

SOCIAL EXCHANGE: REWARD AND PUNISHMENT IN BRIDAL SHOWER

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ABSTRACT

The bridal shower event as the new phenomena as the alternative of the traditional marriage ritual. As the new event are conducted by one of the couples before they enter the formal marriage ritual. The purpose of this research is to describe of the social exchange, reward, punishment, and consumptive behaviour between the bridal shower actors. Research is designed by qualitative research, it conducted in Surakarta city. The social exchange in marriage ritual occurred as the transformation process among the actors to change the traditional ritual to modern style. There are 8 peoples selected as informant. They determined by purposive sampling - based on the education, religion and economic status of their parent criteria. Primary data collected by interview and validated by the resource triangulation. The result found that the bridal shower event is expected by the actors to reduce the financial consumption in the marriage ritual, unfortunately in the reality the new event more consumptive than conventional one. But the consumptive behaviour in the bridal shower is maintained by the actors by reward and punishment manner.

KEYWORDS: bridal shower, consumptive, reward, punishment

INTRODUCTION

1. Bridal shower

Today the bridal shower event as the new phenomena as the alternative of the traditional marriage ritual. As the new event are conducted by one of the couples before they enter the formal marriage ritual. Bridal shower is a celebration to release the single before the wedding day, which is known as a popular culture in America, Canada, Australia and New Zealand. The current of globalization facilitates the spread of this culture to Indonesia, especially the popularity of celebrities through their own social media accounts (Montemurro, 2006, Merri Febriana, et al, 2019). In the bridal shower ritual, the actors give each other a surprise gift. Mauss (2002) explains the existence of three gift functions in exchange theory. 1. The gift giver tries to take the first step to develop social relations. 2. the recipient of the gift will accept it as an acceptance of social ties. 3. To show social integrity, the recipient will try to maintain the social reciprocate by giving a gift with a higher value than the nominal received previously. Social exchange is very much determined by factors of trust (Blau, 2017) or depends on social emotional aspects: moral obligations, trust, interpersonal attachment, or commitment to exchange partners (Emerson, 1976). While economic exchange emphasizes more on the financial aspect, it is impersonal, becoming an investment in the duration of social exchange

(Rousseau, 1995), with the risk of not being paid back. The social exchange in marriage ritual occurred as the transformation process among the actors to change the traditional ritual to modern style. Today -young people are now trying to reduce money by avoiding many events to move to the stage of marriage by abandoning complicated old traditions (Nadra, 2018) at great expense. But ironically, young people hold a bridal shower, instead they spend a large amount of money. The wedding ceremony, Marriage Customs, Modern marriage customs (Xiaoyan, 2014). Thibaut & Kelley, said that the paradigm of social exchange theory - which borrows from behavioral psychology, sociology, and classical economics -seeks to explain the development, maintenance (e.g., solidarity, power), and decay of exchange relationships in terms of the balance between the rewards that marital partners obtain and the costs that they incur by selecting themselves into marital relationships. Costs are the factors that inhibit or deter a performance of a sequence of behaviour within a marriage, whereas rewards are the pleasures, satisfactions, and gratifications that a person enjoys within a marriage.

2. Social exchange

Marital relationships can be viewed as a social exchange theory perspective. Homans said that marital couples who receive favourable reward or cost outcomes from each other. The proportion of rewards and costs are distributed in a fair ratio to each other - are more likely to be satisfied with their marriage. In social exchange, however, one actor or partner supplies benefits to another, and although there is a general expectation of reciprocation, the exact nature of the return is not specified. That is, an actor or partner in a social exchange is not forced by society to repay a social obligation, but an actor in an economic exchange must pay for products or services purchased in the marketplace. A further premise of unspecified social obligation is that the benefits involved in social exchange do not have an exact price in terms of a single quantitative medium of exchange (Nakonezny and Denton, 2008).

3. Rewards and punishment

In fact, Gottman & Levenson has been documented that in successful marriages the ratio of positive to negative behavior is approximately 5:1, whereas in unsuccessful marriages the ratio is 1:1 or less. Thus, it would seem logical that a goal of therapy might be to increase positive exchanges and decrease those that are negative (Nakonezny and Denton, 2008). Do all human actions involve calculations? Do actors in marital relationships always assess costs and rewards in all contexts? Central axioms such as reward, cost, and profit were delineated integrally within this article as an attempt to address marital relationships differing in solidarity and power. Social exchange theory, however, treats a marital relationship as an exchange system not only as a matter of rewards and costs, but also as a matter of reciprocal behavior, of different degrees of reciprocity, trust, unequal power, value, utility, outcome, norms, and the social conditions for interpersonal behavior: complementary in some situations, competitive in others and, in yet others, altruistic (Nakonezny and Denton, 2008). A bridal dowry is a symbol of the men's ability and his responsibility to fulfilling the future bride's needs. Along with the development of era, many couples recently choose the content

of the dowry with useful goods that can be used in daily purposes. A bridal dowry as in a procedure of wedding ceremony regarding the specific regions is dependent to that of regions cultures applied. Puspitorini showed that a bridal dowry refers to a symbol that the groom was able to responsible for any bride's needs. Along with the development of era, many future couples of bridegrooms decided to fill the bridal dowry with some useful goods for daily necessities (Puspitorini, et al, 2017). The process of globalization also affects the destruction of family values. But religion serves to prevent its destruction. Islam apparently has highest ability to deal with it, but Christianity cannot completely avoid the process of destroying family values. Buddhism has no special religious mechanism to reduce it (Bobyreva and Dmitrieva, 2018). Bridal showers are done by showering a woman with gifts and surprises. Bridal shower is an event in a woman's life that is celebrated in a transition period, a period when a woman releases a single before preparing to get married. The most prominent rituals of the pre-wedding period are bridal showers and single parties. Both celebrating rituals are prepared before a woman becomes a wife (Montemurro, 2002).

METHOD

This research is designed by a qualitative descriptive type. The purpose of this study is to describe the social changes in releasing the single period at the bridal shower event in Surakarta city, especially describing the application of social exchanges by the actors. The social exchange in marriage ritual occurred as the transformation process among the actors to change the traditional ritual to modern style. Primary data were collected from informants. There were 8 informants chosen, who were determined based on the criteria of education, religious and income of their parent. Primary data collected by interview. While secondary data is taken from online journals, electronic books, and you-tube. Data analysis uses interactive models (Miles and Huberman, 1994). The validity of the research data used the source triangulation.

RESULT AND DISCUSSION

The actors of bridal shower are consisted of 8 informants. Informant E as a post graduate student, is a Muslim, her parents categorized in low level income background. Informant N as a diploma student, is a Muslim, her parents categorized in low level income. Informant A as a post graduate student, is a Muslim, her parents categorized in high level income. Informant P as a diploma student, is a Muslim, her parents categorized in low level income. They know the ritual of bridal shower from Instagram artists and friends. The bridal shower events in Indonesia conducted by the actor in a several differences. In west country, the bridal shower is almost always given a surprise by the bride's friends and is held at the bride's home. But in Indonesia the bride friends usually give the bridal shower surprise to the bride in a cafe or restaurant. In the event there is a room or table decoration where the bridal shower actors gather to hold a bridal shower event. The actors will display decorations that are as beautiful and attractive as possible to make them look good after they uploaded to their social media accounts. In order to realize it event, they hire the Event Organizer services. It's depends on the mutual agreement and available budget. Costs incurred to decorate the place are estimated to reach 200 thousand and above, depending on the number of guests who attend

the bridal shower event. The Indonesian people nowadays seem to be trying to make the bridal shower event a tradition within their group (in this case a friendship group). This can be seen from how they gave each other a bridal shower surprise among friends in the group. So, in this case there is an exchange that occurs in the bridal shower event. For those who have gotten a surprise bridal shower from their friends, then usually in the future he must also give a surprise bridal shower to their friends when they will get married later. For those who have gotten a bridal shower surprise from their friends, but don't give a bridal shower surprise to a married friend. Social exchange in the bridal shower event found the take and give types in the two possibilities as shown in this figure

		Give	
		ever	never
Take	ever	someone will receive a gift from someone who has given	a person in fact receives a gift from someone, even if he has not or has never given
	never	a person in fact does not receive a return of gifts from someone, even though he has ever given	someone has no chance of receiving a gift from someone if he never gives

Figure 1. The take and give in social exchange types

Theoretically based on the figure 1, there are four type of take and give exchange. The first type is someone will receive a gift from someone who has given. The second type is a person in fact receives a gift from someone, even if he has not or has never given. The third type a person in fact does not receive a return of gifts from someone, even though he has ever given. The fourth type someone has no chance of receiving a gift from someone if he never gives.

The social exchange between bridal shower communities that are formed is to hope that between them there will be an exchange for mutual giving and receiving. Anyone who has received a gift is

expected by the other members to return the gift at a later occasion. Those who can do it will receive a reward in the form of sympathy from the community. However, if those who have received gifts but do not give, will get punishment in the form of being expelled from the community. In this research found that the first, those who helped give a bridal shower surprise and did not get a surprise for themselves because at the time she got married first. Second, for those who get a bridal shower surprise but have not yet given a surprise bridal shower to their friend because their friend has no plans to get marry in the future. But when she will marry in the future, inevitably her friend will also give a bridal shower surprise to her. In addition to being given a surprise, in the bridal shower there is a tradition of gifts giving to the bride. The kind of gifts giving are skin care products, makeup, household appliances, clothes, headscarves, and so on. The gifts can be given from joint contributions among friends in a group or given individually to the bride. Similarly, when those who have received a bridal shower surprise and have received a gift, then later when he gives a surprise bridal shower to his friend, she must also give a gift to the friend. The gifts given 8 informants still in the range of 200-500 thousand rupiah. When someone give a gift to their friends, in the other period she usually gave back the gift not much different from what they have ever gotten. The social exchange generally occurs when the people try to make an ideal exchange, in which the parties try to give or receive gifts in a nominal amount that is approximately the same, or greater than they have ever received. However, the relationship between the bridal shower members (Berardo, and Vera, 1981) prioritized not on the quantity of gifts that are relatively the same as what someone has ever given or received. But the actor of bridal shower has more to do with strengthening mutual trust and solidarity between them, rather than consideration of the rewards received on him.

CONCLUSIONS

The bridal shower event can be concluded as social change. The social change remain occurs as a shift in old traditions to new traditions. Bridal shower is becoming a trend of young people today to replace the old tradition that is coloured by a long ceremony which is replaced by a new ceremony, new tradition to give gifts and surprises to each other among its members. The bridal shower event is expected by the actors to reduce the financial consumption in the marriage ritual, unfortunately in the reality the new event more consumptive (as supported the Merri Febriana, et al, 2019 research result) than conventional one. But the consumptive behaviour in the bridal shower is maintained by the actors by reward and punishment manner. The social exchange between the bridal shower actors can be established because of the trust factor between them to exchange rewards and punishment. The social exchange happened on the actor of bridal shower based on the mutual trust and solidarity among them, rather than the consideration of the rewards received on him. This bridal shower party, even though consumptive, will continue, and automatically finished after overall of the members are married.

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