

The Changing Legal Position of Mejauman in Hindu Marriage Ceremonies in Dalung Traditional Village, Badung Regency

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ABSTRACT: This study was motivated by the shifting practice of mejauman, the concluding ritual in the Hindu marriage ceremony, which has undergone significant changes in its sequence, timing, procedures, and symbolic meaning within the Indigenous Village (Desa Adat) of Dalung, Badung Regency, Bali. These transformations have emerged alongside rapid modernization, urbanization, tourism development, globalization, changing social orientations, and increasing demands for efficiency in contemporary life. Consequently, a gap has developed between the normative ideals prescribed by Hindu teachings and customary law (*awig-awig*) (*das sollen*) and their actual implementation in everyday social practice (*das sein*). This research aims to analyse the factors underlying the transformation of mejauman, describe the forms of its ritual shift, and examine its implications for Hindu values and the socio-cultural life of the Dalung Indigenous Village community. This research employed a qualitative approach within an interpretive paradigm from the perspective of the Sociology of Hindu Law. Data were collected through participant observation, in-depth interviews, document analysis, and literature review, and subsequently analysed using descriptive-interpretative techniques involving data reduction, data display, and conclusion drawing. The analysis was informed by Social Change Theory, the Sociology of Religion, Symbolic Theory, and Cultural Adaptation Theory. The findings reveal that the transformation of mejauman is driven by the interaction of social, cultural, and economic factors, together with modernization, demographic mobility, changing patterns of thought, weakening customary social control, and increasing concerns for efficiency in time, labour, and financial resources. These transformations are reflected in changes to the timing of ritual performance, the simplification of ceremonial stages, modifications to ritual offerings, and the incorporation of contemporary cultural elements into the ceremony. Nevertheless, the essential religious values embodied in mejauman—including reverence for ancestors, the strengthening of kinship relations, and the social legitimization of marriage—remain fundamentally preserved. The study demonstrates that the transformation of mejauman should not be understood as the erosion of tradition, but rather as a process of cultural adaptation through which Hindu communities negotiate the continuity of sacred values within changing social realities. The novelty of this study lies in conceptualizing mejauman as a dynamic arena where customary law, Hindu religiosity, and cultural adaptation continuously interact, thereby offering a new perspective on the resilience and transformation of ritual traditions in contemporary Balinese society.

KEYWORDS: Mejauman, Hindu marriage, social change, cultural adaptation, Sociology of Hindu Law, Indigenous Village (Desa Adat) Dalung.

I. INTRODUCTION

Modernization and globalization have transformed various aspects of social life, including religious practices. Within Hindu society, these changes have also influenced the fulfillment of religious obligations through a postmodern lifestyle that tends to emphasize physical aspects and material symbols rather than the strengthening of spirituality and spiritual awareness. Wilson (in Turner, 2003:115) explains that the weakening of noble values is one of the indicators of the development of secular life in modern society. This condition is reflected in the declining influence of religious values on social life, resulting in a gap between *das sollen* (the ideal values prescribed by normative teachings) and *das sein* (the actual practices of everyday life) (Widana, 2019). This demonstrates that religious practices continue to interact with the dynamics and transformations of society.

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Atmadja (2006:79) emphasizes that the development of modern capitalism has encouraged the emergence of consumerist, hedonistic, and narcissistic lifestyles as a result of the strong influence of market ideology. This condition has made material wealth one of the benchmarks of self-actualization, thereby causing social activities, including religious practices, to be increasingly influenced by considerations of efficiency, practicality, and pragmatic interests. Consequently, religious rituals have become not only expressions of spirituality but have also been shaped by shifts in the orientations of modern society.

This phenomenon can also be observed in the lives of Hindu communities in Bali. Although religious rituals continue to be performed consistently, their implementation has increasingly undergone adjustments in response to the demands of modern life. This condition indicates a tendency toward a gap between normative concepts and the actual implementation of rituals within society. One example can be seen in changes in the procedures for marriage ceremonies, particularly the *Mejauman* procession as part of the *wiwaha* ceremony.

In Hindu teachings, marriage is one of the *saṃskāras* that marks entry into the stage of *Gṛhastha Āśrama*, namely household life as the foundation for establishing a family and fulfilling dharma. The *Agastyaparwa* explains that *gṛhastha* life encompasses the relationship between husband and wife, the establishment of a family, having offspring, and the practice of virtue according to one's capacity (*yathāśakti*). Therefore, marriage is not merely concerned with the relationship between a man and a woman, but also serves as a means of cultivating the individual, the family, and social life based on the values of dharma.

The sacredness of marriage in Hinduism is affirmed in the *Manawa Dharmasastra*, Chapter IX, Article 102, which teaches that husbands and wives should preserve the integrity of the household and remain faithful throughout their lives. In Balinese Hindu society, *pewiwahan* encompasses not only a *sekala* dimension as a social and legal bond, but also a *niskala* dimension concerning the relationship between human beings, ancestors, the community, and Ida Sang Hyang Widhi Wasa (Sukerti, 2012:21). Thus, marriage is not merely a matter concerning the bride and groom, but also involves their families, the *desa adat*, and the religious community.

This understanding is consistent with Article 1 of Law Number 1 of 1974, which defines marriage as a physical and spiritual bond between a man and a woman for the purpose of establishing a happy and lasting family based on the belief in the One and Only God. Gelgel (2013:44) emphasizes that the divine element provides a spiritual dimension inherent in marriage. From a Hindu perspective, *wiwaha* constitutes a *yajña* and one of the *saṃskāras* aimed at establishing a harmonious family, having *suputra* (virtuous offspring), and fulfilling dharma. Marriage also serves as a means of uniting two families through the *Pewarangan* procession. As a *yajña*, *wiwaha* involves three witnesses, namely *Bhūta Saksi*, *Dewa Saksi*, and *Manusa Saksi*. *Bhūta Saksi* is manifested through *mabyakala* or *mekalan-kalan*, *Dewa Saksi* through *banten pewiwahan*, and *Manusa Saksi* through the presence of family members, the community, and *prajuru adat*. These three elements demonstrate that Hindu marriage constitutes both a religious and social institution, deriving its legitimacy from spiritual, customary, and communal dimensions.

The series of marriage ceremonies among Balinese Hindu communities generally consists of three stages, namely pre-marriage ceremonies, the implementation of *wiwaha*, and post-marriage ceremonies. These three stages constitute an interconnected ritual unity, beginning with *mapasedek*, *madewasa ayu*, *ngambil pengantin*, *masegeh agung*, *mekalan-kalan*, *mejaya-jaya*, and culminating in *Mejauman*. Each stage has a distinct symbolic function, but collectively, they represent the process of establishing a new family based on Hindu values. Among these series of ceremonies, *Mejauman* or *Pewarangan* is the concluding procession and plays an important role in completing the implementation of *wiwaha*. This procession is not merely a post-marriage visit, but also symbolizes the acceptance of the bride and groom as members of a new family and strengthens the relationship between the *purusa* and *pradana* families. Etymologically, the term *jaum* or *jarum* means to weave or connect, reflecting the effort to unite two extended families in a harmonious and sustainable relationship.

Mejauman also serves as an expression of gratitude to Sang Hyang Siwa Guru and the ancestors of the bride's family, as well as a means of seeking blessings for married life. These values are reflected in the teachings of *paras paros sarpanaya*, *salunglung sabayantaka*, and *Tri Kaya Parisudha*, which emphasize mutual respect, mutual assistance, and the maintenance of harmony in thought, speech, and action. Thus, *Mejauman* embodies spiritual, social, and moral significance in Hindu married life. From the perspective of customary law, the implementation of *Mejauman* is also regulated under the *Awig-Awig of Desa Adat Dalung*, *Desa Adat Padang Luwih*, and *Desa Adat Tuka*. These provisions stipulate that *Mejauman* is performed after there is no longer any *kepalangan* at the bride's residence and after the *mabyakala* or *mekalan-kalan* ceremony has been performed. This demonstrates that, normatively, *Mejauman* constitutes the final stage of the marriage ceremony, subject to a specific ritual sequence and therefore not to be performed arbitrarily.

The social reality in *Desa Adat Dalung* demonstrates changes in the implementation of *Mejauman*. Although the *awig-awig* continues to be recognized as a guideline for customary life, some members of the community have begun to perform *Mejauman*

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concurrently with the procession of fetching the bride, even before the *mekalan-kalan* and *mejaya-jaya* ceremonies. This practice was initially carried out by couples from different regions of Bali, but has now also been observed among couples originating from the same *desa adat*. This condition indicates that the implementation of the ritual has increasingly been influenced by considerations of time and cost efficiency, mobility, and shifts in the orientation of modern society.

Desa Adat Dalung is an area that has experienced relatively rapid social development in Badung Regency. Its proximity to Denpasar City, as well as the tourism areas of Kuta and Canggu, has contributed to significant population growth, social mobility, and cultural diversity. The transition from an agrarian way of life toward a more urban, rational, and adaptive society has also influenced socio-religious practices. Nevertheless, the community continues to preserve various traditions, such as *Mesalaram*, *Nedunan Dewa Nini*, *Nedunin Sang Hyang Sengkron*, and *Meprani*. This demonstrates that modernization does not necessarily eliminate tradition, but rather creates a process of negotiation between customary norms and the demands of contemporary life. Within this context, the shift in the implementation of *Mejauman* constitutes an important phenomenon to be examined. Normatively, the *Awig-Awig* of *Desa Adat Dalung*, *Desa Adat Padang Luwih*, and *Desa Adat Tuka* stipulate that *Mejauman* is to be performed after *mabyakala* or *mekalan-kalan*. However, practices within the community indicate that *Mejauman* is sometimes performed before these stages have been completed. This shift demonstrates that customary norms, which were previously regarded as fixed, are increasingly confronted with practical considerations and changes in patterns of social life. Consequently, this phenomenon warrants examination from the perspective of the relationship between customary norms and social reality. This phenomenon demonstrates a dialectical relationship between *das sollen*, namely norms derived from Hindu teachings and *Awig-Awig*, and *das sein*, namely social practices that have developed within the community. Although the community continues to recognize customary law as a shared guideline, the implementation of rituals has increasingly undergone reinterpretation in accordance with practical needs and changing patterns of life. Therefore, the shift in the implementation of *Mejauman* is not merely a technical simplification of the ceremony, but reflects changes in the relationship between religion, customary law, culture, and the social structure of Balinese Hindu society. This transformation further demonstrates that customary law constitutes a form of *living law* that continuously interacts with society. The validity and effectiveness of a norm are determined not only by written rules, but also by how such norms are practiced, negotiated, and reinterpreted. Accordingly, the shift in the implementation of *Mejauman* needs to be examined multidimensionally through the perspectives of law, religion, symbolism, and social change. The Theory of Social Change, Symbolic Theory, *Living Law* Theory, and Cultural Adaptation Theory can be integrated to analyze this phenomenon.

Academically, previous studies on Hindu marriage have predominantly addressed aspects of customary law, rituals, and cultural symbols. Meanwhile, studies examining the shift in the implementation of *Mejauman* as a form of negotiation among customary law, Hindu teachings, modernization, and social change within urban communities remain limited. This condition indicates a research gap in understanding how customary norms are maintained while simultaneously being adapted to changes in the social life of the community. Based on the foregoing, this research is important to enrich the study of the Sociology of Hindu Law, particularly concerning the relationship between religious norms, customary law, and social change. Practically, this research is expected to serve as a reference for *desa adat*, the Parisada Hindu Dharma Indonesia, academics, and Hindu communities in understanding changes in the implementation of *Mejauman* and in maintaining the continuity of tradition amid the dynamics of modern society.

Based on the aforementioned background, research on *The Shifting Practice of Mejauman in Hindu Marriage Ceremonies in Desa Adat Dalung, Badung Regency* is important to examine the underlying factors and their implications for the continuity of customary law, religious life, and the cultural resilience of Balinese Hindu society. This research is expected to make a scholarly contribution to the development of Religious and Cultural Studies, particularly to the study of the Sociology of Hindu Law amid the dynamics of contemporary Balinese society.

II. RESEARCH METHOD

This research employs a qualitative method with a Sociology of Hindu Law approach to examine the dynamics of the shifting practice of *Mejauman* in Hindu marriage ceremonies in *Desa Adat Dalung, Badung Regency*. This approach was selected because the phenomenon under study concerns not only changes in ritual procedures, but also encompasses symbolic meanings, Hindu law, customary law, social practices, and the continuity of cultural values. Through a qualitative approach, this research seeks to understand the phenomenon based on the experiences and perspectives of community members directly involved in its practice. The paradigm employed is constructivist-interpretive, which views social reality as a construction of meaning formed through interactions among individuals, society, religion, customary practices, and culture. Within this paradigm, the shift in the practice

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of Mejauman is understood as a process of interpretation, adaptation, and negotiation by the community in response to changing patterns of life, rather than merely as a deviation from normative provisions. The research focuses on three main aspects: the factors underlying the shift in Mejauman; the forms of change in terms of timing, stages, facilities, and community participation; and its implications for Hindu law, customary law, social relations, and cultural resilience. The analysis employs Social Change Theory, Symbolic Theory, Living Law Theory, and Cultural Adaptation Theory as complementary frameworks within the perspective of the Sociology of Hindu Law. The research stages include a preliminary study, research design development, the selection of informants through purposive and snowball sampling, data collection through observation, indepth interviews, and documentation, followed by descriptive-interpretive analysis. Conclusions are drawn through a continuous verification process to obtain a comprehensive understanding of the dynamics of the shifting practice of Mejauman in Desa Adat Dalung.

III. RESULT AND DISCUSSION

A. FACTORS CONTRIBUTING TO THE SHIFT IN THE IMPLEMENTATION OF MEJAUMAN IN DESA ADAT DALUNG

Badung Regency, where Dalung Traditional Village is located, is a major center of tourism, commerce, and mobility in Bali. This situation places greater time and financial pressures on the krama (members) of Dalung Traditional Village. Conducting the mejauman ceremony in accordance with tradition requires substantial financial resources, time, and family involvement. In response to the demands of modern life, these circumstances have encouraged the community to rationalize and simplify the upakara (ritual offerings and ceremonial arrangements) in order to reduce costs and save time.

The shift in the implementation of *mejauman* due to considerations of cost efficiency was conveyed by I Gusti Ayu Mas Pramiati (interview, 23 February 2025). According to her, the *pewiwahan* ceremony, when performed in its complete stages and at the *utama* level, including the use of *Bebangkit* banten, requires substantial financial expenditure. Therefore, the implementation of the ceremony may be adjusted to the family's economic capacity. Limited financial circumstances also prompted her family to conduct the *mejauman* ceremony concurrently with the process of bringing the prospective bride to the groom's family home, as an adaptation to their financial capacity.

A similar view was expressed by Ni Kadek Ernawati (interview, 24 February 2025). The family's limited financial circumstances and the considerable distance between the bride's residence and the groom's residence resulted in the simplification of the stages of the wedding ceremony. The groom's family only performed *medarma suaka*, followed by *ngambil* and *mepamit* simultaneously, accompanied by the presentation of *tipat bantal* or *mejauman*. This account demonstrates that financial circumstances influence the scale at which Hindu wedding ceremonies are performed. The community has begun to adjust the level of the ceremony whether *kanista*, *madya*, or *utama* according to its economic capacity, without eliminating the essence of the ritual. In addition to economic considerations, geographical distance is also a factor in the simplification of *mejauman*. This is evident in the case of I Gusti Ngurah Wisnu and Ni Gusti Ayu Alit Armini (interview, 24 February 2025), who performed *mejauman* concurrently with the process of bringing the prospective bride from Nusa Penida, while *medarma suaka* was performed at a relative's residence in Dalung Permai. This arrangement was agreed upon by both families to reduce transportation costs and improve time efficiency, given the inter-island distance that had to be traveled.

In addition to economic factors, time constraints and work patterns also influence the shift in the implementation of *mejauman*. Work commitments, particularly in the tourism sector, make it difficult for married couples to carry out the ritual stages over several days. This was conveyed by I Gusti Ngurah Dharmayuda and Jero Melati (interview, 26 February 2025), who performed *mepamit* or *mejauman* concurrently with the process of bringing the prospective bride from Klungkung, while *medarma suaka* was performed at the bride's family residence in Dalung Permai. This arrangement was agreed upon by both families to accommodate their limited time and work commitments.

This phenomenon demonstrates that the shift in the implementation of *mejauman* constitutes a form of negotiation between the demands of *dharma* as a ritual obligation and *artha* as a consideration of economic circumstances and efficiency. Ideally, the implementation of *mejauman* follows *dewasa ayu*, or an auspicious day determined based on spiritual considerations, which may not necessarily correspond with the family's work schedule and economic circumstances. In practice, pragmatic considerations, such as time constraints, the need to obtain leave from work, and financial costs, have become important factors. Thus, the aspect of *artha* tends to play a more dominant role in determining the timing and form of the ritual, resulting in the adaptation of the tradition so that it can continue to be practiced without disregarding the demands of modern life.

Thus, the shift in the implementation of *mejauman* in Dalung Traditional Village is influenced by social, cultural, and economic factors. This is consistent with Max Weber's view that modernization encourages society to move from traditional patterns toward more rational and efficient forms of action. In the implementation of *mejauman*, this can be observed in the simplification of the

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timing, costs, and stages of the ritual based on practical considerations and prevailing economic circumstances. Meanwhile, Kingsley Davis's concept of *cultural lag* explains that social change occurs when the development of material elements, such as technology, the economy, and societal mobility, progresses more rapidly than changes in values and traditions. This condition encourages society to adapt the implementation of rituals to the demands of modern life. Accordingly, the shift in *mejauman* does not necessarily indicate a decline in the value of tradition; rather, it represents a form of societal adaptation to social change and the demands of modern life.

In general, the *mejauman* or *mapajati* ceremony is performed after the wedding ceremony. However, over time, there has been a tendency to perform *mapajati* concurrently with *mapadik* or *makruna*. This choice is based on several considerations, including the consent of both families, time and cost efficiency, reducing the need for extended family members to participate repeatedly, and the limited availability of leave or vacation time for the prospective bride and groom (Windia, 2015:110). This phenomenon demonstrates that modernization, urbanization, and changing lifestyles have also influenced the manner in which the *mejauman* ritual is performed. A ritual that was previously communal in nature and followed traditional stages is increasingly being adapted to the practical needs of society. Nevertheless, *mejauman* or *mapajati* continues to hold an important position in Balinese Hindu marriage, as it constitutes a ritual through which the bride bids farewell to Ida Sang Hyang Siwa Guru and her ancestors at the *Sanggah/Pemerajan* of her family of origin, as well as to her parents and family, before becoming part of her husband's family.

Modernization has brought technological developments and ways of thinking that increasingly prioritize effectiveness and practicality. This was conveyed by I Gusti Ayu Inten Indiani, a member of WHDI Dalung Village (interview, 26 February 2025), who explained that wedding ceremonies now increasingly involve photographers, videographers, and decoration services. Family communication and coordination are also frequently conducted through *WhatsApp* groups, while time constraints resulting from work commitments encourage community members to purchase or order *banten* from *tukang banten* (ritual offering makers).

This phenomenon indicates changes in the implementation of *mejauman*. Technology not only facilitates communication but also transforms patterns of social interaction in the preparation of ceremonies. Face-to-face meetings and *simakrama* among family members tend to decrease because coordination can be conducted online. Similarly, the practice of purchasing *banten* has replaced some of the activities associated with *nguopin mejejaitan*, which previously served as a space for mutual cooperation, social interaction, and the transmission of religious knowledge to younger generations. Thus, time efficiency indirectly affects the social and educational dimensions embedded in the performance of the ritual.

In addition to modernization, urbanization has also contributed to changes in the performance of Hindu rituals in Dalung Traditional Village. As an urban area in Badung Regency, Dalung has experienced increased population mobility and diversity, requiring the community to adapt to limited space, geographical distance, and urban lifestyles. Ceremonies that were previously conducted in spacious settings, using facilities such as *tetaring* and large areas for *banten*, are now increasingly simplified to accommodate the more limited space available in residential homes. Likewise, ceremonial materials that were once prepared collectively through mutual cooperation over an extended period are now increasingly obtained through purchasing or ordering. Accordingly, modernization and urbanization have driven the transformation of *mejauman* from a communal and traditional mode of implementation toward a form that is more practical, efficient, and adaptive to urban living conditions. This shift is reflected not only in the form and stages of the ritual but also in patterns of social interaction, methods of preparing ceremonial materials, and the process of transmitting cultural values to subsequent generations.

Urbanization also contributes to greater time efficiency in the implementation of *mejauman*. A ritual that was previously performed several days after *mewidhi widana* is now often combined with the *meminang* (proposal) procession due to limited leave and work commitments. Constraints related to distance and transportation have also led to the simplification of family groups and *mejauman* provisions, with only the items considered most symbolically significant being brought. This phenomenon is consistent with Max Weber's concept of rationalization, namely the transformation of society from traditional patterns toward actions based on calculative considerations and efficiency (Yudha Triguna, 2026:23). In the context of *mejauman*, rationalization can be observed in adjustments to the timing, number of participants, and ceremonial materials according to work commitments, geographical distance, and the circumstances of urban communities.

Changes in lifestyle have also affected the value of *ngayah* in the performance of rituals. Ida Ayu Tary Puspa (interview, 23 July 2025) explained that people who are increasingly occupied with work tend to replace contributions of labor with monetary contributions or shared financial contributions. The tradition of *mebat* in preparing food for ceremonies has also begun to shift toward the use of catering services or ready-to-eat food. Furthermore, the implementation of *mejauman* in urban areas tends to

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be more private, involving primarily the immediate family, in contrast to rural communities, where extended family members and *krama banjar* are more extensively involved.

This shift demonstrates a transformation from a communal and mutual-cooperation-based ritual pattern toward one that is more individual, practical, and service-oriented. The preparation of *banten* and food, which previously involved numerous family members and *krama banjar*, is increasingly entrusted to *tukang banten* and catering providers. This condition can be analyzed through Kingsley Davis's perspective, which views social change as a transformation in the structure, roles, and functions of society (Yudha Triguna, 2026:23). Accordingly, the transformation of *mejauman* concerns not only technical changes in the ritual but also reflects changes in patterns of social relations and the distribution of roles within urban society.

The shift in the *mejauman* ceremony in Hindu marriage can be analyzed through Kingsley Davis's theory of social change, which views social change as a transformation in the way society organizes its life and performs its social functions. In traditional communities, *mejauman* was conducted within a communal structure, with the involvement of the *banjar* and extended family serving as both logistical support and social witnesses. However, urbanization and modernization have encouraged the emergence of a more atomistic social structure, in which the involvement of the immediate family (*nuclear family*) has become increasingly dominant. The role of relatives in preparing *upakara* and food has gradually been replaced by service providers, such as *tukang banten* and catering services.

This transformation also demonstrates the differentiation and specialization of roles. In the past, family members generally possessed the skills to prepare *banten* and ceremonial meals through the tradition of *mebat*. Today, these tasks are increasingly entrusted to individuals with specialized expertise. The families of the bride and groom increasingly assume roles as managers, coordinators, and financial providers, while the technical work is carried out by professional service providers. This demonstrates a transformation in the division of roles within the social structure of modern Hindu society.

From the perspective of Kingsley Davis's functionalism, changes in one part of a social system will encourage adjustments in other parts to maintain social equilibrium. The integrative function of *mejauman*, which previously served as a setting for interaction and the strengthening of relationships between the two extended families, has been reduced in terms of its duration and the number of parties involved. Nevertheless, its religious function remains preserved, particularly as a form of farewell to the ancestors and the bride's family of origin. Accordingly, the shift in *mejauman* demonstrates changes in its form, structure, and mode of implementation, while its principal religious function continues to be maintained as an important component of Hindu marriage.

The shift in *mejauman* from a traditional communal form toward a more practical and individual form has sociological consequences, particularly for social control and kinship relations. From a sociological perspective, rituals function not only as religious practices but also as means of strengthening social solidarity and social bonds. As the involvement of extended family members and *krama banjar* decreases, these social functions tend to weaken. Ida Ayu Tary Puspa (interview, 23 July 2025) explained that, in the past, *mejauman* involved extended family members and *krama banjar*, who also served as a form of social validation of the marriage. Today, as its implementation becomes increasingly limited to the immediate family, social oversight of the marriage process and the parties' commitment to the marriage has become weaker. In addition, the use of *tukang banten* and catering services has replaced mutual-cooperation activities in the preparation of the ceremony, thereby reducing interaction and social bonds among relatives.

Accordingly, the commodification of the ritual through the use of paid services transforms social relations from a pattern based on mutual cooperation toward transactional relationships. Whereas the involvement of relatives previously fostered a sense of *hutang budi* (reciprocal obligation), moral responsibility, and social bonds, such contributions can now be replaced by monetary payment. As a result, social control that previously operated through direct interaction, admonition, and moral sanctions has become increasingly relaxed. This shift demonstrates that efficiency in the implementation of *mejauman* not only changes the form of the ritual but also affects the mechanisms of solidarity and social control within the customary community.

The customary tolerance of Dalung Traditional Village is currently being tested by social dynamics, one of which concerns the *Mejauman* ceremony, namely the formal visit of the newlyweds to the bride's family home. In this context, the *Awig-awig*, as the written regulations of the traditional village, serves to reinforce the preservation of the tradition while allowing it to remain adaptive to changing times. Traditionally, *Mejauman* symbolizes the bride's farewell to her family of origin in both the *niskala* (spiritual) and *sekala* (social) dimensions. The current shift is reflected, among other things, in considerations of time and cost efficiency, whereby a series of ceremonies that previously took place over several days is now condensed into a single day. There has also been a simplification of *upakara*, particularly through reducing the ceremonial materials and items brought during *Mejauman*.

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In responding to shifts in the implementation of *mejauman*, the *awig-awig* plays an important role as an instrument of customary law that maintains a balance between compliance with customary rules and tolerance of the circumstances of the community. The *awig-awig* can establish minimum requirements for the performance of the ceremony so that community members, particularly those with limited economic means, are not burdened by social expectations or competition to conduct ceremonies on an excessive scale. In addition, through the principle of *desa mawacara*, customary regulations provide room for respecting differences in customary practices between traditional villages, particularly in inter-regional marriages.

The *Jero Bendesa* of Dalung Traditional Village, I Nyoman Widana (interview, 23 October 2025), explained that adjustments to the implementation of *mejauman* may be made based on an agreement between the two families, particularly when the prospective bride comes from outside the territory of Dalung Traditional Village. Although customary provisions regulate the timing and stages of *mejauman*, the *prajuru* seeks to provide solutions that preserve the sacred essence of the ritual. One such solution is to recommend that the *purusa* side participate in the *mebiyukaonan* ceremony at the *pradana* side's residence before performing the *pamitan* ceremony at the *Sanggah/Merajan* of the bride's family. This demonstrates the flexibility of customary law in adapting its rules to family agreements without compromising the sacredness of the ritual.

A similar view was expressed by Jero Mangku I Gusti Putra Pakrianto (interview, 24 October 2025), who stated that the implementation of *mejauman* is essentially based on the agreement of both families and the consent of the bride's family. In practice, *mejauman*, which was previously performed after *mekalan-kalan*, *natab banten mejaya-jaya*, or several days after *widi widana*, may now be performed concurrently with the process of bringing the prospective bride to the groom's family. To preserve the sacred function of the ritual, the groom's side is still directed to participate in a series of ceremonies, including *mebiyukaonan*, *meprayascita*, *mapiuning*, and *mamitang* at the *Sanggah/Merajan* of the bride's family, followed by *natab banten nyurud ayu* together with the prospective bride.

Accordingly, the *awig-awig* functions not merely as a binding set of rules but also as a mechanism of social adaptation. Through agreement, tolerance, and the principle of *desa mawacara*, customary law can accommodate the implementation of *mejauman* to the social circumstances of the community without eliminating its religious function. This is consistent with Windia (2015:111), who explains that *mapajati*, when performed before the marriage ceremony concurrently with *mapadik*, retains the same function and meaning as *mejauman* performed after the marriage ceremony. Therefore, changes in the timing and form of implementation do not necessarily eliminate the meaning of the ritual, provided that its essential elements and religious objectives continue to be maintained.

The shift in the *mejauman* tradition should not be regarded as the elimination of traditional values, but rather as a form of ritual recontextualization to ensure its continued relevance to the prevailing social and cultural conditions of the community. In this regard, the open and adaptive nature of *awig-awig* plays an important role in maintaining a balance between change and the continuity of customary values. The bride's right to maintain an emotional and religious connection with her family of origin continues to be preserved, while relations between the *purusa* and *pradana* families may proceed harmoniously without being constrained by the rigidity of their respective customary rules.

The effectiveness of *awig-awig* in addressing changes in the *mejauman* tradition may be analyzed through Kingsley Davis's theory of social change, which views society as an interdependent system whose constituent parts function together to maintain social stability. From this perspective, *mejauman*, as part of the institution of marriage, serves a function in maintaining the continuity of familial relationships and social structures. The simplification of ritual stages may therefore be understood as a form of functional adaptation to changing economic conditions, time constraints, increased mobility, and evolving patterns of social life.

Awig-awig and *pararem* consequently function as instruments for accommodating such changes, enabling customary obligations to continue to be fulfilled without imposing excessive burdens on the community. Where customary rules are excessively rigid and no longer correspond to prevailing social conditions, there is a possibility that members of the community may disregard them. Conversely, rules that provide sufficient room for the adjustment and simplification of *mejauman* may foster a balance between tradition and modernity. Accordingly, the effectiveness of *awig-awig* lies not merely in its binding force, but also in its capacity to adapt to social change, thereby maintaining community compliance because the rules are perceived as fair, relevant, and consistent with the needs of contemporary social life.

From the perspective of Kingsley Davis, *awig-awig* may be considered effective not because it compels the community to remain static, but because it functions as an instrument of adaptation. The shift in the *mejauman* tradition should not be regarded as an erosion of customary values, but rather as a means through which the social system, namely the *Desa Adat*, preserves itself

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by remaining relevant in the face of changing times. Customary tolerance emerges when *awig-awig* is capable of accommodating individual needs without undermining the collective social order.

IV. CONCLUSIONS

- 1) The transformation of Mejauman primarily occurs within the dimensions of upacara and susila, while the tattwa dimension remains preserved as the religious core of the ritual. The simplification of the timing of the ceremony, changes in the form of ritual offerings (upakara), the commodification of certain ritual components, and the development of more practical forms of communication constitute transformations in its outward aspects. Nevertheless, the fundamental functions of Mejauman as a mepamit procession, an expression of respect for ancestors, a means of formalizing familial relations, and the fulfillment of religious obligations continue to be regarded as indispensable elements. This demonstrates that the changes taking place are primarily transformations in form rather than changes in substance.

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