

The *Pangkusan* Tradition In Customary Marriage Law Of The Julah Customary Village Community In An Effort To Maintain The Value Of Egalitarianism

Putu Meiyanti Setya Pratiwi¹, I Nengah Suastika², Ni Putu Widya Agustyani Putri³, Ni
Kadek Deby Dwi Payani⁴ Kadek Asty Prema Devy⁵, Kadek Nita Junianti⁶, Alessandra
Gabriella Atetamalem Sebayang⁷, Bernadeta Lasni Elita⁸

meiyanti@student.undiksha.ac.id¹, nengah.suastika@student.undiksha.ac.id²,
widya.agustyani@student.undiksha.ac.id³, deby.dwi@student.undiksha.ac.id⁴,
asty.prema@student.undiksha.ac.id⁵, nita.junianti@student.undiksha.ac.id⁶,
alessandra@student.undiksha.ac.id⁷, bernadeta@student.undiksha.ac.id⁸

Universitas Pendidikan Ganesha, Indonesia^{1,2,3,4,5,6,7,8}

Abstract. This study aims to examine the factors that cause the *pangkusan* tradition to be carried out in a series of marriages in Julah Traditional Village and how the *pangkusan* tradition can be an effort to maintain egalitarian values. The research used is qualitative descriptive with observation and interview methods. The results of the study show that the factors for giving the name of *Pangkusan* in Julah Traditional Village are influenced by three factors, namely cultural values, religious system factors, and social factors. With the existence of the *Pangkusan* Tradition, it can be one of the efforts of the Julah community to maintain the values of egalitarianism or equality of social status in their community by looking at the meaning contained in the giving of traditional names in Julah Village, namely the meaning of preserving local wisdom, the meaning of social religion, the meaning of strengthening traditional identity, the meaning of equal distribution of social status, the meaning of symbolic capital development.

Keywords: Name of *Pangkusan*, Marriage, Egalitarian Values

1 Introduction

Indonesia is a country with diverse cultures and traditions. Almost every region in Indonesia has a different culture and tradition, each has its own characteristics, and the presence of each region is clearly visible in all sacred ceremonies and daily community activities. Every culture, ethnicity, race, and religion in Indonesia has various forms and systems that are unique in the implementation of marriage. Because each ethnic group in each region certainly has its own characteristics, in this case the author focuses on one of the traditions and culture of Indonesia, namely the Bali Mula tribe in Julah Traditional Village, Tejakula District, Buleleng Regency, Bali Province [1].

When it comes to Bali, it is interesting to see that the Balinese people themselves have many unique traditions that can be seen in their villages, where they still maintain their traditional system as the cultural identity of the local community. This cannot be separated

from the role of customary villages. Indigenous villages bind indigenous peoples through written and unwritten rules that create indigenous peoples' bonds.

Each customary village has its own government and its own manners that apply to all its villagers. Everything related to the village, especially efforts to preserve customs, commitment to the indigenous religion of the village community, prohibitions and obligations that must be obeyed, and others, will be determined by the village community itself in written or unwritten form. Rules that are not engraved are called *drsta*, *sima awig-awig*, *lokacara*, *chess drsta*, and others [2]. Although most of these regulations are not written, the content of the regulations is sourced from the cultural values of the village community concerned and is based on a sense of propriety that is inherited from generation to generation so that the community understands it and complies with it. For example, the Balinese naming system has its own rules and regulations for the identity of the Balinese people.

In Bali, identity is very important because it shows a person's social and religious status. The caste system forms a name structure in Balinese society as a criterion for identity separation, consisting of each person's name and showing the high and low status of the person. The caste system is cynically understood as the hereditary right of a part of society that can be used to dominate and gain respect in the social environment. This causes conflicts not only in the structure of social groups and the way social activities of the Balinese people take place. *Kasta* is often a source of internal conflict in Balinese society, for example in the marriage system. The application of the dynasty system is what gives rise to various acts of discrimination against the lower dynasty. This kind of discriminatory act will disrupt social harmony in the community concerned.

Kasta is often a source of internal conflict in Balinese society, for example in the marriage system, if in the process of marriage between different dynasties or *kasta*, the woman is lower in *kasta (sudra)* than the man, then the woman is considered to enter the environment of the people in the palace and rise in rank so that her dignity or identity changes to "*Jro*". The identity of the name *Jro* is a special designation for the wife of a husband from the *tri wangsa caste (brahmana, kstaria, weisya)* who comes from the *sudra kasta* [3].

In *caste* marriages, there is an identity given. Name identity shows the difference in the status of individuals in the division of *the kasta* system. This fact was revealed in *the royal chess pitch* that marked the division of the Balinese nomenclature. From *the Brahmana kasta* got the title *Ida Bagus* or *Ida Ayu*, from the *kasta ksatria* got the title *Cokorda* or *Anak Agung*, *Gusti Agung*, and from the *kasta weisya* got titles such as *Dewa*, *Ngakan*, *Desak*, *Si Luh* and *the kasta sudra* were given the common name *I* for men and *Ni* for women, followed by the identity of *Wayan*, *Made*, *Nyoman* and *Ketut*.

The identity of this name was given to a woman (*sudra*) when she married one of the *three dynasty (Brahmana, kstaria, weisya)* and acquired a special identity, namely *jro*. It is inversely proportional if women come from *the tri dynasty* and men come from the *kasta sudra*. The woman who previously held the status of the *tri wangsa* will be demoted to an ordinary person so that she can get married by carrying out *the pati wangi* ceremony. This decrease in marital status is called *macebur*, *nyerod*, or *nekor*. This system of identity

formation occurs in almost all different *wangsa* marriages in Bali, especially in ancient villages that still maintain traditional values and harbor strong fanaticism towards the status of *wangsa* and *kasta*[4].

Julah Traditional Village is a Bali Mula or Bali Aga village whose residents do not know *caste* or *the soroh* system. The Bali Aga community is a group of people who live in the mountainous (inland) areas of Bali. The Bali Aga people are often referred to as "*Wong Bali Mula*", or the original Balinese people (*Bali Mula*) who inhabited Bali before the existence of the Plains Bali community[5]. The people who are members of the Bali Aga group are a community whose culture has high cultural value. The culture of which some of the relics still remain to this day has different characteristics from the culture that follows it, namely the culture brought by the Balinese Plains tribe.

The people of Julah traditional village do not know the caste or soroh system so they still uphold the values of social equality[6], one of which is in the marriage tradition. The Julah Traditional Village community has a unique tradition of organizing a series of wedding events where married couples are given their traditional identity and name. The term for giving the customary name is *Pangkusan*. *Pangkusan* is a tradition of giving names at wedding ceremonies among the people of Julah Traditional Village. In the past, the identity of the name in the marriage system referred to the *kasta* or *wangsa* system, so the use of the terms *Jro* and *Pati Wangi*. In Julah Village, married couples are given the identity of the name *Pangkusan* which is used as a written name, especially in the Julah Traditional Village. The identity of the name *Pangkusan* does not refer to the *kasta* system of the couple who are going to get married, but the name *Pangkusan* is determined by the Julah Traditional Village as a special identity used for social and religious activities in the village. Uncovering the tradition of *Pangkusan* is a unique and interesting thing to research. In-depth research is still needed on why and how the name *Pangkusan* became the identity of the residents of Jura Village and continues to survive and exist to this day to maintain egalitarian values.

2 Research Method

The type of research used is qualitative descriptive with observation and interview methods. The data in the study comes from an in-depth interview with Mr. Nengah Tenaya as the *Penyarikan* of the Julah Traditional Village related to the *Pangkusan* Tradition in the Customary Marriage Law of the Julah Traditional Village Community, Tejakula District in an effort to maintain the value of egalitarianism. The data collection methods are primary and secondary data. Primary data is through field research through interviews or interviews[7]. Secondary data are literature research, and manual documents[8].

Primary data is the first source from which data is obtained, such as in the research on the identity of the name *Pangkusan* in Julah Traditional Village, which was obtained directly from the Julah Traditional Village community with evidence of the data of voice recordings. Secondary data is data obtained from or derived from literature materials that are usually used to supplement primary data, such as books, documents, literature, and related village statistics.

3 Results and Discussion

3.1 Factors Driving the *Pangkusan* Tradition in Julah Traditional Village

Judging from the history of its development, the people of Julah Traditional Village are the Bali Aga people or the Bali Mula people who have a strong culture and tradition of traditional values. The struggle between local beliefs and Hindu religious values forms a strong idea of the value of local wisdom, so that the traditions of the Julah indigenous people that are inherited from generation to generation provide enthusiasm in maintaining their local wisdom.

In a study obtained from the indigenous people of Julah, the tradition of *Pangkusan* or giving traditional names is a value system that contains respect and appreciation for people who are considered elderly or married. According to the teachings of society, parents must be respected, especially their beliefs, and their real names should not be mentioned (*bajang* name). Therefore, the name *Pangkusan* was created as a name used in daily life.

The name *Pangkusan* given to the bride-to-be who is married is a cultural representation of the local wisdom of the Julah indigenous people and is inherited from generation to generation. The community does not dare to violate it because they consider the cultural value to be a heritage that must be protected and preserved, and the indigenous people of Julah Traditional Village believe that there is a *niskala sanction*. On the other hand, the role of Hindu teachings in this case emphasizes that we must respect our fellow human beings and build brotherhood without discriminating social status. Therefore, if a person dares to reveal his real name (*bajang's* name) in everyday life, it shows that the person is unethical and disrespectful (rude or ignorant of manners). Therefore, religious teachings and local wisdom values of the Julah indigenous people cannot be separated like *the atma* and the body.

The above statement shows that there is a dialectic that cannot be separated between religious teachings and cultural values such as the wisdom of the people in the Julah Traditional Village. A tradition passed down from generation to generation, the use of the name *Pangkusan* conveys the idea of ethical values and politeness that show respect for others. These values are not necessarily formed, but have existed in the Julah Traditional Village for centuries. The idea of religion and culture has always played a role in human life. If religion is associated with human belief in God and metaphysics, then culture is a form of creativity that humans practice in accordance with the times. Human creativity is used to shaping culture as a heritage from generation to generation, but as far as human beings are creative, the form and pattern of culture also affect human ideas and concepts in understanding their environment will change.

A similar statement was also expressed where the Julah Indigenous people believe in the existence of supernatural forces (*niskala*) that affect people's lives based on traditions that have been passed down from generation to generation. The traditional names used by the Julah Indigenous people are a heritage that has been inherited from generation to generation and maintained for a very long time. Therefore, the indigenous people of Julah did not dare to change it and strongly agreed to apply it.

Because this belief is a form of respect and devotion to ancestors and God. The strong influence of religion on human development on metaphysical beliefs gives rise to the idea that what happens in one's life and is accepted by society is caused by forces outside oneself. This is supported by Edward B Tylor (1873) who stated that the universe is full of souls[9]. It is from this free soul that has a great influence on the transformation of human consciousness into belief in supernatural beings. The limitations of human beings in understanding the free soul as a metaphysical element have given rise to various forms of rituals, as a form of worship, which are believed to be able to unite humans with the universal soul in order to improve human life. This belief ultimately boils down to God as the supreme authority in religious teachings. Community is a term that describes a collection of individuals who are members of a social community, and refers to an agreement to form an identity and organizational system in a certain area.

The Julah Traditional Village community has a fairly close kinship relationship. This is evidenced by the absence of social class in the Julah indigenous people, in the sense that there is no *kasta* that distinguishes the social status of a society. In addition, the giving of customary names as a form of practicing the same custom is a form of equalization of the social status of the people of Julah.

The indigenous people of Julah have a very strong kinship and solidarity system both inside and outside the village. Especially with the names of *Pangkusan*, it indicates that the population is easily recognized as the people of Julah Traditional Village. Because, in Jura village only one name is used for two people, for example *Sri Asah Luh* and *Sri Asah Muani*. This name brings strong family ties to the Julah indigenous people, because everyone in the Julah Traditional Village who is married is given the name *Pangkusan*. This is one of the foundations that makes the Julah Traditional Village so solid and makes its tradition survive to this day.

The life of the community in Julah Traditional Village adheres to the concept of *Tri Hita Karana* as a social bond, a form of kinship facilitated by the incorporation of religious elements. The kinship system within the scope of the community is based on the concept of *pawongan*. This means that all people need to build relationships and social interactions to create harmony in their environment. The actual manifestation of the concept of *Pawongan* as a form of kinship system in the Hindu community of Julah Traditional Village is outlined in the form of a system of naming *Pangkusan*. The name *Pangkusan* helps create a strong *penyama braya* the local residents.

Menyama in Balinese means brother, and *braya* means everyone in the community. Therefore, *menyama braya* means that everyone in society is a brother. Starting from this thought, *the similarity of braya* that emerged from the presence of the name *Pangkusan* hinted that in one customary territory there is a unity of soul and regional unity, thus motivating them to help and complement each other. The name *Pangkusan* carries the idea of building relationships and getting to know each other, not only that the name *Pangkusan* also forms a force that supports the local wisdom of the community. The social relationships that arise from these bonds can strengthen the spirit of solidarity between members of a society, and the values formed are not only material, but also social bonds that feel similar.

3.2 The Pangkusan Tradition in an Effort to Maintain the Value of Egalitarianism

Local wisdom or what is called local wisdom is the embodiment of local genius, and according to literature is the result of ancestral thinking that gave birth to social and religious values inherited in Bali today. Therefore, it can be said that local genius is a basic concept recognized by the local community, and local wisdom is the embodiment of actions from teachings recognized by the local community. In the context of discussing local wisdom, the variety of traditions is so broad and complex that it cannot be ignored.

The description contains the meaning of wisdom in the social and environmental context, social wisdom forms relationships and habits between humans and others, while in the environmental context, wisdom forms relationships and habits between humans and nature to form a harmonious relationship with their environment. Regarding the name of *Pangkusan* Julah Traditional Village, this is a local wisdom and is still maintained and practiced in every series of marriages in the community. This shows a commitment to preserving and regenerating the ancestral heritage of the Julah Traditional Village and passing it on to future generations.

The existence of human beings in the social bonds of society shapes the social reality of life. The same thinking in carrying out social activities encourages new ideas and ideas to be able to work together to carry out activities together in social bonds. This social bond can be in the form of regional unity, brotherhood, or the existence of a common ideology owned by a person. The existence of a relationship between each person that arises from agreement or togetherness makes all activities communal and carried out together. This situation continues to take place continuously and forms

solidarity in social relations which is manifested in social and religious activities.

Julah Village also describes a similar situation, describing their lives in the value of togetherness and solidarity in socio-religious relations. With the name *Pangkusan*, which is given to married people, it combines religious and social values to create a new paradigm for life. The Julah Indigenous People believe that the naming of *Pangkusan* will show that their community can still maintain the principle of solidarity. It is in line with Durkheim's theory that social solidarity is formed by social changes, which are part of the evolutionary process of life, which can be used to explain social reality.

The giving of customary names shows the value of cooperation and collaboration. Until now, the name *Pangkusan* is widely used as a sign of solidarity with the residents of Julah Traditional Village. Therefore, married people are always given the name "*Pangkusan*".

Identity is a characteristic or sign that is attached to an individual or communal in a society that is its characteristic. In addition to natural identity or attributes (given by God since birth), it is also non-natural or can be created as a result of a person's efforts. such as educational, economic, social and religious classes. Two or more types of attributes can be attached to each individual. The identity of a customar name can also be understood as an expression of cultural values owned by a community, group, that are distinctive and distinguish it from other groups or members of society. The peculiarities inherent in the Julah community are commonly known as *the Name of Pangkusan* or Traditional Identity, an identity attached to a community group that is not static. Where at the beginning this identity was also formed by the community to provide signs or characteristics of society with its culture.

The giving of the name *Pangkusan* or traditional name is an identity of the people in Julah Village which is specifically as a sign of identification in the village or outside the village. This traditional name only exists in Julah Traditional Village and does not exist in other villages in Bali. Although currently on the identity card (KTP) people use the name *Bajang* or the name before carrying out the marriage, but the name *Pangkusan* or this traditional name is still used in the village or outside the village. With the name *Pangkusan*, it is hoped that the younger generation can realize that the cultural values that are the local wisdom of the Julah indigenous people must be maintained and become a traditional identity with various noble values in it.

The statement mentioned above shows that there is a value of togetherness and unity shown by the Julah indigenous people to build a strengthening of customary identity through instilling the value of love for their culture with the use of the name *Pangkusan*. This shows that there are values that are mutually agreed, in the same contemplation, thoughts, and intentions of the people in Julah. So it is not surprising that the implementation of very traditional traditions can still be found in the Julah Traditional Village, this is what makes there is a strong social, religious, and customary bond in the Julah indigenous people.

In addition, the people of Julah do not know the name caste or dynasty. This has been inherited since generations from his predecessor as a resident of Bali Aga or Bali Mula. The giving of the traditional name of *Pangkusan* for married couples, said Jro Sidemen, shows that the social status in Julah is the same and equal to each other. So that they get the same treatment[10]. The existing traditional name (*Pangkusan*) is a value system that contains respect and appreciation for people who are considered to have entered the status of old age or household. In accordance with the teachings of the community, parents must be respected, moreover, Julah knows a belief so as not to mention his real

The indigenous people of Julah do not know the name caste or *dynasty*. This is indeed inherited from the past because the residents of Julah Traditional Village are residents of *Bali Aga* or *Bali Mula*. In addition, what is the difference for people who have the status of *jro*, meaning that saints

in the village, they have a social status as a saint. In addition, job differences are a common status, of course, they are different in society. So that the social religious value for the Julah people by using traditional names shows that their social status is the same and equal to each other and receives the same treatment. This statement clearly shows that the existence of the *Pangkusan* Tradition can be one of the efforts of the Julah community to maintain the values of egalitarianism or equality of social status in their society.

4 Conclusion

The driving factors for giving traditional names in Julah Traditional Village are influenced by three things, namely cultural values, religious system factors, and social factors. In terms of cultural values, the giving of this customary name is a local wisdom that has been inherited from generation to generation. So that cultural values as a manner and ethics in respecting others can be shown from the giving of this customary name without distinguishing status in the sense of social attributes that it has. The factor of the religious system in the beliefs of the Julah people, there is a conception, namely cultural inheritance has a supernatural power that can affect their lives on a regular and regular basis. So that this religious value has been embedded as a belief that the giving of this customary name must still be done to avoid unwanted things and to maintain a harmonious relationship between the ancestors who used to carry out this and their regeneration. Socially, there is a value of solidarity and empowerment as a noble value of Julah masyarakata in appreciating, respecting, and implementing.

With the existence of the *Pangkusan Tradition*, it can be one of the efforts of the Julah community to maintain the values of egalitarianism or equality of social status in their society by looking at the meaning contained in the giving of traditional names in Julah Village, namely the meaning of preserving local wisdom, socio-religious meaning, meaning of strengthening traditional identity, meaning of equalization of social status, meaning of symbolic capital development. Local wisdom in the form of giving traditional names is a unique tradition that is still preserved and strongly maintained by the Julah people, in addition to being a respect and appreciation to others, but more than that it is a medium in maintaining a tradition of the heritage of ancestors that can still be found today which is full of meaning and philosophy.

References

- [1] N. P. Diah *dkk.*, “POLEMIK PERKAWINAN NYEROD (TURUN KASTA) DALAM KARYA SASTRA BERLATAR KULTURAL BALI,” vol. 9, no. 2, 2021, doi: 10.5281/zenodo.4910509.
- [2] A. Badan, P. Hukum, N. K. Hukum, H. Ri, J. Mayjend Sutoyo -Cililitan, dan J. Timur, “EKSISTENSI HUKUM ADAT DALAM PENYELENGGARAAN PEMERINTAHAN DESA DI BALI (Existence of Adat Law in the Governance Village in Bali),” 2012.
- [3] Z. Amaliana MZ, “Seminar Internasional Riksa Bahasa XIII”, [Daring]. Tersedia pada:

<http://proceedings.upi.edu/index.php/riksabahasa>

- [4] P. CAHYADI PUTU, “Menggugat Kasta : Politik Pemaknaan Kasta di Bali 1942-1960-an,” UNIVERSITAS GADJAH MADA.
- [5] I. K. Darsana, “Ciri-ciri kebudayaan Bali Aga I,” Denpasar, 2019.
- [6] Redaksi Koran Buleleng, “Julah Dengan Sistem Pemerintahan Kuno Yang Lestari di Jaman Modern,” KoranBuleleng.com.
- [7] D. Buku dan P. Tinggi, “RAJAWALI PERS,” 2020.
- [8] A. Rachman, .(Cand)E Yochanan, A. Ilham Samanlangi, dan H. Purnomo, *METODE PENELITIAN KUANTITATIF, KUALITATIF DAN R&D*, Pertama. Karawang : CV Saba Jaya Publisher , 2024.
- [9] “Teori Evolusi Religi dari Edward B Tylor ,” WorldPress.
- [10] I. P. Suyatra, “Setiap Pengantin Baru di Julah akan Dapat Nama Adat, Ini Alasannya,” Bali Express .