

BALINESE HINDU WEDDING CEREMONY IS HINDU RITUAL MARRIAGE CEREMONY BASED ON CULTURE AND CUSTOMS

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Abstract :

Balinese Wedding Ceremony is a marriage process carried out using traditional Balinese culture customs by using wedding offering ceremony which is sanctioned by a Brahmin priest or village priest in accordance with the cultural customs of the place where the wedding took place. Balinese Wedding is something that is very sacred and also involves several residents in a village to help run this wedding ceremony, where the families will be busy preparing everything related to this wedding ceremony, Balinese Wedding Ceremony is a unique wedding procession based on Balinese Hindu rituals where the couple will be inaugurated as husband and wife in a spirit realm with using the Banten wedding facilities that have been prepared in advance, so marriage in Bali is a very sacred thing. To be married with someone you love in a very special way should be a special event and held in a very exotic place. Which is why many westerners have been choosing Bali as their place to get married. It has romance, mysticism and a unique culture which will give a very meaningful impression for a lifetime in a marriage using Balinese cultural customs

Keynote Balinese Hindu, wedding ceremony

INTRODUCTION

Marriage is a must in descending lineage which is very important for Hindus in preserving lineage for the future, and this lineage is carried by sons. Marriage in Bali is called "Pewikahan" which comes from the Vedas which mention the word "Wiwaha Samskara" which explains that wiwaha samskara is one of self-purification through marriage and as a dharma that must be carried out by men and women as husband and wife in various kinds of obligations and also marriage in Bali is also a traditional tradition that is included in the manusa yadnya ceremony involving many ceremonies until finally they officially become husband and wife according to Balinese customs and culture. This wedding ritual procession only formalizes the marriage according to customs and traditions, and after this ceremony is completed, the bride and groom will officially inaugurate the law by making a marriage certificate stating the marriage has occurred and is witnessed by the families. By obtaining a marriage certificate, this marriage can be said to be official according to cultural customs and existing laws

Balinese Wedding Ceremony is unforgettable momentum for the human being where the procession is followed by Hindu rituals, custom regulation and the perfect day based on Balinese Hindu Calendar. A marriage couple will use the beautiful uniforms which are all adapted from the local during the procession. For Balinese, especially for Balinese Hindu, their wedding is one of the most important things in their life as the wedding ceremony is a sign or an announcement that he or she is to begin a new level of life by leaving the

Brahmacari stage. When people get married in Bali, the man takes responsibility as a member of society. He gets the right to speak at a Banjar (the community body) meeting and must take on social duties, such as attending the temple ceremonies and taking part in the community activities. In this way other members of the Banjar will come to recognize him as an adult and he will have the opportunity to take on more responsibility in the Banjar. A couple's marriage will not be acknowledged in the society if it is carried out without a traditional sacred ceremony according to the Hindu religious beliefs. In addition, the couple will be excommunicated from their village.

Discuss Balinese Hindu Wedding Traditional

Balinese Hindu Wedding Traditional Process is marriage using Balinese customs in accordance with the local village cultural customs this process call Pewiwahan, the marriage takes place, while the marriage process must follow the rules of local cultural customs, in which the marriage process will be officially recognized in a village if it has gone through the stages of the marriage, and Usually the cultural customs used are the customs and culture of the man who will propose to the woman. The wedding process using Balinese Hindu cultural customs is quite complicated and there are many things that must be prepared for this very sacred process. In general, the process of marriage is the same, the difference is only a few things which include the process which is not significant, while the stages of the wedding process carried out with the customs and culture of Hindus in Bali are as follows:

Mesedek: The first day is mesedek which means asking permission to propose to the bride to the parents of the woman. The groom's parents will come to the bride's house and meet the bride and groom and introduce the groom. And on this day not many people were present, only the parents of the two brides-to-be met on this day. Mesedek is done so that the parents of the bride and groom know how sure the groom wants to build a household with his daughter and how to see the attitudes and behavior of the bride and groom. This event is very important because on this day if the woman's parents agree to the marriage contract then this event is considered successful, and if the woman's parents do not agree then the marriage contract will fail. If you have obtained the consent of the woman's parents.

Dewasa Ayu: After getting permission from the parents of the bride to marry her daughter, then the next step is to look for a good day of marriage and this is called Dewasa Ayu which means a good day. On this day the groom's parents will visit the elders, or stakeholders and can also ask for a good date to find a good date for the wedding, here the village elders or Sulinggih visited will give a good day according to Balinese customs and culture which is calculated based on the Balinese calendar which uses the 1 month system is 35 days and also auspicious days should not be before major holidays such as Galungan and Kuningan, if possible after a major holiday, because it is believed that on this auspicious day will make the marriage last, harmonious, and prosperous.

Memadik: Next after getting a good day for the wedding ceremony, then 3 days before the wedding date in Mesakapan day, the groom will pick up the bride and bring the bride to the house of the groom. The memadik event will be attended by village and customary elders, as well as spokespersons from both male and female families. And on this day the elders are present and the spokesperson will once again ask the prospective groom and bride about their ability to undergo marriage and also the prospective bride will be asked whether she

agrees to marry the groom, and if the bride and groom answer agree then the madik process has been considered a success, then it will be continued with a discussion about the family tree and how the cultural customs of the groom and the wedding process take place. On this day the prospective bride will be bring to go to the groom's house to carry out several ceremonial processes in accordance with local village cultural customs. As for today, a welcoming ceremony for the bride and groom will be held at the man's residence, the ceremony is as follows:

Mesegeh Agung: Is one of the ceremonies carried out by the groom at the groom's house which aims as a special ceremony to welcome the bride, upon arrival at the groom's residence, the bride will be covered with a yellow cloth on her head, before entering the yard area, will carry out a ceremonial procession which called mesegeh agung and the future mother-in-law will open the yellow cloth and exchange it for kepeng (ancient Balinese money). As for this ceremony as a symbol that the parents of the groom welcome the arrival of the bride at home and become part of the family

Mesakapan: This is a very important procession, usually carried out 3 days after the Memadik event, where on this day the bride and groom will be inaugurated as husband and wife through a traditional ceremony led by Sulinggih or village officials. Meseapan has the meaning of uniting or forming a bond between purusa and pradana as a couple. And this process is a process that is witnessed on a scale and niskala by using Banten facilities. On this day the groom and the bride will perform a ritual process in accordance with the customs of the groom and perform prayers at the groom's Sanggah guided by the Sulinggih or village officials. After this process, the prospective bride and groom are legally husband and wife according to customs and culture. As for on this day there are several series of ceremonies that must be carried out, such as:

Mekala-kalaan: Is one of the ceremonies carried out on the day of the ceremony / wedding to cleanse the two prospective brides from negative things and also the ceremony to clean the male and female germ cells so that it is hoped that later when they have a male child, and it is also hoped that in living their household in the future will be in harmony and can solve household problems well and without the intervention of others. This process contains many meanings which in essence are all hopes and prayers of blessing for the bride and groom so that they can live a good, harmonious in household life. In the Mekala - Kalaan event there are several ritual processions carried out, as for the procession as follows:

Kala Sepetan: It is a ritual of mekala - kalaan in which the two perform the ritual around Banten (a ritual ritual facility) three times and touch their feet at the time of the sepetan (a means for a wedding banten ceremony). The purpose of this kala sepetan event is to purify and cleanse the bride and groom from negative influences in the body, which was brought when he was single and was expected to be clean and ready to live a married life

Dagang - Dagangan: It is a ritual of mekala - kalaan in which the bride and groom act as traders and buyers, where the bride will carry a basket containing merchandise and then it will be bought by the groom, at this stage the bride and groom will make buying and selling transactions and also offer which is then ended by providing merchandise and payment. What is expected later when you are married there will be no shortage of fortune.

Tusuk Tikeh: It is a ritual of mekala - kalaan where the procession is carried out by piercing a mat made of young pandan leaves, the bride will hold this impromptu mat and the groom will stab the keris into the woven mat, so that the keris penetrates the woven mat. This procession is a symbol of the power of Sang Hyang Prakerti (the power of the yoni) and the keris as a symbol of the strength of the Sang Hyang Purusa (the power of the phallus).

Mapegat: Is a ritual process of mekala - kalaan where this procession is the last stage in which the bride and groom will decide a thread that is tied to two branches of the dapap tree. The meaning of mapegat is as a symbol of the end of adolescence and starting to build a new household life with a clean and pure heart. An important ritual process where you are ready to leave your single life and move on to marriage

Mewidhi Widana: It is a peak ritual ceremony which will declare that the prospective bride and groom officially become husband and wife which are witnessed in a niskala and scale by performing prayers at the Family Temple from the male family led by Sulinggih or village officials. In this procession, the bride and groom will offer prayers to the ancestors who reside in the family temple and ask for blessings for the arrival of new family members in the male family who will later continue the descendants of their ancestors. Which is an important process to ask for the blessing of the ancestors so that in the future they can become a harmonious family.

Ma Pejati: Is the last series of ceremonies carried out by going to the bride's house and going to pray at the Family Temple of the woman's family where this ceremony aims to say goodbye to the ancestors of the bride and follow the ancestors of the groom. A ritual process where the system in Bali is Patrilineal where women will follow their husbands, in this ritual the aim is to ask permission from the ancestors to move to the husband's new family. In this ceremony the groom and his family will bring traditional food which will later be given to the woman's family. A final process of a series of Hindu rituals or weddings in Bali

Mejauman: Is the last process after the wedding process takes place, the purpose of this ceremony is to meet the family of the woman. Tables have a very important sacred value in Balinese Hindu marriages, because Mejauman is the official symbol of marriage on a sekala and niskala basis. Table comes from the root word "Jaum" which means "Needle" in this case means to unite, knit and string. What can be interpreted is to unite a close relationship between the two parties of the bridal family. In addition, the banquet event has a meaning as a form of thanksgiving to the ancestors and asking for blessings so that the bride's household is always protected and blessed.

The above is a traditional wedding ritual and Hindu culture in Bali in general, and there are also several villages that implement the wedding process differently but with the same goal of inaugurating two brides and grooms to become husband and wife. The process of the marriage above is based on the marriage process which is commonplace and is often done by most villages in Bali. And the process of the wedding ceremony is for a normal wedding ceremony where the bride and groom have received a blessing to get married. In addition to Hindus who use this wedding ritual procession, there are also foreign tourists who use this wedding process which is expected to be able to establish a very harmonious household in the future.

Marriage is something that is very important for humans to provide successors or to find companions in life. Marriage is based on consensual, so there are also marriages that are held with an arranged marriage system and also marriages that are held without the blessing of parents and others that are different from the usual wedding. As for the different wedding processes will use different wedding rituals as well. In Bali, there are several rituals of the marriage process that are in accordance with the basis of the marriage, as for this, they can be seen below

Ngerorod : Is a type of marriage that does not get the blessing of the bride, which is better known as "Running Bride". Marriages like this were often held in ancient times and are customary and cultural traditions that can still be accepted from generation to generation even today, and this can indicate that this marriage system is still respected by the Hindu community. And there are times when those who have received the blessing of both parents do this marriage system. Some of the underlying factors of this ngerorod marriage

Women and men who both falling in love and don't get the blessing of women's parents because of several things such as differences in caste, class and ethnicity. This can underlie the occurrence of ngerorod marriages, where the man will promise secretly to the woman to meet the man and go to the man's house, and some time there will be a messenger from the man stating that the woman is at the man's house and will have a wedding on the one hand at male family.

Women and men who have received the blessing of both parties but due to economic factors cannot get married normally, they can take the ngerorod marriage system, because the costs incurred are not too large, so it is very economical in the marriage system, and when already have money, then you can follow to get married normally even though you already have children, because the process of the wedding ceremony should not be forgotten by Hindus for the sake of harmony in the family

In the past, because there was no marriage law, this kind of marriage was very common, but nowadays the ngerorod system can still be done as long as the woman is more than 18 years old and is consensual and if she is underage, men can get caught in legal problems for harassing minors. Because there is already a law that regulates marriage norms, not just anyone can do this, and if a woman's parents don't agree then it can be reported to the authorities in the name of kidnapping, then the ngerorod system today is mostly factored in caste differences and economic difficulties.

Memadik: Is a marriage process that is very commonly carried out by Hindus in Bali in getting married, consisting of a very complex ceremony and this marriage gets the blessing of both parties, so this type of marriage is very often done because it seems more legitimate in the eyes of religion and law. is a marriage form in Bali in which the boy's parents and other family members come to the house of the girl's parents and respectfully ask for their daughter. This is a costly process as large ceremonies and offerings are involved, but needless to say accords significantly more respect from the girls parents as compared to the clandestine night-time elopement. Form the man's point of view, however, it's more risky as the parents of his bride-to-be must give their approval. so this marriage is more carefully planned in advance, from looking at the ability of the woman's parents to accept the prospective groom later, so that

in the future when the wedding process occurs there are no obstacles and it runs very smoothly

Nyentana : Is a marriage process that is the opposite of the marriage system in general, in Bali adheres to a patrilineal system in which a woman follows her husband and becomes part of the husband's family. Because in Bali it is strongly influenced by the male lineage which is considered to be able to continue the descendants of the ancestors. And if in the family there are no men and only women, then this Nyentana system is carried out, by means of women acting as men by bringing men into their families which is the opposite of before where men bring women into their families. This is done in order to continue the ancestral lineage of the father in the woman's family. And the wedding ceremony is carried out in the usual process, just the opposite where the woman will do the process. This is only done if in one family there are no men, this is very difficult, because to find a male candidate who wants to be Nyentana is very difficult, because most factors such as not being given permission by parents, difficult to leave parents and others factors. So to find someone who wants Nyentana is a very difficult effort for the man is willing to leave his ancestors and parents and move to a woman's family ancestor to become a part of the family.

In ancient times, the kingdom in Bali was still known as the caste system, where the Balinese people were very fanatical about caste where a man and woman of different castes were not allowed to marry because to give birth to a generation that was pure from that caste. So if there are those who violate this rule, they will be exiled by the village from the parents of the man or woman. Today caste is still highly respected but the implementation of exile is no longer valid, but changed to the ceremonial procession system, where if the male caste is higher and married a lower caste woman, the caste of the woman will rise and the woman will be named "Jero", but if the man is of low caste and marries a woman of high caste then the woman will give up her caste status "Nyerod" which means descending caste. The women will follow the man with a low caste so that if she has children she will follow the caste of the man, and also the woman will not be allowed to pray in her family temple because has changed caste. If a divorce occurs, the child will be equal to the husband's caste and cannot return to the previous caste. But over time this is no longer important, because parents are more concerned with the happiness of their daughters than caste. So things like this in some place no more adapt in some place still adapt. Marriage is a very sacred thing where it brings men and women who love each other to step to the next level to organize the future and have children as the successors of the family lineage. If you want to get married, you should prepare well in advance because after marriage you can't go back, because there are responsibilities that you have to carry, namely family.

CONCLUSION

Traditional traditional weddings in Bali are one of the procedures for marriage or marriage in Indonesia which are recognized by the government, religious law, custom and society. On this page, the admin reviews a little about traditional Balinese wedding procedures, because of course every tribe and religion has different procedures.

These differences make the form of the procedure for the wedding ceremony also different which is closely related to religion, traditions of an ethnic group, culture and also the social class of the people who carry out the wedding ceremony or marriage.

This includes the island of the Gods, Bali itself, which has a number of cultures and traditions that sometimes differ from one place to another, so that the procedures for traditional marriages also differ from one place to another.

In essence, traditional traditional marriage in Bali or known as "pawiwahan" is the legalization of the marriage of two people of different sexes between a man and a woman, in the form of a religious ceremony, making a sacred promise to marry and legalizing the marriage bond legally, religiously and socially.

Traditional weddings in Bali are closely related to Hindu religious, customary and cultural arrangements. So that almost the procedures for marriage on the island of Bali, especially those who are Hindus are the same based on religious law, but sometimes there are some differences in implementation based on customs and culture in each place or region.

The series of pawiwahan ceremonies is validation because they involve three testimonies, namely:

Bhuta witness (mabeakala ceremony),

Witness gods (mapejati by carrying out testimony before Sang Hyang Widhi, ceremonies with natab banten pawiwahan, mapiuning in Sanggah / Merajan), and

Manusa witness (with the presence of traditional village officials, bureaucrats, and relatives/other invitees).

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