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Editorial ........

Provoking fresh thinking is certainly becoming the prime purpose of International Journal of Multidisciplinary Educational Research (IJMER). The new world era we have entered with enormous contradictions is demanding a unique understanding to face challenges. IJMER's contents are overwhelmingly contributor, distinctive and are creating the right balance for its readers with its varied knowledge.

We are happy to inform you that IJMER got the high Impact Factor 2.735, Index Copernicus Value 5.16 and IJMER is listed and indexed in 34 popular indexed organizations in the world. This academic achievement of IJMER is only author's contribution in the past issues. I hope this journey of IJMER more benefit to future academic world.

In the present issue, we have taken up details of multidisciplinary issues discussed in academic circles. There are well written articles covering a wide range of issues that are thought provoking as well as significant in the contemporary research world.

My thanks to the Members of the Editorial Board, to the readers, and in particular I sincerely recognize the efforts of the subscribers of articles. The journal thus receives its recognition from the rich contribution of assorted research papers presented by the experienced scholars and the implied commitment is generating the vision envisaged and that is spreading knowledge. I am happy to note that the readers are benefited.

My personal thanks to one and all.

(Dr. Victor Babu Koppula)
NYEBURIN MARRIAGE DIFFERENT CITIZENSHIP IN THE MIDDLE OF SOCIAL CHANGE IN BALI

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Government Hindu Dharma Institute
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I. Preface

Human life in this world cannot be separated from the changes. Changes in society will always exist because of the changes are in a dynamic state along with the changing times. The changes could affect progress can also setbacks. The elements can be either a change in the society of social values, social organization, social institutions, social stratification, and so on. Wilbert Moore (Lauer, 1993: 40) reveals that social change is an important change of the social structure, ie the patterns of behavior and social interaction. She also incorporate social changes in the expression of various structures, such as norms, values, and cultural phenomena. Further social changes include a very broad field that is defined as a variation or modification in every aspect of social processes, social forms, and any modification of the established interrelationship patterns and standards of conduct.

In line with the opinion of Wilbert Moore, Farley (Sztomka 2007: 5) argues that social change, ie changes in behavior patterns, social relations, institutions and social structure at any given time. Other experts say that social change is any change in the social institutions within a society influence the social system including the values, attitudes, and patterns of behavior among groups in society (Selo Sumardjan and Soelaiman Soemardi in Abdulsyani, 1994: 164).

Abdulsyani (1994: 164-166) states that social change occurs as result of public dissatisfaction against the old life circumstances, norms and social institutions, or the means of living that long are deemed
inadequate to meet the new requirements. Social change is also caused by a heap (accumulation) and the discovery of new cultures, population growth, and conflict.

The island of Bali in the eyes of the tourists are more popular than Indonesia. The island of Bali has a variety of uniqueness so that the island is becoming as one of the world tourism destination. Bali’s tourism industry began to experience growth since the early 1970 and has becomes an island that opens to the outside world. The Balinese are known as friendly societies own customs and unique culture. Its uniqueness makes this island quickly developed into a tourist destination. The rapid advancement of tourism in Bali has an impact on the interaction between Balinese Hindu population with a variety of different ethnic religion.

Along with the times and frequent travelers, both domestic and foreign visit and interact continuously to Bali enable them to establish a loving relationship that ends with marriage. Marriage is done not only in the usual form, but also occur in the form of nyeburin.

Balinese Hindu community adopts patrilineal kiship lineage is drawn through the male (purusa) is based on the straight line. In such systems, the man holding an important position, either in family relations or public relations. In family relationships, sons as successor offspring, successor rights and obligations within the family. The boy has the right to inherit the wealth of his parents, and have a responsibility in the maintenance of objections or pemerajan (family shrine), both physically and spiritually. Physical maintenance, which maintains the family to keep it holy building is clea, safe, and pure, while the obligation to perform religious rituals on certain days. Other Liabilities is doing funeral ceremony (pitra yadnya) for his family. In connection with the community, the role of men in Bali seem more prominent, namely as a member (manners) banjar, and pakraman. They community have an obligation to maintain, and perform religious
ceremonies at the temple three (place of worship of the manifestation of God as creator, preserver and destroyer) (Budianta, 2009: 10).

With the appointment of the status of women as child male child (purusa), gave rise to the existence of institutions rajeg cemetery, which is patrilineal kinship system in Bali is no longer a purely patrilineal, but patrilineal switch-over. Through institutions rajeg cemetery, the family that does not have a male heir, if the marriage can hold a girl raised as a cemetery rajeg. The appointment is intended to prevent extinction (keputungan) bride family (Diputra, 2003: 92).

Changes in marital nyeburin, both consequences of the marriage ceremony, the position of the husband, as well as their offspring. If regular marriage, the marriage ceremony was held at the groom's family, while the marriage nyeburin held at the bride's parents' house. The wife who was given the status of purusa has the right to inherit the family environment. All children are the result of couples in marriage nyeburin follow the purusa is clan mother. Nyeburin marriage is not merely an act establish marriage (uniting a husband and wife become husband and wife), but also included therein cemetery rajeg status determination (confirmation status of girls into boys) and the adjustment process caste respectively.

In the tradition of marriage endogamy nyeburin applied in a manner pepadan dynasty. This marriage was also performed in the family who does not have a son. However, in the midst of social change seem nyeburin form of marriage tend to be more open than ever before. That is, marriage can nyeburin is done cross caste, interfaith even with foreign nationality. Thus, nyeburin marriage have shown a strong tendency towards emancipation movement and anti-discrimination. This phenomenon is reinforced by a social system that is based on equality in a multicultural society frame.
II. FORMS OF MARRIAGE NYEBURIN IN DIFFERENT CITIZENSHIP

2.1 Families Only Blessed Daughter

Nyeburin marriage with foreigners in Bali for families who have a relatively small number of daughter. The marriage only in the Bengkel Village, District of Kediri, Tabanan regency between Ni Komang Dwi Eka Yuliati David Francis West. Ni Komang Eka Yuliati Dwi is the third of three children born between the marriage of I Ketut Sudarya and Ni Ketut Sariani, while their other daughter are also female, namely Ni Ni Putu and Kadek Widyastuti Tri Agustini. Among the three children only one is not married, that is Ni Putu Widyastuti.

Although there she is not married yet, but her parents still worry because it is difficult to predict that among their daughter willing to mate nyeburin. Finally families should be grateful and happy for Ni Komang Eka Dwi Yuliati has got a boy friend willing to perform the marriage in the form of nyeburin. The bride's parents did not discuss the differences of religion, ethnicity and nationality as the most prospective husband gets his principle that is based on mutual love and willing to perform the marriage nyeburin.

After the prospective bridegroom agreed to nyeburin marriage, the bride's parents invite her family for consultation immediately. In the consultation, the bride's parents deliver their objectives nyeburin way in marriage. The family may respond well and agreed. The response was given because the family understand the conditions of the bride's parents do not have a son as successor to the family. In addition, the various obligations of both the family and society must bear. With the support of family, marriage nyeburin done with memadik procedures. This way both parties pursued because the bride's family well and groom approve of the marriage. Family support shown during pepadikan, namely bridegroom,s parents welling to come to Bali and blessed the marriage. Pepadikan done by borrowing a place at the
bride's parents' house and went smoothly (Merta in Sudarma, 2012: 175).

After *papadikan*, brides parents and families begin to prepare a variety of equipment for the marriage ceremony. Community members participate to help the success of the ceremony. Bride and groom wedding ceremony was held at the bride's parents' home on 15 September 2010. At the ceremony, the parents and the groom's family came back to Bali to witness the ceremony. A process series of ceremonies that may include *sudhiwidhani*, *mepamit*, *nyambutin*, *ngotonin* ritual, *metatah*, *mekalan-kalan* and *widiwidana* (the ceremonial processes from birth to marriage).

*Nyambutin* is part of a ceremony to human *yadnya*. This ceremony is unique because it is performed only once during life. The ceremony was held at the bride's place and led by the priest. For the bridegroom ceremony is considered very unique because the first time he is able to watch over their lifetime. *Nyambutin* ceremony can be seen in the following figure

![The image shows a procession with individuals in traditional Balinese attire, with a focus on a swing and the bride family.]

**Figure 2.1**

Ceremony *Nyambutin*

(Doc: Putu Sudarma 2010)

Figure 2.1 shows the ceremonial procession *nyambutin*. Both bride and groom standing next to the swing and accompanied by the bride family. This looks for the couple smiling as a sign of happiness.
Nyambutin ceremony is also called by the name "Nelubulanin". The ceremony is performed in order soul of baby united with his body. In addition, the ceremony of cleansing and nyambutin a baby name. The series is also accompanied by nyambutin ceremony is a ceremony to touch the ground. This ceremony aims to please waranugraha into the presence of God in its manifestation as bless Mother Earth Sanghayang because the child will be the first time to set foot on the ground. Place the baby down in front of the studio sought Kemulan (Putra, 1994: 37-39).

After the ceremony nyambutin, the next series is ngototonin. Ngotonin ritual is the anniversary of the birth just in time for the arrival of the (Sapta Wara), five wara, and pawukon same in the calculation of arrival of Bali/Java 210 days. Birth day for Hindus in Bali that comes once every six months religiously celebrated. Ngotonin ritual also usually is followed the hair cutting ceremony of the first times (megundul) to clean "siwadwara" (fontanel). The ceremony is commonly done when the baby was three otan. instead, metatih (tooth filling) is a part of the ceremony to human yadnya implemented to reduce the "sad ripu", the six human nature is less well as the enemy within oneself. Sixth enemies include greedy, deceitful, love to be complimented, like angry, hurt fellow creatures and gossipy. Sixth posed by the nature of the mind rajas and tamas favor. Any effect caused by the mind rajas and tamas mind regarded as animalistic traits controlling ourselves as human beings its effects need to mind satwam balanced (Nala and Wiratmadja 1991: 206-207). Metatih ceremony bridegroom as shown in the following figure.
Figure 2.2
Ceremony *metatah* / cutting teeth
(Doc: Putu Sudarma 2010)

Figure 2.2 *sangging* is coordinating with *serati* offerings (*artisan* offerings) regarding completeness tooth filling ceremony. Once deemed complete, the ceremony *metatah* implemented. While waiting for further instructions, the bridegroom sleep on her back and looked up.

The next circuit is *mekalan-kalan*. This ceremony is started with the bridal couple in shower bath symbolically beji local temple. Furthermore, they do worship at the temple of Pura Desa, Puseh and the local population. The ceremony was followed by a ceremony *maprayascita pabyakawonan* in the kitchen stove and in wells belonging to the bride's family. The ceremony is intended to be a manifestation of God's to place in the kitchen and may well eliminate any *leteh* or dirt that is on the bride and groom. *Pabyakawonan maprayascita* ceremony can be seen in the following figure.
Figure 2.3

Prayascita ceremony pabyakaonan  
( Doc : Putu Sudarma 2010)

Figure 2.3 shows the bride and groom following the ceremony procession meprayascita pabyakawonan. The pair was accompanied by the bride's family and serati offerings. The ceremony was led by pinandita.

The ceremony continued with the ceremony maprayascita pabyakawonan, mekalan-kalan and widhiwidana. The ceremony was led by priests and witnessed by the public, the prajuru customs and duty, as well as both the bride family. In a ceremony mekalan-kalan, for the couple to sit face to face with mekalan-kalan offerings are placed in front of sanggah kamulan. After natab offerings mekalan-kalan, followed by a ceremony widhiwidana. Implementation ceremony mekalan-kalan in the marriage ceremony can be seen in the following figure.

Figure 2.4

Ceremony Widhiwidana  
( Doc : Putu Sudarma 2010)
Figure 2.4 shows the bride and groom, accompanied by the parents of the bridegroom and the bride to follow a series of ceremonies and pawidiwilana, makalan-kalan. The ceremony was held at the bride kemulan corrected pages and led by priests. After this ceremony, the bride and groom carry prayers. Worship led by priests and witnessed also by both the groom's family. Worship activities undertaken in the second couple nyeburin marriage ceremony can be seen in the following figure.

![Image of worship activities]

Figure 2.5
worship activities
(Doc: Putu Sudarma 2010)

Figure 2.5 shows the bride and groom were conducting prayers in front of the bride kemulan corrected. This activity begins with the sputtering tirtha pengelukatan to the bride and groom. Activity was also witnessed by praying parents of the bridegroom. The ceremony ended with prayers nunas tirtha. After sprinkled various tirtha by pinandita, a whole series of wedding ceremony is considered complete.

2.2 Families are Imbued with Boys

Unlike in the village shop, village nyeburin marriage Abiantuwung, District of Kediri, Tabanan regency precisely in Pakraman Suralaga performed on a family that has been blessed with a
son. The marriage of Ni Luh Putu conducted by Ekyanti and I Wata Yuki Japanese nationals.

Ni Luh Putu Ekyanti is the first child of three children born by married couples between I Ketut Sukarata and Ni Made Werni. Both of the other brothers, namely Ni Made Yuliantari and I Nyoman Gede Arimbawa. The bride has a Japanese nationality lovers. Before the relationship continued, the Hindu religion professed by the bride's wedding is one of the criteria can be implemented. The bride would carry out a marriage with a foreign national if the candidate is willing to follow the religion of her husband. That is, the prospective husband should faith with his Hindu religion. Thus, Hinduism be the priority for the bride to mate. If these criteria are not met, the relationship need not be continuous. All met the criteria offered by the prospective bridegroom so that the marriage can be implemented (Sukarata in Sudarma, 2012: 184).

I Wata Yuki (Sudarma, 2012:185) declare that it has been acted out with his wife for four years. Since courtship, every visit to Bali she never stayed in hotels, but staying at the bride's home. This is done with the intention that her husband to understand more closely the customs of Bali especially Pakraman Suralaga shelter his future wife. Other purpose which is to enable to hang out with family and community members.

During his stay at his future wife, he was blessed by the candidate-in-law may treat them as their own. Instead, local communities can receive community members like yourself. He is also frequently invited to watch the ritual activities including Balinese Hindu-style wedding ceremony. He ended up getting a lot of new experiences which are not known in advance. Indonesian with a good mastery, he is able to interact with either so it is not difficult to understand the local traditions. Among the new knowledge obtained in the form of Balinese Hindu form of marriage, Balinese Hindu form of
marriage, ie common marriage and nyeburin marriage. In ordinary marriage, the bride invited to the house of the bridegroom and his parents entered the family grove. In contrast, in nyeburin marriage, the bridegroom parents are invited at the bride's home and his parents in the family. Both forms of marriage they were not difficult because the information can be accessed via the internet.

After the bridegroom meets the various criteria and states are willing to mate nyeburin, parents memapelai women and their families began designing pepadikan. Pepadikan bridegroom carried out in Bali by borrowing a place in a hotel in Sanur area of Bali. In papadikan, parents groom their children do not prohibit nyeburin marriage. Everything returned to her because they have grown up and able to take a stand (Werni in Sudarma, 2012:186).

After pepadikan implemented, the bride's parents prepare various things about the marriage in accordance with the circuit. Place ceremony held at the bride's parents' house with the circuit, ie sudhiwidhani, mepamit, nyambutin, ngotonic ritual, metatah (cutting teeth), makalan-kalan and widhiwidana. All series of ceremonies led by pendita except makalan-kalan led by pinandita. The series begins with a ritual ceremony sudhiwidhani, mapamit and nyambutin ceremony. Of the three the ceremony, the priest sprinkled various tirtha looked to both the bride and her family appear in the image below.

Figure 2.6
Pandita led the ceremony *nyambutin*

(Doc: Putu Sudarma 2011)

Figure 2.6 illustrates a male pastor is leading a ceremonial procession from the pamiyosan nyambutyan (worship). The ceremony was followed by a sprinkle *tirtha pangelukatan* the bridegroom. After the ceremony *nyambutin* and implemented *ngotoin* tooth filling ceremony (*metatah*). The ceremony was attended by four people, namely the bridal couple and two younger bride. Tooth filling ceremony can be seen in the following figure.

![Figure 2.7](image)

Sharpen Teeth *Sangging* Bride

(Doc: Putu Sudarma 2011)

Figure 2.7 shows a procession of ceremonial tooth filling. During the ceremony, the groom lying on the back and looked up with an open mouth. Figure proficiency level also seemed a symbolic *sangging* was sharpening teeth bridegroom with miserly. Teeth are cut six pieces, four pieces incisors and two canines.

Teeth cutting ceremony followed by a ceremony *makalan-kalan*. The ceremony was held at the bride's parents holy. The ceremony was led by *pinandita* directly. In this ceremony the bride and groom sit
facing objections kamulan and accompanied by the bride's family members and witnessed by members of the local community. Makalan-kalan ceremony the bridal couple can be seen in the following figure.

![Figure 2.8](image)

Ceremony mekalan - Kalan
(Doc: Putu Sudarma 2011)

Figure 2.8 looks the bride and groom at the procession ceremony makalan-kalan. The ceremony was led by pinandita and attended by the community and members of the bride family. They helped the success of the ceremony makalan-kalan to complete.

Mekalan-kalan ceremony continued with the ceremony widhiwidana. The ceremony was led by priests and witnessed by prajuru pakraman, prajuru customs, and duty. After the ceremony and widhiwidana, makalan-kalan, the bride and groom sit together in front of prajuru to listen to advice relating to the importance of marriage and the various rights and obligations held by the bridal couple. By prajuru custom advisory and services can be seen in the picture below.
The bride and groom sit face to face with prajuru
(Doc: Putu Sudarma 2011)

Figure 2.9 shows the groom and bride sitting cross-legged sitting cross-legged, accompanied by his family together to listen to advice from prajuru customs and duty. Bridal couple can follow and listen to their good advice. With the end of the ceremony mekalan-kalan and widhiwidhana, all series nyeburin marriage ceremony is considered complete.

III. FACTORS PROMOTING NYEBURIN MARRIAGE WITH FOREIGN NATIONALITY

3.1 Obtaining Successor Descendants

In Indonesia customs regarding marriage, nuclear family, extended family, indigenous and tribal peoples, social status, and personal issues. For kinship groups such as clan sections, marriage is a means to continue the continuity part of the society because marriage is basically to get offspring. In addition, marriage also determine how to draw the line of descent (Soekanto, 1980: 14).

How to draw lineage in Balinese Hindu communities based on forms of marriage. In the usual form of marriage, lineage drawn from the husband. In contrast, in nyeburin marriage, lineage drawn from the wife. In the book of Manawa Dharma Sastra stated that marriage carried out with the aim of dharma sampati (husband and wife jointly realize the implementation of dharma), civil (produce offspring), and
rati (enjoy sexual life and satisfaction of the other). The third purpose of the marriage, civil occupies an important position in the family due to give birth to children who suputra can save the ancestors from hell. Furthermore, the family will be blessed with good offspring carry ancestors in better condition, that his ancestors will be able to reach heaven or moksha (Suja, 1999: 4-57).

Marriage is not merely a biological relationship, but identica with yadnya samhara, namely marriage and the consequences worth cleanse or purify the sacred especially sukla swanita (seed) the bride and groom. In addition, marriage is not only about the physical/outward, but also inward/spiritual. Physically and spiritually meaningful bond of oneness between here and noetic. God uses marriage to create humans in the book Bhagawadgita III. 10 is expressed as follows.

"Sahajah praja sriwa temple waca prajapatih
Anena prasa isya dhi am one sti ia wa k maduk"

Translation:
Indeed since the first is said that God created man through yadnya the (way) is you will develop, as the fresh cow milking them for your own free will (Pudja, 1985: 76).

The quotation above shows that God has created man in order to thrive. Humans can develop only through marriage. The marriage bond will bear children suputra (good).

In chapter 45 of the Vedas Smriti IX seloka confirmed that perfect family consisting of his wife, father, and offspring. In addition, there was no difference between the goddess series (goddess of prosperity) and wife at home who marry with the intention of producing children who bring happiness and worthy of worship as a household lamp. Book Adiparwa 74, 52-57, and 61-63 in the Mahabharata shows the importance of the birth of a child is described as follows.
"It is said that a child is a strap fastener that is a very strong love in the family, it is the center of the union of the love of parents. Is that exceeds the love of parents towards their children, teach them, lap, embracing her dusty and dirty (for playing around). Similarly, the soft smell of sandalwood powder or soft touch of her hand or coolness of the water, not so much fun as well as a touch of the baby itself. It's not in this world such a happy, except a child. Someone who obtained a child who is his own, but did not maintain her well, did not achieve a higher level of life. The ancestral states that a child's descendants continued friendship and support. Therefore, gave birth to a child is the best of all kinds of noble deeds" (Titib, 2003: 30).

Astiti (Diputra, 2003: 45) states that the importance of heredity in the Hindu Mahabharata stories contained in particular in the meeting story Jagatkaru with ancestral spirits (father) called the Wiku Wara Bhrata. The story is told in the Wiku Wara Bhrata almost falling down as a result of his son nyukla hell brahmacari (unmarried) The meeting was told that the ancestral spirits to say the following.

"Nahan ta lêtu manin pêgat sakng pitraloka, mëgantungan pêtung saluwih, kangkên tibng narakaloka; tattwanikang pêtung saluwih, hana wanga mani sasiki Jaratkaru ngaranya, ndan moka wihta ya, mahyun lêputng sarwa janma bandhana, tatan pastri, ya sukla brahmacari"

Translation:

Here's why I lost contact with the world atman, is now dependent on a bamboo splinter, almost about to fall into hell. The existence of a bamboo splinter shows that I still have a descendant named Jaratkaru, but the desire to achieve moksha, break away from the life of humanity. He did not want to get married, he runs sukla brahmacari.
The words of his ancestors is answered by the following Jaratkaru.

"....... Hana pwa marganta, mulihang swarga, lan sangaya rahadyansangnghulu kabela, marya nghulun brahmacarya, am tanakbi panakani nghulun."

Translation:

There is a way for gentlemen to go to heaven. Do not hesitate and fearful master. Servant will stop running brahmacari. Servant will marry and have children (Oka, 1992: 7-8).

Seloka above shows that marriage must be implemented in order to have children. Through heredity, it is believed that ancestral spirits free from suffering.

The birth of a child in a very desirable marriage the more the child is a child suputra. The characteristics of children in the book Sarasamuscaya suputra 228 stated as follows.

Nihan sinanggah anak, ikang arananing anatha,
Tumulung kadang kalaran doning saktinya,
Danakena donya antuknya angarjana,
Panganëning daridra donyan pasuruhan,
Ikang mangkana yartiknak ngaranya

Translation:

That is considered child is the one who became the patron who need help and to help the stricken relatives sadness, to wherewithal goal, will all of the crops, the point he cooks provide food for poor people, the true son of such a name (Kajeng, 2003:178).

According to the Hindu doctrine of marriage is a yadnya. As a prelude to marriage to the future grehasta is the most important period in human life. Any person who will carry out the marriage must be aware of the meaning and essence. In the grehasta, there are three behaviors that must be implemented, namely dharma, artha, and
Kama. Dharma is the rules relating to the dharmas of religion and state. Artha is married life needs to get welfare in the form of material and knowledge and kama is a sense of family enjoyment obtained in accordance with religious teachings. In addition, the nature of marriage for men is twofold. First, as a teenager became the led, subsequently became the lead as the father or mother of the household. Second, one as a teenager just ask and receive, turned into ones that produce the necessities of life (Artayasa et al, 1998: 4-5).

Marriage is done not merely to have sex, but also in order to produce offspring that can be invited to work together to implement the state dharma and dharma religion. In the book of Manawa Dharma Sastra explained that marriage is sacred and obligator. Marriage is not honored because it can provide opportunities or opportunities for children/ancestors to merge the sins of his ancestors in order to incarnate or dripping back into the world (Pudja and Sudharta, 1985: 137).

Gave birth to a child is one of the goals of a marriage. With childbearing families may continue descent Descendants coveted in marriage is the suputra child. The characteristics of children suputra by Raka Mas (2002: 98-106), which is respect for parents, virtuous, following good education, save the spirit of ancestors from hell, controlling the thoughts, words, and deeds, and believe in God.

The presence of children in the marriage of the religious aspect of the debt is based on the principle of reciprocity between parent and child. Debt payment made to carry out the obligations in the form of yadnya. Yadnya parents of children has done since the baby still in the womb by performing ceremonies magedong-gedongan when the content of a seven-month-old. After birth, the parents perform various religious ceremonies for babies, among others, quarterly ceremony called oton ceremony ceremony and reception when the baby is 210
days old. Once the child becomes an adult and puberty ceremony held tooth filing ceremony.

Astiti (2004: 234-235) suggests that parents of children debt shall be considered expired if the parent has executed yadnya cutting teeth, and marry her. For services that have been provided, a child shall reciprocate with respect and delight parents during his lifetime. Liability was based on the existence of the debt as a child to a parent or teacher rupaka their teachers who have given birth. Debt child to parents stated in the book of Manawa Dharma Sastra. II.227 as follows.

Yan matapitaramklecam
Sêkête shabay rnam
Na tasya nisuktih cakya
Kartum arsa cairapi

Translation:
Difficulties and pain experienced by the parents at the time of childbirth can not be paid even in a hundred years (Pudja, Sidhartha : 1985 : 124).

Obligation of children to parents happy also stated in the book Sarasamuccaya as follows.

"Ikang wwang pinasingun gayawang dharmasdhana pwa ya ta, mapa ta krmanikan enak turunya, pati mara hêlêtnikang nara kalokan kabhu tyâ denya. Kunang ikang wwang wawh nasi, tan antukning kasakitan, ring hawan asungsung, anghl tan kawruhnya ngong ikang ubhakarmaphala katêmu dnya ring dlaha".

Translation:
People who had never made a virtue (dharma), why only his tasty, while the death of a separator with workshops hell would have been welcome to him (of his current). As for the rice donated by ignoring effortlessly to those encountered on the
road in an unfamiliar and weary, tear the fruits of his good deeds will be obtained later (Kajeng et al, 2003: 170-171).

In addition to get happiness in life, after a parent dies, the child shall hold a ceremony pitra yadnya cremation ceremony and ceremony atma district officer. Cremation ceremony is to restore the five elements mahabhuta (solid, liquid, air, light, and ether) to its origin. Instead, the district officer is atma ceremony to purify the souls who have been cremated. After the ceremony atma spirits cleansed through the district officer, the spirits symbolically placed in the corrected/pamrajan kamulan. In addition, on an ongoing basis offspring shall perform the ceremony as ancestral worship and adore.

According to Hindu belief, the spirits of ancestors who have been sanctified sometimes born into the world through his descendants. Related to this, a baby in the family has an important role, which is to provide opportunities for ancestors born again to atone for his sins.

3.2 Hinduism as Adhesives

Hinduism is followed by the bride's become one of the considerations made nyeburin marriage made even gluing nyeburin marriage with foreign nationals. Raka Mas (2002 : 1-3 ) it asks for that belief, faith (sraddha) Widhi presented to Ida Hyang, which is a basic principle for Hindus. In addition, the Hindus also have sraddha others, believe that the existence of the atman, karmaphala, punarbhawa and moksha. It is hard to imagine if Hindus do not believe in the greatness of God. Someone who does not believe in the greatness of God can be overbearing, arrogant and so forth. Large house that they live in, and say that the work of his labors. Fruits like apples, bananas, durian, rambutan and so are eaten comes from money spent on working hard and all the luxuries that include life not because begging, but as smart managing life. Instead they forget what is enjoyed by either air, water,
food was delicious and so forth, all come from the earth and the universe in Atharvaveda 61.3 VI stated as follows.

*Aham jajana prthivim uta dyam
Aham rtum ajanayam Sapta sindhum*

Translation:

I god almighty to create heaven and earth
I created the seasons and seven rivers

Based on the above sloka, it is fitting we are always grateful for the gift given by God because everything in the world belongs to him. They are steadfast in *sraddha* positive impact on them, which is not a human being overbearing.

Every human being who believes in the greatness of God, will do virtue and a lot of sacrifice for the good of virtue is the nature of God as a very noble. This trait will spread in the deep humanity along with sincerity as a form of devotional sincerity and *sradhha* the presence of God. The impact of other people will always be sure of the glory of God, will always be able to overcome the problems of life and his life, not fast and desperate because he believes God will protect and help him. With *sraddha* into the presence of God, humans will be spared from vanity to what is achieved, remain grateful to humanity flavor, full of affection to all of God's creation and not materialistic (Raka Mas, 2002 : 4-5).

*Nyeburin* marriage with foreigners in Bali due to religious factors are relatively small even just done in Pakraman Suralaga, Abiantuwung village, sub-district of Kediri, Tabanan regency. Bride has a strong commitment to their religion. Their commitment, which does not perform a marriage with a foreign national if the prospective husband has not Hindu.

Hindu religion and culture has permeated and indoctrinate bride. In addition, he considers that the form of marriage *nyeburin* more practical than a regular marriage. He gave argument, which if carried out regular marriage, this couple should make a new objection
and get out of the clan (soroh) bride's family. In addition, her future husband does not have soroh like in Bali. Instead, nyeburin marriage, bride and groom do not need to question the soroh as the wife already has a clan (soroh). The prospective bride and groom just follow soroh his future wife.

For Hindus in Bali, soroh has an important role. It is often among them difficult to know know soroh his illness affects his family often overwritten. For families who do not yet know his soroh usually beg abstract instructions to jro heavy foundation. These instructions also seem not just acceptable but first matched with the other colonies to jro instructions. If the results are different instructions, the family is always trying to invoke other colonies to jro instructions for obtaining the same instructions. These instructions are not easy to obtain because it took long enough. Families must have patience and should not be emotional in determining soroh. Soroh in Bali is very important because it relates to the place of worship either while still alive or after death.

IV. Central Meaning of Marriage Nyeburin in Social Change

4.1 Meaning of Emancipation

Nyeburin marriage in the midst of social change in Bali implies emancipation. Wertheim (Wisnumurti, 2010: 369) says that the conception of human emancipation is not merely the liberation of the natural surroundings, but the freedom of the human creative potential of the structures of society are suffocating, especially from extinction. In addition, emancipation is also a form of liberation from forms of domination and bondage created by man himself. Liberation from the ties which bind the power created by humans. In line with the view of Wertheim, Habermas in Hardiman stated that emancipation is a peoples' movement to fight against acts of instrumental rationality through subjective ratios or communicative action (Wisnumurti, 2010: 369).
Nyeburin emancipation movement in marriage shown by a number of individuals perform the movement as a reaction against the old cultural traditions that are considered highly discriminatory. Reactions to changes in marital nyeburin ban on the support of its people. Marriage which previously could only be done in the same manner pepadan dynasty. However, through the movement of emancipation, marriage nyeburin do antarwangsa even across different religions and nationality.

Responsibilitas society towards marriage nyeburin shown in the rituals, starting from preparation to execution ceremony making equipment. Families together with the local community to participate to give assistance to the success of the ceremony to completion. Responsibility appears in the form of community involvement in helping the success of the ceremony. Their participation in the ritual is a marker of the emancipation movement in addressing the meaning of marriage in the form of either inter nyeburin dynasty, likntas different religion or nationality.

According to Salit (Sudarma, 2012 : 157) states that a number of individuals to mate nyeburin fellow dynasty, cross caste, across different religions and nationality can be done and accepted by society as a regular marriage. In marriage nyeburin, looks real community participation to assist the implementation of the ceremony. This participation is a form of support for marriage nyeburin although done cross caste, across different religions and nationality. In addition, the presence of members of indigenous communities and agencies prajuru especially in giving testimony and blessing as well as the endorsement of priest (sulinggih or pinandita) also a marker of the emancipation of the old traditions that are considered discriminatory nuances. This phenomenon is a depiction of the presence of a number of individual acts or acts as a marker of emancipatory movements in mating nyeburin.
Responsibility communities tend to be very enthusiastic and open. Community welcomed the change of marital nyeburin fellow who originally only performed in pepadan dynasty. However, today has to be done cross caste, even across different religions and nationality. The amendment, considered a form of freedom from the shackles and bondage of the old shades feudalistic tradition. Sura (Budianta, 2004: 140) argues that the customs procedures nuanced discriminatory fashion, lately quickly abandoned by society. It happened because the custom sort does not stem from religious literatures, but rooted in the determination or decision of ancient kings. Unlike the case with customary norms contained in each awig awig pakraman, especially about marriage legalization provisions are preserved and adhered to by all individuals who perform marriages. Customary habit of this kind can provide comfort and perceived well-being for every individual because it comes from Hindu literature. In awig awig pakraman explained that the marriage of a man with a woman in whatever form, is considered valid if completed with a Hindu religious ceremony and led by a priest or pinandita.

In recent social reality has shown a change. Nyeburin marriage seemed not only do cross caste (antarwangsa), different religions but also with foreign nationals. The phenomenon of marital exogamy done because of the interaction between individuals in a society that is increasingly socially open. In addition, there is no longer either normative or institutional provisions that may restrict or prohibit the marriage exogamy.

Change order reflects the equality of human value that looks like the marriage ceremony procession. Both use the same bride wedding dress noble payas previously looked different. The presence prajuru desa pakraman in marriage as a marriage witness exogamy is done by custom and Hindu religion. In addition, the presence of indigenous prajuru marriage has meaning as a symbolic affirmation
that Hinduism accepts the marriage exogamy and supported by customary functionaries, as long as the marriage is done on the initiative and based on the love the bride and groom.

4.2 Educational Meaning

One of the meanings of marriage *nyeburin* different nationality, meaningful education. Education for human life has a very important position. Through proper education, one can detach oneself from ignorance and darkness. In addition, education can also make a person as an independent human being, able to face the problems of life and virtuous and regarded as one of the investment in human resources (Raka Mas, 2002: 74-75).

For humans education has a very important role. There are three main education functions, namely as the enforcement value, as a means of community development, and as an effort to develop human potential. Education as enforcement value, meant that education can maintain and keep still for sustainability noble values in society. These values must be preserved and maintained well through selective education so not to cause unrest in the community. Education as a means of community development means that education major influence on the development of the community. Gait education really depends on how active and creative educators and community leaders because they are the promoters as well as the progress of society is concerned. Instead, in its function as the development of human potential, the potential of education to provide space for the growing individual concerned. The development of individual potential through education have an impact on the progress of society. In addition, it also created the successor generations are more reliable (http://suara terbaru.com/function-education-in-Indonesia/education).

Soekanto (1982: 33-338) suggests that factors driving social change in society, namely (1) the public education system that has been developed, (2) the attitude of the people who appreciate the work of a
person and there is a desire to move forward, (3) the existence of public
tolerance to the change occurs, (4) the attitude of public disclosure, (5) 
a heterogeneous population, (6) public dissatisfaction towards a 
particular field, and (7) the existence of social disorganization in 
society. Progress in the field of education, leading individuals in the 
community have an understanding of the teaching of chess as an order 
of color values contained in the Hindu religion. Increasing public 
understanding of the concept of color chess teachings bring change to 
marrige *nyeburin*. In the past antarwangsa marriage is a form of 
marrige is prohibited. But today not only do cross caste marriage, 
inter-faith, but also with foreign nationals. The marriage has gained 
public recognition as indicated by the presence of indigenous 
communities and *prajuru* and offices in the middle of the marriage 
ceremony *nyeburin*. Their presence as a symbol of social recognition 
and as a witness to corroborate that join the *nyeburin* marriage actually 
happened according to custom and Hindu religion.

Increased public education and changing the state of the times 
cause the behavior of individuals in the community who do marriage, 
especially marriage *nyeburin* in Bali also changed. Progress of time 
marked by the era of plenty gives encouragement to members of the 
public to perform marriage in a way *memadik*. In this way, the parents 
of the bridegroom and his family is viewed more respected and 
appreciated.

Today the real change that is evident in both marriage and 
regular marriage, *nyeburin* marriage different nationality is happening 
the same treatment as befits marriages performed in the same dynasty. 
In the procession of the ceremony, the bride and groom perform 
prayers in a marriage ceremony led by priests or *pinandita*. Supplies 
ceremony was also placed on a custom bale in a position parallel to, and 
does not show any act of discrimination.

V. CONCLUSION
Based on the above explanation, it can put forward some conclusions as follows.

Nyeburin marriage performed today by Balinese Hindus not only happen cross caste, inter-faith, but also different nationality. Establish procedures for marriage nyeburin as befits a marriage in the usual form, ie how memadik. Marriage ceremony performed at the residence of the bride's parents to the bride's status as a cementery rajeg (purusa, while the bridegroom as women (predana).

Nyeburin marriage conducted to obtain the descent motivated to continue liable to the swadikara (right) and swadharma (liabilities) in the family and society. In addition, embraced Hindu bride is one of the criteria as adhesive nyeburin marriage. Instead, the meaning of marriage is different nyeburin citizenship, namely the meaning of emancipation and the meaning of education. Meaning of emancipation is shown as a form of cultural reaction to the long tradition that is seen very discriminating and nuanced feudalistic. Instead the meaning of education, marital nyeburin the growing understanding of individuals in society that rightly abandoned discriminatory treatment because it does not conform with gender equality.

References

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