

# Rights and Obligations of Children Born in Polygamine Marriage as Village Krama in Bonyoh Adat Village, Bangli District

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**Abstract.** Children who grow up in the Balinese customary community have rights and carry out customary obligations. Forming a family and continuing offspring through legal marriage according to the laws of each religion and belief as Article 28A of the 1945 Constitution and Article 2 paragraph (1) of the Marriage Law are citizens' rights. In Bonyoh Traditional Village, children born in polygamous marriages do not receive traditional marriage services. Departing from *das sein* and *das sollen*, this study uses empirical legal research methods. The provisions of Pawos 8 and Pawos 9 Awig-Awig Bonyoh Traditional Village, children born in polygamous marriages when they are married have the status of *krama*, but cannot carry out their obligations directly and maximally. Their rights are limited considering that their marital status is illegal according to custom and they are not entitled to claim the amount inherited from their parents or children from the first wife.

**Keywords:** Children's Rights and Obligations, *Krama Desa*, Polygamy, Traditional Marriage.

## 1. Introduction

The baby that is formed and born as a result of the sexual interaction of partners of different sexes is the definition of a child withdrawn from a common phenomenon in society[1]. Children as members of society certainly have a position as legal subjects who have rights and obligations attached to them since they were born (Nizami, 2022: 390). Talking about rights, of course, cannot be far from the basic law, namely the 1945 Constitution[2].

The rights of the child in Indonesia's basic written law are regulated in Article 28B paragraph (2) which in essence the state is obliged to provide guarantees for children so that children are protected from acts of violence and discriminatory treatment that can affect the growth and development of children. The purpose of enforcing this written law is to provide recognition and realize one of the ideals of the state to its people. However, this provision does not guarantee the rights of children born to polygamous couples in a traditional village, which in carrying out its customary administration prohibits polygamous marriages[3].

The policy regarding polygamy becomes interesting and it is very important to pay attention to when situations arise such as in the Bonyoh Traditional Village, namely the prohibition of polygamy and the consequences when this prohibition is violated. Based on the results of an interview he had conducted with the Prebikel of Bonyoh Village, I Wayan Denia (43 years), he said that in Bonyoh Village there were 5 (five) married couples who practiced polygamy. Based on the results of interviews conducted with the Head of Bonyoh Village, I Wayan Denia (43 years), he said that in Bonyoh Village there were 5 (five) married couples who practiced polygamy. Sanctions imposed on violators of this polygamy *awig-awig*, namely customary *prajuru* are not willing to ceremony the marriage of the couple so that the polygamous couple seeks someone from outside Bonyoh Village who is called *Pemangku* (ceremonial leader) to ceremony the marriage. After the marriage is valid according to custom, the 5 couples can pray at the temple in Bonyoh Village and the holy place in their house (*merajan*).

After all this time the problem had passed, a new problem emerged when a polygamous couple gave birth to a child from his second wife. When the child is an adult and is about to enter into a traditional *prajuru* marriage, he is not willing to provide services according to custom because the child in question was born in a polygamous marriage. As a result, marriages according to state law are still carried out, but traditional *prajuru* do not serve the marriage so that the marriage is only legal in official terms, while traditional marriages only go up to the second stage (2), namely *metipat bantal/mepejati*. As an introduction, in Bonyoh Village, marriages that are considered valid according to custom must go through 3 (three) stages, namely: first, the *megagapan* ceremony, the second is the *mebayahan* or *metipatbantal/mepejati* ceremony, and the last is the *merebu* ceremony. The *merebu* ceremony is a cleansing ceremony from the *cuntaka* (dirty) marriage, namely *sebelurip*.

The prohibition of polygamy in this village is stated in the village *awig-awig*, *Pawos 60* to be precise: “*sapa sira ugi Warga Desa Adat Bonyoh tan kapatutang ngerabi wong arabi, prada mamurug kadanda manut pararem saha prada wicaranya tan prasida kebawosin ring pekraman patut*”. The translation of *Pawos 60* is based on the statement of traditional elders Bonyoh I Ketut Lasnaya and I Wayan Mardana as Balinese language instructors in Tegalalang District, Gianyar Regency, that: "Every member of the Bonyoh Traditional Village is not justified if he already has a wife or already has a husband to remarry with another person, if the residents violate it they will be subject to customary sanctions according to the deliberation (*Pesangkepan/paruman*) *Pakraman* Village and the decision will be submitted to the traditional leader”.

According to the Big Indonesian Dictionary (KBBI), polygamy is defined as a form of marriage in which a person has or marries two or more persons of the opposite sex. The same thing is also found in the writings of I Ketut Sudantra, that in everyday language the use of the term polygamy is more commonly used only to refer to acts committed by husbands who have two or more wives, so that in this case the man is married to two women in a household[4].

Polygamy in Indonesian positive law is regulated in Article 3 paragraph (2) of Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage, hereinafter referred to as the Marriage Law, that the Court can grant permission to a husband

to have more than one wife. from a person if desired by the party concerned. In implementing polygamous marriages it is not easy, there are several requirements that must be met in Article 4 paragraph (2) and Article 5 paragraph (1) of the Marriage Law and Chapter VIII of Government Regulation Number 9 of 1975 concerning Implementation of Law Number 1 of 1974 concerning Marriage ( PP No. 9 of 1975).

Some of the studies used as comparisons or references in writing this article include[5]: research on the issue of polygamy in Bonyoh Village by Ni Putu Rai Yuliantini in 2014 with the research title, Illegal children in legal marriage (a case study of marriage according to Bonyoh customary law), and research by I Made Suajya with the title forbidden marriage prohibition against polygamy in the village -ancient Balinese village. As well as the 2021 thesis by Ni Putu Ega Parwati with the title Implementation of Legal Provisions Concerning Polygamy in Bonyoh Traditional Village, Bangli Regency[6].

In general, this research can be said to have the same object, namely polygamous marriage in the Bonyoh Traditional Village, but has a different focus. This research is different from other studies because it discusses the rights and obligations of children resulting from polygamous marriages in the Bonyoh Traditional Village whose existence when they are adults and want to get married get discriminatory treatment and cannot worship according to their religious teachings as regulated in Articles 4 and 6 of the Protection Law Child. In addition, the phenomenon that occurs in society is contrary to Article 28 B paragraph (2) of the 1945 Constitution, namely the right to form a family and continue offspring through legal marriage. Related to the problem above, 2 (two) problems arise, including: what are the rights and obligations of children according to Indonesian positive law and what are the rights and obligations of children born in polygamous marriages as village *krama* in Bonyoh Traditional Village, Bangli Regency.

## **2. Method**

This research is a type of empirical legal research that examines law from an empirical perspective, which is research that is sequential based on an external perspective, namely social behavior or people's attitude towards the law[7]. Empirical legal studies give a common thread to problems that are directly investigated in the field of legal phenomena that occur and develop in society. Related to this research, it will be sought and analyzed regarding the rights and obligations of children in general according to applicable law in Indonesia as well as the rights and obligations of children born from polygamous marriages in Bonyoh Traditional Village, Bangli Regency. Data collection was carried out by conducting observations, interviews and documentation in the Bonyoh Traditional Village towards government officials of the Bonyoh Village Service, Bonyoh Traditional Prajuru, and children born to polygamous marriages in Bonyoh Village. The information collected was then analyzed and matched with the awig-awig provisions that apply in the Bonyoh Traditional Village.

### 3. Results and Discussion

#### 1. Overview of Bonyoh Traditional Village

Bonyoh is a village located in Kintamani District, Bangli Regency. The journey that is passed from Bangli Regency to get to this village is 35 km long and this village is in a mountainous area where most of the people live as citrus and vegetable farmers. The area is 470.170 Ha with most of the land used for agricultural activities which is 321.42 Ha. The current population is 1,188 people consisting of 594 men and 594 women. The boundaries of the Bonyoh Traditional Village are, to the east by Sekaan Village, to the south by Gianyar Regency, to the west and north by BayungGede Village.

This village consists of one traditional village and one hamlet, namely Bonyoh Village and Banjar. In accordance with its position as a subject of customary law, this traditional village has the autonomy to compile and determine *awig-awig* which binds its citizens. One of these *awig-awig* is the prohibition of polygamy or mixing. Just like the other *Baliaga* villages, this village also maintains and continues its customary tradition which adheres to the *uluapad* system or customary *kubayan* so that those who serve as *pemuput* (finishing) the ceremony are carried out by traditional *prajuru* (*peduluan*) as well as village stakeholders [8].

The Bonyoh Traditional Village has 136 KK in the village of *Krama Pengarep* and 292 *Krama Banjar* Dinas. The number of 292 *Krama Banjar* Dinas households mentioned is a combination of 136 *Krama Desa Pengarep*. So it can be drawn that, *KramaDesaPengarep* has two fathers (obligations) in the customary village, namely as *krama DesaPengarep* and *krama Banjar Dinas*, while for *krama Banjar Dinas* they only have one father, namely as *krama Banjar Dinas*[6].

The Bonyoh Traditional Village is led by a customary chief who is in charge of managing the *krama* of the village of *Pengarep*, while the customary *banjar* is led by the *kelian banjar*. This village uses the *Ngemong KarangAyahan* membership system, which means holding or controlling village-owned land (the village's *Ayahan* land or the Village's *Karang* Land). Someone will have the status as *krama adat* or *krama banjar* and are obliged to carry out the obligations of *ngayah* when they are married (*mapikuren*).

#### 2. Rights and Obligations of Children according to Indonesian Positive Law

Juridically, a child is defined as someone who is not yet mature according to his age. Adult age categories between one regulation and another provide different limits. Article 1 point 1 of Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection, the category of child age is someone under 18 (eighteen) years old including children who are still in the womb. It is different if you look at the provisions in Law Number 39 of 1999 concerning Human Rights, precisely Article 1 number 5 states that a child is every person under the age of 18 (eighteen) years and is not married, and also a child who is still in the womb as long as it is in his interest.

In contrast to these two regulations, Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage to be precise, Article 7 paragraph (1) confirms that the age limit for a person, whether male or female, to marry is

19 (nineteen) year. It can be ascertained that according to the law on child marriage is under 19 years old. Talking about the age category of children will also have an impact on the rights and obligations in the eyes of the law so that children can enjoy their rights and carry out their obligations as Indonesian citizens. Juridically, children's rights are stated in Article 28 B paragraph (2) of the 1945 Constitution. The concept of granting rights will be reflected when the state as the institution where children are sheltered carries out its state activities and in the process of course various obstacles and constraints will be found. For this reason, the government is present as a facilitator, provider and supervisor of the rights regulated by the state constitution.

Apart from the government, the parties involved in the process of implementing children's rights are parents and families as the smallest and closest scope, the community as the party supporting children's relationships, the regional government and the central government as a form of concern and firmness of protection that is not only regulated by normative law but also exists. Formal institutions are given responsibility for this and this has been regulated in Law Number 35 of 2014 regulating amendments to Law Number 23 of 2002 concerning Child Protection, there are several articles that have been changed regarding children's rights, namely 5 (five) Articles include Article 6, Article 9, Article 1, Article 14, and Article 15[9]. The description of the rights that children can enjoy in the Child Protection Law includes[10]:

- a. The right to life that every child has from the process of growth, development and participation in a balanced manner in accordance with human dignity, in addition to protection from acts of discrimination (Article 4).
- b. Everyone has the right to identity and recognition of citizenship as a citizen of a country, including children (Article 5)
- c. Freedom to pray in accordance with one's religion and beliefs, so that one can implement thought and expression processes according to the level of intelligence and guidance of one's parents (Article 6)
- d. A child has the right to be raised by his parents and parents have an obligation to fulfill this right (Article 7 paragraph (1))
- e. If there is a denial of the parent's obligation to care for the child, resulting in child neglect, then this obligation can be transferred to another person in accordance with applicable regulations (Article 7 paragraph (2))
- f. The government and parents are obliged to provide and provide health services for a child both physically, mentally, spiritually and socially (article 8)
- g. Education and Teaching is an effort to educate the nation according to a child's interests and talents, of course without coercion from external or internal parties in the family (Article 9 paragraph (1))
- h. When children are studying in formal institutions, their safety must be guaranteed from forms of violence or harassment carried out by residents or education providers (Article 9 paragraph (1a))
- i. A child who has special needs (disabilities) must of course be treated specially and provided with a place for that (Article 9 paragraph (2))

- j. Parents, society and the government are obliged to listen to a child's opinion and exchange information regarding the child's needs so that their rights are accommodated and able to be accommodated by the state (Article 10)
- k. Parents are prohibited from imprisoning children from the social environment so that they are not free to play, engage in recreation in accordance with the growth of their souls and talents in developing their potential (Article 11)
- l. Providing rehabilitation facilities and social assistance is the government's responsibility to provide access to recovery for children with disabilities (Article 12)
- m. Individuals who act as caregivers or guardians of children are obliged to provide (Article 13 paragraph (1):
  - a) No discrimination;
  - b) Economic or sexual exploitation is prohibited;
  - c) Absence of waiver;
  - d) Behavior that leads to violence, cruelty and persecution must be eradicated;
  - e) Always strive for justice.
- n. Any form of deviation from the provisions of Article 13 paragraph (1) above will result in the perpetrator being subject to a crime that is heavier than an ordinary crime.
- o. Responsibility for child care can be delegated to the state or other people as long as it is in the best interests of the child and is the last option (Article 14 paragraph (1))
- p. Even though a child is not directly cared for by his parents, the person concerned still has access to (Article 14 paragraph (2))
- q. protection efforts must be obtained by every child and forms of protection include: being used as a medium in politics, being involved in conflicts that use weapons, involving children in social unrest, violent events, involvement in war, and in sexual activities (Article 15)
- r. Apart from protection from forms of torture and ill-treatment, children must also be freed from the legal process of denying humanitarian principles (Article 16 paragraph (1))
- s. From the legal process that a child must be released, it must be ensured that criminal punishment is the final option for fostering rather than punishing Article 16 paragraph (2)
- t. Deprivation of children's freedom in the legal process must be made different from that of adults, receive legal assistance at every level of the examination process carried out, and be given the right to defend themselves in order to achieve objective justice in the trial (Article 17 paragraph (1))
- u. Guaranteeing the confidentiality of children's identities as victims of crime or legal proceedings must be upheld (Article 17 paragraph (2))
- v. Legal aid or other assistance will be provided in order to support children in the legal process or restore the child's condition as a crime victim (Article 18).

If summarized related to children's rights in the Child Protection Act, more or less matters that are regulated regarding the existence of children personally to be able to grow and develop through education, development of interests and talents, worship, social security, protection from activities that harm children both physically, violence, aggression to protection from all forms of criminal acts and their remedies.

Apart from having the right, children are also obliged to carry out the provisions as regulated in Article 19:

- a. Behave and be polite towards parents, guardians and teachers;
- b. Has a feeling of love for the people closest to him and the environment where he lives and stands;
- c. Carry out religious teachings in accordance with the theocratic teachings of their respective religions; And
- d. Remain firm and carry out your parents' advice and moral values.

### **3. Rights and Obligations of Children Born in Polygamous Marriages as Village Heads in Bonyoh Traditional Village, Bangli Regency**

Children as the smallest part of human beings after adulthood will join as members of society. If it refers to the age of 18 (eighteen) years and 19 (nineteen) years according to law, children of polygamous couples are no longer in the category of children, but can be called legal subjects with rights and obligations, one of which is to marry. and continuing offspring through legal marriage[11].

Under state law, children born to polygamous marriages in the Bonyoh Traditional Village can still enjoy their rights as stipulated in the Child Protection Law related to identity and citizenship (Article 5), are cared for by their parents (Article 7 paragraph (1), receive health services). and social security (Article 8), opinions are heard (Article 10), expression and creativity (Article 11).

These children live in the Balinese traditional community, where the mention of residents in Bali is known as *krama*. *Krama* in the Regional Regulation of the Province of Bali Number 4 of 2019 concerning Traditional Villages in Bali (PerdaDesa Adat) specifically Article 8 stipulates that there are 3 (three) categories of *krama*, namely[12]:

- a. *Krama Desa Adat*;
- b. *Krama Tamiu*;
- c. *Tamiu*.

In relation to the existence of children born from polygamous marriages, these children occupy the position of customary village *krama*. *Krama desa adat* are members of the Balinese Hindu community who are religious and registered in the local adat village. The obligations (*swadharna*) and rights (*swadikara*) of *krama* according to the PerdaDesa Adat are regulated in Article 9. Article 9 paragraph (1) regulates the obligations of *krama* in traditional villages, including:

1. *Krama desaadat*, carry out their obligations in full in the areas *Parahyangan* (related to divine/religious activities), *Pawongan*(people-to-people relations), *Palemahanadat* village (with regards to the environment);
2. *Krama tamiu*, carrying out limited obligations only in the area *Parahyangan* (related to divine/religious activities), and *Palemahanadat* villages (with regards to the environment);
3. *Tamiu*, carrying out limited obligations in the areas of *Pawongan* (people-to-people relations) and *Palemahanadat* villages (with regard to the environment);

Meanwhile, the rights owned by *krama* in traditional villages are regulated in Article 9 paragraph (2) that:

1. *Krama desaadat*, have full rights in the fields *Parahyangan* (related to divine/religious activities), *Pawongan* (people-to-people relations), *Palemahan* customary village (related to the environment);
2. *Krama tamiu*, have limited rights in the fields *Parahyangan* (related to divine/religious activities), *Pawongan*(people-to-people relations), *Palemahanadat* village (related to the environment);
3. *Tamiu*, has limited rights in the field of *Pawongan* and *Palemahan*customary villages.

Furthermore, the *Perda Desa Adat* mandates in Article 8 paragraph (3) that provisions regarding obligations and rights of *krama* are further regulated according to *awig-awig* and/or *pararem desa adat*. Departing from this norm, the customary village then has the authority to regulate the rights and obligations of its citizens in *awig-awig* or *pararem*. Bonyoh Traditional Village, has a written *awig-awig* which was issued in 1994. This *awig-awig* consists of 8 chapters (*sarga*) consisting of:

1. *Sarga I aranlanwewidangandes*(village name and area);
2. *Sarga II petitislanpemikukuh*(goals and determination);
3. *Sarga III sukerta tata pakraman*(protection against intruders);
  - 1) *Palet 1 indikkrama* (pasal 1 tentang warga);
  - 2) *Palet 2 prajurulanDulunDesa*(Article 2 regarding traditional administrators and traditional elders);
  - 3) *Palet 3 indikkukul*(Article 3 about kentongan);
  - 4) *Palet 4 indikparuman* (Article 4 regarding deliberations);
  - 5) *Palet 5 indikdruwendesa*(belongs to the village):
    - a. *Kaping 1 karanglantegal* (yard and farmland);
    - b. *Kaping 2 pepayonan*(house);
    - c. *Kaping 3 Wewangunan*(building);
    - d. *Kaping 4 wewalungan*(animal);
    - e. *Kaping 5 bhaya*(disaster);
    - f. *Kaping 6 penyanggrandesa*(village response);
    - g. *Kaping 7 indikpariwerti*(policy).
4. *Sarga IV sukerta tata agama (law on religion)*;



- 1) *Palet 1 indik Dewa Yadnya*;
- 2) *Palet 2 indik Rsi Yadnya*;
- 3) *Palet 1 indik Pitra Yadnya*;
- 4) *Palet 1 indik Manusa Yadnya*;
- 5) *Palet 1 indik Bhuta Yadnya*;
5. *Sarga V sukerta tata pawongan* (human laws);
  - 1) *Palet 1 indik pawiwahan* (marriage);
  - 2) *Palet 2 nyapian* (widow/widower left behind);
  - 3) *Palet 3 sentana* (heir);
  - 4) *Palet 4 warisan* (inheritance).
6. *Sarga VI wicaraan pamidanda* (cases and fines);
  - 1) *Palet 1 indik wicara* (cases);
  - 2) *Palet 2 indik pamidanda* (fine);
  - 3) *Palet 3 indik rerampagan* (deprivation).
7. *Sarga VII nguwuh-nguwuhin awig-awig* (add awig-awig);
8. *Sarga VIII pamuput* (closing).

Talking about village krama, in the awig-awig of the Bonyoh Traditional Village it is regulated in pawos 5 (article) that there are 5 categories of village krama, including:

- a. *Krama Ngarep, kulawarga sane ngamongkarang miwahtegal ayah desa*;
- b. *Krama Batan Paha, kulawarga sane ngamongkarang miwahtegal ayah desa*;
- c. *Krama Tapukan, kulawargamanutaksara a utawi b, sakewantendurung antes ngayah*;
- d. *Krama Bala Angkep, kulawarga sane tanpakarang miwahtegal ayah desasakewantensampun mawiwaha*;
- e. *Sekaa Teruna kulawarga sane ngawit 13 (telulas), warsangantos dereng mawiwaha*;

Free translation:

- a. *Krama Ngarep*, is the family that owns the land of the village father's house and land;
- b. *Krama Batan Paha*, is a family that owns the land of the village father's house and land;
- c. *Krama Tapukan*, are families as stipulated in points a or b, but are not yet fit to carry out their obligations in a traditional village;
- d. *Krama Bala Angkep*, a family that is not native to the village of Bonyoh, so they do not have the right to own the land of the house's yard and the land of the village's father, but are already married;
- e. *Sekaa Teruna*, residents who are 13 (thirteen) years old and are not yet married.

With regard to children born in polygamous marriages, when they are 13 years old and not yet married, they have the position of krama *sekaa teruna*. The normal condition is that if a child is born from a common marriage, then his obligation is to act as a *teruna* (male) and *teruni* (female), be it dancing when there is a religious ceremony at the temple, cleaning the temple, making *penjor* and *jejaitan* for *piodalan* facilities at the temple.

Active in traditional village organizations, and paying fines when not attending activities carried out by its members. Meanwhile, his right to have access to serve as chairman of the *teruna* or *teruni*. However, because polygamy is something that is prohibited in *awig-awig*, children born from this marriage cannot carry out their obligations or fight for their rights as *krama sekaa teruna*.

According to the statement from the chief of the Bonyoh customary village I kadek Widyantara, when a child is an adult and has entered into a marriage, there are 2 possibilities for the status of *krama* to be held. First, he can have the status of *krama ngarep* or *krama Batan Paha*. Residents with the status of *Krama Ngarep* are the only son or the last son born from an ordinary marriage or a son from a second marriage where no son was born from the first marriage, and his sisters and sisters have been marry out. Whereas for the second status is *Krama Batan Paha*, those who bear this status are boys other than those who fulfill the category as *krama ngarep*.

Based on the explanation from the *Bendesa* Adat Bonyoh, it can be seen that children born from polygamous marriages will automatically occupy the position of *Krama Batan Paha*, but it does not rule out the possibility that if the parents' first marriage is not blessed with offspring or male offspring, then the child concerned will have the position as *krama ngarep* adjust to the status of their parents first. As for village manners obligations regulated in pawos 8:

- a. *Ayah nyumekmapitegesurunanmiwahayahanmamungkulsakeng krama ngarep* (paying dues (ancillary), handing over the infrastructure for religious ceremonies (*banten* and other *ayahans*), and meetings (*sangkepand ngayah*);
- b. *Ayah BatanPaha, mapitegesayahanmiwahurunanseparosakeng krama ngarep* (For the obligations of *Krama BatanPaha*, it is to carry out half of the obligations of *krama ngarep* and not be subject to offerings, only dues).

Regarding the rights of village manners, it is regulated in Pawos 9, which relates to: Kedadosang *Krama Desa*:

- a. *Mapoangkidutawi tan tedunapisan, rikalameyadnyamanutpangelokika, matepetin, mapawangunan (ritatkalangeraabinutawinasarin), miwahkeluasanmasengker 3 (tiga) rahina, selangkungnyanepatutwentenkebebasanprajuru, lantios-tiosanmanutpararem;*  
(ask for permission not to take part in traditional village activities, when roofing a house, making house foundations get permission for 1 day, death gets permission for 3 days not to take part in traditional activities, and after that follows the policies of the customary management and *pararem*);
- b. *Nyada: nyerahangayahanantuk Krama Ngareputawi Krama BatanPaha, lanmademang ayah mawitKraamBalaAngkepkangkatmawitoka sane pinih alit sampunmawiwahautawi putu pengarepsampunmawiwahasejawaningwentenparindiktiosmanutpararem;*  
(*Krama DesaNgarep* retires from carrying out customary obligations when their last child is married or their first grandchild is married).

- c. *Luputpetedunankenginsangkaning dados sadaka, PemangkuDesa, PemangkuKahyanganTiga, DulunDesa sane cedanggabangget tur tan madruweroban sane patutnedunin, anak alit ubuhngantasmungguhdehateruna, lan sane tiosanmanutpararem;*

(free from mutual cooperation/community work activities, namely residents who have status as directors, village administrators, third kahyangan administrators, traditional elders who are sick and have no representatives, villagers who are still teenagers whose parents have died are exempt from this activity);

- d. *Nekelutawimajeg: nutug ayah antukbaranemanutpaetangandesasangkaningkajudiantuk sang mawang rat utawijeneng ring dura desangererehpekaryan.*

(paying mandatory contributions for residents who are looking for work outside the village and paying costs for village activities because when the village carries out these activities the residents are free from their obligations and are replaced with money).

So far in the Bonyoh Traditional Village, there have been 8 couples from polygamous marriages whose marriages did not receive the services of the merebu ceremony by the saih sixteen of the Bonyoh Traditional Village. Considering that marriage is the right of everyone to form a family and continue offspring through legal marriage, people who practice polygamy and their offspring should receive the same rights as society in general and they are not afraid that their marriage ceremony will not be held [6].

Based on the facts that occurred in the Bonyoh Traditional Village, there were already 8 couples whose marriages did not receive traditional services. This also has implications for their rights and obligations as village krama which also has an impact on their offspring who cannot enter and pray at places sacred by the Bonyoh Traditional Village since they were born. If you look at the provisions of pawos 8 and Pawos 9 regarding the rights and obligations of village krama and are related to children born from polygamous marriages in the Bonyoh Traditional Village, they cannot carry out their obligations either as *krama desa ngarep* or *krama desa batanpahato* the fullest. Moreover, obligations related to *ngayah* or *tedun* in the temple. As for their obligations, they cannot enter and pray at temples or *merajan*, they are not entitled to become administrators (traditional officers: *Bendesa Adat, Kelian Banjar, panglima, nyarikan, kesinoman, patengen and dulun desa*, stakeholders).

#### 4. Conclusion

Seeing the phenomenon that is happening in the Bonyoh Traditional Village, it is better if the customary officials immediately hold a deliberation to find and make decisions regarding policies for children born to polygamous couples. This is done to prevent widespread problems. Currently, there are already 8 couples and their offspring who cannot carry out their obligations and enjoy their rights as village krama. It is feared that the descendants of krama whose marriage ceremony is not held will carry out marriages, so that

there will be an increase in krama who do not practice self-help in traditional villages while they can still cultivate and enjoy the results of the customary land they control. Even more worrying is that they changed religions.

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