



Vidyottama Sanatana
International Journal of Hindu Science and Religious Studies

Vol. 1 No. 1 May 2017

Interpretation Meaning of Ngaben for Krama Dadia Arya Kubontubuh Tirtha Sari Ulakan Village Karangasem District (Hindu Religious Education Perspective)

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Received: Maret 25, 2017

Accepted: May 15, 2017

Published: May 31, 2017

Abstract

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 Hyang* ceremony 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 selem* and 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

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 *bablonoyoh* white-yellow, doused with *yeh kumkuman*, 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 *kwangen* with *Uang Kepeng 11*, *monmon mirah* is put into the mouth, some *kwangen* is placed on the body with the following details: 1) Fennel, *1 kwangen + 11 Uang Kepeng*, 2) Left hand, *1 kwangen + 5 Uang Kepeng*, 3) Right Hand, *1 kwangen + 5 Uang Kepeng*, 4) Chest, *1 kwangen + 11 Uang Kepeng*, 5) Ulu Hati, *1 kwangen + 11 Uang Kepeng*, 6) Left leg, *1 kwangen + 5 Uang Kepeng*, 7) Right Leg, *1 kwangen + 5 Uang Kepeng*, 8) Right hull, *8 kwangen + 15 Uang Kepeng*, 9) Left hull, *8 kwangen + 15 Uang Kepeng*, And 10) Pillows without *kwangen* with *kepeng* as much as 225 *kepeng*.

Then, *sawa* is sprinkled with *tirta penglukatan* or purification holy water. Sprinkling *tirta* / purification holy water is one of the efforts to cleanse and purify *sawa* in order to be close to the creator, *Ida Sang Hyang Widhi Wasa*, which is the ultimate goal of human life. *Ida Sang Hyang Widhi Wasa* is the Most Holy and certainly is a source of sanctity. After *dudonan* ceremony of *sawa* is done, then do *ngeringkes sawa*, which after that it is rolled with white cloth and mat *kalasa*, in *lante* and tied thigh. On top of the roll is put the leaves of *telujungan* and white cloth and *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 karsian*.

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 sarwa*

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*.

Mapapegat 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 to 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 *ngereka* 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 tunjung putih* (*wijaksana 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 *subhakti* to the ancestors.

3.3 Meaning of Hindu Religious Education in Ngaben Ceremony of *Krama Dadya Arya Kubontubuh Tirtha Sari Ulakan Village Karangasem Regency*.

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

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 *pitara*, 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 Widhi 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 safety.

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 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 *karma* 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 *ngereka 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 Buddha do nepak* and *penyolsolan 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 tumpang 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.

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