



The Role of Wanita Hindu Dharma Indonesia (WHDI) in Increasing Social Solidarity of Hindu Women in Bandar Lampung

Ahmad Zarkasi^{1*}, Aulia Amrina Rosada², Luthfi Salim³

^{1,2,3} Raden Intan State Islamic University of Lampung, Indonesia

Correspondence ✉ zarkas@radenintan.ac.id

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Abstract: Wanita Hindu Dharma Indonesia (WHDI) is a Hindu women's organization founded to form a forum for Hindu women's aspirations and to participate in society, nation and state and to achieve Jagadhita and Mokhsa. The problem in this study is how is the role of Wanita Hindu Dharma Indonesia (WHDI) in increasing social solidarity among Hindu women? And what are the strategies carried out by Wanita Hindu Dharma Indonesia (WHDI) in increasing social solidarity among Hindu women to increase the social solidarity of Hindu women? While the purpose of this study is to determine the role of Wanita Hindu Dharma Indonesia (WHDI) in increasing social solidarity among Hindu women and to determine the strategies carried out by Wanita Hindu Dharma Indonesia (WHDI) in increasing social solidarity among Hindu women to increase the social solidarity of Hindu women. This study is a type of qualitative descriptive research that explain the condition of society based on data that is as it is in the field. The results of this study show that Wanita Hindu Dharma Indonesia (WHDI) has an active role in increasing the social solidarity of Hindu women, these roles include: become a forum for Hindu women to organize, provide emotional and social support, act as intermediaries with other communities, and organize social activities. Furthermore, the results of this study also show that the strategies that have been implemented Wanita of Hindu Dharma Indonesia (WHDI) has been successful and running in increasing the social solidarity of Hindu women in Bandar Lampung, these strategies are: holding socialization seminars on the theme of social solidarity, holding regular meetings, social activities, and establishing relationships with external organizations.

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INTRODUCTION

Sociologically, religion has a role as a unifier for people of the same religion. This integrative function usually fades or weakens when religious life involves elements of different beliefs. According to Hendro Puspito, religion has a function as a fosterer of brotherhood, especially within religious communities. However, like the sides of a coin, religion in social reality has a dual role between integrative and disintegrative functions, depending on the context of internal or external relations between religious communities. In the internal context, religion plays a greater role as a unifier and makes the condition of society harmonious, although it does not rule out the possibility of disintegration, especially when it involves differences in understanding in a religion or belief.

To realize the ideal and integrated conditions of society, an attitude of solidarity is needed among its people. Social solidarity is defined as an emotional and moral feeling that is created in the relationship between individuals or groups, common goals and ideals and the existence of solidarity and a sense of mutual responsibility. According to Durkheim, social solidarity is a condition of the relationship between individuals and/or groups that is consciously based on moral feelings and beliefs that are shared and strengthened by shared emotional experiences. Solidarity can be formed because there are various similarities in race, ethnicity and precisely the same feelings that make them have a strong desire to improve their condition and the area or surrounding environment so that they can improve the conditions around them by helping each other, especially in terms of religion. Religious solidarity is a form of solidarity in the field of religion such as in the form of implying religious values contained in the religion embraced by individuals/groups.

Durkheim formulated two types of solidarity, namely organic solidarity and mechanical solidarity. Organic solidarity is a form of solidarity that binds complex societies, namely societies that recognize detailed divisions of labor and are united by interdependence between parts. Each member plays a different role, and interdependence is like the relationship between biological organisms. In a society with organic solidarity, the main bond that unites society is no longer collective consciousness but rather an agreement that is established between various professional groups (Sunarto, 2004). Meanwhile, a society formed by mechanical solidarity has a collective consciousness that encompasses the whole society and all its members, it is strongly believed in, deeply ingrained, and its contents are very religious (Goodman, 2010). According to Durkheim, all members of society are bound by collective consciousness, collective conscience, which is a shared consciousness that includes all group beliefs and feelings, and is extreme and coercive (Sunarto, 2004).

Social solidarity in society can create a sense of tolerance, can reduce conflict, with social solidarity, social harmony among people will increase, in addition, social solidarity can also build a closer sense of togetherness among humans with the desire to help each other. Likewise, what happens when women have strong solidarity among other women, then there will be equality that has been longed for by women.

However, the shift in religious values by the culture of the community itself has more or less changed the way society carries out its social life, for example in Hinduism the position of women and men is equal, then the emergence of a patriarchal culture which causes a gap between the position and role of women and men in social life, women are made into the weak party, the party who can only accept the rules and does not have the right to express their opinions (Darmayoga, 2021). The patriarchal issue in our social life makes women increasingly powerless, most people assume that women's position is below men, women are required to be able to do all jobs including domestic work at home and work outside the home for economic needs, if they are unable to fulfill these demands then women can be ostracized by their environment.

In fact, in Hinduism, the position of women is truly respected, even the community worships Goddesses who can help human life in the world such as Goddess Sri, Goddess Saraswati, and Goddess Uma Parvati. A woman is not only a beautiful and attractive figure, but also someone who has various other advantages, as mentioned in Yajur Veda XIV.21: "Murdha asi rad dhuva asi. Daruna dhartri asi darani. Ayusa tva varcase tva. Krsyai tva ksemaya tva." Which means "O woman, you are a brilliant pioneer, a supporter who feeds and runs the rules like the earth. We have you in the family for longevity, brilliance, prosperity, fertility and well-being". Women are a fortress of morality that if a woman's morality declines, the morality of her descendants will also decline. In Yajur Veda XIV.22 it is explained: "Yantri rad yantri asi yamani dhruva asidharitri" which means "Women are the guardians of the family. She is brilliant. He manages others and he himself carries out the rules. He is the capital or asset that supports the family (Purwati, 2021)".

Although solidarity can be formed naturally based on similarities such as ethnicity, race and religion, a forum is needed to be able to increase organic solidarity in society so that solidarity can be formed more actively and in a directed manner. Especially solidarity between women who

usually get limitations and discrimination in public activities due to patriarchal culture, namely a social system that places men as the central authority figures in social organization which has long been in effect in Indonesia. One of the efforts to increase social solidarity in society is through organizations that can facilitate society, in this case specifically women, to be able to increase social solidarity. One example is the WHDI (Wanita of Hindu Dharma Indonesia) organization which focuses on empowering Hindu women as its object to obtain improvements and increase the quality of female human resources which are multidimensional, both in education and skills.

WHDI is a social organization and a forum for empowering Hindu women. In Indonesia, this organization has spread to 33 provinces and even to remote villages. This organization is independent and does not fall under any socio-political organization. WHDI has been established since 1988 in Denpasar, Bali. Which has a mission to realize independent, intelligent, polite and noble Hindu women with a modern organizational culture, as well as a mission to improve the quality of Hindu women's human resources, perfect the forms of activities adjusted to strategic issues according to the goals of the times and develop a positive attitude in working (WHDI Pusat, 2021). The formation of the WHDI organization emerged because of the fact that Hindu women in Indonesia had not yet played a role in many things. Then an initiative emerged from figures in Bali who then formed an association which was then used as a place to exchange information about women's concerns, especially Hindu women in Indonesia.

Likewise, the WHDI organization in Lampung Province, whose members are all Hindu women in Lampung Province with 35 women serving as active provincial administrators, who always strive to build and improve social solidarity among Hindu women so that they can become a cultured, empowered and advanced women's community by participating in bringing religious values into their lives, especially in urban communities that tend to be individualistic and have a stereotype of minimal interaction in their socialization in society.

The results of observations conducted by researchers show that the WHDI Lampung organization chaired by Mrs. Nyoman Ratna Dewi, SE and her secretary Mrs. Desak Ketut Suastika, SE. Has actively implemented its programs to increase the solidarity of Hindu women as explained above, in addition WHDI Lampung held community service in commemoration of Mother's Day by holding social services in the form of blood donation and distribution of rice packages to meet basic needs and blood needs for the community. These activities can increase the sense of togetherness and social solidarity both between members, namely Hindu women and also the surrounding community. From the background that has been described, the author is interested in conducting research with the title "The Role of Hindu Dharma Women Indonesia (WHDI) in Increasing Social Solidarity of Hindu Women in Bandar Lampung".

RESULTS AND DISCUSSION

Hindu Women of Bandar Lampung

The life of Hindu women in Bandar Lampung reflects the harmony between spiritual life and active involvement in society. For religious activities, Hindus in Bandar Lampung are divided into 4 religious groups called Banjar. In the 4 Banjar, religious meetings are held regularly every month.

This is reinforced by the statement from Mrs. Desak Ketut Suastika, SE. namely:

"For religious activities, we have a gathering held every month in Banjar. In Bandar Lampung there are 4 gatherings called 4 Banjar; Banjar Satria, Banjar Bhuna Santi, Banjar Tengah, Banjar Darman. The activities in these gatherings are in the form of religious activities, dharmavacana and also arisan. There we also establish relationships with fellow Hindus, especially with fellow Hindu women. (Desak Ketut Suastika, SE., 2024)"

Behind the intensity of religious activities, Hindu women in Bandar Lampung not only carry out traditional roles in family and religious life, but are also increasingly involved in public activities. One important aspect of their participation is the monthly meeting, where they maintain good relations and strengthen solidarity in the community.

Hindu women in Bandar Lampung have taken an important role in public life. They are not only active members of their religious communities but also involved in social, educational and community development activities. At the local level, Hindu women play an important role in

maintaining Hindu culture and traditions, and supporting initiatives to improve the quality of life of the surrounding community.

The role of Hindu women in public life together with the WHDI organization is not limited to religious activities alone. They also contribute in various sectors, such as education, health, and economic empowerment. In Hindu schools, for example, women often become teachers and administrators, providing instruction not only in religious matters but also in general subjects. They are also active in social activities such as public health services and welfare campaigns. The active activities of Hindu women cannot be separated from the role and influence of the WHDI organization which has been established since the 2000s in Lampung, the number of WHDI members at the Lampung Province level is 22,087 people, for members at the Bandar Lampung City level there are 2,339 people, while for WHDI members in Labuhan Dalam, Bandar Lampung there are 124 people.

WHDI Work Program of Lampung Province

WHDI Lampung Province in the 2022-2027 term of office has made efforts to empower and increase the solidarity of Hindu women, namely implementing activity programs that cover five fields, namely religion, organization, economy, culture, and social fields, these programs are explained as follows:

a. Religious Field

The religious field of WHDI aims to increase public understanding of the values of Hindu teachings and religious traditions. In it, there are several activities such as Tattwa which aims to deepen knowledge of Hinduism in order to strengthen the beliefs and devotion of WHDI members, as well as conducting Dharma Wacana to increase understanding of devotion to religion, society, nation, and state. Some of WHDI's activities in the field of religion are:

- 1) *Tattwa*, In the implementation of this Tattwa work plan, activities such as the distribution of religious books are carried out to improve understanding of religious aspects. In addition, Dharma Wacana activities are also carried out as a method to convey the values of truth in the midst of Hindu society.
- 2) Ethics/Morals, In its work strategy in this field, WHDI holds lectures and training on personality ethics continuously, involving women of different religions. The purpose of this activity is to increase members' awareness that ethics and morals have a crucial role in regulating people's daily lives.
- 3) Upakara, WHDI holds continuous training and coaching activities on the values and philosophy of upakara. This includes the formation of upakara associations and training in making upakara or banten, with the aim of increasing members' knowledge and understanding of the values and philosophy of upakara yadnya.

The activities of WHDI Lampung Province in the religious field presented by Mrs. Nyoman Ratna Dewi, SE are:

"We have a Pesantian group, which is a Hindu spiritual group that carries out religious activities such as sacred hymns, discourses and darma tula (Nyoman Ratna Dewi, SE., 2023)".

Then added by Mrs. Dr. Wayan Aryawati, SKM, Mkes regarding WHDI religious activities as follows:

"We also carry out traditional rituals together with the Purnama tilam prayer, during the full moon and new moon (Wayan Aryawati, 2024)".

b. Organizational Field

The organizational field of WHDI aims to strengthen member discipline through continuous monitoring and guidance. They carry out administrative improvements, socialize the AD/ART to administrators at all levels of management, and conduct working visits to regions for deliberations in accordance with organizational provisions in 33 provinces. The activities of WHDI Lampung Province in the organizational field were explained by Mrs. Desak Ketut Suastika, SE as follows:

"The role of WHDI is as a forum for Hindu women to organize and get involved in the social life of the community. The existence of WHDI also makes Hindu women's social activities more structured, so that members have more opportunities to meet and ultimately their solidarity can increase. Furthermore, the WHDI organization also bridges the interaction and socialization of Hindu women with other women's and religious organizations (Desak Ketut Suastika, 2024)".

The activities in the organizational field are divided into several parts, namely:

- 1) Organization, including administrative improvements, socialization of AD/ART to WHDI administrators at the central and regional levels, compilation of data on members serving as administrators, and working visits to various regions to hold deliberations in accordance with organizational provisions in 33 provinces.
- 2) Personnel or planning, WHDI plans to create organizational member data by compiling information on WHDI administrators at all levels of management that have been formed, as well as recording all Hindu women as WHDI members.
- 3) Public relations or public relations is an interaction between WHDI and other organizations, aimed at building a positive image and gaining support through the dissemination of information about the organization's work programs and activities, both inside and outside the organization through mass media.
- 4) External relations, This is a program that focuses on WHDI's external communication and relations with other women's organizations and related government institutions and is involved in activities held by the Ministry of Women and Child Protection, Kowani, PKK, and other community organizations. Activities related to external parties are in line with the statement of Mrs. Nyoman Ratna Dewi, SE., namely:

"For solidarity among Hindu women and other groups, we are active in BKOW for provincial WHDI and GOW for district-level WHDI. We synergize with other interfaith women's organizations. We also learn a lot from other women's organizations, such as Islamic, Christian/Catholic women's organizations that are also members of BKOW about their advantages so that they can be applied in our organization. Among other women's organizations that are members of BKOW, they are very open, embracing and nurturing so that we feel very comfortable being part of them. (Nyoman Ratna Dewi, 2023)"

WHDI Lampung Province has good cooperation with external organizations, for example BKOW (Badan Kerjasama Organisasi Wanita) for WHDI at the Lampung Province level and GOW (Gabungan Organisasi Wanita) for WHDI at the Regency level.

c. Economic Field

The Economic Sector of WHDI aims to improve the welfare of members by developing economic enterprises through canteen management, small business development, and entrepreneurship training. They also strive for and distribute organizational attributes and encourage the use of domestic products. Related to activities in the economic sector, Mrs. Desak Ketut Suastika, SE conveyed the following information:

"For economic activities, we have business assistance and savings and loan cooperatives, while for the economic conditions of Hindu women in Bandar Lampung, on average they are middle and well-off, starting from there, Hindu women in Bandar Lampung become more active and enthusiastic in participating in the activities of the WHDI organization, starting from religious activities to social activities. (Desak Ketut Suastika, 2024)"

Some activities in the economics program are explained as follows:

- 1) Business Affairs, This program aims to raise funds to support the implementation of WHDI's work plan through several activities by raising funds to help general organizational activities, improving WHDI canteen management, and organizing tournaments.
- 2) Cooperative or savings and loans affairs, The work plan in this program aims to achieve several things. First, encourage the fulfillment of basic needs of members and enforce an equitable and just economic structure. Second, increase women's empowerment in the economic sector by encouraging their role as business actors. Third, increase entrepreneurial

skills and advance MSMEs in the creative economy through the development of cooperatives.

d. Cultural Field

The WHDI Cultural Sector focuses on preserving and developing national culture through arts training and other activities to increase members' knowledge of national culture. They also strengthen the mental development of the younger generation through socialization of morals and discipline. In the business sector, there are several activities carried out, namely:

- 1) In the cultural section, the focus is on efforts to maintain and develop national culture. This program includes training and competitions in various arts such as percussion, vocal/kidung, dance, and painting.
- 2) Mental coaching is a process that aims to strengthen and develop the mentality of the younger generation. This is done through various activities, such as involving them in socialization about juvenile delinquency, the dangers of drugs, and HIV AIDS.
- 3) Member education aims to improve members' knowledge and skills in various fields through skills course programs tailored to their needs, such as courses on how to put on your own bun and how to make dowry.

Schooling, including planning programs to increase reading interest, increase member knowledge, and stimulate student creativity in a Hindu-oriented preschool environment under the guidance of WHDI.

e. Social Field

WHDI Social Sector aims to improve social welfare through social assistance, health, and coaching programs for the elderly, orphans, and fatherless. They also provide counseling and advocacy for members who need help with legal and social issues. WHDI's activities in the social sector as stated by Mrs. Nyoman Ratna Dewi, SE, are:

"Not long ago we held a social service in the form of distributing basic food packages, next we will carry out a blood donation which coincides with the commemoration of Mother's Day.(Nyoman Ratna Dewi, 2023)"

Continued by information delivered by Mrs. Dr. Wayan Aryawati, SKM, Mkes, regarding WHDI's motivation in carrying out its activities in the social sector, namely:

"The motivation behind us together with WHDI to actively carry out social activities comes from the vision and mission of our organization, which is to improve the welfare of women and children. This organization is a women's organization that is closely related to the empowerment of women, children, teenagers and the elderly.(Wayan Aryawati, 2024)"

The following are some activities carried out in the social sector:

- 1) Social assistance, This program includes providing assistance to the underprivileged according to the capabilities and provisions of the organization. Social activities are carried out by involving members in mutual cooperation and providing assistance to members in need, which is adjusted to the existing situation and conditions.
- 2) Health and Family Planning Program (KB), aims to support government programs related to achieving MDGS (Millennium Development Goals) or sustainable development. This program includes counseling on overcoming the dangers of drugs and HIV/AIDS as part of efforts to overcome poverty, population, and the environment.
- 3) The Elderly, Orphans, and Half-Orphans Program aims to carry out data collection, coaching, and provide assistance to the elderly, orphans, half-orphans, and disabled children in accordance with organizational provisions, including the provision of scholarships.
- 4) Counseling or advocacy program, aims to provide guidance to members who face legal problems, as well as facilitate members who need legal assistance. This program includes counseling and understanding in the legal field, as well as efforts to eliminate domestic violence and trafficking of women and children.

All programs implemented by WHDI are based on a predetermined work plan with the aim of improving focus, coordination, and time management, as well as minimizing obstacles in planning.

WHDI Social Solidarity in Bandar Lampung

WHDI (Wanita Hindu Dharma Indonesia) organization has become one of the women's organizations in advancing the welfare of women and the wider community in Indonesia. With a focus on social activities, this organization has succeeded in making significant contributions in providing assistance to those in need, strengthening concern among fellow members, and expanding social relations with other organizations and groups. Through these collaborative efforts, WHDI Organization not only provides practical assistance, but also creates strong bonds within their communities and inspires positive change in society.

Social solidarity in WHDI (Wanita Hindu Dharma Indonesia) is the main pillar that binds its members in a network of togetherness and concern. This organization builds solidarity through various programs and activities aimed at strengthening relationships between members and supporting the Hindu community and the wider community.

WHDI (Wanita Hindu Dharma Indonesia) is active in carrying out various social activities as part of a strategy to increase social solidarity among Hindu women. One of the main activities is providing assistance to fellow members in need, both in the form of material and moral support. For example, WHDI often raises funds to help members who are experiencing economic difficulties or disasters. In addition, they also hold humanitarian programs such as raising funds for victims of natural disasters, providing assistance to the elderly, orphans, and other vulnerable groups. These activities not only help improve social welfare in the Hindu community, but also strengthen solidarity between members. Through active participation in these social activities, WHDI members learn to care for and support each other, making social solidarity a main pillar in strengthening their community network. The social activities carried out by WHDI Lampung Province are:

- 1) Provision of social assistance in the form of basic necessities
- 2) Blood donors
- 3) Providing assistance to elderly people left behind
- 4) Carrying out mutual cooperation
- 5) Visiting WHDI retirees
- 6) Visiting and supporting members who are sick or affected by disaster
- 7) Conducting socialization about health

The following are the results of the researcher's interview with Mrs. Nyoman Ratna Dewi, SE regarding WHDI's social activities:

"Since the formation of WHDI, we have become more enthusiastic in participating in social activities and carrying out community services, such as going to villages, visiting the underprivileged, the elderly and so on. Furthermore, after the formation of WHDI in Lampung, Hindu women have the means to be active in the social world, so that we are not bored and fed up at home, we can also learn a lot for our families. Furthermore, we routinely hold work meetings every month, then we also routinely hold social activities which are also directives from BKOW for all women's organizations to carry out environmental care activities. Not long ago we held a social service in the form of distributing basic necessities, then we will carry out a blood donation which coincides with the commemoration of Mother's Day (Nyoman Ratna Dewi, 2023)".



Figure 1. Documentation of blood donation implementation,
Source: Facebook WHDI Lampung Province

WHDI is a forum for Hindu women to comfortably carry out social activities together, this motivates Hindu women to be more active in carrying out social activities.

The following are the results of an interview with Mrs. Dr. Wayan Aryawati, SKM, Mkes regarding WHDI activities in the social sector:

“For activities, we have many activities that are divided into various fields, while for WHDI activities in the social field, they include health, children, women, the elderly and several other social activities, for example blood donation, providing packages in the form of assistance for underprivileged communities, not long ago we held a social activity for the elderly in the form of providing assistance for elderly people who are abandoned or neglected elderly people.” (Wayan Aryawati, 2024).



Figure 2. Documentation of visits and provision of social assistance to neglected elderly people, Source: Instagram WHDI_Lampung

Furthermore, from the interview conducted with the Secretary of WHDI Lampung Province, Mrs. Desak Ketut Suastika, SE regarding WHDI's social activities towards fellow members, the following was found:

“WHDI's social activities for fellow members are very solid. If there are Hindu women friends who are sick, we will visit them together and provide support. Not long ago, WHDI also visited an elder or retired person who had a stroke, we came to provide support stating that WHDI is there for them. (Desak Ketut Suastika, 2024)”

The Role of the Hindu Dharma Indonesia Women's Organization in Increasing Social Solidarity of Hindu Women in Bandar Lampung

The results of the study stated that the WHDI organization in Bandar Lampung City made a major contribution to Hindu women in developing their roles as women. Hindu women do not only revolve around domestic and traditional roles but are also active in social community roles in the form of volunteer service activities such as social assistance, blood donation, assistance to the underprivileged, and so on. The success of WHDI in Bandar Lampung City in running its programs cannot be separated from the participation of its members, Hindu women. On the other hand, these Hindu women receive full support from their families, especially their husbands. This shows that in terms of gender, there is no gender inequality and injustice found in Hindu women in Labuhan Dalam Bandar Lampung.

The WHDI (Wanita Hindu Dharma Indonesia) organization plays a key role in increasing social solidarity among Hindu women through various social activities designed to strengthen bonds between members and enrich the community. These activities include:

a. Social Assistance

Through its social assistance programs, WHDI contributes to strengthening social solidarity by encouraging members to help each other and collaborate. When viewed through the lens of naturalist gender theory by considering how traditional gender roles play into these social activities, WHDI leverages women's traditional gender roles in providing assistance and support. These activities are not only about providing material assistance but also about strengthening women's social roles as caregivers and providers of support in the community. By building a sense of community and caring, these programs reinforce the social construct that associates women with the role of guardians of social solidarity and community strength.

b. Health and Family Planning Program

The program strengthens social solidarity by engaging members in collective efforts to improve community health and well-being. From a naturalist gender perspective, health and environmental responsibility are often associated with women's traditional roles as homemakers and family welfare providers. The program reinforces women's gender roles in maintaining family health and well-being. Raised awareness of health and the environment is often seen as the responsibility of women, who are traditionally seen as homemakers and family health providers. By engaging members in collective efforts to improve health, WHDI reinforces gender norms that associate women with the role of community health and well-being providers.

c. Elderly, Orphans, and Werewolves Program

By paying special attention to vulnerable groups such as the elderly and orphans, WHDI demonstrates its commitment to supporting community members in need. The program builds social solidarity by ensuring that all members, especially the weaker ones, feel cared for and supported. The support provided strengthens a sense of togetherness and social responsibility among members.

In the context of naturalist gender theory, WHDI reinforces gender norms that associate women with caregiving and social support roles. The program builds social solidarity by ensuring that all members, especially the weaker ones, feel cared for. This reflects women's traditional role in caring for and supporting vulnerable groups, reinforcing gender roles in the context of social solidarity and community support.

Hindu Dharma Indonesia Women's Strategy in Increasing Social Solidarity of Hindu Women in Bandar Lampung

The correlation between the theory of social solidarity put forward by Emile Durkheim and the strategies carried out by WHDI in its efforts to increase the social solidarity of Hindu women, the author analyzes as follows: In Durkheim's theory of social solidarity, Mechanical solidarity is formed when individuals feel connected through shared characteristics and values. Thus, these strategies help strengthen mechanical solidarity among Hindu women in the organization. As stated in the theory of social solidarity, modern society often experiences significant changes, be it in the economic, social, or political fields.

The indicators of social solidarity according to Emile Durkheim are mutual assistance, helping each other, cooperation and brotherhood. When used to analyze the strategies implemented by WHDI to increase social solidarity, they can be explained as follows:

- a. Mutual Cooperation: Durkheim's concept of mutual cooperation emphasizes the importance of cooperation and trust within a community to achieve common goals. WHDI implements this concept through activities such as socialization seminars and social activities, where members work together to improve the welfare of their community as a whole.
- b. Mutual Aid: Durkheim emphasized the importance of individuals helping each other overcome hardship and suffering. Through regular meetings and social activities, the WHDI provided a platform for its members to provide moral and practical support to each other, strengthening the social bonds between them.
- c. Cooperation: Durkheim's concept of cooperation involves working together to achieve a common goal. Through social activities and regular meetings, WHDI encourages its members

to work together to support and strengthen the Hindu women's community in Bandar Lampung.

- d. Sisterhood: Durkheim highlighted the importance of a sense of sisterhood and kinship in strengthening social solidarity. By establishing relationships with outside organizations and engaging in social activities that involved sacrifice and willingness to help others, the WHDI formed and strengthened a sense of sisterhood among Hindu women in the region.

WHDI's strategies are not only aimed at strengthening social ties among its members, but also at increasing their contribution to the welfare and progress of the Hindu community in Labuhan Dalam. In Durkheim's theory of social solidarity, social solidarity is not only internal, but also external, namely in the form of positive contributions to society at large. Thus, these strategies help strengthen social solidarity in a broader context, beyond organizational boundaries.

Here are some strategies from WHDI Bandar Lampung in increasing Hindu women's solidarity:

1. Involving All Hindu Women in Bandar Lampung

The main strategy of Wanita Hindu Dharma Indonesia (WHDI) to increase social solidarity of Hindu women in Lampung Province includes a holistic approach involving the active participation of all Hindu women, from the provincial level to remote villages. The main objective is to strengthen the role and contribution of women in various aspects of life, including in managing families and households, as well as in social life in accordance with the values of the Serada belief which is the foundation of Hinduism in the area. Serada, as a firmly held Hindu belief, emphasizes the importance of women's presence in maintaining harmony in the household and society. In this context, WHDI encourages every Hindu woman not only to strengthen their spiritual relationship with Ida Sang Hyang Widhi or Maha Dewa through offerings and rituals, but also to actively engage in social activities that strengthen the network of solidarity among them.

Through analysis using Durkheim's theory of social solidarity, it can be seen that WHDI's strategy in increasing the social solidarity of Hindu women in Lampung Province involves elements of mechanical and organic solidarity. WHDI combines an approach that creates common values and norms (mechanical solidarity), namely focusing on strengthening spiritual relationships and active involvement in social activities, as well as an emphasis on the values of Serada beliefs. In this context, WHDI seeks to facilitate common values and norms among Hindu women, which are characteristic of mechanical solidarity. By encouraging women to engage in religious and social activities that are in accordance with their traditions, WHDI helps create a sense of unity and shared identity among community members. Furthermore, WHDI with initiatives that support role specialization and mutual dependence (organic solidarity), namely by providing relevant training and support, WHDI helps increase women's economic and social independence, thereby strengthening mutual dependence and cooperation among community members. These efforts strengthen the sense of unity, shared identity, and social support networks among Hindu women, increasing cohesion and integration within their communities.

2. Hold Regular Meetings

Through this meeting, WHDI creates an opportunity for its members to gather regularly, interact, and exchange experiences. In this routine meeting, members can share ideas, thoughts, and discuss various issues that are relevant to their lives and needs as Hindu women. This routine meeting is divided into two, namely, the first is a routine meeting held in each Banjar in Bandar Lampung, namely Banjar Satria, Banjar Bhuana Santi, Banjar Tengah, and Banjar Darman. The meeting in this Banjar is a meeting held by all Hindus in Bandar Lampung to hold routine religious activities. Furthermore, a routine meeting is held to discuss the work programs that have been implemented by each WHDI administrator in the quarterly work meeting (a work meeting held every three months). This meeting is also an important moment to strengthen social ties among members, because they can feel the support and solidarity from fellow members. In addition, this routine meeting is also a means to provide the latest

information on organizational activities, social programs, or upcoming events, so that members can be actively involved in various WHDI activities. Thus, through the adoption of this strategy, WHDI has succeeded in creating a supportive environment and strengthening social solidarity among Hindu women, as well as building a strong and supportive community.

3. Social Activities

Social activities are one of the strategies carried out by WHDI in its efforts to increase social solidarity both between Hindu women and with other groups or communities. Social activities themselves often involve collective participation in activities designed to achieve common goals. When individuals engage in social activities, they share experiences and goals, which strengthens a sense of togetherness and connectedness. For example, community service, community events, and joint social activities create deep shared experiences, strengthening social ties and a sense of belonging. The following are some of the social activities actively carried out by WHDI Lampung Province to increase its social solidarity:

Through active participation in volunteer activities, WHDI Bandar Lampung members have the opportunity to make a direct contribution in helping individuals or groups in need in the community. Furthermore, mutual cooperation activities are an important part of WHDI's strategy in strengthening social solidarity. Through mutual cooperation, WHDI members can work together on projects that benefit the community, such as cleaning the environment, repairing public facilities, or holding sustainable environmental programs. Mutual cooperation also creates an atmosphere of cooperation and togetherness among members, as they support each other in a joint effort to improve the welfare of the community.

In addition to the participation of WHDI members in social activities outside the organization, WHDI also has a solid social condition among its own members. As conveyed by Mrs. Desak Ketut Suastika, SE., she stated that the solidarity among WHDI members is very close, this is proven by the concern and togetherness that occurs among them if one of the members is sick, then WHDI will come to provide physical and mental support for its members. In this social activity, WHDI reflects elements of mechanical solidarity, where shared values, shared activities, and collective identity are the basis of social cohesion. WHDI members show strong concern and support for fellow members who are sick, strengthening social ties among them. On the other hand, there is also an element of organic solidarity in the recognition and appreciation of the role of individuals in the organization, which creates a sense of interdependence and supports shared welfare.

When viewed from Durkheim's theory, Participation in social activities such as this reflects the concept of cooperation. This activity not only builds bonds of social solidarity among fellow WHDI members, but also increases their involvement in improving social conditions and the welfare of society as a whole. This reflects organic solidarity that is strengthened through real actions to create positive changes in society.

4. Establish Relationships with External Organizations

By establishing relationships with external organizations, WHDI can exchange information, experiences, and resources with various community groups. This allows WHDI to broaden its members' horizons on relevant social, cultural, and religious issues, and enrich their understanding of diversity in society. In addition, partnerships with external organizations also provide opportunities for Hindu women to engage in various collaborative activities, such as seminars, workshops, or social projects that are cross-cultural and cross-religious. External organizations that have been associated with WHDI Bandar Lampung are women's organizations in GOW (Gabungan Organisasi Wanita) and BKOW (Badan Kerjasama Organisasi Wanita), as well as socio-religious organizations that are members of FKUB (Forum Kerukunan Umat Beragama).

The strategy of establishing relationships with external organizations, including organizations in BKOW, GOW, and FKUB, is an important step for WHDI in strengthening the social solidarity of Hindu women, expanding social networks, and deepening involvement in efforts

to advance the welfare of society at large. This is a concrete example of the concept of brotherhood in Durkheim's theory, in Durkheim's theory of social solidarity can be applied in the context of organizations and real activities in society, which is a reflection of organic solidarity where each group in society works together to create positive change.

By adopting these four comprehensive strategies, WHDI has succeeded in creating a supportive environment, strengthening social ties among Hindu women, and expanding their involvement in efforts to advance the welfare of the wider community. Through the organization of socialization seminars, WHDI provides a forum for the exchange of ideas and knowledge, and deepens understanding of the values of social solidarity. In addition, regular meetings held regularly provide opportunities for members to interact with each other, share information, and plan organizational activities more effectively, establishing close relationships among them. On the other hand, social activities such as volunteering, social services, and mutual cooperation not only provide real contributions to the community in need, but also strengthen the bonds of social solidarity among WHDI members. Finally, by establishing relationships with various external organizations, WHDI can expand its social network, obtain additional resources, and deepen understanding of relevant social, cultural, and religious issues. Thus, WHDI has proven that through a holistic and coordinated approach, they are able to become significant agents of change in building social solidarity and improving the quality of life for Hindu women and society as a whole.

From the explanation above, it can be seen that social solidarity in Wanita Hindu Dharma Indonesia (WHDI) when analyzed using Emile Durkheim's theory shows a tendency towards mechanical social solidarity, where mechanical solidarity is formed because of the similarities of community members. These members are bound to each other because of emotional similarities, beliefs, and moral commitments. WHDI is an organization of Hindu Dharma Indonesia women dedicated to Hindu women. In this context, WHDI members tend to have similar cultural, religious, and value backgrounds. Durkheim's mechanical solidarity is rooted in the homogeneity of society, where individuals are bound by common values, norms, and identities. In the case of WHDI, the cultural and religious similarities between its members create a strong foundation for mechanical solidarity. Furthermore, through social activities, seminars, and regular meetings, WHDI members are actively involved in joint activities that emphasize the importance of unity and collaboration. Durkheim's mechanical solidarity is strengthened by collective participation in these activities, which strengthens social bonds and collective identity among WHDI members.

Thus, this analysis shows that WHDI has succeeded in increasing the social solidarity of Hindu women in Bandar Lampung by implementing strategies that are in accordance with the principles of Emile Durkheim's theory of social solidarity. The strategies implemented by WHDI in increasing the social solidarity of Hindu women have strong relevance to Emile Durkheim's theory of social solidarity. Through cooperation, mutual assistance, and the formation of a sense of brotherhood, WHDI creates an environment that promotes togetherness and support among its members, in accordance with Durkheim's vision of the importance of solidarity in strengthening society. In this context, WHDI acts as a social agent that seeks to strengthen social ties and build solidarity among its members, in line with the principles introduced by Durkheim in his sociological thinking.

CONCLUSIONS

WHDI in increasing social solidarity of Hindu women in Bandar Lampung has several important roles that are implemented in accordance with the work program of the WHDI Center, namely: The role of WHDI in the field of Religion: religious activities carried out by WHDI Lampung Province in addition to having the main objective of strengthening the religiosity of its members can also increase social solidarity among Hindu women. This role is realized through various activities that aim to increase public understanding of the values of Hindu teachings and rich religious traditions. By holding various structured and diverse activities, WHDI not only supports the spiritual development of its members but also strengthens social and cultural cohesion in their communities.

The strategy implemented by WHDI in increasing the social solidarity of Hindu women from the author's research results is, the first is increasing the social solidarity of Hindu women by involving all Hindu women in Bandar Lampung. This strategy is the main strategy of Wanita Hindu Dharma Indonesia (WHDI) to increase the social solidarity of Hindu women in Lampung Province which includes a holistic approach involving the active participation of all Hindu women, both from the provincial level to the villages. Furthermore, in the second strategy, WHDI always designs regular meetings. The third strategy of WHDI is to formulate social activities that are routinely carried out by Hindu women. Then the fourth strategy carried out by WHDI to increase social solidarity is to establish synergy and cooperation with external organizations. By adopting these four comprehensive strategies, WHDI has succeeded in creating a supportive environment, strengthening social ties among Hindu women, and expanding their involvement in efforts to advance the welfare of society at large. From the explanation above, it can be seen that social solidarity in Wanita Hindu Dharma Indonesia (WHDI) shows a tendency towards mechanical social solidarity, where mechanical solidarity is formed because of the similarity of community members. These members are bound to each other because of emotional similarities, beliefs, and moral commitments.

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