

Mass Ngaben Ceremony in Nusasari Village Melaya Jembrana

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Abstract

Carrying out the *Ngaben* (cremation) ceremony is a must for Balinese people, especially for those who have family members who have died. Because of an obligation, this event has become a tradition. However, along with the development of the times, carrying out cremation independently is felt to be increasingly burdensome, so the idea emerged to carry out a mass cremation ceremony together with several people who have *sawa* (dead body). This cremation certainly can lighten the burden both materially, effort and time. Descriptively, this work narrates how the mass cremation was held in Nusasari Village Melaya District Jembrana Regency. The mass cremation ceremony in Nusasari Village is unique, because the contestation that exists between those who own *sawa* (dead body) can be eliminated by using and working on it together. The people who take part in the cremation are really lightened so that no one sells their rice fields for cremation. Even though the mass cremation procession in Nusasari Village was carried out in the most complete way, because it was done together it became easy.

Keywords

Mass Ngaben,
Nusasari Village,
ceremony

I. Introduction

The Ngaben(cremation) ceremony is identical to the Hindu (Balinese) religious order. The phenomenon shows that the procedures for carrying out the Ngaben ceremony in Bali are not always the same from one region to another, from one village to another. The Ngaben ceremony is carried out as a moral consequence that must be carried out by the family for family members who have died so that until now it is still being carried out from generation to generation. Of the many

ceremonies carried out by Hindus (Balinese), the Ngaben ceremony is interpreted as one of the most fundamental ceremonies attached to a person's socioreligious status. The cremation ceremony is also interpreted and believed to be able to determine the fate of the next life for the family who is obliged to carry it out, because the process of the next life's journey for the family is also believed to be determined from the *niskala* realm by the family who is cremate. The occurrence of disharmony in a person's life is often associated as a result of negligence in

treating the deceased both during his lifetime and in the process of his death rituals. So that in carrying out the Ngaben ceremony, the interpretation appears that it must be carried out with all the potential it has, it must be luxurious, it costs a lot in the hope that one day you will get a better life. On the other hand, the implementation of the Ngaben ceremony is due to being bound by a collective agreement that must be maintained and carried out continuously as a tradition.

Subsequent developments in the implementation of the Ngaben ceremony often become complicated and even cause problems because it is built on religious culture at a high level of reticence. Hindus (Balinese) are often trapped by tradition with a tendency to construct grandiose ritual processions that cost a lot of money, with the aim of elevating social status and dignity, thus ignoring their abilities. Along with the times, now the Hindu community (Balinese) is trapped in a very tight time management because they are faced with increasingly complex activities. In the past, it was customary for women to be the spearhead in preparing and completing the completeness ceremony which was carried out with a culture of mutual cooperation in making offerings, but now it can be done by buying it from *tukang banten* (offering maker). Such a phenomenon clearly shows that the role of the economy is very important and becomes the main capital for the community when carrying out the ceremony. Such a situation will certainly have an impact on the unsustainability of skills in making an offering for the next generation in carrying out religious obligations. This kind of situation eventually opens up space for people who have economic principles to show their actions as a provider of facilities for the completeness of the ceremony. It even brought up an offer for a ceremony package in accordance with the desired ceremony level and was complete to the point of leading the ritual so that people only had to pay and carry out the prayers.

Borrowing thoughts from Atmadja (2010: 43) globalization refers to individual reflexivity as guardian of tradition, that Brahmins (priests) are very important clergy in Hinduism. They act as

possessors of high authority and have the right to issue religious symbols in society. Because of this, priests are highly valued among their followers (*sisya*), and *sisya*'s obedience to the Brahmins (priests) shows magical religious belief so that *sisya* (community) obey all instructions given.

Situations like this also give rise to symptoms of spiritual actors (ceremony leaders), elites in the field of religion who are commonly called *siwa* who take advantage of religious practices that can be negotiated by the community as providers of ceremony needs. Reinforced by the community's belief that the relationship between "Shiva" and "Sisya" is a patent spirituality that gives rise to very strong fanaticism, that if someone performs the ceremony without presenting the Shiva, it is believed that the ceremony will not be successful.

This kind of situation actually has an impact on the opportunity for the offerings, perhaps even among the spiritual elite, to implement religious economic practices. Because the religious elite have succeeded in controlling the mentality of the people who have such a strong belief in the devotion to Shiva (religious elite) in other words submitting to Shiva's statements, appeals, instructions. Furthermore, in negotiations, hegemonic transactions occur in accordance with the wishes of the elite and then have an impact on the community, whether they like it or not, they have to agree. The current situation is that the habit of buying offerings for the ceremony in social communication is increasingly entrenched and ultimately has the impact that the Hindu religious philosophy that is sincere according to ability is felt as a burden and when carrying out the ceremony one must prepare a large capital. One of the implementations of the ceremony which is seen as the last obligation is the cremation ceremony. The Ngaben ceremony is interpreted as an absolute and final obligation for the family, and large capital must be prepared. From an economic/physical point of view, the cremation ceremony is indeed a waste because of the huge costs it only takes a matter of days or hours to destroy it. So that the Ngaben ceremony

dominates the community's conversation, while other ceremonies such as the *manusayadnya*, although they cost hundreds of millions, actually escape the feeling of burden and are even seen as having high value in social status.

Besides that, the Ngaben ceremony is often complicated and problematic because it is built by a religious culture with a high level of religiousness. Balinese-Hindu people are often trapped by traditions that tend to construct grandiose ritual processions that cost a lot of money, but ignore the abilities of those who carry out the ceremony.

Such a phenomenon then gave rise to various kinds of policies, especially among local elites in traditional organizational structures such as Bendesa Adat along with other ranks and figures designing a model for carrying out mass cremation ceremonies. The implementation of the mass cremation ceremony is carried out without deviating from literary sources. The Ngaben ceremony is absolute and must be carried out with the same process and stages, but the basic goal is not to have to cost a lot and someone will coordinate it. Local elites (Bendesa Adat) try to overcome it so that the Balinese-Hindu can carry out the Ngaben ceremony in a safe, comfortable and efficient manner. However, this does not mean that their religious goals are ignored.

Method

Problems are dissected with theory in an eclectic manner using deconstruction theory, hegemonic practice theory, and hyper reality theory. This study uses a qualitative approach, which is sourced from primary data and secondary data. Data were collected by techniques: observation, interviews, and document study. Furthermore, it was analyzed by means of descriptive qualitative and interpretive then the final stage was carried out by presenting the results of the research.

II. Discussion

Death is a sacred or holy process in which each religion has its own ways to pay its last respects

to the deceased. Dying is a natural process in the circle of human life which in Hindu philosophy is called *Tri Kona* namely *Uttpeti* (born), *Stiti* (life), and *Pralina* (death). Death is unpredictable, planned and wanted. The purpose of the Ngaben ceremony is so that *Ragha Sarira* (body) can return to his origin more quickly, namely the five elements of *Maha Butha* in nature and the hope that the *Atma* of the person who has died can go to the *Pitra* realm. Hinduism in India shows that it has implemented a ritual process identical to the cremation ceremony since long ago as contained in the *Wiracarita*. Yudhistira burned the heroes who fell on the battlefield in Medan Kuruksetra, by means of *caturwija*, and did not wait long after the death occurred. Hinduism in Bali also in principle follows these ways. It's just that it can be done according to belief waiting for a day that is considered good. Likewise, according to the traditions and beliefs of the deceased to be buried first while preparing to collect sufficient funds, and until it is possible for all families to gather at the ceremony.

Ngaben Form

Ngaben in the Balinese-Indonesian Dictionary means carrying out a funeral ceremony to purify the spirit of someone who died and to return the bodily elements to their origin (Gautama, 2007: 2). Kebayantini (2010: 29) states that cremation comes from the Balinese language, namely the word "api (fire)". The word "api" gets the nasal prefix "ng" and the suffix "an" so that it becomes "*ngapian*" and then undergoes a code so that it becomes "*ngapen*". There is a change in the sound of the consonant "p" to "b" according to the law of changing the sound of "p, b, m, w" so that the word "*ngapen*" changes to "*ngaben*". Furthermore, the word "*Ngaben*" is given the meaning of going to the fire. In the teachings of Hinduism, fire symbolizes the power of Lord Brahma. Thus, *Ngaben* means going to Brahma. That is, cremation aims to deliver *atman* to the realm of Brahman or the realm of God. While the word mass means to include or involve many people (Nurhayati, 2005: 182).

The word cremation according to Wiarsana (2007: 46-47) is etymologically formed from the root word *abu* with the prefix *nga-* and the suffix *-in* so that it forms the word *nge + abu+ in = ngeabuin* to become *ngabuin* which means to burnt the *sawa* (a corpse is turned into ashes) with rituals. Wiana (2014: 20) explains that the meaning of Ngabenin Balinese, from the origin of the word "api (fire)" it gets the nasal prefix "ng" and the suffix "an", so it becomes "ngapian", then it goes through a *sandi* to become "ngapian", then it goes through a *sandi* so it becomes "ngapen". There was a change in the sound of the consonant "p" to "b" according to the law of changing the sound of "p, b, m, w (a family of bilabial letters) so that the word "ngapen" changed to "ngaben". Then the word ngaben was given the meaning towards "fire". The teachings of the Hindu religion, fire is a symbol of the power of God Brahma. The purpose and objective of cremation is to release the *atma* from the *Panca Maha Bhuta* element and lead the atman to the Brahman realm or the divine realm.

Kaler (2003: 18) provides an explanation of the word cremation, derived from the root word "abu" ending in "an", becoming "abuan", encoded as "abon" (the word "rocks" becomes "bebaton"). The word "abon" gets anu sound "ng" so it becomes "ngabon". With the *eras onek*(metathesis) to further refine the meaning, the word "ngabon" changed to "ngaben" (compare with the word "metakon" to "metaken"). In short, there are various etymological variations on cremation, but there is common ground, namely cremation is turning a corpse *orsawa* into ashes (*ngabuin*=cremation), using the main equipment, namely fire (*ngapian = ngapen = cremation*). A corpse is a body that has been left by a spirit or atman. A corpse in Balinese is called *sawa* or in Balinese it is usually called *bangke*.

In general, the Hindu community in particular (Bali) distinguishes 5 types of cremation ceremonies, including: First, the *ngwangun* cremation ceremony, consisting of *sawaprataka*, *atmawadana*, and *astiwadana*. Ngaben *ngwangun* is the implementation of the cremation ceremony that uses the main ceremonial quantity and uses

the complete attributes. The implementation of the Ngaben *ngwangun* ceremony has two kinds of ceremonial arrangements according to the provisions of lowly, middle and main. What is meant by *sawaprataka* is ceremonial corpses, or in other words there is a corpse being ceremonied. The *ngwangun sawa wadana* ceremony is a ceremony that does not include a corpse, but instead makes a symbol of a sandalwood plate with the width of three fingers (*tigangguli*) and the length from the tip of the elbow to the tip of the little finger, which is called one *astha*. The implementation of this ceremony remains the same as the *ngwangun sawa prateka* cremation seen from the quantity of the ceremony.

Second, the *pranawa* ceremony. The *pranawa* Ngaben ceremony has a smaller quantity than the *ngwangun* Ngaben ceremony. But regarding the quality is the same. In this *pranawa* cremation the emphasis is on cleansing and purification of the nine *pranas*, namely *prana*, *wyana*, *udana*, *samana*, *kurma*, *apana*, *naga*, *dhananjaya*, and *krkara*. Third, the *swastha* ngaben ceremony, namely the *ngaskara* ceremony where the body was not found, which is included in the cremation ceremony which is very simple because it uses the smallest quantity, because it does not include the *ngaskara* ceremony, and because it does not have a *ngaskara*, it does not use a *kajang* so there is no awning.

Fourth, ngaben *ngelungah*. The Ngaben *ngelungah* ceremony is held when the person being cremated is still a child. The children referred to here are children who have lost their teeth, are treated like adults, and babies who are less than three months old are buried with appropriate ceremonies, namely offering *Pejati* for *Mrajapati* as an explanation and supplemented with other offerings according to with *desa*, *kala*, and *patra*. Then when the *atiwa-atiwa* ceremony is performed it is called *ngelungah*.

Fifth, *Ngaben mitra* ceremony. This is a simple cremation with a *daksina*. This cremation was carried out by Ida Pedanda Made Sidemen when he was wide. *Pengabenan* is very simple because it does not use a big ceremony, only with a

daksina and only uses a coffin as a place for the body when it is sent to the *patunon*. The mass cremation ceremony carried out by the people of Nusasari Village, Melaya District, Jembrana Regency uses the *ngewangun* level (*sawaprataka*), and the *pranawa* level as described in point one above.

In general, the form, type and series of rituals for the mass cremation ceremony in Nusasari Village, Melaya District, Jembrana Regency are the same as the series of cremation ceremonies in general. Only in a mass cremation ceremony the costs incurred are carried out jointly according to the situation at the time of implementation. The success of an activity is determined by careful preparation. Likewise, the implementation of the mass cremation ceremony in the Nusasari Traditional Village can run well and be successful, of course based on careful preparation. As explained by Nandrayasa (interview, 6 August 2022) that according to the agreed timeframe (4) years and by observing several residents who have died and been buried, village leaders such as *Kelihan Dalem*, *Kelihan Adat*, *Menyarikan*, *Pinandita Pura Dalem*, and several other village leaders held a meeting to discuss about holding a mass cremation ceremony.

At the first meeting, the structure of the executive committee was successfully formed in full with their respective fields. Usually, the *Kelihan Dalem* is automatically the Chairperson of the Committee, the *Kelihan Adat* is the deputy chairman, and is assisted by other village officials. This was done considering the condition that Nusasari Village was traditionally divided into two parts, namely Nusa Sari Kauh and Nusasari Kangin, with each in charge of three traditional banjars and an agency. But the head of the highest institution of *Perbekel* and *Bendesaadat* remains one. This division is based on each having *setra* (funeral) and *Pura Dalem*, but both of them are bound by one *Puseh Temple*. Such conditions caused the mass cremation ceremony to be carried out by each because the cremation ceremony was related to *Setra* and *Dalem Temple*. On this basis, according to custom, the highest coordinators between

Nusasari Kauh and Nusasari Kangin are *Kelihan Dalem* and *Kelihat Adat*.

Furthermore, the second meeting of the entire committee was held to discuss: the level of the ceremony that was taken, the time of implementation, the place of implementation, the amount of fees charged to the participants, the right time to ask for directions to *Sulinggih* (highest priest) who would be given the honor of leading the ceremony. Reflexivity in maintaining tradition in the community in Nusasari Village, Melaya District, Jembrana Regency is still strong by positioning *Sulinggih* as a source of clergy which is seen as important in Hinduism. They act as high authority and have the right to issue religious symbols, although there are some people who have the ability to make ceremonial offerings, because the legitimacy of the religious ceremony (*Ngaben*) must go through *Sulinggih*. Therefore, *Sulinggih* is highly valued and is expected to serve the community in carrying out the ceremony, starting from planning, determining the level of ceremony, and leading the ceremonial procession.

After an agreement is reached, the committee then determines the time for socialization to the community, when to start work to complete all the ceremonial equipment, who is in charge of what field, all of which is written in an official and structured manner. As usual, the implementation of the mass cremation ceremony held in Nusasari Village, Melaya District, Jembrana Regency took the *ngewangun* level (*sawaprataka*) and the *pranawa* level.

Process of Making Upakara (Offering)

After everything is agreed upon and the number of participants who join is certain, the next step is to make the ceremony/banten. In accordance with the schedule set by the community, they interact in mutual cooperation to make according to the skills they have. In line with the explanation of Gilin and Gilin (in Triguna, 1994: 38) above that social interaction is also a dynamic of social relations involving relationships, both individuals, between groups, as well as between individuals

and groups. The process of social interaction in Nusasari Village in carrying out all the needs for the mass cremation ceremony as explained by Wirya (interview, 13 August 2022) that the community is involved as a whole as a group without distinguishing between classes in social stratification with the same ideology. So that they work in a conducive atmosphere, none of them feel higher or lower, because the committee also treats them as the same people.

Mass Ngaben Ceremony Procession

After all the equipment is considered to have been made, and until the peak day of the ceremony is determined, the mass cremation ceremony procession arrives. In accordance with Nandrayasa's statement (interview, 17 July 2022) explained that previously the people of Nusasari Village carried out the Ngaben ceremony still following the traditional procedures inherited from their ancestors. In general, the series of cremation ceremonies in Nusasari Village, Melaya District, Jembrana Regency are the same as those commonly carried out by the Hindu community (Balinese) through several stages, namely: First, the *ngulapin* ceremony is meaningful as a ceremony to summon the *Atma*. This ceremony is carried out if the person concerned dies outside the house concerned (for example in a hospital, etc.). This ceremony is carried out differently according to local rituals and traditions, some carry it out at crossroads, road junctions, and local cemeteries.

Second, if accompanied by a corpse, the *nyiramin* or *ngemandusin* ceremony is carried out, which is a ceremony for washing and cleaning the body. This ceremony is usually carried out in the yard of the family's house (*natah*). This procession is also accompanied by the giving of symbols such as jasmine flowers in the nostrils, glass shards above the eyes, diamond leaves on the eyebrows, and other paraphernalia with the aim of returning back the benefits of the unused body parts to their origins, and when the spirit the deceased undergoes reincarnation again in order to be awarded a complete body (no defects). However, the mass cremation ceremony in Nusasari Village,

Melaya Sub-District, Jembrana Regency has never been accompanied by a corpse, but used the bones of a deceased person who had been buried. The bones were taken in a ritual process, then cleaned and arranged to make a human-like symbol symbolizing the personality of the person who died.

Third, *Ngajum Kajang*, is a piece of white paper written in magical characters by the local priest, priest or cultural elder. After the end is written, the relatives and descendants of those concerned will carry out the *Ngajum Kajang* ceremony by pressing the *kajang* at least 3 times, as a symbol of the stability of the relatives' hearts in letting go of the deceased and uniting the hearts of relatives so that the deceased can quickly carry out his journey to the next world.

Fourth, *Ngaskara*, means purification of the spirit of the deceased. This purification is carried out with the aim that the spirit in question can unite with God and can become a teacher for his relatives who still have a destiny in the world.

Fifth, *Mameras* is derived from the word *peras* which means success, alias ending. This ceremony is carried out when the deceased has grandchildren, because according to the belief that these grandchildren will guide the path of the deceased through the prayers and good karma they carry out.

Sixth, *Papekatan* comes from the word *pegat*, which means breaking up. The meaning of this ceremony is to sever worldly relations and the love of the deceased's relatives, because these two factors will hinder the journey of the spirit to God. With this ceremony, the family means that they have sincerely removed the departure of the deceased to a better place. The ingredients for this ceremony are offerings (*banten*) which are arranged in a stone mortar and on top of it are filled with two branches of the *dadap* tree which are shaped like wickets and white threads are stretched on the two branches of the tree. Later this thread will be penetrated by relatives and pallbearers before leaving the house to break up.

Seventh, *Ngutang Pakiriman*, after the *papegatan* ceremony is continued with the *pakiriman* to the local cemetery, the corpse and its awning are then raised to the top of the *Bade/Container*, namely the tower of pallbearers (this is not mandatory, it can be replaced with an ordinary coffin called *Papaga*). From the house in question, the community will carry all the ceremonial equipment along with the corpse accompanied by the loud and excited sound of the *Baleganjur* (Balinese gong), as well as the sad sound of the

angklung. On the way to the grave, the bodies will be paraded around 3 times counterclockwise which means as a symbol of returning the Five MahaBhuta elements to their respective places. Not only that, this rotation is also meaningful: Spinning 3 times in front of the deceased's house as a symbol of farewell to relatives. Rotating 3 times at village intersections and T-junctions as a symbol of parting with the community. Spin 3 times as a symbol of farewell to this world.



The people of Nusasari Village Parade Bade Toward the Local Cemetery
(Source: Research Documentation)

Eighth, the *ngeseng* ceremony is a cremation ceremony, because the mass cremation ceremony in Nusasari Village, Melaya District, Jembrana Regency does not have the body directly celebrated, and because the level of the cremation

ceremony takes the *astiwedana* level, namely by reopening the bones of the deceased and then ritualizing them. become a symbol of returning to the person who died.



The Process of Burning Bodies in the Mass Ngaben Ceremony
(Source: Research Documentation)

The ritual is also carried out with the *ngulapin* ceremony symbolically calling the person who died in the *setra* and then making a symbol of the person who died using sandalwood. The person's symbol is then processed like a corpse which is still in its original human physical form accompanied by offerings and offerings, then sprinkled by the priest who leads the ceremony with *TirtaPangentas* and other equipment, then burned until charred. The bones resulting from the burning are then crushed and reassembled in the provided place again to resemble people with a ritual process, then put in ivory coconuts from which the water has been removed. Ninth, *nganyud* has a meaning as a ritual to wash away all the dirt that remains in the spirit of the deceased with symbolism in the form of washing away the ashes of the corpse which is carried out in the sea, or it could also be in the river.

Mamakur Ceremony

Ngaben does not only aim to burn (turn into ashes) the gross body of the deceased, but to purify and restore the five elements that make up the gross body or *stulasarira* which are called *Panca Maha Bhuta* (earth, water, fire, air and ether) to their origin, namely universe (Suastika, 2008; Jyoti, 2012; Mahaprabhu, 2010). If the gross body returns to the *Panca Maha Bhuta*, then the subtle body, namely atman, goes to the middle realm, *bwahloka* or *pitara* (Jyoti, 2010). This achievement is not yet complete, because there is still a more noble spirit realm, namely *swahloka*, god *loka* or the upper realm. The spirit inhabiting *swahloka* or heaven is called Dewa Pitara or Dewa Hyang (Jyoti, 2010). In order to arrive at that nature, after the cremation ceremony, it must be followed by the *memukur* ceremony.

According to Jyoti (2010:17) the word *memukur* is a verb that comes from the root word "*bukur*" which means "gate of heaven". So, *memukur* is a ritual aimed at delivering the spirit or subtle body to the heavenly realms, *swahloka*, *Godloka* or the divine realm. Atman in *swahloka* or heaven is called *Dewa Pitara* or Dewa Hyang Pitara. So thus, the cremation ceremony is a stage of purification and return of the gross body to the

PancaMahaBhuta, not being able to deliver the atman to heaven as a realm of glory for him. Likewise, Atman has not yet received the highest title, namely *Dewa Pitara*. So that the cremation ceremony is only for the subtle body at the intermediate terminal, namely under the *loka*, it has not been able to reach the more noble terminal, namely Dewa Loka complete with its sacred title of honor, namely Dewa Pitara.

So that the *memukur* ceremony is a necessity of a series of cremation ceremonies to bring the subtle body to a more noble realm, namely *swahloka* or heaven and a more noble title namely Dewa Pitara, Hyang Dewa Pitara or Dewata. In this regard, there is a fundamental difference between cremation and *memukur*. Ngaben is a ceremony to return the raw materials of the gross body (air, fire, water, earth and akasa) to their origin, namely the *PancaMahaBhuta* in the universe so that Ngaben is called *sawawedana* (meaning the body as a corpse or *sawa*). On the other hand, *memukur* is a ceremony for the *atma* or spirit to return to its origin, namely *Paramatma* (Hyang Widhi). Therefore, *memukur* is called *atmawedana* or ritualization of the spirit or *atma*. *Memukur* is also called *ngerorasin*, *maligya* or *ngaluhur* (Sarad Magazine, 2011: 8). The union of atman with *Paramatma* is commonly called *moksa*. *Moksa* has the following meanings:

.....and the purpose of life for Hindus is to gain inner and outer happiness, *moksarthamjagathita*. The deepest inner happiness is the union of Atman with Brahman, which is called *Moksa*. *Moksa* or *mukti* or Nirvana, means freedom, independence or release from the bonds of karma. They are or are released from the bonds of karma, birth, death and worldly shackles/suffering (Punyatmadja, 1976: 81).

The above quote implies that the attainment of *moksa* is one of the five Hindu religious beliefs (Pancha Sradha) so that Hindus must not only believe in moksha, but must also try to realize it as the ultimate goal in their life.

NyegaraGunung and Maajar-Ajar ceremonies

The next ceremony is *Nyegara Gunung* (sea and mountain). Hence, every action on the mountain would impact the sea. Vice versa. Hindus in Bali usually do the *Nyegara Gunung* at Goa Lawah Temple, Klungkung. The aim is to call back the spirits that have been swept away/thrown into the sea to be placed in Sanggah Kemulan (the temple that is in their respective homes). Mountains, lands that rise into the sky are the source of life for all beings. While the ocean surrounds the land and almost fills the entire surface of the earth. The vibrations from these two places also emit an aura of majesty from the Creator. The last stage is the *Meajar-ajar* ceremony. *Meajar-ajar* is a ceremony to accompany the holy spirits on a tirtha yatra journey to various temples in Bali which is carried out after the nyegara agung ceremony. The purpose of the *meajar-ajar* ceremony is to invite the holy spirit to the various temples where the Gods are in order to get the blessing and be known as a spirit, which has been purified.

According to JroMangku Tirtha's statement (interview, 13 August 2022) the *meajar-ajar* ceremony is the final duty of the organizing committee for the mass cremation ceremony which will end at Besakih Temple. Because the mass cremation ceremony was carried out using the *ngelanus* system, the day after the ngeroras ceremony a *meajar-ajar* ceremony was held which began departing for Goa Lawah Temple. Then proceed to Dalem Puri Temple, Padharman Temple and finally at Penataran Agung Besakih Temple. After finishing the prayer at the Penataran Agung Temple, the committee released each family to go to their respective places until the *ngalinggihang* Dewa Hyang in their respective holy places and with all the offerings borne by each. This is the guarantee that is the responsibility of the village through the committee for the series of mass cremation ceremonies in Nusasari Village, Melaya District, Jembrana Regency.

III. Conclusion

The practice of the mass cremation ceremony in Nusasari Village, Melaya District, Jembrana Regency, is actually not much different from the cremation ceremony in general. It's just that it is carried out in a structured manner following village institutional rules, and the management is carried out jointly with the same goal whose implementation is centered on an appointed committee. In the implementation process it begins with: formation, then the process of making ceremony/banten is carried out, after everything is complete it is followed by a mass cremation ceremony procession. The first is the *ngulapin* ceremony, the second is the *nyiraminor ngemandusin* ceremony, the third is *ngajumkajang*, the fourth is *ngaskara*, the fifth is the mameras ceremony, the sixth is the papegatan ceremony, the seventh is the *ngutangpakiriman* ceremony, the eighth is the *ngeseng* ceremony, the ninth is the *nganyud* ceremony. It is then followed by the *mamukur* ceremony and the *Nyegara Gunung* and *maajar-ajar* ceremonies.

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