

## THE INFLUENCE OF CUSTOMS ON RITUAL CONSUMPTION HINDU MARRIAGE IN BALI PROVINCE

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### ABSTRACT

Balinese Hindu marriage rituals are mixed with Balinese culture, causing the rituals carried out by the Balinese Hindu community to be not only based on religious beliefs, but will also be influenced by customs. Wedding ritual consumption when linked to Veblen's Consumption Theory states that consumption is influenced by customs. Based on this, the research aims to analyze the influence of customs on the consumption of Hindu wedding rituals in Bali Province.

**Keywords:** Customs, Ritual Consumption, Marriage.

### Introduction

Marriage is a necessity for every human being in living life. Marriage aims to foster household harmony and produce offspring. For Hindus, marriage is not only considered a union between a man and a woman to live as husband and wife or simply a relationship between a man and a woman who live together, have children and raise a family (Balla, 2010). Marriage is defined as an inner and outer bond between a pair of human beings, based on mutual love, love to help each other, sharing joy and sorrow which is legalized through religious ceremonies and applicable law (D.E, 2018). Marriage in Hinduism is seen as something very noble, as explained in the book *If Dharma Sastra* that marriage is sacred, the main purpose of which is to produce offspring (good offspring). The implementation of the ritual is based on teachings from the library Veda and following traditional procedures, carrying out marriage rituals according to the teachings of the Hindu religion, integrated with the customs that apply in society. Marriage rituals that are guided by Hindu law require marriage rituals to be carried out in the Hindu religion. As a consequence of holding a ceremony, it requires various expenditures or ritual consumption.

Wedding ritual consumption the main one needs different types *offer*. *Banten* are religious symbols originating from various plants in the form of leaves formed in various shapes which are symbols related to God's creation. Apart from that, offerings also come from animals that are born or animals that come from eggs. The next ritual consumption is a gift sincerely given to the priest who leads the ceremony. Another ritual consumption is spending on *like a song* (a group that sings the glory of God) and *hit the gong* (traditional Balinese music group). Hindu marriage rituals also require supporting expenses to support the implementation of the marriage ritual. Supporting consumption is in the form of various foods served for guests to eat during the wedding ritual. Apart from that, expenses for make-up and clothes worn by the bride and groom depend on the prevailing customs. Other supporting consumption is decoration (decoration of the wedding ritual venue).

The size of the wedding ritual expenditure depends on the level of ritual chosen by the Hindu who carries out the marriage. The ritual levels consist of: *Main*, *Assocand* They *are not*.

The simplest level of ritual is level they *are not*. A ritual level that is higher than the level they *are not* is level medium. Then there are also level rituals *main* namely the highest level of ritual. The implementation of the ritual is adjusted to *Village* (place), *Kala* (time) and *Patra* (condition/situation) of Hindus (Suarjaya, 2018).

Bali Province has a unique type of consumption in the form of high consumption for parties and ceremonies. The types of commodities consumed are related to parties and ceremonies/feasts, namely weddings, circumcisions and birthdays, religious holiday celebrations, costs for organizing the Hajj, Umrah, spiritual journeys, religious ceremonies and other customs and funeral costs. The average monthly per capita expenditure for parties and ceremonies/kenduri in Bali Province in 2019-2021 is much higher than the national per capita consumption. In 2021, the average consumption per capita for parties and ceremonies will reach IDR 63,892.00. Per capita consumption of parties and ceremonies in Bali Province is much higher than the average national consumption per capita which was recorded at IDR 15,328.00 (BPS Bali Province, 2022), as shown in Figure 1.1.

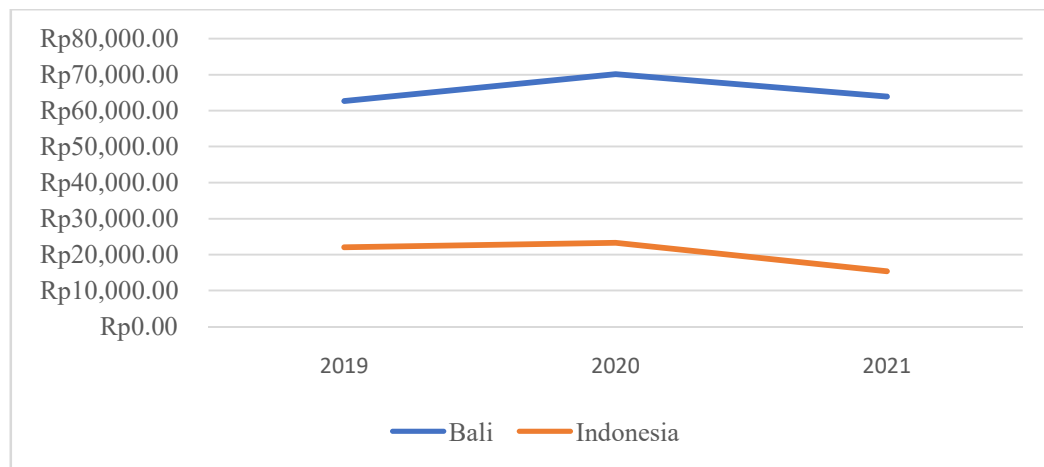


Figure 1.1

Average Per Capita Expenditures Per Month for Parties and Ceremonies/Kenduri in the Provinces of Bali and Indonesia, 2012-2021

Source: BPS Bali Province, 2022

Bali has natural wealth, traditions, customs, legends, art and the existence of Hinduism. Based on data from the Directorate General of Population and Civil Registration (Dukcapil) of the Ministry of Home Affairs (Kemendagri) in 2021, the number of residents of Bali who were Hindu in June 2021 was 3.71 million people or 86.8 percent of the population which reached 4.27 million people. The existence of Hinduism, natural wealth, traditions and art are interrelated, influence and build Balinese culture. The implementation of Hinduism combined with culture gives a distinctive color to the consumption patterns of Balinese people.

Different cultures will cause consumption differences. People's consumption will differ according to trends in society. The trends that emerge at one time will be different so that the consumption carried out will also be different. Trends change due to changes in population due to migration. Migration that occurs in an area in the future will change culture which will influence consumption (Ruževičiūtė&Ruževičius, 2011). Society must be able to guide their sons and daughters in consuming because the culture that influences consumption is formed from the environment and family (Ruski, et al., 2017).

The Balinese Hindu marriage culture which is generally carried out in the Province of Bali is that marriages are carried out using intoxicating. *Medicinalis* a wedding procession when the prospective bride's husband comes to the prospective bride's house. In a *memadik* marriage, all wedding preparations start from the prospective groom's house. Most of the ceremonies will be held at the groom's house. The series of Balinese Hindu wedding ceremonies are not all the same, there are different sequences in each region/region in Bali Province. According to Geertz, Balinese people have seven attachments, namely 1) obligation to worship certain temples, 2) place of residence, 3) agricultural land in the area, 4) caste or wangsa system, 5) kinship ties based on blood and marriage relations, 6) membership a *sekeha*, and 7) administrative unity (Geertz & Geertz, 2017). This bond will influence Balinese Hindu marriage rituals. The rapid economic development of Bali and an increasingly high level of marriage rituals means higher costs incurred. The size of Hindu ritual consumption in Bali is also based on concepts village (meaning place), *separate* (time) and *patra* (condition).

Hinduism recognizes the scope of religious events which contains six main things, including (Satria, 2020):

- 1) *Dresta village*, which means traditional habits or customs found in a particular area.
- 2) *My name is Dresta*, meaning traditional habits or customs carried out by a particular family or clan.
- 3) *Dharma Events*, this term is often referred to as *dresta* literature, namely religious traditions that are adapted to religious laws as stated in the holy books.
- 4) *Last Acara*, is a religious habit or tradition of following the habits of holy people. This means that what the community does is in accordance with direct observation of what the saints do, or based on instructions from the saints.
- 5) *Event Teak*, is a custom done by certain groups.
- 6) *Wyawahara Acara*, legal disputes that occur among members of society, but the state can mediate them with various existing regulations.

Each person's consumption pattern is different. Differences in consumption patterns for each person are not only influenced by high or low income, but are also influenced by habits and socio-cultural conditions of society and lifestyles that develop in society. Culture is a lifestyle that develops in a group or society, then is passed down from generation to generation. Culture creates customs which are then implemented by society, even though there are no written laws regarding their implementation. Consumption by the community will adapt to the culture that

develops in an area (Tiara, 2022). Regions that adhere to the customs of simple living usually have a small level of consumption, while regions that have a habit of enjoying traditional parties usually have large consumption expenditures (Sumarno, 2020).

Some consumption behavior is driven by social factors rather than rational economic factors. This theory was introduced by Thorstein Veblen in 1899 (Purnamasari S.P., 2022). Veblen was one of the first theorists to argue that consumption is actually a process of socialization and ownership of goods that function as markers of social class. Veblen argued that wealthy individuals also often consumed very conspicuous goods and services to advertise their wealth, thereby achieving greater social status. Unproductive expenditure like this is referred to as *conspicuous consumption*. In modern society, *conspicuous consumption* continues to exist, with periods of ups and downs, related to social, economic and political backgrounds (Memushi, 2013).

Based on various studies related to the consumption of wedding rituals in the research of Park (1997), Singerman and Ibrahim (2001), Aldreson et al (2007), Bloch, et al (2004) and Robitaille's research in 2019, consumption of wedding rituals is influenced by customs. Culture influences consumption in the research of Ruski, et al., (2017). Consumption is influenced by habits passed down in society (Sukiada, 2019). The various rituals carried out by Hindus are greatly influenced by local customs (Widiasih& Titib, 2004). The development of increasingly modern times will also influence people's consumption (Oktavia, 2019). Based on the background, the research objective is to analyze the influence of customs on the consumption of Hindu wedding rituals in Bali Province.

## METHOD

Research uses a quantitative approach (*positivism*) to analyze the influence of customs on the consumption of Hindu wedding rituals in Bali Province. The method used in this research is method survey, the research sample was 200 respondents who carried out wedding rituals in 2021, 2022 and 2023 in districts and cities in Bali Province. Research is carried out by collecting information through observations or interviews. Interviews to obtain information according to the objectives of this research were carried out employing face-to-face questions and answers between the interviewer and the informant or interviewee using a list of questions, whereas for in-depth interviews without using an interview guide (Bungin, 2013). Several types of data obtained were then cleaned and rescaled (*rescaling*). The analysis technique used is descriptive statistics, *Structural Equation Model* (SEM), and *Analysis of Variance* (ANOVA). To analyze the relationship between variables it is used *Structural Equation Model* (SEM). In *PLS inner model* also *colliner relation* which describes the relationship between latent variables based on the substance of the theory

$$AND_1 = b_1 X_1 + e_1 \dots\dots\dots(1)$$

The Outer Model of Customs consists of 3 indicators, with the equation:

$$X_{1,1} = \lambda_{1,1} X_1 + n_{1,1} \dots\dots\dots(2)$$

$$X_{1,2} = \lambda_{1,1} X_2 + n_{1,2} \dots\dots\dots(3)$$

$$X_{1,3} = \lambda_{1,3} X_2 + n_{1,2,3} \dots\dots\dots(4)$$

Information:

Y1 = Ritual Consumption

X1 = Customs

X1.1 = Last Acara

X1.2 = My name is Dresta

X1.3 = Dresta village

l<sub>1,1</sub>, ..... l<sub>1,6</sub> = loading factor

n<sub>1,1</sub>, ..... n<sub>1,6</sub> = *noise* or measurement error

## RESULTS

Table 1  
 Outer Loading of Indicators on Research Constructs

Relationship between constructs and indicators	Original Sample (O)	Standard Deviation (STDEV)	T Statistics ( O/STDEV )	P Values	Information
X1.1 <- X1	0,962	0,022	42,803	0,000	Significant
X1.2 <- X1	0,784	0,083	9,451	0,000	Significant
X1.3 <- X1	0,716	0,100	7,143	0,000	Significant
Y1.1.1 <- Y1	0,569	0,149	3,812	0,000	Significant
Y1.1.2 <- Y1	0,584	0,094	4,096	0,000	Significant

Y1.1.3 <- Y1	0,531	0,112	4,730	0,000	Significant
Y1.2.1 <- Y1	0,595	0,113	5,258	0,000	Significant
Y1.2.2 <- Y1	0,856	0,028	30,337	0,000	Significant
Y1.2.3 <- Y1	0,731	0,053	13,692	0,000	Significant

Table 2  
 Cross Loading of Indicators on Research Constructs

	X2	Y1
X1.1	<b>0,962</b>	0,485
X1.2	<b>0,784</b>	0,068
X1.3	<b>0,716</b>	0,070
Y1.1.1	0,129	<b>0,569</b>
Y1.1.2	0,166	<b>0,584</b>
Y1.1.3	0,011	<b>0,531</b>
Y1.2.1	0,303	<b>0,595</b>
Y1.2.2	0,280	<b>0,856</b>

Y1.2.3

0,385

**0,731**

Table 3

Mark Cronbach's Alpha and Composite Reliability, Average Variance Extracted (AVE)  
Research Construct

Construct	Cronbach's Alpha	Composite Reliability	Average Variance Extracted (AVE)
Customs (X1)	0,838	0,865	0,684
Ritual Consumption (Y1)	0,703	0,746	0,558
Primary Consumption (Y1.1)	0,708	0,747	0,509
Supporting	0,732	0,848	0,651

Consumption  
(Y1.2)

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Table 4  
Test of Direct Influence Between Research Constructs

Relationships Between Constructs	Original Sample (O)	Standard Deviation (STDEV)	T Statistics ( O/STDEV )	P Values	Information
X2 -> Y1	0,272	0,075	3,648	0,000	Significant

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## DISCUSSION

The results of testing customs on the consumption of Hindu wedding rituals indicate that customs in the form of holy people's habits, family habits and habits of the living environment influence the consumption of Hindu wedding rituals. The main ritual consumption of the wedding ritual is: *banten, priest, sekaa gong and sekaakidung* will be influenced by customs. Likewise, the consumption of supporting rituals for food, jewelry and bridal clothing and decorations is influenced by customs.

The research results are in accordance with Veblen's consumption theory which states that consumption is influenced by customs. The research results are in line with research which states that customs in an area can influence people's consumption levels. In areas that adhere to the customs of living simply, people usually have a low level of consumption. Meanwhile, areas that have a habit of enjoying traditional parties have large consumption expenditures (Sumarno, 2020). The tradition of wedding parties is basically joyful, but along with the increase in consumerism and modernization it has become a very expensive economic burden related to



wedding ceremonies or parties (Gausman et al., 2019). Customs are one of the contributors to expensive marriages (Anukitri, et al., 2022). Bloch (2004), shows that the size of the celebration as an activity is determined by the customs that apply to society.

## CONCLUSION

Based on the results of the analysis, it can be concluded that customs in the form of holy people's habits, family habits and environmental habits have a significant influence on the consumption of Hindu rituals in Bali Province.

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