

PATTERN OF WORKING TIME DISTRIBUTION OF BALINESE HINDU WOMEN IN FACING ASEAN ECONOMIC COMMUNITY

MADE SRI PUTRI PURNAMAWATI

Hindu Dharma Institute, Denpasar-Bali, Indonesia

Abstract:

For a better quality of life, development program should be planned wisely, by putting all aspects into consideration. The role of Balinese women in the development program is very importance. She participated in all aspect of activities. In-house duty she manages all efforts, such as taking care children and aged one, preparing the daily menu, day to day house-keeping, daily religious ceremony, and as partner for the head of house hold. She also engaged in out-house activity as a business women, carrier women, professional women, as well as women politician. Balinese women really do that for status and earning as well. In doing that, the conflict role playing are frequently occurred, and also facing with the gender bias. From the ergonomics point of view, Balinese women should strengthening her status in the family, widening the horizon, be proactive for more opportunity in the formal education and working opportunity, and to be more professional in the tasks assigned. The task in-house should be evenly done by both sides, family earning is becoming both responsibility, and social welfare and ceremonial program should be taken into the consideration of every party. Some weaknesses of women should be overcome and her strengths must be maximized. Gender biases given from generation to generation must be thrown away. Modernization must be coped by

Rational method or approach in which is timely to apply the SHIP approach. By doing that every Balinese woman shall actively participated in the development program without losing her identity as a Balinese.

Keywords: Balinese women, domestic duty, women role playing, women right

I. Introduction

Although women and men have equal rights, responsibilities and opportunities under Indonesian law, many religious customs, traditional norms and values in Indonesia's multicultural society favor a male dominated society. In a typical family structure, the husband is head of the family and responsible for providing for the family's economic and welfare needs; the wife is responsible for the household maintenance. Traditionally, an Indonesian woman is taught to submit, maintain harmony in her family, and devote her life to domestic concerns and her family's well-being rather than be concerned with the being equality of gender issues.

Over the last decade, however, far-reaching socio-economic changes in Indonesia and the successful promotion of smaller families have had an important impact on family structures; nuclear families with two to three children increasingly exist side by side with traditional extended families. Parents in Indonesia do not have strong gender preferences for their children and value boys and girls equally. The majority of young people both men and women can

decide alone or together with their parents on who they will marry. Girls have passed boys in educational attainment and economic opportunities and responsibilities for women have increased. To some extent, women have become the indicators of modernity. Therefore, in advertisements, females are often associated with being potential consumers and objects of spectacle to sell products under the name of modernity. As in other Asian countries, women in Indonesia and their roles in society has become a favorite site for the expression of tension and ambivalence about the cost of modernity and development

Recent decentralization efforts, along with an increased focus on regional identities, traditional values and roles, have reinforced conservatism. Indonesia's patriarchal society emphasizes that women's roles are in the domestic sphere.

Females' roles are still associated with being the bearers of local tradition and guardians of morality. Even though more Indonesian women in urban areas are educated and in formal employment, marriage and raising children are still the universal norms. Women are generally consulted on day-to-day issues, while men still dominate decision-making in the family. Although the participation of women in the employed labor force has increased in different industrial sectors, the majority of women are employed in traditionally agriculture and services. Moreover, many of the employment opportunities for women are concentrated in low and pay, low skilled occupations; only a few women are in high level positions in the public and private sectors.

A recent investigation of gender issues and the roles of women in Balinese mass media conclude that the arguments presented in the media cluster around two broad themes: secular, political calls for greater women's rights on one hand and an overwhelmingly non-political, even apolitical, cultural focus on the other. The latter contributes to the perpetuation of a largely uncritical image of the innate value of being a Balinese woman. Moreover, these culturally-focused discussions of gender mask the realities of inequality and the lack of opportunity for Balinese women.

II. Discussion

2.1 Gender Identity in Bali

The ongoing task of reshaping contemporary Balinese identities in terms of innate Balinese cultural traits involves considerable attention to gender issues and to the prominent role played by women in the definition and preservation of Balinese values. Cultural expectations ensure that the burden of Balinese conservatism that has become a defining characteristic of much Balinese identity discourse falls mainly on women. Calls to a nostalgic and authentic cultural past thus become an expression of anti-Western modernity, in which autonomous modern women represent a direct threat to traditional male and female roles. Gender centered calls to Balinese identity thus parallel similar forces elsewhere in Asia such as Islamic revivalism and the reinvention of Confucianism. Balinese tradition [*adat*] and ascribed gender roles have long been recognized both by outsiders and many Balinese themselves as the leading cause of women's daily burden and as the

means of patriarchal oppression. A number of recent studies have documented the impact of the many institutionalized gender inequalities that Balinese women face. Balinese women are still prevented from full participation as equal citizens because of inherently gendered kinship and *adat* practices. These *adat* practices disadvantage women in terms of both their personal freedoms and their access to public roles and rights. Balinese women continue to be excluded from participation in *adat* decision-making (only men sit and speak in the local village-level hamlet or *banjar* councils), they do not enjoy equal inheritance rights (only men can inherit *sawah*, the irrigated rice-fields), and they lose custody of their children in the case of divorce. Women, particularly rural women, have also been shown to have more restricted access to employment opportunities outside the home, to have lower literacy rates as a result of decades of educational disadvantage, and to enjoy fewer benefits from tourism since access to tourist-related industries is also divided along gender lines that favor men. Balinese women face the daily task of accommodating their many domestic, employment and social responsibilities, while at the same time conforming to the family-based ideological framework that came to define the roles and responsibilities of women during the New Order period. New Order gender ideology demanded that men and women play different roles, roles that were depicted as complementary and equal.

Material and Method

Subject of this study was the Balinese women role in the society (Career). The respondents were Balinese women, who engaged to in-house duty as well as out-house duty. There were 10 persons voluntarily joined the study. They are civil servants, military services, business women and house wife. Method: The method used in data gathering was a guided-interview to the respondent. Analysis: Data gained was analyzed descriptively.

Result and Discussion

Balinese gender values and roles are presented as supportive and nurturing, provided women behave in culturally appropriate ways, although there is little that is able to reconcile the practices and attitudes advocated with the goals of personal freedom.

There is little to separate the discussion of these 'secular' aspects of modernity and participation in national and international spheres of Balinese women, in the context of *ajeg Bali* and in the face of what appears to be widely held perceptions of the increasing burdens placed on Balinese women by the conflict between modernity and Balinese cultural values, the majority of recent media articles on women instead seek to describe and justify the special place which traditional Balinese culture provides for women, a position that even the benefits of modernity cannot displace.

Women's access to employment and independent income is directly affected by their ritual obligations, as they are obliged to set aside the domestic and employment spheres of their lives to perform the ritual work and communal tasks required of them. Their reproductive roles epitomized in their inherent suitability as wives and mothers (*kodrat*) and their engagement as productive members of Indonesian society in the workforce (*career*) in the new millennium must be Balinese women face the daily task of accommodating their

many domestic, employment and social responsibilities, while at the same time conforming to the family-based ideological framework that came to define the roles and responsibilities of women. New Order gender ideology demanded that men and women play different roles, roles that were depicted as complementary and equal. Over more than three decades, domestic and family duties and roles were redefined as important national social programs and women came to be depicted primarily as mothers and as wives. In Bali, the gendered ideology of the nation-state found an echo and was bolstered by parallels with Balinese patriarchal cultural and social institutions.

III. Conclusion

It seems the little reason to conclude that greater democracy has led to changes in representations of Balinese women in Bali. It is perhaps to national rather than local agendas and initiatives that Balinese women will have to turn in their search for equality. The need for more participation by Balinese women is not disputed. The dilemma, however, is how this can be accomplished within the framework of Balinese culture. The conflict between traditional Balinese culture and secular modernity will continue to present as particular obstacles to female autonomy in Bali.

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