

Ngaben Ceremony of Chinese Ethnic in Pupuan Village, Pupuan District, Tabanan Regency

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Abstract: *Ngaben ceremony is generally carried out by Hindus in the archipelago. However, it is different from those are in Pupuan Tabanan whose the Chinese ethnic who have been living there for a long time also carry out the ceremony, Ngaben. The implementation of the ceremony is similar to what Hindus commonly do it. This article tries to narrate the form of the Ngaben ceremony conducted by Chinese ethnic in Pupuan Village along with the meaning related to it. The basic foundation of why they carry out Ngaben ceremony is due to the issue of ideology of solidarity, which is where they are at, so culture must be carried out along with. Through this ideology, it will be able to create harmonious relations between local residents and migrants. Minimizing the clash of cultures is one of the ethnic factors of China carrying out this ceremony. In addition, the reason behind due to the theological similarity of basic principles between them which is that both Chinese and Balinese people, they all worship ancestors. This respect for ancestors makes it easy for Chinese ethnic to carry out the Ngaben ceremony. Chinese ethnic are able to adopt a form of local culture without having to change the principles of their beliefs in worshipping ancestors. Through this article, it aims at gaining the understanding of the importance of local cultural adaptation so that the communities' harmony can be stayed well continuously.*

Keywords: *Ngaben ceremony, Chinese ethnic, Pupuan Village*

I. INTRODUCTION

The entry of Chinese culture with Buddhism into Bali led to acculturation with Hinduism, as evidence of several Chinese ethnic shrines in several temples in Bali such as: in Dalem Balingkang Temple in Bangli Regency, Goa Giri Putri Temple in Nusa Penida, Klungkung Regency. A unique phenomenon also occurs for Chinese ethnic residents in Pupuan Village, Pupuan District, Tabanan Regency. Chinese ethnic in the village of Pupuan also carry out the *Ngaben* ceremony as so the Hindus do. They also use facilities and equipment such as Hindus' ones. But the original Chinese's elements still appear, they are in shape and decoration. They also use the container as a place for corpses, but with Chinese ethnic's characteristics. The same final stages (as Hindu does) of their *Ngaben* ceremony is the ceremony of inciting spirits in a place of house which they called *Konco*.

The terms of *Ngaben* and its ceremonial process which is similar to the Hindus' were used as the basis for the subsequent analysis and discussion. What ideology underlies the Chinese ethnic in Pupuan Village in their ways using the *Ngaben* term, how the process of the ceremony is, and what it means.

II. DISCUSSION

2.1 Pupuan Village

Pupuan Village is located in Pupuan District, Tabanan Regency, Bali Province. It takes approximately 47 km from the capital of Tabanan Regency. The central government of Pupuan Sub-district includes part of the Pupuan Village area with a radius of approximately 1 km. The area of Pupuan Village is 525 Ha / km².

Written records explained that the history of Pupuan village until now has not been found. Even though, from the empirical data mentioned that the word "Pupuan" comes from the word "plupuhan" which means puddle. Based on topographic data, Pupuan village is surrounded by mountainous highlands. Other opinions also mean that "Pupuan" comes from the word "pupu" which means successful. This is interpreted as a topographical condition surrounded by mountainous highlands with fertile soil conditions so that anything is planted there will succeed.

2.2 Chinese Ethnic Ideology Conducts Ngaben Ceremony

The word 'ideology' comes from the words ideas and logos. Ideas means ideas, concepts, while logos means knowledge. The definition of ideology in general is a collection of ideas, beliefs, and reliance that are comprehensive and systematic in the political, economic, social, cultural and religious fields. The ideology referred to in this research is ideas, reliance, and beliefs concerning the fields of social, culture, beliefs, and religions of the people belong to Chinese ethnic in Pupuan village who are in

the majority indigenous community carrying out the ritual of death with the term of *Ngaben*. The idea was carried out to get a safe and peaceful life. The implementation of the *Ngaben* ceremony for Chinese ethnic in Pupuan village is surely based on several ideologies, namely as follows:

Theological Ideology

Dictionary of Indonesian (KBI), Poerwardamita (2005: 823) explains the meaning of the word 'theology' is knowledge about God, the basics of trust in God and religion based on the scriptures. Furthermore, in the dictionary of philosophy, theology is mentioned simply, namely a study of questions about God and its relation to the world of reality. Theology in Sanskrit is *Brahmawidya* or *Brahma Tattwa Jnana* means the knowledge of God (Pudja, 1984: 14).

Getting to know more about the foundation of the ideology of Chinese ethnic in Pupuan village whom carrying out the *Ngaben* ceremony cannot be separated from the recognition of the historical's existence. Sugi Lanus, a Balinese culturalist and writer once made an analysis of the Chinese-Balinese blood (*peranakan*) family in Bali. According to him, Chinese immigration to Bali is in different waves. The era before Majapahit, the Balinese currency was Mong, a currency that was thought to have originally been used by Chinese citizens.

The marriage legend of the Chinese princess (surnamed Kang) is said to have been married to the king of Bali and they opened an area on a stretch of fertile land north of Mount Batur, about 4 kilometers from the Penulisan Temple. The place was originally called Bali-Kang, and until now it was known as the Balingkang Temple which was located in Pingan village. *Pingan* in Chinese means peace. Everything that related to Chinese in Indonesia was suppressed in the New Order (*order baru*) regime, but at that time the Chinese Balinese ethnic could still carry out their traditions and beliefs.

They wrote from the results of their research that Balinese put elements of Chinese culture in Balinese's traditional arts and rituals such as: Baris Cina dance, *Barong Landung*, and *Gong Beri*. Besides, the love story folklore between I Sampik and Ingtai is well known to Balinese people. Even this story has been adapted in various art forms such as: *arja* dance, *drama gong* and song. The existence of a well-known folklore from the marriage of Balinese King Sri Raja Jayapangus with a Chinese princess named Kang Cing Wei in the 12th century or a couple of different cultures which later ended in the existence of the Balingkang Temple in Kintamani. Not only that, in the case of the use of Chinese coins until now in Bali by Hinduism, they were used as tools for the *yadnya* ceremony.

Based on the explanation above, it shows that historically and culturally related to the religiosity activity between Hindus and Chinese in some ways show similarities. How close the relationship they are - makes them are almost unclear to state who were between them influencing with.

According to Suherman (interview, 22 July 2018) explained that the sea has an important meaning in the ritual process of death for Chinese ethnic to purify the spirits of their deceased families.

According to Tam Ling Hing (interview, July 17, 2018) explained that Hindus believe in the spirits of people who die through their unseen nature still contribute to maintaining and caring for abandoned families, so it is placed in a sacred place (*sangah kemulan*/a small-family temple which is located around the house). Likewise, Chinese ethnic is very confident and believes in the spirits of deceased families who always contribute in supporting all activities of their lives, so that their spirits are distorted in the *konco* (family's sanctuary), and offerings of food, drinks, fruits, and so on every day.

According to Tam Ling Hing (interview, July 17, 2018) states, even though it has been had in the *Ngaben* ceremony and placed in *konco*, but every year, it starts from March 22 to April 5 also carried out a burial ritual called *Cingbing*. The basic theological similarities of Chinese ethnic carrying out the *Ngaben* ceremony were also inspired by Hinduism to succeed the *yadnya* ceremony by including Shiva and Buddhist priests. On the same hand, the fanaticism of Hindus who use *kepeng* money (coins) as symbol and *panca dhatu* during the *yadnya* ceremony.

According to Jro Mangku Subata (interview, July 29, 2018), it was explained that several rituals of *Ngaben* ceremony's series belong to Chinese ethnic are similar to Hinduism. A day or no later than three days after the *Ngaben* ceremony of Chinese ethnic also carries out a kind of ceremony to clean the house grounds symbolically by carrying out called *pecaruan* ceremony with *banten* (the special offering for unseen creatures/*bhuta yadnya*). It has meaning that all things that emerge from negative forces (*bhuta kala*) do not interfere with.

Based on the information from several informants above, theologically, Chinese ethnic especially in the village of Pupuan carry out the death ceremony with the term *ngaben* because historically they mean it with similarities in nature in relation to tradition and religion. Likewise, Balinese (Hindus) incorporate elements of Chinese culture in traditional arts and rituals such as

using Chinese coins, using *barong* as a symbol of worship, and interpreting Buddhist priests as a symbol of the success of the *yadnya* ceremony.

Ideology of Strengthening Socio-Cultural Solidarity

Humans are both individual and social beings. As individuals, humans have the will and desire that drive them to act and make a doer. Furthermore, from what they have done and from the attitude of their life, humans could know others' personalities. As individual beings, humans naturally want to live happy, joyful, and avoid everything that makes them trouble. Eventually, humans are encouraged and try to fulfill all their needs, both physical and spiritual needs that are considered to provide them pleasure and happiness.

The existence of the community in Bali is not seen as a separate part from individuals and groups, but is part of the community. This means that the community recognizes the rights of individuals and so does the individuals as these as a common interest. In the value system of Balinese society, there are three principles of view that have high value for a life if they are based on; the principle of togetherness, the principle of kinship, and the principle of filial piety. These three principles are taken from the people's view of life that humans do not live alone in the world, but are surrounded by their communities, people, and natural surroundings.

Koentjaraningrat (1982: 62) states that solidarity reflects the system of Indonesian cultural values, namely as follows. First, humans cannot live in solitude, but are surrounded by community and surrounding nature. Second, all aspects of human life depend on each other. Third, they must try to maintain good relations with each other, which is based on a soul that is equally fair and feeling. Fourth, they always try to conform as much as possible, work together in a community that is imbued with a soul as high and as low.

According to Naya Sujana's point of view (in *Community Dynamics and Balinese Culture*, 1994: 45), from the Anthropological approach that Balinese people have a strong awareness of the journey of history, social ties, and solidarity, both in an individual and collective sense. Some of the characteristics of Balinese people that are considered dominant so far, both in individual and collective perspectives have characteristics such as: open-minded, friendly and flexible, honest, creative and aesthetic.

According to Eka Bayu and Nyoman Tantra (interview, 29 July 2018) explaining that Chinese ethnic in Pupuan village as a minority community certainly cannot realize hopes of happiness, security if they are still living in the paradigm of life according to the tradition of flexibility. They finally changed the paradigm of life patterns through an idea so that they could become part of the community of Pupuan village in Pupuan. Thus, Chinese ethnic today have a unique pattern of social life because between Hinduism with its customs and culture has a close relationship. By looking at the lives of Hindus in Bali, especially in Pupuan village, it is based on the philosophy of *Tri Hitta Karana* which is a crystallization of values held by the community and believed to be true, so that the Chinese ethnic community raises the determination of its citizens to participate in it and is involved as a unit of Pupuan village.

The concept of cosmology *Tri Hita Karana* is a strong philosophy in maintaining the harmonization of majority (Hindu indigenous) community relations in Pupuan village as well as other villages in Bali. *Tri Hita Karana's* philosophy has a concept whose implementation has a unique variety of cultures and environments, amidst the impact of globalization and in a homogeneous condition of the population. Basically the nature of the teachings of *Tri Hita Karana* emphasizes the three relations of human life in this world. Every relationship has a guideline to respect each other's surrounding aspects. Those three include human relations with others, human beings with the natural surroundings, and humans with God. The basic nature of *Tri Hita Karana* contains the meaning of 3 (three) causes of prosperity that stem from the harmony of the relationship between humans and God, harmonization of human relations with the surrounding environment, and harmonization of human relations with each other. By applying that philosophy, it is hoped that it can replace the modern life view that emphasizes individualism and materialism. Cultivating the *Tri Hita Karana*, can erase such view with encourages consumerism, conflict and turmoil.

As social beings, humans cannot live alone. They need help from other people's cooperation, therefore relationships with others must be good and harmonious. Relations between others must be based on mutual honing, fostering, and compassion. Which means mutual respect, love, and protection. The relationship between family at home as well as community must be harmonious. These good relationships create security and peace of mind and a safe society will create a peaceful and prosperous goal. The implementation of the *Tri Hita Karana* philosophy of Pupuan village has accumulated in a container of local wisdom structures called the *Pakraman* village (customary village) in which there is a *suka-duka* (having both happiness and sadness are felt together as family hood) organizations.

According to the head village of Pupuan, I Wayan Meling (interview, 29 July 2018) explained, even though the culture in Pupuan village is now experiencing very rapid development, but the religiosity of people's lives remains strong. This is in line with the opinion of Mangunwijaya (1982: 15) that the spirit of religiosity is a guide for local community of Pupuan village towards a better meaning in carrying out cultural changes amid the onslaught of globalization and in a multicultural atmosphere.

Lubis (2006: 24) also recognizes that religion or cultural practices that are religious in essence are manifestations of the desire to change, both to change the people of their followers from humans who go astray into righteous beings and return the lost

to be true people and invite people to achieve salvation. This phenomenon is referred to as adaptive culture, meaning that the portion of non-material culture (norms, values, and beliefs) can encourage change and adjust to material innovation in a smart and constructive way.

Every life of a society, humans always experience a change. Changes in people's lives are reasonable social phenomena because every human has unlimited interests. Changes will appear after the social order and social life of the old community can be compared to the new order of life of the community. Social elements that undergo change are usually about social values, social norms, patterns of behavior, social organization, social institutions, social stratification, power, responsibility, leadership, and so on (Abdulah, Irwan, 2006 : 162).

All forms of change are carried out surely have a purpose and willness both in the communal and individual order. Changes in a particular form are possible to have implications for changes in other forms. As happened in Pupuan village which is explained by I Gede Susana (interview, 15 July 2018) that in some Chinese ethnic there has been a change in behavior in marriage. Marriage in the beginning can only be carried out by endogamy in the same house, but along with the development of the marriage era, exogamy occurs not only in different nations, across religions, but also different nationalities. Chinese Ethnic Pupuan Village also conducts cross-ethnic marriage (amalgamasi).

According to Suherman (interview, 12 July 2018) he explained that his parents married a Hindu woman, even though his mother had become a part and entered as a Chinese citizen, but the customs were always Hindu, especially in relation to the fixed rituals she did and also carried out procedures Chinese-style ritual. On certain days his mother still offered God's offerings (*banten*). The habits carried out like that never make a problem for the husband and her family. Even in its development, it is also built Hindu sacred buildings (*merajan*) and *Tugu Panungun Karang*.

This phenomenon can be interpreted that a cultural change in the marriage process (amalgamation) of Chinese ethnic can give the social norm meaning of acculturation of religious culture that develops harmoniously. So that the marriage system also has implications for one form of Chinese ethnic ritual to carry out the *Ngaben* ceremony. Because the meaning of the ritual of death for Chinese ethnic also has the same process and theological meaning. Chinese ethnic also confuse people who die, then their ashes are placed on a bowl placed in a special room (sacred) in the house. Every day a kind of food, drink, kitchen furniture, clothes and other offerings are made as well as treating living people. They also believe that their deceased family can still contribute in supporting the living activities of living families.

Anticipation of Social Conflict

The existence of conflict as a sign of the existence of a pro or contra movement over the struggle for status or changes in the system cannot be denied in social life, which is part of the dualism of life. Conflict can be understood as a starting point for change, both in reforming social structures, as well as systems of human thought. In social life, conflicts that arise can be potential and conflicts that have been manifested (Lestawi, 2012). Potential conflicts of existence are still hidden behind existing phenomena. This conflict will show its existence if there is a media as a medium in realizing itself. Occurrence is one time and can be used as bombastic media planned as agents of change. This conflict will develop both internally and become a wider social conflict.

Furthermore, the manifested conflict is a manifestation of conflict which can clearly be seen in the form of a cultural conflict, as well as a social conflict. Cultural conflict as the views of experts is a form of conflict that is still in a relatively small level. The emergence of this conflict in a simple but essential order, which can be formed in differences of opinion, differences of views in addressing problems, differences in ideas, and the like, rooted in differences of interests derived from human ideas that do not find one with each other to get certain position or social status.

Social conflict can always arise in the midst of people's lives, cannot be separated from the basic nature of humans as *homo conflictus*, namely creatures that are always involved in differences, opposition and competition both voluntary and forced (Susan, 2014: xxiii). This existence shows that humans in building life are always accompanied by conflict, but it is manifested between latent conflicts or a tradition that is entrenched in society and has historical value. In accordance with Susan's ideas, various differences in ideas of humans in carrying out their lives can be achieved through dialogue.

Dialogue which is taken as a way to anticipate and solve problems that can lead to conflict is an effort to equalize perceptions and understanding of phenomena and goals to be achieved together. In this situation all parties as interested actors should be able to build harmony and togetherness based on agreement. The expression is in line with Piliang's idea (2004: 307) which states that people in life are built on different variations, from ideas, forms and thoughts they should always involve themselves in dialogues, both formal and informal that are useful in anticipating the emergence of conflict so that it becomes a dialogical and harmonious society.

Communities that have carried out dialogue in addressing various phenomena have great opportunities in anticipating various forms of social conflict. However, in its development there are still conflicts that arise with religious nuances. Basically, the conflict was built on dogmatic thinking which considers truth to be based only on religious teachings. Even if it is seen in

perennial thinking, every religion essentially teaches truth, harmony and togetherness in life. Nothing is seen as higher or lower, but everything is the same, that is, from God.

The occurrence of acculturation of the Shiva-Buddha Teachings is an embodiment of the attitude of perennialism of Hinduism and Buddhism which was built by the two religious people in which the theological vision is in common. Both of them blend in based on universal values without having to be distinguished between status, class and social attributes possessed. Therefore in Pupuan village, Pupuan district, Tabanan regency, with a community whose social identity is different, it uses religious and cultural media as a unifying field by embracing Chinese ethnic as part of traditional village residents by obliging to uphold the tri hita karana philosophy, so too ethnic Chinese for their own ideology position themselves according to the pattern of the structure of life of Hindus. In addition to ancestral religion, it also carries out Hindu religious procedures such as: carrying out *Ngaben* ceremonies with processions very similar to Hinduism, celebrating Hindu holy days by means of Hindus, building Hindu holy sites in each home yard, and other social activities. The implementation of religion should not distinguish the position of religion from one another, but should be able to unite the differences in it as shown by the multi-ethnic community in the village of Pupuan.

According to Jero Mangku Subata (interview July 10, 2018) the difference in social attributes is precisely the glue in the community's social relations that are mutually agreed upon in religious frames. This Jro Mangku Subata's statement is actually an implementation of the Scriptural teachings of the Vedas as explained below.

Sam gacchadhvam sam vadadvam

Sam vo manamsu janatam.

Deva bhagam yatha purve

Samjanana upasate.

(RgWeda x 191.1)

Translation:

'O humanity, you should walk together, talk together and think the same, just as your ancestors share their duties together, so do you, should use your rights.

Samano mantra samitia samani

Samanan mana saha cittam esam

Samanan mantram abhi mantraye

Va, samanena vo havisa juhomi.

(RgWeda x.191.3)

Translation:

'O mankind, think together. Gather together. Let your thoughts and ideas be the same. I give you the same thoughts and conveniences to you.'

Explanation of the scriptures above, that humans are able to harmonize together and synergize, easily gather and dialogue together to realize prosperity, peace and happiness together. So that the unification of Hindu and Chinese ethnic ideologies in Pupuan village is able to reflect the description of the sacred literature, built to unite various differences in people's identities in building harmony and anticipating inter-religious conflict.

2.3 Implementation of Chinese Ethnic *Ngaben* Ceremony in Pupuan Village

Carrying out the *Ngaben* ceremony for the Chinese community is the duty of the heir. The *Ngaben* ceremony held by Chinese ethnic communities in Pupuan village is known as "Co Kongtik". The implementation process is as follows:

Finding a Good Day. The implementation of the Chinese ethnic *Ngaben* ceremony in Pupuan village was also determined by finding a good (*dewasa ayu*) day. A day that is considered good is determined by the Hindu priest appointed by the family who will hold the *ngaben* ceremony in accordance with the village regulations.

Ngentenin ceremony. The *Ngentenin* ceremony is held three days before the *Ngaben* ceremony. This ceremony was carried out in a graveyard aimed at awakening the spirit of the deceased who told him that he would be held by the *Ngaben* ceremony. The offering is addressed to the deity who lives in the cemetery, Koh Tik Cin (in Hinduism called Sang Hyang Rajapati) which is led by a Hindu priest / *pinandita* and also a Chinese ethnic priest in prayer according to the clan of the person who is in *Ngaben* ceremony (King San, interview, 10 July 2018)

Having Holy Waterspread at Kahyangan Tiga Temple. The procession of having holy water (*tirta*) is also carried out by Chinese ethnic as well as Hindus in Pupuan village. Before the *Ngaben* procession, it was done with having the *tirtha* at Puseh Temple, Dalem Temple, and Dang Kahyangan Geria Sari Temple by using *banten pejati* (special God's offering).

Melaspas Rumah-Rumahan. The implementation of the *Ngaben* ceremony (*co kong tik*) in Chinese society also uses a place to place the spirit (soul) of the deceased. The place they use is almost the same as Hindus one, but for Chinese people, houses are made as a place for the spirit to live in, and the ceremony of *pemelaspasan* (Tantra, Tan Ling Hing, interview, July 22 2018).

Mungkah ceremony. The day before the Ngaben ceremony, a mungkah ceremony was held with the ceremony of *matur piuning* in the cemetery. The ceremony was led by one of the Kahyangan Tiga temple's priests from Pupuan village and accompanied by the family of the deceased. After the *matur piuning* ceremony, it is continued by the Chinese priest to perform the *mungkah* ceremony. The ceremony ingredients used in this ceremony are three or at most twelve. The composition is three in number, because the Chinese people believe this number brings energy that has the power of the meaning of Tri Dharma, namely:

1. Tao: the universe of yin and yang
2. Kong Hucu: Manners (seeking goodness / se san)
3. Buddha: brings teachings of consciousness

The *mungkah* ceremony begins by patting your hands three times over the grave of the person who will be in the Ngaben ceremony by calling on the name of the deceased. According to King San, this *mungkah* ceremony was to beg Hok Tik Cin Sing (*Sang Hyang Rajapati*) who passed over in the cemetery to give His blessing to hold a ceremony of *Ngaben* (Co Kong Tik). After calling the name of the deceased, the incense ash above the grave was taken to be placed in a *yolo* (a place to place the incense) and then is placed in the houses which had been cleansed by a ceremony (*mlaspas*) and taken home.

Penyuung, Ngedeng Peras, dan Nunas Tritha. *Penyuung* is a ceremony to rest the spirit of the deceased that will be processed in Ngaben ceremony, in Hinduism is called *nyimpangan*. The ancestral spirits who had occupied the houses were rested. The aim is to stabilize the soul (spirit) of the deceased who will be in the ceremony and was only carried out by the relatives. The next series of ceremonies were held in the afternoon is called *ngedeng peras*. Then, it is continued by having *tirtha wayang*. At night exactly at 24:00 a.m. is followed by having *tirtha penembak* at the spring (*beji*).

Ngaben Ceremony Procession. The Ngaben ceremony is the top event led by Jro Mangku (the special priest of Kahyangan Tiga Temple) and leaders of the Chinese ethnic community. This moment is carried out at the night. The houses where the spirits died were taken to the grave to be burned. Before the convoy departed, a ceremony was held at the *sangghah surya* (Temple of Goddess Sun) which was made in front of the house with a *banten pasuguhan* containing a *segehan agung*. After the ritual is finished in the blind then the houses are burned (*diaben*). At the same time, at the house of the deceased there was also a renewal ceremony (*upacara peccaruan*) with God's offering (*banten*) as done by Hindus (Wahyu, interview 22 July 2018).

Ngereka. Houses that have been burned, then the ashes are collected to be shaped like scarecrows. The process of taking the ash starts from the biggest boy, followed by the smallest child. Taking the ash is done after the ash has been rubbed with *dapdap* stem, then it is taken using two fingers, the thumb and forefinger. When it finished the ash is removed and placed on the red and white cloth. Then Chinese priests formed their ashes into human forms. Ash which has a human form is sprinkled with *kumkuman* water (made from various flowers). Then it is wrapped and put into a boat to take to the sea. This boat will be used to deliver ash to the middle of the ocean to be melted.

Nganyut. After they finished, then continued to drift (*nganyut*) process to the beach. The rest of the combustion that had been in previous step, *Ngereka*, was taken to the sea to be washed, led by *Pinandita* / Kahyangan Tiga's priest, offering to Sang Hyang Baruna (God the Sea). Then, it is continued by the Chinese priest by offering the facilities provided. The next series is the redemption (*penebusan*) ceremony and *ngedetin atma* (awakening the spirit) of the deceased. The ceremony is carried out by Kahyangan Tiga's priest with the core offering (*banten*) called *daksina* as a symbol of the deceased's place (spirit's place) which had been in the *Ngaben* will be taken home to be placed at the family's *Konco* (a family holy place).

Ngelinggihang di Konco. The final series of Ngaben ceremony is the *Ngelinggihang di Konco*. *Ngelinggihang* here means to bring the spirit of the deceased brought home and placed in the room (place) of the Chinese people named *Konco* who is inside the house led by the priest of Tri Kahyangan's village.

3.4 The Meaning of Ngaben Chinese Ethnic Ceremony in Pupuan Village

All forms of activities carried out by humans certainly have meaning both for themselves and others surround them. Likewise, for the Chinese ethnic of Pupuan Village, Pupuan District, Tabanan Regency in carrying out the ceremony has the meanings as follows:

Sociological Meanings

Humans cannot live alone, they always live with each other, therefore humans are called *homo socius* or social beings. Only by living with humans, they can develop naturally. This can be interpreted that humans in all their life activities are always in touch with the people around them. As happened with Chinese ethnic in Pupuan Village, Pupuan Subdistrict, Tabanan Regency in carrying out *Ngaben* ceremonies certainly involves local original community members. For women, they will be busy preparing various ceremony's materials (*upakara*) or *banten* and other equipments related to the ceremony, while the men are busy preparing places, facilities, making all the necessary facilities in the *Ngaben* ceremony.

The social values in Ngaben Chinese ethnic ceremony is reflected in the participation of community members jointly working together to prepare all ceremonial equipment both in structural obligations as members of the ups and downs of organization and on a family basis. Thus the application between elements of customs (*adat*) and the community strongly supports the smooth running of rituals that are mutually helpful, hand by hand so that ritual activities can run smoothly and well-organized.

The Chinese ethnic community in Pupuan Village is a religious social society, as seen in the development of social and cultural life. It also has a thing and is theologically based on Hindu teachings. The multicultural values and culture system of the community of Pupuan Village has a view based on the principle of togetherness and filial principles. These two principles stem from the view of life of the people who consider that humans are not alone in the world but are surrounded by their communities, their local people, and the surrounding nature.

The belief of the people in the village of Pupuan is to uphold the sense of devotion manifested in the form of *yadnya* which is offered to *Ida Sang Hyang Widhi Wasa* (God), to humans, to other living beings and to their natural environment. These all make the people in Pupuan Village be a religious social community. All of that is implemented in the defense of *Tri Hita Karana's* philosophy which is manifested in the form of harmonization of human relations with God, harmonization of human relations with others, and harmonization of human relations with the natural environment.

One form of social activities is *ngoopin* (helping fellows or others sincerely) in the village of Pupuan has become a tradition, and if there are members of the community who do not involve themselves fully they will feel unfriendly, people will feel strange in the crowd.

If there is one family (community) who just had a death or *Ngaben* ceremony, members of the community simultaneously provide material and moral assistance, starting from preparing ceremonial facilities and infrastructure, processing materials, and get involved till the end of the ceremonial procession.

The social meaning can also be seen at the time of departure of the houses by being carried together, then followed by relatives and the community, and helping to bring all the ceremonial equipment to funerala (Bayu, interview July 17, 2018).

Ngaben ceremony that uses *upakara* facilities is a life order that is also an effort to overcome the gap, which is manifested in the form of mutual assistance with facilities and infrastructure with voluntary and sincere.

As a Form of Application of the Teachings of Love

The history of the development of Buddhist philosophy shows that the doctrine of love is a very basic philosophy for achieving happiness. As practiced by Buddhists, Siddharta Gautama, although as a son of a king, he prefers to live mingling with ordinary people. He was not interested in the glittering worldly life of his father, but instead was more interested and sympathetic to the people who were suffering. So he made a continuous search for the essence of happiness in life. In his search he got a teaching about life that the happiness of living as a human being must be done with an attitude of love for others.

Loving others, then others will do the same with us. In the course of history this teaching always seems to be made the basis of its successors wherever they are. As Chinese ethnic does in the village of Pupuan as adherents of Buddhism cannot be separated from the application of the philosophy of the teachings of love. They are very respectful of their supremacy so that the things that become the principle of life they continue to carry out as a tradition by adjusting to conditions wherever they are.

According to Suherman (interview, July 22, 2018) explained that his life could not be separated from the services of his parents. He felt that the love that his parents spilled from when he was little could not be judged with anything. So he wants to give the best attention to his parents as well as life. He is very in love and loves his parents because he felt he has a priceless debt. One form of embodiment of compassion is by performing the *Ngaben* ceremony for the parents and their families who died.

III. Conclusion

The execution of the death ceremony with the term *Ngaben* for Chinese ethnic in Pupuan Village, Pupuan District, Tabanan Regency shows the existence of idiology as a principle in achieving a harmony both internally and externally. The principle is the understanding of their flexibility which is implemented through applying the teachings of love to the environment wherever they are.

Idiology as the basis of Chinese ethnic in Pupuan Village, Pupuan district, Tabanan Regency in carrying out the *Ngaben* ceremony including: theological idiology, strengthening socio-cultural solidarity, and anticipating social conflict. Chinese ethnic in the village of Pupuan carry out the *Ngaben* ceremony because both historically and theologically, they interpret the similarity of essence in relation to tradition and religion. The *Ngaben* ceremony they did is worshiping the spirits of people who died like Hindus do. Balinese (Hindus) put elements of Chinese culture into Balinese's traditional arts and rituals such as using *kepeng* money (coins), using *barong* as a symbol of worship, interpreting Buddhist priests as a symbol of the success of the *yadnya* ceremony. Strengthening Socio-Cultural Solidarity, Chinese ethnic's communities in Pupuan Village as minorities have changed the paradigm of life. They get involved into the forum as part of *Pakraman* village (Bali's customary village) and are subject to village rules by upholding the philosophy of *Tri Hitta Karana*, participating in cooperation with fellow citizens to create village peace and security.

The *Ngaben* procession belongs to Chinese ethnic is almost the same as what the Hindus do, beginning with: determining the good day, carrying out the *Ngantenin* ceremony in the cemetery, *nunas tirtha*, *melaspas* houses, *penyuung* ceremony, *ngedeng peras*, *nunas tirtha*. After that, the top ceremony is *Ngaben* itself. The next process are the ceremonies of *ngereka*, *nganyut*, and finally *ngelingihang* ceremony at *Konco*.

The meaning of the Chinese ethnic Ngaben ceremony includes sociological meaning, reflected in the ceremonial process of good interaction between Hindus and Chinese ethnic which is manifested in a cooperative attitude both as an organizational obligation and mutual help on a family basis. *Ngaben's* Chinese ethnic is also a form of application of the teachings of love, seen from the attitude of the community at the *Ngaben* ceremony to convey mutual condolences, give a hand to the families whose the deceased sincerely both in moral and material.

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