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Hindu Identity Maintenance of Mixture Marriage in DKI Jakarta

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Abstract---*In a pluralistic society like Jakarta, it is very possible for marriages with religious backgrounds to occur. Marriage with two different religions is very unlikely because the law requires that the marriage be carried out in one religion. Hindus generally adhere to the patrilineal principle in the sense that the man is the head of the family. If there is an interfaith marriage, the wife must follow the husband's Hindu religion. However, it often happens that if there are marriages with different religious backgrounds, many Hindu men in DKI follow the religion of their wives. This causes the number of Hindu families to decrease. The results of the study show that a postmodern society like Jakarta often does not follow their religious norms, religion is seen as an obstacle to their freedom. Another factor of the weak maintenance of Hindu identity in husbands who engage in mixed marriages is the weak understanding of religion so that they easily convert to the religion of their wives.*

Keywords---*culture, family, marriage, religion, society*

Introduction

The people of Jakarta are heterogeneous, here there are various ethnic groups with different cultural backgrounds, various religions, and various ethnicities. This condition makes it very possible for marriages with different religious backgrounds to occur. Existing legislation allows this to happen but when the marriage is legalized they must first decide on the religion chosen by the couple. The state can only ratify the validity of a marriage if it is carried out by a couple of the same religion. There is an interesting phenomenon that when Hindu men have to marry their partners, many follow the religion of their wives, whereas Hindu men are generally adherents of a patrilineal system in which men are the inheritors of the lineage and at the same time continue the religious heritage of their ancestors. Departing from this phenomenon, this research was conducted by raising the issue of why many Hindu men in DKI when they have to do marriage follow the religious system of their wives. In other words, why does the maintenance of Hindu identity weaken in the mixed marriage system in DKI Jakarta? This research is a qualitative research, the data collection is done through in-depth interviews and observation. The collected data was then analyzed descriptively and interpretively. The theory used as an analytical tool is phenomenological theory (Guldenmund, 2000; Martin & Siehl, 1983).

Discussion

From the results of data analysis carried out on the problems above, it can be found several things that trigger the following. Whether we realize it or not, like it or not, society has actually entered the postmodern era, one of which

is the creation of schizophrenia. Piliang as quoted by Budi Utama (2022) describes schizophrenia as a world, in which "desire" and its manifestations in products, signs, styles, flow at high speed and with increasing intensity, moving from one state to another in increasingly rapid tempo. so high that it leads humans into a state of absence of "ego", absence of identity, absence of territory, absence of meaning. Images and signs flow at high speed in the media (television, products, spectacle), and in their madness, it reaches a point where it does not leave any trace of meaning for the meaningful improvement of human life. This condition in the postmodern view is not as conditions of "abnormality" but rather as a "self-liberation movement" or "revolution of desire" from various rules of family, society, state, and even religion (Sheran, 2007; Buyukkececi & Leopold, 2021).

This is very likely to be a factor that causes people to move from one religion to another, and do not even consider religious values in determining the decisions that must be taken. Because religion is often seen as an obstacle for them to act in accordance with the wishes of their ego. Another thing that also causes the weakening of the maintenance of Hindu identity in mixed marriages is the factor of religious understanding and insight. The maintenance of Hindu identity has a correlation with the basic understanding of Hindu religious values. A strong understanding of Hinduism will strengthen faith or beliefs related to the religion adopted. So far, the obstacle faced by Hindus in big cities like DKI Jakarta is the lack of religious understanding among the younger generation of Hindus. They understand religion in terms of what their parents taught them. The religious understanding obtained at school is not yet maximal. Some of the causes of a person experiencing religious conversion, two of which are marriage and the weak understanding of Hindu theology. Understanding Hindu theology is considered an absolute and important thing to consider along with the changing mindset of the people who currently tend to use reason. The weak understanding of Hindus about their theology greatly affects their belief in Hinduism (Kelly, 2000; Waldron et al., 1996).

When they live in a heterogeneous social environment without a strong religious understanding base, they will have an impact on their beliefs. This is one of the causes of the weakness of Hindu Identity Maintenance that occurs in Interfaith Marriages. That is, the weak understanding of religion is closely related to the way they defend their beliefs. If their religious understanding is strong, then they will maintain their belief and will not change religion because of marriage with a partner of a different religion. An indication of the weak understanding of religion among the younger generation is the trigger, that Hindu women can marry anyone who is equally important and based on personal decisions. This means that there is no Hindu "identity maintenance policy" model that is instilled in the younger generation so that they are secular-minded in terms of interacting with each other. Secular is meant here, namely someone trying to subordinate religious affairs in dealing with social problems, as well as their social interactions. Agreeing with Bodai et al. (1983) view that modern society tends to be tolerant of other religions, including interfaith marriages. However, anxiety arises when this interfaith marriage is mostly carried out by the younger generation of Hindus, for example a Hindu woman who chooses her husband's religion, and vice versa, this will greatly affect the smaller number of Hindu population in DKI Jakarta and contradict the efforts to maintain Hindu identity itself (Adian, 2002; Airlangga et al., 2020; Arthayasa et al., 1998).

The characteristics of the people in Jakarta are very heterogeneous in terms of ethnicity, ethnicity and religion. The diversity of people in Jakarta affects the pattern of relations and interactions between one another. This heterogeneity of society is caused by the flow of urbanization of people from villages to cities. This population movement occurs due to various things, such as looking for a fortune in the city because it is considered promising employment opportunities, besides that Jakarta is the capital city of the country and the center of the national economy. For Hindus, most of them work in Jakarta because of state duties, both as civil servants and the military. In adapting Hindus who live in DKI Jakarta to changing social conditions and environments, they must be able to adapt themselves in order to fulfill their goals and needs in heterogeneous conditions. With these conditions, they are no longer bound to a particular culture and instead are free to engage and choose their own cultural life. This is in line with Berger's view, regarding the religious life of modern society that religious people are no longer by chance because they were born in a Muslim or Hindu family, but they choose their religious preferences according to their rationality (Barrett, 2000; Hordern, 2016).

If we relate it to Interfaith Marriages in DKI Jakarta, especially those involving Hindus, it is a logical consequence taken as a society that lives in a heterogeneous environment. Hindu women who have lived in Jakarta for a long time can choose a non-Hindu partner as their life partner. Moreover, since childhood their social pattern is not homogeneous. They are no longer limited and bound by strict cultural and religious norms and rules, but use the standards of reason or rationality in viewing their lives. The pattern of interfaith marriages in DKI Jakarta is not only between Hindu and non-Hindu women, but also between Hindu men and non-Hindu women. This pattern has occurred even though there have been ups and downs in the number of interfaith marriages involving Hindus in DKI Jakarta (Ashsubli, 2015; Candrawati, 1995; Cresswell, 2015). Economic factors are also very influential on efforts to maintain identity. When the economy of Hindus, especially the younger generation, is well established, coupled with

a strong understanding of religion, they will be able to maintain their Hindu identity in Interfaith Marriages. Vice versa, the weak economic base of the Ummah can also trigger the Ummah to switch to a religion or a partner that promises a better life. The relationship between religion and economic development can indeed be used as a study in an effort to understand the role that religion plays in society. Religion also serves to create social norms that affect the economy. The religious teachings recommend that you always work hard, endure trials, and live frugally, as well as always try relentlessly and never give up. This is in line with the analysis that not a few religious conversions from one religion to another are caused by economic factors or poverty (Indonesia, 1991; Saraswati & Donder, 2014; Durkheim, 2011).

Poverty is a condition where a person cannot guarantee his own life like other people. The weak socio-economic conditions of the community will have a negative impact on their lives and lives and if the feeling of poverty penetrates into their souls and lives, soul conflicts will inevitably arise in them. Indeed, the reality can also be different, religion does not only affect the economy, and vice versa economic issues can also affect people's religious preferences. It can be said that the infrastructure base in the economic context can also affect the community's superstructure. This is what causes the economy to be one of the causes of the weak maintenance of Hindu identity in interfaith marriages. Economic factors are considered reasonable and logical when in choosing a different marriage partner, they are more concerned with their welfare while having a family than just maintaining their religious identity. It is undeniable that this is indeed the orientation tendency of the younger generation of Hindus in modern times, to consider the rational sides of the empirical rather than the non-empirical. Therefore, when choosing a partner, economic considerations are one of the things that are taken into account rather than religious factors (Gateri, 2019; Hemamalini, 2018; Ichtijanto, 2003).

Departing from the above conditions, the following steps were taken as an effort to maintain Hindu identity. In an effort to maintain Hindu identity in interfaith marriages in DKI Jakarta, it cannot be separated from the role of the family or parents. This is based on the view that the family is the main domain in an effort to build character and parenting patterns. This means that parents are the main teachers in instilling moral values in their children. Firdaus & Ahmad (2011) explains that there are eight family functions that must be considered, namely: 1) Religious function, parents are role models for their children in worship including daily attitudes and behavior in accordance with religious norms. 2) Socio-cultural function, parents are examples of socio-cultural behavior by speaking, acting, and acting in accordance with eastern culture so that children can preserve and develop culture with pride. 3) The function of love, parents have the obligation to give love to children, other family members so that the family becomes the main container for the blossoming of a life full of love. 4) Protection function, parents always try to foster a sense of security, comfort, and warmth for all family members so that children feel comfortable at home. 5) Reproductive function, parents agree to regulate the number of children and the spacing of births and take care of their children, as well as provide education to children about maintaining their reproductive organs from an early age. 6) The function of socialization and education, parents are able to encourage their children to socialize with their environment and receive education for their future. 7) Economic function, parents are responsible for meeting the needs of their family. 8) The function of environmental development, parents always teach children to look after and maintain the environment, family harmony, and the surrounding environment (Perpustakaan Nasional, 2009; Jha, 2014; Karim, 2003).

Based on the view of Firdaus above, it can be understood that the family has a religious function. Children will follow their parents' religious references and preferences at home. Therefore, in an effort to strengthen religious identity, especially Hindus in DKI Jakarta, the role of parents or family is very important. In the context of the Interfaith Marriage phenomenon in DKI Jakarta, the family's efforts to strengthen Hindu identity are very necessary. The family environment in question is not only the biological family, but also socially. Here, the younger generation of Hindus are invited to always interact with other younger generations of Hindus so that this becomes an internal habit of Hindus. By allowing their children to mingle and interact with other Hindu families, this will minimize efforts to weaken Hindu identity amid the increasing number of Interfaith Marriages in DKI Jakarta. This means that the role of parents and families is very important in directing and educating children to maintain their Hindu identity in the midst of big city life like Jakarta (Chang et al., 2006; Henri, 2006).

In the context of Hindu identity maintenance in interfaith marriages in DKI Jakarta, the role and function of the community as an organic unit is very important. Through mechanisms that exist in society or a community, a person feels that he is in a strong social unit. Even though Hindus in DKI Jakarta are classified as modern society that is not bound by customs, they still feel they have an obligation to maintain their religious identity as Hindus. Therefore, various efforts are made to maintain the Hindu identity, one of which is to organize themselves or create associations or *sekaa* called Suka Duka. The association in the form of Suka Duka is in a banjar or region, it can also be called

tempek. The purpose of Hindus gathering in this forum is to strengthen communication and friendship between Hindus in overseas lands such as in DKI Jakarta (Woodward, 1997; Kumbara, 2020; Rohman, 2011).

According to Ninian Smart Suardjaja (2006) there are seven dimensions of each religion. The first dimension, is the practical-ritual dimension as seen in sacred ceremonies, holiday celebrations, worship services and so on. The second dimension, emotional experiential, refers to the feelings and experiences of various religious adherents. The special, occult, and extraordinary events experienced by adherents give rise to a wide variety of feelings from sadness and joy, to awe and prostration. An important topic in the dimension of religious experience, among others, is the so-called mysticism in which the believer feels a close union with the divine. The third dimension is the narrative dimension which presents sacred stories for contemplation, then the fourth dimension is the doctrinal philosophical dimension, namely the religious dimension which presents rational thinking, argumentation, reasoning regarding religious teachings, the basis of life and the understanding of concepts adopted by religion. . The fifth dimension, namely the legal-ethical dimension, concerns the order of living in religion, joint arrangements with regulatory norms, not infrequently also accompanied by a punishment system if there is a violation. Sixth, is the socio-institutional dimension that regulates common life regarding government, organization, ordination of leaders, and institutional matters in religion, and the seventh dimension is the material dimension concerning goods, tools used in worship, including buildings for places of worship (Nadiradze, 2020; Rai et al., 2019).

The sixth religious dimension is socio-institutional, one of which is a religious organization where one of the quite large and authoritative religious organizations, namely Parisada Hindu Dharma Indonesia (PHDI) is a Hindu organization in Indonesia whose role is to organize the religious life of Hindus in Indonesia both at the central level up to the regional level. Parisada Hindu Dharma Indonesia (PHDI) also has the authority to issue *Bhisama* that binds Hindus. In the context of efforts to maintain Hindu identity in interfaith marriages in DKI Jakarta, it cannot be separated from the strategic role carried out by Parisada Hindu Dharma Indonesia (PHDI) DKI Jakarta. As a Hindu organization that certainly has a mission to protect the people and maintain the existence of Hindus, the function of Parisada Hindu Dharma Indonesia (PHDI) is very strategic in an effort to maintain the Hindu identity of the younger generation in DKI Jakarta so that they have strong *sraddha* and *bhakti* service (Nahak, 2019; Riset, 2016; Pidarta, 2004).

Collaboration between religious institutions, in this case the Hindu Guidance and Religious Organizations, is very important in instilling this militancy attitude. Religious institutions are required to continue to improve and develop religious activities so that people's understanding of their religion becomes stronger. The role of the institution has a very important meaning in protecting and fostering its people. Strengthening belief, faith and making the generation of Hindus/Hindus in DKI Jakarta become militant towards their religion, should be done by conducting simultaneous coaching. This means that coaching is carried out not only at certain times, but is carried out continuously and continuously. If the coaching is carried out simultaneously, it will certainly be very beneficial for the younger generation of Hindus to be more confident and believe in their religion and will become militant towards their beliefs (Pudja & Sudharta, 1995; Putranto, 2004; Purbasari, 2010).

In addition to having implications for the development of attitudes or militancy of the younger generation of Hindus, efforts to maintain Hindu identity in interfaith marriages also have implications for the establishment of a Hindu family who is *sukhinah bhawantu*. They assume that differences in beliefs within a family certainly require a long adjustment. If a Hindu man marries a non-Hindu woman, it requires an internalization of the values of Hindu religious teachings for women who follow their husband's religion. Sometimes the opposite happens, because the wife's religious understanding is deeper and stronger than the husband's, so it is possible for the husband to eventually follow his wife's religion, because it is considered simpler and easier to understand. This happens in some Hindus who marry non-Hindu women. Not only that, if a Hindu woman marries a non-Hindu man, especially with a little understanding of Hinduism, it will be easy to change beliefs to follow her husband's religion (Putra & Jelantik, 2013; Ratna, 2009; Ritzer, 2012).

Apart from that, interfaith marriages are also very influential on the child's upbringing of the values of their religious teachings. When the wife does not really understand the teachings of Hinduism, then this will have an impact on her child. This is where the complexity of interfaith marriages that have occurred so far lies. Of course it is very influential on the formation of a Hindu family who is *sukhinah bhawantu*. So far, various elements of Hindus in DKI Jakarta have tried to strengthen the foundation of Hindu identity in the family realm. Various kinds of guidance, *dharma wecana* and strengthening of Hindu religious teachings are given to strengthen their beliefs, especially mothers who have recently followed their husband's religion. They need serious assistance, if not from their husbands, then from their family and social circles. The pattern of development must also be carried out with effective methods, because of differences in culture and religion, non-Hindu women who follow Hinduism from their husbands tend to be influenced by religious teachings and values from their families. Therefore, building an

understanding of Hinduism for them must be adjusted to the religious patterns that were previously adopted (Rosidah, 2013; Salim & Carolina, 2001; Santoso, 2006).

The family is the smallest social institution of society. This understanding of the family shows that the family is part of society, this part determines the whole family. Regarding the implication of a *sukhinah bhavantu* family, which is reinforced by the statement of the resource person Ida Pandita Dharma Putra Paseban as follows: "The higher and nobler one's position is, the more influential the formation of a *sukinah* Hindu family in building married life. Therefore, it is important to maintain Hindu identity in interfaith marriages. If the Hindu family is not strong, this will affect the child's growth and development and the child's understanding of the teachings of his religion. The family is the place where children start learning, especially learning about language, because language is the main tool in inculturation efforts, where it is branded by a special culture. The family has a very important function in building and giving religious values to their successors (children), so that later they have a strong grip as a provision in living a life full of challenges in this global era (Saragih, 1980; Segara, 2015; Dahwal, 2016).

Here, the family plays an important role in character building and internalizing Hindu religious values. Therefore, when a family experiences value disorientation, due to religious differences between husband and wife and each is strong with his beliefs, it will have an impact on the internalization of religious values to the child. Not a few children are confused about following the beliefs of their mother or father. Based on this, in the teachings of Hinduism, marriage must be directed at one belief. When there are different beliefs, a ceremony called *Sudhiwadani* is held, an effort before becoming a Hindu. That in the maintenance of Hindu identity, it has very implications for the formation of a family that is *sukhinah bhawantu*. The implications for all forms of efforts made to maintain Hindu identity in Interfaith Marriages in DKI Jakarta. They have a strong reason that the *Sukino Bawantu* family is formed through the application of Hindu religious values in it. This is possible when the family has a good understanding of Hindu religious teachings. If a family does not have a strong foundation of Hindu teachings, then they will not be able to apply the values of their Hindu teachings (Sugiyono, 2013; Suhardi, 2020; BIP, 2017).

Efforts to maintain Hindu identity in interfaith marriages in DKI Jakarta are not an easy thing. Religious institutions such as PHDI, including religious leaders, must have a measurable development strategy and agenda so that it can be accepted by the younger generation. Because the target of this maintenance effort is the younger generation of Hindus in DKI Jakarta. The maintenance of Hindu identity is carried out through strengthening the foundation of understanding about the values of Hindu teachings, especially those concerning marriage and the formation of a Hindu family that is *sukhinah bhawantu*. The internalization of values and the guidance carried out for the younger generation of Hindus has faced quite a few obstacles. Although actually doctrinating the younger generation of Hindus in big cities like DKI Jakarta regarding the preservation of Hindu identity is not an easy thing, because the younger generation of Hindus have modern thoughts and tend to pay less attention to religious matters. They use the ratio as a guide in determining their life decisions. This is common in modern society, when the mind determines the way humans understand the reality of their lives. In addition, they tend to have a preference for choosing a partner and prioritize concrete things such as spouse's job, educational background, and economy and so on. This means that religious considerations are not the main indicator in choosing a partner (Utami & Silalahi, 2013; Yogisvari, 2017).

Through efforts to maintain Hindu identity among the younger generation in DKI Jakarta, it is hoped that a more militant attitude and behavior will grow towards their Hindu identity. The proof is that the guidance carried out regarding the Maintenance of Hindu Identity can be accepted by young people in DKI Jakarta. It's just that they need more basic reasons why they should consider the religious aspect in choosing a partner. They were also given an understanding that in Hinduism teachings should choose a partner whose religion is the same, rather than a partner of a different religion. Even if you marry a couple of different religions, there will be an effort called *sudhiwadani*, one of the ceremonies that legitimizes a person to become a Hindu. This means that in Hinduism, husband and wife must be of the same religion. Maintaining Hindu Identity in Interfaith Marriages has an impact on the growth of a selective attitude in choosing a life partner. These attitudes began to grow among the younger generation of Hindus after they understood that in Hinduism it is also very important to maintain and maintain a Hindu identity in marriage, because it has an impact on a peaceful, harmonious and happy life. On the other hand, when differences in beliefs are firmly held, especially based on ego and unwillingness to accept, it will greatly affect family life. Even though the younger generation of Hindus have beliefs of different religions, they will be better able to set an example for their partners and convince their partners about the values of Hindu religious teachings which are very noble.

Maintaining Hindu Identity in Interfaith Marriages in DKI Jakarta has implications for the social life of the community, especially Hindus who live in DKI Jakarta. The social life in question includes external and internal social life. Externally, efforts to maintain Hindu identity strengthen the foundation of the younger generation of Hindus when it comes to interacting with a heterogeneous society. As adherents of a religious minority in DKI

Jakarta, they can be more confident when dealing with non-Hindu people. When the foundation of the value of his religious teachings is strong, he can maintain his Hindu identity. In addition, the maintenance of Hindu identity in interfaith marriages also affects the harmonious relationship between Hindus and other people, because each respects the teachings of their religion, especially regarding marriage.

Internally, the efforts made by Hindus in DKI Jakarta to maintain Hindu identity in the midst of interfaith marriages are able to strengthen internal social relations. Awareness of the importance of maintaining Hindu identity produces a community or social solidarity. This social solidarity is built through spiritual development activities, religious activities, and other social activities, both in the community and in the formed Banjar SDHD. If referring to Emile Durkheim's view, solidarity is a feeling of mutual trust between members in a group or community. If people trust each other, then they will become one or become friends, become mutually respectful, become motivated to take responsibility and pay attention to the interests of others (Soedijati, 1999). From the above understanding, solidarity can be understood as a sense of mutual trust, (have) shared ideals, solidarity, and having a sense of sharing among individuals as group members, because of the emotional and moral feelings shared together, which can make individuals feel comfortable with a group or community in society. It is the awareness of the importance of maintaining religious identity that produces this mechanical solidarity. This solidarity is actualized through religious activities, including social and cultural activities. Hindus in DKI Jakarta have a social system or community which they call the Banjar Suka Duka. This community binds them in feelings of joy and sorrow. The awareness of living in the midst of the overseas makes them unite in the same religious identity, namely Hindus. They are also bound by a common goal, namely to maintain their identity as Hindus in DKI Jakarta, even though they are a minority.

Conclusion

The factors that cause the weakness of Hindu Identity Maintenance in Interfaith Marriages in DKI Jakarta are: First, the change in society which has now become a postmodern society which tends not to be bound by religious norms. Weak understanding of religion is closely related to the way they defend their beliefs. If their religious understanding is strong, then they will maintain their belief and will not change religion even though they are married to a partner of a different religion. Vice versa. Second, heterogeneity factor. In adapting Hindus who live in DKI Jakarta to changing social conditions and environments, they must be able to adapt themselves in order to fulfill their goals and needs in heterogeneous conditions. Third, the family factor and the freedom to choose a partner. The weak militancy of parents towards their religion has an impact on the lack of religious values or teachings accepted by their children, so that in choosing a partner they don't even care about their religious background. The four economic factors. Economic orientation is considered reasonable and logical rather than looking for a partner based solely on religious background. Economic background is also a benchmark for the younger generation of Hindus in DKI Jakarta to choose their partner. They consider the rational sides of the empirical rather than the non-empirical.

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