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THE DYNAMICS OF THE NGABEN CEREMONY IN BANJAR JADI BABAKAN, BANJAR ANYAR VILLAGE, KEDIRI , TABANAN REGENCY

By:

¹Dewa Ketut Sujatha, ²I Gusti Ngurah Sudiana, ³I Wayan Wastawa

¹Politeknik Pariwisata Bali, ^{2,3}Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar

dewasujatha074@gmail.com, ngurahsudiana@uhnsugriwa.ac.id, balivas65@gmail.com

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Abstract

The Ngaben ceremony is a yajnya ceremony that aims to restore the elements of the Panca Maha Bhuta or elements of the microcosm so that they can unite with the great world or the macrocosm. In the community, in the course of the yajnya ceremony, it experiences dynamics. This research aims to examine the dynamics of the implementation of the Ngaben Trah ceremony for Ida Dhalem Shri Aji Tegal Besung Banjar Jadi Babakan.

Based on the above, the formulation of the problems is as follows: (1) What is the essence of the perception of the Ida Dalem Shri Aji Tegal Besung family towards the dynamics of the cremation ceremony at Banjar Jadi Babakan, Banjar Anyar Village, Kediri District, Tabanan? (2) What are the dynamics of the process (3) What are the implications of the dynamics of the ceremony at the Jadi Babakan Banjar, Banjar Anyar village, Kediri Tabanan District for bhisama Ida Dhalem Shri Aji Tegal Besung?

The theories used to solve and analyze the problems above are: (1) Theory of Religion, (2) Theory Social of Structural Functionalism and Social Change and (3) Theory of Cultural and Narrative Semiotics. The type of this research is descriptive qualitative research. The technique of determining the informant uses the purposive sampling technique. Data collection by observation, interviews, document study and triangulation. In this study, the approach is phenomenology because it seeks to approach reality and uses intuition as a means of obtaining truth and knowledge.

The results of this research are (1) the perception of the Ida Dalem Shri Aji Tegal Besung breed towards the dynamics of the cremation ceremony at Banjar Jadi Babakan Anyar Village, Kediri District, Tabanan, starting with the preparation, nyiramang layon, ngeringkes, pelebon procession, nganyud ceremony and makelud or mecaru ceremony.(2)) There are two dynamics of the cremation ceremony, namely internal dynamics and external dynamics (3) implications of the dynamics of the ceremony at the Banjar Jadi Babakan, Banjar Anyar Village, Kediri Tabanan District for bhisama Ida

Dhalem Shri Aji Tegal Besung namely: implications for the field of tattwa, implications for the field of morality and implications for the field of program.

*The findings from this research are in the field of **tattwa**: the Banjar Jadi Babakan people do not fully understand the content of the Yama Purwana Tattwa 2b ejection which states that they should immediately burn someone who dies. The findings in the field of morality or **Susila** are that the Banjar Jadi Babakan only use 3 sheets of kajang which are not in accordance with the provisions according to the Lontar Speech of Ganapati Tattwa and Speech of Kamoksan. Findings in the field of **Acara** for the Banjar Jadi Babakan community do not all immediately hold a ngaben ceremony when there is a death. The Banjar Jadi Babakan people use lelimasan wadah or non-terraced roof wadah. The wadah is not carried by the family when moving from the funeral home to the setra or cemetery but is carried in a " wadah car ".*

Keywords: Dynamics, Ngaben Ceremony, Banjar Jadi Babakan.

I. INTRODUCTION

All sacred places on the top of the mountain were originally built using the form of shrine with terraces called *punden berundak*. *Punden berundak* is made of piles of stones or large stones which in Bali are known as *bebaturan* and later developed into temples. Mount Agung with the Besakih Temple is considered as the *Kamulaning Jagat* of the Balinese people, Mount Lempuyang as the abode of Lord Geni Jaya as the progenitor of the Pasek Sanak Saptarshi lineage. Likewise, Mount Sanghyang in Tabanan is the abode of Hyang Sri Bhagawan Narayana Surya Wisnu Murti who started the Dalem dynasty (Pemayun, 2016:2). Previously, the place of worship was in the *punden* on the mountain, but now it is placed in the *Kamulan* shrine. He is placed at the *Kamulan* shrine when the Pitra Yajnya ceremony (*Sawa Wedana* and *Atma Wedana*) has been completed. During the initial observation on 5 August 2022, only 3 types of *kajang* were used to cover the dead bodies in Banjar Jadi, Babakan Village, namely *Kajang Dasar*, *Kajang Kawitan* and *Kajang Siwa*. Covering with *kajang* sheets is not an ordinary conduct. One must understand which sheet comes first or which one is above or which one is below another. The way to cover the body cannot be separated from the *Hulu Teben* (above, below) concept.

Bade is a movable tower (or a kind of stacked palanquin) for the dead body. Turun, (2001) said that the lontar scriptures have prescribed that the use of overlapping towers has been arranged according to a person's caste. For example, the descendants of Dalem can use an 11 (eleven) stacked *bade* completed with a *banda* dragon and ceremonial accessories. He said, in the Chronicle of Arya Kutawaringin it was stated that the Aryas could use a 7-stacked *bade* decorated with *simbar* made of colorful gold paper, *gunung tajak*, *karang curing*, *boma* ornaments, and *garuda* decoration (front and back). However, now the people in Banjar Jadi Babakan no longer stack the palanquin's roof but instead they use *lelimasan* (pyramid-like shape). Relatives do not carry the palanquin to the cemetery, but transported by a hearse.

This phenomenon was made into a dissertation with the title "dynamics of the cremation

ceremony of Ida Dalem Sri Aji Tegal Besung's descendants in Banjar Jadi Babakan, Banjar Anyar Village, Kediri District, Tabanan Regency". The dynamics of the *Pitra Yajna* or *Ngaben* ceremony serves as the material object and religious knowledge as the formal object.

- 1) The essence of the perception of the Ida Dalem Shri Aji Tegal Besung's descendants towards the dynamics of the cremation ceremony at Banjar Jadi Babakan, Banjar Anyar Village, Kediri District, Tabanan.
- 2) The dynamics of the cremation ceremony procession of Ida Dalem Sri Aji Tegal Besung's descendants at Banjar Jadi Babakan, Banjar Anyar Village, Kediri District, Tabanan.
- 3) The implications of the dynamics of the ceremony at Banjar Jadi Babakan, Banjar Anyar Village, Kediri District, Tabanan towards the *bhisama* (holy instructions) of Ida Dalem Shri Aji Tegal Besung.

In general, the purpose of this research is to understand in depth, study and analyze the dynamics of the cremation ceremony for *bhisama* (holy orders) issued by Ida Dalem Sri Aji Tegal Besung. In particular, the aims of this study are:

- 1) To analyze how the perception of the Ida Dalem Sri Aji Tegal Besung's descendants towards the dynamics of the cremation ceremony at Banjar Jadi Babakan, Banjar Anyar Village, Kediri District, Tabanan?
- 2) To analyze the dynamics of the cremation ceremony procession held by the Ida Dalem Sri Aji Tegal Besung's descendants at Banjar Jadi Babakan, Banjar Anyar Village, Kediri District, Tabanan
- 3) To analyze the implications of the dynamics of the *Ngaben* ceremony for the *bhisama* (holy order) of Ida Dalem Shri Aji Tegal Besung.

The theoretical benefit of this research is that research on the dynamics of the *Ngaben* ceremony is expected to be useful in finding a model of the dynamics of the *Ngaben* ceremony. This model is a very useful finding as a contribution of researchers to the development of insights and knowledge repertoire. This research is also expected to be one of the references or sources of

reference in similar research for future researchers. Practically, the benefits of this research are:

- 1) Providing input for the *warih* family (descendants) of Ida Dalem Sri Aji Tegal Besung, especially those who live in the Banjar Jadi Babakan on the perception of the cremation ceremony;
- 2) The results of this study are useful for educational institutions to be used as a reference in the dynamics of the *Ngaben* ceremony.
- 3) For researchers, it is useful as a reference for increasing *sradha* (faith) and *bhakti* (devotion) to the ancestors according to the simple, medium, or elaborate levels.

There are six literature reviews used in this study, namely: 1) Sweta's research (2006) emphasizes the *kajang* (a sheet of cloth drawn with sacred symbols) script which differs between one *soroh* (lineage) and another at the *Ngaben* ceremony. Sweta also wrote that some community members did not know the types and meanings of the *kajang* scripts; 2) Puspa's research (2011) emphasizes on commodification of *uparengga* (ingredients and appliances) in a *Ngaben* ceremony such as the palanquin (*wadah*), *lembu* (the body container during the cremation process, in the shape of a bull), and so on; 3) Arsana's research (2014) focuses more on the level of the cremation ceremony seen from four aspects, namely the aspect of offerings (*banten bebangkit*) offered, the aspect of the *pamuput karya* (holy person who leads or completes the ceremony, aspects of implementation deadlines and aspects of ceremonial facilities, tools (*uparengga*); (4) Khan and (5) Rasmini (2017) highlighted almost the same aspects related to costs. Khan looks more at the etymological aspect of the word *Ngaben*. The word *ngaben* comes from the word *beya* or *bekel* (cost). From the word *beya* to *meyanin* or finance then it becomes *ngabeyanin* to the word *ngaben*. Meanwhile, Rasmini looks at the amount of funds used in the *Ngaben* ceremony. *Ngaben* which requires relatively small funds is called *Ngaben* Recadana; (6) Sujana's research (2020) highlights the tradition of *nyiramang layon* (bathing the dead body) at *merajan* (family temple) in a series of *Ngaben* ceremony. He focusses on values of the

leteh (impure) activity which is conducted at a holy place (the *merajan*).

The concept in this study was taken from Lontar *Kamoksaan* (79.2001) narrating that human beings come from nothing, and there will come the time when they die. Human beings come from the spiritual realm or the *nirvana* realm, then they will return to the same realm. The Balinese (Hindu) carry out ceremonies starting from the nonexistence (prenatal). They conduct the *megecong-gedongan* ceremony, after birth they make the *dapetan* (new birth) ceremony, an *otonan* ceremony every six months of Balinese calendar (resembling a birthday ceremony), toth-filling ceremony when they are adults and the funeral ceremony as the beginning of the journey towards the *nirvana*. The ceremony leading to the astral world *nirvana* is called the *ngaben* or *pitra yadnya* ceremony.

In this study, three theories were used: religious theory is used to analyze the perception of the Ida Dalem Sri Aji Tegal Besung's descendants towards the *bhisama* of the cremation ceremony. The religious theory presented by Taylor in Daniels (2012:41) states that religion is a belief in something spiritual. The only characteristic that every religion has, although it differs slightly from one religion to another, is the belief in spirits who can think, behave and feel like humans. According to Tylor, the essence of every religion is belief in something that is alive and has a power that is behind something. Tylor's view of religious evolution (Koentjaraningrat, 2010: 115), first as said above that there is a force that moves nature, namely spirits, then animism beliefs emerge, namely that there are "forces" or spirits that exist around humans. However, these spirits cannot be captured with the five human senses. Second, Tylor argues that it is based on evolutionist thinking, namely the belief in the existence of spirits that inhabit nature around humans. Tylor adds regarding religious evolution that the existence of natural movements is believed to have souls, such as flowing water, volcanic eruptions, earthquakes, tornadoes, vegetation. plants "move" from small to big. The third evolution, the natural soul is then personified by Tylor as the gods of nature. The gods of nature are believed to be like humans who have levels,

namely there are the highest gods, there are medium gods and there are the lowest gods. Even though there are levels of personification, Tylor still states that there is only one god.

There are 2 social theories used to analyze the dynamics of the *Ngaben* ceremony :

- 1) The theory of structural functionalism.
- 2) The theory of social change. for self-fulfillment and maintenance.

Based on this analogy, Parsons observes society as a series of components and their respective functions that influence one another. the development of the theory of structural functionalism. One of Parsons' spectacular publications is *The Structure of Social Action* in 1937. It was from this initial step that Parsons created an action theory that considered human action to be voluntary, intentional, and symbolic. Then he argued that basically a general action system consists of three interrelated systems :

1) social system, 2) personality, and 3) culture. While the theory of social change is a process in which there is a change in the structure and function of a social system. These changes occur as a result of the influx of renewal ideas adopted by the members of the social system concerned.

Semiotic theory is used to "dissect" the implications of the *bhisama* (holy order) of Ida Dalem Sri Aji Tegal Besung on the dynamics of the cremation ceremony. Etymologically, the term semiotic comes from the Greek word *semeion* which means "sign". The sign itself is defined as something based on previously established social conventions, which is considered to represent something. In terminology, semiotics can be defined as a science that studies a wide range of objects, events, all cultures as signs. Interpreting semiotics as the science of signs and everything related to them: how they function, their relationship with other words, their delivery, and their reception by those who use them" (Berger 2010: 146). Semiotics is the study of signs. The concept of this sign is to see that meaning arises when there is a relationship or relationship between the signified in absentia (signified) and the sign (signifier). A sign is a unity of a form of signifier with an idea or marker (Kurniawan 2020). In other words, the signifier is "sound meaning" or "meaning graffiti". Semiotics is the

study of signs (sign), the function of signs, and the production of meaning. A sign is something that means something to someone else. The semiotic study of signs, the use of signs and everything related to signs. Semiotic ideas (sign, meaning, denotatum and interpretant) can be applied to all areas of life as long as no requirements are met, that is, meaning is given, there is meaning and interpretation (Kurniawan 2004: 79).

II. METHOD

The type of this research is descriptive qualitative research. According to Sugiyono in Djamil (2015: 9) that qualitative research is research whose object is natural, in which the researcher is the key instrument. Inductive data collection techniques and research results emphasize meaning.

According to Sugiyono in Djamil (2015: 10-12) that the reasons for conducting qualitative research are because:

(1) the type of problem itself requires researchers to use qualitative research, (2) aims to find the meaning of a particular phenomenon or social situation, and (3) Qualitative research is directed at finding substantive theories or formal theories, and not at testing the truth of a theory. There are several approaches used in solving the problems that will be examined including: (1) historical approach, namely an approach related to the meaning of an event or event (Wiersma in Djamil 2015: 103), (2) a phenomenological approach, namely trying to approach reality not through arguments, concepts - general concept or theory. According to Hesserl in Djamil 2015.107 that the phenomenological approach uses intuition as a means to obtain truth and knowledge, (3) the symbolic interactionism approach is an approach using assumptions (Blumer in Djamil 2015. 112), (4) the ethnographic approach is an approach that focuses more on groups of people who have the same culture (Wiersma in Djamil 2015: 115 - 126), (5) an entomethodological approach, namely an approach that seeks to understand how people see, explain and describe the world in which they exist (Moleong in Djamil (2015: 121), and (6) a psychological approach that emphasizes that every human action does not arise because of a reaction to external stimulants but originates from within humans that are innate

(Freud in Djamal (2015: 124). In this study the approach was a phenomenological approach because it seeks to approach reality and uses intuition as a means to gain truth and knowledge. The research location is at Banjar Jadi Babakan, Banjar Anyar Village, Kediri Tabanan District because: (1) there is Merajan Agung as the stana I Dewa Duhuran, the grandson of Ida Dalem Sri Aji Tegal Besung, (2) all members of the community totaling 220 families are descendants of I Dewa Duhuran, the grandson of Ida Dalem Sri Aji Tegal Besung; (3) routinely performs a special cremation ceremony called *nglanus*; (4) there is no significant social conflict, the cremation ceremony is based on the principle of mutual cooperation and is flexible; (5) the position of the head of the dead body is to the south (*teben*) when buried. This position is not in accordance with the traditions in other places or areas in Bali. The type of data sought in this study is the type of primary data and secondary data. According to Patton in Djamal (2015: 63) that in qualitative research there are two types of data, namely: (1) primary data, namely data obtained directly from the source, (2) and secondary data, namely data obtained indirectly or through other people. or other sources such as documents, through the mass media and so on. Likewise, there are two data sources, namely primary data sources, namely data sources that can provide data directly without going through other people or intermediaries. Meanwhile, secondary data sources are data obtained by researchers from existing sources (Patton in Djamal 2015: 64). According to Ikbar (2012: 197) that research instruments are data collection tools used as part of research that can use questionnaires, interviews, or observation techniques. After the data is collected then analyzed in this case is to test the hypothesis. Instruments in qualitative research are different from quantitative research. In qualitative research, the instrument or research tool is the researcher himself. Qualitative researchers as human instruments function to determine research focus, select informants as data sources, collect data, assess data quality, analyze data, interpret data and make conclusions on their findings. So the researcher is a key instrument in qualitative research. (Sugiyono.

2020: 102).

Data is sourced from informants, so informants are selected and determined based on several considerations in the hope that the data obtained is not wrong or does not deviate from the data that should be. Namely informants who are competent and in charge of the *Pitra Yajna* ceremony. For this reason, the technique for determining informants is by using a purposive model, namely the informants chosen by the researcher because the person concerned is seen as capable or competent in providing information related to the problem under study, in this case, namely the *Pitra Yajna* ceremony.

According to Paton in Sugiyono (2020: 105) that there are three methods or techniques for collecting data in qualitative research, namely: observation, interviews, documentation studies. To strengthen the data, two more methods were added, namely library research and triangulation or a combination of two or three of these techniques.

Data analysis is the process of systematically searching for and compiling data obtained by organizing data into categories, breaking it down into units, synthesizing, compiling into patterns, choosing which ones are important and which ones will be studied and making conclusions so that they are easily understood by themselves. themselves and others. Data analysis techniques are used when the data has been collected and grouped systematically and then analyzed descriptively qualitatively (Sugiyono, 2008).

The final stage in a research is to present the results of the research. The research results are presented in narrative form without displaying special tables. This stage is carried out after the comparison stage, which is then summarized and directed at conclusions to answer the problems that have been raised. Methods and techniques for presenting the results of data analysis are carried out in two ways, namely informal and formal methods. The informal method is a formulation with ordinary words, meaning that it uses words easily understood and understood by the reader, while the formal method is a formulation with signs and symbols.

III. RESULTS AND DISCUSSION DYNAMICS OF THE NGABEN CEREMONY

1. The Perception of the Banjar Jadi Babakan people towards the *Ngaben* Ceremony

According to Suarsika's Perception (interview, April 25, 2022) towards preparation for implementation *Ngaben* ceremonies that have been passed down from their parents or ancestors are as follows. If a member of the banjar family dies, the family concerned reports it to the *kelihan banjar* (head of the *banjar*). He would then decide whether the implementation was *makingsan* ritual (simple cremation or buried) or cremated with *ngaben* rituals. It has been agreed by the *paruman* (assembly) that those who are buried should be no longer than 5 years. After 5 years, a *ngaben* ceremony should be conducted. Then if the answer from the family is that the body would be buried, then an auspicious day is determined for the funeral. However, if *ngaben* ceremony is chosen, the family comes to the *griya* (house) of Jero Mangku Siwa. Here a discussion would take place between the family and Jero Mangku Siwa related to the auspicious day, the type of the *ngaben* ceremony and so on. In addition to setting the time, the level of the *ngaben* ceremony (simple, middle and elaborate) is also determined. After the level of the ceremony has been determined, then it is decided the type and number of offerings, the ingredients and the tools.

The ritual begins with the *Ngulapin Pitra* (awakening the spirit) ceremony which is part of the ritual. Part of the series of *Ngaben* ceremonies is held by *Ngulapin Pitra* which is held a few days before the *Ngaben* ceremony. *Ngulapin pitra* at Banjar Jadi Babakan is held 3 days before the day of the ceremony and is held in front of the Dalem Temple (Suarsika, Interview, 25 April 2022). After the *Ngulapin Pitra* ceremony, it is continued with the *Nyiramang Layon* (bathing the dead body) ceremony. For someone who dies in the hospital, usually the body has been washed by hospital staff according to the rules/standards. But when they get home, they are bathed again by the family (children/in-law or grandchildren) using plain water mixed with sandalwood paste. The purpose of using sandalwood is so that the

corpse's skin is limp and does not smell. Bathing the bodies of the recently deceased like this is called *ngepe*. Then, after washing, the body is laid straight in the *bale semanggan* (a traditional building special for corpse) and the body is covered with a white cloth. After the first bathing ceremony (*ngepe*) is held, it is followed by the second bathing which is called "alive" bathing, meaning that the deceased is considered or as if he were still alive. After that, the third bathing was held which is called *ngringkes* or *nglelet* (Suarsika, interview, April 25, 2022). After the *nglelet* ceremony, it is continued with the *ngaskara* ceremony. The essence of the *ngaskara* ceremony is (Interview 25 April 2022) the *atma* (soul) is given knowledge about *brahman* (transcendence) which is how to go back to the Almighty God. This aims to help the soul to concentrate on his journey to the Creator.

After the *ngaskara* ceremony, it is continued with a *palebun* procession or carrying the layon or corpse to the cemetery. The procession to the grave is the beginning but is considered the highlight of the *Ngaben* ceremony. Members of the banjar/community, relatives, co-workers, invitees and so on attend, witness and escort the body to the cemetery. In order for the *palebun* ceremony to run in order, it is necessary to prepare container or palanquin, various sticks, *tirtha* (holy water) and *pakuluh* (a type of holy water) as well as various offerings. Also, *pangentas jalan* (a long white and yellow cloth) are prepared, carrying a dress cloth, several meters of white cloth as a make-up rope or *lelancingan*. After the corpse is burned, a *ngreka* ceremony is held, in which the ashes are poured with water and then the ashes are shaped like a person. Then the ashes are placed in a young yellow coconut (Suarsika, interview, April 25, 2022).

2. Dynamics of the *Ngaben* Ceremony Procession

There are two dynamics of the *Ngaben* ceremony, namely internal dynamics and external dynamics. To achieve the goals that have been planned, regulated and already running is an important role played by human resources. The people referred to in carrying out the process of the ceremony to achieve effective and efficient objectives are the *Tri Manggalaning Yajnya* (three parties of a

sacrifice), namely: (1) *Sang Sadaka* or *Manggala* is a priest, a *pinandita* (lower priest) or *pamangku*, *wasi* or *kubayan* who leads the ceremony; (2) *Tapini* is a person who prepares the ceremonial offerings and facilities; and (3) *Yajamana* is the person who owns and sponsors the ceremony (Puspa, 2015: 57). Besides human factors as internal factors, economic factors or financial capabilities are also included as internal factors in the dynamics of the *Ngaben* ceremony. Ability to fund is a very important element in deciding the type or variety of the ceremony. The level of the *Ngaben* ceremony is determined by the number (quantity) of the *bendatengan* or ceremony. For example, the *Ngaben* *Ngwangun* ceremony (main *Ngaben*) requires more offerings or ceremonies compared to the *Pranawa* or *Nyuwasta Ngaben* ceremonies. While external factors are supporting factors for internal factors, namely *uparengga* (facilities and infrastructures). According to the *Lontar Yama Purana Tattwa* (Seriasih, 2021: 60-61) *uparengga* (facilities and infrastructure) to support the ceremony are: *patulangan* (ash container), *wadah* (palanquin), *sanggah surya* (temporary shrine for witnessing the ceremony), *sesalon* or *tetaring* (a tent), *gamelan gong angklung* (musical instruments) and so on.

3. Implications of the *Ngaben* Ceremony of Ida Dalem Sri Aji Tegal Besung's Descendants

There are 3 (three) implications of the dynamics of the cremation ceremony at Banjar Jadi Babakan, Banjar Anyar Village, Kediri Tabanan District, for *bhisama* Ida Dalem Sri Aji Tegal Besung, namely: What is meant by theology is a scientific discipline that studies how to understand *Ida Sang Hyang Widhi Wasa* or God Almighty such as the characteristics associated with Him, the history of His worship and other speculative and apologetic religious aspects. In other words, theology is a science that studies everything related to religious beliefs or knowledge about God (Donder, 2006: 4).

Apart from understanding the theology, one can also understand the essence of the *Ngaben* Ceremony, namely *Ngaben* is a cremation ceremony for Hindus in Bali. The *Ngaben* ceremony is a ritual that is carried out to return the ancestral spirits to their place of origin. *Ngaben* in

Balinese has a subtle connotation which is often called *palebon*. *Palebon* comes from the word *lebu* which means earth or land. *Palebon* means to make earth (ashes). There are two ways to make soil, namely by burning (*ngaben*) and burying it in the ground (*matanem*).

Implications in the field of morality, namely the ethics of the *Ngaben* Ceremony of Ida Dalem Sri Aji Tegal Besung's descendants are as follows: 1) Political Implications. The definition of politics in the Complete Indonesian Dictionary (KBBI): (1) knowledge of state administration or state administration (2) all matters and actions (policies, tactics, etc.) deal with a problem, and wisdom. When it comes to political understanding number (3), which is related to how to act, there are three legacies in the form of orders for life norms mandated by Ida Dalem Sri Aji Tegal Besung (Mayun 2018: 53-57) as follows: first, an order to keep faith and devotion to the ancestors (as contained in the first charter of Dewa Gedong Artha). The point is that the descendants must not forget to worship at the ancestral temple who came first (the first *Dalem* king of Bali: Ida Dalem Sri Aji Kresna Kepakistan) at Samprangan, as well as at Besakih, and (3) implications in the *acara* (habits). According to Wiratnya, the Banjar Jadi Babakan community leader (interview on August 8, 2022), every *Ngaben* ceremony held at Banjar Jadi Babakan always asks the *griya* family to carry it out. The price of one *Ngaben* "package" varies. Almost all of the offerings and upreach are prepared by the *walaka griya* in Banjar Jelijih Banjar, Selemadeg Timur District, Tabanan.

The habitual implication of the *Ngaben* ceremony at Banjar Jadi Babakan is that the condition of the faith of the Banjar Jadi Babakan people adheres to the teachings of Hinduism, especially in the *Ngaben* ceremony, whether it is *ngwangun*, *pranawa* or *nyuwasta* and so on. Apart from the number of levels of the offerings, what is included in the field of habit is the *dudonan* (sequence) of the ceremony starting from the *Ngulapin Pitra* until *Nganyut* (pouring the ash to the sea) ceremony (Suarsika, interview, April 25, 2022).

4. Research Findings

Observing and analyzing the results of the research, there are several findings related to the Banjar Jadi Babakan ceremony, as follows: 1) The

Banjar Jadi Babakan do not immediately hold the ceremony when there is a death. Because in Banjar Jadi Babakan there is no rule that binds them to immediately hold a ceremony if someone dies. 2) the Banjar Jadi Babakan people do not fully understand the contents of the Lontar Yama Purana Tattwa 2B Scripture which suggests that they should immediately burn someone who has died, including they do not understand the types and forms or technical aspects of the ceremony. 3) the Banjar Jadi Babakan people only use 3 sheets of *kajang* which are not in accordance with the provisions according to *Lontar Tuttur Ganapati Tattwa* and *Tuttur Kamoksan*. 4) The Banjar Jadi Babakan community uses a *lelimasan* palanquin whose roofs do not overlap each other. The palanquin is not carried by the deceased's family during the journey from the funeral home to the cemetery but is carried in a "car". 5) There have been no concrete steps taken by community leaders or the *panglingsir* (senior members of the assembly) to take actions to the phenomenon that a person who dies should immediately be cremated.

IV. CONCLUSION

Based on the description of the results of the research, it can be concluded as follows.

1. The perception of the Banjar Jadi Babakan community regarding the procession of the *Ngaben* ceremony is (a) First, determine an auspicious time; (b) After determining the auspicious time, then negotiations or family meetings are held; (c) In addition to preparing the ceremony or offerings, people also prepare the equipment; (d) The sequence of carrying out the procession of the ceremony starts from the *nyiramang layon* or *ngelelet* ceremony, traveling to the *setra* or cemetery, and burning process; (e) After the cremation, the family then put the ashes into a yellow young coconut and then proceed with the drifting ceremony in the river or sea. During the procession at the cemetery, at the funeral home, the *macaru* or *makelud* ceremony is held.
2. There are two dynamics of the *ngaben* ceremony at Banjar Jadi Babakan, namely:

(1) the internal factors of Dalem Sri Aji Tegal Besung's descendants are related to the dynamics of "humans" namely how to determine *Tri Manggalaning Karya*: (*Sadaka/ Sulinggih, Tapini/Sarati, and Yajamana*). *Pangageng* (chairman), *panyarikan* (secretary), *pangraksa* (treasurer) and who sits as *baga* (sections). For example, at the ceremony on Monday, August 8, 2022 which was carried out by Ns Dewa Ketut Sutarka, S.Kep., the *Tri Manggalaning Karya* came from Griya Kesiut Tabanan; (2) external factors include the first dynamics regarding funds or finances, the intention here is to determine the type and level or technical aspects of the ceremony. The five dynamics of "market ideology" in the ceremony are all members of the public who will buy the product or "package".

3. There are three implications for the ceremony at Banjar Jadi Babakan, namely: implications for *tattwa*, implications for ethics, and implications for habits.
 1. Implications for the *tattwa* consist of philosophy regarding the *Ngaben* Ceremony. Philosophy is knowledge or reasoning about God Almighty or *Ida Sanghyang Widhi Wasa* and *Saguna Brahman*.
 2. The implications for ethics are political implications in the *Ngaben* Ceremony.
 3. Implications for the habit includes arts and culture, namely everything that is made by humans that has an element of beauty that is able to evoke the feelings and emotions or motivations of others. Besides that, the implications of the habit also include the process of carrying out the ceremony, in this example the order of the cremation ceremony, namely: from the *Ngulapin* ceremony to the *Macaru* or *Makelud* ceremony.

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