

## **PEMALI MARRIAGE DECONSTRUCTION IN THE COMMUNITY OF BUSUNGBIU, BULELENG, BALI**

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### **ABSTRACT**

Forwarding *pemali* marriage expressions essentially are constituted by the myth, so they are essential to be analyzed since a lot of societies' misinterpretation in creating meaning. The problems analyzed in this research are the form of *pemali* marriage, the deconstruction process on *pemali* marriage, and the relationship between *pemali* marriage in Busungbiu societies and local life. This is a qualitative research which used cultural studies paradigm. The data collection method utilizes observation, interview, and reviewing documents. The data were analyzed eclectically by utilizing deconstruction theory, cultural materialism theory, social semiotic theory, and encoding decoding theory. The research result shows that the forms of *pemali* marriage are related to kinship, physical features, social stratification, and time. The process of deconstruction on *pemali* marriage is done through three steps, they are deconstruction on the structure and the language code; reinterpretation on the meaning of *pemali* marriage; and representation on *pemali* in the marriage ritual in order to rationalize those *pemali*. The deconstruction on the relation between *pemali* marriage and the position of the subject is found in three positions; they are hegemony dominant positions, negotiation positions, and opposition position.

**Key word:** *pemali* marriage, misinterprets, deconstruction, representation

### **INTRODUCTION**

The Balinese as Balinese speakers have a lot of cultural discourse, one of them is marriage. Marriage is generally known by the Balinese, but this research is focused on the Busungbiu Village community as a sample. The Busungbiu community mostly works as farmers, because it is supported by climate, rainfall and air temperature that shows moderate conditions so that it supports the life of flora and fauna. In addition, the thing that influences

the development of *pemali* in the Busungbiu community is the level of education, because most people are educated to the high school level. The Busungbiu community has a tendency to believe in marriage maids as they are said.

The Busungbiu community is prohibited from marrying caste people using the *Pemali* expression "*Da nganten len kasta, nyanan panes*" (do not marry caste (exogamy), later it is hot). Likewise, a ban on marriage with cousins (incest). The community agrees and wants to obey the *pemali*, because they believe and believe that if violated, the consequences arising from the *pemali* expression will actually occur. In fact, marriages in their delivery are based on myths, in Cultural Studies myths are part of ideology, where ideology must be deconstructed because it establishes the structure of dominance. The purpose of this study was to analyze the form of *pemali* marriage in the Busungbiu community, to know the process of marriage deconstruction in the Busungbiu community and to determine the relationship of the marriage female deconstruction in the Busungbiu community with the reality of the position of the culprit.

## **RESEARCH METHOD**

This research is a qualitative research paradigm of cultural studies (cultural studies). Data collection is done by interviewing the community. Observations were made to observe phenomena that occur in the Busungbiu community, while document studies were carried out to obtain documents related to marriage. The collected data were analyzed with qualitative analysis techniques through deconstruction theory, cultural materialism theory, social semiotic theory, and encoding decoding theory applied eclectically. According to the theory of deconstruction, there are two views on interpretation, namely retrospective interpretation, namely efforts to reconstruct the original or initial meaning or truth from the final or absolute truth. Transcendental in nature and to some extent dogmatic; and secondly, prospective interpretation, which explicitly accepts the uncertainty of meaning. Language free game without being bound by dogma. Deconstruction also tries to oppose the text so that it is possible to give birth to new meaning of the text (Piliang, 2010: 261-266). The theory of cultural materialism is related to the assumption that material conditions and human existence - such as the level of technology, patterns of economic life, and the characteristics of the natural environment are the causes that determine the organization of human society and various important changes that occur in it (Sanderson, 2011: 21) . The theory of social semiotics is more likely to see language as a system of signs or symbols that are expressing

values, cultural and social norms of a particular society in a social process of language (Santoso in Suwesnawa, 2014: 30). While encoding decoding theory, it has three mortgage positions namely hegemonic dominant position, negotiation position, and opposition position (Hall in Storey, 2006: 13-17).

## **RESULT AND DISCUSSION**

The results showed that the form of marriage diggers found in the Busungbiu community numbered thirty-seven. Marriage maidens that are found always begin with words that state a prohibition, 'sing dadi' and 'da'. Marriage maidens are grouped systematically according to established rules or standards, namely (1) kinship, in terms of male lineage (patrilineal). Markers that indicate kinship are *misan ngarep*, *makedengan ngad*, *maipah tugelan*, *ngalipetin bengbengan*, *ngamaduanguang*. *nyame*, *nyuang* in-law, and *memene*; (2) oriented physical characteristics, namely marriage maidens associated with the sign on the organism / body / physical body that distinguishes it from other individuals. The markers are the ones in the *likade* and *macaling papat*; (3) based on social stratification, means the differentiation of population or society into classes in stages on the basis of power, privileges, and prestige in the community or environment. The markers are students, children who are brave, the most childish children, children who are brave, children who are brave and move on the complaints, and (4) related to time, divided into two namely, good days / adults and periods. The markers are brass, *sasih kaulu*, *atiban jak two*, *pelekadane*, *ingkel wong*, *rangda tiga*, *pindo ane atiban*, and *kajeng keliwon*. All of these markers are semantic codes according to Barthes (in Rusmana 2014: 209) that semantic codes are connotation codes that provide cues, hints or possible meanings offered by markers.

The process of marital deconstruction is carried out through three stages: (1) dismantling the structure and language code so that it finds many meanings or in other words opposes a single meaning or is logocentric and is carried out to radically criticize and dismantle the basic assumptions that underpin the thinking and beliefs of the people concerned marriage contractor; (2) reinterpretation of the meaning of marriage matrices is carried out to reinterpret marriage matrices who have been dismantled by providing evidence related historically, medically, socially or religiously; and (3) the representation of *pemali* in marriage practices so that the expression of marriage irrational marriages is initially irrational. The following will be given an example of the application of the deconstruction process to marriage maids who are related to kinship relations.

Marriage maidens related to kinship have been demolished in structures and language codes that state *pemali* such as "*Sing dadi nganten invite misan ngarep, nyanan panes!*" ("You can't marry a cousin, it's hot!"). When dismantled its structure, the marker that shows the *pemali* is *sing dadi*, *misan ngarep* and *panes*. Text which has been decapitated as above is now decapitated to be the smallest unit of reading and then given interpretation. Retrospectively, *sing dadi* means no. Whereas *misan* means cousin (kinship between children of two siblings or grandmother's siblings). *Ngarep* is derived from the basic word *arep* which means facing to, then gets the prefix *n-* which has the allomorphic form *ng-*, *ny-*, *ng-*, *n-*, *m-*, and *nga*. So mare *ngarep* retrospectively means the foremost cousin or main who is considered the original truth in line with Derrida in Piliang (2011: 261) states that the guarantee of the meaning of this retrospective interpretation is transcendental.

Then the *misan ngarep* language code is interpreted prospectively to obtain meaning uncertainty. Prospectively *misan ngarep* means cousin of male bloodline (patrilineal), cousin of his father's brother, cousin of his father's sister, cousin who must take precedence, the most important cousin and the best cousin according to Derrida's statement in Piliang (2011: 261 ) that prospective interpretation which explicitly accepts the uncertainty of meaning. After dismantling these markers are interpreted by giving reasons that are reasonable with evidence that can be accounted for example in terms of medical, religious and socially. After being interpreted, the marriage prospective will display an ideology that has not been understood by the public. So the representation of *pemali* in the practice of marriage means the marking process that illustrates the practice of marriage pledge by giving social meaning and something that makes sense while constructing the meaning of marriage pledge.

Relationship between *pemali* marriage deconstruction in the Busungbiu community with the position of the culprit reached three positions (1) dominative hegemony position, the people who are in this position have a tendency to obey marriage matriarch found in the Busungbiu community. There are several factors that influence or cause the community to be in a position of dominative hegemony, including the ideological superstructure consisting of general ideology, religion, science, art, and literature in line with Sanderson (2011: 62); (2) negotiating position, namely people who are in the gray area or in the middle, they are doubtful between believing and not marriage marriage found in the Busungbiu community. Factors that cause the community to be in a negotiating position, among others, have their own interests in their desires, because they do not have a strong basis in making choices and do not have the courage to make choices, also cause a position of negation. Lack of

understanding the ideology behind the marriage maiden's expression; and (3) the position of the opposition, is a society that opposes or does not trust marriage maids. The more opposition, the more decostrated the marriage maidens, and vice versa the more dominant the hegemonic, the more people believe in marriage maids.

Society in an opposition position is influenced by social structures that refer to actual behavior patterns, as opposed to mental impressions or conceptions that people have about these patterns. In other words, the social structure contains what people actually do, not what they say they do, nor what they think they do or what they think they should do. There are several sub-components related to the social structure that influence society in this position, namely politics (family), family and kinship, education, and material infrastructure consisting of technology and demographics in accordance with Sanderson (2011: 61).

## **CONCLUSIONS AND SUGGESTIONS**

Based on the description above, it can be concluded that the reproductive discourse of marriage which is reproduced is full of the interests of the agency as the owner of capital and contains the practice of hegemony and even domination in the life of the Busungbiu community. The more people are aware of the practice of hegemony in marital marriages, the stronger their resistance to marital marriages will be. On the contrary, the stronger the community's belief in marital discourse, the stronger the indication of hegemony and domination practices in society.

It is suggested to the community and stakeholders that the meaning of marriage prospective marriage be explained rationally, so that there is no misinterpretation and the loss of the tradition will occur because it is considered unreasonable by the community, especially the younger generation. For other researchers who are interested, it is hoped that they can continue related research that has not been reviewed in this study.

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