Everything they do are always relates to ceremony. Ceremony is one of the way how Balinese people stay close to the God (Tuhan Hyang Maha Esa). From thousands of ceremony in Bali, in this thesis, I am discussing further about gi Cey?. Although ceremony banned from government known DPRd 1951, wever, in some village in Bali there are still exists. One of them is in Village of Sidan, Gianyar regency. In deeper meaning some t gi? emonis gend ualiiy.

the basis of ing thesis tl„Patiwangi Ceremony in village of Sidan, Gianyar Regency, (Gender Education Perspective). In this study, I am discussing 3 contributor factors. 1. How forms Patiwangi ceremony in village of Sidan District of Gianyar? 2. What is the function of Patiwangi ceremony in village of Sidan District of Gianyar? 3. What is the implication Patiwangi ceremony on gender education perspective in village of Sidan District of Gianyar? In this thesis, four theoretical concepts are used to answer the problem. The theory of interactionism symbol which is used to analyst form of Patiwangi ceremony, Structural Functional Theory to analyst the function of Patiwangi ceremony, Behaviorism Theory and Gender Theory to analyst the implications of gender education perspective of Patiwangi ceremony.

This research conducted in village of Sidan, Gianyar regency. This thesis is qualitative
research, using the data collection techniques such as; observation, interviews, documentation, literature, informant determination analysis by purposive sampling and data analysis with qualitative descriptive. 120 Vol. 3 No.1

May 2019 From the qualitative descriptive data analysis obtained the following results,

1. Patiwangi ceremony can be explained through the married and ceremony process. Process Patiwangi marriage performed without a to bride’s arents. sem call, Ka Lari. The groom will arrange the place to meet the bride without parents?peion. m bride Ipawillthen togroom?s ascertain that their daughter actually married to the men according to the letter sent.

After that the famiy ng their auwillhave marcemonbon good awhiis ed y gh rizin alicall, Pinandith Th Pwan ceremo nwillbewh piniap eion theGod sun „Sanggah ur? ride pryaninn of temple(San ur) groom is sitting on the chair waiting for her. After finish, the bride will stand up and the families of the groom will start pouring yellow rice, old Chinese money as a symbol of happiness y. Thfliaalso I re „Endonleasa ymbolo purifcation and eliminate the evil spirit. The ceremony will end with spring of holy water to the bride by the prize (Pinandita).2). The Functions of Patiwangi ceremony, a).

Purification, this can be seen from the ornaments of the Patiwangi ceremony such as; yellow rice, old Cmoneand „Endonfs as the God of Brahma, which is purifg bfrom, untaka, and vilSHence,marrid n rent kast in Bali without Patiwangi ceremony can cause unhappiness. b). Balance, this can be seen from the ceremony itself which is offered to the God as a witness in spiritual, human as a witness unspian and Bhuta as witness devils The is that after married the bride and groom will get harmonization and balance in life.3). The implication of Patiwangi ceremony, a).

Social implication includes changing in social status, parent?s and relations between families also farewell ceremony). psychology implication only happen to the bride, since she is leaving the kasta that she has and follgroom? As per the implication Patiwangi ceremony on gender education perspective, it will be seen social such 1). ng pars „Bianb „and ? become ?. Nang bride „De a A? „A?.3).

relations of the bride and parents are no longer as a biological parents, since she has been married with callye in Bnese lange.4fa cy, ifof the pared, the bride is not allowed to pray if she is pregnant. Keywords: Patiwangi Ceremony on Gender Education Perspective. I. Introduction Hindu in Bali conduct a ceremony almost every day, such as; Dewa Yadnya, Manusya Yadnya, Pitra Yadnya, Rsi Yadnya and Bhuta Yadnya.

Manusa Yadnya in this topic is a ceremony which is purposes for purification, education,
and culture in spiritual aspect for human being starting from the beginning of pregnancy until the end of life. Referring to P? s said that purification is a must for human being as it is a foundation of self-control, improve and enhance the karma that has been done on the past and present. The tradition is Bali is based on believe and support from all of the societies element and also local culture all over Bali.

This is also based „ Dresta’ where ceremony and tradition become stronger in the millennium era and globalization. Hinduism in Bali adopts and selective on every influence on globalization, hence the traditions and cultures exist all the time. Among the tradition and culture diversities, in this thesis, will be focusing on one topic, „ Patiwangi ceremony on the gender inequality. 121 Vol. 3 No.1 May 2019 Gender is a difference between men and women in sexuality behavior. This will be based on opinion of Trisakti, (2002 in Winanti, (2008: 45), said that Gender is a concept where used to identify between man and woman on their social status as well as by law (right and obligation) or from the non-biological aspect.

Partiality and inequalities between men and women always occur throughout life, and women in various meetings in general are still considered to be subordinated, marginal both in structure, concepts and discourses evolving. Hindu religion in Bali, also does not relies there is gender inequality in ceremony activities especially on „ Patiwangi Cy?.

relation o thesis studied, it is also mention that „ Patiwangi Cy? also in gender inequality and is seen to have a uniqueness that needs to be studied more deeply with several assumptions including: 1) Patiwangi Ceremony is abolished in line with the abolition of Asumundung tradition and Alangkahi Karanghulu Paswara DPRD Bali No. 11/DPRD/1951, 2) Patiwangi ceremony is the caste in degradation, 3) Patiwangi ceremony is also caste equality ritual, 4) Patiwangi ceremony is held at the home of the groom, 5) Patiwangi ceremony is identic with using the leaf of endong (red color plants).

Based on above assumptions, this is the basis of writing a thesis „ Patiwangi Ceremony in village of Sidan, Gianyar Regency, (Gender of Education Perspective).

The purpose of this research is to improve the understanding of the meaning patiwangi ceremony by studying gender of education, but need to be analyzed further on form of patiwangi ceremony, ceremonial functions and Implications patiwangi ceremony gender of education perspective in Village of Sidan District of Gianyar. II. Methods The method of the research is a part of science that discuss or question about ways or procedures in conducting accurate research and systematic (search, notes, formulate, analyze, and to draw up a report) it is related to the existing problems to find something in accordance
with the facts or symptoms scientifically.

The analyses used in this study were 1) Qualitative and approaches using sociological approaching research. 2) The research location was in Village of Sidan, Gianyar Regency and province of Bali and takes about 3 months, started on February, March and April. 3) Types of data are primary data and secondary and Source of data is an informant and document. 4) Instrument Research is individual researcher.

5) Mechanical Informant is using purposive sampling, 6) Data collection methods are observation, interviews, documentation, and literature, 7) Methods of data are analysis descriptive qualitative with the steps: data reduction, classification of data, interpretation of data, and drawing conclusions. 8) Technical presentation and results is in narrative. III.

Results And Discussion Based on data analysis descriptive qualitative research, the results obtained 1) Form of Patiwangi ceremony can be seen on the marriage and the process of Patiwangi ceremony. As for the marriage Patiwangi ceremony process are (1) The process of marriage in different caste is done without making a proposal, but with a system of elopement Knari’ where the men reported or sent a letter to Bendesa (the head of Village) from them family. Bendesa (head of the Village) will carry the letter to be delivered to the Bendesa (head of the a thWside. Th groom then picks up the bride at the place that has been arranged before. (3) At the time they arrive at the front of the house from groom’s ye smallofferincall, natab or angayab segehan cah’ in nelangeand ?s contain a fire placed on the coconut cell. (4) The Bendesa Adat (head of the Village) from the groom’s will come bride’s land deliver the message that their daughter 122 Vol. 3 No.1 May 2019 has married styeat groom house. The fl will come the houseed, ngetut ? Balie language to make sure that their daughter is married with the same man as per mention on letter. The oom’s lthen will come the ?sfamies inform that their daughter will be married and the ceremony has been a pointed at the good day known „ Dewasa Ayu ? Bnese language by high prize (Pinandita or Pandita). The process of the Patiwangi will be as followed: 1).

Pinandita (high prize) will conduct the ceremony by offering the offers to the God of Brahma at the Surya Temple, which named Bale and witnesses b God Sned Batara Surya ? to be given an approval and spared from calamity. (2) The ceremony than continue where the bride will pray to the God of Surya (Bhatara Surya), the God of Brahma (Bhatara Brahma) as well as the ancestors to ask for an approval that she is married to the other „ Wangsa Sudra ? or ent in Bali.
The Patiwangi ceremony will start by pouring yellow rice, old Chinese money into bride yhe families. The families also will throw red "Endong ? leaves as a symbol of purification and eliminate the evil spirit. The ceremony will end with spring of holy water to the bride by the prize (Pinandita).

Social implication, such as; 1) In change on the social status and change on the name of the women status. The change on the social status from DewAyu to ‘Ayu’. If the caste of the women is Brahmana and married the o, Jaba Wangsa ? the will not caed Ida Ayu, Gusti Ayu, or Dewa Ayu, anymore and it will be calljust, A.

Because she has done the Patiwangi ceremony or married with different caste. In Bali well known as „N”. A Patiwangi ceremony, calling the parents will also chanbecom, Dubiang and Duaji ?. (3). The relationship between the two families will become harmonies, however, the women will not have the same relations as it on the past.

The proses all, „ Mepamit ? married with different caste can be done at any time as long as the women is not pregnant. If the woman is pregnant the ceremony (mepamit) can be done after the baby is born. 2). Physiology Implication, where women leave their parents to follow the husband is a destiny which is faced by married women and the women must be sincere to have the same caste as the husband. 3). Implication of the Patiwangi ceremony of Gender education perspective is where imbalance differences in gender happened in the naming of parents from „ Biang to Dubiang’ from Aji to Duaji ? also naming on the bride from Dewyu A?

The form of Patiwangi ceremony in the village of Sidan, Gianyar regency can be explant on the proses and the ceremony of the Patiwangi. 2). Function of the Pattiwangi
ceremony, there are (a). Self-purification, (b) Balance. 2). Implication of the Patiwangi on
gender perspective are, a). Social implications include the changing on the social status,
May 2019 parent’s amiant hip the families from the two families and the proses of „
Implication on the Patiwangi ceremony
gender of education perspective, such as gender inequality which can be seen on 1).
Naming on parents from ‘Biang to Dubiang ? ro„ Aji to Duaji’ . 2). Namion bf„ Dewa Ayu
to Ayu ?.

The ibetweent bride and the parents will no longer as a biological daughter, since the
woman has done the Patiwangi ceremony called 'Nyerod ? lowering in caste. 4).The
ceremony called „ Mepamit’ is not allowed to doing it if the woman is on pregnancy.
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