

## **SPIRITUAL AND MORAL DISORIENTATION IN THE CONTEMPORARY MARRIAGE**

**I Gusti Made Aryana**

Universitas Pendidikan Ganesha  
gustimadearyana@gmail.com

### **ABSTRACT**

This paper examined the contemporary marriage which lost sacred enthusiasm. The global upheaval through technology dissemination and lifestyle gave reflection to the new marriage ritual. The value and idea of Western secularism in the form of hedonism and consumerism successfully co-opt the meaning of marriage which is identical with local values. Holy, sacred and divine were not different with dirty, profane and worldly. All the values that are supposed to be distant and distinguished were dissolved and slushy in contemporary marriage practiced. Ultimately, the sacred ideal of marriage in the global era has a tendency to prioritize image and prestige, rather than essential.

Keywords: Disorientation, Sacred, Spiritual, Marriage

### **INTRODUCTION**

Social theorists' expert especially critical social theories explained that society as supporter and culture construction are not static but also dynamic include the culture it constructs. With the nature of it (dynamism), it would have implications for various aspects of community life. One of them was the aspect of spirituality and morality society, that was a from the spirituality and the traditional morality (premodern) to the modern (contemporary) even post modern based on the logical fulfillment of various desires.

Based on description above, there will be one interesting phenomenon that occurs at this time which is part of the human life cycle (stages throughout the life cycle) that marriage. At this stage, marriage according to Koentjaraningrat (1990: 92-132) was a time of transition from the life cycle of a human performed by a ceremony (spiritual activity) performed by all human beings in this world. The universal nature from the ceremony that is accomplished throughout the life cycle caused by the general awareness of the human being that exists at every new level life cycle bring an individual in a new stage and wider level of social environment. In the transition period, there were many cultures perceptions that existed during some transitional period especially dangerous situation (severity), so that in order to neutralize or reject the danger though real or supernatural it was necessary to carry out a ritual. Thus by doing the ritual, it is expected to reject supernatural/real that threatening individuals and environment.

In those contexts will be further criticized about the phenomenon of "Contemporary Marriage" which essentially deprives the spirit of spirituality as well as morality and more mingled with the material of desire, immanent, and worldly.

### **Theoretical Reflections**

The marriage according to Arwati (1997: 39) in Balinese Hinduism community is known by the names "Mawiwaha", "Nganten", "Makurenan", "Mesakapan", "Majangkepan", "Mrangkat", and "Ngrorod", means married life. In addition, according to Bagus (1997: 294) from the Balinese perspective review said that marriage is a very important moment in Balinese life, because is considered as a part of the member in the community and after that, they get rights and obligation as a member of community and relatives. And in the Bali's customary law explained the marriage is not only the most important for those who are life but also marriage is important ceremony that very meaningful, fully receive and followed by the spirits of the ancestors of both parties which hope that the whole family will give their blessing so that the marriage couple can live harmonious and happy as husband and wife until the end of life (Lestawi, 1999: 2).

The Hindus community has life purpose called Catur Purusa Artha which consists of Dharma, Artha, Kama dan Moksa. In order to realize traversed through several stages namely Catur Asrama which divided into Brahmachari Asrama, Grahasta Asrama, Wanaprasta Asrama, and Sanyasa Asrama. Marriage or wiwaha are designed to realize Grahasta Asrama's life purpose. According to Lontar Agastya Parwa, the main duty of the Grahasta Asrama is called "yatha sakti kayika dharma" which means with the own ability to implement dharma.

Nationally and formally described marriage was an inner bond both a man with a woman with the purpose to make a family (ménage) that happy and forever based on Ketuhanan Yang Maha Esa (Marriage Regulation No. 1 1974). In addition, in the 2 article with the same Law, it is affirmed that marriage is lawful if it is done appropriate to the law of each religion and belief.

Based on the explanation above, it is clear that the marriage was something that is sacred (pure), governed by good norms namely legal norms, social, religion, ethics etc., it is not just a ceremonial. Therefore "marriage" cannot be separated from the nuances of spirituality and morality. However, in terms of "contemporary marriage" in the globalization era has lost sacred meaning which evidenced by profane tendency (not sacred) as result of passion machine that outperformed essential aspect; so that there is blur normative (morality) which deliberately done for a particular purpose such as prestige, social status, image, popularity, lifestyle, etc.

### **Disorientation of Marriage in Postmodern Communities**

In the marriage there was something underlying as the logical needs that cause the orientation change in cultural practices which different between old period and modern period. This phenomena evidenced by the reality that at old period, there was thick nuances of spirituality or morality, but at the now days more precisely to show the desire (desire) in the form of symbolic values (signs) rather than usability values. In an attempt to see the change and marital sustainability as a life cycle that is experiencing disorientation of meaning, the historicity of marriage over time can be an alternative. The marriage flashback in the 70s and 80s evidenced by the simple practice and prefer the spiritual or moral values which still held firm by the performers. The "marriage" place located in groom house that

actualized patrilineal kinship system or a woman who embraces a matrilineal kinship system. Now, in the spatial aspect, the ideal marriage is carried out or done in "hotels", restaurants, or in places that seem luxurious, known as public spaces. Similarly, the "time" of implementation was considered "ala ayuning adult" (good and bad calculation times) according to the day calculation, *wuku*, and *sasih*. Nowadays, the precisely problem is "time" less become obstacle and consideration as marriage past. Besides space and time problems that have been shifting, marriage social media and the process has also changed. The marriage at old period is still used an oral media. The socialization of the marriage ceremony is communicated to the family. The oral notices will naturally spread by mouth to mouth, while the neighbors will consciously assist in the ceremony without any command. Nowadays, the marriage ceremony informed by using "invitation cards" which is "lux" type or by posting soft file invitations through social media "and then tag some accounts which they know. Besides, marriage posting in social media will know by the people who are tagged. Moreover, that posting also known by people who were not physically unknown because they never met but have social friendship relationships in social media.

The issue of clothing worn and luggage to a marriage ceremony was important. Contemporary marriage did not require an invitee to wear dress code as an old wedding tradition. The invitee was free to wear clothes. Similarly, the luggage in contemporary marriage was quite practical in the form of envelopes which contained money appropriate with individual economy. In contrast to old marriages based on cooperation and economy substance so that the luggage which brought in the ceremony was in natural products such as rice, fruits, vegetable, and etc. In the next phase, the invitee brought glassware as the luggage. Nowadays, the inviter compels the invitee to bring an envelope which contained money because there was sign or picture in the envelope and said "with the due respect of our invitee, we are not accepting the goods". It means that there has been a capitalization process in the marriage. Thus, the bridegroom would be able to use the money that appropriate with the money.

Before the wedding, bridegroom and their family doing "pre wedding" in order to show the "image" of happiest person in this world, the most beautiful or handsome and often regarded their selves as "King and Queen". This phenomenon was the result of technological sophistication during "pre wedding" event which close-up their face. In addition, the designer and salon wore the bridegroom with fashion design, so that the photographer easier to get a good angel in the pre wedding photo session. This means one of the lifestyle (life style) which categorized as consumerism.

Another differences showed us that contemporary marriage is also becoming a spectacle in the media, TV, video, internet as exhibited product and displayed as there was nothing hidden if nothing is hidden and promoted for sale so that there is also a kind marriage commoditization (Piliang, 2004; Kuntowijoyo, 1997). Based on those statements, it can be said that there has been a mixing between sacred (pure) with profane as desire result.

The logical of underlying needs as background of phenomenon is more emphasized or in the forefront of a desire (sign) symbolic value reflecting their desire and image, social status, power,

lifestyle, and etc than functional value and use value. Thus, the more highlighted is the consumerism style, capitalism, hedonism, life style so that sacred marriage (spirituality and morality) become gray from the point of "cultural studies" and seemed blurred because wrapped by consumerist lifestyle that is more true to fulfilling the desire rather than needs or essentials.

#### **Marital Logic and Passion Fulfillment Effort**

The blurring of spiritual values and / or morality in the phenomenon of "contemporary marriage" is increasingly fascinating after a marriage ritual procession that is completely filled with spirituality nuance which often ends with "divorce" or "infidelity" between them. In fact, at the beginning of marriage, they have faithful promise to life and dead together through the bond of inner birth in front of the clergy leader (religious). However, the marriage was problematic and even broke up. From those reasons, it can be explained the logical of underlying desires as basic of contemporary marriage namely (1) image, (2) consumerism, (3) hedonism, (4) existence, etc.

The logical desires caused the "contemporary marriage" more show "life cycle" so that the principles of morality and spirituality are ignored. For example, the pregnant woman is doing a "pre wedding" photo. Similarly, religious institutions are ultimately trapped in a "hype reality" that closed morality and spirituality aspect, which is usually shrouded in "discourse". Thus, the more highlighted was existence rather than essence.

Religious rituals include "marriage" ideally is showed a moral and spiritual aspect. However, in the reality there was opposite meaning in contemporary marriage. The marriage elements tend to take over the true primary ritual values. It can be found in the Balinese wedding rituals that highlight the dominance of live party with various dishes, performed in prestigious places like in luxury hotels, many invitee, and the bridegroom are doing "Pre wedding" to beautify their look although the reality is totally different, then displayed the picture in order to give modern and glamorous essence in ceremony. Reflecting these conditions, it was clear that in contemporary marriages should be maintained because spirituality disoriented and blurred meaning.

#### **CONCLUSION**

Contemporary marriage has disorientation meaning, which is broke spiritually by the material; the Divine is infected by the eternal, transcendent entered by the imminent. There is a correlation between spiritual values with material values, fellowship with the Divine, transparent coexistence with the imminent, and the overlap between low desire and purity, so the distinction between desire and purity is blurred (See: Piliang, 2004: 321-343).

Based from that view, contemporary marriages that are supposed to be sacred (pure) in the post spiritual era are present in the form of surface and artificial simulations. The sacred is eventually replaced by the image of purity displayed in the form of immanent signs. It means, there is a kind of shallow sacred or celebrating immanent purification that emphasizes more image, signs, appearance and negate the meaning of purity that is transcendent, which includes faith, heart, belief.

In another hand, contemporary marriage has a lot of imitation (mimicry) by following the "Donking Style" so that there is a shift in the human role from the predicate "homo economicus" which always consider the advantages become "homo consumes" which emphasizes the "sign" or "symbolic value". In addition, the practice of "marriage" is likely following market transactions that lead to a "lifestyle" which in fact emphasizes "stage style" and "marriage" no longer as a "social order" respected by normative provisions that governed in a belief or a particular religion. In that context (hyperiality), these global human beings seem to move, it is not based on authentic consciousness or in subconsciously life, but it is done in the subconscious that is driven by desire including "marriage".

We are open minded, but in this case the "marriage" practice that is ideally morally upright, but globalization should make us realize that "marriage" should emphasize "usability" rather than "symbolic value" , so we strive to develop an simplicity ethos rather than consumerism and prioritizes the essential and/or authenticity, the imitation/ fake.

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