

Positive Religious Coping, Cultural Anthropology of Women Rights and Well-Being of Hindu Women in Bali Indonesia: Mediation of Socio-Economic Women Rights

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Abstract: International human rights organizations are working hard to protect women's cultural, social, and political rights by enforcing laws and amendments to safeguard women's well-being in society. Providing women with their fundamental rights is based on positive attitudes towards them in society. Hence it is important to study the factors impacting women's well-being. Established on the Theory of Moral Sentiments and the Normative Theory of Human rights, this study aims to determine the factors that underpin Hindu women's well-being in Bali, Indonesia. A cross-sectional survey was conducted from 338 females of the Hindu religion (students, staff, and faculty members) from four public and private Indonesian higher education institutes/universities in Bali. Results revealed that positive religious coping and the cultural anthropology of women's rights, directly and indirectly, impacted women's well-being via women's socio-economic rights. This extended and more comprehensive model would help practitioners better understand how the blend of people's religious values, society, and cultural anthropology of women's rights can positively enhance their well-being.

Keywords: Religious coping, cultural anthropology, women rights, Socio-economic, Well-being

Women's rights have long been studied in the literature, as many authors and historians believed that they are treated unfairly in various parts of the world (Fawaid & Busro, 2019). Governments and legislative authorities worldwide have passed laws to ensure that women-rights are protected against domestic abuse, violence, discrimination at the workplace, harassment, human trafficking, child marriage, and forced prostitution. In addition, many international authorities like United Nations legal protections and the CEDAW (Convention on eliminating discrimination against women) protect women's rights and monitor their well-being, especially in developing countries (Ackerly, 2018). However, a state faces issues when it tries to enforce and maintain a multicultural population belonging to different ethnic backgrounds to follow their religious values and laws and maintain a balance between state and international laws.

Well-being in psychology has been defined in terms of specific domestic and individual subjective feelings concerning residence, income, job security, equal opportunities, and rights to religious and political views (Hudson et al., 2019). This state of well-being arises from realizing self-worth due to the belief in fulfilling someone's rights and a sense of being dealt with by a just and right system provided by-laws (Chen et al., 2020). However, women in developing countries are far more deprived of their basic human rights than developed countries like Europe and America

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(Budiharso & Tarman, 2020; Gergerlioglu, 2020; Womack, 2020). This study is unique in highlighting the role of religion in determining women's well-being and their socio-economic rights, which has not been studied previously. Positive religious coping relates to collaboration, spiritual support, and relief from stressors such as physical illness, anxiety, and depression through religious practices like prayers (French et al., 2020). It has been related to positive psychological outcomes, such as satisfaction (Pandey & Singh, 2019). Because people turn towards religion in times of uncertainty and hopelessness, religion can serve as the basis for psychological and physical well-being due to bringing a sense of calmness and belief in positive outcomes (Foroutani, 2020). Positive religious coping has not been given much attention in previous studies regarding women's well-being.

Another important factor in determining overall women's well-being is the cultural anthropology towards women's rights. Cultural anthropology is a determining factor in the enforcement of laws and protection against the discrimination of women (Parr & Rodrigues, 2020). Cultural anthropologists study how people who share a common cultural system organize and shape the physical and social world around them and are, in turn, shaped by those ideas, behaviors, and physical environments (Poirier et al., 2020). At the same time, cultural anthropology is hallmarked by the concept of culture itself (Royster, 2020). Besides, gender differences still exist in societies regarding decision-making, opportunities, and career roles, as certain jobs are still considered misfits for women in societies (Khandelwal & Sehgal, 2018).

Reviewing Indonesia as a whole, the prevailing culture seems to be androcentric; men are regarded as the head of the family and the holder of decision-making power (Jansen, 2019). This perspective can also be observed in the public sector, where men oversee politics and the economy. On the other hand, socio-economic women's rights represent empowerment, access to productive resources, meaningful participation in economic decision making, health, and social security (Sultana et al., 2017). Therefore, this study contributes by exploring the mediating role of women's socio-economic rights in transmitting the cultural anthropology of women's rights and positive religious coping into women's well-being, which has not been explored before in literature.

In an Asian country, such as Indonesia, socio-cultural norms and government rhetoric programs stress the importance of collective rights and needs over individuals to a greater extent than in Western cultures (Armia, 2018). This study focuses on the well-being of Hindu women in Bali, Indonesia. Indonesia is a Muslim majority country but recognizes six other religions due to their followers' nationals residing in the country (Ahmadi, 2021). Hinduism is a prominently practiced and recognized religion besides Islam, Christianity, Buddhism, Protectionism, and Confucianism (Nasir, 2020). According to the most recent census, the Hindu population of the nation is 1.7%, or approximately four million individuals (Indrayani & Musmini, 2019). More than 83% of Indonesia's Hindu population resides in Bali (Wade et al., 2018); therefore, the current study setting makes Bali's Hindu women a perfect choice to explore well-being and socio-economic rights in a multicultural and multi-religious setting.

Hindu women have been deprived of property rights, education, and independence due to the common belief that males are superior to women and are the family's breadwinners (Agra et al., 2018). Therefore, though women are given a share in the property, it is far less than their male counterparts. In addition, women struggle to gain dignity and respect due to mistreatment from society and practices such as dowry, widows being burned with deceased husband (Satti), child marriages, and discrimination in education and careers (Fawaid & Busro, 2019). Besides, Hinduism is considered one of the oldest religions of humankind, marked by an extraordinary heritage of religious rights, practices, symbols, and beliefs with a great influence on the believers' well-being

(Wade et al., 2018). In ancient times, Hindu women were symbolized as Goddesses, from which all humankind was believed to emanate (Pillai, 2020). Later, with the advent of Epics, Smritis, ethnic writings, and oral traditions, women's status became vulnerable and insignificant, leading to conflict, distress, and encouraging government intervention to pass regulations to support women's rights and fight against discrimination (Devasundaram & Barn, 2020). Therefore, the current study investigates how positive religious coping and cultural anthropology of women's rights contribute to the well-being of Hindu women residing in Bali, Indonesia.

Furthermore, the current study makes another major advancement by explaining Hindu women's well-being and their protection of rights by integrating the Theory of Moral Sentiments and the Normative Theory of Human Rights, which have not been explored previously in the literature to support a single framework. Moral sentiments argue that moral ideas are the product of human nature; religious beliefs and justice are necessary for society to survive and flourish (Smith, 2017). They suggest that humans' sense of well-being is subjective to the preservation and healthy state of the human body and its exercise to choose with freedom (Wang, 2019). Whereas the Normative Theory of Human Rights suggests that legal and social terms are institutionalized using autonomy to formulate human rights in the political world (Erlingsson & Ödalen, 2017). It is a value-based approach to building communities, based on the belief that each member feels a sense of belongingness due to a mutual sense of equality and purpose (Sagiv et al., 2020). Hence, established on the Theory of Moral Sentiments and Normative Theory of Human Rights, this study aims to address the following research questions.

- Does the positive religious coping and cultural anthropology of women's rights positively influence Hindu women's well-being in Bali, Indonesia?
- Do socio-economic women's rights influence the well-being of Hindu women in Bali, Indonesia?
- Do socio-economic women rights mediates the association of positive religious coping and cultural anthropology of women rights with the well-being of Hindu Women in Bali, Indonesia?

Theoretical Foundation

The theoretical foundation of the current study is based on two fundamental theories, i.e., The Theory of Moral Sentiments (Smith, 1822) and the Normative Theory of Human Rights (Rawls, 1999). The Theory of Moral Sentiments suggests that nature and human instincts dictate individual needs and choices, directing them to what they ought to choose and what they ought to avoid (Haakonssen, 2002). The theory is based on the foundation of human beings striving for pleasure and avoiding harm to themselves, leading to their desire to be respected by those around them and avoid unjust behavior (Kleer, 1995). Under this notion, the Theory of Moral Sentiments emphasizes the importance of human well-being in terms of physical and emotional health achieved by protecting their rights in light of religious beliefs and practices (Mueller, 2021). In connection to that, the current study relates the theory to examining the role of positive religious coping protecting women's social and economic rights and recognizing their worth in society by ensuring their well-being. The Normative Theory of Human Rights advocates that human rights are formulated norms that are aspired to protect all humans from severe political, legal and social abuse (Bauböck, 2008; Sen, 2017). Human rights philosophy addresses questions about the existence, content, nature, universality, justification, and legal status of human rights (Erlingsson

& Ödalen, 2017). In this study's context, the theory relates to the impact of cultural anthropology on women's rights by protecting women's socio-economic rights in maintaining their well-being. Thus, current research is grounded in religious and human rights theories to explain Hindu women's attitude towards socio-economic rights in a given study context of Hindu majority province of Muslim majority country.

Positive Religious Coping, Cultural Anthropology of Women Rights, and Women's Well-being

Positive religious coping has been linked to strengthening the relationship with God, spiritual support, and guidance (Wasike, 2017). Positive religious coping reduces anxiety and stress, leading to feelings of content and peace (Pandey & Singh, 2019). If women are suppressed in society, positive religious coping can give them a ray of hope to face life challenges, as, through positive religious coping, they may feel more connected to God and increase their faithfulness toward religion (French et al., 2020). Moreover, religion can help generate a sense of belongingness and security by instilling beliefs in rewards for following religious values (Park et al., 2018). Literature shows that positive religious coping among clergy is related to a higher sense of well-being (Oti-Boadi & Asante, 2017). Hindu societies expect women to be upright and pious, which has been linked to the following religious norms and practices (Hebert et al., 2009). Therefore, based on the literature review and the Theory of Moral Sentiments that postulates that spiritual relationship with God and obeying the religious teachings, this relationship results in humankind's physical and emotional health. This may also be attributed to Hindu women in a society expecting a direct relationship between positive religious coping and women's well-being. Thus, the following hypothesis was posited:

Research shows that young girls are often forced into marriages, are deprived of education, and face physical and emotional abuse in developing countries (Luczak & Kalbag, 2018; Oti-Boadi & Asante, 2017). Women need to have dignity, feel safe and healthy to progress, and constitute an equal and important part of society. As Abdalla (1996) stated, overall, society's cultural values and norms of women's rights help determine society's general health. Moreover, women's rights are also shaped due to cultural and ethnic backgrounds and people's beliefs about how women are treated in terms of freedom, equality, and independence (World Health Organization, 2017). In connection to that, the Theory of Moral Sentiments supports the notion that ethics and moral guidelines of wrong and right in any culture determine individuals' sense of well-being based on how others treat them (Wang, 2019). The Normative Theory also supports the fact that norms in society are shaped due to perceptions and attitudes towards their inhabitants, which affect their overall well-being (Bauböck, 2008). Hence, this study argues that women's rights are safeguarded due to an overall feminist culture based on religious and societal norms and values, which innates women's feelings of well-being. Thus, a positive relationship is expected between the societal, cultural anthropology of women's rights and women's well-being, especially in a society with Hindu majority beliefs.

Positive Religious Coping, Cultural Anthropology of Women Rights and Socio-Economic Women Rights

Each religion has dedicated rights for men and women consisting of basic human rights to health and safety, social and economic rights of maintaining interpersonal relationships, right to

education, inheritance, political freedom, and economic independence, among others (Jansen, 2019). However, religions vary in how laws regulate and provide women's rights through beliefs and practices (Wu & Ida, 2018). For example, Islam grants women independence to earn, inherit property from their parents, husbands, the right to divorce, and equal education like men (Fawaid & Busro, 2019). Similarly, Hinduism also provides socio-economic rights to women (Agra et al., 2018). Moreover, research indicates that religious laws are far more regarded and respected in communities with strong religious beliefs than state laws (Sawatsuk et al., 2018). On the other hand, studies also indicate that religion governs state laws in various religious states, which can help provide feelings of justice and moral and ethical commitments to follow community rules (Pargament et al., 2001; Trovão et al., 2017). Therefore, based on the above arguments, this study focused on the Theory of Moral Sentiments, which postulates that if religion has granted women certain rights, then following and implementing these values and practices can safeguard women-socio-economic rights. Hence it is expected that socio-economic rights granted to women by Hinduism will be protected more in case of positive religious coping in a Hindu majority society.

Various factors can influence women's rights, including culture, ethnicity, religion, and philosophical concepts (Sultana et al., 2017). Male-dominant and orthodox societies believe that women lack the capabilities and skills to perform important functions to contribute to economic and social development (Yuan et al., 2019). Research indicates that women's discrimination is based on the belief that women place is in the house to bear children and cook and clean for the men, whereas men are seen as superior in their abilities and authority (Fawaid & Busro, 2019). On the other hand, socio-economic rights enhance women's feelings of dignity and respect (Herrera et al., 2009) and are affected by the government's and society's cultural values towards women's rights. Therefore, governments and international organizations are striving to assure women-rights protection in underdeveloped countries. The cultural anthropology of women's rights is based on women's position in a society based on the availability of fundamental rights (Lewis, 2004). A culture supporting women's rights can be shaped through education, counseling, and social practices that promote equality and justice (Krahé, 2018). Literature shows that higher education, technological advancements (Dalle & Ariffin, 2018; Putra et al., 2020), positive exposure, and learning can increase awareness and tolerance towards fulfilling women's rights in society (Baltabaeva, 2021;). Still, evidence lacks how the cultural anthropology of women's rights can be transmitted to protect women's socio-economic position in society (Liebmann, 2020). To bridge this existing gap, the study uses the Normative Theory of Human Rights, which advocates that, human rights are formulated norms that are aspired to protect their social-economic rights (Hysa, 2020). Thus, this study argues that in a Hindu majority society, women's socio-economic rights are expected to be directly related to the cultural anthropology of women's rights influences by Hinduism.

Women's Socio-Economic Rights and Well-Being

Studies show that women have lower compensation and occupy fewer important senior positions at top organizations than men (Verma et al., 2018). This gives them a feeling of insecurity and discrimination. To help resolve these issues, feminism is related to women's struggles to provide equal opportunities to men and women in every field of life (Indrayani & Musmini, 2019). Various NGOs are working in underdeveloped countries to safeguard the rights of oppressed women and raise awareness against challenges and issues faced by them (Ara, 2020). According to the Theory of Moral Sentiments, a personal sense of well-being is related to their belief in the way

others treat them (Kilburn et al., 2019). Simultaneously, Qasim et al. (2018) depicted that social security, a sense of respect, and feelings of self-worth among women arise due to society and governments recognizing their role in contributing positively to society. Moreover, the Normative Theory of Human Rights believes that protection of social and economic women rights increases their motivation to contribute positively to society (Sultana et al., 2017); hence, fulfilling socio-economic women rights ensures their well-being through the promotion of feelings of security, safety, and justice.

Mediation of the Socio-Economic Rights of Women Between Positive Religious Coping and Well-Being

Women's well-being has been related to freedom of choice, right to education and career, childbirth, and property inheritance in general, among others (Qasim et al., 2018). Well-being has been related to the feelings of gratitude, forgiveness, and altruism, associating it as a positive emotional outcome due to satisfaction with one's surroundings and interpersonal relationships (Kilburn et al., 2019). Besides, religion provides hopefulness against uncertainty and stress and enhances spiritual well-being feelings (French et al., 2020). Simultaneously, socio-economic rights protect women against harassment, abuse, and injustice (Nedal & Alcoriza, 2018) and endorse positive religious coping by implementing practices and values that promote social harmony and equality (Pargament et al., 2001). This binds societies together by providing a sense of community and enhancing unity and strengthening interpersonal relationships (Dengechi et al., 2021). Moreover, socio-economic rights enhance feelings of dignity and respect by including religious beliefs and values that lead to an overall increase in individuals' mental and emotional well-being (Herrera et al., 2009). Therefore, based on the Theory of Moral Sentiments and Normative Theory of Human Rights, which propose that sense of justice and sense of being treated right are evaluated in women due to fulfilling their rights (Bauböck, 2008; Yamamori, 2019); it is proposed that socio-economic women's rights can enhance and transmit positive religious coping into women's well-being in society.

Women Socio-Economic Rights as Mediator Between Cultural Anthropology of Women Rights and Well-Being

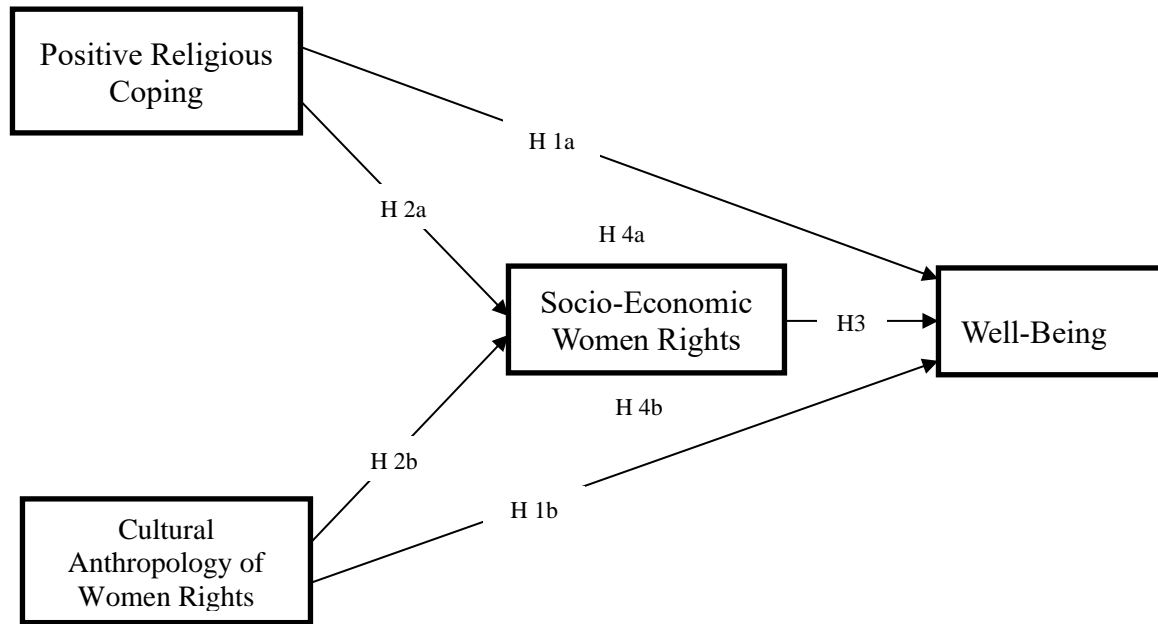
Moral sentiments are related to an individual's feelings, experiences, and thoughts (Haakonssen, 2002). These sentiments are generated through moral phenomena like affective disposition, occurrent feelings, and emotional attitudes (Nichols, 2021). Therefore, the cultural anthropology of women's rights is shaped through moral sentiments formulated in society through cultural, religious, and social practices towards women (Poirier et al., 2020). At the same time, socio-economic rights formulate the fundamental behaviors exhibited by a progressive society in ensuring that individuals are treated fairly (Ara, 2020). Simultaneously, women's well-being can be associated with how society perceives and treats them according to their social and economic position (Sadeghi et al., 2018). Moreover, Silver (2017) examined the moral sentiments in a normative sense based upon experiences in the people's relevant circumstances exhibited in attitudes. Additionally, Sorensen et al. (2017) depicted that moral actions shape people's attitudes and ideas that constitute them as social creatures and further demonstrate their well-being. Furthermore, the literature indicates that human evaluates the justice system based on the perception of the fulfillment of social and economic rights (Ackerly, 2018). Therefore, based on

the Theory of Moral Sentiments and the Normative Theory of Human Rights, this study argues that fulfilling social and economic rights can transmit a culture supporting women's rights and an increased sense of well-being.

Theoretical Framework of the Study

Figure 1

Theoretical Framework of the Study



Methodology

Participants and Context of the Study

The current study examines the direct and indirect impact of positive religious coping and cultural anthropology on women's rights in depicting Hindu women's well-being in Bali, Indonesia, via socio-economic women's rights as mediator. Primary data were collected from Hindu females residing in Bali, Indonesia, using a cross-sectional field survey. It is considered an appropriate data collection technique when the main motive of the researchers is to test the hypothesized model as a quantitative study (Al-Hasan et al., 2020; Mansoor & Noor, 2019). The respondent females comprised students, staff, and faculty members studying, working, and teaching at four different higher education institutes/universities in Bali, Indonesia. Moreover, the respondents' demographic characteristics depict that of the 338 participants, 269 were students, 27 were staff members, and 42 were teachers. Participants' ages ranged from 18 to 66 years, with a mean of 25.7 years ($SD = 6.3$). The respondents were studying or teaching at different degree levels, i.e., undergraduate, graduate, Masters and Ph.D. level, and working at different departments, like librarians, admissions, exams, and administrative departments with different qualifications. Most participants (87.5%) said that they practiced religious obligations daily. This shows that study constructs were tapped from religious-minded and practicing females with beliefs of Hinduism.

Data Collection Procedure

In the first stage, the university/institutes management and research ethics boards were approached by the study authors to seek permission to collect data from female students, staff, and faculty members with Hinduism beliefs. After getting the females' permission and contact details, the authors started interacting via online/social media/ mobile phones with the Hindu students, staff, and faculty members. The researchers briefed them about the purpose of conducting this study. The anonymity of the responses was assured to all potential participants to seek their voluntary participation. Once the respondents agreed on social media connection to respond to the questionnaire, they were asked about their English proficiency to ensure they understood English well. The original English version of the scale was used to avoid translation and back translation matters; therefore, it was essential to check the respondents' English proficiency (Aliyyah et al., 2020; Noor et al., 2021). After proficiency checks, those who were not good at English understanding were excluded from the study.

The questionnaire was designed with two parts; the first related to the participants' demographic characteristics, including questions related to their profession, age, degree level, time spent practicing religious activities. The second part comprised 39 items related to the study constructs. In total, the authors approached about 512 females, of which 369 qualified for English proficiency checks, and agreed to participate in the survey. The questionnaire was sent to agreed participants using email and social media. Every participant was given a reminder twice a week to fill up and return the survey. This procedure continued for two months between August and October 2020 during the Covid-19 pandemic, so physical contact was avoided, and only email and social media platforms were used for distribution, follow-ups, and collection of questionnaires. After careful security, 31 respondents did not fill out the questionnaire completely, so those were excluded from the final data set; thus, the current study was left with 338 useable responses achieving a final response rate of 66%.

Measures of the Study

A questionnaire consisting of 39 items using a 5-Likert-type with ranging responses ranging from 1=strongly disagree to 5= strongly agree was disseminated among the study participants. A 10-item scale measured positive religious coping with two subscales of RCOPE adapted from (Pargament et al., 2000). The cultural anthropology of women's rights was measured with 3-items adapted from Ziebertz (2020). Women's socio-economic rights were measured with a 12-items scale adapted from (Anthony et al., 2020). Finally, Well-being was measured through the Mental Health Continuum Short Form (MHC), consisting of 14-items adapted from (Keyes, 2005).

Data Analysis and Results

Assessment of the Measurement Model

SPSS 25 was used to find the control variables and to access the respondents' descriptive statistics. ANOVA analysis (Analysis of Variance) revealed that the respondents' educational qualifications significantly impacted the dependent variables. Therefore, it was controlled in all further analyses. SmartPLS3 was used to analyze the hypothesized paths along with reliabilities, validities, factor loadings, measurement, and structural models were analyzed to test the

hypothesized links. Cronbach's alpha and composite reliability (CR) were calculated to assess the reliability of measures as per recommendations of (Henseler et al., 2009; Mansoor & Noor, 2019). Table 1 depicts the reliability of all the reflective measures based on Cronbach's α (above 0.70) and CR values. Additionally, convergent and discriminant validity were assessed. For all indicator variables, factor loadings were \Rightarrow 0.60 with significant loading of each item ($p < 0.01$) onto its underlying variable, and the average variance extracted (AVE) of latent variables was above 0.50 for all study constructs; hence, convergent validity was considered established (Mansoor, 2021).

Table 1
Factor Loadings, Reliability, and Validity

Constructs/indicators	Factor Loadings				AVE	CR	Cronbach's α
	1	2	3	4			
Positive Religious Copying					0.560	0.910	0.826
PRC1	0.776						
PRC2	0.733						
PRC3	0.764						
PRC4	0.836						
PRC5	0.724						
PRC6	0.655						
PRC7	0.745						
PRC8	0.741						
PRC9	0.763						
PRC10	0.774						
Cultural Anthropology of Women Rights					0.591	0.812	0.757
CAWR1		0.757					
CAWR2		0.703					
CAWR3		0.840					
Socio-Economic Women Rights					0.563	0.911	0.841
SEWR1			0.735				
SEWR2			0.728				
SEWR3			0.783				
SEWR4			0.761				
SEWR5			0.835				
SEWR6			0.728				
SEWR7			0.693				
SEWR8			0.732				
SEWR9			0.806				
SEWR10			0.778				
SEWR11			0.772				
SEWR12			0.679				

Well-being		0.529	0.900	0.836
WB1	0.709			
WB2	0.794			
WB3	0.775			
WB4	0.711			
WB5	0.761			
WB6	0.621			
WB7	0.714			
WB8	0.776			
WB9	0.768			
WB10	0.745			
WB11	0.712			
WB12	0.691			
WB13	0.773			
WB14	0.726			

Note. CR, composite reliability; AVE, average variance extracted.

While using SmartPLS3, the most appropriate measure of discriminate validity is the Heterotrait-Monotrait (HTMT) ratio (Henseler et al., 2009; Noor et al., 2021). The HTMT ratio value should be less than 0.9. As depicted in Table 2, all values were less than 0.9 for the entire model.

Figure 2
Full Measurement Model

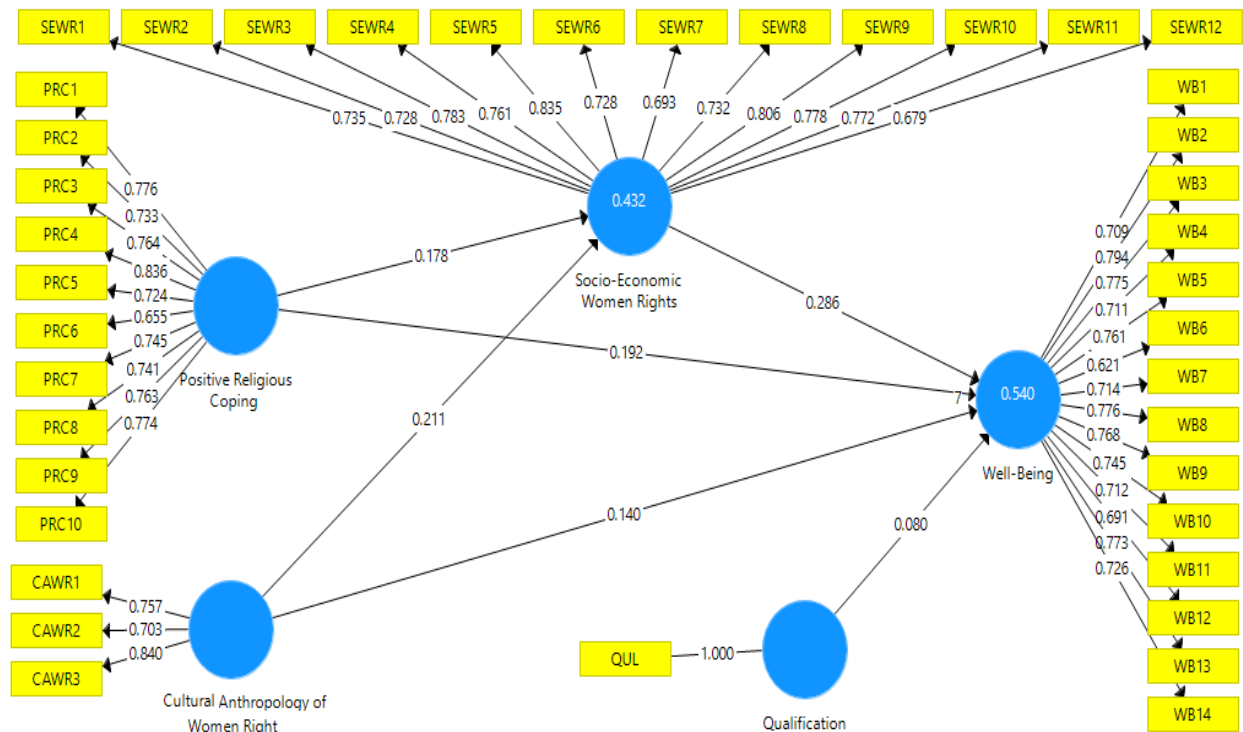


Table 2
Heterotrait-Monotrait Ratio

Construct	Mean	STD	1	2	3	4
Positive Religious Coping	5.88	1.01	0.748			
Cultural Anthropology of Women Rights	6.06	0.78	0.523	0.768		
Socio-economic Women Rights	5.97	0.93	0.467	0.521	0.750	
Well-Being	5.92	0.90	0.338	0.444	0.383	0.727

Note. The square roots of AVEs of the constructs are shown in bold in diagonal.

Mediation Hypotheses

As shown in Table 3, the results also supported the mediation hypotheses H4 a, b. In addition, an indirect and positive effect of positive religious coping ($\beta = .186^{***}$, $t = 3.833$) and the cultural anthropology of women's rights ($\beta = .157^{**}$, $t = 3.231$) with well-being in the presence of women's socio-economic rights as mediator was proved true. Further, results showed a non-zero value for the lower and upper limit confidence interval supporting the findings' significance level.

Figure 3
Full structural model

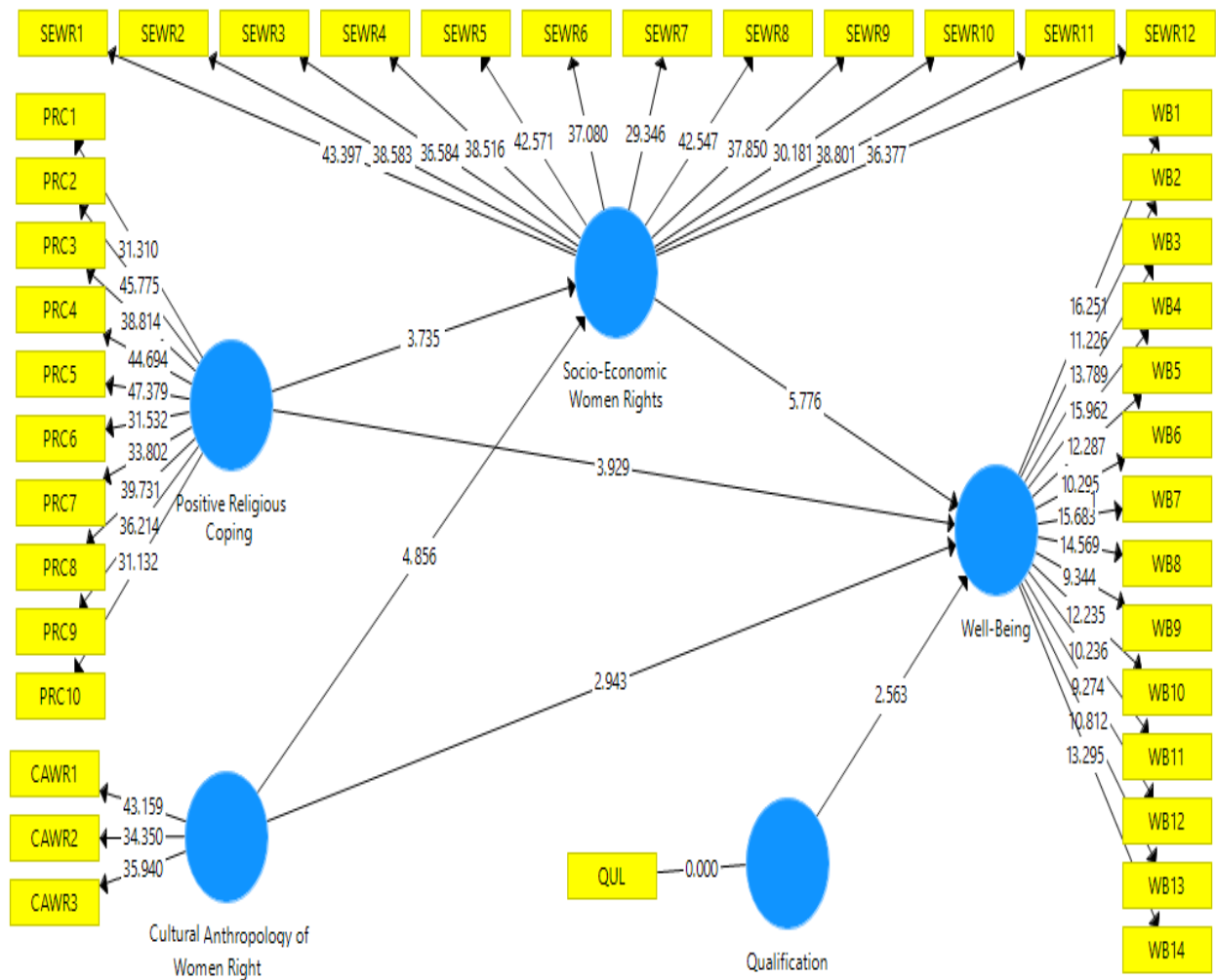


Table 3
Hypothesis Testing Results

	Hypotheses	Std. Beta	t-Value	p-values	Findings
H1a	PRC → WB	0.192	3.929	0.000	Supported
H1b	CAWR → WB	0.140	2.943	0.012	Supported
H2a	PRC → SEWR	0.178	3.735	0.006	Supported
H2b	CAWR → SEWR	0.211	4.856	0.000	Supported
H3	SEWR → WB	0.286	5.776	0.000	Supported
H4a	PRC → SEWR → WB	0.186	3.833	0.001	Supported
H4b	CAWR → SEWR → WB	0.157	3.231	0.009	Supported

Note. PRC=Positive Religious Coping; CAWR= Cultural Anthropology of Women Rights; SEWR= Socio-Economic Women Rights; WB= Well-Being

Discussion, Implications, Limitations, And Future Directions

The current study is about Hindu women's well-being in Indonesia Bali. The Bali Island of Indonesia is vastly populated with Hindu believers. Hindus of Western Java moved east and then to Bali and the neighboring small islands, starting Balinese Hinduism (Indrayani & Musmini, 2019). The women in that area have been observed to be discriminated against and face many challenges. They have been deprived of inheritance, education, and respectable jobs and are treated poorly by their male counterparts (Tyagi, 2020). The Indonesian government is trying hard to safeguard these women's rights, provide them with dignity and help improve their well-being. To ensure this government of Indonesia formulated the Women Association for Joys and Sorrows Activities (PWSHD) in 1979 and the Indonesian Hindu Dharma Women Association in 1987, and recently in 2007, Wanita Hindu Dharma Indonesia (WHDI) was founded to protect Hindu women rights (Jansen, 2019).

The study results show a significant association between positive religious coping and women's well-being which has not been explored previously, showing that religion plays an important role in providing emotional and mental stability to its followers by enhancing their spiritual connections (Thomas & Barbato, 2020). Moreover, religion enhances the sense of security, mutual understanding and provides a bonding strength to the community member (Pargament et al., 2011). In addition, it has been associated with piety, ethics, and righteousness (Trovão et al., 2017). This research proved that positive religious coping among the Hindu women in Bali arouses a sense of pleasure following the Theory of Moral Sentiments, which leads to their overall well-being.

Another important factor investigated during this research, the cultural anthropology of women's rights, was found to positively contribute to their well-being based on the understanding that attitudes affect how people perceive and behave in society (Flores et al., 2018). Moreover, it relates to mutual respect and regards for others, such as elders, children, and women in a community (Khandelwal & Sehgal, 2018). Thus, the overall culture supporting women greatly impacts how society safeguards their rights and contributes to their well-being. Moreover, if men support women's development and prosperity, they contribute to their well-being and protect their rights. Thus, the study results show that supportive cultures towards women's rights are positively associated with their well-being.

Simultaneously, the association of positive religious coping and the cultural anthropology of women's rights with their socio-economic rights was proven to be significant as religion protects its followers and articulates moral obligations to follow religious teachings and practices, to attain spiritual well-being (Park et al., 2018). Thus, most religions specify various rights to men, women, the elderly, the young, and authorities; therefore, positive religious coping can ensure fulfillment of socio-economic rights, as shown by the study results. Likewise, the positive and supportive culture of women's rights can ensure the fulfillment of women's obligatory social and economic rights in society (Flores et al., 2018). This can provide economic growth and stability, as many Balinese Hindu women are now seen operating small businesses and engaging in various entrepreneurial activities (Wade et al., 2018). Hence, study findings are supporting a contextual socio-economic scenario in Bali regarding women's well-being.

Finally, the results revealed that socio-economic rights positively impact women's overall well-being as socio-economic rights encompass the notion of progressiveness and prosperity in a society. Their fulfillment ensures a sense of prevailing justice among women of a society, their satisfaction with the overall social and political system (Ara, 2020), and their well-being. Besides this important exploration, this study also found that women's socio-economic rights mediate the relationship between their positive religious coping and well-being. This exploration is unique and a major advance in the literature related to religious coping and feminist cultures and literature related to women's rights and Hinduism. Positive religious coping enhances satisfaction, peace, and harmony among women (Fawaid & Busro, 2019), thereby fulfilling socio-economic rights and improving their overall well-being.

Bridging the literature gap, the current study results proved the mediating effect of socio-economic rights between cultural anthropology of women's rights and well-being. As socio-economic rights, fulfillment is based on right and positive attitudes that underlie commitment from authorities such as government and policymakers (Oti-Boadi & Asante, 2017) to ensure providing and safeguarding women's rights, eventually contributing towards their well-being.

Theoretical Implications

Theoretical contributions of this study are unique and valuable for literature and theories being used in religious attitudes and women's rights. First, this research incorporated two well-known theories in a single study to explain women's well-being, which has not been used together in previous studies: The Theory of Moral Sentiments and the Normative Theory of Human rights. Both theories indicate that human instincts for a sense of well-being are based on feelings of pleasure and harm and feelings of injustice or perception of right or wrong concerning others' behavior. This unique integration in a single framework is a major theoretical advance made by this research. Second, another major advancement by this research was developing a unique theoretical framework bringing together the two different constructs from human rights and from religious studies to explain a real-life phenomenon concerning women's rights. Thus, combining cultural anthropology of women's rights and positive religious coping in a single study helped advance the field by positing several research questions as future agendas in both fields of study.

The third major advancement of this research was to explain the underlying mechanism through which religious coping and cultural anthropology of women's rights were linked to women's well-being. Thus, bringing women's socio-economic rights to explain this phenomenon has contributed significantly to the body of knowledge related to religious literature and women rights literature. In addition, mediation helped- answer several unanswered questions about how

religious coping and cultures are connected with women's well-being in a religious study context of Hinduism. The fourth major advancement of this research was to link and explain factors influencing directly or indirectly women's well-being in a religious context. Such attempts in the past literature are scarce, and providing empirical evidence is a major contribution to the body of knowledge.

The fifth major contribution of this research was providing empirical evidence from the practicing Hindu population and demonstrating how religious constructs interplay with human rights constructs to contribute to the well-being of followers and believers of Hinduism. Thus, opening new avenues of debate in Hinduism literature is a major contribution. This research's sixth major contribution was an addition to the religious literature related to other religions such as Islam, Christianity, Jewish, and Buddhism. Religious scholars may gain key learning insights from this study's findings concerning how women's rights can lead to their believers' well-being through positive religious coping and other religious attitudes, thus, opening a new area of future debate in religious literature. This research's last but not least contribution was to provide empirical evidence from the multicultural and multi-religious Indonesian setting where Hinduism is a minority religion. Such studies are rare and important due to the multicultural environment and interaction of religious actors in a society with cultural values and governmental bodies to shape the general cultural anthropology of women's rights and general human rights.

Practical Implications

The current study offers several practical implications for religious authorities, human rights activists, and governmental policymakers. First, this study highlighted the issues faced by Hindu women in general and in Bali Island of Indonesia specifically. It also highlighted how the Indonesian government is working towards safeguarding women's rights and improving their living standards as a minority religious society. Second, this study is unique in pointing to religion's role in improving the well-being of women. Thus, governments and policymakers should adopt religious teachings to promote women's rights in every society. This finding can be generalized to all countries and can be applied to believers of all religions as religion is considered a prime inspirational and motivation source in most communities in the world. Third, human rights and especially women's rights activists may benefit from the findings of this research on how they can use religion to promote well-being and women's socio-economic rights in a multicultural and developing country context.

The fourth major contribution of this research is for the governments and policymakers, as women constitute almost 50% of the world population. Hence, promoting women's rights at the national and international levels through religious actors and authorities may enhance well-being in 50% of the global population. The fifth major contribution of this research is that religious authorities can use religious teachings in their daily or weekly services to promote their believers' well-being through socio-economics rights. Hence, ensuring positive religious coping among various sects and religions across the country will help maintain harmony, peace, and unity among fellow country members and lead to their well-being. As mentioned in the study, various organizations work together for Hindu women-rights and fight against their discrimination; therefore, this study emphasizes the importance of feminist cultures. Therefore, government, authorities, and religious leaders should help facilitate a positive attitude that assures women's rights and well-being.

Limitations and Future Directions

Although this study has many strengths, some limitations need to be addressed in future research. First, this study focused on Hindu women's rights and their well-being in the Muslim majority country of Indonesia. Second, the data were purposefully collected from females to measure their perceptions about women's rights. When measuring cultural values towards women's rights and women's socio-economic rights in any society, most studies in this domain consider both male and female perceptions. This study was unique in tapping women's perceptions of their rights in society. However, this study recommends that future explorations be conducted in mixed samples. Similarly, future scholars may consider longitudinal study design to determine better causality among study variables, as a cross-sectional study design applied in this research has certain limitations related to causality. A similar study with a comparative sample of religious majority and religious minority in the same country would bring key insights to shed light on the societal differences related to women's rights.

Another major area of future research could be testing this framework in a Hindu majority country, while the sample should be any minority living in that country. So cross comparative cultural studies are recommended to validate the findings of this research further. Due to physical interaction limitations in the Covid-19 era, this study used an online survey only. Future studies may also consider using mixed methods by adopting interviews and focus group discussions to validate these findings. Future religious scholars may look for other religious constructs playing an active role in addressing real-life issues to explore and investigate in a multicultural context. Future human rights and women's rights scholars should also look for other religious theories and concepts that can promote human rights at the mass level. A comparative approach of religious coping and women's rights in multiple religions such as Islam, Christianity, Hinduism, Jewish, Buddhism, and other religions can further help advance both fields of religious studies and women's rights literature.

Conclusion

Based on the immense importance of religion in determining women's wellbeing and their socio-economic rights, the current study makes a major advancement by explaining Hindu women's wellbeing and their protection of rights by integrating the Theory of Moral Sentiments and the Normative Theory of Human Rights. Moreover, the current study advances the body of literature regarding the cultural anthropology of women's rights and its impact on women's wellbeing. Besides, how the positive religious coping and cultural anthropology together influence Hindu women's wellbeing in Muslim majority territory, i.e., Bali, Indonesia, through an underlying mechanism of women's socio-economic rights has been assessed. Data was collected from the female students, staff, and faculty members studying, working, and teaching at four different higher education institutes/universities in Bali and was analyzed using SmartPLS software. Results revealed a positive direct and indirect association of positive religious coping and cultural anthropology of women's rights on their wellbeing through an underlying mechanism of socio-economic women's rights. This extended and more comprehensive model would help policymakers better understand the blend of people's religious values, society, and cultural anthropology of women's rights to positively change society by assuring women's wellbeing.

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