



Hinduism Traditional Wedding Ceremony in Tenganan Pegringsingan Village, Karangasem, Bali

Annisa Khairulloh, Jenny Sista Siregar and R. L. Harsuyanti

EasyChair preprints are intended for rapid dissemination of research results and are integrated with the rest of EasyChair.

April 23, 2020

HINDUISM TRADITIONAL WEDDING CEREMONY IN TENGANAN PEGRINGSINGAN VILLAGE, KARANGASEM, BALI

Annisa Khairulloh, Jenny Sista Siregar dan Harsuyanti, RL.

Cosmetology of Vocacional Education Faculty of Engineering Universitas Negeri
Jakarta.

Email: AnnisaKhairulloh@gmail.com

ABSTRACT: Hinduism Traditional Wedding ceremony in Tenganan Pegringsingan Village, Karangasem, Bali. This research aim for find to know procession of Hinduism traditional wedding ceremony in Tenganan Pegringsingan, Karangasem, Bali. This research using qualitative as research methods by using oncoming Entnographic Study Case, interview and documentation as data collection technique.

Hinduism traditional wedding ceremony in Tenganan Pegringsingan Village, Karangasem, Bali or in general called *Mekala-kalaan* have a meaningful for the bridegroom and also the family. However, *Mekala-kalaan* it's not only a ceremony, there's good wishes from the Bridegroom to God in order to both of them to go through period of household life with harmonious and happiness. Tenganan Pegringsingan Village is one of Bali Aga Village. They have a special rule in wedding ceremony, i.e. Endogamy Marriage. The marriage have to done by *teruna* (a man) and *deha* (a woman) from Tenganan Village. If a man from Tenganan Village marriage with a woman from out of the village beside *pasek* people, so he will gonna get kicked out from the village, and vice versa.

Result of the research showing that wedding ceremony in Tenganan Pegringsingan Village have a special rule called Endogamy Marriage. Implementation of wedding ceremony in Tenganan Pegringsingan Village through the process "*masenin*" with bringing *base suhunan* (betel, areca nut, fruits, Balinese sugar, sugar cane) to the *deha* house, the bride enters the house through the *diwang jelanan* (entrance), holds a *jatiri / nyatiang jati* (notification) to the woman's house, conducts this *mesumbahin* ceremony at night, then the *mebea gede* ceremony is the final stage of the ceremony. It is at this time that when the girl is brought to the man's house in local terms is called *merangkat* or *nganten*.

Keywords: Wedding ceremony, *Mekala-kalaan*, Tenganan Pegringsingan Village

INTRODUCTION

The village community Tenganan having a system of marriage endogamy, the local community bound in *awig-awig* (customary law) requiring of marriage is performed with their fellow citizens Tenganan Village. (Respati, 2017). It means, villagers are not permitted to married with villagers from out of the village. if somebody violated it, they're not be able become *krama* (the citizens) of the village. one of the abstinence marriages is an exchange marriage between sister of the husband with brother of the wife (*makedang-anngad*), because that marriage is believed could bring a disaster (*pannes*).

Based on research of I Gusti Ngurah Anom from University of Mahasaraswati Denpasar (2017), in the middle of swift current of globalization that befalls Bali right now, people of Tenganan Pegringsingan Village still maintain the system of Endogamy marriage, which has been the legacy of the ancestors. I Gusti Ngurah anom said for whom violate these regulations will be subject to sanctions in formof fines with amount 75.000 *kepeng* money to be paid to the village, evacuated to Banjar pande which located in a east of Tenganan Pegringsingan Village, lost his rights and obligation as *krama* Desa and also for woman not inherited.

Judging from Law No. 1 of 1974 concerning the validity of a marriage includes various requirements and is listed in articles 6 to article 12. While in terms of the implementation of endogamy marriages held in the traditional village of Tenganan Pegringsingan, they have the same basic conditions as guidelines for self-engagement between a man and woman in a marriage.

According to Ni Putu Yuli Wardani in the journal of Implementation of Endogamy marriage of Bali Aga Comunity in Tenganan Pegringsingan Village, Manggis Distric, Karangasem Regency, the making of *awig-awig* Tenganan Pegringsingan Village regarding marriages is based on the 1945 Constitution and the Marriage Law (Law No. 1 of 1974) and the provisions are implemented from generation to generation. This is done so that later *awig-awig* that was made did not deviate and even conflict with national legislation in force in Indonesia.

Each village in Bali has a different code of ethics and regulations governing traditional marriage ceremonies. According to I Gede Pawana in the Procession Journal of the Balinese Traditional Wedding Ceremony in the Village of East Duda and Ni Putu Yuli Wardani in the Journal of the Implementation of Endogamy Marriage in the Aga Bali Community in Tenganan Pegringsingan Village, Manggis District, Karangasem Regency, Balinese traditional marriage ceremonies vary in their traditions and adapt to local custom. This can be seen from the series of events, offer used and special rules that apply to the bride and groom. From the results of the research in the two journals, it was concluded that the two villages have different marriage systems even though they are in the same district.

Based on the description above, each village in Bali has a different system and customary rules governing the course of a marriage. In addition to the different marriage systems, processions and terms in traditional marriages in every village in Bali also have differences. Of all the problems discussed above, this paper will focus on the analysis of the procession of traditional Hindu marriage in Desa Tenganan Pegringsingaqn, Karangasem Regency, Bali.

RESEARCH METHODOLOGY

The process in this research is descriptive qualitative with an ethnographic case study approach. An ethnographic approach is an in-depth study of natural behavior in a culture or an entire social group. And find out the knowledge contained in it according to the perspective of participants in a natural setting. This study aims to describe, analyze and interpret the elements of a cultural group. (Asep Kurniawan, 2018:30).

Basically it is a research activity to understand how people interact and work together through daily life. In accordance with the type of data needed in this study, the data collection techniques used are the interview method, observation method, and document recording method. In this study, researchers used qualitative data analysis, namely as a research procedure that produced descriptive data in the form of written and oral words from people and observed behavior.

Data collected both through interviews, observations and recording of documents compiled and grouped into certain categories with reference to the problems to be examined or studied. According to Miles and Huberman states that the overall process of data analysis in research will be carried out with cyclical steps, namely: (1) data collection, (2) data reduction, (3) data presentation, (4) decision making.

RESULTS AND DISCUSSION

Indonesia consists of various tribes, cultures, languages, races and religions. Indonesia has the contribution of customs and culture. One of the customs that is still performed today is a traditional ceremony. Traditional ceremonies which are then known as traditional ceremonies are a form of cultural heritage. Traditional ceremonies are passed on to the community which spreads are carried out orally. Traditional ceremonies in this case are included in folklore, mostly related to community trust which is often also referred to by modern people as superstition (Danandjaja, 1986: 22

Indonesian people still carry out traditional ceremonies in Indonesia in their daily life practices, such as birth ceremonies, marriage ceremonies, burial ceremonies and inauguration ceremonies for tribal leaders. Traditional ceremonies have values that are considered sacred by the community that supports these cultures. Traditional ceremonies are performed by the community in almost all regions of Indonesia which

still upholds the cultural values of their region. One area in Indonesia that still conducts traditional ceremonies in a certain celebration is Bali. Traditional ceremonies performed by the Balinese are usually in accordance with the values and norms of the Hindu religious culture they profess. Until now the Balinese still carry out traditional ceremonies in their daily life practices, such as marriage.

Marriage in Hinduism is not merely the legality of biological relations, but is an increase in value based on religious law, because *wiwaha samkara* is a sacred ceremony of the sacralisation of mandatory humanitarian events. Hindu society used to call marriage to *Pawiwahan*. The word is derived from the basic word "*wiwaha*" which means a wedding or marriage in Indonesian Dictionary. *Pawiwahan* in the Balinese tribe is as a hope for cleansing of *sukla* (sperm) and *swanita* (ovum) as well as inner and outer. This is so that their offspring will be free from bad influences.

The traditional marriage ceremony of the Balinese Hindu community is written in the book *Manava Dharmasastra* IX.96, namely "*prnjanartha striyaa samatanartha ca manawaa. Tasmad sadahrano dharmaa crutau patnya sahaditaa.*" Which means, "to be mothers, women are created and to be fathers, men are created. Religious ceremonies are therefore established in the Vedas to be carried out by the husband and his wife." (Pudja and Sudharta, 1977/1978: 553). Based on the sloka, it was explained that the forerunner of a basic family of marriage between a man and a woman so as to produce offspring.

The marriage system in force in an area is influenced by the family system in force in the area. The Balinese are adopting a patrilineal (*Vaderrechtelijk*) system. Patriarchal or patrilineal system, namely calculating kinship through the lineage of the male or *purusa*. The fatherhood system in Bali is evident where a wife enters her husband's family. Likewise, the children will be related to the family of their father (husband) and there is no straight relationship to their mother's family. (I Putu Windu, 2017).

Each village in Bali has a certain rule called *awig-awig* which is a formal embodiment of customary law whose existence is still recognized and becomes the control rope of all activities of customary Balinese village *krama*. So *awig-awig* is a regulation that applies in a traditional village, both written and unwritten that regulates the traditional village life. In Tenganan Pegringsingan village has an Endogami regulation whereby men from the village may not marry women from outside the village, if he does, he will be expelled from the village, and vice versa.

In Tenganan Pegringsingan Village, the term that they used for called marriage is "*merangkat*" and "*nganten*" about implementation of endogamous marriage basically this marriage between men and women already have a love relationship with love. One time the young man's parents went to the girl's house to make a proposal. Implementation of this ceremony is done through the process of "*masenin*" by bringing the *base suhunan* (betel, areca nut, fruits, Balinese sugar, sugar cane) to the house of *deha* (girl), this ceremony is called "*Ngaba Base*" (carrying betel nut). The *suhunan base* must be upheld by a girl who is still related to the bridegroom. At the *deha*'s house

the envoy was received by his family, the family representatives from the father and mother of the *deha*. It is at this time delivered by the man about the purpose of his arrival. After going through the discussions the *base suhunan* is received by the *deha* and then made into *porosan* (betel leaf which is massaged), this *porosan* is then given to the young people as a sign that the application is accepted. Likewise, other family members were also distributed *poros* as a notification that the *deha* already existed *mesenin / nyangkring* (propose). Since this *deha* has been considered legitimate as *gelan* (fiancée) of the *teruna* and from then on between *deha* and *teruna* are bound in engagement, the local term is called *mesawen* with the result that one party may not leave the other party. The girl gets protection from her village.

The distance between the marriage and the marriage does not necessarily depend on the will of both parties. If the distance is more than one month, then every month there is an obligation from the cadets to bring the base to the *deha's* house every before the full moon. Thus the engagement lasts until the marriage will take place. After the appointed time for marriage, the *teruna* (prospective bridegroom) with his family from the father and mother to the house *deha* (prospective bride) to pick up the *deha*. After everything is ready, when the bride and groom will leave the woman's house, both of them first ask goodbye and worship the bride's parents and then then head to the bridegroom's house accompanied by the bride's family. The bride enters the house through the *jelanan diwang* (entrance), passing the road north of *Bale Tengah*, to the pigsty and the *palungan babi* (pig feeding place) filled with *banyu* (pig food) and the one who pours the pig food must be the person with cold hands raising pigs and who has children.

From here, the bride and groom go to the meten house (bedroom) and in this meten house enjoy nganten rice. That night may not leave the room while the other bridegroom's family which usually consists of two people then hold a *pejati / nyalangan pejati* (notification) to the woman's house, to the Great Hall, *kelian pauman*, *kelian dinas*, and to the *Perbekel* (headman) . It is at this time that when the girl is brought to the man's house in local terms is called *merangkat* or *nganten*. According to the customs there that night the bride and groom cannot go out of the *rumah meten*, and can only come out the next day, but may not get out of the yard. In the yard of the bride's house is not allowed to *Balai Buga* (sacred hall). Furthermore, if there is a good day or adult to hold a marriage ceremony, a ceremony is held called "*mebea*".

CONCLUSION

The form of a marriage ceremony, explaining the marriage procession, especially in Tenganan Pegringsingan Village, Karangasem, Bali, which consists of conducting a *meteruna nyoman* within the *meteruna nyoman*, its activities for one year, where all *teruna* who will do a *meteruna nyoman* stay in one hostel at night there is guidance from *keliang adat* villages, and community leaders. *Meajak-ajakan* means

that a *teruna* registering himself to get married usually takes place in June. Those who are allowed to do marriages are those who for men must have become a *sekuhan teruna* and for women must have become a *sekuhan deha*. If one of the people has not become a *sekuhan deha* then they must not become village *krama* and be exiled.

Marriage must be done between a *teruna* (male) and a *deha* (female) Tenganan. If a Tenganan man takes a wife from outside the village of Tenganan except Pasek residents, such a person is no longer recognized as a resident of Tenganan Pegringsingan village or is not allowed to be a village *krama* and is banished to *Banjar Pande* in the east of Tenganan Pegringsingan village. The implementation of endogamy marriage in Tenganan Pegringsingan village The implementation of this ceremony is carried out through the "*masenin*" process by bringing the *base suhunan* (betel, betel nut, fruits, Balinese sugar, sugar cane) to the house of *deha* (girl), this ceremony is called "*Ngaba Base*" "(Carrying betel nuts). The *base suhunan* must be upheld by a girl who still has a family relationship with the bridegroom. This porosity is then given to the *teruna* as a sign that his proposal is accepted.

Likewise, other family members were also distributed *porosan* as a notification that the *deh* already existed *mesenin* / *nyangkring* (propose). Since this *deha* has been considered legitimate as *gelan* (fiancée) of the *teruna* and from then on between *deha* and *teruna* are bound in engagement, the local term is called *mesawen* with the result that one party may not leave the other party. After the appointed time for marriage, the *teruna* (prospective bridegroom) with his family from the father and mother to the *deha's* house (bride-to-be) to pick up the *deha*. The bride enters the house through the *jelanan diwang* (entrance), passing the road north of *Bale Tengah*, to the pigsty and the *palungan babi* (pig feeding place) filled with *banyu* (pig food) and the one who pours the pig food must be the person with cold hands raising pigs and who has children. From here, the bride and groom go to the *rumah meten* (bedroom) and in this *rumah meten* enjoy *nasi nganten*. With the completion of the big *mebea* ceremony, the bride has been allowed to enter the holy places and the new family is required to become active village *krama*.

REFERENCES

Respati, Dyah Suryo Sumunar. 2017. Masyarakat Desa Adat Tenganan Pegringsingan. Dalam Jurnal Penelitian Humaniora, 22-2.

Ngurah, I Gusti Anom. 2017. Pengaruh Globalisasi Terhadap Perkawinan Endogami Di DEsa Tenganan Pegringsingan Kabupaten Karangasem. Dalam Jurnal Haluan Negara Sebagai Pengalaman Pancasila.

Yuli, Ni Putu Wardani. 2017. Pelaksanaan Perkawinan Endogami Pada Masyarakat Bali Aga Di Desa Adat Tenganan Pegringsingan Kecamatan Manggis Kabupaten Karangasem. Dalam Jurnal Pendidikan Pancasila dan Kewarganegaraan.

Pawana, I Gede. 2018. Prosesi Upacara Perkawinan Adat Bali Di Desa Duda timur. Dalam Jurnal Pangkaja, 21-2.

Danandjaja, James. 1986. Folklor Indonesia: Ilmu Gosip, Dongeng, dan Lain Lain. Bali : Pustaka Grafitipers.

Pudja dan Sudrata. 1977/1978. Manava Dharmasastra IX. 96.

Windu, I Putu Mertha Sujana. 2017. Pelaksanaan Perkawinan Nyentana Dalam Rangka Mengajegkan Sistem Kekeluargaan Patrilinear Di Bali. dalam Jurnal Kajian Pendidikan, 2085-0018

Kurniawan, Asep. 2018. Metodologi Penelitian Pendidikan. Bandung: PT Remaja Rosdakarya.