

# Religious Anthropology Of The Tradition Of The Ngaben Ceremony On Human Relationship With God

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## Abstract

aims look at the human relationship to God. Humans must always worship, carry out God's commands and stay away from his prohibitions. However, Indonesia also has many different cultures to convey how someone fears God. On the opposite side of the island of the gods, they have different cultural traditions from other regional traditions, when a resident dies, the Bali Hindu community has a ritual, namely that funeral pyre is believed to be ritual to perfect the body. The previous religious theory of human life, Edward B Tylor, is considered the father of anthropology. He said the origin of religion is human awareness of the soul. Answer theory and formulation the problem, research uses descriptive qualitative research methods, will later use journal literature, articles and sources from social media, will be strengthened data validation techniques which will see the relationship between theory, observation, interviews and documentation. The results of the discussion conclude that the human relationship with God can also be influenced by the environment of tradition and culture, one example is the Ngaben tradition, which emotionally and spiritually strengthens the relationship between humans and God, as well as the practice of worship.

**Keywords:** Religious Anthropology, Ngaben, Tradition

## INTRODUCTION

A worldview or outlook on life is a basic human concept or view of oneself and the world that becomes a guide for achieving a meaningful life. This perspective serves as a means to respond to and explain the existential problems of life, such as God, humans, and the universe.

The word God refers to an eternal and supernatural being, usually said to oversee and govern humans and the universe or the universe. God is something that is contained in the human mind. In the human structure, the heart is a small room in it, namely conscience, conscience, a small dot or small box that is firmly and neatly hidden in the heart. Conscience is the human line with God or that connects humans with God.

Like where people who are diligent in praying and fasting the sunnah visually have good character and behavior the same as people who always come to church,

monasteries and temples. They have good visuals in society, but this is not a guarantee that their relationship with humans is strong, because there are many factors that affect relationship between humans and their God, one of which tradition.

The tradition itself is a form of action that is carried out repeatedly, many regional traditions in Indonesia have become national culture and must be maintained, one of which is the Ngaben ceremony which develops in religious life which is manifested in the implementation of the Panca Yadnya, including Pitra Yadnya. The Ngaben ceremony is part of Pitra Yadnya (debt of service to ancestors). The Ngaben ceremony is generally defined as a Ngaben ceremony.

With a big ceremony which is the final destination, Ngaben, which is a cultural tradition and has elements of art, makes a spectacle a tourist attraction for tourists. Aside from being a cremation ritual, it can also be said to be a tradition that has been preserved until now. The customs, arts and culture of the Ngaben ceremony can spur local attractiveness as a spectacle for both local and foreign tourists (I Wayan Lasmawan, 2020)

This ritual is performed with sincerity as a tribute to the ancestors. treating the bodies of people who have died and preparing their spirits for the journey to heaven, then to pioneer back to the world is the most important part of the human relationship with the ancestors. In this case too, the human relationship with His God can also be seen from the funeral procession, thus the focus of this research is on the human relationship with His God seen from the Ngaben tradition.

When viewed from the Ngaben tradition, humans also have a close relationship with their God and it is not only about worship. This then explains that the development of human knowledge does not only cover how humans live in this world, but also knows where humans come from, so that humans believe in a power greater than themselves.

So conceptually and in reality in the field, an outline of tradition can provide a new visual or face in the religious relationship between humans and their God in interaction or in closeness, this will be the focal point of this research which will focus on relationships human closeness and communication with God seen from the side of tradition where in this case it is the Ngaben tradition that will be a thorough study of the journal.

## RESEARCH METHODOLOGY

The type to be used in this study is a qualitative method that is directly related to the collection and study of data in research reports. The use of this method aims to explain systematically, factually, accurately through observations that are realized through words or sentences, not with statistical data. Everything will be presented as it is in accordance with the facts and observations found in the research.

This descriptive qualitative approach is used because it is used to research with regard to analysis related to theoretical data in the form of sentences and words not numerical data (Fadli, 2021), besides that this research focuses on research on Religious Anthropology of the Ngaben Ceremony Tradition on Human Relations with His God which is systematic and structured based on a framework based on a theoretical foundation that strengthens the variables sought in this journal.

The data sources used in this study are primary data and secondary data, according to Sugiyono (Pratiwi, 2017). "Primary data is data obtained directly from the original source or the informant". Techniques that can be used in collecting primary data are interviews with people who are directly related to Religious Anthropology and interviewing people who carry out the Ngaben tradition.

While secondary data, "Research data sources obtained by researchers indirectly provide data to data collectors, for example through other people or through documents and through intermediary media (obtained and recorded by other parties)". This data was obtained through observations made by researchers with in-depth interviews with informants, informants or respondents related to Religious Anthropology of the Ngaben Ceremony Tradition on the Relationship between Man and God.

As well as this study using data collection techniques, "Data collection techniques are the most strategic steps in research, because the main purpose of research is to collect data". The data collection method is a technique or method which can be used by researchers to obtain the desired data, while data collection instruments are tools used by researchers to obtain data so that these activities become easier.

In this study, researchers acted as instruments as well as data collectors. The procedure used to obtain data in this study is by observation, according to Raco observation is part of data collection. Observation means collecting data directly from

the field. In this observation method, researchers observe field conditions through some of the content displayed on YouTube and several online article sources.

Documentation techniques according to, the documentation method is to find data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, and so on. In this case the researcher observes youtube, journals and online news.

While the interview technique, defines that the interview is a meeting of two people to exchange information and ideas through question and answer, so that meaning can be constructed in a particular topic. In this study, researchers will conduct direct interviews with people related to Religious Anthropology and people who carry out the Ngaben tradition.

The data analysis technique in this study used qualitative data analysis in the form of descriptive about the Religious Anthropology of the Ngaben Ceremony Tradition Against Humans and their God, by examining the results obtained in the field, namely the results of observations and interviews related to other data.

In this analysis, the researcher used model analysis in which he argued that the activities in qualitative data analysis were carried out interactively and continued continuously until complete, so that the data was saturated. Activities in data analysis, namely Data Reduction (data reduction), Data Presentation (data display), Drawing Conclusions (verification)

Data reduction means summarizing, selecting the main issues, focusing on the data studied and removing data that is not needed. At this stage the researcher makes categories according to the existing problem formulation. Conducting observations and interviews in depth with information in order to find out more deeply about the Religious Anthropology of the Ngaben Ceremony Tradition Against Humans and their God.

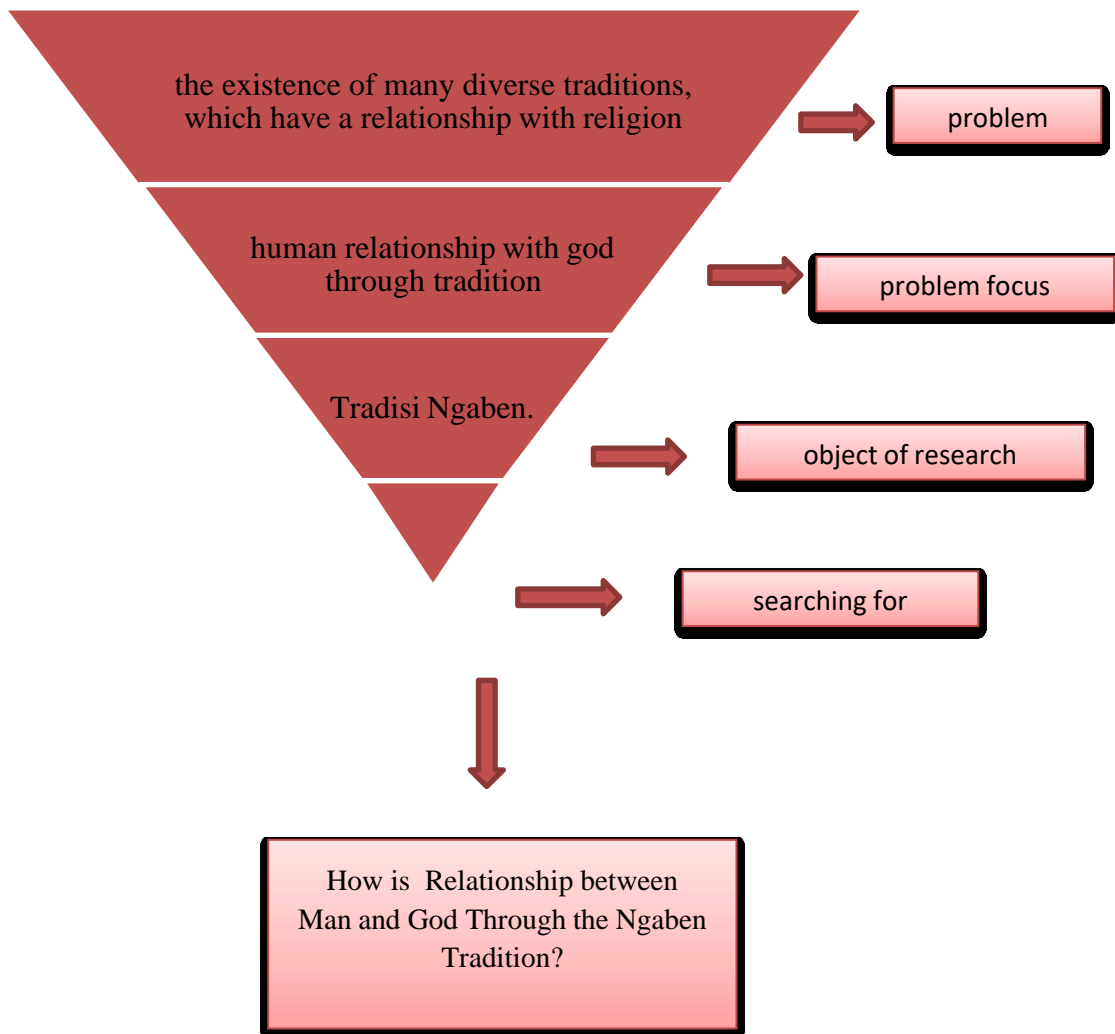
For the presentation of this data in the form of an explanation of the results of observations and collection of research data obtained by combining important information about how the Religious Anthropology of the Ngaben Ceremony Tradition Against Humans and their God.

By presenting data, it will make it easier for researchers to understand what has happened and plan further work based on what has been done before. At this stage the

researcher presents the data by compiling relevant data so that it becomes information that can be concluded and has a certain meaning.

The researcher draws conclusions about the interview data, observation and documentation and the relationship with theory.

This journal uses an inverted pyramid framework with root problems that are centered on diverse traditions and have a relationship with Religion, the focus of the problem in this research is the relationship between Tradition and Humans to their God. The object of this research is the Ngaben tradition, the formulation of the problem: How is Relationship between Man and God Through the Ngaben Tradition.



## RESULTS AND DISCUSSION

### A. History of Ngaben

Traditions in Bali were born and developed in religious life, manifested in the implementation of the Panca Yadnya, including the Pitra Yadnya (Purniti & Purnomo, 2017). In carrying out the Pitra Yadnya ceremony or the Ngaben ceremony. Ngaben is a ceremonial procession of cremation by the Hindu community in Bali. There are several opinions regarding the meaning of the word Ngaben. Some say that Ngaben comes from the word *beya* which means provision, there are those who believe that the word Ngaben comes from the word *ngabu* or to become ashes.

The origin of this Ngaben ceremony was brought by Bharatayuddha or the descendant of Emperor Bharata from India around 400 BC. They believe that this cremation ceremony will bring back the body of the deceased to the foundations of nature (Ernatip, 2018), which is related to fire, water, heat, earth, air and nature. So from here, Hindu believe that this cremation ceremony will free the soul from bad deeds while he lives on earth, which aims to take them to heaven.

Gradually, this Ngaben ceremony began to enter Bali in the 8th century and was passed down from generation to generation (Martha, 2020). This ceremony has several processions, namely first washing the corpse which is carried out in the family's yard after being in a holy state will be paired with several symbols such as jasmine flowers, glass shards and diamond leaves which aim to restore the body's functions to their origin and be reincarnated. The second procession is the installation of wooden oxen (Putu Eka & Pujiastuti, 2020).

The installation of this wooden ox can be used to hold the bodies to be cremated. When the wooden ox and bade are made like a towering temple, they will then be brought to the cremation site. That's where before being brought, the Bali will try to disturb the spirit of the deceased by shaking, twisting it, throwing objects in random directions with the intention that the deceased is confused and does not find his way. go home (not haunted).

The third procession is burning or cremation by burning the corpse or symbolically then washing away the ashes into the river or sea which has the meaning of releasing the spirit from worldly shackles so that the spirit can easily unite with His God. The fourth procession is enlivened by cultural rituals where this event is enlivened by traditional dances which are quite lively because this Ngaben ceremony must be enlivened with joy and happiness.

The Bali Hindu community justifies that when someone dies, one should not show feelings of sadness or sorrow when this sacred procession takes place, because the Bali believe that when someone dies while we continue to cry and mourn for him, it will hinder the spirit of the deceased to live in the next world. The next procession must be hastened. If the cremation is delayed too long, according to the community, the spirit will roam and become blind.

As already discussed, Ngaben is a Bali tradition that has artistic and cultural aspects as an aspect of a tourist destination support the development of tourism in Bali (Arsana & Simatupang, 2015). With the rapid progress and development of the times, lifestyles always change in the end. Besides being an offering, the purpose of Ngaben is also to become an object of spectacle for the uniqueness of the "Ngaben" tradition in Bali, even the people who hold the Ngaben ceremony spend a lot of money for the offering. Thus in practice in the field, the Ngaben ceremony can represent one's status and one's lifestyle (Firmansyah, 2017).

Thus, if you look at the majority of Bali people who adhere to Hindu and become one of the provinces with the most population in Bali, according to data from the Ministry of Religion, it is recorded that 86.91% adhere to Hindu. Even though there are people who embrace different religions, the reality of Hindu life in Bali is thick with the implementation of offering ceremonies which are often the busyness of the Bali, even the Ngaben ceremony has become a tradition of worship.

Meanwhile, other religions such as Islam in Bali recorded 10.05%, Protestant Christianity 1.56%, Khatolik 0.79%, Buddha 0.68%, Konghucu 0.01% and belief less than 0.01%. Hindu in Indonesia was introduced by priests from India, then they introduced Hindu-Buddha literature to the Bali, thus the Bali at that time greatly

accepted these teachings and integrated them with the pre-Hindu beliefs that they believed in before.

Talking about the beliefs that exist in Bali, the tradition of the Ngaben ceremony has also been preserved to this day (Arjawa, 2016). Ngaben itself is carried out to perfect death, the Bali people also believe that the Ngaben tradition can also purify the spirits of family members who have passed away to the final resting place, they also believe that from this tradition people who have died can enter the upper realm where he can wait to be in rebirth or reincarnation.

This Ngaben ceremony is the burning of corpses in Bali which is believed by the Bali Hindu community as a ritual to perfect the body back to the creator (Jubba, 2021). Therefore this ceremonial procession is very important and should not be delayed. Hindu belief indeed teaches many things related to life and spiritualism for its adherents. Therefore there is a distinction from the ceremony

Ngaben in with other death ceremonies that must be carried out by the family when carrying out Ngaben. In this case, a series of Ngaben ceremonies should not be missed. In Bali, there are three types of Ngaben ceremonies, namely Ngaben Sewa Wedana, Ngaben Asti Wedana and Private Ngaben. Ngaben lease wedana is a cremation that we often encounter because burning is carried out after the body has died. Meanwhile, Ngaben Asti Wedana is a ceremony where before the corpse is burned, it will be planted or buried first before the bones are transported for cremation.

Whereas if the cremation is private, namely the Ngaben ceremony which is carried out if the body is lost or not found. Therefore, Ngaben in Bali is not just done when someone dies, namely determining whether the body is intact, or lost and can no longer be found. But we need to know, not all Hindu in Bali hold a Ngaben ceremony.

#### B. Religious Anthropology

The visible characteristic of a human being's religion is from his worship behavior to his God. This dimension of worship can be seen from the extent to which a person's level of obedience in carrying out worship activities as ordered by his religion. The dimension of worship is related to the frequency, intensity and implementation of one's worship. The concept of worship in question is broad, which includes life with all its interests (Mulyadi, 2016).



this religious or religious concept (Firmansyah, 2017), what is clear according to the concept of science and religions that exist on this earth states that a form of human activity that is considered as a submission to substances that are considered to regulate, create, or determine human life in a world where humans live in the world and where humans are dead which refers to the concept of E. Durkheim can be called a religion.

Therefore, not all religious behavior is unique to humans, for Islamic teachings, almost all religious activities are sourced from God's revelation, and there are very few elements of human ideas there, as well with other religions that consider the source of various activities is God.

Here religion is separated from culture, certain activities whose goal is surrender (obedience, devotion, prayer, adoration, worship and so on) to God or what is considered as God, even though there are ideas or human hands involved. In it is religious activity, on the other hand, all forms of actions, ideas, and results of typical human actions that relatively do not involve religious elements or are not intended as a form of certain rituals, that is culture.

Before further elaborating on matters related to religion, it is necessary to emphasize in advance the use of terms and approaches in the study of this religion. For terms, this journal continues to use the term religion as a translation of religion rather than the term religion, because the term religion for many Indonesians has a specific meaning such as Islam or Christianity for example.

The study of religion being developed is an anthropological review, in which the science of human beings is a science that tries to formulate its meanings and concepts through empirical investigations, and the objects to be investigated are primarily human behavior and actions. By conducting comparative studies, anthropologists try to understand the origins of religion, religious functions, existence, distribution, and influence in human life (Arjawa, 2016).

The theory of religion in previous human life, Edward B Tylor, who is considered the father of anthropology, put forward a theory about the soul (Nasruddin, 2013). He said the origin of religion is human awareness of the notion of the soul or soul. Theories

of religion in human life are then other theories relating to the origin of religion, or the basics of human belief which assumes that there is a power higher than humans, and forms of human endeavor that seek a relationship with these forces. It has become an interesting concern of certain people, especially from anthropologists (Sutarto, 2020).

In this study, the results of interviews about how everyone who performs the Ngaben tradition feel. Based on the results of interviews with someone who has carried out the Ngaben ceremony, they feel that they have helped the deceased to get closer to God and have helped release the spirit from his body, therefore this ceremony is considered very important for the people of Bali, where this ceremony also aims to honor the creator, God and the ancestors.<sup>1</sup>

Departing from this, the researcher also wants to see how the human relationship with His God through the Ngaben tradition, which can be drawn from the conclusion of the interview results, namely the human relationship with His God can also be influenced from the environment of tradition and culture, one example is the Ngaben tradition. This, by emotional and spiritual strengthens the human relationship with His God as well as the practice of worship.<sup>2</sup>

The results of the observations themselves can be seen from several processes and where they are carried out. The Ngaben ceremony takes a lot of preparation and takes a long time. People who want to perform a Ngaben ceremony for their closest person must prepare various things for this ritual. In addition, the cost of the Ngaben ceremony cannot be said to be cheap, so only certain groups of people can carry out this ritual. However, of course there are many Hindu in Bali who want to try to carry out the Ngaben ceremony.

There are ten series related to the procedures and procedures for the Ngaben ceremony. The first is Ngulapin, the second is Nyiramin or Ngemandusin, the third is Ngajum Kajang, the fourth is Ngaskara, the fifth is Mameras, the sixth is Pegatan, the seventh is Pakiman Ngutang, the eighth is Ngeseng, the ninth is Nguyud, the tenth is Mangelud or Mangoras. Thus, this is a series of processions for the Ngaben ceremony

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<sup>1</sup> Results of interviews with Hindu residing in Bali, ML.

<sup>2</sup> Results of interviews with Doctoral Students in Social Anthropology at Harvard University, United States of America

which are carried out in the Ngaben procession in Bali which is carried out every time someone dies.



Picture 1. Ngaben Arak



Picture 2. Placement of the Body



Figures 3 and 4. Process of Burning the Body

From the interview data, observation and documentation have compatibility or relevance regarding the Religious Anthropology of the Ngaben Ceremony on the Relationship between Man and His God. Where the data justifies the Ngaben tradition in Bali and this tradition has a spiritual connection. In conclusion, the data obtained from observational data, interviews and documentation data have similarities with the theory that has connected tradition with the relationship between humans and their God.

In the final part of this discussion, researchers can draw conclusions based on the findings of the research results and descriptions of the explanations previously presented regarding the Religious Anthropology of the Ngaben Ceremony Tradition on Human Relations with His God using interview data, observation and documentation. From the interview data, it is stated that there is a connection between religion and a cultural approach where culture is very strong in accompanying religion, therefore the cremation ceremony is very important to be carried out in Hindu teachings.

Meanwhile, if we look at the indirect observation data that researchers have encountered, there are many people who have already held the ceremony if a family dies, in this case the Ngaben ceremony is one of the Ngaben that must be carried out, because if the Ngaben is postponed it will be too long for the Hindu community. believe the spirit of the deceased will roam and will become bhuta cuwil.

Meanwhile, according to the documentation data, the researcher has also dug up information about the Ngaben ceremony which was carried out in Bali, therefore this data really supports the researcher in writing the journal that the researcher has been working on, so that the explanation regarding the Ngaben ceremony is in sync with the existing documentation.

In the findings of the theory, the cremation procession in Bali is divided into ten processions, namely the first is Ngulapin, the second is Nyiramin or Ngemandusin, the third is Ngajum Kajang, the fourth is Ngaskara, the fifth is Mameras, the six are Pegatan, the seventh is Pakiman Ngutang, the eighth is Ngeseng, the ninth is Nguyud, the tenth is Mangelud or Mangoras. And when the researchers conducted the interviews, they found the ten ceremonial processions in Bali

So in this case the theory and interviews are stated to be valid, because they both agree between Religious Anthro It can also be influenced by tradition and culture, one example is the Ngaben tradition, which emotionally and spiritually strengthens the human relationship with God, as well as the practice of worship.

Furthermore, it was reaffirmed by the documentation data which states that there is a Ngaben ceremony process carried out by the Bali people who believe they can purify the spirits of family members who have died to the final resting place, they also believe that from this tradition the deceased can enter the upper realms where it can wait to be reborn or reincarnated.

So the researcher concludes that there is a human relationship with His God through the tradition of this Ngaben ceremony, which is influenced by the environment of tradition and culture emotionally and spiritually.

## **CONCLUSION**

Based on the data obtained, the researcher can draw the following conclusions:

Based on the interview data, it can be concluded that the existence of a human relationship with His God can also be influenced by the tradition and cultural environment, one example is the Ngaben tradition, emotionally and spiritually strengthening the human relationship with His God as well as the practice of worship. And based on observational data, it was found that many people had already held the Ngaben if a family member died, in this case the Ngaben ceremony was one of the Ngaben that had to be carried out, because if the Ngaben was postponed for too long, the Hindu community believed the spirit of the deceased would wandering and will become bhuta cuwil.

And it is strengthened from the documentation data that the researcher has also dug up information regarding the Ngaben ceremony which was carried out in Bali, therefore this data really supports the researcher in writing the journal that the researcher has been working on, so that the explanation regarding the Ngaben ceremony is in sync with the existing documentation. And this, in conclusion, is the same as the existing theory, namely the basics of human belief that assumes the existence of a power higher than humans, and the forms of human endeavor that seek a relationship with these forces have become

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