

Nampah dandan beling tradition as local wisdom for premarital sex education in adolescents

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Abstract. This study aims to determine the implementation Nampah Dandan Beling Tradition. The qualitative research stage began with the determination of the location in Tenganan Pegringsingan Village, the data source was based on interviews with the head of the traditional village and other community leaders. Document studies in the form of customary village regulations (*awig-awig*), village profiles, and observations in the village of Tenganan Pegringsingan. The collected data is then analyzed interactively. The results of the study stated that the tradition of Nampah Dandan Beling is the local wisdom of the Tenganan Pegringsingan community to prevent premarital sexual behavior in adolescents. This tradition punishes parents for life by paying a fine of Rp. 1,000, - for a long they live. This procession is a prerequisite for the education of educational, religious, moral, social, and cultural values for the younger generation in Tenganan village which can be implemented in the wider community.

Keywords: Tradition of Nampah Dandan Beling; free sex; education; local wisdom

1 Introduction

Today there are very big changes in aspects of human life, one of which is culture. One of the many forms of culture is related to lifestyle. One of the lifestyles that are considered to be outside the norms of religious, customary, and legal norms is premarital sex. The trend in recent years has increased [1]. An increase in the number of premarital sex can certainly hurt adolescent health. The bad impact can be seen from the number of people who contract sexually transmitted diseases such as HIV-AIDS, hepatitis B, and syphilis [2].

Adolescents and their parents do not expect the infection of these various diseases. However, the data shows that there is a phenomenon that is quite concerning with adolescent sexual behavior. Based on the results of a survey conducted by the Indonesian Child Protection Committee (KPAI), the data is quite alarming, where 32% of adolescents aged 14-18 years in several major cities in Indonesia such as Jakarta, Medan, Surabaya and Yogyakarta have had sex. Also, the data shows that adolescents have lost their virginity in junior high school with the percentage reaching 62.7%. The data that is even sadder is that among them also had an abortion [3]. This phenomenon seems to be a latent danger for the future of youth as the future of this nation. And it has become a topic of conversation quite important and has become a topic of conversation in recent years [1]

Therefore there needs to be an increase in social supervision and control so that adolescents as the next generation of the nation do not fall into premarital sex. Various actions can be taken, the government through law enforcement, traditional village institutions through traditions, and parents through home monitors. The good synergy between community components can certainly have a good impact on the handling and prevention of deviant

behavior by adolescents in particular [1]. One of the roles of the community can be seen by the village of Tenganan Pegrisingan, Karangasem, Bali. In this village, there is a tradition known as Nampah Dandan Beling. This tradition is a policy that imposes life sanctions on parents who have pregnant children before marriage.

The existence of this tradition is interesting to study as a model for the prevention of premarital sex among adolescents which is currently increasing in number. As revealed by the online daily *Warta Kota* dated October 6, 2019, which revealed that 33% of adolescents aged 18-20 have had sexual intercourse [4]. This data was obtained after surveying adolescents in several big cities such as Medan, Bandung, Jakarta, Yogyakarta, and Surabaya. The condition is very apprehensive if it continues to be allowed [5].

Another study by Rahyani [6] on Premarital Sex Behavior in Denpasar City explains in detail how this phenomenon is one of the lifestyles of teenagers today. The results of this study indicate premarital sex life in Bali spreads very quickly and is one of the driving forces for the spread of HIV / AIDS [6]. Another study was also conducted on the Motor Club in Semarang with the title Free sex behavior on members of the X motor club in Semarang City in 2017 which studied free sex among motorbike clubs [7]. There are also other studies on factors related to premarital sexual behavior in v semester students of Stikes x East Jakarta 2012 [8] explaining the development of premarital sex life among college students. The most important thing related to the application of Ethno pedagogy in learning is research entitled Ethnopedagogy in Learning in Elementary Schools through Media Based on Local Wisdom [9] which explains that Ethno pedagogy is important and can be applied in the world of education as a source of knowledge that can be developed in enriching the knowledge of students.

Of these, no one has specifically discussed the study of the prevention of premarital sex through local wisdom-based traditions, especially the Dandan Beling Tradition. Therefore, the aim of this research is to know the process of implementing the Nampah Dandan Beling tradition in Tenganan Pegrisingan Village and the values contained in this tradition, especially to prevent premarital sex among adolescents.

2. Method

The research model is qualitative research carried out in the village of Tenganan Pegrisingan, Manggis, Karangasem-Bali. Data collection is carried out by interview, observation, and document study [10]. Then the data analysis used an interactive analysis of Mile and Huberman [11]. The whole is described in descriptive-analytic aided by analysis of educational, psychological, and socio-cultural theories.

The research process was carried out by interviewing key informants, namely the Kelihan adat village of Tenganan I Putu Madri, then he gave instructions to meet I Wayan Sudarsana, the other Kelihan Adat, after that Putu Yudiana and several other informants who did not wish to be named in this study. At the same time, the researcher also observed the environment of the research location, to see the real condition of Tenganan village. To strengthen the findings, the researcher also collected various document sources, such as traditional village Awig-Awig, article sources, books related to Tenganan village in general, and also the Nampah Dandan Beling tradition.

As befits qualitative research, researchers also carry out the analysis and triangulation process simultaneously in the data collection process. Until a condition where the data that has been collected is saturated and leads to a conclusion. Then the data is displayed descriptively and analytically with the help of social theory, especially psychology, education, and socio-culture.

3. Result and Discussion

Nampah Dandan Beling Tradition Procession

Conceptually based on an interview with I Wayan Sudarsana (55 years), he explained that the word *Nampah* means slaughtering or cutting. While *Dandan* means a fine or sanction. Then the word *Beling* means pregnant. The Nampah Dandan Beling Tradition means slaughtering pigs as a penalty because someone is pregnant outside of marriage. This tradition is carried out as a form of apology for the mistakes and inability of parents to educate their children. The time for the implementation of the Nampah Dandan Beling tradition is carried out once a year according to the local calendar, namely in the fourth month (*Sasih Kapat*). This is in line with the concept of tradition conveyed by Koentjaraningrat [12]. The existence of tradition is closely related to the religious beliefs and life of community groups. This tradition becomes a culture that functions as a learning medium and crystallization of ideas or ideas.

There are several important reasons why this tradition is carried out by the village. Religion aspect the Nampah Kampad Tradition - Dandan Beling can be present because of some kind of *mala* (dirty in *Niskala*) which will adversely affect the village so that it is considered something that needs to be avoided villages are also believed to be able to bring bad things to the village. Because tradition has a very complex function. As explained by Purnamawati [13] where she clearly stated that tradition has a religious function to strengthen belief in God Almighty and also the world magical, but also strengthens social relations among the supporting communities.

Furthermore, the educational dimension of the Nampah Dandan Beling tradition is primarily aimed at preventing sexual acts outside of marriage. This was seen at the time when the activities of collecting fines (*Dandan Beling*) were carried out for each of the violating families. The customary village official who was sent to collect a fine (2 people), at that time was reminded that this was wrong. This can be meaningful as education for parents to increase the supervision of their children's association so that there are no cases of pregnancy outside of marriage [14]. Besides, for the local community or family who violates this collection, it is hoped that they will increasingly monitor the development and activities of their unmarried children. All of this will lead to intensive character education from parents to their children. In the sense that parents will educate their children better by instilling values that are appropriate and inappropriate for their children to do.

There are moral values that underlie the emergence of this tradition because through this tradition each family who violates customary rules will feel ashamed of their child's actions. Because they must be held accountable for the mistakes their children have committed by paying a lifetime amount of money. The money given by the family will be used to pay for all the necessities in this traditional procession. Even though the amount of money is not that big, for the family the shame of the indigenous village community is so great and cannot be recovered just like that. Tradition always provides a strong moral education for its supporters [15].

Another important think of this tradition is economic aspect [16]. Because if seen from the amount of the fine of Rp. 1.000, - when this tradition was first there, it was very valuable. For the traditional village government, the presence of the Nampah Dandan Beling tradition can at least help the traditional village treasury which is used to finance all village ceremony activities. And what is more important is to pay for the various needs of this Nampah Kampad tradition. As for the family, they are obliged to assist in terms of costs in carrying out this

traditional ceremony. For example, to buy one black pork, or ingredients for making offerings every time this tradition is done.

Furthermore, the procession of the Nampah Dandan Beling tradition, in general, can be seen from three parts: preparation, implementation, and closing. The initial procession before the day of the implementation of the Nampah Dandan Beling tradition, all village officials gathered at the Bale Agung (a large building belonging to the traditional village) to discuss the course of this ceremony and the preparations that must be made. Then one day before the event is held, village manners both men and women prepare offerings to be used. For women, they have the task of making offerings and assembling them in the specified container, while men make *Bebalungan* (processed from black pigs) which will be placed on the offerings and given to each temple in Tenganan Village. *Bebalungan* consists of several pieces of black pork such as the head, body, and legs which are cooked by frying. After each piece has been processed, it will be placed in each offering facility. In the next stage, when the Nampah Dandan Beling event, the whole community or *krama desa* brings the prayer facility to each village temple. The laying of the means for the ceremony starts from the uppermost temple, with the offering of *bebalungan* part of the pig's head, then further downstream of the body, leg, and so on.

The peak stage of the event begins with the collection of fines to all people who have pregnant children before marriage. The officer who carries out the obligation comes to each resident's house. The collection is carried out by the village *krama* assigned to the male *krama* (community) with details: 29 youths, 6 *Kelian Gumi* people, along with Tenganan Traditional Village assistants/leaders. Officers who ask for fines do not go directly to the violating family's house, but only wait for the homeowner to pay. This is interpreted as a moral punishment because the customary village has approached him and the community around him knows that he has violated village rules. After that is done, the money that has been collected will be accumulated which will eventually be handed over to the traditional village government. The next day a Nampah Dandan Beling ceremony was held which began with a gathering at Bale Agung for those who were the organizers. Then carry out prayers at the first Bendesa Adat house which at the same time leads the ceremony.

The final stage of the Nampah Dandan Beling tradition is when the prayer is finished, so as closing all village manners that carry out this tradition gather to eat together (*Magibung*) with preparations made before. The ingredients (*Banten* or *upakara* used are eleven kinds of *uraban*, the means of male black pigs / *bebalungan* are used as offerings to each temple. *Banten* is almost the same as offering at other ceremonies, but what distinguishes it is the method of treatment and placement of parts -parts of the pork body whether it is placed on the offering or at the temple in the village of Tenganan Pegringsingan.

The values contained in the Nampah Dandan Beling Tradition, which function as the Pre-Marital Sex Social Filter for Adolescents

Nampah Dandan Beling tradition teaches the Tenganan Pegringsingan community in particular and the general public, that life must follow the existing rules in society such as religion, customs, law, and morals. If not then it will get punished. That punishment can come from God in the form of sins that must be held accountable after death, namely going to hell. Or punishment in the real world such as paying a fine or being punished socially as in this tradition must pay a fine of life. Also, the Nampah Dandan Beling tradition serves as a reminder to the younger generation that premarital sex is a despicable act that is not

reasonable to follow. This action is not justified in terms of religion, social, or legal regulations that apply in society. Therefore everyone must prevent this from happening.

The form of implementation of adherence to these rules can be seen from the various traditional processions of Nampah Dandan Beling, namely the existence of religious rituals in the form of prayers at the Pura Desa Adat Tenganan Pegringsingan, namely the existence of offerings and *bebalungan* offerings. There is a social aspect to the process of *ngayah* (voluntary work) to prepare all ritual needs. Legal compliance aspect by paying fines promptly. Aspects of morality are honesty and responsibility from parents to convey information about their child getting pregnant before marriage.

All aspects of the series of processes contain character values that can be used as guidelines by the wider community. Specifically, these values can be explained in the following description.

Religious value

Religious values are values related to religious teachings and belief in God Almighty. This value is reflected in the ritual activities carried out by the people of Tenganan Pegringsingan. The ritual activities referred to are praying, making offerings, making religious rituals or ceremonies. Overall, this reflects that this tradition is very closely related to the teachings and values of the religion, especially Hinduism. The existence of religious values is important to safeguard people's actions and behavior to comply with the prevailing religious norms[17]. Obedience to the values of religious teachings causes the people of Tenganan Pegringsingan village to always carry out and carry out this tradition amid changing times.

The findings of K Datingawati [18] state that there is a negative correlation between the level of understanding of religion and premarital behavior. Where the higher the religiosity one has, the perception will be negative or tend to stay away from premarital sexual behavior. Departing from this study, it is certainly important to improve the quality of religion and at the same time use a religious approach in preventing premarital sex. The importance of this implementation is because in the context of Hindu belief there is the concept of *Rta* or natural law and the concept of *dharma*, namely worldly law, both of which synergize and influence each other. This is contained in the book *Manawa Dharmasastra* Chapter VII sloka 18 which reads as follows.

Danda casti prajah sarwa danda ewabhiraksati;

Danda suptesu jagarti danda dharmam widurbudhah

The quote means that the law or punishment itself regulates all living beings in this world, protects them from various *adharmas* actions, the law continues to work even though everyone is sleeping, the law will keep the *dharmas* awake.

This religious value is important because based on research conducted by Pradisukmawati [19] there is a positive correlation between the level of adolescent religiosity with acts of sexuality. Where the better the level of understanding of religion that is owned, the teenagers' actions can be controlled, so they do not commit premarital sex acts. These values are the basis for encouraging how a religious approach is important to do to prevent premarital sex among adolescents.

Educational value

The educational value that exists in this tradition is to teach the younger generation, especially young women, to maintain their honor until marriage. Furthermore, the educational value that exists in this tradition is education for parents to always protect and advise their children not to violate predetermined customs. If this is not done, the parents will be at risk for

life. This is certainly a bad record for the family. This impact is a lesson for parents and other families at the same time not to take the same actions, to avoid the prevailing social and customary sanctions. Furthermore, Rinta [14] explained the importance of premarital sex education to prevent deviant sexual behavior. Because through this education, adolescents will understand what should not and should not be done in their relationships, especially when they enter puberty.

Social values

The social values contained in the Nampah Dandan Beling tradition can be seen from the cooperation between one family and another. This collaboration is social values that already exist and become a characteristic of Balinese life in general. The spirit of helping each other and working closely can be seen when the people of Tenganan village carry out this tradition. This is a social spirit that we need to safeguard and continue to preserve to preserve Balinese customs and culture. The existence of a shared sense of responsibility to help complete the *yadnya* is an example of social life which is still very thick with the culture of cooperation in the village of Tenganan Pegrisingan. This is in line with the findings of Abdullah [20] who explained that tradition always has social values, especially to strengthen the social ties that exist in the communities that support the tradition.

Economic value

The economic value contained in the Nampah Dandan Beling tradition can be assessed from the aspect of a life-long levy of 1,000 rupiahs that must be paid to the village. The value of money is very small when it is calculated today, but of course, it is of great value when seen at the beginning of the existence of this tradition. The amount of money value was when at the beginning of the existence of this tradition it was able to finance traditional activities carried out in the traditional village of Tenganan Pegrisingan. However, over time, the value of money has decreased due to the influence of inflation causing today's value of money to be Rp. 1.000, - is not very valuable. Furthermore, if examined in other aspects, this tradition causes the economic cycle of the community in Tenganan Pegrisingan village, because all the means of the ceremony and the people involved come from this village. For example, the black pig facility that had to be purchased from the community in the village of Tenganan Pegrisingan certainly caused transaction activities in the form of buying and selling pigs. This aspect of the economy has an impact on the circulation of capital/money in society[16].

Moral values

The important thing that is taught from the Nampah Dandan Beling tradition is morality. Morality is related to the attitudes and character of youth in the village of Tenganan Pegrisingan so that they do not commit acts that violate existing norms such as religion, customs, and law. Because premarital sexual behavior is behavior that cannot be justified in the teachings of religion, eastern customs, or applicable law. When viewed in Hinduism, free sex is also discussed in the *Trikaya Parisudha* teaching which consists of thoughts (*Manacika*), words (*Wacika*), and deeds (*Kayika*) [21]. *Kayika*, namely doing good, behaving in free sex is wrong behavior and violating *Kayika*'s rules. In *Kayika*, there is the concept of *Tan Paradara*, namely the prohibition of not touching, having sex, and even imagining sex, between men and women if they are not legally married through religious or legal processions.

4. Conclusion

The Nampah Dandan Beling tradition is a tradition in the village of Tenganan Pegrisingan which aims to prevent premarital sex. This tradition requires parents who have a pregnant daughter before marriage to pay a fine of Rp. 1,000, - during his life. The fines are not that big from an economic point of view today but have high moral and social penalties that cause people to feel ashamed of being seen as failing in educating their children. The findings of the Ethno pedagogy model based on local wisdom are important to continue to be studied more deeply. So that it can be used as an educational model for the prevention of premarital sex behavior that is prevalent among adolescents. Because in fact, this tradition is conditional on values, including religious, educational, moral, economic, and social. If it continues to be applied, premarital sexual behavior can be prevented from an early age.

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