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IDENTITY OF TRADITION NAME IN HINDU MARRIAGE IN JULAH VILLAGE, TEJAKULA SUB-DISTRICT, BULELENG REGENCY, BALI | Nengah Lestawi Postgraduate Program Institut Hindu Dharma Negeri Denpasar lestawi@ihdn.ac.id Dewi Bunga Faculty of Dharma Duta Institut Hindu Dharma Negeri Denpasar dewi.bunga@ihdn.ac.id Abstract Julah Village, Tejakula Sub-district, Buleleng Regency, Bali has a unique tradition that provides a traditional name for couples and wives who are new to the marriage.

The traditional name is used in social and religious activities in the village environment, while the national administration continues to use the name stated in the identity card. Through this study will be discussed about the process of tradinon naming in the marriage ceremony of Hindu society in Julah Village, and the meaning contained from the naming of Adat in the marriage ceremony of Hindu society in Julah Village, Tejakula Sub-District, Buleleng Regency.

This research is a qualitative study with the approach of the Hindu law which refers to the customary rules system in Julah village. The traditional naming process in Julah village is conducted by looking at historical aspects of traditional naming. Types of traditional names have been provided and obtained by the lottery system.

The tradition naming is made with the conditions and ordinances stipulated in the customary law of the Julah Village. The meaning contained in the tradition naming of Julah village is to defend the local wisdom, socioreligius meaning, the meaning of strengthening indigenous identities, and the meaning of the social status of the order and the meaning of the development of symbolic capital.

Keyword: Traditional name, marriage, Hindu Society, Julah Village Preliminary Marriage

to Hindu society in Bali is a sacred interwoven through purification and cleansing media **in the context of** religion, but in the implementation, marriage is not as easy as imagined. Balinese are still framed by the difference of social attributes (caste) as one of the elements that cause the difference in identity from the community (Antara, 2012:8). In the event of a different caste marriage, it will be possible to cause changes and identity of the new name for one of the partners to be lowered or raised.

The existence of identity of the name when on the party of Women (Sudra) married with one of the Tri Wangsa (brahmana, ksatria, weisya) got a special identity is jro, would be reversed if the woman comes from tri wangsa and her male Derived from the sudra caste. Women who previously held the status of tri wangsa will be relegated to ordinary people so they can be married in a pati wangi ceremony.

Julah Village, Tejakula Sub-District, Buleleng Regency **is one of the** old village (the Bali Aga Village) which has a unique tradition of giving the identity of the name at the wedding **ceremony that took place** for the community residents. If the previous identity of the name in the marriage system refers to the system of caste or the clan, in the Julah village spouse who held a marriage is given the identity of the customary name used specifically as the name expressed in the environment Julah village.

The traditional name in Julah village is a special identity used in social and religious activities in the village environment. The name previously owned, as stated in the identity card (KTP) remains used in the administration nationally. The process of determination of the traditional name was held by way of lottery in the village hall, because these traditional names has been provided in advance.

A traditional name which obtained from the village is used by the married couple with the term Pan (for men) followed by the traditional name and Men (for women) which also followed by the traditional name. If the married couple with the traditional name deceased, the traditional name is returned to the village and can be reused in the future by the next married couple in Julah village. This traditional name will continue to be rotational, so the traditional name in the Julah Village will remain even if the person is dead.

The disclosure of this traditional naming tradition is unique and interesting to be examined, therefore, it is still **necessary in depth** study of why and how the traditional name became the identity of **the village of Julah** residents who still remain Survive and exist until now. The specification of the problem in the phenomenon is formulated as follows 1) the process of traditional naming in the marriage ceremony of Hindu society in Julah Village, Tejakula District, Buleleng Regency, 2) The contained meanings of

traditional naming in the marriage ceremony of Hindu society in Julah Village, Tejakula District, Buleleng Regency.

Research Methods The used approach is the approach of the Hindu law which refers to the traditional rules system or called the awig-awig in the local cultural system of the people of Julah village. Consideration of the selection of research locations is based on several things: first, Julah village is one of the old villages belonging to the village of Bali Aga with research on the identity of the customary name in Julah village, is a field research various its unique traditions which is different from other Balinese villages, one of which is by giving the identity of a traditional name for someone who is married.

Secondly, the identity of this custom name is obliged to be given to couples who marry the name lottery process that was previously provided in Julah village. Thirdly, this custom name is only used in the village of Julah, and the common name recorded in national identity (KTP) remains the original name. Fourth, if the couple was death, the customary name returned to the village, and later re-used as a lottery for the couple who will marry in Julah village.

Fifth, the custom name has been existed in a definite form and been provided in the village and rolling continuously from before until now. The type of data which is used in this study is a qualitative data precedence with the argument that this research is descriptive by emphasizing the philosophical foundations in the studied phenomenon.

Primary data is the first source in which a data is generated, in which the identity research of the customary name in the Julah Village, primary data source is obtained directly from the community, village head, bendesa (tribal chief), pamangku (religious leaders) and Hindu religious figures in Julah village. Secondary data is the second data source after the primary source in the form of literatures, books, documents, and related village statistical data as supporting data in the identity-granting study of indigenous names in the Julah Village which will be Implemented.

The data collection techniques to be used in this study are observations, interviews, and documentations or libraries. Observations conducted in this study are using non-participant observation techniques. Literature Review Identity in the English Dictionary (Tim, 2012:517) means a person's specific traits or circumstances; Identity.

Identity of the traditional name as a unit of concept in the village of Julah Tejakula subdistrict, Buleleng Regency is a sign or symbolization of a title given by the customary village to the community who have been married with a special name and characterizes itself as the unity of indigenous peoples in Julah village. The research on the identity of

the customary name in Julah village was also built with design and research draft as mentioned above.

Therefore, this design will **make it easier for people to** understand the flow and skeletal thinking of a researcher. As for the model of this research, **can be seen in** the chart below. Chart 1 Research Model Information: : Aspects to be revealed : Relationship or reciprocal influence : Expectations to be achieved Result and Discussion Process of Traditional Naming in Julah Village Jula Village, Tejakula District, Buleleng Regency **is one of the** old villages in the part of North Bali that has many traditions and local wisdom as a devolution of ancient Balinese traditions.

According to Rasta (interview, June 24, 2018) The traditional name that used to be to disguise themselves in the conduct of the interbreeding (marriage without the parents's consent of the Bride) has now undergone a change. The traditional name in the public understanding of Julah is as an effort to respect the elderly or people who are already married.

This customary name will disappear after the spouse of this marriage has died, in this process the real name of the person concerned is known clearly, because it relates to the process of his death ceremony. Types of Traditional Names Administratively, the name is an important thing to have for everyone. The name is an identity related to the personality or genealogical family that surrounds it.

In accordance with the statement in the traditional bookkeeping record (Ilikita) in Julah village according to Sidemen (interview, July 1, 2018) There are hundreds of indigenous names that are owned by the community in **the village of Julah** from the deceased to the surviving. The identity of the name is used in one name with additional Luh for women and Muani for men.

The traditional names can be mentioned in the following examples: 1) I Denden; 2) I Wara; 3) I Bintan; 4) I Wasih; 5) I Sasih; 6) I Jajar; 7) I Supageh; 8) I Suranadi; 9) I Lantika; 10) I Sukarba. The names do not indicate any discrepancies that characterize a coercion or chestnut attribute. The names that deemed to have a value in social or religious status for most people in Bali **do not apply to** the people in Julah village.

If generally the name is performed as an identity on the clan or power of status that has it, precisely in the village Julah hide its original name by giving a customary name to the community. It was revealed by Mariana (interview, 30 June 2018) that the customary name used by the Community village Julah is the name given during the wedding ceremony.

The granting of this traditional name is **to pay homage and** appreciate a bride who is married because it has been divided into old in terms of her status. Mariana's statement shows that there is a common status for every citizen in Julah village namely those who have committed marriage legitimately will be given the customary name and the customary name will be recorded by the village party which administratively in this village, the custom name is used in everyday life.

In line with this, further according to Suparwi (interview, 30 June 2018) The traditional naming has nothing to do with the castes or the clan, because in Julah village, the castes and the dynasty did not exist. All human beings are the same that are not distinguished by giving status to his birth. Conditions of Granting Traditional Name The symbol serves to lead the subject's understanding to a deep object that is the most valuable concept in the life of society (Triguna, 2000:7). The name has a strong symbolization and will be an identity as long as they live.

According to Wijaya (interview, July 1, 2018) There are several conditions that must be fulfilled by those who will acquire the traditional name in Julah village, namely The residents of Julah village who hold the wedding. If they do not hold the wedding, he/she is unable to be granted the, customary name, but the name used is only a paraban name or a social name that does not mention its real name. Witnessed by jero mangku as the witness.

Witnessed by the custom party dan agency of Julah village Witnessed by family And a ceremony **in the form of** Canang, but Canang in Julah village is not like a canang that is used by flowers, but this canang use betel leaf (base), Intaran leaf, **Areca nut, and the** lime betel. All these terms must be fulfilled when the citizens of Julah to lawfully have a customary name.

The marriage and the indigenous and customary government is a requirement as a social acknowledgement that the person who will be given the traditional name will be announced **in the village hall** and will be recorded in the village administratively as his/her new identity. Procedures of Granting the Traditional Name As stated by Saidep (interview, July 1, 2018) in particular the Ordinance of traditional name granting in the community of Desa Julah is done by the ritual of the ceremony, traditional name granting, and administrative records.

The traditional name granting is given by a Jero Mangku and directly Jero Mangku gives the traditional name by referring to the intention obtained when the ritual held. The customary name is a production value that can unite the community of Julah to be a

social value that is used as a reference behaviour that civilized. In line with this, the procedure of traditional naming containing the values of local wisdom with reference to local traditions of the Julah community poured into knowledge and confidence in its internal environment.

According to Darmi (interview, July 7, 2018), the procedure of traditional naming that existed in Julah village has been inherited hereditary, so that the process from the beginning until the fuse is still done and no one dare to change it. The beliefs of the Julah people are very high with existing traditions, as they are considered to possess a metaphysical force that can affect their lives later if they do not run the tradition. That includes implementing traditional naming for people who are married.

The ordinances that related to traditional naming not only involving knowledge, but it is believed also by the Jero Mangku who sincerely pleaded to be given a guidance about the name that corresponds to the spouse concerned. This indicates that the existence of traditional naming is a combination between social value of public and spiritual value is to apply grace to God.

Therefore, this traditional naming ordinance becomes a local wisdom that is believed to be practiced, taught, and passed down from generation to generation while forming its daily behavior. 5. The Contained Meanings of Traditional Naming in Julah Village Local Wisdom Retention Meaning The traditional naming tradition of the Julah community is one of the local wisdom and is still preserved until now.

This indicates that there is a strong bond between nature and the public because the people of Julah still build a spirit that makes a balance. The idea of the retention is acculturated from the teaching of religion and self-reliance on its religious life as a local wisdom which is directly accepted for mutual agreement without requiring any debate or question over the truth of its implementation.

Socio-religious Meaning Koentjaraningrat (2009:294-295) said the whole human activity concerned with religion is based on the vibrations of the soul, commonly called religious emotion. Similar conditions are also demonstrated by the Julah community representing his life into the value of togetherness and solidarity in religious social relations.

With the traditional naming of indigenous peoples who have married society is a manifestation of social and religious unification as a new paradigm of life. The Julah community believes that by the existence of a customary name, it will be able to demonstrate a reality that the value of solidarity can be sustained by the people until now.

The description is in line with the idea of Durkheim (Martono, 2011:42) stating the social change that is part of the evolutionary process of life shaping social solidarity that can be used to describe social reality. The traditional name as a whole is used and agreed as a solidarity **of the people of** Julah village until today. Therefore, when there is a person who is married, it will certainly be given a customary name.

The social thought of the Julah community is a representation of Durkheim's thesis which was outlined in his work titled **"The Division of Labor in society"** in the form of mechanical solidarity that positions traditional communities as Solidarity that depends on the uniformity of its members, whose state of life-with it is created for beliefs and shared values.

The Identity of Traditional Naming Strengthening The identity of the traditional name constructed in Julah village is a sign given to the person who has been married by giving a new name and the name of the original. It is a culture that shows respect and appreciation to people who go through the home and have the status of parents. By the existence of this custom name, explicitly implies the strengthening of the values of local or customary wisdom that is still exist and retained until now.

The specificity inherent in the Julah society is known generally as "customary identity." The identity attached to a group of people is not static. Where in the beginning also this identity is formed by the community to give signs or traits of society with the culture it possesses. Social Status Equalization Meaning The social status described in the cultural landscape of Bali as a caste system, Varna, clan is the difference in status arising from the status of birth and descendants that bind it. Julah Village **does not know the** caste or the clan like a big part of Bali.

Julah Society lives with equality without having to distinguish social status in the sense that there is a special degree like social attributes (Ida Bagus, Pasek, Pande, and others), precisely the Julah society to build the equality of social status by making The customary name that all the people of the society acquired is this name and without distinguishing its status.

Special and different social Status is only given to people who use the title of JRO that is a consecrated person in Julah village. Symbolic Capital Development The social capital converted to symbolic capital is indicated as an effort to perpetuate and establish social relations, which are set forth in the naming of customs individually and collectively to be able to construct social bonds in society .

The use of symbols in the traditional name is a vehicle in realizing the belief system adopted by the people of Julah village. The meaning produced as a religious social practice of the given customary name in every person who performs marriage forms the symbolic force for the citizens of the village of Julah.

Closure The process of traditional naming in Julah village is discussed in several phases, namely historical naming of customs, the types of customary names, terms of naming customs, the ordinance of naming customs. The driving factor of the custom name in Julah village is influenced by three things, namely factors of cultural values, religious system factors, and social factors.

The meaning contained in the naming of Adat in Julah village is the meaning of local wisdom, socioreligious meaning, the meaning of strengthening indigenous identity, the meaning of the social status, the meaning of the development of symbolic capital. In order to maintain and keep the togetherness of community that has been well formed today in the process of traditional naming, the religious leader and Julah Society must keep standing on this track. So that the traditional naming as an identity of the community name Julah can still be sustainable as a cultural heritage.

To the public is expected to use this customary name in every case, so that not only the name of this custom as a mere symbol, but also is used in its daily life. The traditional name is unique and only in this Julah precisely as a force in showing the identity of the people. To the government is expected to be able to provide counseling to the community related to the customary name in the village of Julah, so that the public can understand and understand the philosophical meaning contained therein.

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