

# Adaptation of Balinese Women in Modern Agricultural Systems in Purwosari Village, Torue Sub-District, Parigi Moutong District, Central Sulawesi Province

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## ABSTRACT

Balinese women can adapt to changes in modern farming systems in transmigration areas influenced by globalization, taking into account the economic needs of the family and the preservation of local traditional values. Although interested in modern practices, they can integrate them with their religious beliefs and traditional heritage. Based on the above, the purpose of this research is to explore the factors that cause the adaptation of Balinese women dissected with the theory of sociocultural change, analyze the process of adaptation of Balinese women in the modern agricultural system dissected with the theory of structuration and analyze its implications for socio-economic life, religious culture, and the environment dissected with reception theory. This research is qualitative research using the sociology of religion approach. The methods used are observation, interview, and document research. Data analysis techniques with qualitative interpretative data analysis, checking data validity using triangulation. The results of this research indicated that: The factors causing the adaptation of Balinese women in the modern agricultural system are factors of changes in social values and norms, education and awareness factors, factors of changes in family structure, factors of economic change, factors of knowledge and technology, factors of multiple roles of Balinese women and factors of a person's permanent work that is hereditary/*Geginan*. The process of adaptation of Balinese women to the modern agricultural system starts from changes in the agricultural system, interaction between farmers in the agricultural community, adaptation to the agricultural environment, adaptation to the social environment, and adaptation to the cultural environment. The implications of Balinese women's adaptation to modern agricultural systems for socio-economic life include the cooperation system still being carried out but has slightly shifted to a wage system and becoming farm laborers using modern technology can increase income for family needs. Implications for religious cultural life include improving the religious quality of Balinese women through religious ceremonies in agriculture in *Subak* Purwosari and religious ceremonies about agriculture brought from Balinese origin are still intact in Purwosari Village. Implications for the environment, adaptation, and increased knowledge of Balinese women about the use of pesticides for agriculture.

**Keywords:** *Adaptation, Balinese Women, Modern Agriculture System*

## I. Introduction

Development in Indonesia, including in all villages, covers various sectors of life, namely socio-cultural life, economy, religious life, and agricultural life. To ensure the fulfillment of the food needs of the Indonesian people in the First Five-Year Development (1969-1974) since 1969, the New Order government has implemented what is called the Green Revolution, which is an effort to develop agricultural technology to increase food production. In other words, the Green Revolution is an effort to transform agriculture that previously used traditional technology into agriculture based on modern

technology. In the past two decades, several studies have been conducted to explore the political and economic changes in Indonesia, particularly the effect of the “green revolution” on wetland rice farming (Hart, 1986). The Green Revolution, due to its high administrative costs, often only benefited medium and large farmers. On the contrary, it increased the gap between the lower middle-class farmers and the upper-middle-class farmers. According to Stoler (in Pudjiwati 1985), likewise, the effort to maximize profits from farming activities encouraged farmers to introduce more restrictive forms of labor unions, which disadvantaged landless workers, especially women.

Speaking of agricultural development, most of the lives of Balinese transmigrants in the Parigi Moutong area of Purwosari Village depend on the life of the agricultural sector, both wetland agriculture (rice fields) and dryland agriculture. There are two types of farming models for the Balinese community in Purwosari Village, wetland farming and dryland farming, but the only *subak* that manages agricultural irrigation is the wetland farming *subak* (*subak sawah*). The types of crops grown also vary, namely for the wet *subak* area the types of crops grown are rice, secondary crops, and vegetables. Purwosari Village has a *subak* that manages agricultural irrigation named *Subak Purwosari*, with the types of commodities produced are rice and secondary crops. However, the main commodity in Parigi Moutong Regency is rice. To increase agricultural production, the Indonesian government, as mentioned earlier, since the beginning of the New Order government (since the first phase of 1969-1974) has implemented what is called the Green Revolution. According to Fakhri (in Atmadja, 2010:11), the green revolution is one of the agricultural industrialization and modernization programs that fully adhere to the logic of growth. This means that in the context of agriculture, everything that is traditional must be renewed into something modern with the consideration that agricultural production can increase. This is in line with Giddens' (2005:43) idea that when society claims to be modern, it must also contrast and even clash with traditional things. This is also in line with Rich's (1999:276) idea that the marginalization, elimination, and displacement of traditional things in society, including Balinese people in transmigration areas, is also related to the principle of reflexivity, as a dynamic characteristic of modern society. The philosophical foundation of the development of the modern world is the development of institutions based on efficient, economical, effective, and pragmatic values through cultural transformation to be free from traditions, customs, and ties of communalism. Along with the direction of such societal developments in the environment of the Balinese transmigration community in the Parigi Moutong Regency area of Purwosari Village, including the *subak* community has finally adjusted.

Tahir's (2008) research on the adaptation of smallholders and women to agricultural modernization shows that changes in social structure have marginalized them through the sharpening of social stratification and polarization. The green revolution was considered detrimental because it reduced the role of smallholders and women in wet-rice farming and eliminated social values such as solidarity and mutual cooperation. Prior to the adoption of agricultural technology, Balinese transmigration youth were encouraged to pursue education, signaling an ideological shift from agriculture to services in the hope of improving their standard of living. Then the emergence of the idea of the green revolution started from the research developed by Robert Malthus (1766-1834) that the problem of poverty and destitution is a problem that cannot be avoided by humans. Poverty and destitution occur because population growth and increased food production are not balanced. Population growth is faster than the increase in agricultural production (Rosid, 2013).

Parigi Moutong Regency covers most of the east coast of Central Sulawesi and Tomini Bay. The district has an area of 6,231.85 km<sup>2</sup> and a population of 443,170 people (2021), with a male population of 227,196 people and a female population of 215,974 people. The population growth rate that occurred in Indonesia, including in Central Sulawesi province, was not balanced with the growth rate of food production so in the 1960s Indonesia was one of the largest rice importing countries in the world. To overcome this problem, the New Order government through the first five-year development phase (Pelita I) which began in 1969-1974 implemented a green revolution program based on five important pillars, commonly called *pancausaha tani*. *Pancausaha tani* includes (1) water supply through irrigation systems, (2) optimal use of chemical fertilizers, (3) application of pesticides following the level of attack of pest organisms, (4) use of superior varieties as quality plant material, and (5) good tillage. All of these things lead to efforts to increase food production, especially rice self-sufficiency.

With this policy, Indonesia was able to significantly increase rice yields. This has changed Indonesia's position from being the largest importer of rice to becoming fully self-

sufficient in food (Fakih, 2000:8-9). Balinese farmers who transmigrated to Sulawesi adapted various agricultural organizations such as *sekhe manyi*, *sekhe nandur*, and other traditional organizations, with some adopting fusion. The harvesting system that was initially done by themselves switched to a hired system, and traditional farming tools such as hoes or animals were replaced with tractors for efficiency and practicality. Local wisdom values in farming, such as cooperation, were replaced with a wage system and modern technology such as planting machines. Labor issues arise due to the large population, uneven distribution, and imbalance in employment, resulting in intense competition, especially for women who are often the backbone of the family economy.

Female farm labor, also known as “*mederep*,” is hard work for women because it requires a lot of energy. Despite this, many women rice harvesters continue to work in groups from one field to another. They adapt to technological advances and become a reliable workforce despite being Balinese women. Although being a rice harvester is considered as the last alternative, this job is faced with various challenges because the working time and location are not fixed, even often moving from one area to another, including across districts. Therefore, women farm laborers must find strategies to carry out their household and community roles while still carrying out their profession.

The role of Balinese women and the ability of Balinese women to adapt in Purwosari Village, Torue Sub-district, Parigi Moutong Regency, Central Sulawesi Province is very real. The cultural construction places women as the first human or first-class society, above men. The phenomenon of women working or earning a living is a profession that can be relied upon to support themselves and their families has been going on for a long time. Women farm laborers appear on the social stage and are raised by the culture in the community. Utilizing technological developments, and adapting to the agricultural system to meet the needs of life and sustain the family economy. Another thing that happens now is that there are no longer any farming patterns with a system of cooperation or help among the existing *subak* members, which is a tradition passed down from generation to generation by the

ancestors of the Balinese people, which is packaged in the slogan “*segalak-segilik, salunglung sabayantaka, paras-paros sarpenaya*”. This means, in ancient times in managing their lives in various sectors, including the agricultural sector, Balinese people prioritized the spirit of togetherness, mutual assistance, cooperation, and harmony based on rural community knowledge (*tri hita karana*), but now Balinese farmers, especially Balinese women, can adapt to modern agricultural systems and still carry noble traditional values.

Balinese women in Purwosari Village experienced adjustments in the farming system, shifting from traditional practices such as cooperation to a wage system using modern technology. This change shows a shift from traditional to modern agriculture, affecting traditional knowledge and technology. Despite this, Balinese women are still able to maintain traditional values such as religious rituals in agriculture. They managed to adapt to the modern farming system without eliminating traditional values. This adaptability increases their enthusiasm for finding economic strategies for the family, despite having to carry out dual roles as housewives and farm laborers to support the family economy in a patriarchal family pattern. According to Ken Suratiah (1991), changes due to agricultural technology sometimes alter women’s roles, either by increasing their involvement in the labor force or shifting their traditional roles. In rural areas, the impact of the application of agricultural technology on women is highly visible in social, economic, and cultural terms. In Bali, technological developments encouraged women to adapt to agricultural modernization by abandoning traditional tools and switching professions to become traders or farm laborers. Despite having a low social stratum, Balinese women who become farm laborers in Purwosari Village have a higher bargaining position because of their adaptability to agricultural modernization. This can be seen from the various activities they carry out in the wetlands and their active involvement in local institutions.

Based on the explanation above, the problem formulation in this research is as follows. First, why are Balinese women able to adapt to the modern agricultural system in

Purwosari Village, Torue Sub-district, Parigi Moutong Regency, Central Sulawesi? Second, what is the process of adaptation of Balinese women in the modern agricultural system in Purwosari Village, Torue Sub-district, Parigi Moutong Regency, Central Sulawesi? Third, what are the implications of the adaptation of Balinese women in the modern agricultural system on socio-economic life, religious culture, and the environment in Purwosari Village, Torue Sub-district, Parigi Moutong Regency, Central Sulawesi?

This research is important to provide an overview of the adaptation of Balinese women in the modern agricultural system that occurs in Purwosari Village. In general, this research aims to analyze the ideas behind the adaptation of Balinese women in the modern agricultural system in Purwosari Village, Torue Sub-district, Parigi Moutong Regency, Central Sulawesi Province. This is important because the values of Balinese local wisdom that are seen as something noble, especially in the governance of *subak* life which is often seen as the core of Balinese culture, have not shifted and are even combined in the governance of *subak* life in Purwosari Village. In addition, in general, this research is also intended to understand more deeply whether the adaptation of Balinese women by combining traditional knowledge with modern technology can maintain the cultural values of *subak* agriculture as part of the local genius of the Balinese transmigrant community in Purwosari Village has a relationship with the agricultural capitalism system. This is important because later it can be used as a surgical tool to analyze the ability of Balinese women to adapt and understand whether or not there are efforts to make the values of traditional community local wisdom that have been the life support of the *subak* agricultural system in Purwosari Village an inherent part of the capitalism system itself. Thus, this issue becomes very interesting to research and research academically.

## II. Research Method

This research is qualitative because it is in the form of descriptive data in the form of words, including actions that can be observed

during the research process in Purwosari Village, Torue District, Parigi Moutong Regency, Central Sulawesi, data in the form of numbers only help strengthen the analysis. This research uses a sociology of religion approach because it is related to human relationships materially and spiritually. The data used are primarily in the form of interviews with informants where the selection of informants using purposive techniques and observation of Balinese women's activities in the field. Secondary data is in the form of documents and records from the research site. For the research instrument, the researcher is the main instrument assisted by interview guidelines, observation guidelines, and recording devices, both sound recorders and other images. Technical data analysis with qualitative interpretive analysis includes data analysis Weber introduced the concept of the *verstehen* approach to understanding the meaning of a person's actions. Weber assumes that in acting a person does not just carry it out, but also puts himself in the environment of thinking and behavior of others. According to Weber (in Ritzer. 2003: 199), *verstehen* focuses on the cultural and structural context of social action. This allows one to view *verstehen* as a tool for macro-level analysis. *Verstehen* is not born through self-emptying. On the one hand, according to Heidigger (1996: 152), *verstehen* is done through three stages, namely (a) the action of having a total view of the phenomenon under research (fore-having), (b) the action of looking further at the whole symptom in question (fore-sight), and (c) the action of conceptualizing (fore-conception). Thus, understanding is at the last level, overcoming, transcendental to itself, which is referred to as existential (Palmer, 2003: 151). Data validity checking uses triangulation.

## III. Result and Discussion

### 3.1 Factors of Balinese Women's Adaptation to Modern Agriculture System in Purwosari Village, Torue Sub-district, Parigi Moutong Regency, Central Sulawesi Province.

The transmigration of Balinese Hindus to Purwosari Village began through spontaneous

transmigration in 1970 by as many as seven family heads, which was the first spontaneous Hindu community transmigration in the Trans Tolai Object. Davis's research (1976: 82-83) also explains the arrival of Hindus in the Trans Tolai Object for the first time as many as seven people but in a different year, namely 1972. Purwosari Village is the placement village of the transmigrants. The residents of Purwosari Village live from agricultural products. Balinese women in Purwosari Village also do agriculture, and they can adapt to the modern agricultural system, the factors that cause the adaptation of Balinese women to the modern agricultural system are as follows:

**a. Changes in Social Values and Norms.**

Technological development and globalization have influenced changes in social values and norms, which also affect Balinese women's adaptation to the modern farming system. Gender roles have shifted, and Balinese women now have the opportunity to become lead farmers and be involved in important decision-making in agriculture. This marks an evolution in women's roles, in which they are encouraged to be actively involved in the use of modern agricultural technologies and marketing strategies. Based on the statements of informants Yoniaritini, Septiani, and Sunarti, a framework can be built that women's roles in agriculture are no longer limited to domestic work, but also include responsibilities in technical and cultural aspects. This reflects an increased awareness of women's contribution to agricultural development while maintaining traditional cultural values to modernize agriculture. Blending tradition with modernity in agricultural practices shows the evolution of women's roles that combine tradition and innovation in a balanced way. Adjusting to changes in the agricultural sector is an important response to maintain sustainability and success in the face of new challenges and opportunities. Balinese women have a dual role reflected in the *Manu Smerti* scripture. The scripture states that

women serve as the continuation of the family and nation, educators, nurturers, and shapers of children's personalities, implementers of customs in household and community life, and sources of happiness and welfare. This role is very important in maintaining the law of truth (*dharma*) of a society and nation, making women the pillar of community and national life. Traditional phrases such as "*luh luih, luh luhu*" reflect women's commitment to their traditions and cultural roots. In Hinduism, women are considered to have a noble position equal to men, becoming a measuring mirror in the progress of society. In Balinese culture, there is a patriarchal ideology that places men in a higher position and requires women to be controlled and considered part of men's property. Nevertheless, women and men have the same position but with different functions, duties, and obligations according to their respective natures. (Bhasin and Khan, 1995:25).

**b. Education and Awareness.** Education and awareness are important factors in facilitating Balinese women's adaptation to the modern farming system. This involves formal education, training, and raising awareness about social changes, technology, and new opportunities in the agricultural sector. Based on the statements of informants Aryana, Trim, Jempiring, and Astuti (interview, 2023) it can be understood that the Purwosari community recognizes the importance of education in improving the quality of life. The young Hindu generation there tends to seek higher education in the city. This is driven by a strong "work ethic", called "*rasa jengah*", which makes them feel ashamed if they cannot be comparable to others. Their success in education and employment in the city provides positive inspiration for the rest of the community. According to Suda (2008:52), people who have a sense of *jengah* whether they are old people or young people, men or women, and adults or children will be encouraged to do what others around

them can do. Balinese farmers in Purwosari Village have rich traditional knowledge about local agriculture. Even without formal education, they have strong practical skills in farming and land management. Combining traditional practices with modern technology can be a step forward, with specialized training programs helping to understand the concepts of modern agricultural technology. Collaboration with other farmers or local organizations can provide access to the necessary resources. Education levels, especially for Balinese women farmers in Purwosari Village, are key in their adaptation to modern farming systems, providing access to information, analytical skills, acceptance of new technologies, and management skills. Despite the variance in education levels, Balinese women farmers can still adapt to modern farming systems through traditional knowledge, practical skills, training, and collaboration within the farming community. Sociocultural Change Theory suggests that individual adaptation occurs within a changing social and cultural context. Sociocultural changes in society and farming systems affect the education and awareness of Balinese women, who then adapt to modern farming systems in response to changing social values and norms. Education and awareness help them understand social changes and new opportunities, while social support also plays an important role in changing social values and norms.

- c. Family Structure Change Factor.** Changes in family structure due to urbanization, migration, and globalization, affect the adaptation of Balinese women in modern agriculture. Balinese transmigrant families were initially large and multigenerational then experienced shifts due to interaction with the urban environment. This affects the role of Balinese women in agriculture in which they may have to manage the farming business alone without direct

support from other families. Women also have to be decision-makers in the management of time, resources and innovations in farming practices. Based on the statements of informants Yoniartini, Herawati, Sunarti, Septiani, Budiantini, and Nurdianasari (Interview, 2023), a framework can be built that changes in family structure affect women's roles and responsibilities in agriculture and the impact on their adaptation in the modern agricultural system. Balinese women are faced with new challenges but also find strategies to adapt. Support through education, training, economic empowerment, and social networks can help them achieve success in modern agriculture. The shift from traditional large, multigenerational family patterns to smaller, geographically separated families has forced Balinese women to take a more active role in agriculture and face new challenges (Raka M, 2018). Changes in family structure in the context of Balinese women have close links with the Sociocultural Theory of Change. This theory highlights that changes in values, norms, and social structures can affect behavior patterns and adaptations of individuals in society. These changes affect the roles, responsibilities, and challenges faced by women in agriculture. In response, Balinese women have adapted by developing new skills, using modern technology, and engaging in decision-making related to agricultural and business practices (Devika, 2021).

- d. Economic Change.** Economic change is a major factor in Balinese women's adaptation to modern agriculture. It includes transformations in the economic activities of a region, such as economic growth, economic structure, income distribution, and the way people work. These changes encourage Balinese women to seek opportunities in the broader economic sector, including agriculture. With adequate access to resources and technology, economic change can be a positive driver for

women in facing the demands of modern agriculture, supporting gender equality and sustainable development in the agricultural sector. Based on the statements of informants Artini, Herawati, and Rahayu (Interview, 2023), economic change is one of the important factors that encourage the adaptation of Balinese women to the modern agricultural system. Sociocultural changes that occur in Bali affect the role of women in agriculture and encourage them to seek additional sources of income in the non-agricultural sector. This is in line with the theory of Sociocultural change which suggests that changes in values, norms, and social structures affect the adaptation of individuals in society.

- e. **Knowledge of Technology and Information.** In the development of technology and information science, there are various limitations on knowledge put forward by experts according to their respective points of view. According to Burhanuddin (1988: 6), knowledge is a product of reasoning. A slightly different limitation was conveyed by Mohamad Hatta (1979: 9) that knowledge is everything that is known, either based on one's own experience or based on information. So, knowledge is essentially a product of reasoning that makes someone know something, either based on their own experience or based on other people's information. In the context of this research, the knowledge in question is science knowledge. According to Suriasumantri (2003:3), science is one of the fruits of human thought in answering questions addressed to humans themselves. According to Suriasumantri, it is a concern that has no basis at all if someone thinks that science is the alpha and omega of the truth. Related to this, the development of science and technology in the context of this research can be seen as one of the factors causing the adaptation of Balinese women to the modern agricultural system in Purwosari

Village, Torue Sub-district, Parigi Moutong Regency. In this case, it is mainly traditional science and technology owned by Balinese people, including people who migrated to Purwosari Village. Based on the statements of informants Yoniarini, Sunarti, Sandeni (interview 2023), it can be understood that the development of modern science and technology has resulted in a shift in various social institutions and cultural institutions in the field of farmer life in Purwosari Village. According to Rich's idea (1999: 276), it can be said that the marginalization, disappearance, shift, or what is called detraditionalization that occurs in society is closely related to the dynamic characteristics of modern society, which is called reflexivity. According to Giddens (2005), reflexivity is "social practices that occur continuously, are tested, and changed based on new incoming information, the most practical". Based on this idea, any social context can be reflected whether it is traditional or modern. This means that everything can be reflected and replaced with new things to get a higher practical value. In fact, according to Chambers (1983:106-118), traditional societies, including Balinese, actually have traditional knowledge and technology called "rural community knowledge". The knowledge is passed down from generation to generation, thus forming a tradition (Giddens, 2003). The development of modern society has led to the displacement, marginalization, and even elimination of traditional values, including agricultural culture in *Subak* Purwosari Village. For example, the culture of helping is replaced by the wage system, and the principle of living together is replaced by the spirit of individualism. These changes are the result of sociocultural changes that affect people's lives in various places. This is reinforced by Atmadja (2010:7) who says that every society cannot escape the social changes that occur around them.

Socio-cultural changes can also occur due to the social contact of a community with other communities, giving rise to cultural diffusion.

- f. Multiple Roles of Balinese Hindu Women.** Balinese women experience role changes after marriage, becoming part of the husband's family and the community in the husband's *banjar*. The patriarchal system gives men material privileges and power that also affect wives. The changing times from agrarian to industrial influenced the activities of Balinese people, including the shift from traditional to modern agriculture in land cultivation. Based on the statements of informants Herawati, Yoniasih, Anggraeni, and Sunirti (Interview, 2023), Women are often seen as fragile creatures and only suitable for household affairs, without the opportunity to build a career. However, they were born to balance life, accompany men, and give birth to and educate new generations. To create a strong family, each member must fulfill their domestic roles in a balanced manner, including women's ability to manage the household. This is following the *sloka* in Yajurveda XIV, 21, *Murdhasi rad dhuva-asi, Dharuna dhartri-asi dharani, Ayuse tva varcase tva krsyai tva ksemaya tva*. Translation: O woman, you are the pioneer, the brilliant, the supporter who feeds and runs the rules like the earth. We have you in the family for longevity, brilliance, prosperity, fertility, agriculture, and well-being (Pudja and Tjok Rai Sudharta, 2010). Balinese women have dual roles in traditional farming and household duties, which affects their ability to adapt to modern farming systems. Their involvement in both roles gives them an edge in dealing with changes in the agricultural system, as they are accustomed to the pressures and demands of both roles. Their multitasking ability and flexibility are important advantages in dealing with agricultural transformation. In this context, government politics, especially during

the New Order era, also played an important role in the adaptation process, especially in the context of demands for regional autonomy that reflected a challenge to the existing development ideology (Nurrochmat, 2005:45).

- g. A Person's Permanent Occupation that is Hereditary / *Geginaan*.** Rice field farming is a hereditary profession or "*geginaan*" that is passed down from generation to generation in Balinese society and around the world. Rice farmers have knowledge, skills, and values that are passed on from parents to their children, including farming techniques, irrigation, and an understanding of local ecology. Despite the modernization of agriculture, Balinese women have maintained their cultural values and traditions in farming. They integrate traditional knowledge with modern technology to create sustainable farming models that blend the past with the needs of the present. Their commitment to the preservation of cultural heritage has enabled them to play an important role in the development of modern agriculture and maintain the sustainability of the agricultural sector in Bali. Based on the statement of informants Artini and Murni (Interview, 2023) no matter how sophisticated agriculture is today I still have *geginaan* as a farmer. For other *geginaan* it is only used as a side as an added economic value. Ayu Murni experienced that if someone prioritizes other jobs as the main job, the results are less satisfying than being a farmer, even though the results are smaller. There is an expression that is often said that "Many farmers can give birth to scholars, but a scholar cannot necessarily give birth to farmers". Being a farmer is the main occupation that has been passed down from generation to generation in Balinese society. This role has played a central role in Balinese women's adaptation to the rapidly evolving modern agricultural system. Balinese women have become important agents of change in the



agricultural system, showing remarkable adaptation to modern sociocultural challenges. Balinese women successfully adapt to modern agriculture by maintaining a balance between tradition and modernity, integrating new technologies while still respecting ancestral agricultural heritage. By investing in education and training, they can maintain cultural values while meeting the demands of an evolving society. This successful adaptation shows how Balinese women maintain their cultural heritage while being ready to face a modern and dynamic future. Based on factual data obtained in the field, it is theoretically analyzed that the nature of Balinese women's adaptation to the perceived modern agricultural system is *dharma*, *karma*, and *sewa*, so that Balinese women override the agent of changing the structure in the family, no longer differentiated between men and women with the aim that the work is completed following obligations by obtaining results (believing in *karma-phala*; the law of causation) automatically occurs for the sake of service. Theoretically, the researcher concluded that in Purwosari Village, Torue Sub-district, Parigi Moutong Regency, Postmodern Feminism is happening, a combination of traditional and modern. Sanderson's view emphasizes that human social life is influenced by cultural values, social norms, and social institutions in addition to economic and political factors. In Purwosari Village, it can be seen that Balinese women have a strong work ethic and maintain the cultural values of agriculture, which has an impact on the economic changes of Balinese society.

### **3.2 The Adaptation Process of Balinese Women in the Modern Agricultural System in Purwosari Village, Torue Sub-district, Parigi Moutong Regency, Central Sulawesi Province**

Overall, the adaptation of Balinese women to the modern farming system in Purwosari Village is the result of a complex range of factors. It involves changes in the farming system, education, awareness, social and cultural changes, government policy support, and economic empowerment. With a holistic approach and comprehensive support, Balinese women in Purwosari Village can successfully adapt to the modern farming system and face the challenges and opportunities in this global era:

#### **a. Changes in the Agricultural System.**

Changes in the Balinese agricultural system refer to the Theory of Cultural Evolution. According to White in Kaplan (2002), Humans can make symbolic representations about the world for themselves (of course, misrepresentations can occur), so they can transcend their own sensory experiences. Statement of informants Yoniarini and Sunarti (interview, 2023). Balinese women in Purwosari Village have successfully adapted to modern agricultural systems, showing the important role of Hindu women in the transformation. They are active in adopting modern technologies and practices such as chemical fertilizers and farm machinery, and are involved in decision-making related to more advanced agriculture. The impact has been positive for the village, increasing crop yields and farming efficiency, and reducing the workload. Involving women also provides social and economic benefits, by expanding economic opportunities and village development. This shows the great potential of Balinese women in agricultural and village economic development, which can be enhanced with new training and knowledge. Structuration theory aims to explain the interplay between agents and structures. Agents and structures cannot be understood in a mutually exclusive or inseparably interconnected state in practice, as they are a duality (Ritzer, 2003: 889). Human activities are the result of continuous and repeated actions, in which they assert themselves as actors.

As agents, they create the conditions that allow these activities to occur. Every human being, including women, is influenced by the cultural heritage, norms, values, and laws given by society.

- b. Interaction between Farmers in the Agricultural Community.** The majority of the population of Purwosari Village are farmers, with 5 *subaks* in it namely *Subak* Pembola, *Subak* Pekalongan, *Subak* Pembola One, *Subak* Pembola Two, and *Subak* Sunda. Social interaction between Balinese women farmers and male farmers, including *subak* members, occurs in cooperation, especially regarding the use of modern agricultural tools. They share knowledge, helping Balinese women adapt to modern farming systems. These interactions play a key role in building a dynamic and changing social structure, allowing them to participate in agricultural decision-making. Giddens' theory of structuration highlights that individual actions can shape dynamic social structures, as happens in Balinese women's adaptation to modern farming systems.
- c. Adaptation to the Agricultural Environment.** Adaptation is the process of interaction between environmental change and organisms for survival, including humans. People adapt through culture, developing ways to suit their resources and environment. Purwosari Village, where the majority of the population comes from Balinese and Javanese transmigration, is an example in which farmers have special skills in managing rice fields, especially in the *subak* organization. Based on the statements of informants Masriani, and Ardika (interview, 2023), a framework can be built that cooperation arises when people realize that they have common interests and at the same time have enough knowledge and self-control to fulfill these interests. Cooperation between Balinese and Javanese in the *subak* group has been maintained and is still practiced today. Balinese and Javanese people both realize that

developing Purwosari Village is a joint task. Therefore, the cooperation carried out by the people of Purwosari Village in the field of modern agriculture is the main livelihood of most people.

- d. Adaptation to the Social Environment.** The social environment regulates behavior and social interactions through norms and values. In adaptation, individuals evaluate the relevance of these norms and values to social change. Adaptation to the social environment involves changes in behavior in daily interactions. Based on the statements of informants Rahayu, Nurdianasari, and Herawati (interview, 2023), a framework can be built that women farmers in Purwosari Village have an important role in modern agriculture, actively involved in every stage of agriculture, including sustainable management of land and natural resources. They have realized the importance of maintaining environmental balance and applying environmentally friendly farming techniques, to maintain the sustainability of agriculture for the next generation. In addition to the field, they are also involved in marketing agricultural products, making a significant economic contribution to the community.
- e. Adaptation to the Cultural Environment.** Cultural adaptation is the ability of humans or community groups to change and adapt to the surrounding cultural environment. This includes values, norms, beliefs, traditions, languages, and behaviors that are passed down from generation to generation. Adapting to the cultural environment means understanding and appreciating existing cultural elements. This involves belief systems and respect for traditions and ceremonies. Based on the statements of informants Herawati and Sunirti, a framework can be built that Balinese farmers, including women, continue to apply *Dharma Pamaculan* in their agricultural activities. In Purwosari Village, they maintain cultural values in a modern agricultural system.

### 3.3 The Implication of Balinese Women’s Adaptation in Modern Agricultural System to Socio-Economic Life, Religious Culture and Environment in Purwosari Village, Torue Sub-district, Parigi Moutong Regency, Central Sulawesi Province.

The adaptation of Balinese women in the modern agricultural system in Purwosari Village, Torue Sub-district, Parigi Moutong Regency, Central Sulawesi Province has the following implications:

- a The implications of Balinese women's adaptation to the modern agricultural system on the social life of the community

**Table 1: Implications for community social life**

Social Life Activities	Traditional	Modern
<i>Ngayah kondangan / mepalusan</i> activities, <i>ngaek / metekap</i> , <i>nandur</i> , and <i>mederep</i> seasons	<i>Ngayah mepalusan</i> in groups in <i>subak</i> , <i>mepalusan matekap</i> , <i>nandur</i> and <i>maderep</i> .	The implementation of cooperation ( <i>gotong royong</i> ) has slightly shifted to a wage system.
<i>Subak sangkep / paum</i> activities related to the implementation of <i>Dharma Pemaculan</i>	<i>Sangkep</i> or <i>paum subak</i> related to <i>Dharma Pemaculan</i> still uses <i>padewasaan</i> and is conducted at the <i>banjar</i> or <i>bedugul</i> temple hall, attended directly by <i>krama subak</i> .	Meetings are no longer held in the <i>banjar</i> or <i>Bedugul</i> temple hall, but online through groups, and decisions are shared through <i>kitiran</i> or letters.
Loan money for farming costs	Borrowing money ( <i>nyilih pis</i> ) with an interesting system / <i>nyeklik</i> from moneylenders.	Borrowing money with interest / <i>nyeklik</i> is almost non-existent, replaced by loans from cooperatives and banks (KUR and KUT) with collateral because moneylenders' interest rates are higher.

- b The implications of Balinese women’s adaptation to the modern agricultural system on economic life.

**Table 2: Implications for Economic Life**

Economic Life Activities	Traditional	Modern
<i>Ngaek / metekap</i> , <i>nandur</i> , and	Work such as being a laborer in the fields, <i>pajeko</i> (plowing the fields), planting, and harvesting	Being a laborer who has all used the power of tractor, rice transplanter, and dross machines is used with a

<i>mederep</i> season laborers	are still done manually in a traditional group system such as <i>mepalusan</i> . The wages are not always in the form of money.	system of receiving wages in the form of money or paddy.
Become a female laborer.	Work such as <i>metulungan</i> , <i>meburuh ngabut bulih</i> (removing rice grains), <i>meburuh nandur</i> (planting), and <i>meburuh mantig</i> (digging rice) is done manually with traditional tools. Usually, the wages are very low, and can even be in the form of goods.	Being a Balinese woman laborer to sort rice seedlings ready for planting manually is still done and also modernly using rice transplanter machines and being a dross laborer have all received wages.

- c The implications of Balinese women’s adaptation to modern agricultural systems on religious and cultural life.

**Table 3: Implications for Religious Cultural Life**

Religious Cultural Life Activities	Traditional	Modern
<i>Ngayah mejejaitan, mekarye banten.</i>	Make <i>banten / upakara</i> together and bring ready-made <i>banten</i> from home to Bedugul temple.	<i>Upakara</i> is now made at home and brought to the temple. Some even buy ready-made <i>banten</i> .
Worship of Dewi Sri, <i>nangluk merana ceremony, mantenin, mebiyukukung, ngusaba, mapag toya</i>	Worship of Dewi Sri, <i>nangluk merana ceremony, mantenin, mebiyukukung, ngusaba, mapag toya</i>	Religiosity: worship of Dewi Sri, <i>nangluk merana ceremony, mantenin, mebiyukukung, ngusaba, mapag toya.</i>
Ceremony Vunja and Padungku	Vunja and Padungku (harvest party) ceremony of Kaili culture.	The <i>sradha</i> and devotion of the <i>krama subak</i> can be seen in the implementation of the Vunja and Padungku traditional ceremonies. This reflects the philosophy of “where the earth stands, there the sky is upheld.” or “when in Rome, do as Romans do.”

- d Implications of Balinese women’s adaptation to modern agricultural systems on the environment. The adaptation of Balinese women to the modern agricultural system has complex implications for the environment.

**Table 4. Implications for the Environment**

<b>Environmental Activity</b>	<b>Traditional</b>	<b>Modern</b>
Fertilization	<i>Palemekan</i> organic fertilizer from sekapa fruit, herbs, and milk	Use of NPK, KCL, PONSKA fertilizers and Pesticides.
Pest and Disease Control	<i>Nangluk Merana</i> ceremony, putting roasted rice ( <i>menyanyah</i> ) in certain places.	The <i>Nangluk Merana</i> ceremony is combined with the use of rat poison.
Opening New Paddy Fields	Cut down trees and remove shrubs gradually with traditional tools without chemicals.	Using modern tools, chain saw machine, excavator machine, and weedkiller poison.
Irrigation	Irrigation through <i>temuku</i> , <i>empelan</i> , and bamboo gutters and rainfed water	Irrigation with irrigation systems and dams, irrigation with borehole systems, or suction with Alcon machines.
Transportation	Transportation of rice harvest: rafts/carts pulled by oxen, carried ( <i>tegen</i> ), carried ( <i>suun</i> ), and pedaled by bicycle.	Transportation uses tractors, dross machines, cars, and motorcycles.
Pest Bird Control	The use of <i>lelakut</i> (scarecrow), <i>kober</i> , catapult, and coconut fronds is used for lightning strikes.	Repelling birds using homemade cannons fueled by carbide and kerosene.

**IV. Conclusion**

Based on qualitative descriptive analysis, it can be concluded that: 1) the factors causing the adaptation of Balinese women in the modern agricultural system in Purwosari Village, Torue Sub-district, Parigi Moutong Regency, Central Sulawesi Province are factors of changes in social values and norms, education and awareness factors, factors of changes in family structure, factors of economic change, factors of knowledge and technology, factors of multiple roles of Balinese Hindu women and factors of a person’s permanent work that is hereditary / *geginan*; 2) The process of adaptation of Balinese women in the modern agricultural system starts from changes in the agricultural system, interaction between farmers in the agricultural community,

adaptation to the agricultural environment, adaptation to the social environment, and adaptation to the cultural environment; 3) The implications of the adaptation of Balinese women in the modern agricultural system of socio-economic life include the gotong royong system is still being carried out but slightly shifted to a wage system and by becoming farm laborers using modern technology can increase income for family needs. Implications for religious cultural life include the improvement of the religious quality of Balinese women through religious ceremonies in the field of agriculture in *Subak* Purwosari and religious ceremonies about agriculture brought from Balinese origin are still intact and carried out in Purwosari Village. Implications for the environment of

adaptation and increased knowledge of Balinese women about the use of pesticides for agriculture.

Based on the results, researchers through the sociology of religion (Hinduism) approach associated with the theoretical views of experts used as a scalpel concluded theoretically that: 1) Balinese women successfully adapt to the modern agricultural system by linking it to the concepts of *dharma*, *karma*, and *seva*. *Dharma* refers to duties or obligations in life, including women's roles and responsibilities in agriculture and households. *Karma* describes the law of action and reaction, which Balinese women see as an adaptation to the demands of the times and the environment. *Seva*, or devotion, indicates the spirit to contribute to the well-being of society through more efficient modern agricultural work. 2) Balinese women successfully adapt to the modern agricultural system by linking it to the concept of *Tri Hita Karana*, which includes three harmonious relationships: *Pawongan*, *Palemahan*, and *Parahyangan*. In agriculture, Balinese women apply this concept as a form of belief. Despite having the burden of performing rituals, culture, and social life, women often do not have the time to pursue a career in the public sector, especially in economic activities. 3) Balinese women play an important role in maintaining the balance of nature and implementing sustainable agricultural practices following the concept of *Dharma Pemaculan*. *Dharma Pemaculan* emphasizes the obligation and responsibility of Balinese farmers to protect nature by respecting the gods as the owners of nature 4) Balinese women in the adaptation of modern agricultural systems reflect principles such as *dharma*, *karma*, and *seva*, where they emphasize obligation and service regardless of gender differences. They prioritize the completion of tasks with the belief that the results will be following *karma*, without distinguishing between men and women. This phenomenon reflects Postmodern Feminism that combines traditional and modern elements in Purwosari Village. Based on the findings and conclusions, it can be suggested: 1) Hindu communities, be critical and conduct cultural filtering; 2) Community leaders, especially Hindu community leaders and traditional leaders are advised to always socialize and pass on traditional Balinese values, especially in the field of Religion.

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