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MAINTENANCE OF TRADITIONAL NGABEN IN THE SIDATAPA TRADITIONAL VILLAGE, BANJAR DISTRICT BULELENG DISTRICT

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Abstract

Through this research, researchers seek to explore, explore, and find reasons behind the maintenance, procedures for implementation, and the implications of Ngaben Adat (tradition) Nangun in Sidetapa village. The data in this study were obtained through interviews, observations, and document studies. Furthermore, the data that has been collected will be analyzed by qualitative descriptive analysis. The results of this study found that: (1) the reasons for maintaining the traditional Ngaben ritual in the village of Sidetapa, namely: (a) the maintenance of the traditional house, (b) the maintenance of the banten bali taksu, (c) the maintenance of the banten Bangun urip, (d) the maintenance of the unity of all wangsa, (e) the existence of holy people, and (f) ancestral sanctions and Ida panembahan, (2) the traditional nangun cremation procession is carried out in a series, namely: (a) mesadok (reporting), (b) submission of banten batun lis, (c) the nanceb ceremony, (d) the creating of karangan, (e) the mebersih ceremony, and (f) the culmination of the Ngaben ceremony which ended with the ngapisin ceremony led by Jro Balian Gede, (3) The traditional Ngaben ritual of nangun in Sidatapa village has psychological, moral, and social implications.

Keywords: Maintenance, Traditional Ngaben Ritual, Sidatapa Village

I. INTRODUCTION

The traditional Cremation (*Ngaben Adat*) of Sidetapa has its uniqueness compared to the *Ngaben* ritual of the Hindu community in Bali in general. Putu Nadia, as a *prajuru* (traditional village leader) in the Sidetapa Traditional Village in the Bali Express on May 4, 2021, explained that the traditional *Ngaben* ceremony in Sidetapa village is, better known as the *Nangun* traditional *Ngaben* ritual, is indeed different from *Ngaben* in general in Bali (Doktrinaya, 2021; Purna, 2014).

Furthermore, Nadia explained that the traditional cremation ceremony for *Nangun* in Sidetapa started on D-11 with a *masadok* (reporting) to *Balian* by the *Yajmana* as the family who will hold *Ngaben* (Doktrinaya, 2021). Apart from going to *Balian*, they also visited *Jero Pangeter*, *Panyarikan* and *Kelian Adat*. After the *padewasan* was deemed appropriate, the event continued by handing over *Batun Lis*. On D-3, the ritual continued with *Naceb Bale Sawa* at the *Yajmana's* house. Furthermore, the preparation of D-2 was continued by cutting the black pig. Finally, at the peak of the *Ngaben Adat* ceremony, it begins with the *Masagi* ritual in the morning. During the trip from the ceremony location to *Setra*, they did not use *Bade*, but only quasi as a container. None of the procession was burned. All funeral ceremonies at Sidetapa are without cremation or burning (Purna, 2014).

Starting from the explanation above, it can be seen that one of the peculiarities of the traditional *Ngaben Nangun* in Sidetapa village is the absence of cremation or burning of corpses. In addition, another difference can be seen in the role of *Balian* as the leader of the *Ngaben* ceremony. This is, of course, different from the ritual of cremation in Bali, which is generally carried out by burning a corpse led by a *sulinggih/pandita* (Bintang, 2006).

Although it is different from the *Ngaben* ritual in Bali, in principle, the *Nangun Ngaben* ritual in Sidetapa has the same goal to restore *Sang Panca Maha Bhuta* and to restore *Panca Tan Matra* (Ambarnuari, 2019; Kardika, 2019). As explained by Jro Mangku Ketut Jelada, the ritual of cremation through burning corpses or without

going through cremation has the same goal, namely to restore the *Panca Maha Bhuta* and also to restore the *Panca Tan Matra* (Ambarnuari, 2019).

The findings above align with the results of observations and interviews conducted by researchers in the village of Sidetapa, on July 2, 2021. Based on the results of observations and interviews conducted with community leaders, *prajuru*, *kelian adat*, and *penyarikan*, as well as community members who have knowledge and experience in implementing *Nangun* traditional cremations, found several unique findings of the *Nangun* traditional *Ngaben* procession as follows: (1) the implementation of the traditional *Ngaben* in Sidetapa was carried out after three years of the hunting ceremony and was carried out by people who had a one-way relationship (one family), (2) the implementation of the traditional *Ngaben* in Sidetapa was carried out without through the process of burning corpses in the *setra area*, (3) the facilities used in traditional cremations in Sidetapa are the *banten bangun urip* and the *banten bali taksu*.

The speaker's statement is in line with the characteristics of the *Bali Aga* culture. Broadly speaking, Reuter (2005, p. 421) describes the features of the *Bali Aga* as follows: (1) The *Bali Aga* do not burn the dead, (2) the *Bali Aga* do not recognize caste, (3) the *Bali Aga* do not consult with religious leaders. *Brahmana* priests (*pedanda*), (4) Balinese *Aga* people do not use Sanskrit mantras (holy words) in prayer, and (5) Balinese *Aga* people do not choose village leaders based on intelligence.

Furthermore, Dharmayudha (1995, p. 35) adds that the *Bali Aga* community has several characteristics, namely: (1) In *Bali Aga* Village, the village administration is led in groups, led by *Kubayan*, *Kebau*, and *Senggukan*, (2) In *Bali Aga* Village, there is no getting to know caste, (3) *Bali Aga* Village recognizes the own by (*Druwe*) *Desa* lands, (4) Many typical words owned by the *Bali Aga* community (Dialect of *Bali Aga*), (5) Hindu influence is not so strong on the *Bali Aga* community, (6) At the cremation ceremony, the *Bali Aga* community does not burn corpses. Some of the villages in the mountains of Bali that

have Balinese *Aga* traditions and culture, including: Trunyan Village, Tenganan Pagringsingan, Sukawana, Selulung, Bayung Gede, Manikliu, Sembiran, Julah, Cempaga, Sidatapa, Pedawa, Tigawasa, and others

Furthermore, the interview results found that the implementation of traditional cremations in Sidatapa has a profound meaning which is the basis of people's beliefs and beliefs. Likewise, the facilities and infrastructure used, the stages, and the processes are unique and different from the implementation of the death ceremony in Hinduism. However, all facilities and infrastructure, steps and purposes, and objectives cannot be separated from the realm and goals of Hinduism itself. However, all the values, functions, meanings, and philosophical and ideological implementation of the death rituals in the Sidatapa Traditional Village are still not known by the Hindu community in general.

Such an incident can undoubtedly be an obstacle in implementing the traditional *Ngaben* ritual in the Sidatapa Traditional Village in the future because future generations or millennial generations are now very technologically literate. Information technology provides various comparisons of cultural and traditional information in all parts of the world. They are not aware that they will change their thinking in the future. In society, ethnicity, or religion that exists on earth, of course, they encounter the same problems regarding the friction of culture and traditions from outside that enter the group, which threatens the existence of their traditions and culture so that they consciously and structured strive to maintain what has been inherited. Likewise, the Sidatapa Traditional Village has always tried to defend its ancestral culture and traditions from pressure, influence, and foreign cultural threats in various ways. Of course, this requires an idea, idea, method, and strategy of defense that can neutralize the unfavorable influence on cultural activities, traditions and death rituals in the Sidatapa Traditional Village.

Efforts to maintain culture and customs in the traditional village of Sidatapa become the main idea or rationale of the researcher to become the theme of the research because of several issues,

the phenomena above that attract the attention of researchers (Adiputra, 2015). The preservation of this tradition and culture is also a problem for the people in the Sidatapa Traditional Village because the issue of maintaining the existing one is not an easy matter and can be resolved in a short time but an effort that is earnest, sustainable, and planned in a long time and requires a lot of effort. The cohesiveness of all elements of society.

The research carries the theme of maintaining a culture, tradition, and death ritual because it is very in line with the situation in the Sidatapa Traditional Village, which has always tried to keep the culture, practice, and death ritual very seriously and planned. So that this research with the theme of defense is very relevant to the general objectives of the Sidatapa Traditional Village community from the past until now. So, on that basis, the researcher raised the theme or title to be able to explore, explore, and find a function, meaning, the ideological and philosophical value of Hindu religious teachings regarding the implementation of the death ritual tradition in Sidatapa Traditional Village, Banjar District, Buleleng Regency.

II. METHOD

The research, conducted in the traditional village of Sidatapa, was classified as a qualitative descriptive study (Fraenkel & Wallen, 2008). Qualitative research is research based on the philosophy of positivism, used to examine the condition of natural objects, where the researcher is the key instrument, the sampling of data sources is done purposively and snowball, the collection technique is triangulation, the data analysis is inductive/qualitative, and the results Qualitative research emphasizes meaning more than generalizations (Sugiyono, 2013). At the same time, the descriptive method is a method that examines the status of a group of people, an object, condition, system of thought, or events in the present (Creswell & Creswell, 2017; Heigham & Croker, 2009).

This study uses a sociological approach to religion and a religious theology approach. The sociology of religion approach is a study whose task is to investigate how social, cultural, and personal ways influence religion as religion

affects them (Renz et al., 2019). At the same time, the theological approach is to discuss the existence of God and God in a well-constructed concept of religious values so that it becomes a religion or belief (Suprayogo & Tobroni, 2001, pp. 54–55). The sociological approach to religion and the spiritual theology approach is used because the system of implementing traditional cremations in the Sidatapa village may contain theological and sociological meanings related to strengthening *sradha* and devotion to the gods and ancestors.

Informants in this study were appointed by purposive sampling. The purposive sampling technique selects a group of subjects based on specific characteristics that are considered to have a close relationship with previously known population characteristics (Margono, 1996, p. 128). Informants in this study are those who have knowledge and experience with the procedures for implementing traditional cremations in the village of Sidetapa. Thus, the informants in this study were families who had undergone the traditional cremation ritual, community *leaders*, *prajuru*, *Balian*, *kelian adat*, and *penyarikan*.

The data in this study were collected utilizing observation, interviews, and document studies getting triangulation and trustworthiness data (Connelly, 2016; Roulston, 2018). The observation method is used to directly observe the uniqueness of the traditional *Ngaben* ritual and the social behavior of the people in Sidetapa village. The interview method was used to obtain information from informants about the reasons for maintaining traditional cremations, procedures for implementing traditional cremations, and the implications of implementing these traditional cremations on people's lives in the village of Sidetapa. At the same time, the document study method is used to obtain information from photographs, films, magazines, and other writings related to the object of research. The data collected will then be analyzed qualitatively through data reduction, data presentation, and drawing conclusions and verification (Fraenkel & Wallen, 2008; Moleong, 2013; Sugiono, 2019).

III. RESULTS AND DISCUSSION

1.1 Reasons of the People in Sidetapa Village to Maintain the Nangun Ngaben Traditional Ritual Until Now

The traditional cremation ritual in Sidetapa Village is a cremation ritual that the community has carried out for generations. This traditional cremation ritual is very sacred and should not be contested. Even the traditional *Ngaben* ritual is the only customary culture that cannot be contested. The word cremation for the Sidetapa community comes from "*ngabahin*" which means "*mekelin*" or providing provisions. Thus, the *Ngaben* ritual for the people of Sidetapa Village means providing requirements in prayers from their families and descendants.

Until now, the traditional *Ngaben* ritual is still maintained by the people in Sidetapa. The reasons for maintaining the traditional *Ngaben* ritual are as follows:

1. Defense of Traditional Houses

The traditional *Ngaben* ritual is closely related to maintaining the traditional house in Sidetapa Village. For the people in Sidetapa Village, the existence of a conventional house is very important in implementing traditional cremation because the traditional house is one of the places where the cremation itself is carried out (Wiriantari, 2014). Thus, maintaining the implementation of traditional *Ngaben* means that the community also maintains the existence of the traditional house itself as a characteristic of the traditional Balinese village of Aga Sidatapa (Mudita et al., 2022).

2. Maintaining the Uniqueness of *Banten Bali Taksu*

The *Banten Bali Taksu* (offering facility) is a facility that can maintain the economic stability of the local community because of the use of *Sok* facilities or woven bamboo as the primary means of *Sok Be Karang* facilities in the Bali Taksu offerings group. *Banten* is a unique and exciting existence that does not exist in other areas. The shape is like a pretentious or *wakul* whose shape varies from small to medium and large. All kinds of offerings are placed in the *wakul* whether

from flowers, fruit, vegetables, rice, pork, or other offerings.

The Bali Taksu offering is closely related to efforts to maintain the traditional *Ngaben* tradition because by maintaining the traditional *Ngaben*, the people in Sidatapa also maintain a facility of extraordinary value in the *Bali Taksu* offering or the *Sok Be Karangan* offering, namely a *wakul* or pretentious. *Sok* can rotate the economy and provide economic income for the community. *Sok* can give health, reduce hazardous waste, and not pollute the environment.

3. Maintaining the Privileges of *Banten Bangun Urip*

Banten Bangun Urip is a *banten* (offering) that can lift the local community's economy because it only uses local pigs. Besides that, another exciting feature is the unique type of presentation not found in other areas in Bali and around the world. As in the previous discussion, it has been explained that the *Bangun urip* offering is a type of *banten* that personifies or describes the human body being ceremoniously performed. The essential ingredients of offerings of *urip* are all parts of the pig itself, from the head, torso, times to the tail of the pig, and all of the innards are used. Then the processed pork is divided into two types, namely fried preparations and boiled preparations.

The existence of the *Bangun urip banten* is closely related to efforts to maintain the traditional *Ngaben* tradition because by maintaining the traditional cremation, the people in Sidatapa also preserve the facilities of the *banten Bangun urip*. Thus, the implementation of traditional cremation means preserving noble cultural values, namely the means of building the *urip* itself.

4. Defense of the Union of All *Wangsa* (Clan/dynasty)

Ngaben Adat Sidatapa can unite all *wangsa* and castes because the traditional *Ngaben* ceremony does not consider the *wangsa* but merges into one *wangsa*, namely the Sidatapa dynasty. Based on this explanation, the researcher can view that by preserving the original traditional cremation

or initially, it will be able to unite all the *wangsa* that have grown and developed in Sidatapa village at any time as long as this original traditional cremation remains sustainable. This is why the people of Sidatapa village continue to carry out traditional cremations and continue to be carried out according to oral guidelines from their ancestors and existing *awig-awig*.

5. Existence of Saints in Sidatapa

Implementing the traditional cremation can continue to maintain the existence of the holy people of Sidatapa village called *balian*, be it *balian gede/agung*, *Balian Alit* and *balian pengesekan lis*. This is because the whole series of the implementation of the original *Ngaben Adat* does not use the holders or the *sulinggih* in general for Hindus in Bali but is only completed by the *Balian*.

The existence of traditional cremations is closely related to the presence and existence of *Balian* itself. Because without the *Balian* the traditional *Ngaben* ceremony cannot be carried out. On the other hand, there can be none if there is no traditional Balinese cremation.

6. Sanctions from Ancestors and *Ida Panembahan*

This reason is fundamental, and the main reason for this is that every resident of Sidatapa village does not dare not to perform this traditional *Ngaben* ceremony because they will be blamed and given sanctions for disaster, disaster, and misfortune if it is violated. The existence of ancestors and *Ida Panembahan* is essential and central to the life of the people in Sidatapa village. Because all luck, misfortune, success, and setbacks are believed to be related to ancestors and *Ida Panembahan* from the past until now, even though there has been a change in this traditional cremation system.

1.2 Implementation of the Traditional *Ngaben* Ritual in Sidatapa Village, Banjar District, Buleleng Regency

Sidatapa traditional *Ngaben*, better known as the Nangun traditional *Ngaben* procession, is

a Ngaben procession carried out at least three years after death for village sanctity, cost, time, and so on.

After a resident in Sidetapa village died, the procession that had to be passed was burial/*mependem*. The deceased person can carry out the traditional nangun cremation procession three years later. The traditional Ngaben nangun procession in Sidetapa is carried out on *sasih kaenem*, *kapitu*, and *kaulu*. The series of traditional *nangun* cremation processions carried out in Sidetapa is based on information from informants Nadia and Kuna as follows.

1. Mesadok (report)

Before carrying out the traditional *Ngaben nangun* ritual, the *Yajmana* as the family that will organize Ngaben will *mesadok* (report) and coordinate with *Jero Pangeter*, *Tugu*, *Panyarikan*, and *Kelian Adat*. This coordination is carried out to know and ensure whether there is an event that will take place in the village of Sidetapa. If the village holds a particular event that cannot be postponed, the traditional *Ngaben nangun* ritual will be delayed. On the other hand, if the village cannot take place, the traditional *Ngaben nangun* ritual can be carried out.

2. Submission of *Banten Batun Lis*

After the *mesadok*, the next series of traditional *nangun* cremation rituals is the handover of the *Batun Lis* offering to the *Kelian Adat*. The handover of the *Batun Lis* offering was carried out as a symbol of implementing the *Nangun* traditional *Ngaben* ritual. The amount of *sawe* in the traditional *nangun* cremation ritual is the same as the number of *banten batun lis* that must be prepared. In general, the handover of the *Batun Lis* offering to the *Kelian Adat* is carried out eleven days before the *Nangun* traditional *Ngaben* is held.

The handover of the *Batun Lis* offerings to the *Kelian Adat* is intended so that the village can finance the implementation of the *melis* later. For the people in Sidetapa when someone dies, the village is responsible for financing the implementation of *melis*. This is because the person who died is perceived as disturbing the village, so for the village to

carry out the ceremony again, the village is responsible for financing the *melis* ceremony.

3. *Nanceb* Ceremony

Three days before the *nangun* traditional cremation, the people in Sidetapa collectively prepare *asagan*, wards, fangs, a sawa hall / large upright hall measuring 5 x 6 or 5 x 7, and a *klempungan* place at the *Yajmana's* house. Preparing *Bale Sawa* is considered vital in the traditional *Ngaben Nangun* procession in Sidetapa because this traditional *Ngaben* ceremony is carried out in *Bale Sawa*.

4. Creating of *Karangan*

Two days before implementing the traditional *nangun* cremation, the closest family, including the community, will help prepare for the cremation ceremony, such as creating *Karangan*, leaves, and so on. On this day, more women come to help prepare for the cremation ceremony.

5. *Mebersih* Ceremony

The day before implementing the traditional *Ngaben*, a *mebersih* (cleaning) ceremony is held. In carrying out the cleaning ceremony, black pigs are used. This pig must be Balinese, not a landrace breed. For ceremonial purposes, the slaughter of black pigs must be carried out outside the ceremony area. However, it can be carried out in the garden area or in someone else's house

Furthermore, the informant said that the slaughter of black pigs is usually done at 04.00 AM. The slaughter of the black pig was also carried out by a person who understood the procedure for the slaughter, assisted by six other residents.

After being cut and broken down, the pigs used in the traditional *Ngaben* ceremony will be brought to the place where the ceremony will be held. Meanwhile, the closest family will carry out the *mapag* ceremony near the village temple by bringing *prahpah* used for *culih*, *sampat* or brooms for sweeping, scooping, and *caluk* as symbols of cleansing. The four items are used as a symbol of cleansing when picking up the person who will be made a ceremony and meaning that the person who will be made a ceremony is invited to the place of the ceremony itself.

After arriving at the place of the ceremony itself, the person who will be doing the ceremony will be invited to sit at the place of the ceremony with the symbol of *nasi sok be karangan* that has been prepared and placed in the *bale sawa* and in the traditional house itself. After the ceremony is over, the invitees are welcome to eat together.

In the afternoon, the pigs were slaughtered again. The head of the pig used as a *penamiu* will be handed over to the traditional house of the person who will carry out the traditional cremation. Then, at the traditional house, a safety guard ceremony will be held to prove that the person who died has been granted permission.

6. The Peak Implementation of *Nangun* Traditional *Ngaben*

The highlight of the *Ngaben Adat Nangun* event begins with going to the *setra* or graveyard. Before leaving for the *setra*, the family who carries out the *Ngaben Adat Nangun* ceremony will be on a big stand filled with pretentiously *nasi sok be karangan*.

After that, around 12.00 PM, the facilities brought to the *setra* are prepared. The ingredients in question are seven *nasi sok be* offered during cleaning and provisions for the dead. After arriving at the *setra*, the *tatas jalan* will carry out a ceremony to notify the deceased that the cremation ceremony will be held today at the traditional house using *tirta penglukatan tirta cleansing*.

After the ceremony at the *setra* is over, the next procession will be carried out at the traditional house by involving *Jro balian* consisting of: *Jro balian gede, Jro balian alit, Jro Balian Pesekan Lis, and Jro Balian Painget. Jro Balian Alit* is carrying out the *Ngaben* ceremony in the *kelempungan* and the *bale sawo*.

The day after the *Ngaben Adat Nangun* ceremony, a *mesagi* ceremony will be held. The *mesagi* ceremony is carried out with the order of one time three, three times three, six times three, and nine times three for 57 days which coincide on *Kajeng* day.

Then, for the next 42 days, a *megat berata* ceremony was held. *Megat* means to

decide and *brata* means *mebrata* during the customs ceremony itself. This ceremony uses pork offerings prepared in *bale sawo* and dipuput by *Jro Balian Alit*. After that, 42 days later, a ceremony called *ngagiang pitau* was carried out in a traditional house. *Ngagiang* comes from the word *sagi* which means *pabean* ceremony and *pitau* which means *nguningan ring Ida Panembahan*. Furthermore, 42 days later, a *ngapisin* ceremony was held by *Jro Balian Gede* at the traditional house. Which means the ceremony is considered complete.

1.3 Implications of Organizing the *Nangun* Traditional *Ngaben* Ritual in Sidetapa Village

The traditional cremation procession, which is very sacred and has been carried out from generation to generation, certainly has implications for people's lives in Sidetapa. These implications can be reviewed psychologically, morally, or ideologically shifting. The consequences of the traditional cremation procession in terms of the three are as follows.

1. Psychological Implications

The traditional *nangun* cremation procession carried out from generation to generation until now in Sidetapa certainly has various implications for the lives of the people. The traditional *nangun* cremation processions started from the *mesadok* (reporting) to the *ngapisin* ceremony that *Jro Balian Gede* carried out at the family's traditional house, which held the cremation certainly had a positive psychological impact on the bereaved family (Abdurachman, 1999). By implementing the traditional *nangun* cremation, the family can pray that all the elements that make up the *wadah* body can return to their origins so that the *atma* is no longer bound by the senses. By giving these prayers, the bereaved family will get peace of mind and peace of mind. The implementation of this traditional cremation psychologically leads Sidetapa residents to believe in the sacredness of the traditional *Ngaben* ritual itself and carry it out.

The psychological implications experienced by residents in Sidetapa are in line with the results of research conducted by Sudarsana (2018, p. 51), which examined the *Ngaben of the Dadya Arya Kubonbodi Tirtha Sari Village of Ulakan Karangasem* which stated that the *pralina* ceremony was an essential part of the *Ngaben ngelanus* ceremony. Because psychologically, it has a positive impact on the deceased's family, after they participate, they pray that all the elements that make up the physical body of the departed return to their origin so that the senses no longer bind the Atma.

2. Moral Implications

The *Ngaben* ritual is one of the rituals that contains many educational values that can be a moral guide in everyday life. As stated by Sudarsana (2018, p. 94), the *Ngaben* ceremony is full of messages and mandates that contain various educational meanings that can be used as moral demands in everyday life. Starting from this explanation, it can be understood that the cremation ritual, in general, can provide educational messages and mandates that can be a reference for the community.

For the people of Sidetapa, the *Ngaben* tradition of *Nangun* tradition impacts increasing understanding of environmental conservation, animals, and plants as a means of ritual. Of course, this is a way of life for the Sidetapa people, who always preserve the surrounding environment (Amri, 2011; Purandina & Winaya, 2020).

Furthermore, the interview results found that if one interpreted the *Nangun* traditional *Ngaben* procession from the *mesadok* step to *ngelingihang* in a traditional house, it implied educational values such as teaching to respect elders, and respecting neighbors, guests, *Balian*, and ancestors. This ancestor had thought of life not only for himself but for his children and grandchildren and the next generation, who also needed the existence of plants, animals, and a supportive community environment. In addition, the educational values that appear are also: a friendly attitude, courtesy to guests, and cooperation between

communities in preparing all facilities and infrastructure for the *Ngaben* ceremony.

3. Implications of a Value Shift

The community in Sidetapa village has consistently been instilled in the ideology of implementing *Ngaben adat nangun*. This is done to foster a sense of kinship, love siblings, and love parents because since starting to know and explore social life, a child has been taught to have responsibility (Tanu, 2018). Like when the responsibility for successfully implementing the traditional *Ngaben* ritual is an education to have love and responsibility for the family, one of which is cremated.

As well as observations of researchers paying attention to the pattern of education in traditional *Ngaben* rituals to foster responsibility for the family is to tell the story of why this traditional *Ngaben* ritual exists, what is its purpose, what is its value, why should the children or their successors do it? This is to grow his gratitude for the sacrifices of his parents or ancestors. Every parent has the task of telling their children from an early age about the existence and purpose of this traditional *Ngaben* ritual. This is to provide an understanding of the child's existence in the family.

Ideologically, until now, the Sidetapa community has not experienced a shift in the procedures for implementing the traditional *Nangun Ngaben*. The ideology of the Sidetapa community, which prioritizes growing a sense of kinship, loving relatives, and loving parents in traditional *Ngaben Nangun* has been introduced from an early age and is still maintained to this day. Like when the responsibility for successfully implementing the traditional *Ngaben* ritual is an education to have love and responsibility for the family, one of which is cremated.

IV. CONCLUSION

The traditional cremation ritual carried out in Sidetapa Village is a cremation ritual that has been carried out by the community for generations and should not be contested. As one of the most sacred rituals in the village of Sidetapa, which is passed down from generation

to generation, this ritual is still maintained today. The maintenance of the traditional *Ngaben* ritual carried out in the village of Sidetapa is based on several reasons, namely: (1) the maintenance of the traditional house, (2) the maintenance of the *banten bali taksu*, (3) the maintenance of the privileges of the *banten Bangun urip*, (4) the maintenance of the unity of all *wangsas*, (5) the existence of the saints of Sidetapa, and (6) sanctions from the ancestors and *Ida panembahan*.

The implementation of the Sidetapa traditional *Ngaben* or better known as the *Nangun* traditional *Ngaben* procession, is generally carried out at least three years after the body is buried. The *Nangun* traditional *Ngaben* procession is carried out in a series, namely: (1) *mesadok* (reporting), (2) the handover of the *batun lis* offerings, (3) the *nanceb* ceremony, (4) creating of *karangan*, (5) the cleaning ceremony, and (6) the culmination of the implementation. *Ngaben* traditional *nangun* which ends with a *ngapisin* ceremony which is carried out by *Jro Balian Gede*.

The traditional *Ngaben nangun* ritual in the Sidetapa village has psychological, moral and ideological implications. Implementing the traditional *nangun* cremation in Sidetapa has psychological implications, especially for the bereaved family. By implementing the traditional *nangun* cremation, the bereaved family can give prayers to the deceased person so that his *Atman* can return to *Brahman* and is not bound by the senses. From a moral point of view, the traditional *Ngaben nangun* ritual contains many educational values that can be a moral guide in everyday life for the Sidetapa community. The educational values referred to include: increasing understanding of environmental conservation, animals, and plants as a means of ritual, increasing a sense of brotherhood and ethics. Ideologically, the Sidetapa community has not experienced a shift in the procedures for implementing the traditional *Nangun Ngaben*. Until now, the Sidetapa community still prioritizes an ideology based on growing a sense of kinship, loving siblings, and loving parents in traditional *Ngaben*

Nangun as they were introduced from an early age.

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