

Research Article

DOI: <http://dx.doi.org/10.22192/ijamr.2022.09.09.010>

Hindu Marriage Ethics in Bali

I Made Wirahadi Kusuma

Email: wirahadikusuma200030@gmail.com

I Gusti Bagus Sugriwa State Hindu University Denpasar

Abstract

Keywords

Ethics,
Marriage,
Hindu

Marriage is a sacred ritual process followed by two brides. They love to try to form a household together and promise to live a life together, both joy and sorrow. However, these sacred values are currently slightly tainted by pragmatic thinking, such as they will marry only when they are pregnant. In Hindu tradition, the wedding ceremony is traditionally held to indicate that the bride and groom are ready to live together. The symbol in it is the union of the two brides as one. Descriptively, this work tries to narrate how the first pregnancy phenomenon happened. However, in Hindu tradition it is expected that people may have sex only after marriage, because the relationship itself is sacred. Children born from this sacred relationship are expected to later become children of good character. Of course, there are many questions, how is the child born from a relationship that has not been ceremonious. In Hinduism it is said that marriage needs to be carried out in order to continue the descent and also as a stage of one's life. In this context, moral education is very important for the current generation of children.

I. Introduction

Based on the functions and objectives of national education, as emphasized in Law no. 20 of 2003 Article 3, it is clear that education in Indonesia at every level, from basic education to higher education, must be designed and implemented systematically in order to achieve the desired goals designed. In order to form the character of students so that they are religious, ethical, moral, and polite in interacting with the community, then education must be prepared, implemented and evaluated properly and must be integrates character education and is supported by educators

who character as an ideal model for students to create educated people of noble character. Based on the functions and objectives of national education, as emphasized in Law no. 20 of 2003 Article 3, it is clear that education in Indonesia at every level, from basic education to higher education, must be designed and implemented systematically in order to achieve the desired goals designed. In order to form the character of students so that they are religious, ethical, moral, and polite in interacting with the community, then education must be prepared, implemented and

evaluated properly and must be integrates character education and is supported by educators who character as an ideal model for students to create educated people of noble character.

Based on the functions and objectives of national education, as confirmed in Law no. 20 of 2003 Article 3, it is clear that education in Indonesia at every level, from basic education to higher education, must be systematically designed and implemented in order to achieve the designed objectives. In the context of forming the character of students so that they are religious, ethical, moral, and polite in interacting with the community, education must be prepared, implemented, and evaluated properly and must integrate character education and be supported by educators who have character as ideal models for participants. Students and society in order to create educated people with noble character. Educational outcomes reflect personal and societal circumstances. If we now complain about the quality and behavior of our students or society, then there must be something wrong in our education, whether we throw the blame on the sophistication of science and technology or the Information Revolution and the like, or because of our failure to educate or even understand what we mean. With education, including ethical and moral education in these modern decades. Cultural customs in Bali are reflected in every corner of the world because of their culture and magical side. From the human being born to the human being until the point of his last breath, the customs and culture of Hinduism in Bali are wrapped in it. This article specifically explores the realm of ethical and moral education on marriage customs in Bali, which in fact are now being degraded by science and technology, technology, and the completely wrong stigma that is always justified by the Balinese Hindu community. This will lead to widespread world community interactions which will eventually influence each other, globalization also affects youth in everyday life such as culture of dress, hairstyles, social inequality, changes in people's mindsets that globally can adapt pragmatism, hedonism , primitive attitudes, violence and

sexual harassment that continues to occur, and others.

The Balinese people highly respect the existing customs and practice them in everyday life, so it is not surprising if we see that these customs are ingrained in the Balinese community. As we know, Balinese marriages are required to be guided by the prevailing customs in society. So everyone who will carry out a marriage must be aware of the meaning and value of marriage for human life, so that value becomes the basic foundation of husband and wife life after marriage. The activities that involve many people are held separately, but are a whole consisting of eight main activities namely Determining Good Days, *Ngekeb*, Picking Up the Prospective Bride, *Mungkah Lawang* (Opening Doors), *Mesegeh Agung*, *Mekala-Kalaan*, *Mejauman* Ceremony, and *Mewidhi Widana* Ceremony. Such a long process, among others, to educate the public that there is moral and ethical education in order to respect the tradition and the theological concepts contained therein. Hindu marriage has a very strong mystique that many people still know about. There are also many papyrus texts that discuss the ethics of marriage, such as the story of Sang Jaratkaru, which becomes a reference for the belief for Hindus in general to always hold a wedding ceremony. Basically, the belief of Hindus in the story of Sang Jaratkaru has been socially carried out (Gata, 2022).

The context here in the rules of education to fortify the stigma of the developing community at this time is that marriage takes place in a pregnant state which is still a controversy among the Hindu community in Bali because of promiscuity. This phenomenon becomes a reference for the community to become a starting point in the realm of obtaining offspring, a place for trial and error to carry out intercourse that has not been bound by ceremonies according to Hinduism, making the magic and sacredness of the marriage fade away. As a result, there are many negative effects that occur amid the chaos of ordinary people who are reluctant to find out the truth in a marriage, right and wrong are still being debated

until now which has reaped many phenomena and contradictions among the public.

Method

In writing this article the method used is qualitative method, using qualitative descriptive analysis (Moleong, 1996). Furthermore, in analyzing the data of this study, the authors carried out a series of stages so that the results of this study were logical, objective and empirical. The series of steps are reducing data, displaying data, verifying data and interpreting research data. In writing this article, the method used is literature study and various other literatures to support the references of this article. In addition, several articles and/or books related to this theme also support the completion of articles discussing ethics and morals in fortifying Hindu marriages in Bali.

II. Discussion

The study of ethics is typically related to the principle of human obligation or the study of all the mental and moral qualities that distinguish a person or ethnic group. Ethics does not have a presence to directly make humans better. Ethics is a systematic thought about morality, which results directly is not goodness, but a more basic and critical understanding (Franz Magnis Suseno, 1989). Recently, many phenomena and activities of Hindu culture have begun to erode as if they are a trend in Hindu society in Bali in general. The phenomenon is gradually justified and carried around so that it becomes an absolute truth, even though the phenomenon is out of line according to ethics, morals, and religion.

In particular, this article raises a theme that has become phenomenal among the Hindu community in Bali, namely pregnancy outside of marriage. Judging from the Hindu wedding procession in Bali which is sacred and becomes an important and main procession, in general, the first is the "ngeraos" procession, namely the dialogue or conversation from two parties, both women and men. The meeting was held with the

intention of asking for a hand and in general the speakers were the spokespersons who really understood and could speak well in fine Balinese language. The second procession is "ngidih" or taking the woman's side nicely witnessed by the village heads of both parties to be picked up by the man's house by first praying. The last procession is the "mesakapan" procession or the main wedding ceremony in a traditional ritual. But now popular culture was born because of consumption culture and supported by new information technology. Media and consumption have shifted social ties that were originally concerned with moral and cognitive aspects with aesthetic ties. Now the development of the media in the form that is experience has placed the relationship between humans and the media into a more complex one (Sunardi, 2012: 323). Marriage according to Hinduism is highly glorified, because one of the purposes of marriage is to fulfill the purpose of *niskala* (belief), which is a way to free the sins (*nyupat*) of parents and their nobleness by paying three debts, and the three debts must be paid through rituals (*upakara*). Rituals which are carried out in accordance with Hindu *tattwa*(philosophy) and ethics. Therefore, marriage and the birth of children are religious orders that are glorified. For people who are Hindus believe that the nature of marriage is the same from time to time. Hinduism describes the nature of marriage in various ways, the nature of marriage can translate marriage through different castes (Anom, 2016:14).

Sing Beling Sing Nganten Mythology Circulating in Society

In Indonesia, regulations regarding marriage that are binding and applicable to all Indonesian citizens have been established, namely: Law Number 1 of 1974 concerning Marriage. The definition of marriage is regulated in Article 1 of Law Number 1 of 1974, namely: An inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the One Godhead (Windia, 2021). 99). A new marriage is considered valid if it is carried out according to the marriage law of each religion and

belief and is registered by an authorized institution according to the legislation in force in Indonesia. Basically, the implementation of Indonesian marriages has been influenced by customary law. Due to the diverse ethnic groups of the community, it is certain that there are also various customary laws that live in Indonesia (Windia, 2021:23). Marriage is a sacred thing done by every human being in this world, including in Indonesia. Since being born in the world, humans have a tendency to live together with other humans in a social life. In its smallest form, living together begins with the existence of a family, because the family is a symptom of human life which was originally formed by at least a man and a woman.

Living together between a man and a woman is called marriage, so that later it will be added to the presence of a child in the marriage. The presence of information and communication technology accelerates the acceleration of this globalization process and touches all important aspects of life. All of these aspects are the driving force of globalization from the progress of the field and affect other aspects of life such as aspects of the cultural, political, social, economic, legal and other fields as is the case with internet, satellite dish and TV, people in any part of the world will be able to access news from other parts of the world quickly. Globalization which has a worldwide meaning is like freedom.

Adolescent sex education is the responsibility of parents. In an effort to avoid risky free sex behavior, the role of parents in adolescent growth and development is very important. In addition, parents in responding to changes in this era, especially in this information age, parents must put themselves as friends for teenagers. The relationship between parents and adolescents is well established and can solve adolescent problems properly and thoroughly, good and effective communication is needed. Today's society has changed and the pace of human life is getting faster in this technological era. Family gathering time is getting shorter and even no longer exists.

Families have been torn apart by activities, jobs, pressures, and captivated by time-consuming entertainment media. Communication between parents and teenagers is decreasing and even experiencing a deadlock in terms of communication. Sexual relations are really regulated as a sacred *swadharma* between husband and wife which must be carried out as a form of devotional service. Meanwhile, what is prohibited and even reproached is doing things that are bad for women, namely exploiting themselves to become prostitutes, especially prostitutes who serve sexually several times in one intercourse. Many teenagers look for sources of information outside of their parents which causes the relationship between parents and teenagers to be tenuous. The rapid advancement of information technology has contributed a lot to the gap between parents and teenagers. Parents assume that with a mobile phone, they can supervise their teenagers (Davis, 1991). In youth, especially for wealthy families, youth is a beautiful time, which is regrettable if it is not used and missed even for a second. Freedom is an ideology in behavior, and what it does is a truth. Their lifestyle, besides being caused by a lack of knowledge of religious teachings, is also a lack of attention from the family, not to mention the attacks of the imagination of unstable teenagers who continue to strafe from the time they leave the house through pictures, pamphlets, advertisements in print or electronic media plus again with the teen soap operas they watch on television.

The plunge of students into the world of sex is undeniably the result of their curiosity about sex itself, which they get from the media, video cassette disks and other facilities. Who unwittingly do it once, he will fall into free sex addicts. In their social development, adolescents are very interested in understanding what it means to be male and female. Gendered socialization is often restrictive. Social factors that exist in today's society also create a separation of men and women's souls. For these reasons, imparting knowledge of gender roles should be a major part of sexual education. Adolescent self-concept is strongly influenced by factors of gender

socialization, learning intimacy, mentoring, tenderness towards others and values in the context of family and society. Adolescent sexual lessons in this social dimension must contain an explanation of feelings, affection, and intimacy in the context of gender expectations and to become fully human, so that future generations can interact with others safely, intimately, and lovingly (Lumintang, 2006). In this social dimension, things that are important to convey to teenagers include:

1. Sexuality and human relations.
2. The influence of the environment in the formation of views on sexuality.
3. Sexual behavior is a choice.
4. Adolescent social ethics.
5. Dating, making love, and marriage.
6. Sex and state law.
7. Issues that are widely discussed, for example: rape, masturbation, homosexuality, sexual dysfunction, and sexual exploitation.
8. Social problems arising from sex outside of marriage.

A happy sexual experience will be a source of great responsibility to develop social attitudes, generosity, awareness of spiritual beauty (Suwantana, 2007: 8), neglecting sex often leads to less happiness in love and life. Likewise, if a misperception about sex or a lack of knowledge about sex results in us not making good use of our time, so many important moments in life pass by. Fidelity and sex based on love will help create responsibility, happiness, and even create a harmonious human society. Sex is neither lust nor sexual desire. Sex purifies the limitations of the means of creation and sexual gratification. Because, the creation and sexual satisfaction (orgasm) can be achieved respectively through artificial insemination or masturbation (Suwantana, 2007: 9).

In humans, adult sexual desire usually begins to appear with puberty. Sexual expression can take the form of masturbation or sex with a partner. Sexual interest among adolescents, like adults, can vary widely. Sexual activity is generally associated with a number of risks, including

sexually transmitted diseases (including HIV/AIDS) and unwanted pregnancy. This is considered particularly true for young adolescents, because the adolescent brain does not have mature nerves (regions of some brain lobes in the frontal cortex and in the hypothalamus) important for self-control, delays in gratification, and risk and reward analysis that do not fully mature until the age of 25-30.). Due in part to this, most teens are perceived as emotionally immature and not financially independent. The physical, cognitive, socio-emotional development of adolescents is certainly related to adolescent sexual attitudes and behavior. Curiosity and sexual fantasies cause teenagers to want to practice what adults do. Not to mention problematic behavior, tolerance for deviation, alienation, family conflicts are common problems related to sexual attitudes and behavior (Jessor & Jessor, 1977).

Against behavior that is not in accordance with the law, this is also called behavioral deviation that will harm the community at large, starting from small or light things to serious ones. The problem of the younger generation is generally characterized by two opposing characteristics, namely the desire to fight (for example in the form of radicalism, delinquency and so on) and apathy (for example the attitude of resistance to the older generation). If someone reaches the age of adolescence, then physically he has matured, but to be mature in a social sense, the teenager needs to learn a lot about values and norms in society. Simandjutak (1989) states that crime is an anti-social act that is detrimental, inappropriate, cannot be tolerated, which can cause shock in society. The most common sexual crimes today are sexual harassment and rape. Sex education should be given to students from an early age, especially for those who are already teenagers, although they are still on the verge of pros and cons. However, this important because it refers to two aspects, namely to prevent ambiguity in sex education and knowledge about reproductive health among adolescents. Because on average, when students grow up to be teenagers, they don't understand sex yet, because parents still think that talking about sex is taboo. So that students who

are so curious about sex knowledge will find out for themselves information related to sex through various media. Because today is different from the past, information about sex is so easily accessed by anyone. Moreover, the attitude of teenagers today is very critical, who are always curious and want to try.

Vedic teachings also describe how sex, love and marriage are offerings and the unmarried man is called the one without offerings. Although Hinduism does not deny the suggestion of celibacy for ascetics, it does not have to be done for life, which means it is permissible to marry, both from the clergy and the layman. Sperm which is believed to have magical powers and male vitality must be protected and therefore, like in most patriarchal societies, sexual dominance lies in the power of men, because it is not only interpreted as mere physical contact but also contains the value of religious rituals that prepare the way for sexual intercourse. Further developments known as Tantra. The existence of a sacramental view on sex, then the physical union of man and woman is believed to be the place where the Creator continues his humanitarian work. Women are also not given true freedom, when children are under the control of their fathers, when married are controlled by their husbands and when they are controlled by their children. Hinduism's rules on sexuality are rather rigid, especially with regard to how sex is right, namely oral prohibitions, adultery and especially with women from the lower class/ caste (Paririnder 2005: 25-41). Marriage in Hinduism is called *wiwaha*, a very important thing in the journey of human life. Because from that moment on they stepped on the ark of a new life as husband and wife in a household with the obligation to fulfill all obligations arising from the marriage. Manawa Dharmasastra 96 states that:

*Prajanarthaatriyahatriyahsamtanartham
ca manawah,
tasmatsadharanodharmahcrutanpatnyasahadi
tah.*

Translation:

to be a mother, God created woman and to be a father, God created man (Puja, 1983: 344).

As in the text quote above that humans are created by different sexes to complement each other and communicate well with the opposite sex. In a family, good communication is very important for the continuity of a harmonious and lasting household. In this context, ethics and moral education regarding sexuality must be applied from the beginning, starting from the parents themselves, so that it is in line with the teachings of the religion itself, so that later there will no longer be the term pregnancy out of wedlock which is a trend in Hindu society in Bali in particular. Religion that teaches the rule that marriage is a sacred activity that is reluctant to be played with in the household realm.

III. Conclusion

The human ego is sometimes difficult to beat, therefore many deviations occur, especially in the sexual realm. Sex education needs to be taught by parents to teenagers, even from childhood. In adolescence, a person will experience the development of his sexuality. Therefore, teenagers need to get correct and sufficient information about their sexuality from their parents. Sex education in adolescents with the aim of strengthening their personality development. So that through sex education it is hoped that a healthy and responsible attitude towards their sexuality will emerge. A marriage in Hinduism is a magical thing that cannot be broken and is not only to produce offspring but also to maintain the integrity and harmony in the family. A harmonious family is a family that can lead a person to live a happier, more worthy and more peaceful life. So that Hindu marriages in Bali need to be strongly fortified by moral and ethical education so that they are not eroded by the era and the statements of the people who are less educated.

Bibliography

- Anom, Ida Bagus. 2016. *Perkawinan Menurut Adat Hindu*. Denpasar. CV Kayu Mas Agung
- Davis, Ron Lee, Mentoring, The Strategy Of The Master, Nashville, Thomas Nelson Publishers, 1991.
- Egy Pratama, d. (2014). *Hubungan Pengetahuan Remaja Tentang Pendidikan Seks Dengan Perilaku Seks Pranikah Pada Remaja Di SMA Z Kota Bandung*. Ilmu Keperawatan Vol II No.2, 149.
- Franz Magnis Suseno, (1987) *Etika Dasar, Masalah-masalahpokokfilsafatmoral*. Yogyakarta: Perc. Kanisius.
- Gata, I Wayan, dkk. 2022. *Cerita Sang Jaratkaru Perspektif TeologiSosial*. Jnanasidanta, jurnal.stahnmpukuturan.ac.id
- Indonesia, Undang-undang No. 1 Tahun 1974 Tentang Perkawinan (diakses 1 Februari 2022).
- Jessor, R., & Jessor, S. L, (1977). *Problem Behavior and Psychosocial Development*. New York: Academic Press.
- Lumintang, Stevri I *Theologi & Misiologi Reformed*, Batu: Dep. Literatur PPII, 2006.
- Moleong, L. J. (1996). *Metode Penelitian Kualitatif*. Bandung: Remaja Karya. Remaja Karya.
- Paririnder, Geoffrey. 2005. *Teologi Seksual*. Penerjemah Amirudindan Asyhabuddin. Editor Rahmat Widada. Yogyakarta: Lkis Yogyakarta.
- Pudja, G. Dan Tjokorda Rai Sudharta. 2004. *M nava Dharma stra*. Surabaya: Paramita.
- Puspita Sari, Ni Ketut. 2022. *Stigma Sing Beling Sing Nganten Perspektif Pendidikan Seks Menurut Hindu Di Kota Denpasar*. Skripsi. Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar.
- RusliLutan (ed)., (2001) *Olahragadan Etika Fair Play*. Direktorat Pemberdayaan IPTEK Olahraga, Dirjen OR, Depdiknas, Jakarta: CV. Berdua Satutujuan.
- Simandjutak B. Dan Pasaribu, (1989), *Kriminologi*, Jakarta; Tarsito.
- Sunardi, ST. 2014. *Vodka dan BirahiSeorang “Nabi”*. Yogyakarta: Jalasutra.
- Suwantana, G. (2007). *Seks Sebagai Pendakian Spritual Kajian Teks Resi Sambina*. Denpasar: Program Pascasarjana IHDN Denpasar.
- Windia, 2021. *Hukum Adatdan Desa Adat di Bali*. Denpasar: Udayana Unoversity Press.

Access this Article in Online	
	Website: www.ijarm.com
	Subject: Education
Quick Response Code	
DOI: 10.22192/ijamr.2022.09.09.010	

How to cite this article:

I Made Wirahadi Kusuma. (2022). Hindu Marriage Ethics in Bali. Int. J. Adv. Multidiscip. Res. 9(9): 97-103

DOI: <http://dx.doi.org/10.22192/ijamr.2022.09.09.010>