Religious activity which is conducted by Krama Dadya Arya Kubontubuh Tirtha Sari Desa Ulakan during this particular time, especially cremation ceremony or Ngaben, is not only as an obligation but also as a form of respect and devotion to parents or relatives who have died. This obligation is implemented sincerely in the form of material and spiritual sacrifice of a religious ceremony, in which its aim is to gratify the parents and ancestors respectively. This research successfully describes: 1) Ngaben which is implemented by Krama Dadya Arya Kubontubuh Tirthasari Ulakan used kebodanversion that act as Yajemana Pamucukin which is Ida Pedanda Buda while also accompanied by Ida Pedanda Siwa. The implementation of this cremation ceremony is always followed by a Nuntun Dewa Hyangceremony because Nyekah procession is been considered together in the cremation. The uniqueness of the implementation is non-performance of Ngeroras after cremation as the Hindu majority, but held on Pengaskaraan which is started with ngereka sawa karsian. The advantages of conducting pengaskaraan are includes facility and process, as follows: use banten puriagan, banten suluh agung, sekah lilit and tumaligi for all sawa which should only be made by Tarpini Sulinggih, while in the process, Ida Pedanda Buda does nepak and penyolsolan sekah lilit with white duck, white rooster and kucit butuan selem. In addition, as it is commonly known is the use of petulangan macan selemand propose of the dead bodies in the form of bade tumpang pitu ataman punggel. 2) The values of Hindu’s Education in cremation ceremony which is conducted by Krama Dadya Arya Kubontubuh Tirthasari Ulakan include: tattwa, susila/etika, ceremony and aesthetic educational values.

Key Words: Cremation and Hindu Religious Education
I. Introduction

Religion has a very important role in human life. Religion becomes a guidance in an effort to realize a life of peace and dignity. Religion shapes mankind into human beings who believe and piety to God Almighty and have noble character and increase spiritual potential. Increased spiritual potential includes the recognition, understanding, planting of religious values in individual life or society which the activities reflect the dignity as God’s creatures.

Growth and development of religious life today appears the desire of his people to improve religious life and deepen the teachings of religion with a philosophical rational approach, in order to reduce the dogmatic things by using the study of religious literature. This context is realized how important the role of Hindu religious ceremony received a thorough assessment to be understood the meaning of functions and benefits in this life, in order to increase the consolidation of Sradha and Bhakti in the implementation of religious ceremonies.

The religious activities which are carried out by krama of Dadya Tirtha Sari Ulakan Village during this time especially pitra yadnya (Ngaben) ceremony. In addition, it is an obligation as well as a form of respect to parents or relatives who have died. This obligation is carried out sincerely in the form of material and spiritual sacrifices in form of religious ceremonies, which its aims to please the parents and their ancestors.

Awakening the ghosts of the dead is the practice of the yajna, but not necessarily makes the spirits that are free from all sins and taints. However, with the hope of the ceremony should be followed up also by doing yoga and sadana. Understanding of Ngaben ceremony for krama of Dadya Tirtha Sari Ulakan village although it has been done long time ago, in general is still less particularly meaning and essence contained.

It is caused, when a person died, his organization is entirely left to sulinggih which muput and serati (tukang banten). From the aspect of theological and philosophical point of view, ngaben has religious values and educate the next generation that must be understood together, so typically (mula keto) can be translated more rationally. This religious education is very necessary to be developed in order to improve noble character and spiritual intelligence for the community, as a form of non-formal education. Thus, the cadre has always process indirectly to maintain the integrity of existing cultural heritage.

The sense of attachment of Hindus with their ancestors is very strong and sustainable. Attachment to the ancestors is not only completed after the obligation carried out, to do the ceremony of pitra yadnya, but the relationship is believed to be remained forever. This belief is often encountered when a person gets calamity which is believed because they still have obligation from the offspring that have not been implemented, but it is not known or not realized. As the reason there are still many people who do not understand what caused the disaster for their family resulting from the assumption that the completion of the pitra yadnya ceremony. In Ngaben that has held by krama Dadya Tirtha Sari Ulakan Village, the release of atma from the bond of sthula sarira is called ngaben and the release of atma of suksma sarira is commonly called ngerorasin performed in a series of ceremonies, without any time span. In relation to the Ngaben ceremony, many krama do not know to have performed the ceremony of ngerorasin, because that is seen only in the implementation of Ngaben only. Next, it is needed reinterpretation of the meaning of Ngaben for krama Dadya Arya Kubontubuh Tirtha Sari Ulakan Village, Karangasem regency.
II. Research Methods

2.1 Types of Research

Based on the problems that have been described then this research can be focused into qualitative research using religious approach, sociology and anthropology. These three approaches have great relevance, since other religions is also a sociocultural phenomenon (social anthropology).

2.2 Data Collection Techniques

Data collection is basically an operational activity for its actions to enter on the actual definition research. Data is the embodiment of information deliberately which excavated to be collected in order to describe an event or other activity. Data collection is a systematic procedure with regard to defined lines. This is intended to avoid unused data because of the far-reaching information obtained with its needs. The data collection techniques used are observation, interview and literature study.

2.3 Data Analysis

Data analysis technique used in this research is qualitative data analysis technique. This analysis is used to analyze data from observation and interview. Qualitative data analysis is done directly and executed continuously until complete, so the data is saturated. Data saturation sizes are indicated by no new data or information being retrieved.

III. Results And Discussion

3.1 General Description of Research Sites

From the geographic location of Ulakan Village is one of the villages in Manggis District which is geographically fertile village with an altitude of 200 meters above sea level. The area of Ulakan Village is 100 Ha with mostly agricultural land. Ulakan Village consists of 5 Banjar, such as Banjar Belong, Banjar Tengah, Banjar Kodok, Banjar Mantri, and Banjar Mangku.

The location of Ulakan village is very strategic and as a close area to the coast which is also used by the government as a quay of pertamina. On the other side, Ulakan village has many water sources, wells, rivers, close to the beach, so that agricultural is very suitable to be implemented. From the total area of Ulakan Village, most of it is used as agricultural land and as for building houses, banjar halls, funerals, sports fields, schools, temples and hills as farms and plantations.

The socio-cultural situation in Ulakan village is substantially diverse as there are Javanese and Balinese tribes who mingle in different cultures and complement each other. The belief system of the Ulakan Villagers community is based on the sharing of religious teachings with the belief system of the local community that is a common feature of the community in Ulakan Village.

Society embraces some religions such as Hinduism, Islam mingle in a unity of social structure that harmonious and support each other. Religious beliefs in Ulakan village still retain the megibung tradition that refers to the tradition of the ancestors, which until now is still being implemented.

The Ulakan village community system is still very strong, they still use the menyama braya concept which every member of the family should keep relationship to the other members who have a ceremony whether it is big or small the basic of sincerity. Besides, Ulakan village community is like a social unity which establish a harmonious relationship between each other so they can live side by side and saling asah, asih, asuh. (Monography of Ulakan Village, 2005).

The religious life of Ulakan Village community in establishing harmonious relations with the Creator is implemented through religious ceremonies. If we consider in terms

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*Interpretation Meaning of Ngaben for Krama Dadia Arya Kubontubuh Tirtha Sari Ulakan Village Karangasem District..... Ketut Sudarsana*
of community life it always fill with various executions of religious ceremonies. Ulakan village community consists of diverse communities, but religious traditions are culturally appropriate, so in the execution of a ritual ceremony is running smoothly.

3.2 Implementation of Ngaben ceremony by Krama Dadya Arya Kubontubuh Tirtha Sari Ulakan Village Karangasem Regency.

Ngaben of krama Dadya Arya Kubontubuh Tirtha Sari Ulakan Village Karangasem regency aims to ease the cost, bring a sense of brotherhood and grow the sense of mutual cooperation. Given in religious literature mentioned that the body should not be buried more than five years, then with the agreement of the krama performed Ngaben ceremony. The series of Ngaben which do by krama Dadya Arya Kubontubuh Tirtha Sari Ulakan Village Karangasem regency is as follows:

3.2.1 Nanceb

Nanceb ceremony is the first step to prepare and design the implementation of Ngaben ceremony. The making of Ngaben ceremonial’s place for the krama Dadya Arya Kubontubuh Tirtha Sari Ulakan Village, Karangasem regency is carried out in mutual cooperation which held at Paibon Temple of Dadya Arya Kubontubuh Tirtha Sari.

3.2.2 Ngadegang Sri

The ceremony of Ngadegang Sri aims to clean and plead with Sri’s Goddess in order to give holiness to the ceremonies, because most of the ceremony will use rice.

3.2.3 Nunas ke Pura Dalem Ulakan

Ceremony of nunas to Dalem Temple is a procession which pratisentana / son / daughter / family begged to atma / spirit of the deceased in Pura Dalem for later will be done is Ngaben ceremony. After the implementation of nunas in Dalem Temple is completed, then continued with maktiang tapakan in titi gonggang.

3.2.4 Ngulapin

The ceremony is held at Ulakan Village Beach where the execution is intended to invite the spirit of the deceased.

3.2.5 Maktiang Tapakan

After the ceremony of nunas and ngulapin are completed, then continued with maktiang tapakan in Prajapati Temple, Catus Pata of Ulakan Village and Paibon Temple. Maktiang Tapakan in Prajapati Temple is a prayer to Sang Hyang Widhi in his manifestation as Prajapati and also Durga Goddess which is located in upstream setra or funerals. After praying in Pura Prajapati maktiang tapakan, then continued in Catus Pata of Ulakan Village and Paibon Temple.

3.2.6 Melaspas Kajang

Kajang is an atman symbol which is illustrated by scripts and sacred images, the use of kajang in the ceremony of pengabenan is placed above the dead body like a blanket.

3.2.7 Melaspas Pondok and Bale Gumi

Pondok is a resembling house made of bamboo and roofed coconut leaves, where the building is elongated place of sekah, sawa, kajang and bebantenan placed. While bale gumi is a bale that three-staired with the ground floor. Bale gumi is the place of sawa that will be burned. Therefore also called bale pamuhun. As the name, bale gumi works as earth. Melaspas ceremony aims to clean and purify the pondok or cottage and bale gumi by niskala before use.

3.2.8 Ngeringkes and Ngunggahang Tumpang Salu

Ngeringkes ceremony begins by lowering the sawa which in this case has been replaced
by pengawak made by sandalwood to the pepaga which has been matched mats and there is a pillow under it, filled with kepeng satakan then on the sawa mounted ancestral white cloth. Next, it is watered, soaped, shampooed, given bablonyoh white-yellow, doused with yeh kunkuman, then his mouth is watered, disisig. Hair is oiled, neatly combed. Nails dikerik and it is wrapped by dapdap leaves and put under sawa.

Next we put some properties as follows: the leaves of intaran in both eyebrows, pusuh menuh in the nose, glasses in the eyes, waja on teeth, sikapa on the chests, dust powder on the stomach, malem in the ears, eggplant leaves on male genital or lotus leaves above female genitals. On each mother toe is tied in white thread, hands are filled with female genitals. On top of the roll is put the leaves of with white cloth and mat penggaringkes sawa, which after that it is rolled tatindih.

3.2.9 Melaspas Pangiriman
Melaspas ceremony is aimed to purify objects (upakara properties) in the form of pangiriman that is used as a place of pengusungan sekah and kajang to the cemetery. Pemelaspas does not only mean sanctification, but also makes it sacred. It is also aimed at giving utpati or reviving, after finish dipelaspas status of the pangiriman as a religious ways is a living vehicle.

3.2.10 Ngaskara
Pangaskaran (pengaskaran, ngaskara ceremony, askara) is a purification ceremony of atma petra become pitara. When death occurs, the praketi (coarse body) is separated by atma but it is still followed by the suksma sarira (nature of thoughts, feelings, desires, lusts), hence as mentioned in the quote source of the indik Ngaben manner, the atma is mentioned to be cleansed by ngaskara. Implementation of Ngaben by krama Dadya Arya Kubontubuh Tirtha Sari Ulakan has its own uniqueness because the implementation is done as Ngelanus Ida Pedanda Buddha, is marked by the difference in the implementation of the pengaskaraan that begins with ngereka sawa karstian.

The advantages of the pengaskaraan includes the properties and processes, namely in terms of properties: using banten puriagan, banten suluh agung, sekah lilit and tumaligi for all sawa that can only be made by Tarpini Sulinggih, while in the process, Ida Pedanda Buddha do nepak and penyolsolan sekah lilit with white duck, white chick and kucit butuan selem.

3.2.11 Narpana
Tarpana (narpana) is an all-holy bebantenan which is dedicated to the ancestors who in the reverberation of lontar sundarigama mentioned tarpana is presented as a form dhyana, worship to the ancestors by arranging bebantenan like tarpana sawa
pawitan and so forth. Tarpana or also called narpana in Ngaben ceremony is a provision of pabuktian or provision in nature sunya in the form of dishes, clothing and others to pitra which is presented through puja sulinggih.

3.2.12 Melaspas Padma and Macan Selem or Black Tiger

As the things which are done on pangiriman, padma and petulangan macan selem are also pelaspas before use. The ceremony of melaspas aims to clean and purify padma and macan selem by niskala before being used at Ngaben ceremony.

3.2.13 Peak of Ngaben Ceremony

The peak of Ngaben ceremony begins with bringing all the Ngaben equipment from Paibon Temple to Setra or funeral. This equipment includes bebantenan obtained from griya, padma and macan selem that had been pelaspas.

After all the equipment arrived in the setra, then performed mapegat ceremony is done by three sulinggih Buddha-Shiva, namely Ida Pedanda Gede Jelantik Karang, Ida Pedanda Gede Ketut Oka Jelantik Dwipayana and Ida Pedanda Gede Made Dauh. This ceremony when viewed from the religious context through its literature (especially in Itihasa) in various ways always calling, the death of family members should be accepted with full sincerity. This farewell ceremony, performed in front of the pondok or cottage with the offering of a Segehan Agung complete with a small lantern, a span of benang tridatu between two stemmed branches of dapdap trees, was ready to use. On the thread is punctured and hung a number of Uang Kepeng.

Mapegat ceremony is a meaningful ceremony as an acceptance of the circumstances, it means the family of the deceased should be sincere to release his leave between the family and the deceased held a farewell by using upakara such as banten sambutan papegat.

The next series is puja sulinggih before the corpse in which case pengawak of sandalwood is out from the pondok and then will be brought and raised to the top of padma. When sulinggih is doing mapuja, the pratisentana sit down neatly. Once completed, then proceed with pengusungan jerusah (pengawak) to the pengutangan panjang place where padma is located. The cultivation of the corpse is the climax of Ngaben ceremony.

When the body was about to be departed, on the coffin sat two people carrying sekar ura, ubes-ubes (the material of peacock feathers) hung a chick. The body was rotated three times left (prasawya), and then stopped in front of the bale gumi on which there has been a petulangan macan selem. Kajang and kereb sinom are taken and held behind the tirtha. Lante, mats and rurub are opened.

Arriving at the funeral of the corpse (pengawak) before being lowered purwadaksina purified around the kiln. Mapurwa daksina ceremony, in which purwa daksina is the name of upuk or the direction of Sanskrit blooming wind, purwa means east, daksina means south. Mapurwa daksina is a series of Ngaben ceremonies surrounding the bale gumi (burning corpse) which rotates from east to the right according to clockwise turnaround.

After complete, the corpse is then lowered from padma and brought to the top of a leopard with the following sequences:
1) Cut the ante rope.
2) All the wrapping cloth is opened, so that the face of the body (pengawak) appears.
3) Sulinggih do pangentas ceremony in the following order:
   a) Penyiraman toya panembak from the face to the foot, where the toya panembak was crushed.
   b) Kelukuh kawitan, pangijeng, tirtha pangentas jotan, tirta kayangan tiga and the last tirtha prajapati.
The body was burned with the term fire until the whole body became ashes. After the body becomes ashes, it is watered by sulinggih and watered again to be cool with yeh Anyar. This watering is called the term “penyeeb”. After extinguished, all burned then served of saji “geblangan”. The fire was watered with “toya panyeheb”. After ngerek finished then followed by peralina as the final stage of worship sang sulinggih before ngayut. Merelina is done by the owner of the sekah with his family and led by sulinggih. Meralina used upakara: daksina asoroh, menyan, astanggi, sekar tunjungh putih (wijaksara masurat) and piring sutra. After finished pamralina, it is ended with the worship of family, then proceed with ceremony ngirim (nganyut).

3.2.14 Masesapuh

After three days of Ngaben ceremony finished which is marked by ngayut, there are still activities, mesapuh. This ceremony is a cleansing ceremony filled with caru manca sanak.

3.2.15 Nuntun and Maajar-ajar

After the ceremony of Ngaben finished, then proceed with the ceremony nuntun and majar-ajar. This ceremony is also commonly called nyegara gunung which is the goal to present Hyang Widhi and bhatara kawitan that the deceased has been properly supposed, for the next they get a place in accordance with their karma. At this stage, the deceased has been called the Dewa Pitara or Dewa Hyang. All series of ceremonies above is a unity of the pitra yadnya ceremony as a form of bhakti and subhaktii to the ancestors.


Ngaben ceremony conducted by krama Dadya Arya Kubontubuh Tirtha Sari Ulakan nowadays has become one of the traditions in the Pakraman Ulakan Village. In the context of reinterpretation of Ngaben meaning for krama Dadya Tirtha Sari Ulakan Village, Karangasem regency, it is important to reveal the values of Hindu religious education contained. Understanding of the values of Hindu religious education will increase the faithfulness of krama in every implementation of the cremation.

The existence of the value of Hindu religious education is due to yadnya activities conducted, start from the preparation until the end of the whole series of yadnya implementation, it does not apart from the rules for Hindus in Bali generally, by keep to the Veda and other Hindu literatures, as well as the instructions of the ancestors.

3.3.1 Tattwa Education Value

Tattwa in Hinduism is not solely to seek the truth, but it is indeed a knowledge to discover the essence of everything that is profound. Overall, tattwa value is everything that is useful in Hindus life. Tattwa value is a very useful value in religious life, especially Hinduism.

At Ngaben ceremony, all family members pray for people who died sincerely. Prayer is the most sincere expression of human feelings and hopes. It strengthens attitudes (beliefs) to relate the source of omnipotent power. Therefore, it is not surprising if the krama Dadya Arya Kubontubuh Tirtha Sari in Ulakan always

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perform the Ngaben ceremony based on rules, norms and values prevailing in Ulakan Village and not contrary to Hindu literature guidance. Krama Dadya Arya Kubontubuh Tirtha Sari in Ulakan believes that life in this world is a life cycle, from the lowest level to the highest level. Incarnation as a plant is the lowest level of life, then followed by the incarnation as an animal, as a human being, as a pita, and as a God. Thus, one day when the spirit does not experience the life cycle, which is then called Moksa.

3.3.2 Value of Ethics Education / Susila

The value of ethical or moral education in the Ngaben ceremony in the Ulakan Village is the humans always make a harmonious relationship with Ida Sang Hyang Widi Wasa, human with the environment and each other, and humans also do not forget to give offerings to the Spirit of the Ancestor or Dewa Hyang to be given safely.

If viewed from the implementation, the process of Ngaben ceremony is closely related to susila or ethics, so the second aspect of the Hindu Religion Framework deserves serious attention for the sanctity and purity of yadnya implementation. Susila is a good behavior, or noble character that is in accordance with dharma (religion). Yadnya as one of the religious activities cannot be separated from the moral values, which as the guidance and the foundation that determines the quality of a yadnya that will be presented. The greatest sacrifice of material performed in yadnya will become meaningless, if not based on the attitude and good personality by the yadnya’s implementers.

The value of ethics education is also reflected in karma of Dadya Arya Kubontubuh Tirtha Sari or the families who are doing Ngaben ceremony which gives offerings to the ancestors who have been cleansed by offering banten-banten that have been prepared before. In banten-banten that have been prepared, there is also a banten which contain rice complete with a new drink. After the ceremony of Ngaben, then they enjoy the dish to honor the ancestors.

Based on the description above, Ngaben ceremony contains the values of ethics that need to be maintained and implemented in the form of yajna activities, and used as the basic of guidance for Hindus in doing duties and obligations both as individually and socially who have the sabda, bayu and idep so the excess will become customs or traditions that are carried on from generation to generation until nowadays as in the ceremony of Ngaben performed by krama Dadya Arya Kubontubuh Tirtha Sari in every four years, with the aim to please the safety of the ancestors / spirits of the ancestors so the atmosphere is harmonious between macrocosmic nature and microcosmic.

Hindu religious ceremonies is basically play a role in the process of intensification of social relations and enhance the solidarity of society. This is seen in the preparation process of Ngaben krama Dadya Arya Kubontubuh Tirtha Sari in Ulakan. At the time of making upakara is done by togetherness of family members and the local community. In addition, when offering upakara all krama dadya present to follow the procession of Ngaben ceremony. Both of these activities is a media for the krama to socialize so in the end a sense of solidarity more stable.

3.3.3 The Value of Ceremonial Education

The ceremony is an implementation of yajna or sacrificial whose realization is most visible to the public. In performing a ceremony it is necessary for the equipment’s to worship the ceremony itself is called upakara or banten. Knowing banten used, how to make it, and how the implementation in the ceremony, required a process called the learning or education process. Thus in doing a ceremony,
the element of education that will always accompany yadna activities, not least on or the amount of yadnya itself.

For the krama Dadya Arya Kubontubuh Tirtha Sari, the understanding of the ceremonial aspect in the implementation of yajna is very necessary in the future so the upakara and the implementation will not be separated from the provisions contained in Veda, other Hindu literatures, and the traditions of the local community. Krama Dadya Arya Kubontubuh Tirtha Sari in Ulakan village is very worried if there is something in ceremonial facilities which not in accordance with the provisions of religious literature. Because it will be fatal to the ceremony held.

Krama Dadya Arya Kubontubuh Tirtha Sari in Ulakan Village strongly believes that life as a human being in the world must be able to realize a harmonious life, each other, with the God, and the natural environment. If there is an imbalance in these relationships then it is believed will lead to disharmony of human life. Disharmony is a source of danger to human life.

In the contextual value of ceremonial education, Ngaben actually teaches the krama of Dadya Arya Kubontubuh Tirtha Sari in Ulakan Village to carry out the purification process continually. The purification function of the Spirit in doing Ngaben ceremony is to provide the provision for the souls of the deceased or those who are supposed to be able to reach moksa in an easy way and provide protection to it. All the process for Ida Sang Hyang Widhi Wasa or God Almighty as a witness of ceremony.

3.3.4 Value of Aesthetic Education

In various literature, the term of aesthetics (in lowercase) refers to the meaning of objects related to beauty, while Aesthetics (in capital letters) is one of the branches of Philosophy Value (Axiology). Axiology relates to beauty becomes the philosophy of beauty, that is studying the meaning, principle and beautiful existence as value and idealization and symbol. Therefore, the principle of the beautiful value of an object is associated with its epistemology and ontology. If a person will interpret an object, then the personal element will advance and describe based on its importance.

This is where beauty will be interpreted by the krama Dadya Arya Kubontubuh Tirtha Sari in Ulakan Village. The beauty that exists in the whole process and upakara that become part of the Ngaben ceremony. The beauty of this process and upakara is done by studying the original beauty. Perhaps observation and insight (sighting only with the eyes, but sensing the possibility of the inner process as a step that oversees the activity.

All the beauty or aesthetic in the ceremony of Ngaben will give feelings of pleasure for the krama Dadya Arya Kubontubuh Tirtha Sari in Ulakan Village. Happy words are related to interest and concentrated on something interesting. The attractiveness itself comes from the element of a direct relationship with the enjoyer. So, for those who are not willing to enjoy or interested, happiness will not be accepted. Similar to beautiful, if krama do not feel any relationship will not exist. Rene Descartes (1595-1650), a French philosopher of the Enlightenment, once credited the cogito ergo sum (if I think it exists, then it will be). This expression is associated with the meaning of an object that is interpreted to exist then the object can be the beauty, beautiful it exists.

The development of ethnics Dadya Arya Kubontubuh Tirtha Sari in Ulakan village began to show its forms, from nature (dynamism) to Theo centrism, logo centrism in the classical period and end with the enlightenment era. The logic of krama is reminded by the power of human itself, and ultimately towards the human mind as the conception of idealism. Language is made superior to humans to express ideas, therefore the idealism of a mind remains dependent on the way of expressing, which is
language. Some of the weaknesses of language cause people no longer trust, because what is expressed is not really what he thinks. Present the concept of sense in the development of reasoning, through the sense of all thoughts contrasted because the glory of the mind does not give full confidence to belief.

The meaning of education Aesthetics contained in the Ngaben performed by the krama Dadya Arya Kubontubuh Tirtha Sari in Ulakan village appears in the process of making and its form. Krama Dadya Arya Kubontubuh Tirtha Sari in preparing the upakara always done in mutual assistance, which involves people who already understand and skilled or unskilled family members. In that context, unskilled family members will get guidance from skilled-people in making banten or offerings which are very artistic. It means that the process of making banten or sesajen contains the meaning of aesthetic education, which is the transformation of art from the old generation to the younger generation as the performers’ sustainability which is imbued with Hinduism.

In addition, the meaning of aesthetic education is also contained in banten or offerings that have been made. Its artistic manifestation will be able to transform the imaginative artistic for the people who observe it. It means that banten or sesajen can be a media of inspiration for the audience in realizing other artworks. In addition, an artistic form of banten or offerings can give satisfaction to the art needs of everyone who sees it.

The meaning of aesthetic education that is seen as artistic philosophy, then the role of beauty may be considered essential, but not as great as imagined, although the aesthetic design gives the opposite impression and it should not be forgotten that the artwork is spiritual. Hindu aesthetics is basically a worldview of taste and beauty, a term used in the time of Kawi bound by the Hinduism values based on the Veda.

IV. Conclusion

Based on the results of research and data analysis above, it can be put forward several conclusions as follows:

1. Dadya Arya Kubontubuh Tirthasari Ulakan is one of 2 (two) dadya Arya Kubontubuh in Pakraman Ulakan Village other than Dadya Arya Kubontubuh Kuri Tegeh. Since 2010 has been 3 (three) times to do Ngaben which is supported by all krama dadya. The meaning of the word supported is that the procurement of Ngaben infrastructure such as ceremony place, tetaring and executive staff assisted by all krama dadya, is in terms of financing upakara facilities are still borne by each owner of sawa. Reinterpretation of Ngaben meaning for krama Dadya Arya Kubontubuh Tirtha Sari Ulakan Village Karangasem regency is located in believing to use kebodan version that acts as Sang Yajemana Pamucuk is Ida Pedanda Buddha besides accompanied by Ida Pedanda Siwa. In the last three times the implementation of Ngaben that has been implemented, always continued with the ceremony of Nuntun Dewa Hyang because Nyekah process has been considered united in the cremation. Implementation of Nuntun Dewa Hyang take a few days after Ngaben implemented, so the obligations of manners especially pengarep sawa be completed in a relatively short time.

The uniqueness of the cremation performed by krama Dadya Arya Kubontubuh Tirthasari Ulakan lies in the non-execution of the ceremony ngeroras after Ngaben like most Hindus, but carried out in pemaskaraan that begins with ngerek sawa karsian.

The advantages made in the treatment include the means and processes, namely
in terms of means: using banten puriagan, banten suluh agung, sekah lilit and tumaligi for all sawa that can only be made by Tarpini Sulinggih, while in the process, Ida Pedanda Buddh do nepak and penyolsalan sekah lilit with white duck, white chick and kucit butuan selem. Other uniqueness is as it commonly known to use petulangan macan selem and pengusungan of corpse in bade tumpeng pitu ataman punggel (Babad Arya Kuthawaringin-Kubontubuh). In this case Dadya Arya Kubontubuh Tirtha Sari Ulakan modified the pengusungan into a padma form with a high parba shaped like Bade Tumpang Pitu. In the final stages of the Sawa Wedana procession, eradication is performed in the funerals or setra by using petulangan macan selem on the bale gumi and finally using the ash shipment drifted to the spot.

2. The values of Hindu Religious Education in Ngaben ceremony conducted by karma Dadya Arya Kubontubuh Tirthasari Ulakan include: the value of education tattwa, the value of moral education / ethics, the value of education ceremony and the value of aesthetic education.

References

Acharya Dhaksa, Ida Pandita Dukuh, 2005, Tegesin Bebanten, Denpasar : Padukuhan Samiaga


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Interpretation Meaning of Ngaben for Krama Dadia Arya Kubontubuh Tirtha Sari Ulakan Village Karangasem District.....