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1 The Position Of Hindu Women In Information Technology Era As A Strategic Issues And Epistemological Equivalents of Cultural Studies Ni Nengah Selasih*, I Ketut Sudarsana, Ida Ayu Tary Puspa, I Nyoman Ananda, I Made Dwitayasa, Ni Putu Santi Oktarina, and I Putu Andre Suhardiana Institut Hindu Dharma Negeri Denpasar, Bali, Indonesia *nghselasih@gmail.com Abstract. Women in modern times are able to move in two worlds, namely the domestic and the public world.

In the past and in order to anticipate in the future to avoid discrimination against women, there should be equal rights and obligations for every citizen (male or female). Women are expected to fill themselves with the teachings of religion, because religion can be a source of strengthening of women's identity in the era of globalization.

By understanding the teachings of religion, they will understand that life as a human must be according to the teachings of Catur Asrama. In addition, it is also necessary to understand the basic theories of gender, the different views of gender influenced by the various backgrounds of a nation's life that characterize its social and cultural life, as well as various other causal factors that can also be understood. The underlying theories are,

a. Natural Nature Theory (Natural), b. Cultural Theory, c. Structural Functionalism Theory, d. Psycho-Analytic Theory, and e. Evolution Theory. Through socio-cultural demands, gender culture forms the stages that result in gender bias, namely (1) determining feminine and masculine traits; (2) determining domestic and public social roles; and (3) developing dominant and subordinated positions.

These three cultural demands do not occur naturally and are not human nature, but

rather because of cultural representation. 1. Introduction In the 1945 Constitution contains the role of women in the past and in order to anticipate in the future to avoid discrimination against them. The existence of equal rights and obligations for every citizen (both men and women).

In the GBHN, it also mandated that women have the same rights and duties as men in the development of the country. In addition, the decision makers have also ratified the convention on the elimination of all forms of discrimination against women in the Law No. 7, Year 1984. However, the reality shows that women experience lags or disadvantages more than men in the fields of education, health, employment, mastery, and utilization of science and technology.

Therefore, increasing the role of women in gender-based development as an integral part of national development has significance in the effort to realize harmonious harmony between men and women or realizing gender equality and justice in various areas of life and development [3]. The development of science and technology has pushed progress in all areas of information and technology, it has opened up opportunities for humanity to access global information that resulted in the phenomenon of the world without limits.

Events that occur can be easily and quickly known and followed by the community as well as the issue of gender equality into a universal policy issue. 2 2. Methods The type of this research is a descriptive qualitative research. Data collection were done through literature review and by observing the phenomenon that occurred in educational education that was contextually supported by the local culture.

According to Muhajir, literature study is a way to obtain data by conducting library research, such as through reading, writing, and citing material related to the manuscript. The way to write and cite material from bibliography is called library study. Library study is one way of collecting data from non-human sources such as reading books, magazines, letters, photos, diaries, and seeing social phenomena [4].

The purpose of the literature study is to know in detail and provide a framework of thought, especially the relevant references derived from theories to provide a complete picture by using the source or literature search to obtain complete information to determine follow-up in taking an important step in the activity, for instance by using scientific books that are the main books and supporting books. 3. Results and Discussion 3.1.

Religion as the Strengthening Source of Women's Identity in the Globalization Era The

historical development of Hinduism that appears in decades shows that women lack of proper respect, this is due to the poor understanding of the position of women. Pudja explains that in the history of Balinese life, it is known the various forms of marriage which, according to the Hindu marriage system, is called the marriage of Paisaca, Asura Viv, which is a marriage which highly reproached and not justified in Hinduism, harassment against a woman.

In Bali, the marriages called "mlagandang, mrakunung or mrakopong", i.e. the taking of a potential wife by coercion, rape, drug use, witchcraft, terror, threats, and others. We should be grateful for the independence of NKRI on August 17th, 1945, that is the more advanced education in general.

Such marriages have been overcome (eradicated) and the community does not dare to do abusive things to women [2]. In the historical development of Hinduism in Bali and even up to now, there is still harassment on the status of a woman as a wife because of the system of the dynasty which is a deviation against the system of colors in Hinduism.

It is apparent in the marriage of a citizen who is traditionally called Triwangsa with a woman in Bali from a family called Jaba or Sudra, by changing the name of the Balinese woman to Jero (e.g. Jero Sandat, Jero Tanjung, etc.) which means to elevate the woman's status, which is essentially a matter of undermining the dignity of the woman, including her family, since the view of the developing society in the feudal society (royal system) is still applied also in the realm of independence with the present state of democratic republican system and it is very contrary to the teachings of Hinduism.

The tragic aspects of the discriminatory impact on women who are abandoned to be Jero, including in childhood education, whose impact a child will not sincerely honor his mother, because his mother is Wong Jaba or Sudra who early inculcated that Wong Jaba or Sudra is very low dignity, there are even people who feel themselves are the Triwangsa declare not sincere if their daughter married by Wong Jaba, they even think that it would be better if she is taken by people of other religions.

Although it is not entirely among the Triwangsa's, it has been the case, but the erroneous educational impact of the feudal society of the past is still pervasive and imprinting in today's society. In everyday life, it is often heard some beautiful sentences, such as building identity or being yourself that as interpreted does not change the personality of yourself into someone else. However, it is undeniable that life must change and change happens unnoticed.

The change must have an effect on ourselves, both positive and negative. So then, a

woman must be able to choose not to fall into negative influence. A career woman can enjoy herself and very confident when she is still single, but once she entered the life of marriage, it seems that her identity and happiness lost because drowning in the routine household.

Many women eventually stop working because of the pressure of her husband, even sadder, women became the target of her husband's anger. In these situations, women must survive and be strong. A woman is required to always be able in all things, taking care of her children, serving her husband, taking care of her new family, and other tasks.

Not to mention if the woman as a 3 career woman, then it will be the more difficult task of women. Therefore, it takes intelligence to set the time for all tasks and obligations, so that they can be implemented properly. Therefore, **to be a woman** after marriage is very difficult, indeed. Women should always adapt and try to establish good relations with their environment.

In addition, they should always try to create a peaceful and harmonious atmosphere. All these things can be obtained if women know the purpose of the real married life. A family means that one has prepared herself with components which become a simple family area, i.e. the union of two souls with different backgrounds.

As women should be able to think positively and continue to learn, both formally and non-formally or based on experience, so they will surely be more confident. In the teachings of Hinduism, life as a human must be lived according to the teachings of Catur Asrama. Household life is living in the second dormitory after Brahmachari Asrama, namely Grihastha Asrama.

Women are expected to fill themselves with the teachings of the religion that are held, religion can be a source of strengthening of the Hindu women in the globalization era. By understanding the teachings of religion, women can maintain harmony between sex, nature, and gender. 3.2. Socio-Cultural Structure as the Strengthening Source of Women's Identity in the Information Technology Era According to Suryadi, socio-cultural construction of the community aims to form a gender gap with the prevailing norm system or rules of appropriateness for a particular gender in order to play a particular social according to the perception of society or region respectively.

It is because gender differences are caused more by the demands of the social culture of the community that distinguish the **social roles of men and** women, then for each region and cultural background will use different norms **in accordance with the** demands of the social culture of society or region [5]. The sociocultural picture in

Indonesia, the gendered view is still influenced by the old culture which refers to the biological traits held by women characterized by reproductive organs which are represented as a gentle, emotional, as well as compassionate and maternal creature.

While men with physical characteristics possessed are seen as stronger, rational, manly, mighty, and represented as superior human beings. Nevertheless, the culture of society has come down to believing in the sociocultural picture that refers to the different physical characteristics biologically associated with its social role.

Yet, when carefully observed, the socially and culturally constructed traits of these societies can be exchanged since they have no relationship to the function and structure of the body as male and female. For example, men can have gentle, affectionate, and emotional attributes. On the contrary, women can be strong, rational, and mighty, if they are given education and training for that purpose.

The determination or segregation of social roles by the construction of such culture depends on the place and time, in the form of cultural background, or social stratification prevailing in the surrounding community. In general, however, some parameters can be drawn to facilitate a supportive environment for the development of a gender-equitable movement.

For example, affirming the importance of addressing gender inequality and patriarchal power **as an integral part of** justice and explicitly mentioning it as a priority; engaging positively in internal reflection and action on women's rights and gender equity, supporting women's leadership and **participation in all aspects of** social movements, **addressing gender-based violence and** harassment.

Ensure equal distribution of roles within the organizational structure, ensuring equity of participation, taking into consideration the management of family members, considering that women may be the target of retaliation by community members who feel threatened by gender justice that causes changes in the globalization era. In terms of knowing the socio-cultural structure as a source of strengthening of women's identity in the era of globalization can be done by looking at **the status and role of women in gender** equality.

According to normative conditions, **men and women have** the same status or position and role (rights and obligations), however, according to objective conditions, women experience greater lags than men in various fields of life and development. This objective condition is caused by **social norms and socio-cultural values** that still prevail in society.

Social norms and socio-cultural values, on the one hand, create the status and role of women in the domestic sector, status as housewives and carry out household works, while on the other hand, create the status and role of men in the public sector as the 4 head of the family or households and breadwinners. According to Hastuti, in a patrilineal kinship system, there is a custom in marriage that usually makes a woman (wife) following her man (husband) or living on the side of a husband's relative, is one factor that is relatively tending to affect the status and role of women, i.e. the status and role of women is lower than men.

In addition, women cannot become landowners and other wealth through inheritance rights, so the status and role of women become weaker than men [6]. It also causes personal resources (in particular, concerning land, money or material) that the possibility of women can donate to their marriage or household becomes very limited. As a result, the status and role of women become weaker than men. Resources can be education, skills, money/materials, land, and others.

Due to the prevailing social norms and socio-cultural values in society, women's access to resources in the political, economic, socio-cultural, defense and security fields is limited. To minimize adverse conditions for women, good understanding and appreciation of the role of women in gender-based development are needed, not only by women themselves but also by men or all levels of society. 3.3.

The Position of Women Reviewed from Some Basic Theories of Gender By understanding the basic theories of gender, different perspectives on gender influenced by the various backgrounds of a nation's life that characterize its social and cultural life, as well as various other causal factors can also be understood. a. The Natural Nature Theory Nasaruddin Umar explains that the biological differences that distinguish the sex in the view of gender gave birth to two major theories, namely the theory of nature and the theory of nurture. The theory of nature views gender differences as natural (unnatural) nature unnecessary.

While the theory of nurture views more regarded gender differences as a result of cultural engineering and they are not natural, so that gender differences are not universal and can be exchanged. Natural nature theory refers to human nature naturally and man must accept it [7]. This theory considers that men were born as men and women were born as women, in physical appearance, biological physical function, and social role.

If the physical appearance, function and social role are exchanged, then there is

considered something wrong with the person concerned. The social sanction will accuse men who look feminine as a sissy and women who look masculine as a tomboy. Since birth, **men and women are** different biologically. Women were born as women who have biological characteristics, such as, menstruating, pregnancy, childbirth, and breastfeeding children, with a mild and affectionate temperament requires them **to take care of the children and** clean up all the household affairs.

While men were born as men who naturally have physical characteristics such as capable of sperm production, grooming, mustache and beard which represents the physical of men which are strong and aggressive. Men who are physically strong, tough, calm, hard, and even rough, are instructed to **play a role in the public sector** and are considered worthy of outdoor activities to **meet the needs of the** family while providing protection to all members of their family.

Patriarchal relationships, dividing **the role of women in the domestic sector** and men **in the public sector** have traditionally been believed to be true and passed down **from generation to generation**. Cultural inheritance through cultural habits and customs since the child was born. Then relay the younger generation received it without criticism and doubt. By nature, this role cannot be exchanged. b.

The Cultural Theory Kamla Bhasin argues that cultural theory views gender as the result of cultural construction, viewing the division of social roles based on sex as a manifestation of local culture, so that it cannot apply universally, but depends on the socio-cultural conditions that influence it. According to cultural theory, male superiority occurs against women because it is constructed by a culture influenced by a greater chance of men to take an active role in the outside world [5].

Empirically, men are risking their bodies and souls to fight and gain wealth and women, such as fighting, stealing, robbing, plowing, corrupting, raping, and so on. These kinds of condition separate the **social roles of men and women**. Thus, cultural theory sees gender as the result of a 5 cultural process of society that differentiates the **social roles of men and women** passed down **from generation to generation**. The implications, gender or segregation of social roles by sex can be exchanged, can be established, and can be trained. c.

The Structural Functionalism Theory This theory considers that **society as a system** consisting of interrelated parts. Each part continually seeks balance and harmony, and if there is a fault function of one part of the structure, then it will give rise to turmoil. The turmoil is a way to achieve balance and harmony. This theory considers **that men and women** as part of the structure of values in life in society.

The existence of turmoil is an indicator of the fault function of one part of the structure of values in society as long as there is no turmoil in society. It means that the segregation of social roles by sex needs to be maintained. However, in the event of turmoil or interference in view of the separation of the **social roles of men and** women, it is necessary to solve for equilibrium.

The turmoil **as a result of a** faulty function in the structure or order of life in the community that must be resolved soon. The existence of turmoil that demands gender equality means that the old social structures and functions prevailing in society need to be improved, as they are deemed unsuitable or irregular.

Based on this theory, there is a demand for gender equality in social roles in society, **as a result of** changes in socio-economic value structure of society. In pre-industrial society, men act as breadwinners (food, clothing, and housing), and women act as housekeepers and children. In the capitalist society, in the era of industrialization that is more concerned with matter, and society dependence on money.

In the era of globalization, which is full of competition, the role of a person no longer refers to the norms of social life that considers more gender factors but is determined by competitiveness and skills (life skill) in entering employment. Actually, **men and women have** the same opportunities, even in terms of making money women sometimes can be more effective. 3.4.

Cultural Structure as the Cause of Gender Gap Suryadi explains that in general, people do not really care or even not realize that gender issues or segregation of the **social roles of men and women are** the results of cultural construction, so tends to be perceived as a problem that occurs naturally and is accepted by society. However, now in the global age, it begins to realize that the gender gap is inherited by the culture of society [5].

Gender is formed through the process of cultural society, namely through habituation, cultural socialization, and cultural inheritance since the child was born into the world. Cultural teachings that are hereditary inherited in the form of social manners, rules of polite deeds, and customs prevailing in society. The most effective process of cultural inheritance is the form of cultural socialization that is directly applied in the practice of community life and exemplified by parents. For example, both hands, left and right. In general, the right hand is stronger, more aggressive/agile and confident.

At first glance, people think of nature, on the matter when examined further, it is not

natural, meaning the agility of the left hand and right hand can be exchanged, can be formed, and can be trained. The cultural process has shaped the right hand more trained from the left hand so that the right hand is stronger physically and capable of more agile functions.

Both parents and the community environment teach that receiving gifts, giving, pointing, shaking, thrusting things, and so on should be with the right hand. The condition is not natural, but because the socio-cultural view of the local community considers the right hand is more polite, nobler, and more important for the roles.

Ahmad Muthali'in explains that gender culture through socio-cultural demands that form the stages lead to gender bias, namely (1) determining feminine and masculine traits; (2) determining domestic and public social roles; and (3) developing dominant and subordinated positions. These three cultural demands do not occur naturally and are not human nature, but rather because of cultural representation.

The process of culturing feminine and masculine traits can be socialized through different forms of clothing, haircut models, treatments, different designations for boys and girls. Manners in social life, such as expressing something, speaking, and behaving for boys and girls have been distinguished since childhood. This culture is taught and directed by a parent that is packed with social norms prevailing in society.

In terms of the division of public and domestic roles, there are different views on the theory of psychoanalysis and cultural theory. Based on the theory of psycho-analysis, feminine and masculine qualities give rise to differences in public-domestic social roles, whereas the views of cultural theory, public and domestic roles inherited by socio-cultural norms, demand and give birth to feminine and masculine traits.

The position of domination and subordination, starting from the process of paternalistic culture that forms the feminine and masculine nature, then divide the social role of men and women in accordance with these qualities, then the position of women is increasingly passive. The cultural construction of society makes women play a role in the domestic sector then demands women to be more feminine, thus making women more limited to have freedom or even more resigned/nerimo [1].

Having the habit of passive attitude due to the limitations of the norms which assume that something is not worth doing by women, then the woman was born in the attitude of nerimo, so that women have been subdivided unconsciously. Women's attitudes that have become passive (nerimo) encourage to hand over all difficult affairs to men and women with feminine nature need protection from men.

These kinds of conditions make men's dominance arose against women both in married life and in social life. However, in modern times, there has been a change although naturally not interchangeable, socially many women have been engaged in the public world, have the career in politics, even as a leader, and even more successful than men. Women are able to take on men's jobs, but men can afford to take women's jobs.

For example, women are able to sit in positions of the House of Representatives, the President, the ministries and so on, while many men take the chef's job, the laundresses that women should take. In the field of agriculture, women are able to take the work of men which can be done happily without complaint. 4. Conclusion Women's role rewards in the past and anticipated in the future, no discrimination against women, equal rights and duties for every citizen (male or female).

However, the reality shows that women experience more lag or misfortune than men, in all areas, due to the demands of the social culture of society. In the historical development of Hinduism in Bali and even up to now, there is still harassment on the status of a woman as a wife because of the system of the dynasty which is a deviation against the system of colors in Hinduism.

It is apparent in the marriage of a citizen who is traditionally called Triwangsa with a woman in Bali from a family called Jaba or Sudra, by renaming the Balinese woman to Jero. The tragic aspects of the discriminatory impact on women who are abandoned to the Jero, including in childhood education, whose impact a child will not sincerely honor his mother, because his mother is Wong Jaba or Sudra who early inculcated that Wong Jaba or Sudra is very low dignity, even there are elements who feel themselves Triwangsa declare not sincere daughter if married by Wong Jaba, even better if taken by other people with different religion.

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By understanding the teachings of religion, women understand that life as a human must live according to the teachings of Catur Asrama. In addition, it is also necessary to understand the basic theories of gender, the different views of gender influenced by the various backgrounds of a nation's life that characterize its social and cultural life, as well as various other causal factors, can also be understood. The underlying theories are, a.

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