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Image Analysis of Hindu Woman

by Putri Anggreni

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INTERNATIONAL SOCIAL SCIENCE CONFERENCE



“CONSTRUCTING COHERENT AND SUSTAINABLE SOCIAL DEVELOPMENT”

Mataram, 24-26 November 2015



SUB-THEMES:

LAW AND GOVERNANCE | ECONOMICS | TOURISM | SOCIAL ENVIRONMENT

LINGUISTIC | SOCIAL SCIENCE | SOCIAL POLITICS | EDUCATION

CULTURAL STUDIES | SOCIAL ECONOMIC FISHERY AND MARINE

SOCIAL ECONOMIC FORESTRY,
AGRICULTURE AND ANIMAL SCIENCE | CONFLICT MANAGEMENT



Mataram University

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INTERNATIONAL
SOCIAL SCIENCE
CONFERENCE

“CONSTRUCTING COHERENT AND SUSTAINABLE
SOCIAL DEVELOPMENT”

**International Social Science Conference, Mataram
University, Lombok, Indonesia (24 - 26 November,
2015) "Constructing Coherent and Sustainable
Social Development"
Proceeding**

Editors:

**Prof. H. Taufik Fauzi, Ph.D., Dr. Hj. Sitti Latifah, H. Akhmad Saufi, Ph.D.,
Lalu Adi Permadi, SE., MM, Nurabiah, MMSI., and Elin Erlina Sasanti, SE.,
MSc. Ak., CA.**

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PREFACE

Celebrating The 53rd Anniversary of Mataram University, we organised an international conference on social science entitled: *“Constructing Coherence and Sustainable Social Development”*. The main event of the conference conducted on 24 - 26 November 2015 in Mataram University, Lombok Indonesia.

Firstly, we would like to thank the Rector of Mataram University and other university officials who have given tremendous support to the success of the conference programs. We certainly hope that this event can bring new ideas and insights into developing social sciences in the Mataram University.

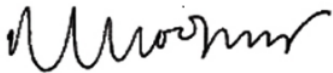
In this occasion, also we would like to thank the Dean of the Faculty of Economics and Business, Mataram University, who has honoured us through his continuous support, care and supervision.

We also would like to thank the prominent scholars that are Associate Prof. Dr. Azlizam Aziz and Prof. Hashim of Universiti Putra Malaysia, John Suprihanto Ph.D. of Gadjah Mada University, Yogyakarta Indonesia, and Husni Muadz Ph.D. of Mataram University, who have supported the conference by becoming keynote speaker of this conference. Thank you for your friendship and cooperation.

In addition, we also would like to honour and thank the committee members, our colleagues and students who supported this conference by attending and presenting in this conference.

Finally, we would like to give grateful thanks to all those who have actively supported this international research conference since the preparation stage to its completion. Without you this event won't take place.

Thank you,



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IMAGE ANALYSIS OF HINDU WOMAN

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Abstract

For Hindus, Sita Devi was a symbol of women intact, chaste, firm in suffering, always faithful, always pure in thought, word and deed, never uttered a negative word against her husband, Rama. For him the Hindu proverb "If you hurt someone, then you re-injure him, the wound first and second wound would not heal, but would add to the wound, and in turn add to the sleaze in this world", is a matter of life. When the girls were born in a Hindu family, the first prayer was: "Grow you as Devi Sita." If there are girls married off, a prayer for him: "Be thou Devi Sita." This is Jantra mantra, a prayer full of magical formulas, the Hindu for a women.

Keywords: Image, Women Hindu

1. Introduction

The world does not belong to men alone. The presence of women contribute to the world unique. With all the merits of women to color the world so that the world is becoming a world in balance. Indeed, the distinctness of each, men and women do not need to beat each other or even mutually exclusive but rather to co-exist and complement each other. With the uniqueness of each, should they feel proud and happy, because they can provide a valuable contribution to one another.

However, sayanglah that there are many among women who have not been aware of the actual image. There while women who want to sue him to become equal to men in all respects, without realizing the limitations kodratinya. There are also women who have difficulty finding their identity, because it follows the views of men. Many women have difficulty in finding a healthy image. They do not have a description of the personal self will they form.

Almost everything has changed in modern development. The emancipation of women swept like a flood, each wave brings new advances (or problems) that arise among the waves drowned it. Modern researchers studying women as they are, sebagaiman not been previously studied, and found that in every society, women are much more see himself in relation to others than do men. Even women emancipation persistent fighter, young and modern shows such tendencies. There is strong evidence that it does, to some extent, already a woman instinct. In a patriarchal system, women are educated to strengthen the instinct so while obviating the attitude to freely decide on their own. Women tend to focus on societal values (although almost always on a small scale), while men tend to focus on individual values.

History has proven that the Ramayana story always attracts millions of human beings from time to time in different countries. Stories or epic (epic) Ramayana has inspired artists, thinkers, politicians and clergy worldwide.

Furthermore, various versions flows from Valmiki's Ramayana Maharsi work. In India, in addition to the work of Valmiki also known as Tulsidas work with the title Ramacharit Manasa, Hindi literature, everyday language or national language of the Republic of India and this work is very popular among the public, in addition to others. In Indonesia, also known as a kakawin very old, the Old Javanese Ramayana kakawin drawn to the golden age of Hindu Central Java.

Kakawin very famous beauty is now scattered and stored neatly in homes Javanese literary art lovers else good shape and kakawin parwa like Bharatayuddha, Arjuna Wiwaha, and other in-depth attention to serve as role models for reflection and tokoh- Good figures.

Not only in the context of art, tradition and inspiration that have been submitted by the teachings contained in kakawin Ramayana, but also exemplary life Prabhu Dasaratha, Kausalya Goddess virtues, Sumitra, Trijata, Sita, Kakayi. To reveal the image of women contained in kakawin Ramayana, the Hindu community becomes a mirror of the woman behind the purpose of this writing.

2. Overview About *Citra* (image) of Women

2.1. Image Understanding Women

To understand the sense of the image of women in kakawin Ramayana, first discussed the sense of the word and the image of both lexical semantics. Said image is derived from Sanskrit, of uric cit word meaning conscious. This word turns into said Citta, Cinthya, images, and others. The word image means that interest, superior, excellent, which is disturbing, luminous, bright, and others (Williams, 1993: 396). In Indonesian, the word image means an image, appearance or figure (Poerwadarminta, 1976: 207).

Based on some of the above quote, it is the image of women in this paper are depictions of a woman, whether she is the ideal woman exemplary by the public or the woman whose reputation ugly at because the behavior is not in accordance with the teachings of religion, morality and or decency. As mentioned in the background section, that the image of women in kakawin Ramayana is a reflection of the Hindu community perceptions about women. As understandable that, for the people of Bali are Hindu majority (more than 93% population of Hindus), believes that the teachings contained in the Ramayana that is part of Itihasa, believed to be a method for realizing the teachings of the Vedas.

Similarly, the image of the woman, then Hindus will always reflect and be guided by the scriptures of the Vedas and other Hindu literature.

2.2. Image Source Study of Women in Hinduism

Is the study of the sources of images of women in Hinduism? To discuss this in advance must be understood that the source of the highest teachings of Hinduism is the Vedic scriptures. As a Hindu religious scriptures and the teachings of the Vedas are believed to be guided by the Hindus as the sole source of guidance and information needed in everyday life or for a certain time. Believed to be the holy book because the nature of the content and the lower the (revealed) is the Lord of Almighty called Apauruseya. Whatever is revealed as his teachings to mankind is sacred teachings moreover, that it was giving instructions or teachings to live a holy life. As the scriptures, the Vedas are the source of the teachings of Hinduism because of Vedalah flow which is the truth of the teachings of Hinduism. Vedic teachings cited back and give vitality to the books of Hindu literature in later periods. From the Vedas (Sruti) flowed teachings and developed in the books Smriti, Itihasa, Puranas, tantric, Darsana and Tatwa-Tatwa we inherited in Indonesia.

Swami Sivananda, a great yogi in this modern century states: "Veda is the oldest book of the library of mankind. The truth contained in all religions originated from the Vedas and finally back to the Vedas. Veda is a source of religious teachings, the highest source of all religious literature, originated from the Almighty God, the Vedas was revealed at the beginning of the sense of time".

Veda contains teachings that provide safety in this world and in the hereafter. Veda guided actions of mankind from birth to the last breath. Vedic teachings not only as individual life guidance, but also in social life, state and nation.

How can a person or community should behave and act, individual tasks and general tasks as members of society, as well as how the clergy behaves, duties and obligations of the state or

government officials in carrying out their duties. All life guidance shown to us Samhita, Brahmana, Aranyaka and Upanishads, and described back in the books of Vedic literature or other Hindu literature.

Entire books mentioned above, in both Vedic and Vedic literature, both Sanskrit and Javanese can be studied as a source to explore images of women in Hinduism.

3. Image Analysis Women in Kakawin Ramayana

3.1. Grouping Type Women

Discuss grouping universal type of woman is also in line with the type or trends based on the nature or character. Sri Krsna in the holy book Bhagavadgita distinguish two tendencies present in the human beings themselves, the tendency divinity or Daivi Sampat, which causes people to be noble and tendency keraksasaan or asuri Sampat that causes those nasty character. The properties of noble are traits that leads a person to achieve happiness and deliverance (moksha), whereas the properties of an evil cause people bound by the shackles of misery, the cycle of birth and death, people are born with the properties of the giant, looking at the world without truth, without the principle of moral, without God, without coordination and only consisted of lust sheer heart is never satisfied to have possessions, kill his enemies with vile and satisfying lust with roads that are not permitted (Pendit, 1995: 389),

Based on the above description, the kind of woman by their nature or character can be divided into women who have a trait or tendency Daivi Sampat and women by nature or inclination asuri Sampat. The first type in kakawin Ramayana, among others, are represented by a depiction of the goddess properties Kausalya, Sumitra, Sita and Trijata, while the second type is represented by the properties of Kaikeyi and Surpanakha, in addition to other raksasi like Dakini (Kakawin Ramayana VIII, 5-6) and Vikataksini (Kakawin Ramayana VIII, 18-20).

3.2. Potential and Status of Women

In Manavadharmasastra (IX.33) stated that women according to Smriti is a land, men expressed as a seed, the results of the bodily remains of that life happens because through the relationship between soil and seed. Against the creation myths mentioned above give rise to two different interpretations. According to Kumari, the potential of women (symbolized by the land) is deemed to be creative and full of goodness, only if the potential that exists in harmony with man, when separated women with men it will cause harm and malice. In Hindu mythology, Goddess Kali role as a mother, not under the supervision of men, then the goddess Kali is a symbol of attractiveness that caused chaos and danger. In the mythical story explained that the Goddess Kali doing his victory dance after killing the demon great. In his rage, he killed and damage without control, even the gods can not stop it. When Lord Siva, who is none other than her husband was sent to suppress it, then he slumped at his feet, so that the world becomes safer. In this myth looks Kali is the power destruktif if not controlled, but thanks to her husband's control, namely Siva, then he can ditundukannya, therefore, with divine nature of women in Hinduism can only be obtained for those who are already married. Mating is the phase transformation of the form of harmful towards the beloved wife as a wealth and happiness.

According to Kumari who quote some poetry books Manavadharmasastra which ultimately concluded that women who protected men will fall into error, while Thampuran merely see the harmony of men and women when terjalin interaction and cooperation are good, without looking further weak point of women when alone, therefore Thampuran memndang woman in the same level

Thampuran interpretation further adjust the role of women in the development of the modern era. According to him, Hinduism is not a philosophical thought and religious practices are static systems. Hindu religious thought and practice changes and modifies itself in a period of history

since 5,000 years ago. During that period, some of the days there are times when the vitality of Hindu never subsided, but in the same moment not to miss Hinduism withdraw its totality in order to play an important role in the lives of Hindus. In addition, although the Hindu religion has a strong role on the life of his people, but the role is not in the form of exercises that have formal authority over institutions of social, political, and economic. This is because the Hindu religion has no legal structure and has no connection with the matters relating to the state. Religious authority in general there are two: (1) The power of influence of the thoughts in it, (2) The power and influence of the institution. Furthermore (Dahlan, 1992: 75), expressed the view Thampuran among others emphasize thoughts as interpretations of scripture besides the institutions that emerged in Hindu society, causing Hinduism trying to adjust to the atmosphere of the era, especially on women's affairs.

More about the potential and status of women, Oka (1992: 62) states that there is potential intellect that is so clear and sharp on someone or some woman, then the potential is there in all women, just manifestations of different rank, which is caused by "conditioning", opportunity and determination or willpower.

Pandangan of the above, if we examine the potential and status of women in kakawin Ramayana, it is clear that Kausalya, Sumitra, Kaikeyi, Sita and even Trijata (although otherwise he was a girl) have the potential when together and work together with men. Kausalya, Sumitra and Kaikeyi was the wife of Dasaratha, Sita is the wife of Rama and Trijata is the daughter of Vibhisana. The potential and status of each work the intertwined and Ramayana story goes that then give reflection to mankind throughout the world, particularly in India and in Indonesia and for the people of Bali.

3.3. Role of Women

Dahlan (1992: 76) discusses the various roles performed by women, among others: (1) Women in the household, (2) Women in the community with a variety of roles that can be done such as the executor of religious ceremonies, as a dancer, writer, a career woman, and others, (3) Women as mothers foundation of the state, (4) As a housewife. Besides, it also explained about the five types of mothers, namely: a mother who gave birth to (The Mother of the body), the mother cow (Mother cow that gives milk for our lives), Mother Earth (Mother Earth), the mother country (Mother Country), and mother Veda (Veda Mother).

More about the role of women, the role of women Wiratmadja divide into five types, namely: (1) The role of women as wives, husbands companion; (2) The role of women as mothers, educators and caregivers; (3) The role of women in the implementation of the religion, the main organization of religious ceremonies; (4) The role of women in public life, as a grower develop good values in the family and society; and (5) The role of women in development which highlights the active role of adult women as housewives or as a career woman.

Besides the study as mentioned above, the role of women is more emphasis on swadharmanya, the duties and responsibilities within the family, by Arwati described: (1) The role of the mother as a companion to her husband, (2) The role of the mother in the household, (3) The role of the mother as successor offspring, (4) The role of the mother as a child counselor, and (5) The role of the mother in organizing religious activities.

Based on various studies on women at the top, then if we further examine the role or image of women in kakawin Ramayana, it can be analyzed as follows: Kausalya, Sumitra and Kaikeyi was the wife of the emperor Dasaratha who once served as a wife, a companion a good husband, unless the wife Kaikeyi were regarded as poor, selfish resulting in wasted Rama, followed by his wife, namely Sita, and his half brother, the Admiral. Due to demand that Kaikeyi, Dasaratha Prabhu dirudung eventually died of grief. Kausalya and Sumitra can be seen as a good mother, educator and mother country, supervising the ideal society. Kausalya Special Goddess portrayed as a woman who diligently carry out religious ceremonies, prayer, praying and meditating. Dewi

confiscation portrayed as a woman who Patibrata, really loyal and honest and give good service to the father and mother-in-law, serving her husband Rama and guiding brother-Admiral. Sita apparently desired by the gods, because his words were emotional and spicy, and the vile accusations to Admiral cause suffering both for herself, her husband, in-laws and even entire reinforcements coming from Sugriva. Sita was praised as the ideal woman exemplary by the entire community and for the people of Bali, the example of the character in Ramayana kakawin always discussed, studied and imitated as well as a mirror for the people of Bali.

4. Conclusion

Although in times past teachings of the deity provides opportunities for women to self-actualization high potential, but with the history of a paternalistic culture that dominated human life, the women remained subordinate.

Now it is up to women themselves are able to learn the teachings of the holy returned in accordance with the conditions of the situation, the culture now that challenged progress in all fields. Women in some cultures associated with the condition of no power, does not have the power, and full of suffering, it turns to role model the history of women in times past, to train independence and creativity and perseverance and benevolence deep in the religious field, can achieve the highest level of sanctity that can Human achieved.

The nature of the woman who is full of motherhood, love, compassion and patience and wisdom can be directed to improve the conditions of a world filled with cruelty manhood. Provide a harmonious balance in the actualization of manhood and the nature of feminine and masculine woman or a challenge to get the culture that gives a happy future for all mankind. Only when a woman's self-actualization in full given the chance to develop, then the perfection of both sexes as a human being will be able to improve the welfare of the world of humankind.

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