



Vidyottama Sanatana
International Journal of Hindu Science and Religious Studies

Vol. 6 No. 1 May 2022

CONTRADICTIONS OF THE COMMUNITIES OF UNDISAN TEMBUKU BANGLI IN RESPONDING TO THE ORGANIZATION OF NGABEN IN CREMATORIUM

By:

I Wayan Arya Adnyana¹, I Gusti Ngurah Sudiana², Ida Ayu Tary Puspa³

Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar

E-mail: warads75@gmail.com

Received: March 28, 2022

Accepted: May 25, 2022

Published: May 30, 2022

Abstract

The purpose of this study is to examine the pros and cons of holding the Ngaben ceremony at the crematorium for the people of Undisan Village, Tembuku, Bangli, Bali, and to examine the implications of the ceremony. Ngaben at the crematorium for the people of Undisan Village, Tembuku, Bangli, Bali. The data were analyzed using several theories, namely McDonaldization theory, Symbolic Interactionism Theory and Social Change Theory. This study uses a qualitative approach. The research location is Undisan Tembuku Village, Bangli, Bali. Data collection techniques were carried out through observation, interviews, and document studies. Data validity was obtained by using triangulation technique. Informants were determined purposively, and the researcher himself as the main instrument was assisted by interview guides, cameras and stationery. From the results of the study, the pros and cons of the community in the Ngaben ceremony at the crematorium are as follows. People who are pro of the equality of the Ngaben ceremony at the crematorium, the equality of sradha and devotional service, the basic equality of beliefs, changes in tradition, considerations for choosing the place for the Ngaben ceremony at the crematorium, considerations of cost efficiency, limited time, energy, and solidarity, work in the non-agricultural sector (heterogeneous), educated community groups, loosening customary sanctions in responding to social change. As for the people who are against the preservation of traditions, strengthening solidarity, employment in the agricultural sector (homogeneous), community groups with limited education, strict customary sanctions in responding to social change.

Keywords: Contradiction, Ngaben Ceremony, Crematorium

I. INTRODUCTION

Understanding and implementing the teachings of Hinduism is called the three frameworks of Hinduism, namely tattwa, ethics, and events that do not stand alone but are a unity. Many parties have tried to overcome it so that they can carry out the Ngaben ceremony with a sense of security, comfort, as well as not being economically burdensome, but the needs and socio-religious goals can be achieved. The purpose of the Ngaben ceremony is to release the Atma (spirit) from the shackles of the world so that it can easily unite with God (mokshatam atmanam), to speed up the process of returning the Panca Maha Bhuta elements (the five elements of the gross human body builder) to their respective origins so that did not hinder Atma's trip to Sunia Loka, and was a symbol that the family had been sincere and willing to leave the person concerned.

The Ngaben ceremony cannot be carried out due to various conditions and problems faced by individuals, for example there is a clash of ceremonies, it is difficult to manage time, does not become a krama banjar or traditional village, awig-awig prohibits carrying out independent Ngaben ceremonies and neglecting community obligations and so on. Associated with these various issues, especially those who fail to carry out the obligations of the traditional banjar/village, will receive customary sanctions from the community. However, with the development of the era and the development of the island of Bali, of course, residents in Bali, who mostly have Hindu beliefs, are starting to get busy with their work so they need a practical way to carry out the Ngaben ceremony by holding the Ngaben ceremony at the crematorium.

The existence of a crematorium is an expression of the feeling of embarrassment that arises from these customary cases. It must be admitted that the existence of a crematorium is one of the breakthroughs to break the deadlock against the frequent occurrence of customary cases. The Ngaben ceremony at the crematorium does not eliminate the local wisdom of Balinese culture. This phenomenon has occurred in Undisan Village, Tembuku, Bangli, Bali, when someone dies, most of them carry out the Ngaben

ceremony at the nearest crematorium depending on the readiness and availability at the crematorium.

Based on observations regarding the Ngaben ceremony at the crematorium, there were also counters or rejections. This is based on the status of the traditional village of Sekaan, which contradicts the holding of the Ngaben ceremony at the crematorium and prohibits the customary manners of those who died outside the traditional village setra. Controversy over the existence of this crematorium is natural in the dynamics of thinking of Balinese people. The reasonableness of this controversy also needs to be feared to become a controversy that occurs continuously, fading social bonds or menyama braya, weakening student-student relationships. Even though there are cases like that, there are pros and cons of holding Ngaben ceremonies at crematoriums, the presence of crematoriums in Bali today is actually increasing.

Based on the above background, the problems are 1) why are there pros and cons of the people of Undisan Village, Tembuku, Bangli, Bali in holding the Ngaben ceremony at the crematorium? 2) What are the pros and cons of holding a Ngaben ceremony at the crematorium for the people of Undisan Village, Tembuku, Bangli, Bali? 3) What are the implications of the Ngaben ceremony at the crematorium for the people of Undisan Village, Tembuku, Bangli, Bali? Meanwhile, the purpose of this research is to examine the pros and cons of the people of Undisan Village, Tembuku, Bangli, Bali in holding the Ngaben ceremony at the crematorium in Bali, to examine the meaning of the pros and cons of holding the Ngaben ceremony at the crematorium for the people of Undisan Village, Tembuku, Bangli, Bali and to study the implications of the Ngaben ceremony at the crematorium for the people of Undisan Village, Tembuku, Bangli, Bali.

II. METHOD

This study uses a qualitative approach. The research location is Undisan Tembuku Village, Bangli, Bali. Data collection techniques were carried out through observation, interviews, and document studies. Data validity was obtained by using triangulation technique. Informants

were determined purposively, and the researcher himself as the main instrument was assisted by interview guides, cameras and stationery.

III. RESULTS AND DISCUSSION

The occurrence of pros and cons of the people of Undisan Village, Tembuku, Bangli, Bali in holding the Ngaben ceremony at the crematorium

Pro Communities

The people of Undisan Village, Tembuku, Bangli, Bali are pro against holding the Ngaben ceremony at the crematorium for the following reasons.

1). There are similarities between the Ngaben ceremony

There are similarities in the holding of the Ngaben ceremony at the crematorium with the traditional village setra. According to the interview results, there is no difference between the Ngaben ceremony in the traditional village setra and the Ngaben ceremony at the crematorium, only the place and treatment. Upakara or banten refers to existing literature.

2). There are similarities between sradha and bhakti

The holding of the Ngaben ceremony is a tribute to ancestors, payment of debts to ancestors and an obligation. This is made clear in the Sarasamaccaya literature 189 and 250 as follows.

Kunêng yan bapan ibunta sira maminta dāna, yadyan huripta towi, sungakena also ri sira, apan sira humanā kênika (Sarasamaccaya 189).

Translation:

So if your parents ask for a gift, even though your life is, offer it to him because they are the ones who made you (Kajeng et al, 1997: 149).

Kunêng phalaning kabhaktin ring wwang atuha, pāt ikang wrddhi, pratyêkanya, kīrti, āyuṣa, bala, yaṣa, kīrti ngaraning pāleman ring hayu, āyuṣa ngaraning hurip, bala ngaraning kaṣaktin, yaca ngaraning patitinggal rahayu, yatikāwuwuh paripūrṇa, phalaning kabhaktin ring wwang ātuha (Sarasamaccaya 250).

Translation:

As for the reward of reverence for one's parents, there are four kinds of things which increase in detail: kirti, ayusa, bala, yaca; Kirti means

praise about goodness, ayusa means life, bala means strength and yaca means good inheritance (services) that is what is perfected as a reward for respect for parents (Kajeng et al, 1997: 188).

The foundation of this cremation ceremony is found in a belief or faith called Panca Sraddha, namely five beliefs or beliefs. The five beliefs, namely (1) belief in the existence of Ida Sang Hyang Widhi / Brahman. (2) belief in atman which is the spark of the highest paramatman. (3) belief in the existence of karmaphala all forms of action will bring results and traces of actions called karma wesana. (4) belief in the existence of punarbhawa rebirth according to the karma that has been done. (5) belief in the existence of moksha/release and not being reborn into the world (Sudharta and Pujitmaja, 2001: 6-25).

3). Basic Equations of Belief

The Ngaben ceremony is held as a form of devotion and a concrete expression of the heart from the family to convey the last respect for the deceased. Through the Ngaben ceremony, the elements of the Panca Maha Bhuta are believed to quickly return to their origins and the family left behind will find inner peace. For those who have not been aben for a long time, their spirit will be hampered from going to the afterlife. His spirit can also become butha chip or bhuta dengen in setra so that it can disrupt the harmony of family life that is still alive. If the atma is not too long prevented from going to the paramatma, the gross body must be performed with the Ngaben ceremony. With the holding of the Ngaben ceremony, there is an increase in the spirit of the person who died, which was originally called Preta, then turned into Pitara. On the other hand, Pitara will increase her status to become a hyang god if a meukur ceremony has been carried out, namely a spirit purification ceremony after the Ngaben ceremony (Sudarma, 2000: 92-93).

4). Tradition Change

Piliang (2004: 307), states that society in life is built on a variety of different, from thoughts, ideas, forms and ideas should always involve themselves in dialogue, both formal and informal which is useful in anticipating conflicts so that it becomes a dialogical

society. and live in harmony. Thus the change in tradition will always exist in accordance with the times.

5). Considerations for Choosing the Venue for the Ngaben Ceremony at the Crematorium

In accordance with the results of the interview, the choice of place or location to carry out the Ngaben ceremony at the crematorium is based on rational choice. Some chose the crematoriums in Munduk Dawa, Czecharia and Bebalang. The selection of the crematorium for the holding of the Ngaben ceremony is in accordance with Coleman's rational choice, where it is clear in his basic idea that individual actions lead to a goal and that goal is an action determined by values or preferences (choices). Coleman states that it requires a precise concept of rational actors originating from economics which sees actors choosing actions that can maximize utility or wants and needs. In this regard, the Ngaben ceremony is not required to be held in one crematorium, but all according to taste, so the selection of the Ngaben ceremony can be carried out in any crematorium.

6). Considerations of Cost Efficiency, Time, Manpower, and Limited Solidarity

McDonalization is a process related to the principles of fast food restaurants that dominate more and more sectors of society around the world. The nature of the McDonalization process has five basic dimensions, namely efficiency, calculability, predictability, control through technology substitution and its paradox, irrationality and rationality (Ritzer, 2013: 547-550). According to the results of interviews, the implementation of the Ngaben ceremony at the crematorium is based on economic considerations, namely to minimize the costs that must be incurred, especially for underprivileged families, according to the interview results as follows.

“Life is getting more complex with increasing needs and difficulty in getting a job, especially during the Covid-19 outbreak. The demands for needs are not only basic needs, namely food, clothing and housing, but also the costs of education, health, taxes, electricity costs, social costs, costs of religious rituals, and so on. We must be as frugal as possible to reduce the cost of living. If you have money only for the

Ngaben ceremony, of course after that your other needs will not be fulfilled. The most important thing is how the debt to parents can be resolved. And can parents stay at Sanggah Kemulan. So in the future there are no more thoughts. For example, in the grave, of course, they will think about the continuation of the cremation ceremony. The choice of the Ngaben ceremony at the crematorium is to ensure costs by choosing a package, so that there are no unplanned additional costs.

Based on the McDonalization theory and available data, by holding the Ngaben ceremony at the crematorium, from a cost efficiency perspective, it is clear that with the available packages, the efficiency of time and energy is also reduced. Meanwhile, the relationship and sense of solidarity are limited because it has been carried out by the crematorium manager. This is in line with the theory of symbolism interactionism, if the Ngaben ceremony in the crematorium will stretch the life of *menyama braya*, mutual cooperation.

7). Employment in the Non-Agricultural Sector (Heterogeneous)

Work that can be resurrected is actually born as a human being who is able to help himself by increasing the abilities possessed by humans themselves. Therefore, it takes awareness from each of them to be aware of their weaknesses, and find a way out to overcome all their shortcomings. As it is explained in the Yajurveda as follows.

Kurvanneveha karmāni jijiviscchatam samāh, Evam tvayi nānyatheto'sti na karma lipyate nare. (Yajurveda Samhita, XL. 2)

Translation:

One, only karma that runs early, should live a hundred years. There is no other way. Karma is not divided.

One should like to live in this world by doing hard work for a hundred years. There is no other way for one's salvation. an act of selfishness and impartiality, distances the offender from attachment. Hard work is something that should be cultivated in every human being, because with hard work, humans will be able to improve themselves from the shackles of suffering. With hard work will be

able to meet the needs of life and be able to overcome the competition of globalization. So being a human, don't give up doing all the work based on a sense of responsibility so it can be resolved and not selfish. Heterogeneous work is the reason for holding the Ngaben ceremony at the crematorium, thus accepting a change.

8). Educated Community Group

Education can be interpreted as a forum for developing human quality and all knowledge is certainly an important agent that helps determine social changes that occur in society, because social change refers to the quality of society which depends on the personal qualities of its members. These changes can be in the form of social values, social norms, behavioral patterns of society or institutions and others. William F. Ogburn argues that the scope of social change includes elements of culture, both material and immaterial (Soerjono, 2003: 304). Based on the data, educated people accept changes in accordance with the times.

9). Loosening of Customary Sanctions in Responding to Social Change

Surpha (2002: 51) argues that violations of adat by the villagers will be subject to sanctions by the bendesa adat or kelihan desa. Customary sanctions are not only in the form of fines, but also psychological in nature such as being excluded from society, not being spoken to, not being included in community activities and so on. In this regard, the Undis Kelod Traditional Village does not prohibit and does not invite the holding of the Ngaben ceremony at the crematorium.

Contradictory Society

As for the people of Undisan Village, Tembuku, Bangli, Bali, those who are against holding the Ngaben ceremony at the crematorium are for several reasons including:

1). Preservation of Tradition

Surpha (2002: 13) states that humans in social life will deal with other humans so that norms and rules are needed that determine which actions are allowed and which cannot be done. For the Hindu-Balinese community which is accommodated by the traditional village, these norms are referred to as awig-awig, sima, pararem. Thus, rejecting the holding of the Ngaben ceremony at the

crematorium is a form of maintaining tradition. Whatever the tradition, so that the descendants will know. Do not dare to change the tradition so as not to oppose the tradition and keep the tradition that has been accepted from generation to generation.

2). Strengthening Solidarity

Parimartha (2013: 150), menyama braya, is not only limited to the Balinese ethnic community, but also includes the wider environment, from the non-Balinese environment. Implementation of the concept of menyama braya in the Sekaa Traditional Village which has been passed down from generation to generation as one of the local wisdoms of the local community such as: ngejot and mutual cooperation. Through ngejot and gotong royong, the community is indirectly taught to bring up the value of tolerance. Social solidarity refers to a state of relationship between individuals and individuals, individuals with groups, or groups with groups in society based on the strong bonds of feelings and beliefs that are shared together which are strengthened by shared emotional experiences (Sa'diyah, 2016: 14). Thus the strengthening of solidarity by refusing the Ngaben ceremony at the crematorium will be well organized among fellow manners.

3). Employment in Agriculture Sector (Homogeneous)

According to interviews, most of the people in Sekaan Traditional Village are farmers and only a small number are civil servants, so they live in traditional villages. Apart from agriculture, plantation land in the traditional village of Sekaan is fertile land. Throughout the year the land is planted, among others: cloves, coffee, and vegetables. In addition, the livestock sector is a side business that is still quite developed in this village. The types of livestock that are mostly kept by the population are cows, pigs and native chickens.

Based on the above, because it is only a homogeneous livelihood, it is also possible not to carry out the Ngaben ceremony at the crematorium. Thus the sense of kinship and mutual cooperation is still very strong.

4). Community groups with limited

education

Education is one of the factors of change. With limited education because thinking is still limited and in a traditional way so that change has not occurred. According to the results of the interview, the obstacle to social change in the traditional village of Sekaan is due to education. Those who believe that the manners of this traditional Sekaan village must preserve whatever the ancestors did. This shows that people's attitudes are still traditionalistic. 5). Strict customary sanctions in responding to social change

Surpha (2002: 51) argues that violations of adat by the villagers will be subject to sanctions by the bendesa adat or kelihan desa. Customary sanctions are not only in the form of fines, but also psychological in nature such as being excluded from society, not being spoken to, not being included in community activities and so on. According to the results of the interview, if you violate the holding of the Ngaben ceremony at the crematorium, you will get customary sanctions in the form of a sack of rice and a pig.

Meaning of Pros and Cons of Holding Ngaben Ceremony at the Crematorium for the Community of Undisan Village, Tembuku, Bangli, Bali

Pro Meaning

1) The role of the traditional village community behind the Differences in Ngaben Ceremony Places

According to the results of the interview, although carrying out the Ngaben ceremony at the crematorium and the traditional village setra, rights as a community are still obtained. For example, getting a notice. Krama banjar adat or joy and sorrow will issue obligations as krama banjar which is coordinated by the friends of joy and sorrow. The traditional banjar manners because of the ups and downs going to his house is boring. This mejenukan is usually voluntary between the traditional banjar manners. Based on this, they get the same rights as holding the Ngaben ceremony at the crematorium, namely in the form of pepatusan. The role of the traditional village community in holding the Ngaben ceremony at the crematorium is said to have a minimal role

where the role of the traditional village community is not so big, because there is a crematorium that will carry out the Ngaben ceremony from the start. until it's over. Traditional village manners may or may not come, moreover to come to the crematorium requires money and transportation. In other words, village manners or traditional banjars may come and may not come and there is no strong bond with the deceased.

2) Meaning of Faith

The Ngaben ceremony at the crematorium as well as in the traditional village setra is that Hindus are tattwa, the purpose of the Ngaben ceremony is to accelerate the process of the Panca Maha Butha element returning to its origin, namely Brahman. The Ngaben ceremony, including cleaning, burning and nganyut ceremonies, is still being held in both places. The basis for carrying out the Ngaben ceremony is a belief called Panca Sradha.

3) Economic Meaning

The results of the interview said that if the Ngaben ceremony in our crematorium only provides an amount of money according to the package, the payment is made and determines the holding of the Ngaben ceremony. In terms of welcoming the relatives who came, not so many. The traditional village manners only watched, because the crematorium managers and close relatives of the deceased were already working on it. Compared to holding a Ngaben ceremony at home, it certainly requires energy and time. The more so that provides consumption for the manners that come. From preparation to implementation, of course, requires a lot of energy.

The holding of the Ngaben ceremony at the crematorium is because there is certainty about the package so that those who have bereaved families are only targeted to prepare funds for a number of packages. Economical does not mean eliminating the quality, but still based on the basic concept as a ceremony to restore the original element of the Five Maha Bhutan. Economical is related to practical both in terms of cost, effort, and time. The economic meaning of cremation at the crematorium is due to the availability of cremation ceremony

packages. In addition, the bereaved family did not prepare the facilities and infrastructure at their house, but the crematorium has provided them. From offering facilities to determining the *sulinggih* (*shiwa*) usually already provided by the crematorium.

4) Sociological Meaning

The results of the interview explained that what happened at the Ngaben ceremony in Undisan Village showed that there was a harmonious unity, mutual respect. The social values contained in the Ngaben ceremony can certainly educate people to help and help each other and live side by side in harmony, because a person will not be able to avoid attachment and dependence on others. Help and assistance in living together is an effort to achieve happiness and well-being in the world.

In addition, the sociological meaning of the Ngaben ceremony of the Undisan Village community which is based on belief and trust is essentially a social activity that involves all members of the community in a joint effort to achieve mutual safety. Cooperation between citizens is in accordance with human nature as social beings. Driven by basic human interests to maintain their lives which are manifested in relationships with other humans, either directly or indirectly.

The holding of the Ngaben ceremony contains various ethical norms that must be obeyed by every supporting citizen and grows and develops down and down with its role as regulating public order. Usually compliance with ethical norms in the form of ceremonies is accompanied by sanctions that are sacred and magical. Thus the Ngaben ceremony is called a form of social institution to regulate the attitudes and behavior of community members so as not to deviate from the provisions of the prevailing customs or social arrangements.

5) The Meaning of Efficiency

The results of the interviews, which are needed in carrying out the Ngaben ceremony are quite a lot, because in the Ngaben ceremony there are several stages that must be completed and in its implementation it requires a lot of materials which results in swelling of the funds that must be spent, even reaching dozens in one implementation. Efficiency of funds is carried

out to reduce the burden on the families left behind. The Ngaben ceremony can cost a lot of money and if it is done like in Bali, it may cost over tens of millions and even hundreds of millions. Moreover, those who carry out the Ngaben ceremony are rich people who will certainly see the prestige when carrying out a simple ceremony. With the Ngaben ceremony at the crematorium, only think about which package to choose. If there is a lack of funds or costs, you can only go to the Ngaben ceremony. The holding of the Ngaben ceremony at the crematorium can be seen from the time, cost, and effort so that it is felt that it does not interfere much with work in the midst of this globalization.

Contrast Meaning

1) The role of the community in organizing the Ngaben ceremony in the traditional village *setra* is to get the optimal role, all implementation is carried out by the traditional village itself. From the beginning of death, the bereaved party reports to the traditional village head or *kelian* the joys and sorrows so that the *adat* village manners begin by making facilities and infrastructure for the Ngaben ceremony, until the end of the Ngaben ceremony.

2) Whole Protection

The results of the interview stated that mostly for *ngayah* to the temple, *Sekaa Teruna* became a pioneer in the *Sekaa* Traditional Village. They will *ngayah* at the temple from cleaning, putting up *wastra* and so on. We are only a majority here as farmers in terms of science we have to ask for advice from the young as the next generation. As for death according to *awig-awig*.

This *Sekaa* Traditional Village has only 30 people. We as soldiers must be able to convince the manners so that this mutual cooperation and joy can be implemented properly.

Based on the data, the complete protection from the beginning to the end of the Ngaben ceremony which was held in the traditional village *setra* received complete protection from the traditional village community.

3) The meaning of *menyama braya*

Menyama braya can be interpreted as a form of establishing a close brotherhood between individuals who need each other and is one of the local wisdoms that can be preserved and developed. The implementation of menyama braya in Undisan Village which has been passed down from generation to generation as one of the local wisdoms of the local community such as: ngejot and gotong royong. Through ngejot and gotong royong, the community is indirectly taught to bring up the value of tolerance. Society is booming in the absence of social class differences. Social class will have an impact on the division so that it is most likely to cause conflict. Humans are social creatures and always interact by living together. This is in line with Gunawan (2013: 151-154) humans as social beings, of course, cannot live alone without the help of others. Therefore, mutual cooperation, mutual assistance and solidarity are absolutely necessary in this life. With this braya samama, the holding of the Ngaben ceremony in the traditional village setra is still strong.

4) The Meaning of Maintaining Tradition

According to the results of the interview, *resentful* or *cuntaka* was followed by all the traditional village manners. Can't go to the temple. But if when there is a *piodalan* at Pura Dalem, it's only those who are *resentful* who don't pray to Pura Dalem. To carry out the *Pemarisudha* ceremony at the temple, you will have to wait at least 42 days and look for a good day. Because there was a directive from the Regent of Ladip at that time, it was never done for 12 days. However, before the cleaning event, there were residents who died until they had never *odalan* at the temple. So that with the *peparuman* the traditional villagers were finally returned to the 42 day period of *cuntaka*. This is according to what we have been doing for generations.

Based on this, one of the ancestral inheritances is that the preservation of this tradition takes place, while still passing on the teachings of the traditions received by their ancestors and not even daring to violate them.

5) The Meaning of Ethics

Human life is required to do or behave well, this is done as an effort to create a

harmony and harmony in everyday life. Harmony will be felt if human behavior is inseparable from the norms and values that apply in society as a guide in ethics.

The results of the interview stated that when someone died, the Undisan Village community always came to the funeral home, providing moral support for the bereaved family. *Prajuru adat* will find *dewasa ayu* and prepare the facilities for the ceremony so that it can take place properly. The meaning of ethics in the Ngaben ceremony continues to carry out ethics in accordance with the concept of *Tri Kaya Parisudha*.

The contradictions of the people of Undisan Village, Tembuku, Bangli, Bali in responding to the Ngaben ceremony at the crematorium

Pro Implications

1) Theological Implications

Theology is something related to the belief of a religion, about God to guide its people to understand more about their religious traditions, preserve, renew a tradition, apply the sources of a tradition in a situation or present needs.

The important cremation ceremony carried out in *Lontar Tattwa Loka Kreti* is stated as follows.

“*kunang ikang sawayan tan inupakara atmanya mmandadi neraka, munggwing tegal penangsaran, mangebeki waduri ragas, katiksnan panesning surya, manangis angisek-isek, sumambe anak putunya, sang kari maurip, lingnya : duh anaku bapa, tan ana matra wlas ta ring kawitanta, maweh bubur mwang we atahap, akeh mami madruwe, tan ana wawanku mati, kita juga mawisesa, angen den abecik-becik, tan eling sira ring rama rena, kawitanta, weh tirtha pangentas, amangguh alphayusa, mangkana temahning atma papa ring sentana.*”

Translation:

As for the *sawa* (corpses) that are not *diaben*, their *atma* will be in hell for a long time, being in a very hot field, full of *regas* honey trees, burned by the sun, crying bitterly, mentioning their children and grandchildren who are still alive: oh, my son, You don't have

a little compassion for your ancestors, give a sip of porridge, I used to have nothing I brought, you also enjoy, use it well, don't remember your father and mother, water tirtha removes my guardian, I hope you have a short life, that's the curse" (Sudarma, 2000: 15).

Based on the foregoing, it is understood that the Ngaben ceremony aims to return the five elements that exist in every human being to Brahman, because the five elements are called panca maha bhuta: apah (liquid), teja (heat and light), bayu (air), akasa (ether) and pertiwi (earth substance) must be returned.

2) The implications of traditional village social solidarity are replaced by dadia/kinship

Social changes will continue to occur in the development of today's era. The increasing number of cremation ceremonies held at the crematorium, the weakening of social solidarity which has an impact on the younger generation. The younger generation, especially women or mothers, are the next generation to develop religious life, especially in the manufacture of various religious ceremonial facilities. By consuming the Ngaben ceremony at the crematorium, this will certainly have an impact on the solidarity that is fading because it is replaced by the crematorium and dadia/kinship parties. The solidarity crisis that appears in Undisan Village is the waning of the sense of mutual cooperation, the weakening of relations between communities.

3) Loose Tradition Attachment

Abdullah (2006: 149-150) says that gotong royong has undergone many changes in line with various social processes that occur in society. The commodification of the Ngaben ceremony has led to the loosening of social ties in terms of mutual assistance and tolerance among the manners of the traditional village that has the death. Close kinship ties are increasingly stretched because they do not fully make ceremonies at home, but mostly to the producers. By buying upakara facilities and cremation ceremonies at the crematorium, the tradition becomes looser.

Contra Implications

1) Strong Traditional Village Social Solidarity

Surpha (2002: 13) states that humans in social life will deal with other humans so that norms and rules are needed that determine which actions are allowed and which cannot be done. Based on the results of the interview, that the existing awig-awig was agreed and implemented by the manners of Unisan Village. In the past, awig-awig was only in the form of agreements between krama recorded in his memory and customary decision documents that were used as a benchmark in solving problems in the future. The implication of community solidarity is not only grown in awareness that is limited by a single territorial and organizational unit, but also the most important thing is awareness in community unity, soul, emotional, and socio-cultural wherever located. Maintaining social solidarity needs to be done continuously. With this awareness, it will directly or indirectly reduce potential conflicts that can occur in the community, potential conflicts that may arise at any time will be suppressed through strengthening social solidarity.

2) Strong Tradition Attachment

The results of the interview, there is a change in times as long as we still maintain the tradition to be accountable to our children and grandchildren later, we must guard it. Moreover, with homogeneous customary village manners, of course, if considered properly, it will bring goodness and will eventually be accepted by the manners here. Krama which consists of 33 traditional banjar krama should have carried out what was inherited from the past. Keeping traditions strong without considering changes.

Social change is a natural and definite process as Heraclitus said that nothing is certain except the change itself. Social change is something that humans have always faced in the history of their lives.

Every human being must experience a change, both changes that occur as expected and those that are not expected.

Thus, according to Undisan Village data, it does not accept changes, namely the implementation of Ngaben in the crematorium, so that traditions that have been passed down from generation to generation can be passed on

to posterity.

3) Shiva Sisy's Relationship Attachment

Based on the results of the interview, although Undisan Village has established students and already has referrals, when carrying out the Ngaben ceremony at the crematorium, it is certain that there are no students and students, even if it is said to be loose. Because it has been completed by the crematorium. Thus, the weakening of student-student relations who are pro of holding the Ngaben ceremony at the crematorium and those who are against the holding of the Ngaben ceremony at the crematorium, the student-student relationship remains strong.

IV. CONCLUSION

4.1 Conclusion

The agree and contras of the people of Undisan Village, Tembuku, Bangli, Bali in holding the Ngaben ceremony at the crematorium.

- 1) The meaning of the pros and cons of holding Ngaben Ceremony at the Crematorium for the Village Community of Undisan, Tembuku, Bangli, Bali.
- 2) The contradictions of the people of Undisan Village, Tembuku, Bangli, Bali in responding to the Ngaben ceremony at the crematorium in Bali have several implications: theological implications, traditional village social solidarity is replaced by dadia/kinship, loose tradition ties, Strong Traditional Village Social Solidarity, strong tradition ties, Shiva ties Sisy.

4.2 Suggestions

Based on the conclusions stated above, the following suggestions can be made:

- 1) The contradiction in holding the Ngaben ceremony at the crematorium has developed in the community with the increasingly lively mash-up in several areas regarding the crematorium.
- 2) The traditional leader in Undisan Village, Tembuku, Bangli with the help of Parisadha and related parties provided an understanding of the holding of the

Ngaben ceremony which was carried out both at the Ngaben ceremony at the crematorium and at the traditional village setra that had the same Ngaben ceremony purpose.

- 3) The Traditional Village Prajuru should make a clear awig-awig or pararem in the implementation of the Ngaben ceremony, whether it is held in the traditional village setra or in the crematorium, because it cannot be denied that the changing times are continuously both fast and slow.

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