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THE IMAGE OF HINDU WOMEN IN CONDUCTING THEIR SWADHARMA

By:

Ni Kadek Ayu Kristini Putri¹, Ni Made Sukrawati², Desak Nyoman Seniwati³, I Gusti Ayu
Ngurah⁴, Ni Ketut Sukiani⁵

Universitas Tabanan¹, Universitas Hindu Indonesia Denpasar^{2,3,4}, Universitas Warmadewa⁵

E-mail: kadek.ayukristini27@gmail.com; sukrawati@unhi.ac.id; desakseniwati@unhi.ac.id;
ayungurah@unhi.ac.id; ketutsukiani@gmail.com

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Abstract

Women are creatures that are identical with the symbols of the world, as a balancer for the entire universe, women is discussed from era to era, from the Krtayuga era to the present, much debated era, the Kaliyuga era. Women are still discussed especially with regard to their inner and outer forms. To produce valid and reliable data, this research uses qualitative research methods. To produce logical data, this article performs several stages of data sorting as follows: 1). Data reduction, 2). Data display, 3). Data verification and, 4). Data interpretation from the articles. Related references really support the validity of a scientific work, therefore library techniques are also used through literature exploration on Google Scholar.

The unique story of a creature named a woman is still a mystery by the analogy of men. The behavior of women from the incarnation of God who is born from a mother conceives that the woman is indeed a balancer both from bhuana agung and bhuana alit, the role and nature of a woman is very much different from that of men, starting from giving birth to regeneration - men do not can do this - but with the absence of men, women will also not be able to give birth to a baby. Hindu women who play a lot of roles in all their practices and customs, exhaust their minds and energy to live this attachment. Not to mention the modern era that is entangled in the economy and fashion in the social media era. Can Hindu women manage their lives for things like that? To be a career woman or traditional woman are not an easy thing to do, the consequences in living it are always there and the risk in every decision will give birth to pros and cons, and Hindu women, who are discussed in this article, are hoped to persist in every era while maintaining a positive image for Hindu women in carrying out their swadharma (obligation).

Keywords: Image of Hindu Women, In Conducting Their Swadharma

I. INTRODUCTION

Women are unique creatures who are born into the world to balance the universe. Her presence has an intrinsic element full of magic, this woman's figure is endless to talk about from time to time, starting from the time the gods manifested into the world to the era of sophistication and modern life. In line with that, it was revealed the tendency of women's mindset in maintaining self-charm, namely the ability to keep things that are mysterious in themselves. The role of a woman is very noble because she has a multifunctional role in her birth, such as being a mother who gives birth to her children and being a parent who raises and takes care of her son. In Hinduism, there are the epics Ramayana and Mahabharata, where the gods there were born by women/mothers, such as Sri Krishna, Sri Rama Arjuna and others. Since time immemorial the nature of a woman is highly glorified because of her role. The function of women is different from that of men both physically and psychologically. Women can give birth to children so that it has consequences for being able to care for, breastfeed, nurture, give love with maternal feelings. These are all real functions of women in public life. Meanwhile, the function of men as breadwinners is because they have a strong physical condition, so they can work harder when compared to women.

In this era of globalization, women's tasks are increasingly difficult because they must be able to carry out domestic tasks as well as productive (public) tasks. In carrying out domestic duties, women accept that work is a karma that must be lived and one should try to do something to improve the next karma for themselves and their families. Married women will devote their attention to their husbands and children while unmarried women will devote their attention to their families. In domestic affairs, women, apart from doing household chores, also play a role in the education of their children. Similarly, men who worship gods and goddesses who reside are tasked to ask for safety and stability in the household and the entire universe.

People worship Goddess who can help human life in this world such as Dewi Sri, Dewi

Saraswati, and Dewi Sri Sedana. The important role of women is not only appearing as a sacred figure who is worshiped. Women are also always pursued and coveted by the opposite sex (men) to become lovers or wives. The main role of a woman is as a mother. More than that, women are also often the center of attention because of their beauty and body beauty. Aside from being a strategic figure, Itihasa very clearly describes that women are also tragic figures (persecuted) as in the stories of Dewi Sita, Dewi Kunti, and Dewi Drupadi. In historical records, not a few women have experienced such a tragic fate. This fact also often occurs in this modern civilization (Subali, 2008: 2-5). Women are creatures of God like gems to decorate the beauty of nature, which should be guarded, both in glory and in intelligence. The presence of women as Dampati (one house, one master), is actually to maintain the balance of the universe and its contents. It is this beauty that is always interesting to observe. However, in Bali, there are many events that have taken place until now, namely in the social life of the Balinese people and also in their role in society.

Balinese men have a privileged position and role. This can be seen from the fact that only men have the right to decide in the making of important decisions in society while women only accept what is decided by men. Even today there are still those who are against the active role of women in all fields because they are worried that they will not have time to care about the family, the nature and character of women who do not complaint have proven that women who are active in outside activities also provide good examples in their family. The role of women in the family is needed because with the nature of women who are humanist, and full of love, they are expected to be able to provide good examples and role models for their small family or even for the surrounding family. The digital era marked by the growth of industry 4.0, provides a great opportunity for women to take part more broadly, women have a very strategic role in the development of the revolution, therefore support from various parties is needed to place women as subjects of the revolution. Various challenges are faced by women in optimizing their role in developing how to change societal attitudes and

cultural practices that limit women's progress. On the other hand, women are required to have broad insight, to be smart and to be technology literate. Today's modern-day environment which is increasingly eroding the nature of culture, ethics and the value of decency requires a touch of humanity and love from the female figure, so this is where the role of women as figures who are able to answer these modern challenges is to be able to provide positive examples for the regeneration of this nation.

II. METHOD

Method plays an important role in every human life, especially in a scientific research activity. Method is a procedure or way to find out, study, and solve a problem by using systematic steps. In simple terms, Jauhari (2010: 33) states that, the existence of a method in a scientific research is as a symbol of "analysis knife" or a tool that is used to "dissect" or conduct research, ranging from data collection, analysis or data processing to by drawing conclusions to answer the research questions.

Document recording according to Jauhari (2010: 133) is a technique of obtaining data from written items such as documents, books, newspapers, magazines, reliefs, manuscripts, and the internet. By means of a documentation study (book survey), where data collection is done by reading texts, observations and in Google Scholar journals, researchers will obtain data in the form of letters, words, sentences, ideas, ideas, messages, opinions, ideologies, and so on. The technique of recording documents or documentation collected in research related to women's behavior in carrying out their swadharma is in the form of notes from relevant and supportive libraries. The data collected is in the form of qualitative data, the data is analyzed by carrying out a series of activities, namely data reduction, presentation, and conclusions. The three steps, both reduction, presentation and conclusion are steps that are integrally interrelated as an analysis circle so that finally the analyzed data can be presented as a research report.

Data reduction is done by making a summary, tracing the problem, making smaller data units according to the problem being studied. In this study, during the data collection process, activities were carried out to sort out the results of interviews and observations in accordance with the theme of this study. Next, data presentation activities are carried out. Presentation of data in this study is a process of presenting a complex set of information into a unified form that is simple and selective so that its meaning is easy to understand. The data obtained during the research is presented, then the themes contained in it are searched so that their meaning is clear. The last step is drawing conclusions. Conclusions are drawn after going through the data analysis process, both analysis during data collection and analysis after data collection. Conclusions can be drawn based on the matrix that has been made to find patterns, themes or topics according to the research focus

III. RESULTS AND DISCUSSION

Women in the view of Hinduism have an inseparable role with men in people's lives from time to time. Since the beginning of Hindu civilization, from the Vedic era to the present day, women have always played an important role in life. This is not surprising when viewed from the conception of Hinduism in the Shiva Tattwa which says that the existence of living creatures, especially humans, is due to the combination of the elements of male and female. Without women there can be no harmonious world. Such is the importance of the position of women in this life.

In various books of the Puranas and Itihasas it is written that women are having a special quality, Likewise, it is mentioned in Yajur Veda XIV. Mantra 12:

Murdha asi rad dhuva asi
Daruna dhartri asi darani
Ayusa twa varcase tva
Krsyai tva ksemaya tva

Translation:

Oh woman you are a brilliant pioneer, a supporter who feeds and observes the rules like the earth. We have you in the family for long life, brilliance, prosperity, fertility and

prosperity.

A woman is a pioneer which means having innovation in guiding her family, helping her husband in the welfare of family members, and praying through the implementation of yadnya, so that all are healthy and live long. Before the era of independence there were already female figures who could help their men, at the time of independence R.A. Kartini became a role model as she rose to fight both mentally and spiritually, the questions are: was there no rights of freedom of Hindu women at that time, have the rights of Hindu women always been colonized by men? It is true that since the collapse of the Majapahit kingdom and the decline of Hindu culture with the arrival of culture from the Middle East, the rights of Hindu women have been far below those of men. In other words, it is as if women were oppressed creatures during the development of foreign cultures in Indonesia. But how did Hindu women's rights during Hindu era develop? In the history of Indonesia, Hindu women have the same rights as men. This can be proven by the existence of well-known Hindu female figures at that time who did not want to be outdone by men. This can be seen in the fields of government, politics, including in controlling the steering of the state, it turns out that Hindu women were quite capable.

The Dynamics of Hindu Women in Conducting Their Swadharma

Women are said to be noble when they practice their sesana either as a wife or as a mother. And vice versa when a woman comes out of her sessana she will be labeled as a bitch, poison to the world, and a source of disaster. Therefore, the good and bad of women can be seen from their ethics and appearance. Besides, those who judge women should position women as their own biological mothers and they should never hurt a woman. Because women can be sweet honey and can also be very bitter poison. As Spivak notes in India, women, rural communities and immigrant workers are part of the subaltern. Among them are illiterate women, poor rural people, immigrant workers

who are deported, so that the subaltern becomes a part that cannot be represented and should not be represented in the interests of groups in the name of intellectuality and progress. Subaltern studies certainly offer the notion of change. He sees that this study can cram the subaltern case in India into a discussion of colonialism which serves to see the shift in the ideological system from semi-feudalism to the suppression of capitalism. Changes in the grand narrative of production modes explain how the transition worked and its victims of course; subaltern society, in Morton (Spivak, 1987: 197).

Like the Ramayana story where Rahvana is blinded because of women, and is willing to risk anything to fight for it. In addition, in the story of the Mount Mandara Giri where the Gods, Detya and the Giants fought over Tirta Amerta and finally God Vishnu disguised himself as a beautiful woman so that Tirta Amrta was handed over to a beautiful woman (the incarnation of God Vishnu) by Detya and the Giant. From the two stories, it is proven that the influence of women is so great for men, and not a few men are lulled and destroyed because of women. As stated in Sarasamuccaya, 434 as follows:

"Tattwanikang stri ngaranya, magic, bancana too Yes, makawak krodha, kimburu, ripeness Dinohan ika de sang pandila, tan hana pahinya Opponent of amedhya, bibhatsa, mixed wastu"

Translation:

In fact, woman is no other than magic, dangerous, in the form of anger and jealousy, therefore the priest is kept away from it, because it is no different from something impure (to be used for worship sacrifices), something disgusting, something dirty "(Kadjeng, 1997:339).

From the verse above, it can be concluded that women are destroyers because women spread alluring charms, women also cause conflict because of jealousy and so on. So women are said to be the poison of the world and a source of suffering for someone who has become sick because of women. In addition to the above verse, the Canakya Niti Sastra also says that you should never believe in women because women are like animals with claws. In fact, the woman

referred above is a bitch or a woman who cannot place herself. A bad view of women is caused by many things, including because the woman herself does things outside her corridor as a woman, for example stealing other people's husbands, provoking evil intentions by dressing unethically and so on. This error is not entirely caused by women, men should be good at carrying themselves so as not to be easily manipulated by the bitch and thus cause destruction. From many views on women it can be concluded that the nature of women is very noble and the gods always protect those who respect women. As stated in the Manawa Dharmasastra :

Yatra naryastu puhyante ramante tatra dewatah, Yatraitastu na puhyante sarwastalah kriyah.

Meaning:

"Where women are respected, there the gods are happy, but where they are not respected, no sacred ceremony will be rewarded." (Manawa Dharmasastra III.56)

From the verse above, women and men are creatures who have the same position. Equally respect each other and are respected according to their roles and functions in order to create harmonization. Basically, women have the right to get very significant attention in their lives, women are also regarded as holy people who need to be guarded and respected, just like men, especially in terms of their noble character. According to the Manawadharmasastra, it is stated that between women and men are likened to the right hand and the left hand which cannot be separated as one complete harmony. They have the same position but different functions and duties and obligations according to their respective karma (nature) and swadharma. In this case it is mentioned in chapter IX of sloka 33, as follows:

Ksetrabhuta smrtha nari
Bijabhutah smrtah puman,
Ksetrabija samayogat
Sambhawah sarwadehinam.

Translation:

According to smrti women are declared

as seeds (seedlings), the occurrence of a living physical body occurs because of the relationship between soil and seeds (seeds).

Furthermore, women are likened to the earth (soil) and men are likened to seeds. Between the earth or soil and seeds, they have the same position and role to determine all life. The meeting of the seed and the earth resulted in birth and life. In the Bhagavata Purana it is stated that "Kali-Yuga begins to grip the Earthlings with full force when the constellation of Sapta-Rishi stars (planets) moves from the orbit of the Moon which is called Magha to the other orbit of the Moon called Purvasadha i.e. when King Nanda and his dynasty began ruling India (Bhagavata Purana 12.2.32)" as quoted from narayanasmrti.com). In the Siva Purana it is said that there are various dharma violations that occurred during the Kali or Kali Yuga era, one of which is dharma violations committed by women in general. Vyasa said:

"Women too often do wrong; some of them insult their husbands, insult their parents-in-law, and often commit despicable acts" (Siva Purana, Vidyeshwara Samitha I.32) (Kompasiana.com).

Prostitution in its various versions is an enduring business throughout the ages. Because besides being called the oldest profession, prostitution services are essentially still sought after by members of the community. Psychology, and ignorance, as well as social factors influence the physical environment and the natural environment of a woman. Religion has set limits on dress. In the Kama Sutra it is stated that "The sensitive part of the body should not be shown, because it will damage the mentality of the beholder" (Kama Sutra. III. 12). It is also stated that "The nape, breasts, thighs, and calves of women are her strength; its aura will disappear if it is shown to men at night" (Kama Sutra. VIII. 7). This is intended to provide a limit to the extent to which dressing is prohibited or permitted. This is what causes men to give negative images to women, then transactional things will happen like prostitution.

Prostitution is a social phenomenon that always exists and develops in every era. The existence of prostitution is never finished to be discussed.

Nevertheless, the world of prostitution can at least reveal a lot about one of the dark sides of human life. Prostitution does not only involve sexual relations and those who are involved in it, but also parties who secretly enjoy and take advantage of the existence of prostitution. Prostitution is a sexual activity that is carried out without a legal partner, and often involve multiple partners. Prostitution is seen as a disease of society by the general public. In its development, prostitution grew rapidly at that time until today. This happens because sexuality is a human biological need. In addition, poverty also made prostitutes forced to do prostitution, while at that time the Dutch soldiers who were far from home and far from their wives were forced to use the services of these prostitutes as a biological outlet, so that this culture is difficult to be eliminated, even at some points, the government finally legalized prostitution (kompasiana.com/wisnumukti).

The virtue of a woman is not only from her beauty, but from her devotion, love, patience and sincerity. The first is that, a woman, when she is not married she still enjoys the karma of her parents, but after she gets married she will enjoy the karma of her husband and family, therefore it is very important for a woman to get closer to God and train mentally to be ready to face various obstacles that will come, Second, a mother-in-law will not necessarily be able to accept the presence of a daughter-in-law, but with devotion, love and sincerity, sawitri is able to open her mother-in-law's heart so that she can accept herself wholeheartedly. Third, a Hindu woman has the ability to change her life's destiny, with her devotion and love she is able to motivate her husband who is desperate and awaken his dead spirit.

What is very interesting, in Bali you can find a mantra which is popularly called by the name of Smarastava, Parica Kanyam. This mantra consists of a stanza of mantras commonly used in funeral ceremonies with the hope that the deceased person will achieve happiness in the afterlife. According to informant, Pandita Siva, this mantra is used during pregnancy ceremonies (a ceremony

when a wife is pregnant) and when the baby is three months old (C.Hooykaas, 1971:38).

Here we quote the Smarastava, Panca Kanyam mantra, as follows:

Ahalya Draupadi Sita,
Tara Mandodari tatha,
Parica-kanyam smaren nityam,
Maha-pataka-nasanam.

Translation:

(One should meditate on the five noble women, namely: Ahalya, Draupadi, Sita, Tara and Mandodari. Those who do this will have all their sins removed).

On the mantra above, Prof. Dr. C. Hooykaas gives an account of the five noble ladies, as follows: "Ahalya is popularly known as the wife of the maharsi Gautama, she committed an evil deed with the god Indra and was then punished with eternal excommunication, who was later saved by Sri Rama. Draupadi and Sita are heroines in the Mahabharata and Ramayana respectively. Tara is the wife of Brhaspati who was taken by Soma, and Mandodari is listed as the most favorite of Ravana's wives. The five noble women were traditionally described as very beautiful and charming (1970-38). Such are among others the ideal female characters in the Vedas and other Hindu literature (Titib. 1998:28).

In the context of the dynamics that occur in Balinese society (in this case the role and position of women), women often experience changes or shifts of status. Moreover, with the change from an agrarian to a non-agricultural pattern, the prominence of the activities of the home industry, the tourism industry, and others, it turns out that women have a role in it. In this case, women have their own specifics in their work, such as the weaving and bodybuilding industry. With the changing pattern of the community environment, it is clear that people's lives will also experience changes and shifts in existing social values. Where in this area of Bali, what can be highlighted is the shift from the role of women. In Hindu teachings that are widely embraced by the Balinese people, women are considered to have a high and special position. However, with the more intensive changes that occur in the community

environment, these changes force a shift in the social status and role and position of women in Bali both in rural and urban areas (more so in rural women). The Hindu view that glorifies women is very contradictory to the traditions and customary laws that exist in Bali. Balinese tradition and customary law does not reflect gender equality. This can be seen in terms of the position of men and women in marriage, inheritance and their role in social life in society. Likewise, in the case of inheritance, only men are entitled to inherit, while women are only connoisseurs.

Women are also often subordinated, especially in the opportunity to obtain education rights, which are often subordinated to men's education. Finally, there is a double burden, where many women work for a living while also doing household chores. To overcome these women's problems, education, health and economic empowerment are very important factors that must be improved," said Minister Yohana. Minister Yohana also emphasized that women have great potential to build this nation, therefore it is very necessary to provide access for women to participate in all fields of development. Women should be given the opportunity to exercise control over the development process. Thus equality between men and women can be realized and development can run well. (Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia, 2018) (Jurnalpost). The same applies to the ownership status of children, all of which fall to the male side. This is of course very contrary to the principle of equality embraced by gender equality. Whereas one of the Hindu scriptures, namely in Sloka I.32 ManawaDharmasastra states that:

"Dwidha Dwidha krtwatmano deham
Ardhena puruso'bhawat,
ardhena Nari tasyam sawirayama
smrjat prabhuh"

Meaning:

By dividing himself into male and female (ardha nariswari) He created the hero

of the woman. The verse above explains that God (Ida Sang Hyang Widi Wasa) by dividing himself into two, namely male and part female, created male and female.

So men and women in the Hindu view were both created by God, so they should have the same position in social life in society. Social life always make individual beings to always interact with one another to make it easier to achieve the fulfillment of needs in this life. In social life, women are the pillars of the state because their main task is as educators for their children. Thus, if a mother neglects her duties, the fate of the nation and state in the future will be neglected. The ethical values are guided by Tri Kaya Parisudha, namely to behave, speak, and think well. In line with this guideline, Hindu women's swadharma should also carry out this, it can be said that a woman is a reflection of her family. Manusmerti holy literature guidance Chapter. XI sloka 29 should be followed and practiced in this life in order to achieve the desired goal, it reads as follows:

Patim ya nabhicarati, manowagdeha
Sang yata sa bhartrokan apnoti,
Sadbhiih sadhwiti coyate.

Meaning:

(Women) who are strong in controlling their thoughts, words and bodies, do not abuse (the honor) their husbands, she will get the world (afterlife) together with her husband and she will be given the nickname "Sadwi" (virtuous woman).

The scripture quote above implies that as a Hindu woman, one should practice her swadharma based on the teachings of Hinduism, namely Tri Kaya Parisudha, namely self-control through thoughts, words, and actions. It should be done through thoughts (don't want other people's things), belief in karmaphala, stay away from hurting others, words (don't say rude, slanderous, evil things, and lying), and actions (don't kill, steal and commit adultery). A woman must be able to control her thoughts, words and actions, then peace and happiness will be achieved. Therefore, what must be done is to instill love for other living beings by not doing actions that harm other people or hurt

other living beings because to not hurt is the main dharma (ahimsa parama dharmah). Thus, in real life, the role of women is very influential in achieving a better life order, especially in the life of the Indonesian people to live prosperously and evenly both physically and mentally to build a complete human being (Kaelan, 2002).

Swadharma (obligation) that must be carried out by a wife is to be faithful to her husband and maintain sacred words and deeds. It is ideally so because the wife is the moral basis in the household. If a wife carries out her swadharma as well as possible then she will be praised in her environment where she is and she will be glorified by everyone, especially men, and when she dies one day the proper place for such a wife is in heaven. In family life, the wife plays an important role. A wife helps determine the course of the household. In addition, it is from the wife that a child is born, and a wife will take care of her children. She is the first teacher in a true education system. In fact, women have played a broad role in people's lives, both in terms of community professions, in the family, as well as in social, religious, customs, and other activities. It should be realized that women have taken part in various lines of people's lives, both for their own existence, the existence of their families, as well as for the sustainability of the beloved nation and State of Indonesia. Many women have seen that they become national warriors and heroes in the fields of education, politics, social affairs, and government. In other words, women have been actively involved in public affairs as career women with all their burdens and responsibilities.

IV. CONCLUSION

Women are the organizers of domestic life, women shape the nation's character and shape the personality of the younger generation, women have played a broad role in people's lives, both in terms of professions in society and in the family. Women of the Hindu community in Indonesia today and in the future certainly should not be left behind by men in terms of pursuing careers and education as well

as carrying out their lives as they should. The problem is how to position a woman wisely, so that the original role as a "dharma practitioner" in the household can still be maintained according to the verses of the Vedic Scriptures. In social, religious, customs, and other activities, Hindu women will continue to develop and be confident in accordance with universal Hindu values such as "Tat Twam Asi" and "Vasudeva Kutumbakam" (I am you, and all human are brothers and sisters).

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