

## BUDAWATI AGAINST PATRIARCHAL VIOLENCE

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This fashionable and well-complexioned woman is Ni Nengah Budawati. The existence of this woman, who is often called Buda, is synonymous with LBH APIK. This Legal Aid organization newly established in May 20, 2009 is dedicated to helping women. LBH APIK Bali is one of the representative offices of the Association of Indonesian Women for Justice (APIK), which encompasses all of Indonesia. Budawati was asked to become director of LBH APIK Bali and lead 7 members for the period of 2009-2013.

Speaking of violence towards women, Budawati has worked on a number of cases of violence experienced by the women of Bali. According to her, more than a few women are treated poorly in households. Of the 50 cases handled by LBH, there was a wife who was stabbed in her intestines just because she was not allowing her husband to marry again.

Ignorance of the law and human rights often put women in a difficult situation full of suffering and misery, unaware of the possibility of divorce. This situation if left alone has the potential to perpetuate detrimental consequences. LBH APIK handles divorce due to violence committed by husbands, also excesses of excessive interference from in-laws. The number of cases seems to be increasing from year to year.

There was a woman born on December 11<sup>th</sup> who had one of the most formidable cases that LBH APIK has ever dealt with. Budawati says, there is a wife who lives in a house with her husband, in-laws, as well as her son for 16 years. This woman actively serves in the Banjar of her village. Suddenly she received a letter about a divorce that she had not been aware of. It was even found that she had been divorced since the year of her marriage. However, this wife did not know anything about the apparent divorce. She never received a notice to convene in court about the divorce. Her identity was forged when her husband attempted to marry another women. In this case, the law is called 'verstek'.

As a mother of three daughters explains, “In this case, verstek is a divorce law, if the defendant (the person being sued for divorce) does not appear at their subpoena three times, the judge can make a decision for divorce directly. Often, women silence themselves when sued for refusing to divorce their husband. In fact, this can then progress to verstek”.

Budawati with a soft-spoken suspect, mothers who refuse to divorce their husband when receiving subpoenas may choose not to attend the hearing. The wife may think, with no plans to appear in court, that the divorce can be canceled. However, the reality is that the law does not allow this. This would backfire for herself. The court can terminate divorce unilaterally.

Because of this, LBH APIK led by Budawati is trying to fight the case of ‘verstek’. The aim of this resistance is that mothers can no longer be deceived or harmed by their husbands. This opposition is also intended as a means of advocating for the court to consider more than the biased view from the plaintiff.

The persistence from the LBH APIK director for social assistance and legal protection is admirable. Experience has ripened the organization to become vibrant with women activists in a field which had been previously poor, to fight for democracy and anti-violence. Her experience as an activist has been growing since she studied at the Faculty of Law of the University of Udayana class of 93.

The wife of I Nengah Wiartana from Kekeran Penebel Tabanan has been active in GMNI as an Indonesian heroine. Budawati and I Nengah Wiartana are a young couple that have been highly successful in pursuing a strong household. The family is complete with the presence of three baby doves, Diah and Gadis. Diah is still in elementary school and Baba is still in kindergarten. The third daughter is very fortunate to have parents who are aware of the talents and abilities of their children.

"I jump in the world of art as a child. I think, as a parent my job is to develop the talent and not exploit children. So, I'll take care of everything from setting up your own clothing design, schedule, and accompany the children are singing contest, fashion, make video clips and so on” she says vigorously with sparkling eyes.

The young lawyer also reminds the children, art is not just for the pursuit of achievement and popularity. Therefore, Budawati directs two of her three daughters to participate in Yoga Music Maha Bajra Sandhi, Ida Wayan Granoka Gong leaders. Budawati says, "in the Supreme Bajra Sandhi children not only gain knowledge of classical music of Bali, but also in teaching ethics governance culture of Bali".

Budawati explains what it is like to be a mother and activist LBH, "I will never exist in the LBH without the support of my husband, Bli Nengah and in-laws. My husband is my lifelong companion, he is very understanding and supportive of my career. I am fortunate to have a husband with a family that gives great confidence to support the motion of my life. Without my husband, my life is incomplete "confessed the woman from the village of Kintamani Bangli Kedisan.

Budawati remembers not only remembers Kedisan as the home of origin, but also the teachers who taught her many things about life. Kedisan 30 years ago was a backward village at the foot of Mount Batur. Electricity and clean water did not reach the village until 1985. As a child, lack of water made Budawati accustomed to holding water over her head with 'Blek' which is a bucket of water from a can. Water for bathing and drinking was taken from the Lake Batur which was near her home.

Because of the difficulty of finding water, Budawati's teenage daydream for marriage someday was to find a husband who has a plumbing and running water. It is this that she asked of her boyfriend who is now her husband. And thank goodness the contractor husband who is not only able to prepare plumbing and PAM but also a small house for his wife. Now the house is also used as an office for LBH, located at Jalan Indah Muding VIII No. 1. LBH can also be contacted on 0817351803 and are always ready to help women who need legal assistance.



Budawati dan Keluarga

Concern about the fate of women, in fact comes from the rich life experience Budawati. A lot of inspiration comes from her childhood with the Kedisan people. According to Budawati, Kedisan women marry at a very young age. Many only have basic schooling. Even then, many do not finish school and got married. Most of them now have already had grandchildren.

Budawati watched as child while her father, Mangku Debel Kedisan approached women holding bamboo baskets. "Life would be better if you go to school" said Mangku Debel. His father taught women the importance of education in order to not to end up like the basket worshiper. Mangku Debel although only a junior high school graduate in Singaraja, is a respected figure as Penyarikan Dangke. Another village leader was her grandfather, Dangke, a religious leader. Both of these men exhibited similar leadership to Budawati.

Budawati, after completing elementary school Kedisan, brought her parents to the town of Bangli to finish junior high school and high school 1 2 Bangli Bangli. Every homecoming, Budawati often feels ostracized because she was unmarried. She was the only girl who did not get married in the village at the age of childhood. Moreover, after entering college, her busy life as a college student and activist also made Budawati not even think about looking for a companion for life. Gossiping neighbors ignored Budawati.

Budawati moved to study and was losing a lot of nostalgia about the village. Kedisan's skills as an equestrian community have now vanished since the asphalt road. The last time Budawati enjoyed horse riding was in second grade. "The terrain is a difficult path, making transport via a horse important. Kedisan people enjoy horse riding and there was a time where it was known to have some of the best horses " recalled Budawati.

In addition to the SPG (sales promotion girl) and agency SPG, Budawati also worked for a company in Malaysia, and the care of the villa with the office manager as she became an insurance agent and hosted various events (EO). All that provides positive motivation within Budawati. "Work was enriching life experience," said Budawati lightly.

In addition to being a career woman, Budawati is also a talented short story writer. Some stories in Balinese and Indonesian language have graced several print and internet media. Some great inspiring stories include the development of cases handled and myths that live in her village of birth, Kedisan. Some examples of short stories are titled Cawet (Knickers) and Belingan (pregnancy). As a writer and lawyer about incest prohibition, Budawati has documented the perspective of the people Kedisan in her college thesis. Forms of incest include include Gamana Gamia marriage, and marriage taboo.

According to Budawati, in Kedisan, an uncle married his niece. This niece was an only child. The very rich uncle was handsome, and loving with his niece. This marriage is a marriage ban and must be passed with a ceremony.

The bride and groom had to crawl all the way from the house to the bride's Bale Agung yard where the ceremony was performed. They were not allowed to perform in the main area. And the ceremony should not be passed by Paduluan master of ceremonies in the village, but by Balian Keteben, a special ceremony for the death of the leader. Pengantinpun must eat from a trough of swine (pig eating places) because they are traditionally considered immoral pig.

Three months after the wedding, The husband died and the child was born dead. Budawati followed the life journey of the niece, who eventually died mad. Ni Wayan Midin, her mother, who often gave her food because during this girl became poor and abandoned.

This conversation became even more interesting when told to elders in Kedisan. Is the story a marriage curse? Or is it because of pressure from the community that the marriage ended tragically? It is certainly a true story that confirms the incest taboo for people Kedisan.

For Budawati, life experience and her ability to make short stories captured the hearts of female readers. Writing and litigation can hopefully eventually change in the trajectory of domestic violence in Bali. Hopefully it can be stopped by raising awareness of the law for Balinese women.