

Sustainability Of Ngaben Culture In Balinese Transmigration

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Abstract

Cultural diversity is a necessity. Every tribe has own culture. The aim of study is to analyze the description of Ngaben ceremony procession, the sustainability or survival of Ngaben culture and the perception of local community in Balinese transmigration communities in Martajaya Village, Pasangkayu Regency. This study applied descriptive qualitative method by taking informants intentionally based on certain considerations obtained through in-depth interviews, observation, and documentation. Data were obtained and tested for the validity of the data by means of triangulation, extending observations, Focus Group Discussion (FGD). The results of study showed that 1) Ngaben ceremony was directly held for some days with various long time and sacred processes with the aim of being able to return to the creator without any obstacles and being reincarnated for the better in every ritual, 2) there are two types of Ngaben namely Sawa Wedana Ngaben is carried out by people who are able to do it individually, while mass Ngaben is carried out in mutual cooperation once every five years, 3) the local community perception of Ngaben that they are used to and can tolerate the culture and customs of the Balinese community. Ngaben is a good culture and full of meaning in life.

Keywords: Sustainability, Ngaben Culture, Balinese Transmigration

I. INTRODUCTION

Indonesia generally has a very diverse cultural wealth. Each tribe has own culture, including the Balinese. This statement is as emphasized by (Priatna Apri, 2011: 1-2; and Ernatip (2018: 1117). Indonesian population consists of various ethnic groups. They live on islands that stretch from Sabang to Merauke. Each island is inhabited by various ethnic groups and they have own characteristics. The culture and customs of the Indonesian people are very diverse (Akhiruddin, et al, 2021). Culture and customs grow like a mosaic of the equator. This makes Indonesia very unique. But these differences do not eliminate the sense of unity as an Indonesian and this diversity is a characteristic of Indonesia. Even though the Balinese people have lived in one place for a long time, they can move to other places. This statement is emphasized by Ariesta Adepati (2016) that ethnic or ethnic groups usually move to other areas for various reasons, either to get job or find job, as hereditary or due to the dense population in the area of origin. Areas are usually the destination of overseas or transmigration that considered better or at least support economic activities or at least support the economic activities involved upon arrival in the overseas area. As is the case with the Balinese people who transmigrate from their area of origin to other areas that are not densely populated and have the potential to increase the economy and welfare of their lives. As known, many Balinese people move their population to various regions in Indonesia, one of them is from Sulawesi. Epistemologically of sustainability comes from the word of 'sustain' which means 'continues' and 'ability' which means 'capability'; namely a biological system that is still able to sustain unlimited biodiversity and productivity. Generally, sustainability is a system and a principle of durability.

The organizing principle of sustainability is a sustainable development, which includes four interconnected domains, namely ecology, economy, politics and culture. The term of sustainability can be seen as a human goal towards the balance of the human ecosystem itself (homeostasis), while 'sustainability

development refers to a holistic approach and a temporary process that brings us to the final point of sustainability. (<https://id.m.wikipedia.org/wiki/keberlanjutan> (Accessed on February 20, 2020, 19:20), every cremation ceremony requires the involvement of the Banjar community. A ceremony for burning or cremation of the bodies of Balinese Hindus is called Ngaben. Ngaben, also known as Pitra Yadyna, Pelebon or cremation ceremony, is the Hindu funeral ritual of Bali, Indonesia. According to Ariyono (Ernatip 2018) Ngaben is a ceremony for burning corpses according to Balinese Hindu customs/religion. In the cremation procession, when the fire starts to be lit, slowly the flames will enlarge and begin to flare up to ignite the figure of the corpse. Gradually the flames began to scorch his body which was believed to be releasing all worldly ties from the deceased. When the worldly bonds have been released, the more opportunities are opened to see the truth and the eternal holiness of God in the world there. In this case, Apri Pritna (2011:33) and Ernatip (2018) emphasized that the Ngaben traditional ceremony is a ritual carried out to send the corpse to the next life. In Hinduism, the human body consists of a subtle body (spirit or atma) and a gross body (physical). The gross body is formed by the five elements known as the Panca Maha Bhuta. These five elements consist of pertiwi (earth), teja (fire), apah (water), bayu (wind), and akasa (empty space). These five elements unite to form the physical and then moved by the spirit. If someone has died, then what actually dies is only the rough body while the spirit is not. Therefore, to purify the spirit, it is necessary to carry out through Ngaben ceremony to separate the spirit from the rough body.

The study and related research results are the results of research conducted by Sitti Qomaria Purnama Sari (2015) on "Social Interaction of the Balinese Transmigration Community in Kertoraharjo Village, Tomoni Timur Sub-District, East Luwu Regency" with the results of the study being that the existing community upholds the value of tolerance between religious community; share in knowledge, agriculture to what they used to plant because of orders from the traditional leader, and now through farmer group consultations. Relevant theories with this research include: 1) Functional Culture Theory, Bronislaw Malinowski (1884-1942) was a figure who developed a functional culture theory. The essence of Malinowski's functional culture theory is that all cultural activities actually intend to satisfy a series of several instinctual needs of human beings that are interconnected with all of their lives. These needs include biological or secondary needs, basic needs that arise from the development of culture itself. Such as, Art, which is an element of culture that occurs because at first humans wanted to satisfy their instinctive need for beauty. Science also arises because of the need for the human instinct to know. In addition, there are still many cultural activities that occur due to a combination among several community needs). 2) Structural Functional Theory. In Parsons' structural-functional theory, there are four functions for all systems of action. A function is a collection of things that are intended to meet certain needs or system of requirements. Thus, there are several functional requirements that must be met in the perspective of functionalism in order for a social system to survive. Parsons also developed what are known as functional imperatives for a system to survive, namely:

a. Adaptation

It is a system like a living being that in order to continue living, the system must be able to adapt the existing of environment and must be able to survive when the external situation is not supportive.

b. Goal Attainment

The system must define or achieve its main objectives. This means that the system is required to narrow the individual's thinking in order to shape the individual's personality to achieve the goals of the system itself.

c. Integration

The system must regulate the relationship among the parts that are its components. So it must regulate the relationships among the three functional imperatives, namely adaptation, goal, and latency.

d. Pattern in Sustainability/Latency

The system must complement, sustain, and renew individual motivations and the cultural patterns that create or sustain that motivation.

The four functions are known as AGIL, namely (A = Adaptation), (G = Goal Attainment), (I = Integration), and latency or pattern in Sustainability (L = Latency) (Wirawan: 2012) .

II. METHODS

This research used descriptive qualitative method. Research found solutions to existing problems based on data, presents data, analyzes and interprets data. This research took place in Martajaya Village, Pasangkayu Sub-district, Pasangkayu Regency. The selection of this location is because the people in that place met the requirements in conducting research, namely the people in the Martajaya village are Balinese transmigration communities. Human Instruments as research instruments, in this case the researchers did by themselves.

As a human instrument with functions to get research focus, has informants as data sources, collected interview guide data through data quality, data analysis, interprets data and drawing conclusion. Furthermore, the researchers also used writing instruments as research instruments, such as notebooks, pens, and cellphones to take pictures. The researchers determined ten respondents by using purposive sampling consisting of Balinese transmigration, local communities, Balinese traditional leaders and community leader. Collection techniques including observation, in-depth interviews, documentation. And data analysis techniques including data reduction, data presentation and drawing conclusion. Data validity techniques used the level of data confidence (credibility), data triangulation, method, and Focus Group Discussion (FGD).

III. RESULT AND DISCUSSION

Based on the research results found during the research process, it was described based on the formulation of the problem as follows:

a. Description of the Ngaben Ceremony Procession

1) Sawa Wedana Ngaben

The description of the Sawa Wedana ngaben ceremony procession carried out at the Martajaya Village, this was obtained from the results of an interview with the chairman of the Balinese Customary Tribe I Nyoman Wiradana. According to the functional culture theory, the core of Malinowski's functional theory is that all cultural activities actually intend to satisfy a series of instinctive needs of human beings that are interconnected with all of their lives. Sawa Wedana Ngaben process is done directly, if someone dies, the family comes to Sulinggih to determine the good day and does not immediately hold Ngaben but looks for a good day. This is emphasized by Enatip (2018: 1118). The time of implementation is determined by the stakeholders based on auspicious days according to the Balinese Hindu calendar. Stakeholders are people who lead worship, including the Ngaben ceremony. Bali (Preservation, Culture, and West 2018). The meaning of a good day dancing is all the processions that can be carried out and run successfully. Sulinggih is a traditional figure or the highest priest of all priests. The bathing of the corpse was begun from making a bathing place and after being bathed, it is immediately carried out in a kind of ritual, the purpose of bathing the corpse is the body to be in Ngaben became clean and holy. In this procession, symbols are also given such as jasmine flowers in the nasal cavity, glass slits on the eyes, diamond leaves on the eyebrows, and other equipment with the aim of returning the functions of the body parts that are not used to their origins, as well as if the spirit of the deceased has died. Experience reincarnation again in order to be awarded a complete body (not disabled).

Tumpang Selu and giving arbors like offerings or something that the corpse wants during life. Ernatip (2018) states that each series of activities is accompanied by offerings prepared by family members. The offerings are made together before the day of Ngaben. It means that all the wishes of the corpse come true as long as he/she lives and as a supply for the corpse in hereafter. The aim of burning the corpse is to bring the rough body that is still stuck in the world and back to the creator (God). The body is laid in the provided place, accompanied by offerings and banten with its own philosophical meaning, then sprinkled by the priest who leads the ceremony with *Tirta Pangentas* acting as an abstract fire accompanied by Puja Mantra from the priest, after it is finished then the body is burned until it is charred. The bodies after being burned, the bones are collected and brought at home, then *Ngerorasin* is held again with offerings using Brumbun chicken or three-colored chicken after *Ngerorasin* is washed away into the koala or river. The purpose of ngerorasin is to honor deceased ancestors or relatives. The *Ngaskara* procession is where the bones from the burning residue are first burned again but it is only done at home and placed in the *Bale*

Petak and given a *Perandau puja*. The aim of doing *Ngaskara* is the spirit concerned that can unite with God and become a guide for relatives who are still living in the world. *Nyegara Mount* ash from the second burning is carried to the beach and is prayed for the meaning of his/her return from the fire so that it is not too hot to be returned in the water to return the creation. After returning from *Nyegara Mount* on the way back at the crossroads, pray again so that he/she travels smoothly to the afterlife and does not get lost. Next, pray at the *Tri Hitajagat Karana* central temple and then *Prajapatih*, the Hindu cemetery. After that, pray at home or in their respective temples and keep *Daksina Pelinggih* in a palace in a temple called *Batara Hyang Guru* if the man is placed on the right and the woman on the left.

From the explanation above, it can be understood that Sawa Wedana ngaben ceremony procession carried out in the Martajaya Village, Pasangkayu Sub-District, Pasangkayu Regency has various stages and traditional processions that are carried out both at home, at the temple in the cremation site and even on the way when delivering the corpse to Ngaben and all these processions have deep meaning and functions and goals that are expected to be achieved for the sake of life in the hereafter.

2) Mass Ngaben

The burning of corpses carried out en masse caused the lack of funds to carry out individual funerals is called Mass ngaben. Ernatip (2018) Mass cremation is carried out by the Hindu community together to reduce costs. This was also emphasized by Suadi (2020) considering that individual Ngaben costs are very expensive. The mass Ngaben process starts from the Balinese people meeting hall after that they walk with offerings or *Ngeplugin*, the meaning of *Ngeplugin* is to call or summon the spirit of the corpse who will carry out Ngaben. Burning of corpses is carried out by lining up the bodies according to age and the committee takes the bodies, keeps them on iron trays and covered with pandanus mats, white cloth and put the bodies on top and white cloths are drawn according to the appearance of the person who died after that the corpses have been replaced with banana stems.

Wrapped and the committee burned the bodies according to the order of age and time of death quickly return to the creator, the goal is that the first to return to the creator is the one who died first. Based on the description above, it is not much different between the Sawa Wedana ngaben (*Private Ngaben*) procession and mass Ngaben which was carried out in Martajaya Village, Pasangkayu Sub-District, Pasangkayu Regency which became the difference between Sawa Wedana ngaben involving bodies that were still intact while mass Ngaben of bodies that had been buried and symbolized by banana shoots and the spirit of each. The corpse is put into banana buds and the funeral is carried out according to the age order of the corpse.

b. Sustainability Process or Survival of Culture

Sustainability is a system and a principle of durabilities. The organizing principle of sustainability is a sustainable development, which includes four interconnected domains, namely ecology, economy, politics and culture. Cultural sustainability is concerned with maintaining or surviving the cultural beliefs and existence in the future. The continuity of Ngaben ceremony is affected by how the Balinese people believe and still carry it out until now. The Ngaben ceremony is still continuing from Balinese tribal people transmigrating to Martajaya Village until now the Ngaben ceremony is still being held in Martajaya Village, Pasangkayu Sub-District, Pasangkayu Regency.

Based on research results that has been carried out with the Balinese community, Martajaya Village, Pasangkayu Sub-District, Pasangkayu Regency, Ketut Nadra, there have been seven mass Ngaben carried out in Martajaya Village and *Sawa Wedana Ngaben* has not counted the number of times, it has been carried out in Martajaya Village. The fact even though they have moved from one area to another, this has not stopped them to continue to carry out the culture that they believe, the Balinese tribal community in Martajaya Village continued to carry out the Ngaben ceremony because Ngaben is a religious ceremony that must be carried out that related to beliefs and back to the lover, so it is very mandatory to continue to undergo and carry out the Ngaben ceremony in Martajaya Village, Pasangkayu Sub-District, Pasangkayu Regency.

c) Perception of Local Community

The Balinese community can live in a multi-ethnic society. (Priatna Apri, 2011: 1-2) emphasized that the Balinese can carry out the Ngaben ceremony without any problems with other communities. Another was emphasized by Arjawa (Saudi, 2020) explaining the Ngaben ceremony, the outside community also worked together. The Balinese people and local communities live in harmony in their differences and the people in the Martajaya village are tolerant and respectful of each other so that the pros and cons of the culture and ceremonies of each tribe run smoothly as is the case with the Balinese Ngaben ceremony in Martajaya Village, Pasangkayu Sub-District, Pasangkayu Regency.

IV. CONCLUSION

In general, the implementation of Ngaben ceremony is the same in various places. There are two types of Ngaben, namely mass Ngaben and Sawa Wedana Ngaben. Ngaben is still being carried out, in Martajaya Village. Sawa Wedana Ngaben or Individual Ngaben is directly carried out by people who are able to do it economically, while mass Ngaben is carried out once every five years by means of mutual assistance costs and assistance from the surrounding community and while the sustainability of Ngaben culture in Martajaya Village, Pasangkayu Sub-District, Pasangkayu Regency. Local people who live side by side with the Balinese people admit that they are used to and can tolerate the culture and customs of the Balinese people, local people consider Ngaben to be a good culture and full of meaning in life and the local community also upholds the value of tolerance that has been embedded every society.

V. ACKNOWLEDGMENTS

Abdul Malik Iskandar : The world of writing is my world, but not all of my writings are published . I fully appreciate and thank the editor-in-chief and the entire IJERSC Editorial Team for their willingness to publish this article.

Arfenti Amir : I express my deep gratitude to all IJERSC publishers, the editorial team and reviewers for their cooperation and publication of my articles.

Syamsul Alam : As a team of writers, I thank you very much for publishing my writing in the IJERSC journal.

Harifuddin Halim : My writing is in accordance with the scientific area of this journal, I feel very grateful for the publication of this journal.

Andi Herlina : Not all writings can be published, this time my writing can be published, thank you for this opportunity.

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