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IMPLEMENTATION OF ARTICLE 6 PARAGRAPH (1) OF LAW NUMBER 16 OF 2019 CONCERNING MARRIAGE IN ITS RELEVANCE TO THE APPLICATION OF CUSTOMARY SANCTIONS PROHIBITING THE EXOGAMOUS MARRIAGE SYSTEM IN TENGANAN PEGRINGSINGAN TRADITIONAL VILLAGE

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Abstract

This research aims to examine and analyze how the implementation of customary sanctions prohibiting the exogamous marriage system in the Tenganan Pegringsingan Traditional Village is seen from the substance of Article 6 paragraph (1) of Law Number 16 of 2019 concerning Marriage, as well as the impact and solutions of prohibiting the practice of marriage. exogamy against the people of Tenganan Pegringsingan Traditional Village, Manggis District, Karangasem Regency. The type of research used is empirical juridical research using a sociological juridical approach. The research location was carried out in the Tenganan Pegringsingan Traditional Village, Manggis District, Karangasem Regency. The sampling technique used was purposive sampling technique with document study, observation and interviews. The data analysis technique used in this thesis research is descriptive qualitative. The research results show that there is a prohibition on exogamous marriages, the implementation of which is subject to customary sanctions based on the Awig-Awig of the Tenganan Pegringsingan Traditional Village. The implementation of customary sanctions prohibiting the exogamous marriage system in the Tenganan Pegringsingan Traditional Village is not in accordance with the substantive provisions of Article 6 paragraph (1) of Law Number 16 of 2019 concerning Marriage. The impacts resulting from the prohibition of the exogamous marriage system are restraints and restrictions on human rights, which efforts to overcome are by renewing the Awig-Awig Traditional Village and the mindset of the Tenganan Pegringsingan traditional community.

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Introduction

In general, the concept of marriage in Indonesia is regulated in Law Number 16 of 2019 concerning Marriage which is an amendment to Law Number 1 of 1974 concerning Marriage (hereinafter referred to as the Marriage Law). Article 1 of the Marriage Law states 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 (household) based on the One Godhead". The Civil Code (hereinafter referred to as the Civil Code) states that the marriage will become legal if it has fulfilled the legal provisions in the Civil Law regulations. The marriage process can be said to be a legal act, meaning that in the marriage that occurs, it can have a legal impact with the arising of rights and obligations from each party (Aristoni and Abdullah, 2016: 74-97).

Tenganan Pegringsingan Traditional Village, Manggis District is one of the villages that adheres to the endogamous marriage system, namely the custom of marriage must be between a man (*teruna*) and a woman (*deha*) from the scope of the Tenganan Pegringsingan Traditional Village which is regulated in *the Awig-Awig of the Tenganan Pegringsingan Traditional Village*. *Awig-Awig of Tenganan Pegringsingan Traditional Village* has clearly stated that if a man (*teruna*) carries out a marriage with a woman (*deha*) from outside the Tenganan Pegringsingan Traditional Village (marriage outside the village), sanctions will be imposed. The sanctions imposed on men and women who violate *the Awig-Awig rules* related to marriage are different because the sanctions for women who carry out exogamy marriages are usually more severe. Women who carry out exogamous marriages will not be accepted back if they have divorced their husbands and will be fined. The customary and nominal sanctions have been determined in *pawos 6 Awig-Awig of Tenganan Pegringsingan Traditional Village* which states that:

"Mwah tingkah i wong desa ika sinalih tunggal ngasampingang piyanak nane, wiyadin janma luh, mwah nolongan kacolongan, padha tan kawasa, teka wenang kadandha olih desa, gung artha 75.000 mantuk ka desa sawungkul".

The quote from *Pawos 6 Awig-Awig of Tenganan Pegringsingan Traditional Village* has the meaning that "Regarding one of the villagers who allows his children to marry outside the village, both his daughter and sister or participates in helping/giving opportunities, it is completely prohibited, and is fined by the village of 75,000, all of which is handed over to the village" (*Awig-Awig of Tenganan Pegringsingan Traditional Village*).

In 2004, adjustments or changes were made to customary sanctions on the prohibition of exogamous marriage. The amount of customary sanctions in the form of fines imposed on the family, has now been changed to a nominal amount of Rp.18,500 which will be paid at the time of the marriage. The money was paid to the Traditional Village and will be the cash of the Tenganan Pegringsingan Traditional Village until now. In addition to paying fines, women are also deprived of their inheritance rights and obligations.

In contrast, if the man who carries out an exogamous marriage (marriage outside the village) will only be subject to sanctions in the form of revocation of his inheritance rights and obligations and for his residence will be moved to Banjar Adat/*Pakraman Pande*. The application of customary sanctions prohibiting the exogamous marriage system in the Tenganan Pegringsingan Traditional Village raises pros and cons in the indigenous community. Some consider that the ban on exogamous marriage is a form of obedience and respect for tradition and maintaining the original descendants of the Tenganan Pegringsingan traditional custom, while some express disagreement

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with the prohibition of exogamous marriage because it curbs the freedom to choose a partner according to conscience.

The application of customary sanctions prohibiting the exogamous marriage system in the Tenganan Pegringsingan Traditional Village clearly neglects the Human Rights of the Tenganan Pegringsingan customary custom. Human Rights are expressly regulated in Law Number 39 of 1999 concerning Human Rights which in this Law clearly stipulates that human beings have the right to choose their own partners freely without coercion, namely in Article 10 of Law Number 39 of 1999 concerning Human Rights. Article 10 paragraph (1) states that "People have the right to form a family and continue their offspring through legal marriage". While paragraph (2) states that "A valid marriage can only take place on the free will of the prospective husband and the prospective wife, in accordance with the provisions of the Laws and Regulations".

The implementation of endogamous marriage which is guided by *the Awig-Awig* of Tenganan Pegringsingan Traditional Village as a reference in community life in Tenganan Pegringsingan Traditional Village, Manggis District, Karangasem Regency is contrary to the relevance of marriage provisions, especially in the conditions for the validity of a marriage contained in Article 6 paragraph (1) of Law Number 16 of 2019 concerning Marriage which states that the marriage carried out must be based on approval from both brides-to-be. This means that the marriage that is carried out must be based on love and affection between the two parties and there is no element of voluntariness, coercion or coercion.

The reality is *that Awig-Awig is a* traditional village of Tenganan Pegringsingan that binds and regulates the indigenous people to carry out endogamous marriages and curb a person's freedom in choosing their life partner (marriage outside the Tenganan Pegringsingan traditional village). Coupled with the provision of sanctions for a person who performs an exosexual marriage is very contrary and irrelevant when viewed from the provisions of Article 6 paragraph (1) of the Marriage Law. This is because Article 6 paragraph (1) of the Marriage Law means that a person has the same rights and is free to determine his or her candidate according to his conscience without any pressure from any party. This states that there is a misalignment between *Das Sollen* (Law Number 16 of 2019 concerning Marriage, especially article 6 paragraph (1)) and *Das Sein* (the implementation of endogamous marriages and the provision of sanctions on the implementation of exogamous marriages in Tenganan Pegringsingan Traditional Village, Manggis District, Karangasem Regency).

The phenomenon of the implementation of customary sanctions prohibiting the exogamous marriage system in Tenganan Pegringsingan Traditional Village, Manggis District, Karangasem Regency is interesting to reveal and research. Research is needed because the people of the traditional village of Tenganan Pegringsingan, Manggis District, Karangasem Regency are still applying customary sanctions to exogamous marriages even though these sanctions are contrary to Human Rights (Law Number 39 of 1999 concerning Human Rights), religious teachings, and in the context of the application of article 6 paragraph (1) of the Marriage Law, so based on this description, the researcher wants to research and raise the topic of the thesis with the title **"IMPLEMENTATION OF ARTICLE 6 PARAGRAPH (1) OF LAW NUMBER 16 OF 2019 CONCERNING MARRIAGE IN ITS RELEVANCE TO THE APPLICATION OF CUSTOMARY SANCTIONS PROHIBITING THE EXOGAMOUS MARRIAGE SYSTEM IN THE TENGANAN PEGRINGSINGAN TRADITIONAL VILLAGE"**

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Research Methods

The research method used is a type of empirical juridical research using the nature of a sociological juridical approach, where there is a discrepancy or negligence in the field from the substitution of Article 6 paragraph (1) of the Marriage Law (*das sollen*) with the provision of customary sanctions for the implementation of exogami marriage (*das sein*) in the Tenganan Pegringsingan Traditional Village which is regulated in *paupos 6 Awig-Awig* Tenganan Pegringsingan Traditional Village, Manggis District, Karangasem Regency. This research uses the nature of descriptive research by using techniques for collecting legal materials, namely document studies, observation techniques, and interview techniques. The sample determination technique carried out by the researcher is by *purposive sampling* or sample withdrawal which is carried out by taking subjects based on a certain purpose, namely a sample that is selected or determined by itself. The analysis technique of legal materials used in this thesis research is qualitative descriptive, that is, the researcher describes the data obtained in the field, especially those related to practices that occur factually in the field related to the problems on the subject matter then based on the data will be interpreted and analyzed with legal provisions regarding marriage itself.

Results and Discussion

The application of customary sanctions prohibiting the exogamous marriage system in the Tenganan Pegringsingan Traditional Village is reviewed from the substance of Article 6 paragraph (1) of Law Number 16 of 2019 concerning Marriage

Marriage is an important event in life where the affection between a man and a woman can be tied in a sacred and sacred bond witnessed by the bride's family and the village community. Marriage in Indonesia is regulated in Law Number 16 of 2019 concerning Marriage which is an amendment to Law Number 1 of 1974 concerning Marriage (hereinafter referred to as the Marriage Law). According to Article 1 of the Marriage Law, it states that "Marriage is an innate 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 One Godhead". Marriage can be said to be valid if it has been carried out based on the laws of each religion and its beliefs. This is in accordance with Article 2 paragraph (1) of the Marriage Law which states that "Marriage is valid, if it is carried out according to the law of each religion and its belief".

A marriage is said to be valid if the conditions of marriage have been carried out in accordance with the law as well as its customs and traditions according to their respective beliefs. Indonesia expressly regulates the conditions of marriage so that a marriage that is carried out is considered valid, which is regulated in articles 6 to 12 of the Marriage Law, which are as follows;

1. The marriage must be based on the consent of both prospective brides.
2. To carry out a marriage, a person who has not reached the age of 21 (twenty-one) years must obtain the permission of both parents/one of his parents, if one of them has passed away/his guardian if both parents have died.
3. Marriage is only allowed if the man and woman have reached the age of 19 (nineteen) years. If there is a deviation, there must be permission from the court or an official appointed by both parents of the male or female side.
4. A person who is still tied to the marriage cord with another person cannot marry again unless he fulfills Article 3 paragraph 2 and article 4.
5. If a divorced husband and wife remarry each other and divorce again for the second time.

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6. For a woman who breaks up her marriage, a waiting period applies.

The customary marriage system implemented in the Tenganan Traditional Village seems to limit the community in choosing its partner. This is because the community is only allowed to choose a prospective partner within the scope of the Tenganan Pegringsingan customary village. The marriage system adopted is called the Endogamous Marriage System where the marriage system can only marry within the scope of the village. If the community is known to have married outside the Customary Village, it will be subject to customary sanctions. This arrangement is listed in the *Awig-Awig* traditional village of Tenganan Pegringsingan. *Awig-Awig* the traditional village of Tenganan Pegringsingan exists and is formed from the customs and habits of the community where the pattern of behavior is still fairly rigid and still ancient.

The existence of customary law has been recognized by Indonesia as a state of law. This is emphasized by referring to the provisions of Article 18B paragraph (2) of the 1945 Constitution which states that "The State recognizes and respects the unity of customary law communities and their traditional rights as long as they are alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, which are regulated in the Law". Based on Article 18B paragraph (2), this means to provide an understanding that Indonesia as a legal country recognizes the existence of customary law and respects the rules contained in customary law as long as the rules or provisions are relevant to the Principles of the Republic of Indonesia and are in line with the National Law.

Although there has been a clear and obvious law that has a higher position than the *Awig-Awig* of the traditional village, the indigenous people still believe that the rules in the Tenganan Pegringsingan traditional village must be implemented and respected. Thinking and viewpoints like this are very irrelevant to apply because every day humans will experience the development of the times. The application of customary sanctions to the implementation of exogamous marriages is considered inappropriate because based on their human rights, each individual has his or her own individual freedom. Man has human rights that protect his rights to individual freedom, survival, get the same legal protection without distinction.

Human rights are obtained by every individual since he or she was born. Human Rights are expressly regulated in Law Number 39 of 1999 concerning Human Rights which in this Law clearly stipulates that human beings have the right to choose their own partners freely without coercion, namely in Article 10 of Law Number 39 of 1999 concerning Human Rights. Article 10 paragraph (1) states that "People have the right to form a family and continue their offspring through legal marriage". While paragraph (2) states that "A valid marriage can only take place on the free will of the prospective husband and the prospective wife, in accordance with the provisions of the Laws and Regulations".

Judging from the 1945 Constitution, it is also expressly stated that every individual has the right to have a family through legal marriage. Valid marriage here means a marriage carried out by a man and a woman based on the consent of both parties and attended by the community as witnesses. The right to perform marriage is contained in Article 28B paragraph (1) of the 1945 Constitution which states that "The right to form a family and continue marriage through a valid marriage".

The implementation of the prohibition of the exogamous marriage system in the Tenganan Pegringsingan Traditional Village can certainly be said to be a neglect of the application of the substance of Article 6 paragraph (1) of the Marriage Law and the neglect of human rights which

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when implemented, should not be included and discriminated against by the indigenous people in choosing their prospective spouses. *Awig-Awig* is indeed recognized by the State of Indonesia, however, the provisions that exist and are listed in *Awig-Awig* should be in harmony and in line with the Law of a higher position.

Based on the results of previous interviews with informants and respondents, which indeed confirmed the prohibition and application of sanctions for anyone who violates the rules contained in the *Awig-Awig* of the Tenganan Pegringsingan traditional village. The prohibition on the implementation of out-of-house marriage is very clearly unraveled in *pawos 6 Awig-Awig* of Tenganan Pegringsingan Traditional Village which states that:

"Mwah tingkah i wong desa ika sinalih tunggal ngasampingang piyanak nane, wiyadin janma luh, mwah nolongan kacolongan, padha tan kawasa, teka wenang kadandha olih desa, gung artha 75.000 mantuk ka desa sawungkul".

The translation of *Pawos 6 Awig-Awig* of Tenganan Pegringsingan Traditional Village is that "Regarding one of the villagers who allows his child to marry outside the village, either his daughter or sister or participates in helping/ giving opportunities, it is completely prohibited, and the village fins 75,000, all of which are handed over to the village" (*Awig-Awig* Tenganan Pegringsingan Traditional Village). In 2004 adjustments or changes were made to customary sanctions on the prohibition of exogamous marriages. The amount of customary sanctions in the form of fines imposed on the family, is now changed to a nominal amount of Rp.18,500 which will be paid at the time of the exogamous marriage and the parents of the bride and groom must also pay Rp1,000.00 per month during their lifetime.

The reality in the field is indeed in accordance with what is stated in the rules of the *Awig-Awig* traditional village of Tenganan Pegringsingan where if someone performs an exogamous marriage will get customary sanctions. Where the customary sanctions between women (*deha*) and men (*teruna*) are different. Women are usually no longer considered or are roughly banished, their inheritance rights and obligations are revoked and they also pay fines. While men (*teruna*) are only transferred to *Banjar Pande*, their rights and obligations are also revoked and are no longer considered as *the traditional customs* of Tenganan Pegringsingan, but their children will later be recognized as part of the traditional customs of Tenganan Pegringsingan. If the indigenous people do not punish people who violate *the Awig-Awig rules*, it is believed that the traditional village of Tenganan Pegringsingan will *be leteh* or feel an imbalance because it is related to customary violations. It does not only apply to marriage violations, but all violations if not sanctioned, there will be a customary imbalance in the Tenganan Pegringsingan Traditional Village.

Based on this, it is clear that the enforcement of *the* Tenganan traditional village awigs which is still strongly respected and implemented by the indigenous people. The indigenous people of Tenganan Pegringsingan consider that the rules in the awig-awig are a form of appreciation and devotion to the ancestors which even though it is known that there is a Supreme Law (Constitution) that exists today, the community is still confident and more animated in the existence of the awig-awig of their traditional village. The disregard of the highest constitutional provisions for rules related to marriage has led to the existence of 2 (two) camps, namely the camp that approves and the camp that does not agree.

The relevance of the rules and regulations of *the awig-awig*, especially in *pawos 6*, provides a number of views that the community is reluctant to change and still tends to be convinced of the awig-awig of the customary village which is believed to be very correct and appropriate to preserve

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the continuity of the traditional culture that they have. Indigenous people who are pro-awig feel ready for the consequences and risks that can be obtained if they continue to maintain *the Awig-awig* of the Tenganan Pegringsingan traditional village. The implementation of *the Awig-Awig rules* of the customary village by putting more pressure on the indigenous people with the intention of maintaining *the continuity of the* cultural traditions of the customary village, maintaining the heritage and maintaining the original descendants in the Tenganan Pegringsingan customary village has violated the substance of article 6 paragraph (1) of the Marriage Law because the marriage that occurs is not allowed with an element of coercion or pressure from any party. In addition, the application of sanctions also ignores human rights when viewed from the substance of Article 28B paragraph (1) of the 1945 Constitution and Law Number 39 of 1999 concerning human rights as a national constitution in Indonesia.

Based on this, it can be concluded that the provisions of Article 6 paragraph (1) of Law Number 16 of 2019 concerning Marriage have not been implemented and properly implemented in the application of customary sanctions prohibiting the exogamous marriage system in the Tenganan Pegringsingan Traditional Village. The implementation that has not been carried out properly is due to several things, namely; people who are reluctant to follow the times, people who are still obedient to *the customary Awigs* who require them to perform endogamous marriages and curb the exogamous marriage system, the belief that by prohibiting and sanctioning perpetrators who perform exogamous marriages will save the customary village from exhaustion, there is a mindset indigenous peoples who are still rigid so that they override the provisions of the above laws such as the Marriage Law and are strengthened by the existence of *Dresta Village* (a view that has been traditional and only takes place in certain villages) which is based on the tradition of prohibiting the exogamous marriage system in the Tenganan Pegringsingan Traditional Village.

Impact and Solutions of the Prohibition of Exogami Marriage Practice on the Indigenous Village Community of Tenganan Pegringsingan

The practice of banning the exogamy marriage system against indigenous peoples has a significant impact on living human life. The practice of prohibiting the exogamous marriage system, which is in conflict with the Marriage Law, provides a number of different perspectives from various parties. These parties come from both the indigenous community and the outside community. Some parties support the prohibition of the exogamous marriage system, but some oppose the prohibition of this exogamous marriage system.

The practice of prohibiting the exogamous marriage system is due to the fact that the indigenous people are very obedient to *the Awig-Awig* of the customary village where *the Awig-Awig* of this customary village is sourced from traditions and customs that have been carried out by the ancestors (ancient people). The community believes that by preserving endogamous marriage, that is, marriage is only allowed in the village, the traditional village will still maintain its authenticity both in tradition and in terms of its descendants. In this case, the indigenous people of Tenganan Pegringsingan consider that preserving and preserving the descendants and traditions of the Tenganan Pegringsingan traditional village has a positive impact on the development and welfare of the Tenganan Pegringsingan customary village.

Based on the results of the research to the Tenganan Pegringsingan Traditional Village, it was found that there is an impact of the practice of prohibiting the exogamous marriage system in the Tenganan Pegringsingan Traditional Village, which is divided into 2 (two), namely as follows:

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1. The positive impacts of the ban on the exogamous marriage system are:
 - a. Preservation of family inheritance
 - b. Maintaining the bond of brotherhood
 - c. Preservation of the original offspring (hereditary purity)
 - d. Preservation of Culture and Identity
2. The negative impacts of the ban on the exogamy marriage system are:
 - a. Injustice and discrimination
 - b. Tensions and Conflicts Between Groups
 - c. Limitations of Marriage Options
 - d. Restriction of Genetic Diversity
 - e. Social Integration Barriers

Seeing the detrimental impact on several Tenganan Pegringsingan indigenous peoples, the right solution is needed to anticipate greater losses and even harm the integrity of the Tenganan Pegringsingan customary village. Solutions that can be done by the Tenganan Pegringsingan indigenous people to anticipate losses or neglect of the human rights of their indigenous people are as follows:

1. Changes in the Rules *of the Tenganan Pegringsingan Traditional Village*

The change in the rules *of the Awig-Awig* traditional village of Tenganan Pegringsingan is the main solution to reduce injustice for the community in terms of freedom to choose their life partner. Consideration for the overhaul and alignment of marriage rules in *the Awig-Awig* traditional village of Tenganan Pegringsingan with the Marriage Law has a great influence on the provision and protection of guaranteed human rights in the indigenous people of Tenganan Pegringsingan.

2. Education and Awareness

Increasing education and awareness about the importance of genetic diversity and the benefits of marriage outside or across indigenous villages can help reduce ignorance and stigma associated with exogamous marriage.

3. Inter-Group Dialogue

Encourage dialogue and understanding between groups to reduce tension and conflict. The implementation involves traditional *Prajuru, Elders* (respected figures), and representatives from community groups who are negatively affected by the implementation of the practice of prohibiting exogami marriage which can later reach a better agreement and find a mutually acceptable solution in the Tenganan Pegringsingan Traditional Village.

4. A Sensitive and Fair Approach

It is important to adopt a sensitive and fair approach in dealing with the issue of exogamous marriage. This means considering the interests and perspectives of all parties involved, as well as respecting the values and customs of the Tenganan Pegringsingan indigenous people. Solutions must be generated through consultation and joint participation from indigenous peoples and other relevant parties.

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5. Advancement of Freedom to Choose a Partner

Encouraging the freedom of individuals to choose their life partners can help reduce the constraints of the practice of exogamous marriage. Providing support and space for individuals to live different group relationships can promote personal happiness and well-being, as well as respect for human rights.

6. Understanding Genetic Diversity

Providing an understanding of the importance of genetic diversity to prevent the risk of genetic diseases. Health campaigns and genetic education can help understand the Tenganan Pegringsingan indigenous people about the benefits of marriage involving genetic diversity.

7. Participatory Approach

Involving indigenous peoples in the policy-making and decision-making process can increase the acceptability and effectiveness of change. The active participation of indigenous members can ensure that the proposed solution takes into account the needs and desires of various parties.

In addition to the role of indigenous peoples and indigenous peoples, participation from the government is also very important in terms of socializing the importance of aligning *the Awig-Awig* of customary villages with the Law on it, although *the Awig-Awig* in Indonesia also has a position and is recognized for its existence to regulate its indigenous peoples, but still refers to and must be followed by the provisions of the highest Law to create and guarantee Human Rights Humans are guaranteed and protected in community life, especially in the indigenous people of Tenganan Pegringsingan, Manggis District, Karangasem Regency.

Conclusion

The application of customary sanctions prohibiting the exogamous marriage system in the Tenganan Pegringsingan Traditional Village has been proven to be inconsistent and not in accordance with the substance of Article 6 paragraph (1) of Law Number 16 of 2019 concerning Marriage. This is evidenced by the neglect of the freedom of indigenous peoples in choosing a partner according to their conscience without coercion from any party. In addition to ignoring the provisions of article 6 paragraph (1) of the Marriage Law, the application of customary sanctions prohibiting the exogamous marriage system in the Tenganan Pegringsingan Traditional Village also ignores the existence of the human rights of the indigenous people. The impact of the practice of prohibiting the exogamous marriage system on the people of Tenganan Pegringsingan Traditional Village consists of positive and negative impacts. Judging from the negative impacts that arise, a solution is needed, especially a change in regulations (*awig-awig* of the Tenganan Pegringsingan customary village) that is appropriate to anticipate greater losses and even harm the integrity of the Tenganan Pegringsingan customary village.

Recommendation

1. Suggestions for the Prajuru of the Tenganan Pegringsingan Traditional Village

The Prajuru of Tenganan Pegringsingan Traditional Village, Manggis District, Karangasem Regency is expected to continue to accommodate and harmonize the provisions

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of Article 6 paragraph (1) of the Marriage Law with the provisions of *pawas 6 awig-awig* of Tenganan Pegringsingan Traditional Village which is used as a reference regarding the requirements for carrying out marriage in Tenganan Pegringsingan Traditional Village.

2. Suggestions for *the Customs* of the Tenganan Pegringsingan Traditional Village

The community of Tenganan Pegringsingan Traditional Village, Manggis District, Karangasem Regency, is expected to be more open to the current developments and change the mindset of the indigenous people so that later they can dare to provide criticism and input shown to figures (*prajuru adat*) on the rules that apply and are listed in the *Awig-Awig* Tenganan Pegringsingan Traditional Village so that it becomes relevant to be applied today.

3. Suggestions for the Tenganan Village Government

The Tenganan Village Government is expected to have records related to the number of residents which can later be used as access to information data related to village demographics, administrative management, and marriage registration so that later it will support village management, the progress of customary villages, and facilitate monitoring access to the development of marriage internalization in the Tenganan Pegringsingan Traditional Village.

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