

Impact of Endogam Marriage on Government of Tenganan Pegringsingan Traditional Village, Bali

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Abstract

This article aims to describe an endogamous marriage that has an impact on the existence of the customary village government system. The research method used to search for data from this paper is document study, observation and interviews with traditional leaders in the traditional village of Tenganan Pegringsingan, Bali. The research data, both secondary and primary, were presented descriptively which were previously analyzed qualitatively. The results of the study show that the existence of the marriage system and government system in the Tenganan Pegringsingan traditional village is like a currency, one side of the marriage system while the other side is the traditional village government system. The relationship between the two institutions is not just an ordinary relationship, but as a conditional relationship, meaning that if you want to get a share of 'tika' as a monthly villager's income (such as salary), it is necessary to fill in the traditional village government structure through endogamous marriage. According to Koentjaraningrat's view, the strength of this existence will undergo a very long change. This is because individuals since childhood have been infused with cultural values that live in society so that these conceptions have long been rooted in the realm of their souls. That is why these cultural values are difficult to replace with other cultural values in a short time.

Keywords

endogamy; government;
traditional village



I. Introduction

Bali is one of the there are many provinces in Indonesia own uniqueness of them seen from power charm it as sector tourist until tradition its unique culture. One of village in Bali that still conserve inheritance culture ancestor is Tenganan Traditional Village, located in Manggis District, Karangasem Regency, Bali east Bali Island. Tenganan Grinding of course keep uniqueness alone. Village this different with another village in Bali because inherit custom Bali Aga customs (pra Hindus). Residents of Bali Aga already lived in Bali before influence kingdom Majapahit expand to direction east around century to 14M (Kristiono, 2017). Village unique this already since formerly known with law custom that is there are patterns and rules the so - called custom with awig-awig. by general is meant with awig-awig is benchmarks Act well done _ written nor no written by the community concerned , based on a living sense of justice and propriety in community , in connection between manners (citizen village custom) with God , between fellow karma (citizens), as well as between manners and environment (Paramartha , 2015).

Wisdom local village custom this loaded will will draft communal religious in various aspect life and character typical. Typical meaning on the side is different with village villages Balinese customs in general. For example in preservation environment live, in processing land agriculture and others. Distinctiveness in village wedding _ this is rule

wedding for carry on his descendants. Rule the that is adhere to system marriage endogamy where public local bound in awig-awig that requires marriage done with fellow inhabitant Tenganan Traditional Village, because if violated so inhabitant the no allowed be polite (citizen) village custom), meaning that citizens who violate should go out from the status of core residents of Tenganan 3 Traditional Village (Karangasemkab , 2017). In system government village custom his specialty is only filled by residents core village and distinguished position in accordance with order time marriage.

one _ references that discuss about marriage endogamy is about shape marriage endogamy on the Karo of before has known with designation marriage between impal . This thing no miss from desired goal _ achieved by ethnic that. Marriage between impal this it turns out aim for protect treasure inheritance , so that property inheritance the no miss from circles they alone or no fall among _ other ethnic groups (Darwan , 2004: 35)

The dominant culture or indigenous culture commonly influences the culture of the minority or the immigrant culture, and subsequently, the minority culture is affected by the dominant culture due to the cultural pressures of the culture itself (Pandapotan, 2020).

Study Pelras (2006) also conducted another study on the Bugis community. Pelras of course no discuss by deep about marriage endogamy in Bugis society, p this because Pelras want tell by complex whole the culture that exists in the Bugis ethnicity. Although So, Pelras explain that marriage Endogamy in Bugis ethnicity is not just unification two bride only, will but also a ceremony union and fellowship two normal family _ has own connection before (closer to the already far), hal this too often taken two friend or partner agreed business _ marry off derivative them , or matchmaking child they since small (Pelras , 2006: 178)

Connection Among ethnicity and endogamy has many discussed (De Vos (1975); Keyes (1981); Van Den Berghe, 1981). Many writers left _ from assumption that ethnicity basically _ related with kinship. According to Van der Berghe, ethnicity is an ' extension ' of kinship. He think that group ethnicity evolve from grouping kinship (Van Den Berghe, 1981, pp. 15–36). Similarly, Keyes (1981, p. 6) asserts that ' tribe is shape reckoning kinship ', and ethnicity that originated from interpretation culture offspring ' (Keyes, 1981, p. 5). So according to him, ethnicity and kinship is idea about descendants. De Vos (1975), in a similar vein , considers ethnicity Becomes feeling continuity with the past , and explicit mention endogamy as part important from feeling ethnicity.

Kalmijn (1998) revealed there is three possibility reason Endogamy: 1. Preference individual 2. Interference party third, and 3. Marriage market constraints. He think that people want married somebody with source power interesting socio-economic and similar people in Thing values together. At the same time , choice often influenced by party third , for example parental control _ on choice couple , or the law that makes wedding between race illegal (as in many American states before 1967). Marriage market boundaries for example refers to size group (more groups) big allow level more endogamy _ tall because more many opportunity for find pair), or isolation groups in separate places (Kalmijn, 1998).

Based on on description above _ then this article will discussing ' how ' impact marriage endogamy to government village custom Tenganan Sweeping away? Objective study this for describe something marriage (endogamy) society who has correlation even impact to existence from government village the custom (Tenganan Pegringsingan) in this millennial era. _ So from that , researcher interested for To do more research _ deep regarding " Impact " Marriage Endogamy To Government Tenganan Traditional Village Pegringsingan , Bali”

II. Research Method

Method research conducted _ in search data for this article is studies documents, observations and interviews with head custom figure public village custom Tenganan Pegringsingan . Research data good secondary _ as well as primary data are presented by previous descriptive _ analyzed by qualitative. Creswell (2016:4) explains that study qualitative is methods for explore and understand meaning by a number of individual or group of people considered originated from problem social or humanity

III. Results and Discussion

3.1 Village Regulations (Awig-Awig)

In government village customary in Bali, awig-awig (rules) of the village is base or guidelines for control government village. In the village Balinese custom in general , awig-awig village in shape written new done 1986 based on local regulations Dati I Bali No. 6 of 1986, while awig-awig village custom Tenganan Grinding made in shape written far previously which was notes results the memories of the Tenganan people after charter burning village _ year 1764 caka (1841 AD). Writing results memory that done year 1764 caka (1842 AD) by interpreter write kingdom named I Made Gurit and I Made Gianyar, and perfected year 1847 caka (1925 AD). The writing prove that awig-awig village custom Tenganan Grinding is will they together , about existence village that is rule village in various aspect life , no just lands in village , population and behavior his life , even managing the foreigners , who came to village it .

Because awig-awig that is system mark culture usually working as guidelines highest for behavior human. Behavioral systems _ another human whose level more concrete, like the rules special laws and norms, all of them are also guided to system mark culture it. Next said that, as part from custom customs and ideals of _ culture, system mark culture as if is at outside and above of the individuals who become inhabitant the community concerned (Koentjaraningrat, 1974: 32)

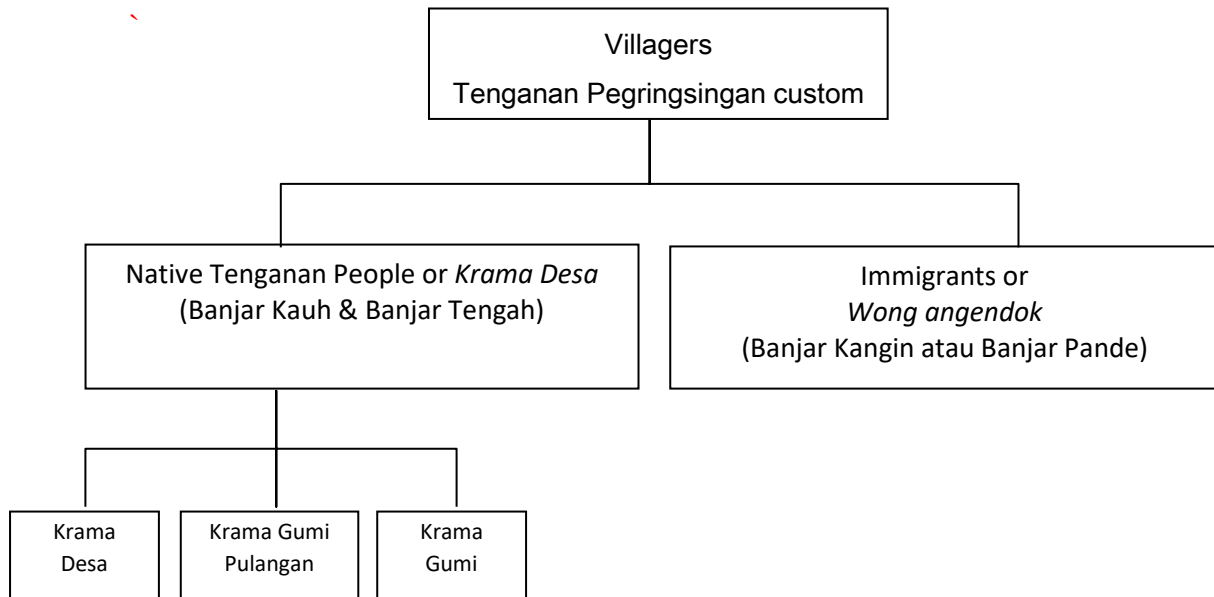
3.2 Location and Environment Natural

Research location this is in the village custom Tenganan Pegringsingan , Mangosteen District , Karangasem Regency (Amlapura), Bali Province . Place location it's 10 Km from Denpasar city , less more than 2 Km from edge sea or Street Denpasar – Amlapura majors , altitude not enough over 70 Km above surface sea and an average temperature of 28 degrees Celsius. Settlement public village Tenganan Grinding adhere to settlement communal converging longitudinal from direction north to south and terraced (terraced), Desa custom this flanked by two hill (hill) you and the hill kangin), so is at in long valley _ from north to south .

Even though the village area custom Tenganan Grinding enough large will but according to awig-awig Tenganan people village Grinding no allowed Live outside fence in the form of visible wall _ as fortress with each door in each direction eye wind . inside _ fence (area pattern stay they make his house so neat and uniform lined up from north to clustered south _ to 6 rows . Sixth row the grouped become 3 banjars custom . Village area custom this besides for settlement population , is also used for land agriculture , cultivation , rice fields , land graves and forests on the hills _ kangin and hill you , with boundaries nature , like tree large , rivers , large stones and others (Wirata , 2018: 32).

3.3 Resident Tenganan Traditional Village Grinding

Resident village custom Tenganan Grinding could distinguished become two group , that is the native Tenganan people and immigrants (wong anendok). If served in shape chart seen as below _ this.



Source: Analysis Author (2022)

Figure 1. Resident Scheme Tenganan Traditional Village Grinding

Information contents chart above __ as following (Wirata , 2018: 32):

- a. Village Courtesy , is every partner husband and wife resident original Tenganan , which is located live in Banjar Kauh and in Banjar Tengah, and fulfill condition such as : a) the marriage character *endogamy* ; b) a husband only have a wife ; c) his marriage no with a widow ; d) before married , husband once Becomes member *happy cadets* (village youth association), and wife once Becomes member *happy thirst* (gathering) girl village ; e) husband or wife no bear disabled physically and mentally. Residents with status this is the right occupy position in government village and right for got tic division .
- b. Krama Gumi Returning , is every partner husband wife resident original Tenganan , which is located live in Banjar Kauh and Banjar Tengah who have stop become a Village Krama because her son has married , resident original The tension that becomes widower / widow because Dead wife / husband , or a young man left behind died by his father , and a young man marries with a woman from outside village Tenganan.
- c. Krama Gumi is resident original Located in Tenganan lived in Banjar Kauh and Banjar Tengah when birth disabled / idiot.
- d. Whereas group of immigrants (Wong Angendok) , are outsiders necessary village _ energy for profession certain including Becomes farmer cultivators , and occupied Banjar Kangin , known with Banjar Pande. This Pande Banjar no just occupied by immigrants , but also inhabited by the affected villagers _ _ punishment because violate awig-awig . According to Awig-awig village , even though This resident of Banjar Pande no come sit in position management government village custom , will but they permanent obey and carry out contents awig-awig village that .

3.4 System Marriage Village Custom

If classified village wedding _ custom Tenganan Grinding so there are :

- a. Marriage *endogamy* , implementation permitted marriage _ based on provision awig-awig village , that is marriages carried out by young men and women between village manners course . If violated will get punishment , based on provision awig-awig and decided in meeting village (*supposedly village*) in Bale Agung. True marriage _ this bring husband wife that could occupy position *Complaints* , over time get position more high .
- b. Marriage _ *exogamy* , something forbidden marriage _ based on awig-awig village , if carried out by youth resident original (village manners) with girl from resident group immigrants living in Banjar Pande, their marriage called marriage *internal exogamy* . Violation others , If the marriage of youth from group resident original Tenganan (*village manners*) with girl from outside village , the penalty will thrown away to banjar custom *kangin* (banjar pande), and lost the status of his village manners along with right distribution results land village (*tika*), and his marriage called marriage *exogamy external* . Thus explanation by Kliang Indigenous who has processed author.

3.5 Structure Government Village

If the order government village customs in Bali in general consist on Chairman (Kliang), treasurer and secretary. Different in the village custom Tenganan Grinding, that is only resident original or Tenganan people legitimate original _ as village manners, which can fill in membership structure government village and meet condition as following:

- a. Already fulfil condition ceremony transition from new born welcome adult ;
- b. bodily healthy , I mean no have disabled body / soul that by the village doubtful ability by custom as blind , deaf , lame , crazy and others are common known with the designation ' *cuntaka* ';
- c. in her marriage should fellow middlemen _ original , in this paper called marriage *edogamy*; All condition the listed in chapters 29 and 40 awig-awig village.

In the other hand, is also set in awig-awig that about lost right Becomes member that is when:

1. in the marriage that happened Among bride there is connection still brothers cousin (*misan*), take someone else 's wife , marry with woman widow , with *cuntaka* and with _ woman outside Tenganan *Pegringsingan* ;
2. married or wife more from one and be widow because one _ wife or husband died (left);
3. one of the her son has marry , thing that called *capsule* ;
4. caught law village because To do something error for example no get dressed custom complete on time follow *sangkepan* (meeting), steal goods owned by village , adultery, case oppose village and others. This thing set in chapters 15, 16, 29, 56 awig-awig village . After is lost membership from structure village custom that then concerned _ could switch to *gumi manners homecoming* . Except for those affected more law _ heavy so he will expelled , disabled from all organization custom.

5. Back to member :

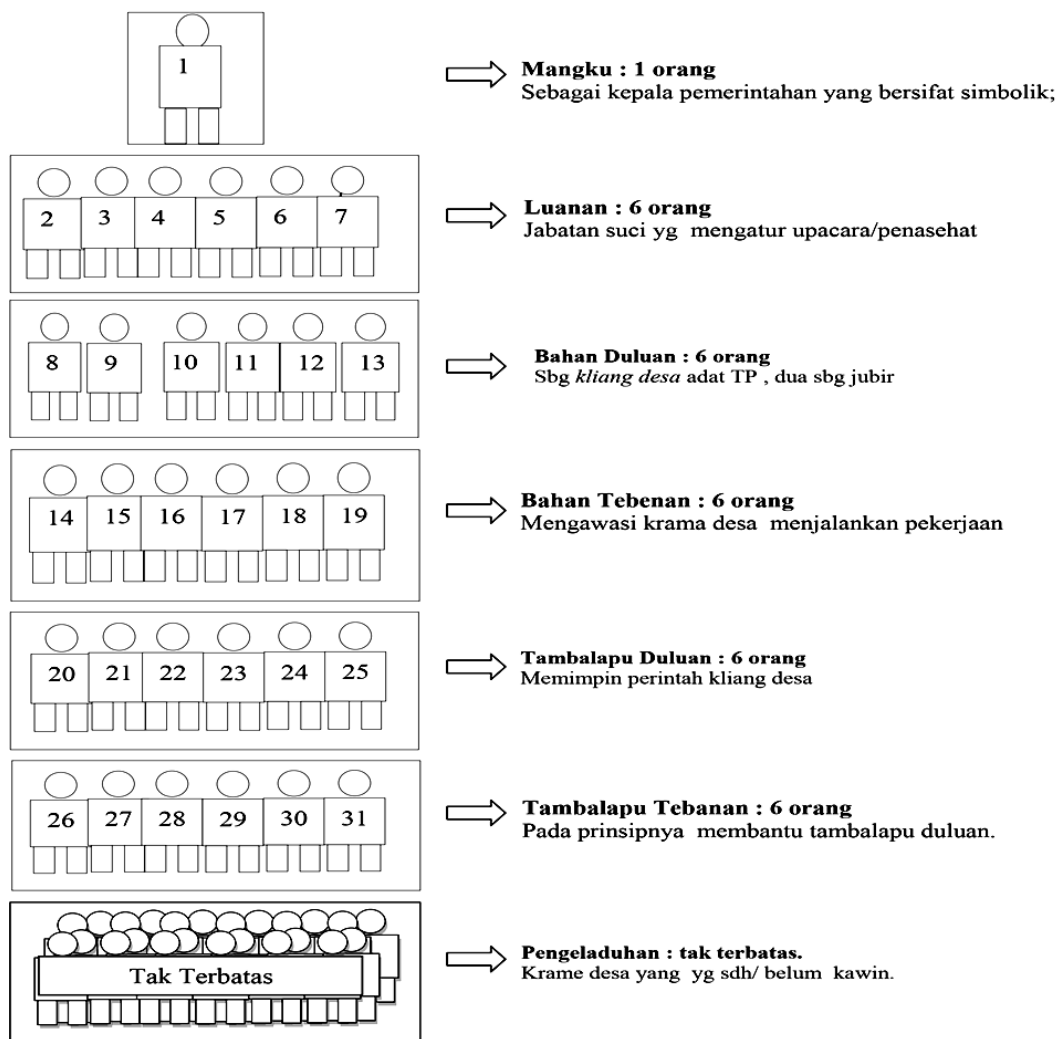
For dismissed members of village manners temporary called " *Elad* " there is sometimes get opportunity for return Becomes member after fulfil conditions village when :

- a) A widow boy / widower marry again with a Tenganan girl *Pegringsingan* ;
- b) A person who is dismissed (*elad*) because something fine , have pay fine in accordance with error ;

c) A dismissed because violate an order , has _ get forgiveness from village with consideration that attitude faith both concerned _ to village will repaired ; This thing set in awig-awig village articles 57 and 58 (Wirata , 2018: 32).

d. arrangement structure Government

1. Mangku (1 person), position highest and considered descendants *Sanghyang* , behold holy and highly respected including his descendants . For get position this should through stages the lowest position (reflection) . Function position this new there is if position previously experience difficulty operate task and ask advice from position *bowl* this .
2. Luanan (6 people), position level under Mangku , and the six that based on order age marriage , married more formerly will occupy position more high . Position this looked at as a community teacher village custom . In addition to being highly respected , his presence and return from meeting village (*sangkepan*) must be picked up and delivered . Function position this is arrange ceremony and giving inside advice _ meeting and outside _ meeting.
3. Ingredients First (6 people), also called *kliang* (chairman) that is position a level below Luanan , two of them as *tamping takon* (interpreter talk) , one more person as *filter* (interpreter write) . Task position this is the hardest , because look after profession village daily
4. Ingredients Tebenan (6 people), position a level below ingredients first , whose job is help position ingredients first in look after village .
5. Tambalapu Previously (6 people), position a level below ingredients really , it's the job carry out orders cliang village in accordance with those who have planned in meeting (skepticism) .
6. Tambalapu Tebenan (6 people), position a level below tambalapu first , basically obliged help tambalapu first , that is lead and command worker village .
7. slander (no limited) , position a level below tambalapu the total amount not limited , originating from member of village manners good already _ married , but not yet occupy position or not _ married .



Source: Analysis Author (2022)

Figure 2. Structure Government Tenganan Traditional Village Grinding

e. Shift member :

Shift intended member _ here is move or increase position members of village manners, who at once means shift position member that. For example from blaming Becomes *tambalapu* and so on above.

f. The Rights and Duties of the Indigenous Tenganan People

In accordance with provision *awig-awig* village that the right occupy structure government village custom are Tenganan people original domiciled _ as *village manners*: 1) fill position government village the custom started from from blaming to the very top; 2) got part income from lands owned by village in accordance with position , the usual known with “ *sighing tika*”; 3) got housing in banjar bottom and middle . Whereas obligation to _ carry in the form of : 1) mandatory confess power village (rights) lordship village) top land as whole corals housing inside _ area pattern stay is owned by village , ban sell or pawn lands in the region Tenganan to outsiders _ Tenganan , right take over treasure object relic from dead members and not _ leave expert inheritance (mix); 2) obey respect every regulation village , fine written nor no written , for example must get dressed custom complete on time hope (meeting) thing this set in chapter 1 *awig-awig* village . Obey ban husband / wife more from one , ban Marry with woman widow from outside village help look after cleanliness village

including places sacred , roads , waterways and others; 3) take care of look after security / safety village from all distractions , including To do ceremony custom /religion; 4) mandatory take care , maintain associations important custom _ for village . In essence men and women in the village this have equal rights and obligations _ compared with villages in general in Bali.

3.5 Land and its Benefits

All existing land _ in village area _ custom Tenganan Grinding good already _ being judged by someone inhabitant or not, are under _ _ mastery village custom Tenganan Pegringsingan. Van Vollenhoven mentions law custom with "Beschikkingsrecht". Right this aspect private, in the form of ownership over the area in question, and public in the form of authority regulate the territory, the rules that named awig-awig village. Based on awig-awig that there is land personal, that is owned land _ inhabitant by personal, and land communal in the form of rice fields / fields, the result is distributed to great manners small based on tall low position, and land village (settlement / cemetery / land empty).

Except land owned by private , land owned by communal rice fields / fields done by residents group comer with wages , while result shared to members of village manners , the size of which is based on tall low position in government village custom. Then, form division of that tic already efficient, because no again in the form of rice / grain , but has in the form of money, so sort of salary given _ each month, because of that for those who follow rule awig-awig with To do marriage endogamy and filling structure government , then they each month get income called tika in _ monthly form of money . On the other hand, those who violate awig-awig, no get division of ticks and repairs home (Interview with Kliang Adat, 2022).

IV. Conclusion

If pay attention provision *awig-awig* village about existence system marriage and system government village custom as already _ found before , then connection both of them that like currency , one side system marriage whereas side other is system government village custom . Connection second institution (marriage and government) is not just normal relationship, but _ as conditional relationship, meaning _ if want get division of 'tika' as income inhabitant village monthly (such as salary), then need fill in structure government village custom through marriage endogamy.

So, such a choice make clear that system marriage endogamy own impact strong to government village custom Tenganan Pegringsingan. because of marriage done _ in the cities nor in the villages always involve no just question social mere will but also the validity , of Almighty God _ Esa , and its maintenance involve ancestor , thing this according to view Koentjaraningrat (1974: 14) will experience very long change . This thing caused because of individuals _ since small has infused with values lively culture _ in public so that conceptions that long time ago rooted in natural soul them. That's why values culture earlier hard replaced with values other cultures in time short.

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