

# Shift of the tradition of "Menyama Braya" in Balinese traditional weddings at Taman Prakerti Bhuana Wedding Organizer

Dewa Ayu Ratih Wahyuni<sup>1</sup>, Nelsye Lumanauw,<sup>2</sup>

<sup>1</sup>Diploma Empat Pengelolaan Konvensi Dan Peristiwa , Politeknik Internasional Bali, Indonesia

<sup>2</sup>Diploma Empat Pengelolaan Konvensi Dan Peristiwa , Politeknik Internasional Bali, Indonesia

Correspondence: E-mail: dewiayuratihwahyuni01@gmail.com

ABSTRACT	ARTICLE INFO
<p>The modern era has brought about significant changes and shifts in the lifestyle patterns of Balinese society, particularly in the realm of contemporary wedding processions. This study aims to explore the procedures of traditional Balinese weddings and the changes in the wedding tradition. Utilizing a qualitative approach, this study focuses on wedding planning and organiser as the research subject. Data collection techniques include observation, interviews, and documentation. The findings reveal that Balinese weddings organized by the wedding planners still adhere to traditional practices in two locations: at home and at outdoor wedding venue, such as at the local park. In conclusion, while the complete implementation of the Balinese traditional wedding ceremony cannot be entirely handled by a wedding organiser, certain processes still involve traditional roles. The fusion of tradition with modernization aims to save costs, time, and energy, while preserving Balinese cultural and traditional values.</p> <p>© 2021 Kantor Jurnal dan Publikasi UPI</p>	<p><b>Article History:</b> <i>Submitted/Received 07 February 2024</i> <i>First Revised 26 May 2024</i> <i>Accepted 28 May 2024</i> <i>First Available online 29 May 2024</i> <i>Publication Date 29 May 2024</i></p> <hr/> <p><b>Keyword:</b> <i>Shift, Menyama braya Tradition, Balinese Wedding, Wedding Organizer.</i></p>

## 1. INTRODUCTION

The rise of event businesses has benefited not only domestic and international visitors but also the local community, including the utilization of wedding organizer services. Traditional Balinese weddings differ significantly from international wedding systems, featuring two stages: *Meminang* (*Memadik*) and *Merangkat/Ngerorod*, each occurring at different intervals. There are 11 traditional wedding procession stages in Bali, each with complex meanings, reflecting the intricate and open nature of Balinese wedding processes (Brown, 2004).

The Balinese traditional wedding process is based on customary law, which governs the social order rooted in Bali's cultural values. Each traditional village has a set of rules, written or unwritten, known as *awig-awig*, contributing to the kinship system in Bali's societal structure (Surpha, 2004). With the advent of modern times, there has been a shift in Balinese society towards individualism, driven by changing lifestyles, preferences for work over community engagement, and a trendier and more consumer-driven way of life. This shift has led to the emergence of wedding organizer services.

This study aims to integrate Bali's cultural traditions with contemporary developments in society. It addresses two key questions: first, how traditional Balinese weddings are conducted by a local wedding organisers, the Taman Prakerti Bhuana wedding organizer, and second, the extent of wedding tradition that is modified by the wedding organisers. Taman Prakerti Bhuana serves as both a service provider and an outdoor venue for traditional Balinese weddings. It offers wedding packages designed for Balinese traditional ceremonies, aiming to simplify the wedding concept and streamline the process with affordable prices.

## 2. LITERATURE REVIEW

This study utilizes functionalist theory and AGIL theory in this research. Functionalist theory examines changes initially perceived as disrupting culture but, through application, can be integrated into the culture, becoming part of the community's way of life. Sociologist William Ogburn, cited in Djazifah (2012), noted that although elements of society are interconnected, some elements can change rapidly while others change slowly, resulting in cultural lag and social shocks. Ogburn emphasizes that material/technological cultural changes occur more rapidly than changes in non-material culture/system and social structure. In other words, every change can be adapted to tradition and our way of life to meet needs.

Functionalism theory, first formulated by Emile Durkheim and influenced by Auguste Comte and Herbert Spencer, states that society is a unit with distinguishable parts, each having its own function, contributing to the system's equilibrium. These parts are interdependent and functional, meaning that if one malfunctions, it disrupts the system's balance. According to Fuady (2013), functionalist theory focuses more on macro-level factors and roles of society, disregarding individual factors and roles within society. Therefore, it emphasizes maintaining balance amid cultural, traditional, and customary changes.

The AGIL theory was developed by Parsons (1991) in "The Social System" and Parsons and Shils (1951) in "Toward a General Theory of Action." In his 1960 book, Parsons described society as consisting of four distinct subsystems, each with functions to solve specific problems, taking the form of specific institutions or activities. Parsons claimed that these four

subsystems must exist in a society for it to endure over a considerable period. If illustrated, the four subsystems appear as follows: 1) A (Adaptation): The system's adaptation to the material world and the fulfillment of material needs for survival (clothing, food, and shelter). The economy is crucial in this subsystem; 2) (Goal Attainment): The achievement of goals. This subsystem deals with the results or products (output) of the system. 3) I (Integration): The unification of subsystems concerning maintaining social order. 4) L (Latent Pattern Maintenance and Tension Management): Refers to the need for society to have a clear direction and a cluster of goals. The actions of the society within this subsystem are tasked with producing cultural values, maintaining solidarity, and socializing cultural values. Parsons' concept implies that the AGIL theory is a combination of material and cultural elements or needs, representing a multidimensional model. He named this concept a cybernetic regulation system, where the operating culture functions as a control system.

### 3. METHODS

This research employs a qualitative research method aimed at describing on-field facts concerning the phenomena experienced by the research subjects. The qualitative research explores and delves into social phenomena or the social environment, consisting of the researcher, research subjects, and the phenomena shaping the existence of this study. In this method, the researcher seeks to reveal the uniqueness found in individuals, groups, societies, and companies in addressing the research problem regarding the shift in the "menyama braya" tradition in traditional Balinese weddings organized by wedding organizers comprehensively, in detail, thoroughly, and scientifically justifiable, offering potential solutions for the parties involved.

This research utilizes qualitative data to describe and present the shift in the "menyama braya" tradition in traditional Balinese weddings within a wedding organizer. Qualitative data, in the form of narrative information, is obtained through interviews with *sрати* (offering makers), *ida pedanda* (spiritual guide for Balinese wedding ceremonies), the *Taman Prakerti Bhuana* wedding organizer team, Bali cultural experts/lecturers, and clients who have previously conducted traditional Balinese weddings at Taman Prakerti Bhuana. This wedding organizer offers traditional Balinese wedding packages and has a modern venue and branding. Hence, it facilitates the researcher in obtaining information through involved informants.

The Data analysis in research is conducted through the systematic review of findings obtained in the field, including interview results, observations, and collected documents. The collected data is expected to elucidate responses to the two research questions the researcher explores: the shift in the "menyama braya" tradition in traditional Balinese weddings at a wedding organizer and the Balinese traditional wedding procession.

## 4. RESULTS AND DISCUSSION

### 4.1. The wedding organizer profile

Taman Prakerti Bhuana is one of the companies engaged in the event business, specifically organizing Hindu religious ceremonies such as Balinese traditional weddings, *sudiwedani* (conversion ceremony to Hinduism), *menek kelih and metatah* (tooth filing), 3-month ceremony, *otonan*, and *pebayuhan*, both in mass and private settings. Taman Prakerti Bhuana was founded by one of the Hindu community leaders in Bali, Ida Bagus Adi Supartha, S.Sos. On March 10, 2010, the company started with the establishment of a *yadnya* wholesale store with the concept of a *yadnya* supermarket that exclusively sells Hindu religious tools but in a modern setting.

This wholesale *yadnya center* is the largest *yadnya* equipment sales center in Bali and the first pioneer to serve the *yadnya* needs of the Balinese people. In 2014, Ida Bagus Adi Supartha received an idea from an international couple, a Dutch man and a local Balinese woman, who requested their wedding to be conducted according to Balinese customs and traditions. Initially, the wedding was planned to be very simple due to limited facilities. At that time, the couple only requested the preparation of an altar, a wedding table, and boxed meals. Despite the modest celebration, the couple was delighted with the ceremony, leading them to share their experience on social media. Since 2014, many prospective couples have come to Taman Prakerti Bhuana to celebrate their weddings.

Over time, the facilities offered by Taman Prakerti Bhuana have expanded, including venues, decorations, entertainment, and reception services. Not only local people but also predominantly international individuals from countries such as India, the United States, the United Kingdom, the Netherlands, China, and Australia choose Taman Prakerti Bhuana for their weddings. To date, hundreds of couples have had traditional Balinese weddings at Taman Prakerti Bhuana.

The initial purpose of establishing Taman Prakerti Bhuana was to help alleviate the burden on the economically disadvantaged community. The perception was that traditional ceremonies in Bali were difficult and expensive. The establishment of Taman Prakerti Bhuana directly had a positive impact on the public's perception. Initially, people thought that Balinese traditions were difficult and expensive, but, in reality, every ceremony in Bali can be conducted with different levels of *yadnya*, from the smallest to the largest (*nista*, *madya*, *utama*).

As the institution developed, Taman Prakerti Bhuana began to serve various types of rituals for free, especially during the COVID-19 pandemic. However, some Hindu believers did not prefer this, as they believed that *yadnya* would not have a positive effect if the participants did not contribute (*punia*). Although the initial target audience was families with lower-middle-class economic status, over time, couples from various backgrounds, including officials, vloggers, and the upper class, chose to have their Balinese traditional weddings there.

Despite this, the institution continued to operate with the concept of "serving the community." Throughout its journey, Taman Prakerti Bhuana gained the trust of the community to organize Balinese traditional weddings. The number of couples coming and registering for traditional Balinese weddings increased every year, leading Taman Prakerti Bhuana to establish a workforce system. Currently, there are 100 employees working at the

institution, divided into several divisions, including the director of Taman Prakerti Bhuana, operational manager, event organizer, receptionist, srati, kitchen, restaurant, and security division. Facilities at Taman Prakerti Bhuana, Taman Prakerti Bhuana has several venues/places used to conduct various *yadnya* ceremonies. These venues consist of both indoor and outdoor spaces. The land prepared as a supporting facility for *yadnya* ceremonies covers 1.2 hectares, with the hope of accommodating at least 3,000 people. Additionally, a parking area of 25 acres is provided, capable of accommodating around 160 cars and motorcycles.

### **3.2 Traditional Balinese Marriage at Taman Prakerti Bhuana Wedding Organizer Observation or Experimentation of Balinese Traditional Marriage Through Historical Development**

In Balinese terminology, marriage is referred to as "*pawiwahan*", signifying the readiness of the prospective bridal couple to enter the "*grhasta asrama*" phase (household life). This transition is marked by intricate processes and procedures, adhering to customs prevalent in various regions of Bali. Each tradition within the *pawiwahan* holds its distinct significance, believed to be passed down through generations. The Balinese traditional marriage organized by Taman Prakerti Bhuana include the following aspects.

#### **A. Home-based organising for wedding ceremony**

The sequence of traditional Balinese wedding ceremonies organized by Taman Prakerti Bhuana does not solely take place within its premises. Several rituals unfold at the residence of the prospective bridal couple, although offerings may be prepared either by Taman Prakerti Bhuana or personally by the couple. The key ceremonies in this regard include:

1. **Memadik/Ngidih** (Proposal): This preliminary event, known as "memadik" or "nyuwaka" or "ngidih anak luh," is a pre-marital proposal, a Hindu-specific ritual within the Balinese ethnic context. The purpose is for the prospective bridal couple to seek and obtain blessings from their parents. In the "memadik" process, a representative from the groom's family is appointed as the spokesperson. Before the discussion begins, both families present offerings, such as "canang pengerawos," to ensure a smooth conversation. Once the offerings are presented, the discussion commences, starting with a formal greeting by the bride's family. The topics discussed by the groom's family include societal status, their customs, the romantic relationship between the prospective couple leading to the proposal, and the request for parental consent to marry their daughter. The "ngidih" ceremony is witnessed by cultural officials and representatives, who provide a letter to be signed by both parties, followed by advice for married life from village elders, family members of both parties, and cultural representatives. An example of the expression used during the proposal in Balinese traditional marriages is as follows: "I, the youngest one, have come to convey this message. My child, I, the youngest one, along with the youngest one's wife, express love. The youngest one expresses love to the youngest one's wife, and the youngest one's wife expresses love to the youngest one. This mutual love is a decision made by the youngest one to proceed to the *grhasta asrama* stage. Therefore, I, the youngest one, humbly request the consent of the parents to make their daughter my wife."

2. **Medewasa Ayu/Dauh Ayu:** "Dewasa ayu" or "dauh ayu" pertains to determining an auspicious wedding day in the Hindu belief system. The selection of "dewasa ayu" involves both families of the groom and bride planning a meeting to discuss the suitable day, often involving religious leaders well-versed in the intricacies of auspicious days and those to be avoided according to Balinese customs. Balinese traditional marriages always consider and follow the guidelines of "dewasa ayu nganten," including factors like "wuku," "sasih," "penanggal/pengelong," "ingkel," "jejepan," "triwara," and "tika" (weaker and stronger times). The selection of "dewasa ayu nganten" in Balinese traditional marriages is based on "wuku," "sasih," and "penanggal." There are four "wuku" groups to avoid in choosing an auspicious wedding day: "wuku rangda tiga," associated with divorce and widowhood up to three times; "carik walangati," meaning completion due to family issues caused by a third party, slander, and lack of offspring; "tanpa guru," signifying opposition to parents or seeming orphaned; and "uncal balung," indicating a family that has been built but encounters suffering, akin to crushed bones. An auspicious wedding day in Balinese traditional marriage based on "sasih" (month) includes "sasih katiga," signifying many offspring; "sasih kapat," symbolizing wealth and friendship; "sasih kalima," representing abundant sustenance; "sasih kepitu," meaning obtaining safety; and "sasih kedasa," denoting a harmonious and happy life. Conversely, there are months to avoid for marriage due to potential negative consequences, such as "sasih kasa," associated with suffering for offspring; "sasih karo" and "sasih kawulu," signifying poverty; "sasih kaenem," indicating widowhood; "sasih kasanga," leading to misery and death; "sasih jyesta," meaning disgrace; and finally, "sasih sadha," representing pain and suffering. Balinese traditional marriages based on "penanggal" or "pengelong" to be avoided include "penanggal 4," denoting widowhood; "penanggal 6/15," signifying hardship and suffering; "penanggal 8," often encountering obstacles; "penanggal 11," facing difficulties; "penanggal 12," living in misery; and "penanggal 14," frequently quarreling. Conversely, auspicious days include "penanggal 1, 2, 3, 5, 7, 10, and 13," symbolizing safety, happiness, wealth, many offspring, love from relatives, and respect. The "dewasa ayu" guidelines, still believed and implemented by both families planning a Balinese traditional marriage, are directed and guided by religious leaders. However, the decision to choose an auspicious day remains a consensus between both families to avoid dissatisfaction or conflicts in the future.
3. **Nunas Tirta Ring Pura Khayangan Tiga:** "Nunas tirta" is a series of processes conducted a day before the wedding at Taman Prakerti Bhuana. The "nunas tirta" is performed by the groom's family at three main "khayangan" temples: Pura Dalem, Pura Puseh, and Pura Bale Agung, located in the village of the groom. The purpose of "nunas tirta" is to seek blessings and divine approval through symbolic holy water. At Pura Dalem, "nunas tirta" is directed towards Dewa Siwa, serving as the dissolver or pralina, with the hope of dissolving all potential negativity in the couple's life post-marriage. Following this, "nunas tirta" at Pura Puseh requests blessings from Dewa Wisnu to maintain harmony in marital life. Lastly, "nunas tirta" at Pura Bale Agung, where Dewa Brahma resides, seeks creation of the universe and blessings for prosperity.

## **B. Wedding ceremony at “Taman Prakerti Bhuana” - The wedding avenue**

After the marriage procession held at home and the auspicious wedding day has been determined, the Balinese traditional wedding can take place at Taman Prakerti Bhuana. "Bebantenan" or offerings to be used in accordance with tradition have been prepared three days before the wedding to ensure the durability of materials used in making offerings, such as fruits, snacks, Balinese woven palm leaves ("janur Bali"), and other necessary items. All the procedures for a Balinese traditional wedding are regulated according to "awig-awig" (rules) and Balinese traditions by Taman Prakerti Bhuana. The process involves paying a 20% deposit after booking the wedding date, with the balance payment due one week before the wedding day. Various wedding procession ceremonies conducted at Taman Prakerti Bhuana include the following.

### **1) Mekala-Kalan / Mesakapan Beten (Communication of Life in Marriage)**

The "mekala-kalan" ceremony is a component of the Balinese traditional wedding where the bride and groom are brought together to engage in activities communicated through specific symbols, imbued with meanings about married life. The "mekala-kalan" ceremony is conducted in the middle of the selected venue's courtyard at Taman Prakerti Bhuana, signifying the central strength of Kala Bhucari, the ruler of the madyaning mandala yard. The term "mekalan-kalan" is derived from the word "kala," meaning energy. The energy of "kala" (giants) can have adverse effects on the bridal couple. The "mekalan-kalan" ceremony is believed to serve as a means of neutralizing (nyomia) the negative giant forces to become "kala hita" (divine) in Balinese tradition, referred to as Daiwi Sampad. With the blessings sought from Sang Hyang Kala Bhuacari, these negative forces are neutralized into Sang Hyang Semara Ratih, symbolizing the unity of love between the two spouses. The tools and offerings used in the "mekalan-kalan" ceremony at Taman Prakerti Bhuana include "sanggah surya," with "biyu lalung" hanging on its right side and "kukul isi berem" on the left. "Biyu lalung" symbolizes the virtues of the groom, such as strength, virtue, handsomeness, and wisdom, while "kukul isi berem" represents the bride's strength, beauty, and wisdom. The items also include "kelabang kala nareswari" (kala badeg) as a symbol of husband and wife, placed as the base of the "mekalan-kalan" ceremony, and occupied by the prospective bridal couple. Additionally, "tikeh dadakan" (small mat) symbolizes the woman's virginity, and a "keris" symbolizes the lingam's strength for the prospective groom. During the "mekalan-kalan" procession, a white thread measuring half a meter, composed of 12 strands, is created. The two ends of the thread are attached to the branches of a dapdap tree, approximately 30cm high. The number 12 is believed to symbolize the 12 years of exile from the Pandavas' story. This "mepegat benang" procession signifies the purification, and with this ritual, the couple's misfortune is automatically removed. Another part of the "mekalan-kalan" ceremony is "metegen-tegenan/mesuun-suunan," where "tegen" symbolizes taking responsibility as a prospective husband both in the seen and unseen realms, while "suwun" (a carrying device) symbolizes the seed given by the husband, represented by the growth of turmeric and taro from small seedlings to mature plants. The next sequence is "medagang-dagangan," symbolizing the negotiation process that results in an agreement to become husband and wife, build a household, and be prepared to bear all the risks that arise in the marriage. Additionally, three pieces of "sapu lidi" symbolize Tri Kaya Parisudha, reminding that the prospective bridal couple has an obligation to fulfill Tri Rna (three debts in Hinduism).

Following these rituals is the "metanjung sambuk" ceremony, where coconut fiber is split into three and filled with a duck egg, covered again, and tied with black, red, and white

(Tridatu) colored threads. The three-part split coconut fiber symbolizes "triguna" (attributes in Hinduism), and "tridatu" symbolizes purity, while the duck egg represents "manik" (a gem). The couple kicks the coconut fiber three times, symbolizing that in marriage, conflicts should be resolved by mutual compromise. Afterward, the bride sits on the coconut fiber. This process signifies that in married life, disagreements should be resolved through mutual understanding and humility. The final stage of the "mekalan-kalan" ceremony is a symbolic cleansing bath, representing readiness to build a harmonious household. The ceremony concludes with the blessings and guidance of the priest.

## **2) Mewidhi Widana (Natab Banten Beduur) / Mejaya-Jaya**

Following the "mekalan-kalan" procession is "mewidhi widana," the pinnacle of the Balinese traditional wedding. This stage, witnessed by the village leader, religious leaders, parents, and relatives at Taman Prakerti Bhuana, involves prayers for the happiness of the couple. Offerings are made as a gesture of devotion to Ida Sang Hyang Widhi Wasa, accompanied by an unseen testimony from Bhuta Kala, expressed through "segehan" and "pecaruan" offerings. The first part of the "mewidhi widana" ceremony involves sprinkling the bridal couple with purifying holy water, followed by "tirta prayascita." The ceremony begins with the "puja trisanandya" prayer and continues with "panca sembah" offerings. Subsequently, the couple is sprinkled with "tirta pekuluh" from "pamerajan" and the temple, followed by the placement of "bija." The next part is the "natab banten sesayut/prayascita," signifying safety and happiness. The offering uses a circular piece of "sesayut" bark, stitched together with eight chili leaves, shaped like a padam, and filled with rice and five slices of omelet, representing the five cardinal directions. This offering is complemented with fruits, side dishes, snacks, and a "canang genten." Each symbol represents the gradual struggle toward a prosperous and safe life.

Next in the ceremony, the couple is presented with "tetebus" (a thread), and "karawista" and "bija" are placed on them. The bridal couple then solemnly declares their marriage vows and signs the marriage certificates, witnessed by both the couple and attending witnesses. Following this, marital advice is given by the chief of adat, PHDI (Parisada Hindu Dharma Indonesia), and the families of both spouses. With these rituals, the couple is officially declared husband and wife.

## **3) Mejauman (Mepejati)**

After being declared husband and wife, according to Balinese customs, a woman who is married and will join her husband is obliged to show respect to the ancestors of the woman's family. Hence, the ceremony called "mejauman" or "mepejati" is conducted. This ceremony takes place a few days after the wedding, with both families determining a day when the entire family visits the residence of the bride's parents. "Mejauman" translates to "needle," and a needle is commonly associated with sewing. In this context, the needle symbolizes the weaving, unifying, and connecting of marital relationships. The ceremony is led by a priest who recites a mantra, which can be translated as follows: "OM Ngastuti Pakulun Paduka Bhatara Guru, Bhatara Hyang, Bhatara Kawitan, Niki Sentanan Paduka Bhatara Sampun Puput Kawentening Yadnya Mabiyakala, Ipun Rauh Tangkil Nyakupan Tangan Sareng Kalih, Mangda Ledang Paduka Bhatara Guru, Bhatara Hyang, Bhatara Kawitan Nedunin Waranugraha, Mewastu Ipun Prasida Becik Ngemanggihang Karahayuan Kahuripan Ipun Makurenan, Mangdane Prasida Ngewentenin Putra Sane Suputra." This mantra, in general terms, seeks blessings, protection, happiness, and longevity for the couple as they embark on



married life and also asks for the gift of righteous children. Towards the end of the mejauman ceremony, the bride requests permission to leave from her parents and extended family, officially becoming part of the groom's family. With the formalization of the marriage, both bride and groom are obligated to respect and care for the parents on both sides.

### **Comparison of Balinese Traditional Marriage Ceremony**

The form of traditional Balinese marriage in customary law has evolved over time in sync with the ebb and flow of cultural waves within the community. Each symbol within its ritual carries a religious meaning that distinguishes it from the customs and cultures of other regions. The nature of marriage in Balinese society is flexible and dynamic, yet it remains normative. In Balinese society, the arrangement, planning, and execution of marriages are traditionally conducted using the concept of "menyama braya." "Menyama braya" holds a plural meaning, emphasizing the appreciation of differences and considering others as family or relatives. In the execution of traditional Balinese wedding ceremonies, the role of "nyama" or relatives is crucial. The families of the prospective bridal couple gather, often in meetings called "ngerembug," to discuss the entire marriage procession, from the initial steps to the final ceremonies. The wedding procession conducted in homes spans approximately two weeks. In the first week, the "nyedekin" or "memadik" ceremony takes place. This ceremony aims to formally seek the hand of the prospective bride and involves bringing together both families to discuss the upcoming stages of the marriage, including determining auspicious dates and preparing for the wedding events. After thorough planning, representatives from both families inform relatives and neighbors about the impending wedding, seeking assistance in preparations such as making "tetuesan" (ritual offerings), "canang" (flower offerings), and necessary "banten" (ritual offerings). About five days before the wedding, relatives arrive at the bride's house to initiate the preparation of "tetuesan" by female relatives, while male relatives assist in ritual preparations such as making "katik sate," "sanggah cucuk," "sengkui," etc. Three days before the wedding, relatives return to assist further with activities such as making sacred snacks, completing offerings, setting up makeshift tents, and aiding in pig slaughtering for satay preparation.

One day before the wedding, a customary invitation is extended specifically to relatives and the extended family. During this invitation, guests bring gifts such as coffee, sugar, snacks, rice, and presents. Although not obligatory, this practice is still observed. On the side of the bridal couple, Balinese dishes are prepared as a gesture of gratitude for the attendance and blessings provided by the extended family and relatives. On the day of the wedding, the entire extended family gathers at the bride's house to witness and assist in the wedding procession. The home-based wedding procession follows local customary "awig-awig" (rules) by adhering to Balinese traditional wedding practices. In general, the implementation is similar across different adat villages, utilizing symbols laden with meaning in each step of the wedding activities. The home-based wedding procession typically spans around two weeks, beginning with the "ngekeb" ceremony aimed at preparing the prospective bride. This ceremony involves a special ritual bath using a mixture of fragrant flowers, turmeric, and finely pounded rice. Following this, the bride is required to stay in a designated room until the prospective groom arrives. Once the prospective groom fetches the bride, the procession continues with the "ngungkab lawang" ceremony, symbolizing the opening of the door to a new life. In this ceremony, the two prospective spouses are reunited to undergo subsequent ceremonies together. The procession is then followed by "mesegeh agung" before the bridal couple enters the groom's house or compound. The "mesegeh

agung" ceremony, conducted at the entrance, aims to neutralize negative forces ("bhuta") that may arise in marital life.

The subsequent wedding ceremony, following the entry of the bridal couple into the groom's house, is the "mekalan-kalan" ceremony led and guided by a priest or religious leader. The "mekalan-kalan" ceremony encompasses several procession sequences, including the steps of touching the feet on the "kala sepetan," the trading of merchandise, piercing the "tikeh dadakan," cutting the thread, followed by the "mesakapan duur" procession guided by a clergyman, and finally, the "mejauman" or "mepejati" ceremony. After completing all these processes, the couple is officially declared as husband and wife.

A comparison of wedding ceremonies held at home and those held at Taman Prakerti Bhuana can be seen in the table below.

**Table 3.1 Comparison of Balinese traditional marriage**

<b>Organizing dimension</b>	<b>Home-based wedding ceremony</b>	<b>Wedding avenue</b>
Planning & Organizing	2 Weeks (Involving nyama)	3 Days (preparation by the organizer)
Actualization	Greater Cost	More efficient (according to levels of nista, madya, utama)
Control	All processions take place at home	Some processions are carried out at home and the core procession is carried out in Taman Prakerti Bhuana

a. Preparation Time:

The implementation of a traditional Balinese wedding at home requires approximately 2 weeks to prepare for various aspects, including offerings, involving family members ("kerabat" or "nyama") in the preparation process. In contrast, weddings held at Taman Prakerti Bhuana require 3 days for preparation, but the involvement of "nyama" or family members is not necessary, as all preparations are organized by the wedding planner.

b. Implementation Costs:

Another difference lies in the costs incurred by the marrying couple. The expenses for a home-based wedding tend to be higher because, when relatives are brought in to assist with preparations, the bride's and groom's families typically provide refreshments as a token of appreciation. Additionally, all equipment and materials used are prepared and purchased independently, resulting in higher costs. On the other hand, the cost of a wedding organized by Taman Prakerti Bhuana varies based on the couple's financial capacity, ranging from the lowest to the highest prices for ceremonies categorized as "nista," "madya," and "utama."

c. Sequence of Wedding Processions:

The wedding processions conducted at home and those held at Taman Prakerti Bhuana do not significantly differ in terms of the ceremonial traditions. All rituals are performed according to local "awig-awig" regulations, with differences primarily seen in the preparation format. Some processions, such as "memadik," "nunas tirta," and "mepejati," cannot be carried out at Taman Prakerti Bhuana and must take place at the bride and groom's home or the original temple ("Pura").

### 3.3 Shifts in the Tradition of "Menyama Braya" in Balinese Traditional Weddings

**Adaptation**, A system must be able to address and fulfill situational needs that align with the prevailing conditions of society. The community should be capable of adapting to the environment and adjusting the environment to the needs of the people in a particular region. The "menyama braya" tradition system that evolved in Bali has undergone shifts as the present era embraces modernity. This has led to social changes, causing the erosion of a tradition that was once passed down through generations. Adaptation within society occurs gradually, in tandem with the needs and professions pursued by individuals. The tradition of "menyama braya" has eroded due to varying needs among the populace. Couples opting for the services of a wedding organizer like Taman Prakerti Bhuana have specific needs based on financial considerations and time-saving measures, leading to an adaptation to a more practical wedding pattern while still adhering to Balinese traditional customs. The following is a diagram illustrating the number of Balinese bridal couples based on regencies who celebrated their traditional weddings at Taman Prakerti Bhuana in the year 2022.

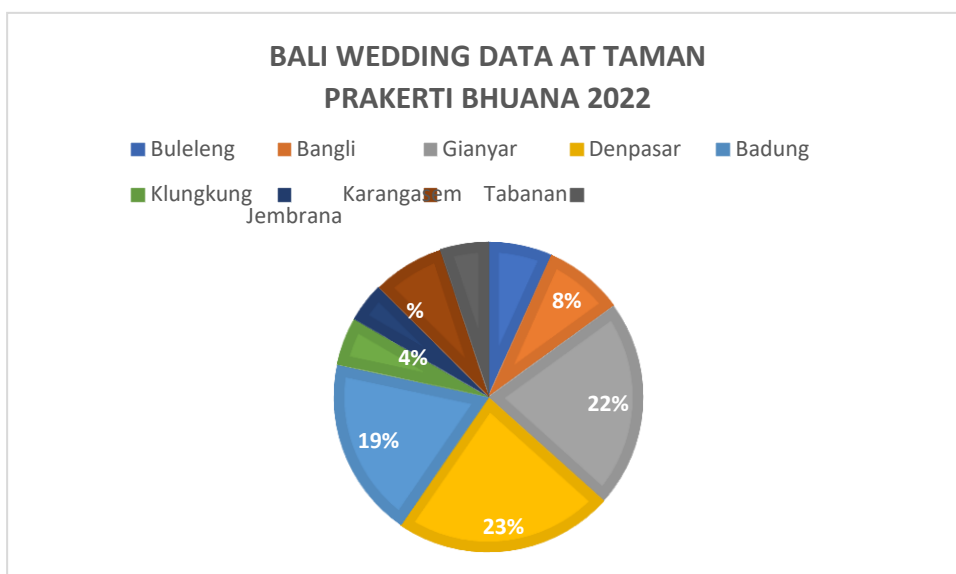


Figure 3.1 Marriage data of TAMAN PRAKERTI BHUANA

Source: TAMAN PRAKERTI BHUANA internal data

Based on the marriage ceremony data depicted in the Bali customary wedding diagram at Taman Prakerti Bhuana, the Denpasar Regency exhibits the highest percentage of prospective bridal couples opting to conduct their weddings at Taman Prakerti Bhuana. The primary factor driving the choice to engage wedding organizer services is predominantly the desire to optimize and streamline the time involved. Prospective bridal couples, on average, are employed in government and private office positions, thereby lacking the substantial time required to meticulously prepare for a traditional Balinese wedding at home. Consequently, executing a legitimate traditional wedding through the utilization of wedding organizer

services emerges as the most effective solution, ensuring that the essence and profound significance of the tradition remain intact throughout the conducted proceedings.

Based on the marriage ceremony data depicted in the Bali customary wedding diagram at Taman Prakerti Bhuana, the Denpasar Regency exhibits the highest percentage of prospective bridal couples opting to conduct their weddings at Taman Prakerti Bhuana. The primary factor driving the choice to engage wedding organizer services is predominantly the desire to optimize and streamline the time involved. Prospective bridal couples, on average, are employed in government and private office positions, thereby lacking the substantial time required to meticulously prepare for a traditional Balinese wedding at home. Consequently, executing a legitimate traditional wedding through the utilization of wedding organizer services emerges as the most effective solution, ensuring that the essence and profound significance of the tradition remain intact throughout the conducted proceedings. Based on the interview results with wedding couples from Denpasar, the reason for holding weddings at Taman Prakerti Bhuana is stated by Suastini & Dananjaya (2022): "Getting married at Taman Prakerti Bhuana is more cost-effective and time-saving. As a private sector employee, it is challenging for me to request time off and handle all the necessary arrangements. It's better to have it at Griya; it's more effective and efficient and can save costs too. The system is not complicated; you just need to attach a mutual consent statement, a letter from the traditional village, and identification cards. If the wedding is held at home, it will undoubtedly take longer, and the expenses incurred are likely to be higher."

The second-highest percentage is in Gianyar regency, with approximately 53 wedding couples choosing to have their weddings using the services of the Taman Prakerti Bhuana wedding organizer. The main factor is cost savings; by using a wedding organizer, couples can minimize wedding expenses, especially on the catering costs provided. Compared to weddings held at home involving relatives in a lengthy series of events, it would incur significant expenses. On the other hand, by having a wedding organizer, couples can choose the ceremony levels provided, ranging from the cheapest to the most expensive, thus adapting to the family's economic capacity. The smallest data for Balinese traditional weddings using a wedding organizer comes from Karangasem regency. This is due to the strong adherence of the local community in Karangasem to ancestral traditions, especially the "menyama braya" tradition implemented during religious or humanitarian ceremonies, particularly in wedding ceremonies. The perception embedded in the community is that a wedding ceremony is a form of uniting two families and a place to strengthen the bonds of kinship that have been distant due to distance, time, and individual interests.

Therefore, holding an event at home is expected to reunite distant relatives. Besides the tradition factor, another reason for the low number of weddings held at Taman Prakerti Bhuana in Karangasem regency is the presence of social issues within the community and between families that create stereotypes or different perspectives. People often feel embarrassed or shy about holding weddings at Griya/Taman Prakerti Bhuana, as they might feel undervalued as relatives. Therefore, some couples who have weddings at Griya might indirectly become the subject of discussion among the extended family and local relatives. However, as society's perspective on the development of time and the opening of views towards changing traditions, people are beginning to adapt and adjust to the needs and traditions prevailing in the community. Taman Prakerti Bhuana is a tangible manifestation of the progress of time to provide solutions for the community constrained in implementing Balinese traditional wedding ceremonies, whether constrained financially or in terms of knowledge about ceremony preparation.

**Goal Attainment to integration,** Goal attainment is a system that must have a clear direction and vision for the common interests and welfare. It is a system that can regulate, determine, and have resources to establish the dynamics of development so that it can achieve collective goals. In its development, a system will experience shifts according to the rules made and enforced in the community. Like a tradition that has been passed down through generations, it may erode over time due to societal changes. Certainly, the most important goal in this context is to preserve the tradition while remaining open and flexible to change. In the current era of modernization, the tradition of "menyama braya" in Bali has sparked both support and opposition, especially in its application to Balinese traditional weddings. According to Jero Mangku Sentana Putra, S.Ag, some people have the perspective and goal of preserving the "menyama braya" tradition as a bridge to unite family ties, while others aim for financial fulfillment and time efficiency in the implementation of Balinese traditional weddings. These perspectives are hoped not to be a trigger for division among the community due to differences in opinions. Instead, they should be integrated and run parallel to the development of time. Integration occurs regarding the "menyama braya" tradition in Balinese traditional weddings before and after the existence of wedding organizer services, as observed in this study at Taman Prakerti Bhuana. Dr. Drs. Anak Agung Gede Putera Semadi, M.Si., a Professor of Master of Law and Culture at Universitas Dwijendra, emphasizes that the symbolic value of Balinese dresta, implied in every series of Balinese traditional wedding ceremonies, has not seen erosion in the essence of ethics, aesthetics, and art that is so meaningful until now. He observes this phenomenon as a small part of a contemporary creative cultural industry model that must exist and be in accordance with the speculation of the era. Both forms of marriage, whether conducted at home or using wedding organizer services, will still involve, to some extent, the role of relatives, creating a harmonious blend in the purity of Balinese artistic nuances along with the development of time.

**Pattern maintenance (Latency),** Latency, referring to the need for cultural patterns, is a system that must complement, maintain, continue, and improve cultural patterns to create and sustain motivation. It is expected that latency can maintain the basic values and norms embraced and believed by the community. The maintenance of the "menyama braya" tradition in the current era, especially in its implementation in Balinese traditional wedding ceremonies, is still proven to be in practice after the existence of wedding services such as Taman Prakerti Bhuana. The preservation of this pattern is evident because, fundamentally, every series of Balinese wedding ceremonies cannot be entirely handled by a wedding organizer. The role of relatives is still crucial, especially in the "memadik" or engagement procession, where relatives assist in preparing the event and act as witnesses in the journey of the couple. In addition to preserving the pattern of "menyama braya," the sequence of symbols in each Balinese traditional wedding procession is also executed exactly the same, without significant changes even when held at Taman Prakerti Bhuana. However, the presentation levels of the ceremonies can be adjusted according to the financial capabilities of the prospective couples. The presentation levels consist of simple, moderate, and grand levels, adjusted to the village, time, place, and cultural heritage.

Nevertheless, there are essential elements that cannot be omitted in a Balinese traditional wedding ceremony. These elements include water, fire/incense, flowers/leaves, fruits, witnesses, auspicious days/beautiful adults, and a priest as the ceremony guide. All these elements must be present, whether it's a ceremony at the nista, madya, or utama level. Regardless of the chosen ceremony level, a wedding is expected to maintain a balanced household pattern, preserve the marital bond, and achieve happiness, as described in the

Vedic scriptures: "Sam Jaspatyari suyanam astu dewah" (O gods, may our married life be happy and peaceful). "Asthuri no garhapyani santu" (may the relationship between husband and wife last eternally). Essentially, the essence of marriage is a manifestation of humans as social beings who must live together to achieve specific goals. After officially entering the *grhasta asrama/gateway of marriage*, one should understand the fundamental meaning or principles of the marriage's goal as mandated by the sacred Dharmasastra scripture: to realize three things, namely *dharmasampatti* (goodness), *praja* (offspring), and *rati* (satisfaction not conflicting with dharma).

#### 4. CONCLUSION

Nowadays, the traditional Balinese wedding procession is conducted in two locations. The first location is at home, where the *memadik/meminang* (engagement) *procession*, *medewasa ayu* (coming of age) /determining an auspicious day, *nunas tirta ring khayangan tiga* (seeking holy water in the three heavens), and *mepejati* (dedication) take place. The second location, such as Taman Prakerti Bhuana, hosts at outdoor wedding venue processions including *mekalan-kalan/mesakapan beten* (pre-wedding ritual) and *mewidhi widani/mejaya-jaya* (purification and victory). Overall, all stages of the wedding procession are performed without diminishing the significance of each sequence.

In addition, there is a shift in the *menyama braya* tradition in Balinese traditional weddings. Communities' needs are adapting to the modern era to save costs, time, and energy. However, efforts are still made to preserve the *menyama braya* tradition, leading to the integration of creative culture. This integration incorporates the *Nyama Braya* tradition in various Balinese wedding processions, such as the engagement and dedication processes. The shift in the *menyama braya* tradition occurs mainly in the core processions, namely *mekalan-kalan* and *mewidhi widani*, as these are now managed by the wedding organizer.

#### 5. ACKNOWLEDGMENT

Nulla aliquet facilisis dignissim. Integer quis justo at mauris blandit viverra id at neque. Nunc sed consectetur nisi. Praesent dictum feugiat cursus.

#### 6. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. Authors confirmed that the paper was free of plagiarism.

#### 7. REFERENCES

- Andriani, Y. F. (2020). Kajian Kode Di Balik Ritual Pernikahan Adat Sunda Dan Pergeserannya Di Masa Kini (Studi Kasus: Pernikahan Di Bandung Dan Ciamis). *Jurnal Titik Imaji*, 3(1). <https://journal.ubm.ac.id/index.php/titik-imaji/article/view/2116>
- Artadi, I. K. (2009). Perkawinan Menurut UU No. 1 tahun 1974 dalam Hubungan Perkawinan Menurut Hukum Adat Bali. Makalah Seminar Akademik Fakultas Hukum Universitas Udayana Dwijendra.

- Badan Pusat Statistik. (2020). "Jumlah Kunjungan Wisman Ke Indonesia Desember 2019 Mencapai 1,38 Juta Kunjungan." bps.go.id.
- Basyir, K. (2016). Membangun Kerukunan Antarumat Beragama. *Jurnal Studi Agama-agama*, 6.
- Djazifah, N. (2012). *Proses Perubahan Sosial di Masyarakat*. Yogyakarta: Lembaga Penelitian Dan Pengabdian Kepada Masyarakat Universitas Negeri Yogyakarta.
- Florentina, W. (2021). Perubahan dalam Penyelenggaraan Pesta Pernikahan. *Jurnal Pendidikan Sosiologi*. Universitas Negeri Padang, 5.
- Fuady, M. (2013). *Teori-teori dalam sosiologi hukum*.
- Ludji, F. (2020). "Menyama braya": Pondasi Utama Relasi Dialog Agama-Agama di Desa Dalung, Bali. *Jurnal Antropologi Sosial dan Budaya*, 5.
- Mandhita, I. K. (2004). *Kajian Budaya*. Denpasar: Program S2 dan S3 Kajian Budaya Universitas Udayana.
- Mas Erlin Savitri, M. R., Musmini, L. S., & Julianto, P. (2018). Penerapan Konsep Menyama Braya Dalam Mewujudkan Akuntabilitas Pengelolaan Keuangan Banjar Pendes, Desa Pakraman Penarukan, Kecamatan Buleleng, Kabupaten Buleleng. *JIMAT (Jurnal Ilmiah Mahasiswa Akuntansi)*, 9(2).
- Nuasa, K. (2020). Implementasi Kawin Lari Antar Suku Bali di Desa Widya Kerta. *Jurnal Hukum Agama Hindu*, 3.
- Nurhajarini, D. R., & Purwaningsih, E. (2015). Akulturasi lintas zaman di lasem: perspektif sejarah dan budaya (kurun niaga-sekarang). *Fibiona*.
- Parsonn, T. (1991). *The social system*.
- Parsons, T. E., & Shils, E. A. (1951). *Toward a general theory of action*.
- Pradnya, I. M. (2020). "Ephemeralization" dalam Pelaksanaan Upacara Perkawinan Adat Bali. *Jurnal Kajian Bali*, 10.
- Puja, G., & Sudharta, T. R. (2003). *Menawa Dharma Sastra (Manu Dharmasastra atau Weda Smrti Compendium Hukum Hindu*, Jakarta: Pustaka Mitra Jaya.
- Purwanto, A. (2019). Proses Pergeseran Adat Perkawinan Masyarakat Sangowo Di Kecamatan Morotai Timur Kabupaten Pulau Morotai. *Jurnal Holistik*, 12.
- Putra, J. M. (2022). Persentase Pasangan Pernikahan Bali yang Menggunakan Wedding Organizer. *Gianyar*, 20 Mins.
- Savitr, D. M. (2018). Penerapan Konsep Menyama Braya Dalam Mewujudkan Akuntabilitas Pengelolaan Keuangan Banjar Pendes, Desa Pakraman Penarukan, Kecamatan Buleleng, Kabupaten Buleleng. *JIMAT (Jurnal Ilmiah Mahasiswa Akuntansi)*, 9.
- Surpha. (2004). *Kajian Budaya (Vol. 1)*. Denpasar: Program S2 dan S3 Kajian Budaya.
- Susiani, K., et al. (2021). Dampak Pandemi Covid-19 Terhadap Kehidupan Sosial-Budaya dan Kearifan Lokal Bali. *Jurnal Bimbingan Konseling Indonesia*, 6.
- Suwarna Pringgawidagda. (2006). *Tata Upacara dan Wicara*. Yogyakarta: Kanisius.

Sztompka, P. (2010). Socjologia zmian społecznych. Wydawnictwo "Znak".

Wiryo Pranoto, S., Herlina, N., Marihandono, D., & Tangkilisan, Y. B. (2017). Ki Hajar Dewantara: Pemikiran dan perjuangannya. Museum Kebangkitan Nasional.