

Research Article

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Comparative Study of *Ngaben Beya Tanem* and *Ngaben Bakar*: Study of Tradition and Literature

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Abstract

Ngaben is a return process of *Pancamahabhuta* (five elements of human's body) namely; *Akasa* (ether), *Teja* (fire), *Apah* (water), *Bayu* (wind), and *Pertiwi* (land/solid matter). *Ngaben Beya Tanem* is generally done by Balinese people who called themselves as "Bali Aga," and living in mountainous areas. *Ngaben Beya Tanem* is based on hereditary traditions by burying the dead body or corpse with the intention that the smoke does not pass through the big temples (*Kahyangan Jagat Temples*) and the mountains. This work will discuss about the similarities and differences, impacts, and ideologies underlying *Ngaben Beya Tanem* and *Ngaben Bakar* (*Bakar means burning*). *Ngaben Beya Tanem* is usually done in mountain villages where Balinese livewhile *Ngaben Bakar* is done usually in all over southern Bali which is influenced by Hindu Majapahit. The differences of both are based on customs and traditions in the region which is in accordance with *Desa Kala Patra*; *Desa* (village), *Kala* (time), *Patra* (state). The equation is to show how Hindus do their devotion to their ancestors or unite the *Panca Maha Bhuta*. Its positive impacts is they can pay their debts to the ancestors and creating good economic turnaround among the communities. The negative impact on it is the perspective of *Ngaben Tanem's* levels considered lower than other ones. The ideologies that underly *Ngaben Beya Tanem* conducted due to its location takes a place in mountainous village while *Ngaben Bakar* is based on literature or scripts (*lontar*).

Keywords

Ngaben Beya Tanem,
Ngaben Bakar,
Desa,
Kala,
Patra

I. Introduction

Ngaben is a return process of *Pancamahabhuta* (five elements of human's body) namely; *Akasa* (ether), *Teja* (fire), *Apah* (water), *Bayu* (wind), *Pertiwi* (solid matter). In the implementation of this cremation is to speed up the return to the five elements mentioned in *Pancamahabhuta*. *Ngaben* should be done as soon as possible, because the person who had passed away should be immediately back to its origin. In Bali generally, there are various kinds of *Ngaben*, but there are several different *Ngabens* with other commonly *ngaben* types. One of them is called *Beya Tanem* which means piling the collapse or dead bodies up. *Ngaben Beya Tanem* is generally carried out by people all over

Bali which is the community in all of Bali who live in the mountains. While *Ngaben* by burning in general people who are living outside the mountains. *Ngaben* customs duties are generally done based on hereditary tradition that is done because in the local village there is a universe temple or a mountain where the purpose of it is that when *Ngaben's* process conducting and it makes the smoke out, then the smoke is supposed to not pass through the mountain and the temple. On the other hand, there are also some who said that there is rejection of the majapahit teachings because the people who live in all mountains and people all over *Bali Mula* (original or native Balinese), their teachings or religion ways are different than the Majapahit.

Besides the differences presented above, there is similarity of them, it is that both have same purposes in returning the five elements of human's body (Panca Maha Bhuta), but their differences are in their ways. The different ways in Hindu are something that the Hindu people should save and keep from because of those differences can be like flowers with various colors in the garden, different but beautiful. In Bali, conducting Ngaben is mostly applied in massal way (conducting Ngaben ceremony together with huge participants) which aiming to minimizing the expenditure (Ngaben fee). In Bali villages, the Ngaben implementation is done with time distance in 2-5 years and even 15 years long, whereas according to script (Lontar), if Ngaben ceremony is conducted more than one year, then the dead body will become *bhuta cuil* (the dead body's soul will be not placed in good one).

Basically, there are many types of Ngaben ceremony in Bali, but this study will only focus on differences and similarities of *Ngaben Beya Tanem* and *Ngaben Bakar*. Life is increasingly complex in enjoying the life's journey. So, it is necessary to simplify all kinds of ceremonies, particularly in Ngaben ceremony. As experience in the society, because of this Ngaben, some of people had to sell their land and cannot send their children to school. Indeed, for the decease in Ngaben ceremony actually does not ask for big ceremony or Ngaben's offering, but only their *karma* (deeds) that deliver them to God's place. As time passed by, so conducting Ngaben ceremony with simplicity is very suitable to be applied later, but it is entirely up to the each person. In connection with Ngaben Tanem and Ngaben Bakar certainly do not deviate from the teachings of Hindu's literature and scripts, although there are differences, those are very good as long as they are still in the teachings of Hinduism, Ngaben Beya Tanem and Ngaben Bakar are totally different. Therefore, it is very interesting for researchers to know more and ultimately examine this study research with the title "Comparative Study between *Ngaben Beya Tanem* and *Ngaben Bakar*, Study of Tradition and Literature".

II. Discussion

Ngaben Beya Tanem

Ngaben Beya Tanem all over Bali or in the mountains is often called *mekelin* (to equip). Where Beya is the same as Beya which is defined with *mekelin* (to equip) which is equipped with ceremonial equipment which is used for returning *pancamahabhuta* process. The corpse which is equipped by the process of burying (dumped),

where it means that the corpse body is not burned or buried. *Mekelin* is also a return or cremation of *Pancamahabhuta* (five elements of the body) namely; Akasa (ether), Teja (fire), Apah (water), Bayu (wind), Pertiwi (solids) are just different ways in burning process. In the implementation of this cremation to speed up the return to the five elements are called *Pancamahabhuta*. Ngaben should be done as soon as possible, because the deceased quickly returns to its origin. In the whole Bali there are various kinds of Ngaben, but there are several different Ngaben with people in all of Bali in general namely Ngaben by burying the corpse is often called *beya tanem*. Ngaben *Beya Tanem* is generally carried out by people all over Bali which is the community in all of Bali who live in the mountains.

Ngaben Bakar

Ngaben Bakar comes from word *Ngaben*. *Ngaben* originally comes from word "fire", gets the nasal prefix "ng" and the suffix "an" becomes "ngapian", word "ngapian" becomes "ngapen" (Aryanatha, 2013: 12). *Ngaben* is a return *Pancamahabhuta* (five elements of the body) namely; Akasa (ether), Teja (fire), Apah (water), Bayu (wind), Pertiwi (solids) is only a different way to that of *metanem*. Kedi whole reversal of *Beya tanem*. In the implementation of this cremation to speed up the return to the five elements mentioned in *Pancamahabhuta*. *Ngaben* should be done as soon as possible, because the person who died to quickly return to its origin.

Similarities and Differences *Ngaben Beya Tanem* and *Ngaben Bakar*

The similarities meaning of *Ngaben Beya Tanem* and *Ngaben Bakar* can be seen from the form of their ceremony processes. Generally, all types of *Ngaben* ceremony has same purposes that is restoring *panca maha bhuta*. The form of *Ngaben* ceremony both in *Ngaben Beya Tanem* and *Ngaben Bakar* are identical with their form or shape. The form will be existed if there is an activity or work that has occurred or implemented by the perpetrator. The form is absent in the absence of any activity or work that has occurred or is carried out. The form of execution of Hindu religious ceremonies such as happened in All over Bali show different form or appearance but still with the same concept and purpose. The differences are based on the basic principles of religious ceremonies based on local customs and traditions that are often called the village *kala patra* (*desa, kala, patra*). That is, the village in accordance with the village, time according to the time.

So according to the time or time between the times of old could be different from now or in the future. Patra. Patra is in accordance with the literature. So literature is the source already contained in the scripts (lontar) throughout Bali that have never changed from written up to now and in the future. So the execution or how to carry out the cremation is different from one place to another place but all that is not out of the literature or the source of lontar that is found all over Bali. In addition to literature as thrown in all over Bali there are also based on dresta hereditary, according to observations researchers throughout Bali usually Ngyaben beyan tanem done by hereditary based on local dresta. Obviously this base makes the island of Bali rich in customs and traditions with various cultures that remain Hindu breath as a religion adopted by the community.

Based on the researchers' observation on Ngaben Beya Tanem in all of Bali, it is usually done in mountainous villages which means the villages are located in mountains and Ngaben Bakar is usually done over southern Balinese's places and influenced by Hindu of Majapahit. Those differences are based on custom and tradition in the places that suitable for Desa, Kala, Patra concept. The village context of a place in the bottom of the mount is considered as a holy place; kala is related to the time, it is the appropriate time in conducting Ngaben based on custom and tradition that have been conducting for a long time ago, and patra is based on the literature. As Hindus people, they are demanded to do and preserve their custom and tradition which are not deviated the recommended literature and its sources.

That is the main reason, why mountainous Hindus people do Ngaben Beya Tanem up the present with their own uniqueness in the implementation of the cremation by burying, not like other areas with the burning process. Different ways does not mean different goals. That difference remains on the main purpose that is as forming a real people's action in showing their devotions to their ancestors in returning the panca maha bhuta that attached to the *stula sariraso* that their parents' *suksma sarira* or the Panca Maha Bhuta (akasa, bayu, teja, apah, pertiwi) quickly returned to the origin according with karma/behaviours committed during their lifetime.

Observations of the researchers to the field showed that the form of the community carry out the cremation by burying ingrave completed with various *eteh-ete* *bebantenan* as the God's offering (materials) led by priests; Jero Mangku Prajapati, Jero Dasaran, and Pandita. The process of returning the elements of panca

maha bhuta did not show any procession of burning bodies or layon for cremation of beya tanem, but still using fire in the form of incense and fire other than used to burn corpses. The existence of the fire only serves as a witness that has been carried out the process of smelting or returning elements of panca maha bhuta to its origin. That is the reason why the implementation of Pitra Yadnya ceremony. *Ngaben Beya Tanem* as usual such as buried corpses in general but different ceremonies that may be said more simple than *Ngaben Bakar*.

Ngaben Beya Tanem with burying process as a form of return or merge the elements of Pancamahabhuta to its origin. The form of burial is that the implementation of cremation of Beya Tanem does not use fire in the form of burning, but by way of buried or planted in grave is called *Sema*. The burial is still a meaning as a symbol of the return or merge or annihilation of the elements of panca maha bhuta attached to the corpse or corpse that was supplemented. It does not mean to not use fire, but the existence of fire only in the form of incense sticks acting as witness that Ngaben Beya Tanem has been done symbolizing of return of pancamahabhuta so that the soul can be faster to its origin.

In addition, the form of cremation in general in the form of burning dead bodies or corpses by using a fire that is believed to melt or destroy the elements of the panca mahabhuta that is formed stula sarira. But, unlike the shape or form of cremation of Beya Tanem by burying in the land or land called in sema or grave. Although the cremation (melting) process is not seen by the eyes directly, but the Hindus people still believe by burying can return the elements of panca maha bhuta that envelop the corpse will return to its origin because until now, it is implemented by mountain Hindus people. The reason for the community to carry out the cremation of beya which is generally in the mountains because the mountain is sanctified by the local community which is said as the place of Gods, and the mountain is considered sacred. The belief is still maintained today. Keeping the sanctity of the region to remain sacred in the form of not exposed to gray burning corpses, then since ancient times the ancestors all over the Hindus Balinese who live in mountains perform Ngaben by burying. Until now, even on this modern era, Ngaben with its burying process as their tradition is still trusted and conducted by the local community and thus called Ngaben Beya Tanem.

Besides that, it also conduct ngaben by burying with a more economical purpose. Because the implementation of Ngaben Beya Tanem is very simple, because

nowadays the necessities of life are more complex in terms of time more efficiently and effectively, reducing the burden of energy and funds that become the main capital of Ngaben ceremony.

Other reasons for the Hindus people all over Bali carrying out the Ngaben Beya Tanem which is located in the mountains because the villages located in mountain villages throughout Bali are largely classified as Bali Aga or Bali Mulabecause of the interreligious all Bali or Bali is different from the teachings that come from majapahit, where the Hindu teachings that come from majapahit mostly by burning if they conduct Ngaben ceremony. This means before the entry of Hindu to All over Bali carrying various religious teachings of one of the ngaben by burning, the people of all over the mountains since he had known the ceremony to purify the spirits of people have died but by burying. But the influx of Hindu influence that Ngaben ceremony with burial process.

The burial is a proof that the community has carried out its obligations as sentana or offspring. The above description can be concluded that the form of cremation of beya tanem is by way of buried or ditanem as a symbol of returning the element of panca mahabhuta to its origin. Although not visible to the eye, but the people in all of Bali in that way can return the elements of panca maha bhuta that envelop the corpse of the person who will be processed in Ngaben ceremony.

The Steps of Ngaben Beya Tanem and Ngaben Bakar

The steps of Ngaben Beya Tanem and Beya Bakar are almost similar but the equipment and God's offering materials are much more simple, they are, in Ngaben Beya Tanem, it uses "container or a place" which to carry the corpse to the grave, while in Ngaben Bakar using oxen, lions, bade (full container contains banda dragon, tortoise and others).

The Early Step(atiwa-tiwa)

Atiwa-tiwa is the early step both in Ngaben Beya Tanem and Ngaben Bakar, in Bali the early step is commonly cleansing the corpse. After all the equipments are used, then the corpse is given full clothing like a living person who will go to pray. Followed by a cleansing ceremony with *banten pabyakaonan*, *prayascita*, sprinkled tirta pabluk and tirta panglukatan. Followed by the tirta requested in *Sanggah Kemulan*(family temple) of the deceased person. Family or close relatives worshipping led by Jero Mangku or priest. Bodies or corpses rolled

up with mats and placed on the bed of the body called *Tumpang Salu* with offering God's offering, namely: *banten teben*, 2 serving, 1 *bebangkit*, 1 *uriaga*, 1 *teak banana*, 2 flower gay, 1 *tutik besik ibu sugih*, 1 *kambemben*, quasi-*ceg*, *teterag*, *sorohan dadua*, and *segehan gede* which is palced at the lowest .

If the procession of cleansing the corpse has been completed, then the procession is continued to the next steps. If the corpse is directly conducted in Ngaben ceremony then the corpse is rolled with white cloth and placed on the *Bale Gede* marked by *saji tarpana* and *pralina* to wait for the next Ngaben ceremony procession. This kind of Ngaben is called *ngaben sawa prateka*. As vice versa on *makinsan* in God Earth (pertiwi), then the dead body directly brought to the grave for the funeral process. In this case the burial procession by using various other materials in accordance with the place, time, state (*desa kala patra*). If the corpse is buried in the grave, there are rules on burial procession which are mentioned in Yama Purana Tatwa below:

1.b. "Awighnamastu. Iti sastra yama purwwana tatwa, nga, saindiking karma wang mati mapendem, yan satawun, 3, tawun, 4 tawun muwah salawase, nora maprateka, tawulaning wangke ika, ana pawarah bhataraya yamma, munggwing sastra. Ling nira, uduh sang pandittha, ring jana loka, yan ana wang mati, sumusuping siwidhara, aja sira mrateka, ngarepang tawulaning wangke, ika, phalanya tan prasida, nora ilang letuhing atma, tan prasida kaprateka, apan wangke ika mulih maring jroning garban sanghyang pratiwi, waluya sampun geseng

2.a "mawak tanah saletuhing pratiwi, rumakot ring ika. Mangke yan angarccanna hayu sang atma, sang kaprateka tka wnanng sang panditha nugraha ring manusa loka, angge awakawakan sang mati, sida mulih atmanya ring byomantara siwwa, ammannanggih ayu, siddha nirmala, tustan letuhing atma tekaning twanya, wangkenya gawenin malih awakawakan sang mati, panjangnya salangkat ring amusti, lebarnya, 4, nyari, mesi sastra pancaaksara, tryaksara

2.b "Ongkara mula, rwa bhineda, mwah wong-wongan idep wangke mati ika, dulurin upakara mati sendikanya, ring desa wnanng upakara, nora hana ta salahnya, muwah wangke ne mapendem, wnanng gagah ring dina pabresihan ika ring esuk tulangnyanya wangsuhin olih we kumkuman, muwah yeh bungkak nyuh sasih, genahang ring setra, gawenen kuwu, wehana dahar kasturi, succi, malih pengawake adegang sang mati, gawenen ring

setra ulapin atma ne sang mati, kinon mulih ring dunungannya, dukari urip, irika sanghyang atma.

1.b Meaning: "May no obstacle. This is the teachings (literature) of Yama Purana Tatwa's name, about the procedure of the decease who are buried, if one year, four years, and much longer, not in the procession of the decease's bones, there is Goddess of Yama's discourse as contained in the teachings of literature. His words, priests in the world if there are dead people buried, the priest should not directly lead the ceremony of that corpse's bone, because the reward will not lose dirty soul. It is not justified to held a ceremony on it because the corpse body returned to the earth, it seems to have been destroyed tangible or into the soil,

2.a "All soil defilements are with the corpse. If the corpse's soul is conducted with ceremony for good reason, then the priest (pandita) can make it the way that the dead man is made manifest of his rough body. In this way the spirit of the deceased will return to heaven (locah loka), find happiness, attain holiness, lost the defilement of the dead man's soul. The body is made of the embodiment body, if the deceased are brahmana, ksatria, wesya, then they are prepared with fragrant sandalwood as their forms, the length of an inch is added with a hand with the thumb straight (samusti), the width is four fingers, and inscribed with Pancaaksara (Sa, Ba, Ta, A, I), Triaksara (Ang, Ung, Mang)

2.b "*Ong Kara Mula* (the sacred script AUM), Rwa Bhineda (Ang, Ah) and the shape of a man are likened to the manifestation of the deceased person along with the ceremony of the deceased as directed. In the village worth carrying out the ceremony. In addition it is not to blame, the corpse that has been buried it can be dismantled on the day of purification. The next day his bones were cleaned with water containing the flowers (water kumkuman), with young moon coconut milk (bungkak nyuh months) then place the burial. Make the cottage place it, give kasturi, sacred treats, then manifest the scarecrow as the embodiment of the dead, all this is done in the grave, *ulapin* (the ceremony calling the spirit of the dead) to return to his home.

The Core of The Ceremony

In general, Ngaben is the second phase of the purification ceremony of the first phase of the soul and the fusion of the corpse to restore the element of *Panca Maha Bhutata* its origin. Similarly, in the cremation of Beya Tanem and Ngaben Bakar as melting phase of the corpse to restore the elements of panca mahabhuta by

burying or burning to return to its origin. This is in accordance with the meaning of cremation of Beya Tanem and Ngaben Bakar which is interpreted as a ceremony to restore the element of panca maha bhuta by not burning or burning for the burning beya. The community first prepares Containers or Bade and other buildings needed in pengabenan. Before use, Container or Bade and other buildings are first observed in the form of ceremony *pemlaspasan*, *nguripan*, and sanctify (building cleansing) using *banten apajeg* (God's offering) led in accordance with local customs.

Ngeroras Ceremony

Ngerorasin is closely related to Ngaben ceremony which will be conducted twelve days after the Ngaben ceremony, but there is also ngeroras ceremony with short time, it is just done in three days after the cremation and there is also conducting Ngaben and Ngeroras ceremony are done in same time, this is often called *asngelanus* and at the same time, there is a ceremony called *ngelinggihkan Dewa Hyang*.

Impact and Meaning of Ngaben Beya Tanemand Ngaben Bakar

The positive impact of Ngaben Beya Tanem and Ngaben Bakar is the owner or family whosethis cremation ceremony can pay debts to their ancestors, besides that, it also gives positive impact to their economy circle, it is giving opportunity for local salesman or sellers to get more consuments by providing materials that will be used for Ngaben ceremony. Because of this, their different necessities bring unity and brotherhood moment. On the other hand, this Ngaben Beya Tanem ceremony affects family's perspective and view on the event's level that it is considered to be lowest one than other kinds. Generally, this ceremony is simpler, practical, and efficient and even can be done in a day with *ngelinggihkan dewa hyang* procession at the same time. This view oftenly comes from those who do not understand well about the real meaning of the Ngaben ceremony. Besides, people's perception of negative impact that might be exist is producing air pollution because of the smoke from the Ngaben ceremony's combustion can pollute the environment.

The Meaning of Faith

This research concerning *Ngaben Beya Tanemand Ngaben Bakar* contains the meaning of belief or faith, that is, people believe that there are five beliefs (Panca Sradha) that is five kinds of belief or faith in Hinduism.

Due to this belief concept, the cremation ceremony namely Ngaben Beya Tanem and Ngaben Bakar keep going on up to date. Without the faith and belief, it is impossible for the community to carry out the spiritual activities, moreover conducting the Ngaben ceremony which needs more full of energy, material and time.

The continuity between the teachings of Hinduism called *Panca Sradha* with Ngaben Beya Tanem in custom villages in all of Bali contains the meaning of belief. The meaning related to this is a conscious activity of the community to carry out the cremation of Ngaben Beya Tanem and Ngaben Bakar. It is a symbol of self-potential in improving the spiritual and religion. Similarly, as a symbol to show devotion to parents or ancestors. On that basis, Balinese carry out the cremation of Ngaben Beya Tanem and Ngaben Bakar are based on heart sincere as a form of paying debt for the services or sacrifices of parents or ancestors had done.

The Meaning of Economic

Economic related to the practicality associated with cost, effort and time. The meaning of economic on cremation of Ngaben Beya Tanem and Ngaben Bakar is there are materials that needed by the local people needs to be sold in selling materials, the economy becomes spinning so in Bali rarely happens this crisis is evidenced by the existence of various components of Indonesian society and foreign countries visit even settled in Bali, this is because Bali is more advanced in the cultural field nuanced Hindu and uniqueness of Bali that there is no match in the world. From the uniqueness is good in religion and culture so Bali is like sugar sought by ants, so there is a very big economic turnaround in Bali, even Bali contribute to other areas in the economy because the means of upakara more imported from outside Bali such as; Java, Sulawesi, Kalimantan and other areas. Materials that many come from other areas, namely; bananas, coconuts, edema (young coconut leaves) even more outsiders of Bali who sell bananas in Bali, this is seen in big market in Bali like; Badung Kumbasari market, Badukandik Badung market, Denpasar Ketapean market. So also incense imported from India is Gayatri product incense.

The philosophical meaning

The philosophical meaning that can be seen in the script of Yama Purwana Tatwa as follows:

1 b. *Om wighnam stu, Yama Purwwa Tattwa. Iki sastra Yama Purwwa Tattwa, sd ng Bhatari D rgg*

ring gaganantara tumon atma sasar ring kawah Agni, apalih warnna Bhatari marupa Sang Hyang Yama Dipati, angamel ala-ayuning atma, wan h ring Yani Loka, tumdhun ring Wanti Pura, mandadi Bhatari Uma Dewi, ri sdeng nira malinggih ring setragung mraga Bhatari Durgga Dewi Wasitakna. Padanda Atap Ender, jumujung ring linggih Bhatari, dadi kagyat Bhatari, mangkrak-mangkrik kadi singha lodra, ling ira, wwang paran iki dateng tan pararapan, mangke dak tugel gulunta, ridas tinug l gulunya sang jumujung linggih Bhatari, saksana dateng Bhatara Brahma, Ika lesu.

1.b. The meaning "Hopefully, do not get obstacles". This is the literature of Yama Purwa Tatwa, when the goddess Durga is in the midst of encountering the human spirit that is suffering in the cauldron of fire. There Goddess Durga changed herself into God Yamadipati who knows both good and bad of *atma* (soul). After She got bored in *yamanilika*, then She went down to *Wantipura* and turned herself into God *Umadewi*. When she was in the grave, She was the Goddess of *Durgadewi*. Then the priest called *Antap Ender* came to the place of Goddess Durga, there she was stunned and screamed like a fierce lion, then she said, what this man came to suddenly. Now I will cut your throat, almost the person's throat was beheaded by Goddess Durga, soon God Brahma came to her. Suddenly Goddess Durga's anger subsided.

2 a. *gl ng Bhatari, irika ta sang matapa Ender aminta nugraha ring Bhatari, ribwat kasadyaning aj ana kryhya siks . Mwah aminta kahilangaing, l tuh aw ning wwang mati, mangda siddh molih wargg bh wana, irika Bhatari asiluman rupa awarnn Sang Hyang Yam , krupa rup tulia Rudra Murti, sarika ya sira Sang Hyang Yam maweh anugrah warah-warah suksma ring sang atapan End r, kalu graha sipinihitan nira sahindik amahayu saw , irika kalane ana sastra, nga. Yam Purwwa Tattwa, sampun kabye de sang sdaya kuna-kun , ring Bhumi Pasurwan, Blambangan, sawengkonin Yawadwipa, katkeng Balirajia, Nihan daging kcap Tama Purwwan tattwa*

2.a. The meaning: There, Artapa Ender begged the grace to Goddess Durga to cleanse his thoughts (*adnyana kretasiksa*), and begging to eliminate / release the suffering / sins of the souls of the dead, in order to reach heaven / nirvana. At that time, Goddess Durga transformed herself into God Yama with a scary face like God Rudra at the time with Rudra Murti form. Then God Yama conferred the *suksma's* discourse to the priest, Artapa Ender, awarding him all the requests of Artapa Ender to conduct the dead man. This is why there

is a literature called Yama Purwa Tatwa, which is highly preferred and implemented by people from ancient times in Pasuruan, Blambangan, throughout the Java island including Bali. This is the content of Yama Purwana Tatwa.

Meaning of Local Wisdom

Local wisdom of Bali is completely different than other islands, so do Hindu religion, thus it is very interesting to be studied and because of this, many people of Indonesian and foreigners also like visiting Bali. Bali local wisdom is the result of one's thoughts of Bali from so many century until now has rooted and entrenched so that emerge understanding about multicultural which is considered as cultural diversity. Understanding culture is the result of human creation, works, and initiative in implementing the art of creativity. As an idea or ideology of multiculturalism is absorbed in the various interactions that exist in the various structures of human life activities covered in social life, religious, economic and business, politics, and various other life in the community concerned.

Meaning of Togetherness

The mass Ngaben in a village is done for economical and brotherhood purposes, the unity will come among them because of this Ngaben ceremony. The family who work or do not live in villages anymore because of any reasons such as working or studying, then because of Ngaben ceremony, they will go home for feeling in a responsibility, thus creating brotherhood interactions continued. This is as a great place and moment to meet each other and work together in one place for one goal. Having a gathering, working together from and for together. Reciprocal relationships between local people or communities to each other will foster a sense of togetherness, so that the peace of tranquility in the community becomes the priority.

Meaning of Ethics

The meaning of ethics is also found in Ngaben ceremony both *Ngaben Beya Tanem* and *Ngaben Bakar*. We oftenly know that after a person passed away then it will look for good days to bury the corpse both in Ngaben Beya Tanem and Ngaben Bakar, but it is very detailed in describing the meaning of ethics in the Ngaben ceremony as the script of Yamma Purana Tattwa mentioned below;

2 b. *Tingkah angupakara sawe sang mati, agung alit, nista madhia tam , maka patuting wulah sang magama tirtha ring Balirajia, kewala wwanng mati bn r tan wnanng map nd m, mangde mags ng juga, saika supacaranya, prasad Sang Atma molih ring Bhatara Brahm , apitwi tan pabia, swasta ring Sang Hyang gni sid manggih r hayu Sang Hyang Atm . Kunang upakaranya mags ng, rawuhing setra tibaning tirtha pang ntas, duking mags ng duluring daksina 1, canang 7 tanding, jinah 225, bras cat r warnna mawadah t mb kur, gnahakna ring dadaning sawa, g s ngan kabeh, ri sampuning basmi ika sawa, arengnya supit kadi cara pinipis ring watu yadyapi sasenden pada wnanng, rayu wadahn nyuh*

2 b. Meaning:

When conducting a ceremony of death in accordance with the ability called simple, middle, and main (nista, madya, and main). In order not to deviate from the instructions for the Hindu community on the island of Bali. Only people who die naturally should not be buried, to be burned alone, accompanied by a ceremony so that the spirits of the person will have a place on the side of God Brahma. Although without a fee, with private swasta gheni ceremony. The soul (Atma) will succeed in everlasting happiness.

The burning ceremony (gaben), upon arrival at the cemetery, it got tirta pengentas (holy water), at the time of the burning process accompanied with one daksina, canang 7, 225 coins (kepeng), rice four color placed on the chest, placed on the chest corpse, everything burned. After the corpse was burned, then the charcoal was taken by using a sepit, it can also be done such as roving on top of sesenden or stone, then it was placed on bungkak nyu gading (young brown coconut).

Idiologies in Ngaben Beya Tanem and Ngaben Bakar

One that underlies the ideology of Ngaben Beya Tanem is because the place or the village is located in the mountains and there are two *Kahyangan Jagat* temples in that village so that Ngaben Tanem is held because if they burn the corpses, local people is fear of the smoke from the burning fire stepped over the mountain and stepped those temples for example in Kintamani area because there are kahyangan jagat temples such as hulundanu Batur Temple in Songan Village, and there is Mount Batur. In Batukaru area because there is batukaru temple and Batukaru mountain. In Karangasem area because there are mount lempuyang and lempuyang temple.

In Buleleng area because there is mount pulaki, and the other is clear where there are mountains and temples of heaven in that village do Ngaben Beya Tanem tanem other than that also because people in Bali who live in the mountains is an old village so they got the nickname Bali Aga and Bali Mula which means Bali Aga is a people who live in the mountains, while Bali is a community that is actually the original ancestors of Bali. The ancestors from outside Bali are identical with Majapahit because the time of expansion Majapahit and Majapahit collapse many are looking for a place to Bali so that in Bali is now composed of various *kelen* / citizens.

Besides that, it is also because of different teachings such as the teachings of Budha, Siwa, Wisnu, Brahma, Candra, Surya, Bairawa and others, because Bali Aga people, Bali Mula with their different teachings than the community from outside Bali so that the belief and religious way are different from others as well. This can be seen after Ngaben until *ngerorasthen melinggihkan dewa hyang* procession of Bali Aga people and Bali Mula are different. That difference can be seen when Bali Aga and Bali Mula people conduct *melinggihkan dewa hyang* procession in *pelinggih rong dua/two (temple)*. If Balinese from the south do it in *rong tiga/three/kamulan*.

For instance, in Songan village which is the ancient village center of Bali Aga and Bali Mula and the center of the *catur sanak* (kayuselem, celagi, tarunyan, timber) centered to Songan that is in Tampurhyang Songan temple which its ceremony is held every year in fifth fullmoon day (Purnama Kalima (October-November) until the date, the citizens of Songan village whose *catur sanak* of Bali Aga and Bali Mula (kayu selem, celagi, tarunyan, timber) conduct Ngaben Beya Tanem but the residents of *Gel-gel* family and Kemuning family held Ngaben Bakar because as *Gel-gel* family's story, it is told that their families especially from fathers are Majapahit descent.

Ngaben Beya Tanem and Ngaben Bakar are rooted by the literature or scripts (lontar). The researcher found some sources or literature / lontar about Ngaben Beya Tanem and Ngaben Bakar, those are in Yama Purwana Tatwa number 2b, it said as follows:

“ssi tingkah angupakara sawa sang mati; alit, madya, utama, maka patuting wulah sang magama tirtha ring di seluruh balirajia, kewela wang mati bner tan wnanng mapendem, mangde mageseng juga, saika supacaranya, prsida sang atma molih ring bhatar brahma, apitwi tan pabia, swasta ring sanghyang agni, sida amanggih

rahayu sang hyang atma. Kunang upakanya magseng, rawuhing setra tibaning tirtha pangentas, duking magseng dulurin daksina, 1 canang, 7 tanding, jinah 225, bras catur warna mawadah tembekur, gnahakna ring dadaning sawa, gesengan kabeh, ri sampuning basmi ika sawa, arengnya supit kadi cara pinipis ring watu yadyapi sasenden pada wenang, rayu wadahn nyuh”

The meaning "When conducting a ceremony of death in accordance with the ability as simple, middle, and main (*nista, madya, and main*). In order not to deviate from the instructions for the Hindu community on the island of Bali. Only people who die naturally should not be buried, to be burned alone, accompanied by a ceremony so that the spirits of the person will have a place on the side of God Brahma. Although without a fee, with *privateswasta gheni* ceremony. The soul (*Atma*) will succeed in everlasting happiness.

The burning ceremony (*gaben*), upon arrival at the cemetery, it got *tirta pengentas* (holy water), at the time of the burning process accompanied with one *daksina*, *canang* 7, 225 coins (*kepeng*), rice four color placed on the chest, placed on the chest corpse, everything burned. After the corpse was burned, then the charcoal was taken by using a *sepit*, it can also be done such as roving on top of *sesenden* or stone, then it was placed on *bungkak nyu gading* (young brown coconut).

In addition, the literature of script (lontar) which is used as the ideology of *Ngaben Beya Tanem bakar* is Yama Purwana Tatwa script no 19a, 19b as follows;

19.a *“acatur, panjang ilang pengawak bregala-bregali, sato resi kalawan greha, ganjaran pengawak jelahir, mukahir, mikahir, selahir, ica bhatar ibu pertiwi, miwah sang yamadipati, rumanjing maring pengawaking wong pejah mantra : Am Om Mam, Siwa Sada Siwa Parama Siwa, Sawa Nowaran Wanasana. Om Am Sah Parama Siwa, Sawanohara Wina Sana. Om Yam Mam Siwa Murti Prayojanam, Katastradipa muktyam, wedam tunya, bubur swahanya, atma maniratma, atma suksma atma, suda-suda malaning wilara, ling masarira kabeh. Om Sa Ba Ta A I Na Ma Si Wa Ya Om kapur Mam, Om prajasunia, cuntaka papa winasanam, wibuh winasa ya. Mantra; Om Wisnu Murti, Kumara Ya Namah. Puniki pangupakaraning wong pejah, sampun usan*

19.b *“Kaupakara, kabinasmi ring setra agung, yen anyekah kangsen, ngupakara dibalene, nyekah kakangsen, nga, pangupakarania, di arepan sanggahe,*

suci asoroh, saji lekahan, darpana, macatur sasah, maulam bebek pada tampaking taluh, dinatahe nancebang sanggah tutuan, rong tunggal munggah suci tiba ro duang soroh, saji lakahan, macatur muka, rantasan sapradeg, putih kuning, barak selem, samangkana lwirnia, yania ngupakara di baleen, nga, sekah kakangsen, dinatahe, di arepan pamedal sanggahe wenangnia. Puniki, nga, nyekah kurung, nga, pangambil karyane, nancebang sanggah tutuan, masoroh macatur, madewa-dewi, matetebasan dewi, mapenyemek, munggah rantasan sapradeg putih kuning, barak selem, sesantun, maberas”

19.b The meaning:it is conducted a ceremony if it is burned in the grave, when performing sekah kangsens, it is conducted a ceremony in baleen, it is called nyekah kangsens, the ceremony is held in front of the temple named sanggah (pamerajan) suci asoroh, saji lekahan, darpana, macatur sasah, it is contained fish, small duck on tampaking telur, in the house’s yard there is sanggar tutuan beruangan has to be made with one place contains: banten suci, duang soroh, saji lekahan, macatur muka, rantasan saparadeg, putih kuning (white-yellow), barak selem (red-black), as something alike.If having a preparation on this in balai (specific place or space), then this called sekah kakangsens in front of the house of the yard and near from the gate from family’s holy room or temple (sanggah), thus it is conducted a ceremony named nyekah kurung, the activities are started with placing and making sanggar tutuan, masoroh, macatur, madewa-dewi, matetebasan dewi, mapanyemek, munggah rantasan saparadeg putih kuning, barak-selem, sasantun, maberas.

From the explanation of the script above, it is clear that the decease must be burned with the complete materials and preparations in accordance with the economic ability of small, medium, or large capacities.

III. Conclusion

Ngaben Beya Tanemin whole Bali usually done in mountainous village which means in the village that is located in mountains and Ngaben Bakar is usually done in all over southern Bali with Hindu majapahit influences. The differences of both are based on custom and traditions in the region that is in accordance with the village context called *desa* (place), *kala* (time), *patra* (state). The village context as a place (*desa*) is at the bottom of the Mountain as a sacred area; time (*kala*) which is related to the time that is performing Ngaben in accordance with the customs and traditions that have been implemented since ancient times and state (*patra*)

that is as a Hindu society is required to do and preserve customs and traditions that do not deviate literary reference or other sources alike.

Mountainous Balinese implement Ngaben Beya Tanem that has its own uniqueness in the implementation of the cremation with burying process unlike other areas which do it in burning. Different ways do not mean different goals. The difference remains on the ultimate goal of the real form of society to show their devotion to the ancestor or merging *Panca Maha Bhuta* elements attached to the *stula sariraso* that suksma sarira of their parents or *Panca Maha Bhuta* (*Akasa* (ether), *Teja* (fire), *Apah* (water), *Bayu* (wind), *Pertiwi* (land/solid matter) quickly return to their origin accordingly with karma (behaviour) committed during their lifetime.

Ngaben Beya Tanem by burying as a form of return of the element of *Panca Maha Bhuta* to its origin. The form of burial is that the implementation of cremation of *Ngaben Beya Tanem* does not use fire in the form of burning, but by way of buried or planted in the grave (*Sema*). The burial process keeps its meaning as a symbol of the return or merge or annihilation of the elements of *Panca Maha Bhuta* that is within the corpseor corpse that was supplemented.

Conducting Ngaben ceremony with burial process is one of reasons to be more economical. Because of the implementation of this Ngaben Beya Tanem is very simple, as we know that the necessities of life are more complex nowadays, thus in terms of time, that will be more efficiently and effectively, also reducing the burden of energy and funds that become the main capital in conducting Ngaben ceremony.

The positive impact of Ngaben Beya Tanem and Ngaben Bakar is the owner or family whose this cremation ceremony can pay debts to their ancestors, besides that, it also gives positive impact to their economy circle, it is giving opportunity for local salesman or sellers to get more consumers by providing materials that will be used for Ngaben ceremony. Because of this, their different necessities bring unity and brotherhood moment. On the other hand, this Ngaben Beya Tanem ceremony affects family’s perspective and view on the event’s level that it is considered to be lowest one than other kinds. Generally, this ceremony is simpler, practical, and efficient and even can be done in a day with *ngelinggihkan dewa hyang* procession at the same time. This view oftenly comes from those who do not understand well about the real meaning of the Ngaben ceremony. Besides, people's perception of negative

impact that might be exist is producing air pollution because of the smoke from the Ngaben ceremony's combustion can pollute the environment. The meaning of Ngaben Beya Tanem and Ngaben Bakar can be divided into some parts namely the meaning of belief, economic meaning, philosophical meaning, togetherness meaning, meaning of local wisdom, and the meaning of ethics.

One that underlies the ideology of Ngaben Tanem is because the place or the village is located in the mountains and there are two Kahyangan Jagat temples in that village so that Ngaben tanem is conducted, because if they burn the corpses, local people is fear of the smoke from the burning fire stepped over the mountain and stepped those temples. While Ngaben Beya Bakar has an idiology which is based on literature or script (*lontar*). Some sources or literature / *lontar* about Ngaben Beya Tanem burn that the researchers found is Yama Purwana Tatwa and Lontar Yama Tatwa scripts.

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