

Overcoming Husband Sexual Disorders According to Manuscript Lontar Smara Krida Laksana in Balinese Society

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ABSTRACT

This article results from research on Lontar Smara Krida Laksana in Balinese society. The aim is to describe the forms of prescription for dealing with the problem of sexual relationship disorders in husbands and the ideology behind them. The research used content analysis, Critical Discourse Analysis, and hermeneutic methods. The results showed that Lontar Smara Krida Laksana contains many recipes about overcoming the problem of sexual intercourse disorders in husbands, especially about abnormal penile erections such as impotence and semen disorders, including aqueous semen. Lontar Smara Krida Laksana is ideologically charged namely patriarchal ideology. This ideology is the dominant ideology in Balinese society. The enactment of patriarchy ideology resulted in Lontar Smara Krida Laksana having an ulterior goal, namely strengthening the husband's mastery of his wife in daily life in the family environment by using sexual power as a medium. Wives should understand this so that they do not lose their freedom because they are enslaved by sexual desire.

Keywords: Lontar, Sexual relationship disorder, Husband, Patriarchal ideology

INTRODUCTION

Bali is rich with palm manuscripts or lontar, especially lontar Usada, a transcript containing the traditional medicine system. Former Governor of Bali, I Wayan Koster gave very high awards to lontar Usada Bali. This idea is reflected in his policy, namely Koster issued Bali Governor Regulation Number 55 of 2019 concerning Traditional Balinese Health Services. The Bali Provincial Government also built Post-Harvest Processing Centers for Medicinal Plants (P4TO) spread across Rendang Karangasem, Baturiti Tabanan, and Pengotan Bangli. This policy cannot be separated from the desire to develop a system of respect based on lontar Usada Bali [1,2]. Lontar Usada Bali is stored in various libraries, such as Gedong Kirtya Museum in Singaraja, Bali Cultural Documentation Center in Denpasar, Lontar Library Faculty of Cultural Sciences, Udayana University in Denpasar, and so on. Lontar Usada Bali contains various disease control systems in humans, both sekala (naturalistic) and niskala (supernaturalistic) etiology. Diseases of occasional etiology are diseases that arise because of something that is real and/or can be explained by common sense. For example, diseases may be caused by traffic accidents. A disease of null etiology is a disease that occurs due to something that is not real and/or cannot be explained by common sense. For example, diseases due to curses of ancestors or gods,

exposure to abuse, and so on. Both etiologies of this disease can be related or in the form of a combination of the etiology of sekala and niskala diseases [3].

Diseases of sekala and/or niskala etiology can take the form of sexual disorders originating in the husband. This symptom is rarely expressed because it is private and considered taboo to be discussed openly in public spaces. Or according to Magnis-Suseno (2023: 22) "sexuality is considered a private sphere and taboo to be discussed openly". This thinking should be avoided, considering that the problem of sexuality is a necessity for human life [4]. The idea is exemplified by Dash [5]. that the problem of sexual relationship disruption in husbands, for example, is a

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general symptom. In fact, Endraswara [6] points out that the problem of sex disorders for husband and wife is not new, but has occurred in the past, for example in the families of Javanese kings. Similarly, according to Ayurveda that the desire of married couples to realize happiness, also depends on the ability of both parties to overcome various problems of sexual disorders in the family [7,8]. This symptom indicates that the time has come for us to "dismantle what is covered", writes Magnis-Susaeno (2023: 20). This invitation mainly discusses the problem of sexual relationship disorders in married couples, with the aim of our understanding to be broader, deeper, and holistic. Moreover, according to Hinduism that humans are obliged to fulfill Catur Purusartha, four goals of life, namely dharma (the obligation to carry out virtue), artha (the obligation to seek wealth), kama (the obligation to fulfill desires including sexual desires), and moshka (achieve deliverance) [9]. Thus, the issue of sex must be addressed, not only because it is related to the fulfillment of biological needs as a necessity, but also because it is related to the purpose of human life to realize happiness as outlined in Hinduism.

In this regard, it is interesting to present the presentation of Lontar Smara Krida Laksana on how to overcome the problem of sexual relationship interference in husbands in the family. This lontar is a collection of the Lontar Library, Faculty of Cultural Sciences, Udayana University, Denpasar. This lontar was originally in Old Javanese and then translated into Indonesian edited by I Wayan Suandiana. The title Lontar Smara Krida Laksana is translated into Indonesian with the title Smara Krida Laksana Sexuality of Balinese Men. This lontar translation was published in a book by CV Bali Media Adikara, Denpasar in 2002. Jorgensen [10] as the editor of the lontar emphasized that the problem of sexual relationship disorders in swami and ways to overcome them, as described in this book is very important from the point of view of meeting biological needs for married couples and its relation to the goals of Hinduism.

The publication of Lontar Smara Krida Laksana in a book entitled Smara Krida Laksana Sexuality of Balinese Men is very appropriate. Because the content of this lontar as a whole does provide a prescription to the husband to overcome the problem of sexual disorders he faces. Giving prescriptions like this is very interesting to question because the problem of sexual relationship disorders is not only experienced by husbands but can also be sourced from the power of sexuality in wives. This symptom can be interpreted as Lontar Smara Krida Laksana prioritizing the status of husband over wife in terms of overcoming the problem of sexual relationship disorders in family life.

Prioritization of the husband can be related to the substance of the content of Lontar Smara Krida Laksana, which contains speech, words or a whole speech that is a unity of the recipe for the husband to overcome the problem of sexual relationship disorders in the family. Content like this

results in Lontar Smara Krida Laksana being positioned as a discourse. Any form of discourse is not neutral, because it is always ideologically charged that legitimizes the power of one person or social group over another [11,12]. Departing from this idea, Lontar Smara Krida Laksana as a discourse, not only contains recipes on how to overcome the problem of sexual relationship disorders in husbands, but is also related to an ideology that legitimizes power relations between husband and wife in the family. This idea is in line with the opinions of Franz [13], Moore [14] that the relationship between husband and wife in the family is a dimension of power, that is, the husband controls the wife who is legitimized by an ideology, and can even involve religion.

Starting from this explanation, it can be stated that the existence of Lontar Smara Krida Laksana is not only interesting, but also very important to be studied. This concerns two issues, first, some examples of recipes on how to overcome the problem of sexual disorders in husbands. Second, the ideology behind the recipe listed in Lontar Smara Krida Laksana. The assessment of this problem uses a Critical Discourse Analysis (CDA) approach. The CDA focuses on analyzing the language that links it to ideology. The ideological aspect is examined by looking at the choice of language and grammatical structure used in a discourse. Word choice or grammatical structure, is something deliberately chosen by a person or a social group to convey and / or instill an ideology in other parties [15,16].

The CDA has several characteristics, namely not only examining ideology as false consciousness, namely a need to commit fraud by reversing people's understanding of social reality [17,18] but also paying attention to aspects of action, context, history, and power. Action refers to the position of discourse as a form of interaction between the writer and the reader. Readers are expected to act as expected by the author through the discourse he presents. The context aspect concerns CDA's position in analyzing discourse always paying attention to its relationship with the situation, events, and socio-cultural conditions behind it. The historical aspect relates to the CDA's position in analyzing a discourse, always paying attention to its historical context, including in it the actors who wrote the text. The power aspect is related to the CDA's position in analyzing a discourse, always paying attention to the power play hidden behind a discourse. The aspect of power is related to the aspect of ideology. Ideology legitimizes the power of people and one social group over another, giving birth to hegemonic power. This kind of power link not only causes people and social groups who are controlled to be marginalized, but also gives rise to obedience so that they are difficult to invite to fight in the conference to carry out the emancipation movement [19-21].

RESEARCH METHODS

The method used to understand the ideology behind Smara Krida Laksana as a discourse is qualitative content analysis. This method is commonly used to understand the symbolic message of a discourse or text. The symbolic message can be in the form of theme or main content of a text as the main core and context as latent content [22]. In this study, symbolic messages are associated with various contexts such as social, cultural, economic, political, and gender that influence the formation of Smara Krida Laksana lontar as a discourse. These messages are conveyed through language, so discourse analysis is very important.

Discourse analysis to examine the content of Lontar Smara Krida Laksana is Content Discourse analysis or CDA, intending to critically uncover the meanings behind the discourse. CDA combined with content analysis. In this way, the weakness of the content analysis method, namely more emphasis on the messages that appear in a text and less attention to hidden meanings, will be neutralized by CDA. The combination of content analysis and CDA is very useful, not only in terms of its reliability in examining the external form of Lontar Smara Krida Laksana, but also the connotative and denotative meanings contained in it, including the power play based on an ideology hidden behind it.

Referring to Danesi (2010: 46) the technique to find ideological meanings behind a discourse is the binary opposition technique. Binary opposition is concerned with an ideology. This condition results in not only one opposing party being positioned in the upper class, but the other as the lower class, but potentially also that the upper class marginalizes the lower class. This idea implies that understanding an ideology behind Lontar Smara Krida Laksana can be done by dissecting the binary opposition logic behind the relationship between husband and wife in the family through CDA.

The application of CDA is related to interpretation so that the ideological meanings behind Lontar Smara Krida Laksana are more clearly understood. Interpretation is not tied to the hermeneutic method. According to Riyanto (2018: 110) the interpretation of the text must pay attention to the world of writers and the world of readers or researchers as interpreters of the text. The interpreter is not only to find out the meaning of the text according to the author's world, but also related to the interest of the interpreter, namely interpreting the text for the current world. "The actuality of the text is none other than for now. The text for now is called meaning. Meaning is always meaning for me, for my world. The meaning is just to say a message to me as Being in-the-world-at-this" [20,21]. The application of the hermeneutic method in interpreting ideological meanings in Lontar Smara Krida Laksana, requires theory as a guideline. The theory used is radical feminist thought which states that the relationship between husband and wife in the family is tied to patriarchal ideology. Actualization takes place in

various aspects of family life, including sexual relations between husband and wife. Sexual intercourse is not only an arena for the husband to meet his biological needs, but also serves as an arena for him to channel his power to the wife. Thus, the issue of sex in the family has a political dimension that benefits the husband over the wife [22]. The emic and ethical meanings of ideology obtained through content analysis, CDA, and hermeneutic methods are propositions combined. This requires proof in terms of accuracy through comparison with literature materials that examine similar problems, such as books by Tong [21], Walby [22] and so on. Evidence was also collected through in-depth interviews with subjects who understood the challenges of Balinese culture and/or the Kawi (old Java) language as used in the Smara Krida Laksana lontar.

Propositions that have been tested for truth are used as a basis for constructing narratives by structuring them systematically and chronologically. Narrative formation cannot be separated from objectification by referring to social theories. Thus, the narrative not only becomes more robust, but also clearly related to the treasury of existing social theories [22]. The narrative not only describes the forms of prescriptions for overcoming the problem of sexual relationship disorders in husbands, but also the ideological content behind them that has the potential to marginalize wives in the family.

RESEARCH RESULTS AND DISCUSSION

The results of the research and discussion related to the two issues studied, namely some examples of trapa forms of prescriptions about overcoming sexual relationship disorders in husbands and the ideology behind it. The explanation is as follows:

The Form of Lontar Smara Krida

The author of Lontar Smara Krida Laksana is not listed on the lontar, so it can be called an anonymous work. The identity listed on this lontar is only the number of the year of writing, namely 1883 Icaka is the same as 1955 AD. At the beginning of this lontar, there is a saying, namely "Om awighnamastu nama sidham" which means, hopefully, there will be no obstacles. This request is addressed to Lord Ganesha the Repelling God of Bala. Such a role resulted in Ganesha being called Avighnesvara [18,19]. The prayer that there will be no obstacles refers to the use of Lontar Smara Krida Laksana, that is, whoever practices it correctly and well, hopefully there will be no obstacles.

The meaning of the name Lontar Smara Krida Laksana is interesting to be examined lexically. The word smara is related to the word romance in Indonesian. The word smara/asmara means feelings of pleasure or love for another sex (gender). The word krida means process, action or deed. Laksana means a sign, good character or deed [20]. Referring to this lexical meaning, it can be interpreted that the name Lontar Smara Krida Laksana means lontar a good

sign related to actions to increase one's feelings of love for the other sex. The content of this lontar is more focused on recipes to overcome the problem of sexual relationship disorders in husbands. Thus, attempts to increase one's feelings of love for the other sex, should be attributed to the wife. Because, if the husband is able to practice the contents of Lontar Smara Krida Laksana properly, correctly and consistently in having sex with his wife, then there is an increase in the wife's love for her husband.

Lontar Smara Krida Laksana consists of 13 sheets. Each sheet consists of two pages, namely the right and left pages- in the middle of which there is a hole that inserts the straps of the lontar sheets. This pattern results in when someone reads and translates the lontar, the page on the left is given code a, and the page on the right is given code b. For

example, the first sheet of Lontar Smara Krida Laksana consists of two pages, then the left page is given the code 1a, and the page on the right is given the code 1b. The left page on the second sheet is coded 2a, and the right page is coded 2a. This pattern applies to the next sheet until it ends on the 13th sheet.

Some Examples of Sexual Intercourse Disorder Prescriptions

The study of Lontar Smara Krida Laksana shows that its main content concerns various ways to overcome the problem of sexual relationship disorders in husbands. This main problem is complemented by countermeasures for various other problems associated with it. This idea can be observed in **Table 1**.

Table 1. Some Examples of Prescription Disorders Sexual Relations with Husbands and Other Problems Say the mantra.

No.	Masalah	Contoh bentuk tindakan/pengobatan
1.	The wife obeys her husband	My husband licked the hydrated lime and then continued chewing betel leaves. When putting the betel leaf into your mouth, hold it with your right hand while saying the mantra "Ang." When chewing betel leaves, hold it with your left hand. Next, chew the areca nut accompanied by silently saying the mantra "Mang" (Lontar Smara Krida Laksana, sheet 1, page 1b).
2.	Foreplay done by a husband before having sexual intercourse with his wife	When a husband sleeps with his wife and is about to have sex, it is obligatory to start with warming up. The method is that the husband feels his wife's breasts from the top to the middle and does not press on them. Look at the wife's hips, especially her waist. Your navel is attached to her hips and look at your wife's forehead. Through this view, the characteristics of her face will be visible while your left-hand holds her hand, and then your right-hand hugs her body. Next, insert your penis by touching the clitoris, where there is something like a flower bud. This is what is touched only for a moment, then moved slowly for a while, then directed deeper and directed at the small "mound", which is inside which is connected to the clitoris. The mound is connected to the base of the clitoris which is connected to the vaginal opening. Next, look carefully at your wife's face. If it looks like all her joints are shaking and followed by great stimulation. grimacing, then do not look at your wife's eyes for long. Divert your wife's thoughts to the pleasure of intercourse, so that they remain in pleasure and the meeting of feelings. That is worldly heaven. The achievement of this pleasure causes the wife to be in a dreamy state in a beautiful world because there has been a meeting between the sperm in the wife's womb. This condition is called taladwaja. The wife will be sad if this atmosphere is not realized when having sex. This is what a husband should pay attention to when having sex with his wife (Lontar Smara Krida Laksana, sheet 1, pages 1b - 2a).
3.	Husband's penis erection is not perfect	Recipes to overcome the problem of imperfect male erection include:

		<p>1. Medicine for male genitals with imperfect erection, namely three peppercorns, one of which is swallowed, the other is rubbed on the genitals, and the other is wrapped in your pants. This method is accompanied by reciting the mantra "Om odtungu lawat manggeger pajering bhuwana, lolot" (recited three times). In this way, the penis will become strong (Lontar Smara Krida Laksana, sheet 4, page 4a).</p> <p>2. Another medicine is three fingers of turmeric, chopped, 21 peppercorns, mixed with honey. The mantra is, "Om Sang Purusangkara, hanengengaken, purus, hakas agung hangagerager" (said three times) (Lontar Smara Krida Laksana, sheet 4, pages 4a-4b).</p> <p>3. Green coconut, seven pieces of peppercorns, and three cloves of garlic, then eaten (Lontar Smara Krida Laksana, sheet 6, page 6b).</p>
4.	Impotence husband	<p>Recipes to overcome impotence husband using various herbs including:</p> <p>1. Three slices of riped turmeric, all mixed with seven peppercorns. Each peppercorn is sprinkled with honey and then burned. Once cooked, the herb is chewed (Lontar Smara Krida Laksana, sheet 1, page 7a).</p> <p>2. Isen (galangal), young brittle skin, burned, garlic, salt, sticky rice water, drunk facing east, perfect again by the formula (Lontar Smara Krida Laksana, sheet 7, page 7a).</p> <p>3. Sandalwood water is mixed with young coconuts and heated with their shells. The tip of the coconut is made into a musk. The mantra is, "Pekulun Bhatara, sun anjaluk kapurusan, kenceng" (recited three times), then eaten (Lontar Smara Krida Laksana, sheet 7, page 7a).</p>
5.	Sperm or semen disorders in husband	<p>Recipes to overcome the problem of sperm disorders in husbands include the following:</p> <p>1. The medicine for thin semen is white rice soaked in coconut milk, then eaten with a little coconut sap (Lontar Smara Krida Laksana, sheets 7a-7b).</p> <p>2. The medicine to stimulate semen uses a concoction of turmeric essence, fresh egg yolk (new), honey, mixed with pepper, then drunk (Lontar Smara Krida Laksana, sheet 7, page 7b).</p> <p>3. The Treatment for semen uses a concoction of black chicken eggs: only the yolk is taken, and young green coconut is sprinkled with seven peppercorns and then drunk (Lontar Smara Krida Laksana, sheet 7, page 7b).</p>
6.	Desire to have a good-looking son	<p>Think and imagine the beauty of gold, accompanied by actions of always being patient and having a sincere character (Lontar Smara Krida Laksana, sheet 3, page 3a).</p>
7.	Desire to have a smart man	<p>Recite the mantra "Om Sri nama dewa ya namah, om Sri Saraswatya, bhyo manah". The recital of this mantra is accompanied by acts of patience, respect for each other and mutual respect for fellow human beings (Lontar Smara Krida Laksana, sheet 3, page 3a).</p>
8.	Desire to have a long-life husband	<p>Recite the mantra "Om, merjung sah mretyunca ya namah". The recital of this mantra is accompanied by the act of imagining the color white sincerely, accompanied by the act of being patient, don't kill, and don't envy (Lontar Smara Krida Laksana, sheet 3, page 3a).</p>

Table 1 shows that there are eight problems addressed by Lontar Smara Krida Laksana. The most solved problems are about imperfect penile erections, impotence, and sperm disorders. Referring to Moore [14] attention to the problem of penile disorders related to the position of the penis for men. A penis that stands tall and large is a pride for men because it refers to a symbol of fortitude. Similarly, the problem of disorders in sperm is very important, not only related to male sexual power, but also related to the purpose of marriage, including getting children [17].

The recipe in **Table 1** is only a deliberately selected example, because the ingredients are easy to get, how to prepare and use them is not difficult. Some of these recipes are combined with spells and equipped with drawings and/or magical writing. This symptom contains a sign that efforts to overcome the problem of sexual disorders in husbands also require magical ways as an integralistic whole. This idea is related to the belief that disease not only originates from natural causes, but also supernatural causes (supernatural) or a combination of the two [18].

Ideology in Lontar Smara Krida Laksana

Radical feminist thinking shows that the ideology of patriarchy is actuated as well as the problem of sex relations between husband and wife in the family [21,22]. This idea is very appropriate for use as a reference to uncover the ideology behind Lontar Smara Krida Laksana. It is certain that the ideology in Lontar Smara Krida Laksana is patriarchal. This interpretation is related to the condition of Balinese society, which strongly adheres to patriarchal ideology. This ideology is the dominant ideology in Balinese society. This condition results in patriarchal ideology being actualized in various areas of life, including the family including sexual relations between husband and wife [19,20].

This idea can be used as a reference to interpret the background of Lontar Smara Krida Laksana only to overcome the problem of sexual relationship disorders in husbands. For example, as seen in **Table 1** about warming up before sexual intercourse is related to duality, namely the husband is a subject who must be active in the form of the act of touching the wife. On the contrary, the wife is a passive subject, so she is ready to be touched by her husband. This action is also related to the characteristics of female sexuality, which is inward or ripe like a mangosteen-ripe fruit does not smell so that women are taboo to unite their sexual desires with their husbands openly. Conversely, the characteristic of the husband's sexuality is outward or like mature durian-ripe spreading aroma, so the husband must openly express his sexual desires to his instincts.

The background of the problem of penile disorders both in the form of erections is not optimal or impotent, as seen in **Table 2** related to dualism, namely the husband is an active, strong, and victorious subject in facing his wife in sexual

intercourse. On the contrary, the wife is a passive object, weak, and must lose in sexual relations with her husband. This dualism requires the husband to be strong both physically and sexually, characterized by optimal and non-impotent penile erection in order to defeat his wife. Similarly, the husband must be free from the problem of semen disorders. The reason is not only related to the difficulty of getting offspring but also because it can interfere with the fulfilment of sexual needs in the family. Moreover, according to Ayurveda women are nine times more lustful than men because the orgasm is many times, while men only once. This pattern results in men having to resign orgasm-myra for as long as possible to ensure sufficient satisfaction for their partner [21,22]. The husband must try to realize this goal not only to show himself strong and victorious but also to relate to another dualism, namely that the husband can more easily lead, master, rule, and control his wife in family life.

Table 2. Deliberately selected example.

Men	Women
Husband	Wife
Purusa	Pradana
Positive	Negative
Subject	Object
Strong	Weak
Up	Down
Rational	Emotional
Leading	Led
Mastering	Mastered
To Rule	Be Ruled
Controlling	Controlled
Outward Sexuality	Inward Sexuality
Ripe like durian	Ripe like mangosteen
Seducing	Seduced
Touching	Touched
Kissing	Kissed
Winning	Losing

If the opposite happens, i.e. the husband fails to realize the goal, then a reversal occurs. The husband who was originally strong turned into weak, the male turned into the female and indeed became defeated. Similarly, various activities that begin with me- inherent in the husband as an active subject, namely leading, mastering, commanding, and controlling, can turn into awalah di-, that is, as passive objects and led,

mastered, governed, and controlled by his wife. This reversal was not desired by the husband. It was in this context that Lontar Smara Krida Laksana emerged, with the aim of providing a prescription for the husband to avoid reversal. Even more important, as seen in **Table 1**, Lontar Smara Krida Laksana also provides a special method in the form of magical actions so that the husband can master his wife.

Departing from this idea, it can be interpreted that the anonymous author of Lontar Smara Krida Laksana is a male person. The background of her writing, could be because she wants to give alms in the form of knowledge or vidya dhana to a husband so that the reversal that harms him is handled properly. Or it can also be interpreted the other way around, that is, maybe the lontar writer has experienced a reversal in family life. The condition caused her to feel the need to provide knowledge to other husbands so that what she had experienced was avoided. In this way, the life of a family can change to be harmonious, because their biological needs are met correctly, well, and beautifully.

The recipe for how to get a husband to get a handsome and smart son as shown in **Table 1**, can also be interpreted as containing patriarchal ideology. This interpretation is based on the fact that the lontar does not mention the recipe for obtaining a beautiful and smart daughter. This pattern can be interpreted as a sign that boys should ideally be tile and smart, while girls should be the opposite. This idea makes sense, considering that the enactment of patriarchal ideology results in boys having the status of pancer or family pole. The son is the successor of his ancestral lineage, including inheriting all the property sekala (wealth in the form of objects) and niskala (pura tempat worshipping ancestral spirits) left behind. On the contrary, a woman is a "neighbor's child", because once she marries, she will join her husband's lineage. This pattern makes sense that Lontar Smara Krida Laksana only contains recipes for making handsome and smart boys, because body capital and intellectual capital like this are very important for the survival of Balinese families who strongly adhere to patriarchal ideology.

CONCLUSION

Based on the explanation above, it can be concluded that Lontar Smara Krida Laksana is the work of a male writer. This lontar contains recipes for husbands to overcome various problems of sexual disorders in the family, such as abnormal penile erection, impotence, and various forms of disorders in semen, such as diluted semen. Overcoming these problems is very important, not only because it can disrupt the harmony of husband and wife relationships in the family, but also hinder the achievement of the four goals of life in Hinduism, including the fulfillment of sexual desires.

Lontar Smara Krida Laksana is ideological, namely patriarchal ideology. This idea can be shown from various dualisms within patriarchal ideology. The elements of

dualism are intertwined with Lontar Smara Krida Laksana. For example, the position of the husband as an active, strong, and must indeed be subject in sexual relations with the wife is basically identical to the purpose of Lontar Smara Krida Laksana. This reversal of dualism from the point of view of patriarchal ideology is not desirable for every husband. It is in this context that Lontar Smara Krida Laksana provides a recipe to overcome it, with the aim not only to prevent reversal but also to strengthen the power of the husband over the wife by using sex as a medium. Thus, the husband will more easily lead, master, rule, and control the wife in daily life in the family to channel her interests.

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