaces with the presence of the *Pesantren* Al-Fatah. '*Pondok Pesantren*' is no longer a space for the production of conformity and a hegemonized heterosexual masculinity. Queer spiritual space also can be found in Amar's activism online. It is an embodied space with boundless experience, and how the narrative resonates with the digital space and creates 'a non-heteronormative space' for queer Muslims. It is inspired by religious sensibility at least.

#### **Acknowledgment**

I would like to express my deepest gratitude to my queer friends for their life stories. I want to appreciate their help, kindness, and authenticity during this research process – their narrative helped me finish this research paper and took me through a process of experiencing faith. It taught me about the wisdom in life. I also would like to thank my research assistant, Zalma Anisa, who has helped in part of data collection for this research. In addition, my appreciation to *queer ally* who have engaged with me directly and virtually through the journey. I believe we still have a long way to go – but there is always hope for those who seek.

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# THE ROLE OF LEFT BEHIND ELDERLY WOMEN IN RURAL AREAS OF JAPAN AND INDONESIA: a case study in some selected rural areas

Sri Sunarti Purwaningsih

This paper examines the roles of the elderly women in the rural areas from two different cultural setting. The data use for this paper is mainly derived from our study conducted several years ago concerning the elderly who lived in rural communities in Iwadeyama and Amami Islands, Japan and Tanah Datar West Sumatera, Indonesia and also from the secondary resources. People in Iwadeyama and Amami Island tended to be influenced by patriarchal culture and the later was from matriarchal culture. With the use of qualitative analysis, the research found that elderly women have to assume several roles such as preserving family heritage, continuing the family business, and raising grandchildren. In a patriarchal community such as in Iwadeyama, and Amami Islands, the oldest son inherited the family property. With absence of the oldest son due migration to the city elderly women in Iwadeyama as well as in Amami Islands have to assume the work of looking after family heritage, family business and also assist in raising grandchildren if they live co-residence with their daughter. Meanwhile, in Tanah Datar who are the Minangkabaus, women play a central role in saving descendants and inheritance according to customary rules. It becomes a difficult situation when the women migrate to other place independently or follow their husband, leaving the elderly women behind. The absence of productive persons influenced the lives of the left-behind elderly.

Keywords: elderly women, rural areas, Iwadeyama, Amami Islands, West Sumatera, patriarchal society, matriarchal society

## Introduction

Japan and Indonesia experience the same phenomenon of working age people migrate to city either temporary or permanently in order to seek for better life. Many of them bring their family but many also left their family behind. Those who are left behind, especially the elderly. With the movement

of the productive age group the elderly people have to assume the work in the place of origin. The effect of population movement on the welfare of population in the place of origin includes the changes in demographic, social, economic and cultural aspects.

Increasing number of people move to urban areas would lead to the existence of

depopulation in agricultural community. In the study of migration, the impact of population movement on the families left behind, especially the elderly has been neglected.

People mobility to urban areas has occurred in the two study areas, Iwadeyama (Miyagi prefecture) and Kikaijima (Kagoshima Prefecture), in Japan. The phenomenon of urbanization in Iwadeyama has not been so strong as in Kikai, because the regional development as well as the decline of job opportunities in the big cities surrounding Iwadeyama. This is in line with the local government policy to provide job for the local people and increase its agricultural activities in order to maintain its status as the rice supplier for the Japanese, especially in the northern part.

This different from Kikai Jima, even though the local government has created various opportunities for the local people, but it was difficult to prevent people from moving out of the island. This is partly due to job opportunities mainly in agriculture that cannot attract people's interest particularly the young to be involved in the activity. The frequent taifun occurred in this area tend to destroy agricultural activity.

In the mainland areas of Japan, people initially migrate to the sub-urban surrounding the village and move to the bigger city. Many young people of

Iwadeyama (Miyagi Prefecture) go to Sendai City to continue their study. Meanwhile people from Kikaijima or from Amami, mostly migrated to Kagoshima, Tokyo, Osaka, etc.

- People can commute every day and there is no need to stay permanently. This is different from those who live in the island. At the beginning, they seek for a job in the nearby city and move to the bigger cities that located in the mainland.

- They tend to live permanently in the place of destination. This tendency also happened to those who live among rural people in the mainland, however, due to the rapid development of village in and expansion of public transportation this declines.

- Similarly, the phenomenon of people migrate to urban cities emerges in West Sumatran people.

- There are many people particularly those who are at the productive age from this province are working outside the province especially in Jakarta or other big cities throughout Indonesia.

- In West Sumatra Province there is a significant increased in household income among families who have a person works in the urban area.

- Most of people who migrated to city were at the productive age group resulting the aging problem become serious.

## **Material and Methods**

The paper discusses about the roles of the left behind elderly women in the rural areas from two different cultural setting. The data was mainly based on our research conducted in rural areas of Japan and West Sumatra, Indonesia. My research was conducted in 2000, 2004 and 2010 when I have opportunity to conduct research in Japan and in West Sumatra. I also use existing publication on the related issue to update my data.

The area selected for this study is Iwadeyama Town, Miyagi Prefecture, and Amami Islands, Japan as well as Tanah Datar, West Sumatra Province, Indonesia. The choice of the study sites was based on the assumption that both places are typical rural towns as an agricultural community in Tohoku District. The study was conducted in two agricultural communities (Iwadeyama, Miyagi Prefecture and Kikaijima, Amami Island) in Japan in comparison to Tanah Datar, West Sumatra, Indonesia.

The data was collected through quantitative and qualitative approaches. The quantitative data was collected through a small survey with the use of questionnaire for approximately 50 respondents in each

place in Japan and 100 respondents in Tanah Datar, Indonesia. The qualitative data was collected through in-depth interviews with the informants and the knowledgeable persons in the three places. In addition, desk review of the existing publications related issues was also conducted in order to obtain broad description about the phenomenon of migration in Japan and Indonesia and the role of elderly in the place of origin. The elderly informants of the study were from the family who have one or more member migrate either temporarily or permanently.

The analysis used for this study is descriptive thematic analysis

### **Migration to City left the Elderly behind**

Migration especially the permanent ones is associated with separation of the nuclear family from other kin and has weakened the wider kinship relationships. This is also observed in the case of people in particularly in Kikaijima. In Tanah Datar however, migrants maintain the relationship to the wider kinship by regular sending of money or in kind to their families left behind.

Moreover, frequently visits to the village especially during the Iedul Fitri and the event of wedding or the death of a family member is conducted by the migrants. In

addition, migrants also maintained the ownership of property in rural areas. In this case, the urban family felt much more tied to the rural society. In Iwadeyama and Kikaijima, communication between the migrants and the families left behind was also frequently conducted even though visits to the village were only made in the special event. The migrants sent them remittances in the form of gift particularly in the event of New Year or for the O-bon festival. The gifts are actually intended for their *butsudan* (the family god shelf).

The elderly of Iwadeyama and Kikaijima, expressed their view that they do not appear to worry about their own life, but they were very worry about the problem of lack heirs to continue the farm. By the traditional law, Japanese inheritance of *ie* is in the hand of the first son (*chonnan*). The first son is expected to be the person who continues the farm. Due to the high number of *chonnan* migrated to city, parents expected to the second son (*jinan*) would be the heritage holder some even prefer to pass on to the daughter. The study found that some respondents (18%) expect their daughter as the inheritance holder, 8 percents of respondent said that any of their child (can be *chonnan*, *jinan*, *sannan* or *musume*) can be the heirs. But, around 73.8% of the respondents still expected the first son as the heir.

This condition also happened in Tanah Datar where the first daughter is the holder of the ancestral hereditary land. Considering that many of the first daughters migrated to the cities, people think that it is not necessarily the first daughter to manage the family heritage.

Rural people tend to move from their village to big cities that can give them a better life, because living in the village is regarded more difficult than before especially for people live in the islands. This situation is also due to limited job opportunity in the rural areas. Since then, big cities have been the destination of many rural people. Phenomenon of urbanization emerged among those who live in mainland as well as island in the southern and northern part of Japan. The reason they migrated to the urban areas is also due to the limited educational facilities particularly for high education. People from Kikaijima for example, up until now they have to go the mainland if they want to pursue their high education (university).

The high migration mobility of Minangkabau people through the *merantau* tradition, namely leaving their hometown with the intention of returning home, is often associated with the matrilineal system (Mochtar Naim, 1973 cited by Zed, 2014). The matrilineal social structure in

Minangkabau is not sufficient to provide a solid place for men in family life, in the sense that he does not have any power in his wife's house and also in his own mother's house. With the extended family system, each husband and wife remain part of their respective parent families. A man, even though he is counted as a member of the family in his mother's house, cannot enjoy the family property. Therefore, he felt that he was not too attached to the land and the land did not bind him to stay in the village.

The dual responsibilities that Minang men carry (either as fathers to their children, or as *mamak* (uncle) to their nephews, or as brothers to their sisters, or as family members and as members of the village community) may too heavy to handle all at once. Their dependence on land creates a low value attitude towards farming life. People generally value those who are successful and able to show the results of their hard work in the overseas, because the challenges of living in the overseas are higher so that the praise they get if they are successful is also high. Boys have been encouraged to leave the house from a young age. He was told to sleep in a *surau*, and learn to prepare himself for the challenges of life in the future.

According to Mochtar Naim (2013), *merantau* has six principles: 1) leaving their hometown, 2) on their own, 3) for a long

period of time or not, 4) the goal is to make a living/economy, study/educate, and seek experience, 5) usually intend to return to the village, and 6) *merantau* is cultural social institutions.

In West Sumatra, the number of people who *merantau* is 13 times higher than those who left behind (Supriatna, 2021). *Perantau* from *merantau Datar*, West Sumatra Province especially from Nagari Atar for example, in 2019 there were only about 30 percent of people stay in the *kampung* of origin.

### **The current Elderly in Japan**

Japan's total population in 2020 was 125.71 million. Japan rural population for 2019 was 10,482,515, a 1.18% decline from 2018.

(<https://www.stat.go.jp/english/data/handbook/c0117.html>) In Japan there were 36.4 million of people aged 65 and older ([japantimes.co.jp/news/2021/09/20/national/japans-older-population-hit-record-high](http://japantimes.co.jp/news/2021/09/20/national/japans-older-population-hit-record-high)). Japan rural population for 2020 was **10,341,204**, a 1.35% decline from 2019.

In 2000, Iwadeyama has a population of 14,692 people who live in 4,351 households. In average, there are 4.6 people in every household. Of the whole

population in Iwadeyama, approximately 4,010 people or 27.3 percent consists of people over 65 years of age. In August 2002, the total number of population in Kikajima was 9,160 people (4,263 males and 4,897 females) of the 4,142 households. The majority of the population was in the ages of 65 years and above (70 percent).

According to the 2020, Indonesian Population Census, population of Indonesia totalled of 270,20 million people (BPS, SP 2020), in which around 10 percent are people aged 65 years and over. Population of Tanah Datar, West Sumatra, 348 219 (177 599 males and 177 947 females (BPS, 2019) sex ratio 95,69. There were many old informants said that they were facing a problem as they are getting old and live far away from their children.

Even though the absent people are still maintaining their relationship with their home in the place of origin by sending their remittance and build their houses, but the left behind people felt that they missed their family members especially when they have ill-health. The left behind elderly resident in rural areas were also identified of being depression. A study by Kaneko et. Al (2007 cited by Arnault and Woo, 2017) showed that the prevalence of depression among older people living in rural communities (10.4%) is 5 high than the prevalence among the older Canadians (2%). There are

many agricultural land become uncultivable due to the shortage of manpower to do the land and using agriculture machines is very expensive and unaffordable for many people. The problem seems not only in economic matter but also in social matter particularly in looking after the aged as the nursery home for the aged has not been common in this province. Considering the identified effects of urbanization is not impossible that urbanization would create a problem particularly for the aged in agriculture community. The lack of labour supply to cultivate the land tends to put additional burden on the aged. Specifically, effect on the agriculture sector is the obvious one since there are many productive people are away from home to work in urban areas. This could have consequences not only in the way people managing their agricultural land, but also in managing the heritage.

Working age migration seems disruptive to the family left behind since the elderly continues the traditionally ascribed role of a caregiver and a nurturer in the father's absence, female migration, on the contrary, requires significant adjustments on the part of the left-behind family. Migrant families in the place of origin adjust and negotiate care arrangements for left-behind children to accommodate the absence of parents,

especially mothers, due to transnational labour migration.

### **The Role of Elderly of People in Rural Areas**

The left behind elderly people in rural areas play important roles, such as preserving Family heritage, continuing family business and rising grandchildren. For the Minangkabau, the phenomenon of *merantau* caused a very significant decrease in the population, but it was not matched by the influx of people into the area (incoming migrants). Meanwhile, the migrants are generally of productive age, so those who live in the village are dominated by the elderly, women and children

#### a) Preserving the family heritage.

In Japan, Ie system is very important because represents a quasi-kinship unit with a patriarchal head and members tied him through real or symbolic blood relationship (Sugimoto, 1997: 137). Japanese Ie primarily have a feature that families with private characters are bound in a public control apparatus mechanism as its end units (Yui, 1994: 55). Apparently, the industrialization had brought about high economic growth and social mobility. Many people flew to urban areas as indicated by the increase in number of people moved to the city. The percentage of Japanese urban residents in 1970 was around 70 and it is projected that by the year 2025 the

percentage will be more than 80 percent (the 1996 National Life Style Report, quote in Endo 1991, figure 3). This has some influences to families. The percentage of nuclear family in Japan steadily increased from 59.0 in 1956, rose little bit in 1965 up to 62.0 percent and levelled -up in 1980 to 63.3 percent then slightly decreased in 1990 to 59.0 percent (see figure 4 in Endo, 1991). Apart from this, the proportion of single households also increased. In line with the industrialization, the number of salary man as well as the number of professional housewives increased.

In 1980 - present) Endo stresses the need to link between technological innovation, globalization and family. During this time, Endo noted that many problems caused by the gap between the realities of socio-economic structure and the consciousness of people become clear. The gap between male and female widened as well as gaps between generations.

Japanese feeling that children hold marriages together is very strong. Japanese couples seem to belief that with the presence of children in the family can held the marriage even the parents don't get along.

#### b) Continuing family Business

Most of the agriculture work is performed by the elderly in the family and the women, particularly the grandmother.



The lifestyles of young women seem to change as they are now working outside farming. The wide opportunity in off-farm job seem to be possible also due to the presence of manufacturing and services-related jobs in Iwadeyama as well as the available of good methods of transportation. As has been noted by many scholars that a woman marrying into the family was at the same time accepting her role in the family's agriculture business. The fact that young mothers take up off-farm jobs indicate that the notion has changed.

c) Raising grandchildren

In the past, Japanese women bear and rear the children that are both pride and problem of Japanese society are extoled for their fulfilment and the obligations of the womanhood (Taeuber, 1958: 114). Further, she explained that Women have multi roles including in economic, household' labor, consumption's organization, and the assistance in those activities that provide income for the family. The grandmother was automatically the first choice as surrogate caregiver when young mother also involved in migration. The elderly especially the women have to help their daughter in law in taking care of their children.

Knowing the role of the women in rice cultivation, it cannot be isolated from the effect that they could have which resulting

in ill health of these women. This raise a question, with the increase of young people including young mothers work outside farming, who will continue to do this work? And the most important thing will be who will take care of the children if women (grandmothers) became ill whereas the child's mother work off-farm? The movement of people to the urban areas, particularly those in the productive age, can cause the phenomenon of agricultural community conducted by three people, wife, mother and father increased. In Japan is called as '*san-chan-nogyo* (Fukutake, 1989: 59). This condition is worse where young women do not want to work as farmer. This is supported by her parents who expect their daughters not to work in the agricultural sector. The young women prefer to live in urban areas which in turn has influenced the life of rural people. The problem of rural Japanese do not only the lack of labour force but also the difficulty of young man in rural Japan to find a woman to be his wife.

With the decline in the number productive age population either in Iwadeyama, Kikaijima and West Sumatera, cause the elderly to take part in many roles. This condition also lead the elderly live in three generation, particularly in Kikaijima and West Sumatera.. The elderly has to many daily life including manage their

income sources both from agriculture and non-agriculture. In West Sumatera however, the main income of family who left behind was mainly from agriculture. The additional income mostly came from the remittances sent by the migrants. The elderly has also manage a problem of the scarcity of labor force in the place of origin. The left behind people, especially women bear the care of children and the aged. Women and children perform agricultural tasks traditionally done by men particularly found in West Sumatra.

The study area in Japan however, agricultural task was done particularly by the wife, mother and father (*san-chan nogyo*). In Japan, it was very difficult to find agriculture laborers. This condition is different from the West Sumatera case where labor can be found as long as they have money to pay the labor. In rural Japan, the elderly who left behind has to look after their *butsudan* (the family god shelf) as their family migrants did not visit as regular as in the case West Sumatera.

This is contrast to the Minangkabau where migrants to the city maintain ownership of property in rural areas. In this case, the urban family felt much more tied to the rural society. In Japan the *ie* system meant that the migrant to the city had no hope of settling in the rural area and that the elderly parents were cared for by the son

who remained in the place of origin. The elderly has also to deal with problem of the absence of person who is expected to be the holder of the family inheritance.

In Kikaijima, the high incidence of urbanization has influenced the traditional system of *ie*. By the traditional law, Japanese inheritance of *ie* is in the hand of the first son (*chonon*). However, due to the high number of *chonon* migrate to city, parents expect to the second son (*jinan*) would be the heritance holder some even prefer to pass on to the daughter. The study found that some informant expect their daughter as the inheritance holder, some said that any child can be the heir. However, the majority expect the first son as the heir.

This condition also happened in West Sumatera where people realize that it not necessarily the first daughter to manage family heritance. This condition also happened in Tanah Datar where the first daughter is the holder of the ancestral hereditary land. Considering that many of the first daughters migrated to the cities, people think that it is not necessarily the first daughter to manage the family heritance.

If the proportion of people who expect the heir is not necessarily the first son like in the case of Japan, or the first daughter as in the case of Tanah Datar, this means that

there will be a great change in family system either in Iwadeyama and Kikaijima or in Tanah Datar. Therefore, research into this important issue on people perception towards change in family system is sorely needed.

The changes that happened in the society as well as the family system affected the life of Japanese families as well as the Minangkabau, especially those who lived in the rural areas. Among others, problems faced by the elderly include the family inheritance, finding daughter in law, caring for the elderly and finding farm labor.

The four problems were closely related and it is a circle of life among people especially in the rural areas.

The tendency of young people to work outside farming or outside the village, especially for the first son (*chounan*) affected the family's heir and the difficulty in finding labor for farming. Some of our informants said that family and women were tend to not interested in working in the farm because it is hard, dirty and gives low income that is not sufficient to fulfill the daily need. For this reason, it was said that there was a difficulty for rural family to find daughter in law and for maintaining the family heritage and caring for the elderly as women prefer to off-farm work.

## **Conclusion**

The migration of people from the countryside to cities has an impact on the family who left behind, especially the elderly. The left behind elderly people, especially women bear the care of grandchildren and the aged. The elderly has to perform agricultural tasks traditionally done by men particularly found in West Sumatra. The study area in Japan however, agricultural task was done particularly by the wife, mother and father (*san-chan nogyo*). In Japan, it was very difficult to find agriculture laborers. The elderly has to play in important roles in looking after the family heritage, family business, and also raising grandchildren. In a patriarchal community such as in Iwadeyama, and Amami Islands, the oldest son inherited the family property. With absence of the oldest son due migration to the city elderly women in Iwadeyama as well as in Amami Islands have to assume the work of looking after family heritage, family business and also assist in raising grandchildren if they live co-residence with their daughter. In Tanah Datar who are the Minangkabaus, women play a central role in saving descendants and inheritance according to customary rules. It becomes a difficult situation when the women migrate to other place independently or follow their husband, leaving the elderly women behind. The absence of productive persons influenced the lives of the left-behind elderly.

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# **Political Participation Of Balinese Women In Political Parties In Bali (Case Study Of The Golkar And Pdp Party In Bali Province**

Ida Ayu Ketut Surya Wahyuni

## A. Introduction

The issue of gender equality is still a relevant and urgent topic to discuss, because what has been going on so far is still far from expectations. The discourse has expanded widely from the level of the general public to policy makers. As stated by the Minister of Women and Children Empowerment, I Gusti Ayu Bintang Puspayoga, that the level of gender equality in Indonesia is still low, as indicated by the gender equality index released by the United Nations Development Programme (UNDP), where Indonesia is ranked 103 out of 162 countries or the third lowest in ASEAN. As for referring to other data, such as the Gender Development Index/*Indek Pembangunan Gender* (IPG) in Indonesia as of 2018 it was at 90.99, then the Gender Empowerment Index/*Indek Pemberdayaan Gender* (IDG) was at 72.1. This shows that women are lagging behind in many ways compared to men, both in the fields of education, health, economy and representation in politics (Mediaindonesia.com, Thursday, October 08, 2020).

The Indonesian government raises the issue of gender with the legal basis of the 1945 Constitution of the Republic of Indonesia, Article 28H (2): Everyone has the right to facilities and special treatment to obtain equal opportunities and benefits in order to achieve equality and justice. As a follow-up, the government then issued Law Number 12 of 2003 concerning Elections related to the nomination of candidates for members of the DPR, Provincial DPRD and Regency or City DPRD by taking into account the representation of women at least 30%, refined in Law No. 07 of 2017, and Law Number 2 of 2008 concerning Political Parties and Law Number 2 of 2011 concerning the 30% quota for women's positions in the management of political parties, then refined by Law No. 2 of 2018. *Affirmative action* policy is a strategy to realize the representation of women as legislative candidates as well as to ensure gender equality and to show its seriousness the government also follows up by conducting various educations through various formal political policies.

The discourse of gender equality is certainly a strategic issue, especially before the general election. Both election organizers and participants in political contestations make gender equality the first and foremost consideration in their political socialization materials and policies taken. Such as the enactment of the Election Law and the Law on Political Parties as

election participants, which regulates the determination of 30% *affirmative action* for women's involvement in elections, and then this policy is updated in the next election. Election organizers and election participants in Bali of course have an obligation to follow these established rules, so that in the end the political participation of Balinese women becomes the attention of various political institutions and political parties. This 30% affirmative action policy made political parties open up opportunities for Balinese women to join their parties and then be nominated to become members of the legislature. So the opportunity for Balinese women to be elected as members of the legislature will be wide open.

Gender equality or gender justice is the view that all people should receive equal treatment without discrimination based on their natural gender identity (Wikipedia). By definition, it shows equal rights, obligations and opportunities for both men and women in various fields, for example the position of women is no longer only an object but a subject of development. Various doubts about the ability of Balinese women, in particular, to become subjects of development, often causes the application of gender equality to be still low so far. The question of whether it is true that Balinese women are able to contribute to development without providing opportunities will remain a question forever.

In the Hindu concept, the position of women can be seen in the concepts of *purusha* and *pradana* which form the world together. *Purusha* as a symbol of inner, passivity, while *pradhana* is a symbol of physical, activity and aggressiveness. *Pradana*, who occupies the position of *Sakti*, is the central power of *purusha*. The belief in the power of women above is a product of society that is in a matrilineal system, concerning the vertical relationship between humans and those who are believed to be their creators. Glorifying women, elevating their status on the basis of the belief that women have internal and spiritual power, which if mentally and spiritually disturbed, that power will transform into such a great power that even though it is manifested in its graceful form, people believe that their lives will be safe if they are always worship, because the Goddess is the ruler of the universe.

History records that several women had been leaders, both in the Hindu Kingdom in the archipelago and on the battlefield to fight against the invaders, such as Gayatri Rajapatni who died in 1350, Tribuana Tungga Dewi (1328) and Kusumawardhani (1389) who ruled in the Majapahit Kingdom, Sagung Wah (Tabanan Heroine) and others, who showed that women have potential in politics and even become leaders.

If history shows that women have political abilities even as leaders, but in the development of the social and cultural system of the Hindu Community in Bali, the prevailing Patrilineal System has influenced the social and political position of women in society, where

the customs that apply in marriage are normative, women (wife) follow the man (husband), or stay on the side of the husband's relatives. This will relatively affect the mindset of women that public affairs belong to men, while domestic affairs are women's affairs. The status of women becomes (looks) lower and weaker than men economically, socially and culturally, it also affects women in positioning themselves, women choose positions behind men, accept and follow existing decisions.

Women who are born and raised in a conservative environment will be accustomed to situations where everything, different desires, must be controlled and even suppressed, pressure and harassment from their husbands and the environment, which are often experienced by women, both physically and verbally, do not get the right to give an opinion, must be accepted with grace. It is different if Balinese women grow and develop in a democratic and visionary environment, then that situation is an oppression. Pressure and harassment raises the sensitivity that there are still many needs and interests of women that have not been realized. This is what motivates women activists to fight for women to dare to come forward and fight for their interests, resulting in a paradigm shift for women, that men and women have the same rights and obligations and can work together to achieve a common goal.

The dominance of Western culture has influenced the disappearance of traditional knowledge and technology in developing countries, forming an individualistic, materialistic, democratic society, marked by the emergence of various community movements to demand equal rights and degrees, the rapid development of humanism to the struggle of women in gender equality, the feminism movement, which aims to fight patriarchal oppression in the form of subordination of women to men, voice the aspirations of women, and motivate women to dare to appear, in order to fight for all their aspirations, due to various phenomena and policies that have not considered the interests of women and positioned women tend to discriminate and criminalize women.

However, Balinese women cannot simply become party cadres or run for legislative members. Various challenges await in front of their eyes, because to enter the party cadre and run for the legislature. The challenges that must be faced include: political knowledge, political experience, political ethics, political idealism and the ability to understand political situations. Balinese women are expected to be able to measure their readiness to face these challenges. The challenges faced if Balinese women are unable to accept them, then various obstacles will await their political journey. These barriers can come from within, as well as from outside the Balinese women.



On the other hand, political parties have an interest in Balinese women's political participation, so that various things that will become obstacles to Balinese women's political participation can be minimized by the political party's own policy, so that the affirmative action is 30%, as a condition for passing verification for political parties can be achieved.

Based on this description, government support and history that shows that women have the ability in the political field, women's political participation should be increased, but if in reality it has not reached expectations, it indicates that there are things behind the low political participation of Balinese women, so the title was set. This research is, "Political Participation of Balinese Women in Political Parties in Bali (Case Study of The Golkar Party and PDIP in Bali Province)", and it is necessary to explore several things, namely: how important is the political participation of Balinese women in political parties in Bali, what are the forms of political participation of Balinese women in political parties in Bali, as well as the implications of Balinese women's political participation on political parties.

## B. Concept, Theory and Research Methodology

1. Concept: (1). Political participation in this study implies various political activities or actions carried out by Balinese women in the Golkar Party and PDIP Bali Province at various levels, to influence government on decision-making and policies to fight for their needs and interests, either directly or indirectly. (2). Balinese women in this study are people (humans) who have a female gender and are in the circle of Hindu Religion and Culture in Bali.
2. Theory: (1). Social Change Theory is used to analyze the political participation of Balinese women in political parties in Bali, because political participation is closely related to changes in the paradigm of society and shifts in the meaning of women's socio-political positions. That this paradigm change can no longer be avoided and is systematic, with an increasingly clear pattern from stake holders, ranging from the government in its programs, political parties, to various components of society, so that it is a natural reason for the interest of Balinese women's political participation in the party to emerge. Politics (case study of the Golkar Party and PDIP Bali Province). (2). Post Modern Feminism Theory, The shift in the goals of the feminist movement due to an increased sensitivity to the dynamics of its needs and interests, and the emerging theory approach is the position of women politically through their socio-political practices, from women as objects, then the direction is women as policy subjects. The

change in the direction of the struggle has forced political policy actors who have an interest in women's voices to consider developing issues to accommodate women's interests. When linked to this research, this theory will illustrate that the women's movement has had an ideological influence on stake holders, especially women, so that this theory will be able to understand and analyze the interests that underlie the importance of Balinese women's political participation in political parties in Bali (case study of the Golkar Party and PDIP of Bali Province).

(3) Genetic Structuralism Theory, The environment as an arena for fighting over the four assets by actors, namely; economic, cultural, social and symbolic, and in Bourdieu's theory there are three focuses that play a role in influencing actors, namely environment, habitus and capital (Rey, 2007:43). When related to this research, what plays a role as habitus is the mental structure of Hindu women cadres who are members of the Golkar Party and PDIP Bali Province, the environment in this case is the challenge of *free fighting* for women, as candidates for legislative members in elections, to fight for social capital, economy, culture, culture and symbols. This theory will try to understand that there is political participation of Balinese women, showing efforts to fight for economic and social capital, as well as seeking cultural and symbolic capital. Increasing the political participation of Balinese women in the Golkar Party and PDIP Bali Province will give a signal that cultural and symbolic capital has contributed positively and can give color to a policy.

(4). The Power Relation Theory from Michel Foucault, when it comes to efforts to make Balinese women have power, it is important for women to have knowledge of politics, so that women have the basic capital to provide bargaining positions and synergize with men in managing power. The relevance of this theory to the problems in this research, is that the elites of political parties and the government if they understand this reality and have attention to gender equality must provide a wider space for women to develop their knowledge (in this case political knowledge), so that they are able to speak well at the local, domestic and public level about their aspirations. This theory will assist researchers in understanding and analyzing the extent to which a power will actually provide space for knowledge, so that political empowerment in its various forms, as a source for the flow of political knowledge, it will be something urgent to implement and the anticipated goal will be formed in various political participations of Balinese women in politics in Bali (case studies of the Golkar Party and PDIP Bali Province).

### 3. Research Methodology

This research is designed as a research in the field of Political Sociology with a gender and cultural approach with a qualitative method, using a participatory approach and descriptive qualitative, which of course requires the main data in the form of words, explanations and also pictures, but in the process of collecting data in the field, it is necessary to have quantitative data in accordance with research needs.

This research was conducted on the *Partai Demokrasi Indonesia Perjuangan* (PDIP) and the *Golongan Karya* (Golkar) Party of Bali Province, where as a consideration is because these two parties are old "players" in the political arena in Indonesia, their existence can be maintained until now, electability tends to be stable, Having a large representation of women in both parties and legislative institutions, the female cadres are quite prominent and qualified in the national political arena.

The data collected in this study are data from the results of observing and paying attention to the behavior of the leaders and active members of the party at the research location, understanding the answers of informants to the questions asked, data about the activities of activists and data from various books and similar research results. The data needed in this study is qualitative data, although it is possible to require quantitative data in the form of tables to support qualitative data. Then those who will be selected as respondents in this study are the party leaders and Hindu women cadres, both those who have not or have become legislative members in the Golkar Party and PDIP Bali Province, who are considered capable of providing information about the political participation of Hindu women in Bali from both parties.

### C. Discussion

1. The importance of the political participation of Balinese women in political parties in Bali (case studies of the Golkar Party and PDIP of Bali Province) are: (1) If both parties wish to pass verification as election participants, they must comply with the provisions of the laws and regulations in force at the time of nominating their candidates for legislative members, which must meet at least 30% female representation, (2) Both parties are able to prepare female cadres who meet the criteria by providing knowledge while in the party. (3) The party also realizes that female cadres have a great chance of being elected because they see the number of female voters who are balanced with men. (4) Women have qualities that are expected by voters, where in the socialization carried out the political products offered will be more relevant to the interests of women, so that the party seeks to encourage wider participation. (5) Strategic issues related to women's interests can be optimally fought for by the parties, women's basic problems can be

given problem solving that can be felt by constituents. Post Modern Feminism or Postfeminist Theory which explores women's awareness of the injustice, oppression, extortion they face, and describes generalizations in various systems of ideas about life and human experience from a woman's perspective, says that women are seen as "*the other*". Women experience alienation that occurs because of differences in women's ways of being, thinking and language that do not allow openness, plurality, diversification and differences, where the way women think, say and position themselves is a distinctive characteristic, which does not need to be a doubt. Marginalized makes women who are members of the movement to fight for gender equality, actively make demands and encourage women's political awareness, so that the issue of gender equality is getting stronger, this affects government materials and programs and political parties so as to provide opportunities for women to increase their political participation.

2. The forms of Balinese Women's Political Participation in Political Parties (Case Study of the Golkar Party and PDIP Bali Province), are as follows: (a) Some Balinese female cadres, both within the party and when they were members of the legislature, were quite committed, which was shown through their efforts to carry out the aspirations of the community even though they felt constrained by the distribution of the budget. (b) There have been many proposals for gender-based programs by Balinese women cadres, but there is still minimal support, (c) All existing female cadres, the number of active Balinese female cadres still very minimal, so that women's voices in the legislature are barely audible, but they remain committed (d) Balinese women cadres always try to take a role where there are certain things, which require women's hands and thoughts, during meetings and so on, trying to balance in policy formulation (with feminism and humanism approaches).
3. Implications of Balinese Women's Political Participation on Political Parties in Bali (Case Study of the Golkar Party and PDIP Bali Province, are: (a). Very closely related to the duties of the party, it is ensured that there will be better political articulation (absorption and distribution of political aspirations), (b) The party is considered capable of applying the rules of the 1945 Constitution, the law on political parties, this is important to raise the party's image, showing that the party provides support for women's struggles (c) Strategic issues related to women's interests can be optimally fought for by parties, women's basic problems can be given problem solving that can be felt by constituents, (d) The presence of women both in parties and in parliament will

be able to contribute with their distinctive characteristics, which are different from men; more patient, thorough and detailed, able to provide input, ideas that are useful as a strategic step for the party even though they are delivered in a non-formal atmosphere, (e) Women better understand what are the basic needs of the community, women are more sensitive to the problems that are happening in society, so that party programs will be more effective and benefit the community.

#### D. Closing

1. Conclusions: (1) Balinese women have political potential, they must only be managed properly by the party, not only used to fulfill the 30% quota, (2) The forms of political participation of Balinese women in the Golkar Party and PDIP Bali Province, lack of support because of the minimal number of cadres and lack of dialogical power so that the political participation of Balinese women is still far from expectations.
2. Suggestions: (1) Parties should conduct recruitment and cadre as early as possible, (2) Balinese women cadres must work hard to catch up by sharing (3) Knowledge and political experience are important for Balinese women cadres, understand the political map, experience can become valuable things in formulating political strategies, (3) Balinese women legislators who are currently implementing in order to build public trust through political products that touch the basic needs of the community. (4) If the political participation of Balinese women is important for the party, then the party should provide greater opportunities for women to be actively involved and not only to fulfill the affirmative action policy, the 30% quota.

ISBN 978-623-7963-46-2 (PDF)



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