

Dynamics of Inheritance System on Women at Hindu Society in Praya City, Central Lombok Regency, West Nusa Tenggara

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Abstract

This research aims to study the dynamics of inheritance system related to the birth of girls in a marriage result in Hindu society in Praya City, Central Lombok Regency. The dynamics are related to the influx of modernization and emergence of public awareness in understanding of Hinduism teachings. The dynamics of marriage system are indicated by a shift in inheritance. In the original system of inheritance is more likely to position boys as purusa to gain inheritance, while girls who have pradhana status do not get the right to receive inheritance, especially in the form of inherited land. The inheritance system is very closely related to the obligations that must be implemented by boys, both in the family or in community life. The influence of modernization and the emergence of awareness in understanding the teachings of religion becomes an important determinant in the action that leads to change, namely by giving inheritance to girls even though the daughter has married and reside with her husband. Inheritance to girls, as mandated in the Manawa Dharmasastra scripture indeed should be done. It implies that a child born into a family should have proportional rights and obligations.

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1. Introduction

The influx of modernization opens opportunities for the dynamics and changes in a society. These dynamics and changes involve a variety of domains, such as social, cultural, religious, and others. These dynamics and changes often occur in a society, both in urban and rural areas. The event is closely related to the survival of existing system when it comes into contact with the effects of modernization. The ability of a system in the selection of the effects of modernization will undoubtedly defend the system from the negative effects of modernization. Conversely, if the existing system capabilities are relatively weak in overcoming the negative effects of modernization gradually the system will be crushed by the rapid influences of modernization. This will have an impact the loss of system which will ultimately be able to eliminate the system because it was attacked by the influence of modernization. Synergize with the above phenomenon, in the middle of the life of Balinese Hindus in the city of Praya is also undeniable the influence of modernization that has had an impact on people's lives. The impacts arising from contact with modernization, there are two positive impacts and negative impacts. Positive impacts contribute in improving the quality of community life as expected. The positive impact is reflected in the improvement of the quality of life in various aspects of life, including in it related to the implementation of Hinduism. Improvement of the quality of life is indicated by the increasingly easy Hindus in carrying out religious teachings with the help of the results brought by modernization.

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The negative impacts caused by contact with modernization are related to the decline in the quality of life of the people. Decline in the quality of life is characterized by the emergence of conflict, violence, social relations cracking, cultural decay, and others. Negative impacts can be avoided if the public realizes that the negative effects are not good to accept, it must be filtered. The dynamics of Balinese Hindus who live in Praya city as a consequence of the influx of relatively large modernization occurred in the realm of cultural life, especially in the practice of religion among Hindus. One of the domains influenced in the cultural dimension is the inheritance system of girls born of a marriage.

A daughter who was born into a family in the past is not in the same position as a boy, especially in acquiring the family's inheritance. This is closely related to the obligations that must be performed by boys, both obligations that must be run in the family environment and in the life of the community. Cultural system implemented by the Balinese Hindu community of obligations in the family environment concerning the implementation of ceremonies carried out by the family, such as *ngaben* (cremation rite), ceremony in *sanggah* (holy place in family field), and other obligations. While the obligations in the community environment associated with the existence of traditional social systems such as *banjar* (traditional organization). These obligations are imposed on boys to do so. Based on this phenomenon, boys are given a more important position in accepting the inheritance owned by the family.

On the other hand, girls who are born in the family as long as they are not married still get the rights and perform the obligations that are lighter than the obligations that boys must undertake. In the case of inheritance, girls are also denied the right to inheritance, in particular obtaining the inheritance of the land as received by boys. The tradition continues until the girl is married and she will live with her husband. Lately there is a tendency of consciousness of people. The influence of modernization and external cultural system becomes determinant in making changes in the inheritance system to girls. Awareness is reinforced by understanding of Hindu teachings, especially those mandated in Manava Dharmashastra scripture. In this book, it is explicitly stated that the daughter of a woman born in a family should have the right of inheritance. The above phenomenon implies that a culture system that has been passed down through generations can experience dynamics and change in order to align it with dynamics and changes of life that occur in the surrounding environment.

2. Research Method

Research which related to dynamics in inheritance system of girls in Hindu society in Praya city is designed in the type of qualitative research with case study model. The type of data required in accordance with the urgency of this study in the form of qualitative data. The qualitative data required in this study are expressions, words, ideas or ideas, opinions, and notes related to the problem under study. The data source of this research consists of two primary data sources and secondary sources. Primary data sources were obtained directly from informants and socio-cultural activities at the study sites. Secondary data sources are obtained indirectly from primary sources, but obtained through document studies covering archives of various institution.

Technique of collecting data in this research is done through observation, interview, and documentation study. Techniques of data retrieval through observation, conducted by researchers through self-involvement, especially in relation to activities that are loaded with cases that become the focus of analysis and simultaneously accommodate need-requirement groups at the study site. The data retrieval technique is done through interview selected in unstructured data retrieval in order to understand the complexity of the behavior of the members of the society in the absence of a priori category that can limit the wealth of data that can be obtained. In an effort to explore the data in this research, unstructured interview technique is very effective in digging the data in depth because based on the reason of the relationship with the informant can be maintained. Technique of data retrieval through documentation study done by taking data from secondary data source. Sources of documents used in this study include documents in the form of archives of relevant institution, literature, journals, and other relevant references. Secondary data obtained from sources of documents are then analyzed in accordance with the data analysis techniques used.

Data analysis technique is done through classification, reduction, and data interpretation. The classification of data in this study was conducted by grouping data consisting of: (1) data obtained from the observation, (2) data obtained from interviews, (3) data obtained from the study of documentation. This treatment is very important to facilitate the checking and This research to do data reduction at the same time during the extraction of data in the field. Data reduction in this study through the selection process, concentration of attention and simplification of rough data taken from the author's note during the data collection in the field. In the research activities, reduction is not only carried out after all data is obtained, but continuous throughout the study. Interpretation of data is done during the research process starting from the data retrieval that aims to obtain the meaning implied in an activity. That matter is related to the cultural aspects of the marriage system and also the system of inheritance. Referring to

Geertz (1973) who holds the view that culture as a system of conception inherited and expressed in a symbolic form, so that interpretation is qualitatively an interpretation that uses the knowledge, ideas and concepts that exist in the concept of society studied.

3. Results and Analysis

3.1 Marriage and Inheritance System to Hindus in Praya Town

The Hindu community living in Praya still implements Balinese cultural system which is imbued with the teachings of Hinduism. Although they come to this region largely in terms of earning a living and coming from different parts of Bali, in practice they build social unity among Balinese and apply the Balinese culture system. In connection with the Balinese kinship system that embraces Hinduism in Praya City considers the patrilineal system. The system in Balinese society is known as *purusa*, which is based on descendants traced from the male line. With regard to it, Windia (2009) points out that in the kinship system in a marriage a woman will follow her husband wherever she lives. The position of men in this regard is seen as having a more important position than women. Consequently when a marriage has not yet produced a son, it is still considered to have no offspring.

With regard to the kinship system adopted by the Hindu community in Praya City, especially in relation to the marriage system there are four that have been done since the historic era, ie *mepadik* system, *ngerorod*, *nyentana* or *nyeburin* and *ngunggahin*. Marital marriage system is done by marrying or asking. This system of prospective brides are requested and then invited to live in the house of her husband. A *ngerorod* or runtime system known as *selarian* system. This system is done if the two bride and groom did not get the blessing from their family to make the marriage. The *nyentana* or *nyeburin* system is the prospective groom who is asked and then lives together at his wife's house. The *ngunggahin* system, one of its own developmental form of the system of *rangkat*.

The marriage system described above, is not all done by the Hindu community in Praya City. The system of *nyentana* and *ngunggahin* apparently not much done in implementing marriage. This is indicated by very rarely found in the implementation of Balinese Hindu ethnic society is usually done such as *mepadik* and *ngerorod*. In essence, marriage is one way to maintain social relations and in its implementation is governed by *awig*. *Awig* in this connection becomes a regulator to organize a more orderly life. Referring to Panetje (2004) reason for holding *awig* and *adat* to avoid deeds like animals. In connection with that, therefore the Hindu set rules according to the Hindu provisions. Kinship by way of *nyentana* is actually an alternative path that can be passed by couples who just happened to be blessed with only daughters and not blessed with boys.

In Central Lombok regency, especially in Praya city, marriage system is considered ideal between boys and girls or *mindon*, but if not the point parents expect one religion that is Hinduism. But if we look at the *triwangsa*, *brahmana* clan group strives to advocate in marriage as far as possible with fellow *brahmin* citizens of the nation, but lately it seems it has been reduced. Based on the case in the field there are examples of prohibition of marriage out of *triwangsa* and eventually some of his children even do marriage with people who are other religions.

In the marriage system of the *rangkat* occurs because the prospective bride has the same feeling of love as love. This, as described in the Mahabharata, is about the king of Dusyanta who marries Sakuntala. The marriage is sanctioned by the great *rsi* (seer). For this marriage it must be passed with a period of *pengkeban* for three days, because the ceremony *mesayut tigang rahine* is *pemarisudha* as it is in lontar "Sasana Agama (Tirta) Siwatma" (Sasana Agama) which mentions, like the following quotation.

"Katatwaning jadma prawerti niti saking pawiwahaning "Surya Sasangka" tiniru denikang rat sahananing martyapada. Nihan kramania kawruhakena pretamaning patemuning kama petak lawan kama bang ngaran sukla wsanita mijil saking pradana purusa. Ri huwus pasang yoganing semara karo tiba arsaning stri kakung ngaran masang gama. Yata inajaraken madana kahanan: cuntaka. Siapa pralingga wasitiwa wenang umarisudha pegatkingsmaro karo. Yata rasika sira Sang adi Guru Loka "mabiakala – kalahan". Amarisudha tumingga rosania, watra pada-pada sadidik, pahuntu lawan wesi saha- "widi wedhana". Widi ngaran sanghyang Weda. Wedhana ngaran senung jatu bibit utama. Ya ta ikang inajaraken "masakepan". Uran bija beras. Masakepan ngaran angamong bibit ira Batara Brahma. Uran bija beras, marapwan dirgayu letiking pala wija. Palawija ngaran ikang wangsa saputra, wenang anemu drawia kaliliran muang ananing wangotama. Kunang ikang wangswakawimba saking patemuning masakapan, ia maranan maha wija. Na hitu kalingania tinepong, mapacek apan metu saking pamacekang. Sang Adi Guru Loka prelawaning Gama Tirta Siwatma. Ndan ri huwus sudha malaning patemon irika ssang amarang mangwangun Sanggar Kamulan. Pastanan sang Hyang Tri Sakti wayania "bayu, sabda, idep" sira Sang Hyang Tri semaya Kamulaning jadma manusa pada."

Meaning:

That's how tight the guardian becomes a nylon man meeting solar and candra that's how it's worn to the *dresta* for the world, that's the way it is. So the meeting between *kamapetak* and *kamabang* is very sacred that comes out between *pradana* and *purusa*. When the two have met that meeting. That is the story of the marriage of the *semara*. That's the way if likes the same likes. Of the bride and groom must be purified by a marriage ceremony so that both can be a good grace from Brahman / Ida Sang Hyang Widhi Wasa (God Almighty).

Canto above mandates that in a married life should be lived with feelings of mutual love. Both prospective brides who will marry on the same basis likes to be purified by doing the process of marriage ceremony. In purification activities through marriage ceremony is expected to realize a happy life in the family. In tune with the above sloka in Rgveda X.85.23 it is expressed *mantrasamjaspatyamsuyamamastudewah*. The *mantra* means: yes, the gods, may our married life be happy and peaceful. And when giving birth to children who is *suputra* (noble children) which means respect for teacher chess. Namely: *guru Swadyaya* are Brahman, *guruwisesa* ie government, *gurupengajian* that is teacher who give lessons at school and the first one is *guru rupaka* that is parent giving birth. Of course all this is done by the process of *upakara* ceremony *mesesayuttigangrahina* which means to purify all forms of dirt attached to the human self. If this is violated in accordance with the word *brahman* in *pancama weda* affirms these people are people who have no feelings and this person is confused and do not have strong beliefs. It is therefore fitting that we as a Hindu community believe in the Vedic scriptures, for the Vedas are the eternal truths of unquestionable truth.

In this marriage ceremony a father (husband) will play a very important role, as the husband is not a role that is obtained from the election itself, based on personal will, but more than that. The title is assumed as the gift of "Brahman" (God Almighty), the creator of this whole universe. About that nature, written in the teachings of Sama Vedic 1X sloka 96 as follows: *Prajanatha striyah sratt samtanartha camanawah, tasmat sadarano dharmah crutau patnyasahaditah*. Meaning: to be a mother, the woman was created and to be the father, the man was created; because it is a religious ceremony set in the Vedas, to be done by the husband with his wife. Therefore, the role must automatically be accepted, which of course at the same time with the obligations.

Being acquainted with the duties of a father can be studied from Sarasamuccaya: 242 which affirms three details (called fathers), according to his conduct; which makes the body, which gives life and feeds and nourishes it. According to Weda Smerti 1X, 3 His father will protect him while he was a child and after adulthood it was his husband who protected him and his sons protected him and after the elderly woman was not worth free.

Generally speaking in the Vedic teachings it is stated that the world with everything in it, including man, was created by Brahman (God Almighty). However, the general view can agree that the birth of a person, is thanks to the father or father, especially in the meeting or marriage with the mother. The father is referred to as the seed and the mother is declared the land where the seeding is. According to a woman being declared a land, men are manifested as seed; the result of the occurrence of living bodily is due to the relationship between the soil and the seed. Based on the meaning of this *mantra* it is clear that the first seed comes from the father or father without the role of the father, of course the life cycle will occur. Meeting between father and mother to produce son. In the Vedic scriptures it is mandated that having a son should not be too much, as mandated in the following *mantra*.

Bahupraja nirtim a vivesa
(Rgveda I.164.32)

Meaning:

A man who has too many children, always suffers.

In a marriage also must be maintained a harmonious relationship between husband and wife, as mandated in the following *mantra*.

Asthuri no garhapatyani santu
(Rgveda VI.15.19)

Meaning:

Should our husband-wife relationship can not be broken lasting

In order to realize the harmony in the family should be sought to maintain sanctity. A father in this case keeps purity and purges. Efforts to maintain the joy of his intentions, the sanctity of his wife,

children and himself. In this function the father should try to avoid the family from things that can tarnish the good name of his family, whether the cause of self, from the wife or from the child. Efforts to purify more emphasized on the purification of children, as goal of marriage. This is in the Hindu tradition taken by implementing "*manusa yadnya*", the sacred sacrifice aimed at improving the quality of the child. In realizing prosperity and prosperity, the responsibility of a husband is required and able to be a protector and a figure who is respected by his children. In an effort to make this happen, the Vedic *mantra* mandates such teachings as follows.

*Grbhnam te saubhagatvaya
Hastam, maya patya jaradastir yathasah.
(Rgveda X.85.36)*

Meaning:

O bride, we hold your hand for prosperity (fertility). May you live with us until the end of life.

*Accchinnam tantum anu sam tarema.
(Atharvaveda VI.122.1)*

Meaning:

We can cross the oceans of life by maintaining a lineage / giving birth to *suputra* sons.

The above *mantra* explicitly states that in a marriage the most important thing to do is to continue the lineage. With regard to it supposedly in continuing the line of the descendants gave birth to a *suputra* child. The presence of *suputra* children in the family environment will bring goodness, especially in creating an atmosphere of happiness for the family and also can be useful for the community. Happiness for the family if able to realize a child that *suputra* is able to bring good name for the family itself, while for the community if the child can produce something for the good of the crowd then the child becomes very useful for the people. Children in this regard, both boys and girls. Children born in a family who understand the nature of *suputra* will certainly do the best for the family and the community. Hence the handling of the rights that children should receive is accorded in accordance with their proportion, especially with regard to the system of inheritance.

3.2 Dynamics of Inheritance System in Hindu People in Praya City

The presence of a child in a marriage is related to a hereditary so that in Balinese society in Praya city should make a *suputra* child. In harmony with that, Putu Gama one of the Hindu figures explained that in a marriage the purpose is to connect the offspring (make a *suputra* child) which can later be used to atone for the sins of his parents. It is associated with literary guidance is clearly the goal to realize a happy life, have a good child, meet biological needs, and also related to to search for treasure and *kama*. In the life of the Hindu community in Central Lombok who still use the patrilineal system the role of boy is very decisive.

The above description implies that in Hindu marriage life the fulfillment of biological needs is very important, but more importantly, as mandated in Manawadharmastra scripture IX.161 that in marriage the ultimate goal is to bring happiness, serenity, childbearing *suputra*, and also at the same time meet the biological needs. Sloka mandated that in marriage should be strived to realize a life full of happiness and can give birth to a daughter of good quality devoted, both to parents and God and useful for society.

Synergize with the purpose of marriage, as mentioned above Titib (1998) by reviewing the Manawa Dharmasastra scripture express that the purpose of the marriage includes: *dharma*sampatti (together, husband and wife manifest the implementation of *dharma*), *praja* (childbirth) and *rati* (enjoying sexual life and other sensual satisfaction). So the main purpose of marriage is to implement *dharma*. In marriage, husband and wife should try not to bond marriage broken or loose straps. Married couples should be able to realize happiness, inseparable (to each other), playing happily with their grandchildren.

In an effort to realize the *praja*, which gave birth to the offspring as a fruit of marriage in the life of Hindu society is categorized into two. *First*, a child born into a male sex is called a child of *purusa*. The child with the status of *purusa* has responsibility for the obligation that must be executed, both in the family environment and society. *Secondly*, if the born is a girl then it is called *pradhana*. The birth of a child with a prestige status is a responsibility that is not as heavy as a son. The different responsibilities are closely related to the status of girls who later after marriage will live together and live in her husband's home. Based on that the married daughter will bear responsibility with her husband and the duties that must be executed by the wife is more in the family of her husband. This phenomenon as part of

the patrilineal kinship system that positioned the male lineage is more positioned in determining the rights and obligations in the family.

Synergize with the above, in the practice of Hindu community life in Praya city which adheres to patrilineal kinship system boys have a very important position because it is related to the tasks that must be run in the family. Boys are considered more important than girls. The responsibilities a boy must undertake are the main reasons that make men's position more important than women's positions. The importance of men's position makes boys more likely to get a chance to receive inheritance from their parents than girls. In this connection, the daughter born to the family is only entitled to inheritance over the objects used during the unmarried period given by her parents. These valuable objects, such as rings, necklaces, earrings, and various jewelry that have a high value.

The consequence of the above phenomenon, the life of Balinese people in Praya city involving boys in a marriage product that has a more important position than the girl is closely related to the responsibilities that the boy must bear against the obligations that must be forwarded from his parents. Inheritance of parents' assets to boys is also determined by the position of men as *purusa* who play a role in continuing *agem-agem* (tradition) that has been entrenched hereditary. If in a family environment there is a daughter and incidentally not married she was given the right to occupy the home of her parents. The right to occupy that parent is acceptable as long as the girl is still there. Although he lives in his parents' house, he is not given to receive inheritance rights, especially in the form of land from his parents.

The influx of modernization as well as the influence of external culture in Balinese family life caused a change in the inheritance system, especially to the division of property as an inheritance. Girls began to get attention, especially after the awareness of their parents about the deepening of Hindu teachings sourced from the Vedic teaching, especially with regard to Hindu law of inheritance. Girls begin to be noticed by giving a third of the estate owned by their parents, especially in relation to the inheritance of the land owned by their parents. In one family if no son is entitled to the right of the property owned by his or her parents to belong to the daughter wholly as long as the daughter marries the same religious man, that is, the Hindu. In this case there has been a dynamics in the system of inheritance division in the Hindu family environment, which previously never gave inheritance to girls slowly undergoing changes in which girls begin to get the inheritance owned by their parents.

The married life in Balinese society living in Praya city is not far from the purpose of marriage, that is to realize a happy life prosperous. In harmony with that, Geertz (1983) pointed out that marriage is one of the life stages for the survival of kinship. Through marriage a boy has certain rights and obligations. These rights and obligations apply, whether in the kinship environment or in relation to inheritance as members of the community. In this regard, marriage is not just a way of organizing the home and producing offspring, but further in marriage as well as the way to an introduction between one people and another will lead to mutual help between the two

4. Conclusion

Based on the above description in the cultural system applied by Balinese Hindus in Praya city experienced dynamics along with the times. The dynamics in relation to this research, especially occurs in the inheritance system to girls in Balinese Hindu ethnic families. In the past the system of inheritance of property, especially in the form of land owned by parents was given to his son who was a *purusa*. The inheritance of wealth to their sons is closely linked to the obligations that boys must undertake, both those involving obligations to be carried out in the family environment and the obligations that must be exercised within the community.

Obligations to be carried out by boys in the family environment, such as conducting religious ceremonies within the scope of the family, carrying out ceremonial *pitra yadnya* (funerals) to his ancestors, as well as other activities that must be executed related to the implementation of Hindu culture and practice. Obligations that must be executed in relation to social life more dominantly associated with the traditional social system owned by Hindus in Praya city in the form of *banjar*. Traditional social system in the form of *banjar* is a container in doing activities, both social, cultural, and related to the implementation of Hinduism. Until now the traditional social system can still show its existence in order to help accommodate the activities of a social scale in the Hindu Balinese society.

On the other hand, girls born to Hindu Balinese families are not burdened with the obligations of their sons. Based on that in the inheritance system girls are also not given the same inheritance given to their sons. During this time the daughter only accepts the property imposed on her, such as jewelry, clothing, and other costs required by girls during the child has not been married. The status of the married daughter she will follow her husband and stay with her husband so that he will automatically get out of the family of his biological parents.

The development of civilization influenced by modernization brought a huge impact on the way of thinking of Hindu society in Praya city. Changes in the mindset is also influenced by the consciousness of

the parents after studying and understanding the teachings of Hinduism, especially relating to the system of inheritance according to the Manawa Dharmasastra scripture. This change of mindset brings consequences to the dynamics in the system of inheritance of property, especially the wealth in the form of land to the daughter. The dynamics are marked by changes to the inheritance system that has been running, namely by providing a number of wealth, including the wealth of land in the form of his daughter, although later the girl is married and out of her parents' family to live with her husband.

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