

Tradition of Polygamy in Bali

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Abstract: *Songan Village, Kintamani District, Bangli Regency, Bali Province, Indonesia is one of the areas that has a unique tradition. Polygamy is a tradition which has been commonly done by community in Songan Village. Although the number of male and female population in Songan Village is not much different, polygamy tradition still continues to this day. This research uses qualitative phenomenology by using snowball sampling technique. Triangulation is used to check answers from informants in order to get the reliable results. The factors behind the tradition of polygamy in this study is the desire of men to be seen to have strength, entertainment, low education, maintaining family ties, and inheritance.*

Keywords: *Tradition, polygamy, factors of polygamy*

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I. BACKGROUND

Polygamy is a common phenomenon in the Songan village, Kintamani district, Bangli Regency. Polygamy is a marriage practice performed by a man with more than one woman. This is certainly considered an action that has a negative impact. The negative impacts of polygamy are the harmony and responsibility of the head of the family. The provision of a living both to the children and especially to the wife.

Songan Village is located in Kintamani District, Bangli Regency. Songan village follows polygamy system in Bali, as there are 89 families from 423 heads of households do polygamy (BPS, 2010). This data is only based on the number of heads of households reporting polygamy to the head of the village, but still many people who do not report themselves or prefer to marry in custom.

The polygamy tradition for the Songan Village community is a common tradition and is even considered a form of "masculinity" for men. The community polygamy tradition of Songan village gets special attention because it produces the vulnerable impact of polygamy that occurs in the village. The obvious impact is the economic condition of the perpetrators of polygamy. The perpetrators of polygamy who only work as a farmer must provide for family with a number that is not small.

Based on data from Department of Population and Civil Registration of Bangli regency, 2014 (in Shara, et al, 2014) said that from 5,231 families in Songan Village, there are 185 families that do polygamy. The man who practiced polygamy in the village had an average of two to three wives and had one to sixteen children.

The head of the family has a considerable burden of responsibility. Songan villagers mostly work on the agricultural sector as their daily livelihood. Men who do polygamy in the village of songan do not have enough income to meet the needs of life for themselves, their wives, and their children.

The principle of monogamy is further underscored in the sound of Article 3 verse (1) of the Marriage Law which says that in principle in a marriage a man may only have a wife and a woman may only have a husband. However, the Marriage Law provides an exception, as in Article 3 paragraph (2) of the Marriage Law, which stated that the court may grant permission to a husband to have more than one wife if required by the parties concerned.

The practice of polygamy by some societies of Songan Village is socially acceptable, especially those who do polygamy. The impact of polygamy that is often ignored in society is the occurrence of domestic violence both to the wife and children. Economic factors are an enormous factor affecting polygamy as an example of the exploitation of wives and children, especially on jobs that will also cause domestic problems that lead to domestic violence. The Songan community groups that follow the polygamy tradition are geographically and sociologically divided into three groups: 1. rural communities, such as *kayuselem* and *bubug* areas, 2. low educational communities, and 3. still fanatical with *punduhan* (one descendant). Groups of people who embrace the tradition of polygamy are economically a group of people with less economies. Indicators that can be used to measure are: 1. community income, 2. residential area, 3. public health, and 4. education (Windari, et al, 2013).

The objectives of this research are: 1. to analyze the characteristics of polygamy tradition in Songan Village, 2. to analyze the socio-economic condition of polygamist community in Songan Village, and 3. to analyze the factors causing polygamy in Songan Village.

Tradition is something that can not be separated from people's lives. The existence of tradition will be very important for the community because it can give a lot of meaning to them. The tradition is defended by society and will be passed on to the next generation because it has a special meaning for the community. The relationship between man and man, and man with nature is one of the things regulated in tradition.

Tradition is a habit done by community groups from generation to generation from generation. Tradition can be obtained through the process of socialization or see directly because it happens repeatedly and continuously. According to (Gibran, 2015) tradition is a social custom which is passed down from one generation to another through the process of socialization. Tradition can be a value and a moral in a particular group of people, because it has a rule about something that is considered right or wrong by the community.

The concept of tradition according to (Gibran, 2015) includes a world view concerning beliefs about life and death issues and events of nature and creatures or concepts of tradition that relate to belief systems, values, and patterns and ways of thinking of the people. Tradition can show how people act and behave in worldly and religious life. The life of a community group can also be organized and viewed based on the traditions held, both life with community groups and with the environment.

The family is the smallest community structure and is formed based on the bond between husband and wife. Polygamy is a form of marriage. According to (Azwarfajri, 2011) polygamy as a form of friendship is like two sides of the currency that can not be separated, there are always those who reject and support it. In the midst of community life, until now polygamy is still a debate that will never end.

Polygamy is something that is not much different from the affair, begins from the existence of another woman a man other than the wife that has been owned. Polygamy always begins with an affair. Polygamy men usually always have reasons that are used to explain their reasons.

Polygamy is something that a woman should accept because of compulsion. Accepting or rejecting polygamy, certainly has its own consequences to the woman. According to (Hikmah, 2012) the first and second wives are both entangled and oppressed in the social system that is controlled by the patriarchal society system. Many say if polygamy can save women, then the truth of the statement can not be believed.

The problem that often happens in the case of polygamy is the abandonment of rights that should be earned by a wife and child in a family. According to (Hanoum, 2014) problems that arise in polygamous marriages may be related to various aspects, both physical, psychological, and social aspects. One of the psychological problems that arise in a polygamous marriage is the conflict within the family, both fellow wives, wives and stepchildren, as well as different children of mothers.

The cause of polygamy that occurs is usually due to dissatisfaction felt by the husband to their wife. However, dissatisfaction is not the only reason for someone to do polygamy. According to (Sembiring, 2007) the issue of polygamy causes for polygamist perpetrators of this time, is not separated in discussing the causes of polygamy in the past, because polygamy is nothing new. Therefore, in addition to factors of dissatisfaction, there are several factors that affect the occurrence of polygamy.

Many factors are the reasons for a man to be polygamous. In addition to religious reasons, there are still other reasons that encourages a man to do polygamy. Meeting other women is interesting to the extent that there is a chance to do polygamy. However, the wife could have an enough amount of share that causes a man to do polygamy.

Based on the results of research conducted by (Sembiring 2007) in Medan City, found some conditions that become the reason of polygamy, namely: 1. no offspring, 2. sexual needs, 3. follow the sunnah of Rasul, 4. wife lack of self-care, 5. illness of the wife who can not be cured, 6. interest in other women, 7. lack of wife's service, and 8. indigenous and cultural influences. This reasoning is based more on compliance with the Marriage Law and is more likely to be in the current conditions of society.

II. RESEARCH METHODS

The design in this study used qualitative research design of phenomenology by snowball technique. This research will be directed to a systematic effort to reveal social phenomena. In the tradition of polygamy in Songan Village, Kintamani District, Bangli Regency, Bali Province. information obtained by informants, is expected to reveal the phenomena that occur in the field appropriately.

Phenomenology studies describe the meaning of a life experience for some people about a concept or phenomenon. The people involved in dealing with a phenomenon explore the structure of the awareness of human experience (Creswell, 2015: 60). The symptoms referred to in this study relate to the polygamy tradition in Songan Village that needs to be studied in more depth so that information about polygamy traditions can be obtained factually. This triangulation research techniques.

III. RESULT

The tradition of polygamy that occurs in Songan Village is something that is considered very common and prevalent, so the village of Songan is famous for polygamy village. In social and cultural life, the tradition of polygamy can be accepted by the community of Songan Village itself. The tradition of polygamy that occurred in the Songan Village certainly can not be separated from the negative impact especially for the wife. Since polygamy has been socially and culturally acceptable, polygamist can be divided into three broad groups.

The perpetrators of polygamy in the songan village can be divided into three groups based on the area where they live. Three groups of society are: 1. groups of people who live in the hinterland, for example *kayu selem* and *bubug* areas. For people living in rural areas, polygamy as a symbol of male and polygamous success is considered as an entertainment, because this area is has very little entertainment. (2) community groups with low education. Polygamy conducted by this community group aims to escape from the problems and burdens of life. (3) groups of people who are still panatik against one descendant. For this community group the relationship of brotherhood or kinship still needs to be maintained.

The perpetrators of polygamy divided into three major groups are groups of people who indirectly make Songan Village as a village with a symbol of polygamy. The factors of polygamy that occurred in Songan Village is not much different from the polygamy factors in other areas. But that makes it unique because one village runs polygamy. The following explain the factors causing polygamy in Songan Village:

1. Strength

The group of polygamists in the first village of songan is more based on the desire that men have to be seen as having a power. Polygamy is an activity commonly practiced by rural communities. The benchmark used by men to be manly is by having more than one wife or by polygamy. Songan village community also justify the social if men who do polygamy is a man who has the strength and ability that deserve to be emulated. The perpetrators of polygamy will have their own pride and will show a power and power that will not be invincible. Thus, indirectly polygamy is a benchmark of a force used by men in the Songan Village.

2. Entertainment

Not only as a symbol of masculinity possessed by the perpetrators of polygamy, on the other hand the factor of polygamy committed by the perpetrators are considered as an entertainment. Because of the location of their residence in the area of the pedal so very little even rarely to get entertainment. Polygamy as entertainment in this case means the perpetrators of polygamy will spend their time after working with children and wives both just to share stories and to joke. In addition, polygamy is also used as sex entertainment by the perpetrators. Can not be denied, their rare areas of entertainment make sex an entertainment for the perpetrators of polygamy, especially at night because of the dark conditions due to the lack of illumination.

3. Low education

The community group with low education is the third perpetrator of polygamy in songan village. People with low education usually have a fairly shallow and even narrow thinking, so assume by doing polygamy problems they face will be overcome, both in the form of economic problems and problems of descent. They do not understand that by doing polygamy, in fact, their problems will get even worse. An example of their growing problem is the economic problem, by making polygamy they will be more and more difficult in economy and their children will again have low education. Thus, it can not be denied that will give an impact on the lower hard skills and soft skills owned by the next generation in Songan Village. The low hard skills and soft skill is certainly not be denied also the largest contributor to the cause of unemployment.

4. Maintaining family ties

Polygamist community groups who are panatik against this one offspring is a group of people who still consider the importance of brotherhood or kinship relationship to be maintained. The perpetrators of polygamy who have the assumption of a relationship of kinship or kinship is important to maintain will usually have a wife who comes from the same family as siblings or cousins.

It can not be denied if the number of villagers sans who do polygamy will continue to increase. In addition to the reasons for the increasing population and the number of young people marrying, another reason is the polygamy characteristic of the village itself. The assumption that is still held firm by the elders of the village community songan about polygamy is still considered the importance of the relationship of brotherhood or kinship that must be maintained until today.

5. Inheritance

Apart from several factors that have been described, other factors of polygamy that occurred in Songan Village is polygamy that occurred is a hereditary heritage. The ongoing tradition on polygamy is a legacy descended from the previous generation and will continue to be inherited to the off spring of the perpetrators of polygamy. The villagers of polygamist villagers have the motto "*konden dadi nak muani yang kondan ngelah kurenan lebian ken asiki*" or "not yet a man if not have more than one wife" (Shara, et al, 2014). This slogan is firmly held by the polygamist community that is against the local norm in Bali. This factor is also one of the dominant factors that affect the occurrence of polygamy in the Songan village, because after all this hereditary heritage factor is a matter that still continues to be maintained and considered as a thing that must remain inherited until

later. In addition, the village of Songan is one of the village that is quite thick with tradition and still holds the tradition passed down by the previous generations to date, including the tradition of polygamy itself.

Based on the five factors that have been described, these factors will continue to be the reason for the ongoing polygamy. Several factors of the five factors will continue to grow in the community. Polygamy continues to be perpetrated by polygamist perpetrators in the Songan village is less concerned about the negative impacts received or obtained by the wife and children, especially in the economic aspects. Economic apples will impact on the poor quality of education owned by the children of polygamy actors. The low quality of education can not be denied will impact the increasing number of unemployed among young people Songan Village.

IV. CONCLUSION

The tradition of polygamy is a common and common practice conducted by people in Songan Village.. This makes Songan Village, a symbolic village with polygamy. Polygamy is also one of the things that is used as a symbol of strength for men and is something that should be a role model for the next generation. In addition polygamy tradition is an activity that has been acceptable in social and cultural life by the people of Songan Village. This makes polygamy continue to grow and become a tradition.

Factors of polygamy tradition in Songan Village is the desire that men have to be seen as having a strength, entertainment, low education, maintaining kinship relations, and hereditary heritage. Based on the factors that have been elaborated, it can be distinguished into two most dominant factors in influencing polygamy tradition in Songan Village that is, the first dominant factor affecting polygamy traditions is the desire that men have to be seen to have power in the middle of society. The second dominant factor is the hereditary heritage owned by the songan villagers.

These two factors can not be separated from the polygamy tradition in Songan Village. These factors will continue to grow in the midst of society, especially the people of Songan Village. In addition, some factors will be very vulnerable to remain an excuse for men to still be able to do polygamy. However polygamy is very detrimental, especially for women who are vulnerable to violence and exploitation of work (economy).

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