

BANJAR ADAT AS “A PLACE” IN THE SELF-ACTUALIZATION OF BALI WOMEN

Made Novia Indriani, I Nyoman Suta Widnyana

*Civil Engineering, Hindu Indonesia University,
Jln. Sangalangit, Denpasar, Indonesia
madenovia@gmail.com*

Abstract

Traditional Banjar with a kinship system and a distinctive mutual cooperation culture has now transformed into a traditional institution full of religious, customary, artistic and cultural values. Traditional institutions, especially the traditional banjar, are important to understand their functions and roles because they are one of the elements that support the sustainability of Balinese life that is harmonious and harmoniou

Balinese women not only act as mothers and take care of the household, but play a role in religious, social, and health activities. As found in some Indigenous Banjars in the City of Denpasar, where Balinese women actualize themselves in applying harmonious values in community life in the current era of globalization.

The method used in this study is descriptive qualitative method. Simply qualitatively develops, creates, finds concepts as findings, on the other hand, qualitative research processes inductively, namely the process begins with efforts to obtain detailed data, then categorized, abstracted and searched for themes, concepts or theories as findings. Data collection is carried out by observation, interviews and documentation, with informant sources being Indigenous Complaints, and religious leaders (pasraman), as well as community leaders who understand this.

Self-actualization of Balinese women with adat banjar as a "place" or place to carry out various types of activities, is able to realize the functions of adat banjar both in the fields of religion, adat, culture, social and economy. But the activities of Balinese women do not dominate the functions of adat banjar in the fields of security and politics and government. The activities carried out by Balinese women (PKK mothers and elderly mothers) were carried out as a form of devotion to Ida Sanghyang Widhi Wasa, realizing harmony in human relations with God. The activity is also carried out as a form of tolerance of relationships (likes and sorrows) personal with the community, so as to be able to realize the harmony of human relations with humans, as well as human relations with nature / environment, which is realized by Balinese women.

Keywords : *Custom Banjar, Balinese Women, Self-Actualization*

PRELIMINARY

Bali is one area in Indonesia that is still thick with culture. In this era of globalization Balinese tend to adopt modern culture (which may be considered more practical than local culture), while on the other hand, Balinese are at crossroads, because they are still active in adat (Suwardani, 2015). One of the customs that is still maintained and applied in Bali is the application of the banjar adat or banjar to grief. Banjar likes to bind its members based on equality of customs and cultural traditions that aim to improve the community togetherness in carrying out all activities in joy and sorrow (Wihantari, 2013).

Traditional Banjar with a kinship system and a distinctive mutual cooperation culture has now transformed into a traditional institution full of religious, customary, artistic and cultural values. This certainly becomes interesting for further investigation considering the existence of traditional institutions is so difficult to find even marginalized due to the times and globalization. Traditional institutions, especially the traditional banjar, are important to understand their functions and roles because they are one of the elements that support the sustainability of the life of ethnic Balinese people that are harmonious and harmonious.

Banjar is sad and can still survive until now because it has several functions, namely functions in the field of religion; functions in the fields of adat, social and culture; and functions in the fields of economics, security and politics / government (Noviasi, Waleleng, & Tampi, 2015). Kastama (2013) explained that the most important principle in the bonding of social awareness at the banjar level is grief. This principle is the main foundation for activating the entire activities contained in it.

It can be said that banjar is a cultural product that enlivens and even maintains the existence of Balinese manners during this time. Banjar in Bali is synonymous with the social ties of Pasuka-duka. Banjar is a gathering place for Balinese people to discuss common interests. Banjar is also a space for internalization of values, both personal, cultural and social values, because manners in one banjar are given social, cultural and religious responsibilities towards other people. So the man who is in one banjar region is bound to the social norms in the banjar. The existence of the banjar in Bali is indeed very strategic, because the banjar is ideally able to become a stronghold of Balinese people in maintaining their socio-cultural identity. But now the banjar function shifts over time. Banjar is also often used by Balinese women, especially PKK mothers. Where PKK mothers use the banjar hall to carry out positive activities, for example doing elderly gymnastics activities, carrying out posyandu activities, training to make pens, training to decorate Balinese mesanggul and so on. Balinese women are famous for their many skills and responsibilities. Balinese women not only act as mothers and take care of the household, but play a role in religious, social, and health activities. As found in the traditional Banjar-banjar in the city of Denpasar, utilizing banjar as a place to support and develop capabilities in all fields of activity

Banjar adat uses a basic philosophy of balance between humans and humans, humans and nature, and humans with their God, known as Tri Hita Karana. These three elements are manifested in three zones, namely: (1) Parhyangan, in the form of a zone in which harmony between humans and God is realized; (2) Pawongan, in the form of a zone of harmony between humans and each other; and

(3) Palemahan, which is a zone in which harmony between humans and their natural environment is realized. It has its own uniqueness in the use of banjar, so it is interesting to study and has a large contribution to the development of the use of banjar, especially for Balinese women.

STUDY OF LITERATURE

Understanding Banjar

Pakraman village is an indigenous village organization that is spread in thousands in all parts of Bali. Every Pakraman village has several smaller community organizations called adat banjar. This traditional Banjar - adat banjar regulates the life order and social behavior of the banjar residents based on the awig-awig prevailing in the Pakraman village (Surpha, 2004: 24-25).

Noviasi et al., (2015) stated that the adat banjar as an organization or social institution where Balinese interact and share joy and sorrow is appropriate if studied with structural functionalism theory because it is related to its structure and function each has a role that cannot be ignored. In order to maintain the continuity and balance between custom, tradition, culture, economy and religion in the life of the Balinese people, adat banjar is formed on the basis of agreement and the interests of its members.

Banjar in Bali is synonymous with the social ties of Pasuka-duka. Banjar is a gathering place for Balinese people to discuss common interests. Banjar is also a space for internalization of values, both personal, cultural and social values, because manners in one banjar are given social, cultural and religious responsibilities towards other people. So the man who is in one banjar region is bound to the social norms in the banjar. The existence of the banjar in Bali is indeed very strategic, because the banjar is ideally able to become a stronghold of Balinese people in maintaining their sociocultural identity.

Every traditional banjar has a custom banjar that functions to accommodate banjar community activities, especially for deliberation activities. A traditional banjar bale usually consists of several sacred buildings, traditional bale, meeting bale, bale kulkul and kitchen. According to Putra (1988: 8) and Murdha et al (1981: 34-36) the customary balinese bale banjar means a center of activity as well as a unifying spiritual political symbol, as a symbol of citizens' identification and enthusiasm.

The original custom Bale banjar only served as a gathering place and community discussion in Banjar. In line with the development of land in urban areas that have high economic value, as well as the opening of opportunities for new economic activities (Sueca, 1997: 84), then there is a change in the initial function of the Bale Banjar, namely as a place of deliberation (socio-political function) change and increase into a function of culture and economic function (Adhika 1994: 3) (Suardana (2005: 145) Salain (2008: 79-80). Bale banjar is also used as a place or center for various activities, where Balinese people can meet each other (sangkep) to discuss environmental issues such as banjar rules, religious ceremonies in the area concerned, Sekaha Teruna, and preservation of Balinese arts such as dance performed by Ms. PKK (Balinese women) who usually do Rejang exercises and there are

also other PKK activities, so bale banjar is now often used by Balinese women, so the role of women is more in the utilization of the Bale banjar.

In general, the functions of institutions / organizations of traditional banjar can be divided into three, namely:

- a. Customary Banjar Functions in the Field of Religion; traditional Balinese social institutions or organizations that are general in nature, such as the traditional banjar, are based on Hindu teachings and the local wisdom of Balinese culture, so that they contain spiritual, aesthetic and solidarity values (Pitana, 1994: 158). In this case, religion including rituals in it as one form of institutionalized human behavior, is part of the whole social system, and functions for the community especially as an integrator. So from a functionalist view, customary institutions also function to increase religiosity in order to maintain the balance of the entire social system (Hadi, 2006: 57). In line with that, each adat banjar is obliged to perform service when there is a religious prayer in the Tri Kahyangan Desa Temple for a full year, in turn. When ngayah, all members of the adat banjar, both men and women, will take the time to be able to prepare all the facilities and infrastructure needed in the implementation of the prayer later. Traditional Banjar is obliged to prepare everything that is needed in the celebration since the previous few days until the day H. Not only is it responsible for the completeness of offerings, members of the traditional banjar who are on duty are also obliged to maintain the cleanliness and beauty of the worship area (Pura), decorate the temple building in such a way, and prepare food to offer to the priests who lead the prayer. Customary Banjar is also an effective medium for spiritual development. Members of the traditional banjar are the target of counseling / guidance from Hindu religious instructors, in addition, religious practices are also often carried out such as Dharma Wacana (dakwah), Dharma Gita (singing practice / spiritual songs), Dharma Tula (discussion), learning to make banter (offerings), to learn cosmetology and dress in Hindu customs.
- b. Banjar Function in the Field of Customs, Social and Culture; Traditional communities and some modern societies in Indonesia generally are familiar with the system of mutual cooperation, which is a practice by a group of people to do work simultaneously without receiving compensation in cash or in certain forms (Nasikun, 2003). The principle of mutual cooperation is held firmly by the adat banjar, so that the function of the adat banjar looks so great, especially when there are fun and sorrow activities. Traditional Banjar is also an important vehicle in preserving Balinese arts and culture. Within a year there were a number of competitions between the traditional banjar held, such as the Dharmagita (kidung) competition for children, teenagers and mothers, the Ogoh-ogoh parade, and volleyball and soccer competitions. That's why activities related to these competitions are intensively carried out in the traditional banjar as a preparation. Traditional Banjar is used as well as possible to forge young people in various fields of arts and sports such as dance, gamelan (art), carving, and volleyball and soccer. Banjar adat is really the only reason why Balinese art and culture remains sustainable to this day.

- c. Customary Banjar Functions in the Field of Economics, Security and Politics / Government; a number of adat banjar took the initiative to become government partners in an effort to improve the quality of agricultural products through extension activities by the Agriculture Service. The appointment of Pecalang (custom security officer) from each adat banjar clearly shows that the adat banjar is also responsible for security. In every violation of moral norms, the adat banjar is always a medium of deliberation settlement. But if it has been directed towards the realm of criminality, it will be handed over to the more authorized authorities. Banjar adat is the media as well as the target of village government program socialization / dialogue, especially those related to customs and culture. The village government has an active role in delivering the program and its activities to the community members in a traditional banjar, of course, while still involving the related traditional leaders. Traditional Banjar is also considered effective enough to be involved in political activities such as campaigns by legislative candidates who want to compete in elections. Sangkep is activity where members of the traditional banjar are gathered, used as a very appropriate momentum for campaigning. Especially if the candidates are Balinese, of course, it will facilitate interaction and delivery of vision and mission. The facilities that are representative enough to make the traditional Banjar Banjar often used as a location for polling stations (TPS) in each election or regional election. This certainly makes it easier for the Voting Committee so there is no need to bother making an emergency polling station. To facilitate socialization and coordination with residents, usually the traditional banjar (kelihan) administrators will usually be involved as election supervisory committees. Meetings of PKK mothers, also often borrow customary banjar as a meeting place for reasons of more free space and an open atmosphere.

THE ROLE OF WOMEN

In Parson's social theory, roles are defined as expectations that are organized in relation to the context of certain interactions that shape the individual's motivational orientation towards others. Through cultural patterns, people learn who they are in front of others and how they must act towards others (John Scott, 2011: 228). An important role of understanding sociology, because it demonstrates how individual activities are influenced socially and follow certain patterns. Sociologists have used the role as a unit to draw up a framework for social institutions.

SELF-ACTUALIZATION

Psychiatrist Abraham Maslow, in his book Hierarchy of Needs, uses the term self actualization as the highest need and achievement of a human being. The need for appreciation (esteem), includes self-esteem needs, status, dignity, honor, and appreciation from other parties. Self-actualized people are characterized by: 1) focusing on the problem; 2) combining the freshness of life appreciation that continues; 3) concerns about personal growth; and 4) the ability to have peak experiences. According

to Maslow (1987) self-actualization is a full use and utilization, capacities, potentials possessed by humans to meet these self-needs.

Tri Hita Karana

According to nature, human beings are social creatures or community creatures, besides that they are also given in the form of mind and mind to develop and be developed. In relation to humans as social beings, humans always live together with other humans. The encouragement of the people who have been nurtured from birth will always reveal themselves in various forms, because by itself human beings will always be social in their lives. The Balinese indigenous people as a social society, in their civilization also have a concept of norms that regulate their lives in civilizations since the era of culture known as the concept of cosmology Tri Hita Karana and is a philosophy of life that has survived even though it is always in the concepts of social change one of the characteristics or characteristics of civilization. Basically the nature of the teachings of Tri Hita Karana emphasizes three human relations in life in this world. These three relationships include relations with fellow humans, relations with the surrounding environment, and relations with the God that are interrelated with each other. Every relationship has a life guideline that respects each other's surrounding aspects. The principle of implementation must be balanced, in harmony with one another. If balance is achieved, humans will live in a balanced, peaceful, peaceful and harmonious manner.

In implementing the Tri Hita Karana concept in question, it is highly emphasized that the three elements must be applied as a whole and integrated. The parahyangan, pawongan, and palemahan elements have no special portion. The basic concept of Tri Hita Karana is:

- a. Harmonious relationship between humans and Ida Sang Hyang Widhi Wasa (God),
- b. Harmonious relationship between humans and each other, and
- c. Harmonious relationship between humans and their environment.

RESEARCH METHOD

Types and Research Approaches

The type of research that will be used is a type of qualitative research, which is a research strategy that produces data or information that can. Describe social reality and related events in people's lives. This research process is cyclical, not linear as in quantitative research (Sugiyono, 1992). Taylor and Bogdan (in Moleong 2002: 3) in his book *Qualitative Research Methodology* say that this research requires more data in the form of a series of words rather than numbers. The primary data related in this study is that the data obtained comes from the first source through direct interviews with informants in adat Banjar, in Denpasar City, such as Indigenous Complaints, and religious leaders (pasraman), as well as community leaders who understand this.

Data collection technique

Without knowing the data collection techniques, the researcher will not get data that meets the established data standards (Sugiyono, 2006). The data collection techniques used in this study are observation, interviews, literature, documentation and data analysis.

Data analysis technique

Data analysis technique is a way of processing data that is done by using a particular analysis technique so that a valid data is obtained, according to the data analyzed for the technique used is descriptive analysis technique. Analysis according to Patton (in Moleong, 2001: 103) is the process of arranging data sequences, organizing them into one pattern, categories and basic description units so that they can be interpreted. Interpretation or interpretation means giving meaning to analysis, explaining patterns or categories and looking for relationships between various concepts. This is carried out continuously from the beginning to the end of the study to conclude the results of the study. In this qualitative approach data analysis is done by connecting and tabulating various findings in the field, then given an interpretation in accordance with the quality of data and information found so that finally the research report can be presented. Babbie (1979: 221-224), suggested that in conducting research several things to be carried out include the following:

1. Data analysis is done intertwined with the observation process.
2. Discover the similarities and differences regarding social phenomena observed.
3. Establish a classification of observed social phenomena.
4. Evaluate theoretically to produce conclusions.

The collected data is analyzed qualitatively using the sharpness ratio in analyzing the data obtained by combining deduction and induction logic so that the analysis can be concluded.

RESULTS AND DISCUSSION

The results of observations or observations and documentation of the activities of Balinese women in the Banjar are as follows:

Table 4.1 Activities of Balinese Women in Banjar Adat

No	Indicator	Documentation	Description
1	Parahyangan		<p>The customary Banjar function in the field of religion manifested by Bali women (traditional PKK mothers), among others:</p> <ul style="list-style-type: none"> - Participating in the implementation of the piodalan ceremony at the local Pura or traditional banjar, the management mothers (kelian mothers) participated in helping the ceremony run from the beginning to the end of the religious ceremony. - Take a spiritual journey to the temples in Bali. - Participate in the arrangement of the rejang dance father-ayahan in Pura. <p>The activity was carried out as a form of devotion to Ida Sanghyang Widhi Wasa, realizing the harmony of human relations</p>

			<p>with God.</p>
--	--	--	------------------

<p>Pawongan</p>		<p>Banjar Function in the Field of Customs, Social and Culture. The Customary Banjar Function in the Economy, which was realized by the Balinese women (traditional PKK mothers), among others:</p> <ul style="list-style-type: none"> - Participate in training and Balinese bunny makeup competition, which aims to train the skills of mothers to make themselves self-made for traditional and other events, and provide opportunities with the skills they have to open a beauty salon business, which is expected to help the family economy . - Following training in making bebantenan which is often used in religious ceremonies, this activity aims to train the skills of mothers to independently make a bull for religious ceremonies that are often needed and provide opportunities with the skills they have to open businesses to accept orders, which are expected to help the family economy. - Providing counseling or socialization to indigenous banjar residents, especially mothers about knowledge or various information related to social and culture. - Mothers do activities together in enlivening an event, for example 17 August events and other national events. - Conduct joint gymnastics activities, which are usually routinely carried out in a week, which aims to maintain the physical health of PKK mothers and elderly mothers - PKK mothers and elderly mothers also doing dance training activities, which are preparatory activities in order to organize the father-ayahan during ceremonies in the banjar and religious ceremonies in Pura-pura in Bali. - The meeting or sangkep banjar activities also involve the presence of mothers, especially for communication, coordination on preparation of the upakara during the ceremony, consumption of banjar activities and coordination of activities to be carried out. - If one of the residents dies, the residents
-----------------	--	--



of the banjar community also "go to the place" to the place of mourning, following the nyiramin process until the ceremony. The activity was carried out as a form of tolerance of personal relations with the community, so as to be able to realize the harmony of human and human relations.

<p>Palemahan</p>	  	<p>Activities carried out as a form of tolerance in relation to the surrounding natural environment, so as to be able to realize the harmony of human relations with nature / environment, which was realized by bali women (traditional PKK mothers), including:</p> <ul style="list-style-type: none"> - Doing activities in the open air, together with gymnastics and yoga while doing clean-up activities, and loving nature because of the coolness, beauty and peace given by nature that must be properly guarded.
------------------	--	---

CONCLUSION AND ADVICE

Conclusion

From the foregoing description, it can be concluded that the self-actualization of Balinese women with traditional banjar as a "place" or place to carry out various kinds of activities, is able to realize the functions of adat banjar in the fields of religion, adat, culture, social and economy. But the activities of Balinese women do not dominate the functions of adat banjar in the fields of security and politics and government. The activities carried out by Balinese women (PKK mothers and elderly mothers) were carried out as a form of devotion to Ida Sanghyang Widhi Wasa, realizing harmony in human relations with God. The activity is also carried out as a form of tolerance of relationships (likes

and sorrows) personal with the community, so as to be able to realize the harmony of human relations with humans, as well as human relations with nature / environment, which is realized by Balinese women.

Suggestion

Some suggestions that can be given related to the results of this study, among others, are that customary activities related to the functions of the adat banjar itself, which involve Balinese women are carried out continuously and continuously, considering that banjar is one of the places to conduct social activities. cultural and is a legacy of the previous generation that must be preserved and need to evaluate the activities of Balinese women in traditional banjar scattered throughout Bali.

BIBLIOGRAPHY

- Adhika, I Made, (1994) Peran Banjar dalam Penataan Komunitas di Kota Denpasar, Tesis S2, Perencanaan Wilayah dan Kota –ITB
- Hadi, Y. Sumandiyo, 2006. *Seni dalam Ritual Agama*. Yogyakarta: Pustaka
- Kastama, I. (2013). Hukum adat sebagai alat kontrol sosial dalam kehidupan masyarakat Hindu. *Tampung Penyang*, 11(2). Retrieved from <http://jurnal.stahntp.ac.id/index.php/tampungpenyang/article/view/67>.
- Lexy J. Moleong. 2005. *Metodologi Penelitian Kualitatif*. Remaja Rosdakarya. Bandung.
- Maslow, Abraham H, 1993. *The Farther Reaches of Human nature USA*: Penguin
- Murdha W. dkk, (1981) Pengembangan Bale Banjar dalam Permukiman Tradisional Bali di Perdesaan ditinjau dari Sistem Struktur, makalah seminar arsitektur Fakultas Teknik Jurusan Arsitektur Universitas Udayana
- Moleong, Lexi J., 2001. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya
- Nasikun. (2012). *Sistem sosial di Indonesia* (20th ed.). RajaGrafindo Persada.
- Noviasi, N. K. P., Waleleng, G. J., & Tampi, J. R. (2015). Fungsi banjar adat dalam kehidupan masyarakat etnis Bali di Desa Werdhi Agung, Kecamatan Dumoga Tengah, Kabupaten Bolaang Mongondow Provinsi Sulawesi Utara. *Acta Diurna*, 4(3), 1–10. Retrieved from <https://ejournal.unsrat.ac.id/index.php/actadiurna/article/view/8289>
- Pitana, I Gde, 1994. *Dinamika Masyarakat dan Kebudayaan Bali*. Denpasar: Offset BP
- Putra, I Gusti Made, (1988) *Arsitektur Bale Banjar Modern Tradisional Bali*, Laporan Penelitian dalam Pameran Arsitektur Pesta Kesenian Bali, Denpasar: Fakultas Teknik Universitas Udayana
- Salain, PR. (2008) *Arsitektur Bangunan Umum di Bali*, dalam Sueca, NP., editor, Pustaka Bali, Denpasar: Ikatan Arsitek Indonesai Daerah Bali.
- Suardana, ING., (2005) *Arsitektur Bertutur*, Denpasar: Yayasan Pustaka Bali
- Surpha, IW. (2004) *Eksistensi Desa Adat dan Desa Dinas di Bali*, Denpasar: Pustaka Bali Post
- Sueca, ING. (1997) *Perubahan Pola Spasial dan Arsitektur Rumah Tinggal Tradisional di Desa Adat Kesiman Denpasar*, Tesis S2, Yogyakarta: Universitas Gajah Mada
- Sugiyono. 2007. *Memahami Penelitian Kualitatif*. Bandung: CV. Alfabeta.
- Suwardani, N. P. (2015). Pewarisan nilai-nilai kearifan lokal untuk memproteksi masyarakat Bali dari dampak negatif globalisasi. *Jurnal Kajian Bali*, 5(Nomor02, Oktober 2015), 247–264.
- Scott, John. 2011. *Sosiologi : The Key Concept*. Rajawali Pers. Jakarta.
- Wihantari, B. (2013). Studi etnografi penanaman nilai agama hindu pada anak oleh anggota banjar Surabaya. *AntroUnairDotNe*, 2(1), 248–264.