



The Marriage Ceremony of *Ngajet Penjor* in Mass Marriage System in the Pengotan Traditional Village, Bangli

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Abstract

Mass weddings in Pengotan Bangli Traditional Village are usually held twice a year, on sasih *Kapat* and *Kadasa*. Among the systems of mass marriages is *Ngajet Penjor* marriage which is held after every *pujawali* at the *Puseh-Bale Agung* Temple. The research was conducted with the aim of analyzing the function and meaning of *Ngajet Penjor* wedding ceremony in mass marriage system in the Pengotan Traditional Village. Data were collected by interview and document study. Data analysis was carried out through the following steps data reduction, display data, conclusions; and verification. The *Ngajet Penjor* wedding ceremony is held on sasih *Kadasa* after *pujawali* at the *Puseh-Bale Agung*, after *penjor* ceremony is removed which is used during *pujawali*. This wedding ceremony took place at *Bale Agung* Temple which was attended by a number of pairs of bride and groom. The *Ngajet Penjor* wedding ceremony in mass marriage system functions as a purification and validation of status, as a request to be able to think positively, creatively, innovatively and productively; it also functions socially, fosters cooperation and promotes unity; cost efficiency, and preservation of ancestral culture. The *Ngajet Penjor* wedding ceremony has a constructive meaning, namely the meeting between *Purusa* (groom) and *Pradana* (bride) in a family relationship (husband and wife); evaluative meaning, namely the willingness to establish a legal husband-wife sacred relationship; cognitive meaning, namely fostering social and cultural harmonization, kinship relations due to marriage in accordance with traditional provisions; expressive meaning, namely marriage to create a happy family physically and mentally.

Keywords: The Wedding Ceremony; *Ngajet Penjor*; Mass Marriage

Introduction

The mass marriage system in Bali is often interpreted as a marriage consisting of a number of pairs of bride and groom, carried out simultaneously in one day in one village, one sub-district or one district. However, the mass marriage system referred in this research is a marriage who participants consist of the number of pairs of bride and groom, carried out on one day and one place, namely at the *Bale Agung* Temple, Pengotan Traditional Village, Bangli Regency. This wedding ceremony uses the means of offering a beef whose costs are collectively borne by the bride and groom. This mass wedding ceremony is part of Hindu religious ceremony, namely *Panca Yadnya*. *Panca Yadnya* consists of *Dewa Yadnya*, *Pitra Yadnya*, *Rsi Yadnya*, *Manusa Yadnya* and *Bhuta Yadnya*.

The life of Hindu religious in Bali is very thick with traditional and religious nuances the culture. As the implementation of the *Manusa Yadnya* ceremony, such as the wedding ceremony for Hindus in Bali, the implementation is not always same from one region to another. This is due to the traditions, customs and culture of each region that are different. However, the principle may not conflict with applicable laws and regulations such as the provisions of the Law on Marriage.

Compulsory marriage according to Hinduism is legally carried out to obtain children, especially sons. And the person who performs marriage must be good at interacting with others. Because humans in their status are individual creatures as well as inseparable from humans as social creatures, which of course always grow and develop because they are influenced and get help from other humans. This means that humans cannot live and develop if they do not get help from others. Therefore, every individual is very meaningful in life if they are involved with community groups and always interact with each other (Bilo & Hutahaean, 2023).

The procedures for carrying out marriages are regulated in the provisions of the Republic of Indonesia Law Number 1 of 1974 concerning Marriage which apply to all Indonesian citizens. In article 2 paragraph (1) it is stated that marriage is legal if it is carried out according to the laws of each religion and belief. Law of Republic of Indonesia Number 16 of 2019 is an amendment to Law Number 1 of 1974. According to Law Number 16 of 2019 it is stated that marriage is only permitted if a man and a woman have reached the age of 19. This means that in carrying out a marriage, a person must submit to the rule of law and be based on the provisions of their respective religious laws. In addition, marriage can be legalized if both bride and groom (male and female) have reached the age of 19 years.

Implementation of the marriage law provisions must be in accordance with the *dharma negara* and *dharma agama*. In addition to being subject to the state law provisions (*dharma negara*), marital status as a husband-and-wife relationship requires the legalization of religion (*dharma agama*), so that family life with religious guidance is realized. *Grhastha Asrama* (household) life is very important to organize life. Marriage during *Grhastha Asrama* period also served to form a new household or family and to legalize husband and wife relations. According to the Hindu Scripture, *Manawa Dharmasastra* III. 21 is stated as follows:

*brāhmyo daivastathe vārṣaḥ
prājāpatyas tathāsuraḥ,
gāndharvo rāksasas caiva
paisācas cāṣṭamo dhamaḥ*

The translation:

The various methods are *Brahmana Daiwa*, *Rsi (Arsa)*, *Prajapati*, *Asura*, *Gandharwa*, *Raksasa* and *Paisaca (Pisaca)* (Pudja & Sudharta, 2004).

In the book of *Manawa Dharmasastra*, which is one of the Hindu scriptures that belongs to *Smerti*, it is stated that there are eight types of marriage, consisting of: *Brahma Wiwaha*, *Daiwa Wiwaha*, *Arsa Wiwaha*, *Prajapati Wiwaha*, *Asura Wiwaha*, *Gandharwa Wiwaha*, *Giant Wiwaha* and *Paisaca Wiwaha*. Among the eight types of marriage most commonly carried out by Hindus today are *Arsa Wiwaha* and *Gandharwa Wiwaha* types. *Arsa Wiwaha* is a marriage carried out in accordance with applicable regulations. In the past, this type of marriage, there was the surrender of a cow or ox from the groom to fulfill *dharma* regulations. Whereas the meaning of *Gandharwa Wiwaha* is marriage based on consensual relations between men and women and the desire to get married (Yogantara, 2018). The types of marriage according to Balinese custom are: *Ngrorod*, *Mamadik*, *Jejangkepan*, *Nyangkring*, *Ngodalin*, *Tetagon*, *Nguploadin* and *Mlegandang*. *Ngrorod* marriages are carried out when the bride and groom have agreed to get married, but their marriage plans are not supported by the parents of the prospective bride, finally they agree to elope or run away to the place hiding themselves based on desire of the prospective groom. *Mamadik* is carried out by asking according to applicable customary law, with the intention of carrying out a marriage, generally carried out by the prospective groom to the prospective bride. *Jejangkepan* is carried out by forcing the bride and groom

to agree entering into a marriage based on the agreement from both parents of the prospective bride and groom. *Nyangkring* is marriage to underage girls, generally carried out by noble families (males) to ordinary people's families. *Ngodalin* is a marriage that is carried out by surrendering an underage girl to the family of the man who will marry her to be kept in the man's house, and when she becomes an adult, the girl is married to a man who has been prepared. *Tetagon*, namely the prospective bride and groom have been calculated since childhood that one day they will have to get married based on the agreement from the parents of the two prospective brides. *Nguploadin*, namely the type of marriage that is carried out because the prospective bride comes to the prospective groom's house asking to be married. Meanwhile, *Mlegandang* is a marriage carried out by means of violence, in which the prospective bride is forcibly married (Artadi, 1987 in (Yogantara, 2018). The various types of marriages as described above, which are commonly practiced in Bali today, are *Memadik* and *Nrorod* marriages.

If it is associated with the type of marriage that applies in the Pengotan Traditional Village, both the type of marriage according to the scripture of *Manawa Dharmasastra* and Balinese custom, there is a resemblance to the type of marriage of *Arsa Wiwaha*. However, the surrender of the cow was not addressed to the bride's side of the family, but was used as an offering of the entire bride or groom to *Hyang Widhi* or His manifestation which is worshiped at *Bale Agung* Temple. Likewise, when compared to the types of Balinese traditional marriages, the *Ngajet Penjor* marriage or mass marriages in the Pengotan Traditional Village are closer to the *Memadik* type of marriage. In the Pengotan Traditional Village, if a wedding ceremony is to be held, it will be firstly announced by *Bendesa* based on proposal from *Paduluan Desa* to the community members who plan to hold a marriage ceremony (Yogantara & Mahayoga, 2014).

Sudarma (2016) in his book entitled *Fenomena Upacara Perkawinan Massal di Bali* explains the implementation of mass marriage ceremonies in the Pengotan Traditional Village, Bangli. The conclusion from Sudarma's writing is that it concerns the function of mass marriages in the Pengotan Traditional Village including the functions of purification, succession of descent, and validation of status. The purification function is intended as an effort to purify the bride and groom's *kaletahan* (impurity), the function of the successor is to give birth to descent, and the function of status validation is to determine the position of the bride and groom after carrying out the wedding ceremony. Mass marriages in the Pengotan Juba Traditional Village have religious meanings, debt repayment, happiness and maintaining local village traditions

This *Ngajet Penjor* marriage in Pengotan Bangli Traditional Village, if it is related to Sudarma's writing above, basically both are classified as mass marriages. The difference is the mass marriages are held twice a year, namely on *sasih Kapat* and *Kadasa*, then *Ngajet Penjor* marriages is only be held on *sasih Kadasa*, and even if there is *pujawali* held at *Puseh-Bale Agung* Temple. Because the *Ngajet Penjor* wedding ceremony is held after *pujawali*, a few days after *Purnama Sasih Kadasa*.

Mass marriages in the Pengotan Traditional Village are held twice a year, namely at *Sasih Kapat* and *Sasih Kadasa*. However, if the two *sasih* face obstacles, for example when there is a renovation of a sacred building (temple), then the mass wedding ceremony will be abolished. The Pengotan Traditional Village community pays great attention to *dewasa* (good days) to carry out marriage ceremonies. For the Hindu community in Bali to determine the auspicious day based on *dewasa wariga*. In the scripture *dewasa wariga* it is explained about *dewasa wiwaha* (agood day for marriage) based on the provisions of *sasih*, namely:

1. *Srawana (sasih Kasa)*, including bad, resulting in pain or misery.
2. *Bhadrawada (sasih Karo)*, including bad, very miserable results.

3. *Asuji (sasih Katiga)*, including moderate, has many children.
4. *Kartika (sasih Kapat)*, including good, results in being rich and loved by people.
5. *Margasira (sasih Kalima)*, including good, enough food and clothing.
6. *Posya (sasih Kanem)*, including bad, results in divorce.
7. *Magha (sasih Kapitu)*, including good, results in longevity.
8. *Palguna (sasih Kawulu)*, including bad, results in poverty.
9. *Caitra (sasih Kasanga)*, including very bad, causes severe pain.
10. *Waisaka (sasih Kadasa)*, including very good, resulting in prosperity and happiness.
11. *Jyesta (sasih Desta)*, including bad, resulting in anger and embarrassment.
12. *Asadha (sasih Sada)*, including bad, resulting in sickly (Anom, 2010).

Based on the description above, there are several *sasih* that are good to use as *dewasa* in marriage, namely *sasih Kapat*, *Kalima*, *Kapitu* and *Kadasa*. The best *dewasa* marriage among those who are good is *sasih Kadasa*, that can make the bride and groom to gain prosperity and happiness. Bangli (2005) in his book entitled *wariga dewasa praktis* provides an explanation that is almost the same as the Compilation Team above regarding *dewasa* marriage, namely in *sasih Kapat*, *Kalima*, *Kapitu* and *Kadasa*. The existence of these variations is reasonable also because Hinduism is flexible and elastic, in the sense that it can be carried out according to villages, *kala*, and *patra* (Gateri, 2022).

The mass wedding ceremony in the Pengotan Traditional Village was held on *sasih Kapat* and *Kadasa*, this means that the local village community have already understands that a good *sasih* is used for marriage ceremonies in accordance with the provisions of *dewasa wariga* which generally apply to Hindus in Bali. However, the *Ngajet Penjor* wedding ceremony is held only on *sasih Kadasa* and after the completion of the *pujawali* ceremony at *Puseh-Bale Agung* Temple. It is the reason that *Ngajet Penjor* wedding ceremony, not only being held at the best *sasih* but also when the *pujawali* ceremony conducted, to be precise after the *pujawali* ceremony is over and after *purmama Kadasa*, on *panglong* 13. Thus, the Hindu community in Pengotan Traditional Village will always try running the best of their time in carrying out the marriage ceremony by choosing the type of marriage *Ngajet Penjor*.

The marriage is not only an important event for those who are still alive, but also very meaningful to get the attention of the ancestors' spirits of both parties, so that it is manifested by prostration of worship at *Mrajan/Sanggah Kamulan*. This is mean to the bride and groom will receive the blessing of their ancestors so that they can live in harmony and in a happy family. Therefore, the validity of a marriage according to custom and according to Hinduism is if it has been witnessed by *Tri Upasaksi*, namely *Dewa Saksi*, at the time of the prayer ceremony at *Mrajan/Sanggah Kamulan*, *Manusa Saksi*, through a proposal ceremony by the two brides, *Bhuta Saksi*, through the *mabyakala* ceremony (Windia, 2009). Marriage as a meeting bond between *Purusa* and *Pradana* or a meeting between *sukla* and *swanita*, of course creates a spiritual impact of *kacuntakan* or *kasebelan*. Therefore, in a marriage, *wiwaha samskara* is carried out with the aim of providing *panyangaskara* so that it has sacred value. In line with the statement above, Gunawan (2019) in an article entitled Traditions of the Traditional Sundanese Marriage Ceremony (A Review of Cultural History in Kuningan Regency) stated that marriage is a very important event because it involves the values of human life. Because of that, marriage is a duty sacred (sacred) for humans to develop offspring that are good and useful for the wider community.

The provisions regarding the validity of a marriage for Hindus are as follows: (1) It is carried out according to the provisions of Hindu law, (2) In order to legalize a marriage according to Hindu law, it must be done by a *pandita* /clergyman or religious official who fulfills the requirements to carry out the act, (3) A marriage is said to be valid if both

prospective bride and groom have embraced Hinduism, (4) Based on the prevailing tradition in Bali, marriages are said to be valid after carrying out *byakala/byakaonan* ceremony as a series of *wiwaha* ceremonies, (5) The prospective bride and groom are not bound by a marriage bond, (6) There are no abnormalities, such as not being transgender, *kuming* (never menstruating), not mentally ill or physically and mentally healthy, (7) The prospective bride and groom are old enough, men are 21 years old, and women are at least 18 years old, (8) Prospective brides are not have close blood relations or *sapinda* (Sudirga, 2008).

The purpose of marriage according to Hinduism includes: (1) carrying out and realizing *dharma* in the world, (2) inheriting male or female descents, (3) enjoy the physical senses and spiritual between the two human beings throughout his life. Anom, (2010) in his book entitled *Perkawinan Menurut Adat Agama Hindu* explained that the purpose of marriage is to obtain the *Suputra*, namely children who respect their parents, love others and serve God. As contained in Law No. 1 of 1974 article 1 that the purpose of marriage is to create a happy and eternal family based on Belief in One Almighty God. Marriage based on the view of Hinduism aims to create a happy and eternal family, to get descent to carry on the responsibilities of their parents and ancestors. The responsibility means consists of responsibility for *Parhyangan*, responsibility for *Pawongan* and responsibility for *Palemahan* (Windia, 2009). Based on the description above, it can be understood that the purpose of marriage is to create a happy and eternal family, to obtain *Suputra* decent, to continue the responsibilities of parents and ancestors and to carry out *dharma* in this world based on Belief in the One Supreme God (Hadriani, 2022).

In essence, a marriage is declared valid if it is carried out according to the provisions of each religious law and its beliefs. The marriage ceremony belongs to *Manusa Yadnya*, which in practice is based on sincerity, devotion, love and ability and awareness (Surayin, 2002). Marriage is a very important thing in the existence of human life based on noble values, this is because marriage itself, is an inner birth bond and by the grace of God Almighty, which should be maintained eternally until grandparents even die (Anggreni, 2020). For Hindus, the implementation of marriage must follow the provisions of Hindu law, namely carrying out the marriage ceremony with the condition that there are *Tri Upasaki* consisting of *Bhuta Saksi*, *Manusia Saksi* and *Dewa Saksi* (Sukartha, Suparwa, & Putrayasa, 2016).

In the Pengotan Traditional Village, Bangli District, Bangli Regency, it was enforced *wiwaha samskara* or marriage ceremony called the *Ngajet Penjor* wedding ceremony. The *Ngajet Penjor* ceremony is an integral part of the mass marriage system. The mass marriage system means carrying out marriages whose ceremonies are carried out collectively. In general, two mass wedding ceremonies are held every year, namely at *sasih Kadasa* (March-April) and *sasih Kapat* (October). If there are *krama* (residents) of the village who violate it, then those concerned are subject to customary sanctions or fines.

The wedding ceremony of *Ngajet Penjor* is held on *sasih Kadasa* after the *pujawali* is held at *Puseh-Bale Agung* Temple. This was stated by I Kadek Yastawan, Headman of Pengotan Village on February 28 2023. The marriage ceremony is on *sasih Kadasa* if during that *sasih* will be held a *pujawali* ceremony at *Puseh-Bale Agung* Temple. The ceremony was carried out with a number of pairs of bride and groom at *Bale Agung* Temple, using beef as a complement to the ceremony. *Upakara* using a cow are used together and the costs are also shared. This marriage is a form of traditional marriage to preserve the culture that has been adopted, and contains human and social values. As was done by most of the people of Kalibalangan Village, South Abung District, North Lampung Regency, they carried out Javanese traditional marriages with the motivation

to preserve the existing culture, so that it was respected. Then there are human values such as mutual cooperation, helping fellow citizens by expecting and solidarity among the people as part of the citizens, the divine values that exist in society by expecting the blessings of the event from God Almighty (Gigih, Adha, & Suntoro, 2021).

Social values are present in every traditional marriage ceremony, as stated by Rahima & Mardianti (2021) in a journal article entitled Social Values of the Wajo Bugis Traditional Marriage Ceremony in the people of Sungai Jambat Village, East Tanjung Jabung Regency, Province Jambi that the social values of the traditional wedding ceremony of the Bugis Wajo tribe in the people of Sungai Jambat Village, East Tanjung Jabung Regency, Jambi Province, among others, are to make the community more caring and cooperative in accordance with the function of social values.

The marriage ceremony of *Ngajet Penjor* is only known in the Pengotan Traditional Village, Bangli District, Bangli Regency. Based on the type of vocabulary, *Ngajet Penjor* consists of the word *Ngajet* (Balinese) which means kicking backwards and *Penjor* which means the bamboo is completely decorated with coconut leaves filled with crops (food and clothing) used in *Dewa Yadnya* ceremony. According to Atmaja et al. (2008) *Penjor* is a manifest of gratitude and devotion to *Hyang Widhi* and all of His manifestations, so that humans can continue their lives in this world. According to the belief of the Pengotan Traditional Village residents, *Penjor* ceremony referred to in this case is removal of the *Penjor* used during *Dewa Yadnya pujawali* ceremony at *Puseh-Bale Agung Temple* on *sasih Kadasa* (April). In connection with the description above, what is meant by the wedding ceremony of *Ngajet Penjor* is a marriage ceremony carried out by Pengotan Traditional Village residents after the *pujawali* ceremony is held at *Puseh-Bale Agung Temple* around April.

The wedding ceremony of *Ngajet Penjor* is a wedding ceremony which is held on *sasih Kadasa*, believed to be *subha dewasa* (best day). This phenomenon is really very interesting to study, because in general the wedding ceremony for Hindus in Bali is held at the bride's house with *Purusa* (male) status, while the *Ngajet Penjor* wedding ceremony is held at the village *kahyangan* (*Bale Agung Temple*). The village *kahyangan* temples in Bali, one of them are called *kahyangan tiga*, consisting of *Bale Agung Temple*, a place to worship *Deva Brahma* in its function as the creator of the universe, *Puseh Temple*, a place to worship *Deva Vishnu* in its function as a preserver, and *Pura Dalem*, a place to worship *Deva Shiva* in the form of the Goddess *Durga* in its function as *pamralina* of the universe (Ardana, 2000). Each of the three *kahyangan* temples is generally located separately from one another. Several traditional villages also have *palemahan* in the *Bale Agung Temple* and *Puseh temple* as a *palemahan*. Like the *Bale Agung Temple* and the *Puseh Temple* in the Pengotan Traditional Village where they become a *palemahan*. In addition, what is unusual in Hindu wedding ceremonies in general is the use of cows as a means of the ceremony, as well as the implementation in bulk, where the participants consist of a number of pairs of bride and groom with the costs of the ceremony being jointly borne by the participants collectively. In this regard, it is deemed necessary to study the *Ngajet Penjor* wedding ceremony from perspective of its function and meaning. Before examining its function and meaning, it is first discussed about the procession of the *Ngajet Penjor* wedding ceremony (Wijaya, 2014).

Methods

This research is classified as a type of descriptive qualitative research, because the data obtained from the words that are described and interpreted. The research approach is based on scientific disciplines, directed at the scientific competence of the researcher or the type of science being studied. This type of scientific approach must be seen in the

aspect of the approach, in order to confirm a scientific and academic study produced by researchers. In this study, the Hindu social religious approach was used. With this approach, research was carried out in order to be able to produce an in-depth description of the *Ngajet Penjor* wedding ceremony in the Pengotan Traditional Village.

Data obtained from interviews and document studies. Therefore, the types of data in this study qualitative data. Qualitative data in this research are in descriptions of matters related to the *Ngajet Penjor* wedding ceremony, especially regarding the execution procession, function and meaning of *Ngajet Penjor* wedding ceremony in the Pengotan Traditional Village, Bangli. Based on the source, the data were obtained from primary sources, namely data obtained from interviews with village heads, customary chiefs and community leaders, while secondary data were obtained from document sources such as books and *awig-awig*. The way to determine informants is by purposive sampling, namely by selecting samples that are believed to provide correct information about the object under study, with research instruments using interview guides. Data collection was carried out using interviews techniques and document studies. After the data is collected, the qualitative data is analyzed through several stages, namely data reduction, data display, and conclusion drawing/verification. At the data reduction stage, the data is summarized, the main and important things are selected, the themes and patterns are sought to suit the goals to be sought. After the data is reduced, it is followed by the stage of presenting the data in the form of a brief description. This stage is to find meaningful patterns and provide the possibility of drawing conclusions and taking action. Furthermore, drawing conclusions and verification.

Results and Discussion

1. Procession of *Ngajet Penjor* Wedding Ceremony in the Pengotan Traditional Village, Bangli

In Bali, now days, Hindus have started to think about carrying out religious ceremonies which are considered quite burdensome. This is a logical consequence of many implementations of *Yadnya* ceremony as the embodiment of the implementation *Panca Yadnya*. Therefore, Hindus besides practicing internal religion individual as well as collective context. The *Panca Yadnya* ceremony which has been carried out collectively or better known as a mass such as: *Ngotonin* ceremony (six months old baby ceremony), *Mapandes* ceremony (tooth cutting ceremony), *Nyapu Leger* ceremony (*ruwatan* ceremony for babies born at *wuku Wayang*), ceremony *Ngaben* (a cremation ceremony to purify the spirit of the deceased and return the bodily elements to their origin).

In addition to the several types of ceremonies mentioned above that have been commonly carried out en masse, there is also a mass wedding ceremony which is currently found in the Pengotan Traditional Village, Bangli District, Bangli Regency, Bali Province. Mass marriage means marriages carried out together (Sudarma, 2016). According to Sudarma, mass marriages were intended to ease the burden on the *krama* (citizens) who carried them out. Based on the description above, it can be understood that what is meant by a mass marriage is a marriage carried out jointly by a number of pairs of brides belonging to Pengotan Traditional Village, Bangli District, Bangli Regency, Bali Province. A community leader named I Komang Saranata, Head of the Pengotan Traditional Village Upadesa on 28 February 2023 stated that in the past a mass wedding ceremony was held in the local village with 45 pairs of bride and groom participating. *Ngajet Penjor* marriage is an integral part of the mass marriage system which is a socio-religious tradition in the Pengotan Traditional Village that has been carried out since ancient times until now.

If before *pujawali* at *Puseh-Bale Agung* Temple or before the scheduled mass wedding ceremony or *Ngajet Penjor* there are members of the Pengotan Traditional

Village community who marry, for example because the bride is pregnant, then the bride will be given traditional *panglamuk* sanctions. The penalty for this *panglamuk* is in a fine of Rp. 45,000 (forty-five thousand rupiah) which must be paid to the traditional village every *pujurnama* and *tilem* day before *Ngajet Penjor* marriage ceremony. Furthermore, the bride and groom concerned are required to take part in *Ngajet Penjor* ceremony according to the schedule determined by the traditional village.

The mass marriage ceremony or *Ngajet Penjor* is also applied to the residents of the Pengoton Traditional Village who marry outside the Pengoton Traditional Village. Even though the bride has carried out the wedding ceremony in her village, she is still asked to take part in *Ngajet Penjor* wedding ceremony as was done by the bride from Pengoton Traditional Village. For every girl from Pengoton Traditional Village who marries outside the Pengoton Traditional Village, a ceremony fee of Rp. 2,000,000 (two million rupiah). The money was used to pay for the purchase of a cow to be used for the ceremony together with the bride and groom from the Pengoton Traditional Village.

a. Place and Time of Execution

Regarding the place where the marriage ceremony is carried out, it cannot be done at random place. The *Ngajet Penjor* wedding ceremony in mass wedding ceremony at the Pengoton Traditional Village took place at the *Bale Agung* Temple, the local traditional village. Mass wedding ceremonies in the Pengoton Traditional Village are generally held twice a year, namely at *sasih Kapat* and *sasih Kadasa*. Whereas the day that is considered good (*subha dewasa*) is determined by *Jro Mangku Dalang* because *Pamangku* is in charge of giving *dewasa* (good day) the marriage ceremony in Pengoton Bangli Traditional Village. The *Ngajet Penjor* wedding ceremony is only held one day on *sasih Kadasa* after *pujawali* is over at *Puseh-Bale Agung* Temple. The wedding ceremony is held after the full moon on the 13th day (*panglong ping 13*).

b. The *Upakara* Used

Every Hindu religious ceremony in Bali always uses rituals or ceremonies, which are better known as *banten*. The *Ngajet Penjor* wedding ceremony in mass wedding ceremony at Pengoton Traditional Village uses several types of *banten*. The use of *banten* is in accordance with the stages of the ceremony. The *banten* include, for example: *danda pakerang banten*, *pakala-kalaan banten*, *banten* at the *Surya Agung Pura Bale Agung* shrine, *banten* at the *Gelagah Temple* shrine, and *banten Patemon*. The *Upakara/banten* as mentioned above is not only used in the implementation of the *Ngajet Penjor* wedding ceremony, but is also used in the implementation of mass wedding ceremonies in the Pengoton Traditional Village (Sudarma, 2016).

The *banten* mentioned above are made at the groom's house and assisted by his family. The *banten* used in *Ngajet Penjor* wedding ceremony in the Pengoton Traditional Village are always coordinated by people who are mastering in making *banten* (*tukang banten*) assisted by the bride's family. In the process of making it, from *majejahitan* to *matanding*, it is carried out at the groom's house. Several elements of the ingredients used as containers for *banten*, such as *wakul*, *tamas*, *aledan* and *klatkak* are generally purchased in finished form.

c. Ceremonial Procession

Every time before *sasih Kadasa*, the community members do community service in *Bale Agung* Temple area, which is coordinated by *Bendesa Adat*. After the community service was over, *Bendesa Adat* announced that on the appointed day (*subha dewasa*) *sasih Kadasa* the *Ngajet Penjor* wedding ceremony would be held. For community members who wish to carry out the marriage ceremony, they should immediately register themselves at their respective *Kelian Banjar*. *Bendesa Adat* also requested that all krama *pangarep*, *perbekel*, *paduluan*, and *Sekaa Truna* attend *sangkepan* (meeting) to discuss the technical

implementation of the marriage ceremony in question. This invitation is important to convey to those planning to carry out the wedding complete with the identity of the bride and groom. *Sangkepan* is also to inform the community that handover of *danda pakerang* will be carried out on a predetermined day.

On the day of the *Ngajet Penjor* wedding ceremony, in the morning, *kentongan* is sounded according to the number of bridal couples. For each bridal pair it is sounded three times. If *kentongan* is sounded 30 times, it is a sign that there are 10 couples who are carrying out the marriage ceremony. Groom's family announces to the community that his son will marry on the basis of mutual love. At the same time, *perbekel*, traditional *prajuru*, *para dulu*, *keliang banjar* services held a *sangkepan* at the *wantilan* hall of *Bale Agung* Temple to witness the handover of *danda pakerang*. If accepted, the cow as *danda pekarang* can be slaughtered. In the *sangkepan*, the number of bridal couples and the names of the participants in the wedding ceremony are stated (Surawati, Artawan, & Raka, 2022). After being accepted and agreed upon, *pamangku* offered *banten piuning* to God's manifesta, namely *Ida Bhatara* at the *Sanggar Bale Agung* shrine, that the villagers would perform the *naur danda pakerang* marriage ceremony. *Pamangku* also asked for *tirtha* before *Bhatara Gunung Agung*, *Bhujangga Sakti* through the *Sanggar Agung* shrine to sprinkle it on the cows before being speared or slaughtered. The spear used is the *pajenengan* spear belonging to *Bale Agung* Temple which is specifically intended for slaughtering cows for marriage ceremonies.

Cattle used as *danda pekarang* must meet the requirements, namely bulls that are not physically disabled, not sick, and the size is *nyikut kuping* (the size of the ears and horns are parallel). After being sprinkled with *tirtha*, the cow is speared (slaughtered). After cows slaughtered, blood and flesh used as needed. It is used for *banten*, and some are given to traditional *pamong* and *krama of Banjar Adat* Pengotan Traditional Village. All the families of the bride and groom who have status as *Purusa* bring other equipment to the temple in the form of *paserah* rice and *pengatur daar*, *sorohan alit*, *banten byakala*, black cloth, coconut oil and *banten palangkeban*.

Cows are slaughtered at the *madyaning mandala* of *Bale Agung* Temple. Cows are speared by a *padulu*, witnessed by village manners. After death, the beef is chopped for the ingredients of *danda pakerang*. Apart from being a *danda pakerang*, the beef is made poor to be distributed to the community. The distribution of the unfortunate was carried out after the *danda pakerang* ceremony was carried out. After *danda pakerang* was presented to *Hyang Widhi* who was residing at *Bale Agung* Temple, the wedding ceremony was then carried out. *Bendesa Adat* summons all the bridal couples to come and gather at the abject courtyard of *nista mandala Bale Agung* Temple to take part in the *byakala* ceremony. The *mabyakala* ceremony is carried out jointly by all couple's bride and groom, led by a *Pamangku Dalang*. After the *natab banten byakala*, the bride and groom take turns stepping on the *banten pakala-kalaan*.

After *mabyakala*, it is followed by *widhiwidana pawiwahan* ceremony, which is a ceremony asking *Hyang Widhi* to give the husband and wife the strength to face various trials in this life. The ceremony was carried out at the *Utamaning Mandala*, in front of the *palinggih Sanggar Agung* Temple *Bale Agung*. This ceremony was witnessed by all *krama Adat* Pengotan Traditional Village. At the *palinggih* of *Sanggar Agung*, they *ngayeng* (worship) all the manifestations of *Hyang Widhi* to announce that the villagers are holding a marriage ceremony. The ceremony led by the *Pamangku Dalang* ends with a prayer and asking for *tirtha* (holy water). Followed by delivery of *damar kurung* by the bride to the four *paduluan* at *Bale Agung* Temple. The *paduluan* consisted of *Jro Pasek*, *Jro Muncuk*, *Jro Mangku*, and *Jro Nyarik*. The next prayer took place at the *palinggih Pajatian* Temple and *palinggih Gelagah* Temple.

After the prayer is over, all the bridal couples say goodbye and go straight to the groom's house (*Purusa*). In their respective homes *Sungkeman* and *Natab Banten Patemon* events were carried out. *Sungkeman* is done in the yard of the house, while *natab patemon* is done in the room where the bride and groom sleep. When *natab banten patemon*, *tirtha* is asked to *Bhatara Surya* and *Bhatara Hyang Guru* so that He is willing to bless the *karahayuan*. After *natab banten patemon*, the bride and groom must perform *brata* for three days in the form of not being able to have biological relations (sex) and not being allowed to leave the yard of the house.

The final stage of the marriage ceremony is the *majauman* ceremony. This ceremony is tangible religious visits of each bride from the groom's house to the bride's house. The purpose of the *majauman* ceremony is to convey an announcement to *Bhatara Hyang Guru* and ask for permission to move to the groom's house because the marriage adheres to Patrilineal (male lineage). This ceremony is carried out on the third day after the *widhiwidana pawiwahan* ceremony. The main ceremonies are *tipat*, pillows and suckling pig with other *upakara*.

The *Ngajet Penjor* wedding ceremony in Pengotan Bangli Traditional Village is very unique, different from the implementation of Hindu wedding ceremonies in Bali in general. Its uniqueness is the use of a cow as a material for ritual *upakara*. The cost of purchasing the cows is borne collectively by the bride and groom who will do wedding ceremony. The *Ngajet Penjor* wedding ceremony is held at the village temple (*Pura Bale Agung*) of the local traditional village. In contrast to the wedding ceremony for Hindus in Bali generally, which is held at the groom's or bride's house if they do a *nyentana* type of marriage. The *Ngajet Penjor* wedding ceremony is part of the mass marriage system in Pengotan Bangli Traditional Village. The specificity of the *Ngajet Penjor* wedding ceremony when compared to the mass wedding ceremony is about choosing an auspicious day (*subha dewasa*). The *Ngajet Penjor* wedding ceremony is only held once a year, namely at *Sasih Kadasa*, and even if there is *pujawali* that will be held at *Puseh-Bale Agung Temple*. The *pujawali* ceremony at *Puseh-Bale Agung Temple* may not be held every year due to certain obstacles, for example there are temple rehabilitation activities.

2. Functions of the *Ngajet Penjor* Marriage Ceremony in Pengotan Traditional Village, Bangli

The *Ngajet Penjor* wedding ceremony in Pengotan Traditional Village has a function manifest and latent functions. The manifest function is the function that appears and is expected in an activity including social-religious activities. The *Ngajet Penjor* wedding ceremony in the mass marriage system in the Pengotan Traditional Village, apart from functioning as a purification, also has the function of validating marriage according to Hinduism and Balinese custom. Efforts to purify body and soul can be pursued in various ways such as doing *tapa*, *brata* which functions as control of the senses and mind. Mind control is very important for human life, because the mind is the source of the senses that can control the human ego in doing something useful to support the welfare and happiness of his life. This truth is written in the holy book *Sarasamuccaya* 86 as follows:

*mano hi mûlam
sarvvesâmindrayânam pravartate,
śubhâśubhasvavasthâsu kâryyam,
tat suvyavasthitam.*

The translation:

Thought is the source from which he perceives his activity. It is this mind that must be properly strengthened to serve in all circumstances, good or bad.

Obtaining sanctity is by carrying out religious ceremonies that are adapted to individual circumstances. Likewise, the *Ngajet Penjor* wedding ceremony has a function so that the bride and groom can be purified physically and mentally. This was evident when *byakala* and *widhiwidana pawiwahan* ceremonies were carried out performed at *Bale Agung* Temple. The *mabyakala* ceremony has an important meaning in a marriage. According to Sudarsana (2005) *mabyakala* in a marriage ceremony is called *Makala-kalaan*. This ceremony is carried out because the power of *kala* (energy that arises) is a manifestation of the power of *kama*. *Kala* which is a manifestation of the power of *kama* which has the quality of being gigantic is called *Asuri Sampad*, which affects the bride and groom including their offspring later, then this situation means that the bride and groom are experiencing *kandelan*'s annoyance. Therefore, the bride and groom need to carry out *pakala-kalaan* ceremony as a means of neutralizing (*nyomia*) the negative power of *kala* so that it becomes *kala hita*. The *mabyakala* ceremony is also very important for the legalization of a marriage according to Hinduism, because one of the elements of the *Tri Upasaksi* is *Bhuta Saksi* with *mabyakala* besides *Manusa Saksi* and *Dewa Saksi*.

In connection with the ratification, at the time of the ceremony, witnesses were presented, namely *Manusa Saksi* as *sekala* witnesses. Also, *niskala* witness, with religious rituals or ceremonies it is intended that all the bride and groom are asked to testify before *Hyang Widhi* or His manifestation in order to be given his blessing or grace to be a happy bride. Because according to the belief of Hindus that it is *Hyang Widhi* who can regulate and influence the movement of life in the world just as the sun illuminates and influences life in this world. The worship of *Hyang Widhi* and His manifestations as *niskala* witness in the *pawiwahan* ceremony can be seen when the ceremonial leader leads the prayer together with the hope of asking for testimony and *waranugraha*.

Testimony on *sekala*/real basis is a witness by a human (*Manusa Saksi*). Testimony to fellow human beings is very important because humans cannot live alone without other people, so life becomes natural and perfect physically and mentally. Humans really need understanding, compassion, self-esteem, recognition and emotional responses in support daily association. For this reason, witnesses were presented *sekala*/in real time at the time of carrying out the *Ngajet Penjor* wedding ceremony. Here it will be proven that the person concerned has really expressed his determination to become a husband and wife, so that his validity can be accepted by all parties related to the purpose of carrying out the ceremony. Thus, the parties who have carried out the *pawiwahan* ceremony can already declare themselves to their environment, to the government, and interested parties that the person concerned is already married.

The *Ngajet Penjor* wedding ceremony which is held at *Bale Agung* Temple, Pengotan Traditional Village, is believed to be able to give positive vibrations, especially increasing peace of mind and purity of the body and soul of the bride and groom. This is understandable because *Bale Agung* temple is one of the sacred places or temples that are classified as *kahyangan desa*, part of *Kahyangan Tiga* Pengotan Traditional Village. *Bale Agung* Temple is a place of worship for Lord *Brahma*, a manifestation of *Hyang Widhi* in his function as the creator of the universe. It is hoped that *Ngajet Penjor* wedding ceremony which will be held at this temple will function as a request to *Hyang Widhi* so that the bride and groom can think positively, creatively, innovatively and productively in fostering a prosperous household.

The wedding ceremony of *Ngajet Penjor* has a latent function, a function which is although not clearly visible or not expected, always accompanies the function manifest. One of the latent functions of the *Ngajet Penjor* wedding ceremony is to strengthen kinship. This wedding ceremony functions to unite the families of both parties from the bride and groom who both come from Pengotan Bangli Traditional Village and between

the groom from Pengotan Traditional Village and the bride who comes from outside the Pengotan Bangli Traditional Village. Kinship means family ties which in this case are the result of a marriage bond. The wedding ceremony of *Ngajet Penjor* also functions as a form of request to *Hyang Widhi* to approve or approve the existence of a son-*suputra* decent (give birth/develop quality descendants of villagers). In relation to the purpose of the marriage, Anom (2010) explains that after the wedding ceremony, the male and female couples are considered officially husband and wife (*dampati*) and are obliged to carry out their duties as *Grhasthin*. *Wiwaha* according to Hindus is noble because with this marriage will give birth to descent who will atone for the sins of their ancestors.

3. The Meaning of the *Ngajet Penjor* Marriage Ceremony in Pengotan Bangli Traditional Village

According to Triguna (2000) in his book entitled *Teori Tentang Simbol* to discuss the meaning of something used symbol theory. It was further explained that there are at least four levels of symbols, namely: (1) construction symbols in the form of beliefs and usually the core of religion, (2) evaluation symbols in the form of moral judgments that are loaded with values, norms and rules, (3) symbols of cognition in the form of knowledge used by humans to gain knowledge about reality and order so that humans better understand their environment, and (4) a symbol of expression in the form of expressing feelings.

The wedding ceremony of *Ngajet Penjor* in the Pengotan Bangli Traditional Village was formed by a married couple from the local traditional village. The bride and groom really understand the existence of the traditions and culture of the traditional village. They are really proud to be able to preserve their tradition and culture. The fact is still the preservation of a Hindu tradition, namely the *Ngajet Penjor* wedding ceremony.

The wedding ceremony of *Ngajet Penjor* in the Pengotan Traditional Village, Bangli, is a form of *Manusa Yadnya* ceremony (a Balinese Hindu wedding ritual) believed to be very noble and important, also believed to be a marriage ceremony to ask for quality descent. The *Ngajet Penjor* wedding ceremony was carried out by generations of local villages who have followed the regeneration system (*Truna* and *Daha*), who obey customary rules (*awig-awig desa*) and have ideals and a high awareness of protecting and maintaining their customs or cultural heritage. The people of Pengotan Traditional Village are well-known for obeying customary rules (*awig-awig desa*). Obedience to these rules is not solely because of fear of sanctions or fines imposed from traditional villages, but indeed because of their respective awareness in participating in enforcing the rules that they consider to be correct. In connection with the above, the *Ngajet Penjor* wedding ceremony in the Pengotan Traditional Village has a constructive meaning, namely a noble and important wedding ceremony.

The *Ngajet Penjor* wedding ceremony also has a cognitive meaning. Cognitive means related to or involving cognition, or based on knowledge empirical. The *Ngajet Penjor* wedding ceremony that is carried out becomes meaningful knowledge or factual truth. The *Ngajet Penjor* wedding ceremony is held in the Pengotan Traditional Village, besides being believed to be a noble and main form of marriage ceremony, it is also interpreted as a wedding ceremony carried out in bulk. Apart from being carried out en masse in one traditional village, this wedding ceremony can streamline costs as well as foster a sense of togetherness and unity. One thing that is no less important is the determination and selection of *dewasa* (good days) for the ceremony. An auspicious day in the implementation of a religious ceremony is believed to determine the success of the ceremony, as well as the essence of the intended purpose of the ceremony. *Sasih Kadasa* according to the calculation of the auspicious day is believed to be the best of the good

sasih to be used for *dewasa* wedding ceremonies in Bali in general. *Sasih Kadasa* is also used by the Pengotan Traditional Village community in carrying out the *Ngajet Penjor* wedding ceremony. This wedding ceremony is held after the completion of the *pujawali* ceremony at *Puseh-Bale Agung* Temple, after *pujnama Kadasa*, which is interpreted as the blessing and gift of *Hyang Widhi* so that the marriage ceremony takes place smoothly and also realizes the purpose of marriage for the people of Pengotan Bangli Traditional Village.

In addition to the *Ngajet Penjor* wedding ceremony being held on the best day according to the beliefs of the Hindu community in the local traditional village, this ceremony is also held at the *Bale Agung* Temple. This indicates that the Village community The Pengotan custom always hopes for blessings and blessings of safety and happiness for the bridal couple in living a married life. If the wedding couple can live prosperously and happily in their respective family lives, it is hoped that those concerned can carry out the duties and responsibilities as *krama* (members) of the traditional village. Bagus (Arnati, 2002) stated that marriage is a very important moment in Balinese life, because only that they considered as full citizens of society. Since then, they have acquired rights and obligations as members of the community and members of their kin group. Based on the description above, it can be emphasized that the *Ngajet Penjor* wedding ceremony in the Pengotan Traditional Village has a cognitive meaning, that is, the wedding ceremony is held on the best of good days, also after completion of *pujawali* at *Puseh-Bale Agung* Temple and held at *Bale Agung* Temple. Pengotan Traditional Village to get blessing and gift of safety, prosperity and happiness from *Hyang Widhi*.

The *Ngajet Penjor* cloth ceremony has an evaluative meaning. Evaluative means things related to or evaluation in nature. This is very important to be understood by every Hindu in carrying out life activities. Because then they will be better understanding the importance of understanding the essence of religious social behavior, including the implementation of the *Ngajet Penjor* wedding ceremony. The Pengotan Traditional Village community believes that the mass marriage system, especially the *Ngajet Penjor* type of marriage ceremony which they have adhered to so far, is a wedding ceremony held on the best day according to the beliefs of the local village community. The community has a very high commitment to the order of social life in their village. All customary rules are strictly adhered to for the realization of harmony and harmony of life among local villagers. The implementation of the ceremony that has been determined for its implementation is always adhered to and carried out properly, and the implementation of mass wedding ceremonies is no exception. Not only mass wedding ceremony, the most important is the *Ngajet Penjor* wedding ceremony. As the belief of the Hindus in Pengotan Traditional Village, that *Penjor* is one of means of the ceremony offered to *Hyang Widhi* who has bestowed welfare and prosperity, the *Ngajet Penjor* wedding ceremony is interpreted so that the wedding ceremony is full of blessings of prosperity and prosperity. There are interesting things in the procession of wedding ceremony which is carried out at temple *Bale Agung*, namely by using a cow. Besides beef being offered to *Hyang Widhi* at the temple, some were also distributed to residents of the Pengotan Traditional Village community. This meant that the beef was used as a means of *banten* to *Hyang Widhi*, also distributed to members of the village community, as a symbol of togetherness and harmonious relations among fellow members of the community. The religious social tradition in the form of holding the *Ngajet Penjor* wedding ceremony continues to be preserved. Preservation of traditional wedding traditions in a number of regions in Indonesia is carried out. Like the community in Petuaran Hilir Village, where the majority are Javanese, the marriage that is often used is according to Javanese custom. This marriage was done to respect Javanese culture. The offerings are used as intermediaries to

pray for the bride and groom to be given safety. The culture of offerings is a form of objectivation of the symbol that the culture of offerings is the work, created by the ancestors first and passed on to the next generation of people (Arwita, 2021). If people continue to adhere to customary rules in the form of *awig-awig* and other customary rules and adhere to ancestral traditions, it is hoped that they can live in harmony.

With the description above, it can be reiterated that the *Ngajet Penjor* wedding ceremony in the Pengotan Traditional Village means creating a bridal family that lives in harmony, harmony, prosperity and happiness. This is in line with the purpose of marriage as stated in the Marriage Law Number 1 of 1974, as follows: Marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the Supreme Godhead. Almighty One (Hadikusuma, 2003). The same thing was stated by Suhardana (2020) that marriage is a bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (*satya alaki rabbi*). This statement implies that the realization of a family happiness is the main goal of marriage. Happiness in question is happiness physically and mentally.

The wedding ceremony of *Ngajet Penjor* also has an expressive meaning. Expressive meaning means the meaning of expressing feelings. The feelings of every person or society can be sad, it can also be happy or happy. If a person has enough in his life, is healthy physically and spiritually and is not infected with jealousy, then the person concerned will feel happy. And vice versa, if life is full of concern, sickly, moreover covered with envy, then it is certain that he will feel sad.

Everyone when living the life does not escape from ups and downs feelings, happy-sad. Likewise, when living as a family (household), they usually have experienced ups and downs, joys and sorrows. Its relation to the meaning of the *Ngajet Penjor* wedding ceremony in the Pengotan Traditional Village is that it means pleasure. In Bali there is a term for joy or sorrow in life. Marriage and childbearing are joys, whereas death is sorrow. If this is examined carefully, indeed the psychological condition of just getting married and giving birth to children, they feel happy, on the other hand if someone in the family dies, then the family is sad and grieves.

For everyone who will be married really crave that joy or pleasure. They invited relatives, relatives and friends along asking for presence, testimony and prayer for blessings so that they get joy or pleasure, and happiness. The same hope is actually the same for those who hold the *Ngajet Penjor* wedding ceremony in the Pengotan Traditional Village. Therefore, in general, every time a wedding ceremony is held, apart from expecting the presence of family members, relatives and friends as witnesses to the ceremony, the most important thing is congratulations, blessings and prayers. The testimony of the residents of the Pengotan Traditional Village community during *Ngajet Penjor* wedding ceremony, as a sign of their blessing and prayer so that all brides who carry out the wedding ceremony are awarded safety, pleasure and offspring. For the parents and families of the bride and groom, the *Ngajet Penjor* marriage means a marriage of pride, because their family is able to carry on the traditions of the wedding ceremony as their parents or ancestors did. Parents hope that with the *Ngajet Penjor* wedding ceremony, generations in the Pengotan Traditional Village can preserve the noble customs and traditions. This is in line with Putra, Zuryani, & Kamajaya (2021) in an article entitled *Pararem* in the Tradition of Mass Marriages in Pengotan Village, Bangli Regency that the ideal marriage is a marriage that can last a lifetime based on the fidelity of the husband and wife. The wedding procession in the Pengotan Traditional Village to obtain physical and spiritual happiness in the household or *Grhastha Asrama*. Based on the description above, it can be stated that the *Ngajet Penjor* wedding ceremony in Pengotan Traditional

Village means a marriage ceremony that can create pleasure and happiness. The hope that the bride and groom can maintain a husband and wife relationship to maintain a Sakinah (happy) family, is usually conveyed through messages from community leaders or religious leaders as is the case with preaching in the Melengan custom at the Gayo Tribe wedding ceremony in Central Aceh Regency (Zain, Fauzi, Muttaqin, & Maturidi, 2021).

The *Ngajet Penjor* wedding ceremony held at *Bale Agung* Temple, Pengotan Traditional Village, has implications for the spiritual improvement of Hindus in the local village, as well as for strengthening ideology of *Tri Hita Karana*, as well as for efficiency in the cost of the ceremony. This is important to understand and use as a reference by Hindu Religious Institutions in providing guidance to the community so that every religious activity can be carried out properly and meaningfully.

Conclusion

The *Ngajet Penjor* wedding ceremony in Pengotan Traditional Village is a form of marriage ceremony in mass marriage system which is held at *sasih Kadasa* after the completion of *pujawali* ceremony at *Puseh-Bale Agung* Temple. The *Ngajet Penjor* wedding ceremony was attended by a number of pairs of bride and groom, held at *Bale Agung* Temple, the local traditional village. This wedding ceremony uses cow as a means, which is jointly funded by the bride and groom in the ceremony. Cattle are slaughtered at *Bale Agung* Temple, their meat is used as a means of offering to *Hyang Widhi*, and some are also cut into pieces, distributed among the community members.

The *Ngajet Penjor* marriage ceremony in the mass marriage system has a manifest function, namely as purification and validation of status. The *Ngajet Penjor* wedding ceremony is held at *Bale Agung* Temple, Pengotan Traditional Village, which is believed to give positive vibrations, especially to increase peace of mind and purity of the body and soul of the bride and groom. It is hoped that *Ngajet Penjor* wedding ceremony can also be used to show a request to *Hyang Widhi* so that the bride and groom can think positively, creatively, innovatively and productively in fostering a prosperous household. Besides that, it has a latent function, namely for the union of husband and wife who is legal and ready to enter as customary village *krama*. The *Ngajet Penjor* wedding ceremony has a constructive meaning, namely a noble and main wedding ceremony. Cognitive meaning, namely in order to get the blessing and gift of safety, welfare and happiness from *Hyang Widhi*. Besides that, *Ngajet Penjor* wedding ceremony means that the wedding ceremony is full of blessings, welfare and prosperity, and has an expressive meaning, namely a wedding ceremony that can create pleasure and happiness.

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