

Patus Ngaben In Batuan Village, Sukawati Gianyar

Ni Wayan Budiasih

Universtas Hindu Negeri I Gusti Bagus Sugriwa Denpasar
Email: drbudi2022@gmail.com

Abstract: *Patus at the Ngaben ceremony in Batuan Sukawati Village, Gianyar refers to donations given by individuals, families or community members to families who are carrying out the cremation ceremony. The purpose of this gift is to help with costs and preparations for the ceremony and to show social, emotional and spiritual support to the bereaved family. Patus at Ngaben can be in the form of cash or useful items. The money given is usually placed in a special envelope which is then handed over to the family member who is responsible for receiving the donation. The amount of compensation can vary, depending on the relationship between the giver and recipient, as well as the economic capacity of each giver. Giving a patus to Ngaben is not just a material act, but also has deep social, cultural and spiritual meanings. It reflects values such as community solidarity, respect for ancestors, devotion to God, and connectedness between individuals and communities in the face of moments of death and the transition of spirits.*

Keywords: Patus Ngaben, Bhakti, Religious

I. Introduction

Talking about Bali can never be separated from art, customs, culture, religiosity and a million uniqueness of the people's life system. Balinese culture is a unique culture with a unique identity and beautiful landscape. The identity is a physical knit, symbols, institutions and styles that are local. This culture has been passed down from generation to generation, even today it is still being preserved and maintained which is integrated with a belief system, a philosophical system that emphasizes the nature of harmony and dynamics imbued with Hinduism.

Culture is the result of human creation which is obtained through the results of the learning process. After culture is created, humans must also be able to preserve it (Ihromi, 2006: 18). The culture that is produced through this learning process can be divided into several elements that can certainly be found in all cultures in the world, whether living in rural communities or in large and complex urban communities. Humans cannot be separated from culture, whether or not a person's development is determined by cultural factors.

Broadly speaking, the elements of universal culture can be classified into 7 including: (1) Religion System, (2) Community Organization System, (3) Knowledge System, (4) Language, (5) Arts, (6) Livelihood System, (7) Technology and Equipment Systems (Koentjaraningrat, 2004: 2) These seven elements will experience changes along with the development of human life itself without eliminating any of the seven elements.

Culture in Indonesia has also experienced these changes. This can be seen from the arrival of Hinduism around 400 AD which was marked by the transition from prehistoric times to historical times. The arrival of Hinduism started from East Kalimantan, namely in the Kingdom of Kutai, then to Central Java, continued to East Java and finally to Bali around the 8th to 10th century AD. Bali is the last port for the development of Hinduism after Islam entered Indonesia, so that the culture in Java that has Hinduism was brought to Bali which eventually experienced acculturation with the original culture. This will indirectly bring changes to the seven elements of culture in a better and more complex direction. The most striking thing can be seen in the changes in the field of religion and art.

Religion and culture in Indonesia, especially in Bali, have a very big influence on people's lives. These two things are interconnected with one another. When religion is carried out, art automatically accompanies the course of a religious activity. Likewise, when art is performed, religion is also carried out. If you look at the behavior of art in Bali, most of it is based on the demands of the philosophy of Hinduism and this is very much in line with the arrival of Hinduism in Bali. Art as an element of Balinese culture is felt to have made a major contribution to society in the physical and spiritual fields. Without realizing it, the character development of the Balinese people is largely determined by the participation of the Balinese people in artistic activities (Triguna, 2003: 1).

In essence, humans are individual beings, social beings and cultured beings. Referred to as individual beings because one human is different from other humans or has characteristics that distinguish him from other people, while humans are social beings because humans cannot live alone and always need other people in pursuing their needs, and also he must always think of others. Humans are referred to as cultured beings because humans are able to think, speak and act so that from this humans can create and maintain or preserve their creations.

Hindus take advantage of local culture and beliefs as a medium for the embodiment of the teachings of Hinduism. Ceremonies, places of worship, songs (*dharmagita*), religious literature, are several forms of culture that contain religious values. Culture from time to time, and from one place to another, experiences changes, differences, but the essence and core of the religious teachings contained therein are the same. The form of life together with its rules and regulations has always been a place for the implementation of Hindu religious life in Bali, such as: family, *sekaa*, *banjar* and traditional villages. Hinduism guides basic human traits to become

noble traits by embodying the teachings of *tattwa* in the guidance of life in this world. Belief or *sraddha* in God Almighty besides being realized in religious worship and in the form of devotion to God (Sura, 1994: 14).

Hinduism recognizes that there are five types of *yadnya* or what is often referred to as *Panca Yadnya* consisting of *Dewa Yadnya*, *Rsi Yadnya*, *Pitra Yadnya*, *Manusa Yadnya* and *Butha Yadnya*. In the implementation of these five *Yadnya* it is mandatory for Hindus. *Yadnya* is a holy sacrifice that is performed with a sincere heart, and is one of the obligations for Hindus in Bali. The legal basis for carrying out *Yadnya* is *Tri Rna*, namely three human debts according to the teachings of Hinduism. *Tri Rna*, namely (1) *Dewa Rna*, which is a debt to the Gods as the creator, maintainer, and destroyer of this life, (2) *Rsi Rna*, which is a debt to the *Rsi* (Guru) who have provided guidance on *tattwa*, morals, events, and (3) *Pitra Rna*, namely debt to *Pitara* (ancestors) who have given birth to and cared for us in this world (Compilation Team, 2003: 10).

On the basis of the three debts (*Tri Rna*) mentioned above, the Balinese people, imbued with Hindu religious teachings, carry out activities with various traditions, to express themselves to these three debts. Symbolically in the form of ceremonies with ceremonies wrapped in living habits, local wisdom and the order of community life which is owned by customs and culture in their various lives. Likewise, the life of Hindus in Bali in its implementation of religious teachings and traditions is never separated from *Tri Hita Karana*, as stated above, namely the three elements of a harmonious relationship to achieve prosperity including: harmonious relationship between humans and God (*Parhyangan*), humans with other humans (*Pawongan*), and human relationships with the natural environment (*Palemahan*). In addition, it is also influenced by the concepts of Village, Kala, and Patra, namely place, time and circumstances (compiler team, 1993: 15).

In Bali the implementation of the five *yadnya* is always accompanied by devotion, splendor, a spirit of togetherness, and a spirit of mutual cooperation. The implementation of religious life is also always realized through culture. This can be seen in the socio-cultural system of the Batuan Village community which has a very unique culture, namely in carrying out the *Ngaben* ceremony, there is a *Patus Ngaben* system which is different from the *Ngaben* ceremony system in general in Bali. The *Ngaben* ceremony system in Batuan Village is different in terms of financing. Usually the *Ngaben* ceremony is carried out individually in Bali causing the family to spend quite a large amount of money. However, this does not apply in Batuan Village, because if a village official dies, all the costs for the individual *Ngaben* ceremony, in this case, are borne by the *banjar*. Likewise in terms of preparing the facilities and infrastructure for the *Ngaben* ceremony.

Method

This research is a type of field research with a qualitative research type. The research location in this study was in Batuan Village, Sukawati District, Gianyar Regency. Batuan Village also has a very unique culture, namely the implementation of the *Ngaben* ceremony which is different from the *Ngaben* ceremony system in general in Bali. The *Ngaben* ceremony system in Batuan Village is different in terms of financing. Usually the *Ngaben* ceremony is carried out individually in Bali causing the family to spend quite a large amount of money. However, this does not apply in Batuan Village, because if a village official dies, all the costs for the individual *Ngaben* ceremony, in this case, are borne by the *banjar*. Likewise in terms of preparing the facilities and infrastructure for the *Ngaben* ceremony. Primary data were obtained from interviews with informants who really knew about the implementation of *Patus Ngaben* in Batuan Village. In this study, secondary data is data that is sought through documents in the form of photographs, books taken from libraries, palm print outs, and so on. the methods used in collecting data include (1) Observation Method, (2) Interview Method, (3) Documentation Study.

II. Discussion

Purwita (in *Sariada*, 2007: 7) defines that the word "*Ngaben*" comes from the word "*api*" gets *anuswara* prefix to "*ngapi*" and gets the suffix '*an*' to '*ngapian*'. The word '*ngapian*' undergoes a password to become '*ngapen*' and because of the change in '*p*' to '*b*' according to the law of changes in the sound '*p*', '*b*', '*w*', it becomes "*ngaben*". Thus the word *Ngaben* means to go to the fire. The *Ngaben* ceremony is a cremation ceremony carried out by Hindus in Bali, this ceremony is carried out to return the *Panca Maha Butha* elements to their origin and purify the ancestral spirits, people who have died go to their final resting place by burning the bodies.

Patus is the activity of collecting money and/or goods of the same value by all members of the *sekehe patus* and then giving it to the members of the *sekehe patus* who will carry out the *Ngaben* ceremony. So a member of the *Patus Ngaben sekehe* is anyone who has the desire to join the *sekehe* members of the *Patus Ngaben* who directly have rights and obligations. This *patus* can be equated with the same amount for each *krama* when the *Ngaben* ceremony is held. In Balinese, "*urunan*" refers to donations or contributions made by people to support the implementation of the *Ngaben* ceremony. It is an important part of Balinese culture, as ceremonies such as the *Ngaben* involve preparation that requires a lot of resources and money.

"*Patus*" is a term in Balinese which refers to the amount of money that must be given by the family holding the *Ngaben* or death ceremony. *Patus* is a financial contribution determined by Balinese tradition and customs, and the amount can vary depending on factors such as social status, relationship with the deceased, and agreement between the family conducting the ceremony and the priest who will officiate at the ceremony. In the *Ngaben* ceremony, the descent usually includes various things as follows:

First, Money: Cash contributions are often a major part of a donation. This money will be used to pay various expenses related to the preparation and implementation of the ceremony, including buying materials and paying honoraria to the priests and ceremony

organizers. When a person dies and their family plans a Ngaben ceremony, they will determine which memorials will be collected from members of the family and community. This amount includes expenses related to the preparation and implementation of the ceremony, including paying the priest, buying materials such as firewood, shroud, woven bamboo, flowers, and other ceremonial equipment.

This statue is important in Balinese culture because ceremonies such as Ngaben are an integral part of Balinese life. The Balinese people believe that giving worship is an obligation and a form of respect for the spirits of the deceased and the traditions of the Hindu religion which they inherited. However, it is important to remember that the concept of patus and the derivative system in Balinese culture can change over time and also varies between regions and communities. If you wish to find out more about these cultural practices, it is advisable to speak with a local source or someone experienced in Balinese traditions.

Second, Ceremonial Materials: People can also provide materials needed for the Ngaben ceremony, such as firewood for cremation, flowers, woven bamboo to make bade, and other ceremonial equipment. Firewood is a very important ingredient in the Ngaben ceremony because it is used to burn piles of wood at cremation. The quality and quantity of firewood required may vary depending on the size of the ceremony and the customs followed. Woven bamboo is used to make bade, which is a container where the body is placed during the procession and before cremation. Woven bamboo is also used to make various ornaments and ceremonial decorations. Fresh or dried flowers are usually used to decorate the bed and the area around the cremation site. Flowers have symbolic meaning in Balinese culture and symbolize beauty, transformation and spirituality.

Patus is also a shroud. The shroud or special clothing worn by the body that has been washed and prepared for the procession is part of the ceremonial materials. There are also other Ceremonial Equipment including various equipment used in ceremonies, such as offerings, candles, incense, and other symbolic objects used in religious processions and ceremonies. Patus in the form of ceremonial materials is a practical way for Balinese people to contribute to the Ngaben ceremony. This ensures that the preparation for the ceremony goes smoothly and respects existing traditions and customs. The amount and type of material included in the patus may vary depending on the needs and traditions of each family or community holding the ceremony.

Third, Food and Beverage: Food and drink donations for guests and ceremony participants are also part of the donation. This includes rice, side dishes, fruits, and others. Rice is a staple food in Balinese culture and is always present in various ceremonies. Side dishes (side dishes) such as chicken, duck, pork, vegetables and other dishes are also provided. Fruits: Various types of fresh fruits can also be included in the patus. These fruits are usually considered symbols of health and abundance. Traditional Cakes: Traditional Balinese cakes are often part of the patus. This can include various types of cakes which are typical of the Balinese culture. Drinking Water: Drinking water, tea and coffee are also usually provided to guests and participants of the ceremony as part of the patus. It is a form of service to guests who come to honor and support the family celebrating the ceremony.

Patus is also a Traditional Drink: Traditional Balinese drinks such as arak or palm wine can sometimes also be served as part of the patus. However, this may depend on local policies and views on the use of alcoholic beverages in ceremonies. Food and drink donations in the form of patus are a way to maintain togetherness and solidarity in Balinese society. It is also a way of ensuring that all participants in the ceremony are fed and made offerings in honor of the departed spirit.

Fourth, Offerings: Affairs can also include offerings in the form of offerings or special food placed on top of offerings to be given to spirits who have died. Offerings in Balinese culture have the aim of respecting and communicating with ancestral spirits and respecting spiritual forces. Patus in the form of offerings is an important part of the ceremony and illustrates the depth of meaning and spirituality inherent in Balinese traditions.

Fifth, patus can also be labor and time: In addition to material contributions, family or community members also give their energy and time to help prepare and carry out the ceremony. Here are some examples of contributions in the form of labor and time that can be considered as appropriate:

1. Physical preparation: Members of the family or community holding the ceremony will assist in physical preparations such as preparing the ceremony venue, decorating the bade, and preparing the cremation site.
2. Transporting Goods: Many goods and materials must be moved from one place to another in preparation for the ceremony. This includes transporting firewood, flowers, ceremonial equipment, and so on.
3. Assisting in the Ceremony: During the ceremony, members of the family or community may be assigned various roles, such as assisting in the Bade parade, helping to organize offerings, and carrying out various important tasks.
4. Providing Food and Drinks: Preparing food and drinks for guests and ceremony participants also requires effort and time. This includes cooking, serving and caring for guests.
5. Cleaning After the Ceremony: After the ceremony is over, there is also the work of cleaning the location and taking care of the items used in the ceremony.
6. Following the Ceremonial Guidance: Following the ceremonial guidelines and instructions carefully and respecting the prevailing customs is also a form of contribution in the form of time and dedication.

Contributions in the form of labor and time are very important in Balinese culture because they show commitment and active participation in the ceremony. Through patus in the form of energy and time, the Balinese show respect and support for the ceremony and the families who celebrate it. Everyone who is involved in the Ngaben ceremony, both the bereaved family and community members, is expected to give donations according to their abilities. It is a form of social and cultural support that allows the Ngaben ceremony and other ceremonies in Bali to go well, and is a way to honor and remember those who have died.

2.1 Procedures for Giving Patus in Batuan Village

In the Batuan Traditional Village, every time someone is cremated, all residents are required to bring the patus and give it to the family carrying out the cremation ceremony. The amount has been adjusted based on mutual agreement. So, every time someone dies and then the cremation ceremony is held, all residents of the Batu Adat Village are obliged to give a patus. This is a ceremonial management that is practiced in Batuan Village so that anyone who has a death doesn't feel heavy because the burden is borne by all residents. Apart from being polite, all work is also the responsibility of the krama or residents so that the work becomes very light. Regarding this ritual, the Head of Banjar Pedelan, Batuan Village, I Wayan Diana (interview 12 July 2023) stated the following:

Every krama or resident is obliged to give patus when there is a cremation ceremony. Besides that, the procession of the ceremony from start to finish is also carried out jointly by the residents. This is very good because whoever the family is carrying out the Ngaben ceremony doesn't feel burdened because the logistics and manpower are prepared, the community is doing all that.

Based on Wayan Diana's narrative, the function of this patus is to relieve residents who carry out the cremation ceremony. Whoever the resident dies, his family will no longer feel big because his work has been handed over to the residents and the amount of expenses has also been arranged together. The technique of giving the gift is very simple, namely one kilo of rice and 10,000 in cash, and all the needs are borne by the members. This donation or patus helps the family concerned in financing the whole series of Ngaben events, which include preparation for ceremonies, funerals and post-funeral ceremonies. The following are some of the procedures for giving patus at Ngaben:

First, usually, families who will carry out the Ngaben ceremony will inform their relatives, neighbors and friends about the plans for the ceremony. This notification can be done through verbal messages, written invitations, or other communication media. Currently notifications are facilitated by having a WA group so that in the not too distant future, all residents will be aware of the plan. Ketut Sarwe Kelian Banjar Puaye Batuan village (interview, 14 July 2023) stated:

Notification to residents is currently done by means of the WA group, the fastest way, although formally it is still through the Kelian and then distributed to residents. In the past, it was possible to do it by going from house to house or preaching it during the sangkepan. At present, because communication media is very easy, we can take advantage of this technology for the smooth running of our communications in the field.

Ketut Sarwe said that the presence of the internet greatly eased the notification process to citizens. When there is a death, Kelian immediately reports it to the group and the residents know about it immediately. Currently, people cannot be separated from smart phones, so when there is information about cremation activities, residents immediately read the message. Second, after the notification, proceed with determining the number of cases. The family that will perform the ceremony usually determines the expected number of patus from each donor. This amount can vary depending on the relationship between the giver and recipient and the economic capacity of each giver. However, it is different from the patus in Batu Village, the amount has been determined so as not to burden the residents. I Wayan Martawan (interview, 16 July 2023) stated:

The agreed amount of the patus was in the form of 10,000 rupiah and one kilo in size. This is a patus that must be issued by every resident of Batuan Village. Besides the patus, residents are also required to participate in completing the Ngaben ceremony from start to finish.

Families who are grieving are no longer burdened with the cost of refining because the costs are borne by the community and the process is also fully carried out by the community. Third, after there is an agreement, then proceed with the giving of patus. Giving patus can be done before or on the day of the Ngaben ceremony. Donors can give cash or items that are useful to the family concerned. The money given is usually placed in a special envelope which is then given to the family member who is responsible for receiving the donation.

Fourth, sometimes after the ceremony is over or in the process, the people who perform it along with the invitees receive food. It's similar to a reception. Sometimes, after the Ngaben event is over, the family conducting the ceremony will hold a reception or banquet as a form of gratitude to the donor. It is also an opportunity to personally thank those who have given the blessing.

Lastly, generally, the family receiving the patus will record the names of the donors and the amount given. This is important for acknowledgment purposes and to ensure that the donation is properly received. It is important for the receiving family to express sincere gratitude to all donors. This can be done through words, greetings, or other actions that show appreciation for the contribution that has been made. In Balinese culture, Ngaben is not only a funeral ceremony, but also a social event that involves the community at large. Giving gifts does not only help financially, but also reflects solidarity and support among community members at this important moment.

2.2 Religious Value in the Giving of the Ngaben Patus in Batuan Village

In the context of Hindu culture in Bali, the Ngaben ceremony has a deep religious meaning. Therefore, the giving of patus at Ngaben, especially in Batuan Village, also reflects important religious values for the Balinese people. The giving of honors is not just for granted, but more than that is related to religious values. Head of Banjar Don Tiyis, Batuan Village, I Gede Ardika (interview,

22 July 2023) stated that this gift has a deep meaning. Many Hindu values are covered in it such as the teachings of karma, dharma, bhakti, and others. The following are some of the religious values associated with giving a patus at Ngaben:

Karma and Dharma

The concepts of karma (law of action and effect) and dharma (moral and social duty) are very important in Hinduism. Giving patus at Ngaben is considered as part of social dharma, in which individuals are expected to carry out their obligations towards society and family. Through giving gifts, individuals can reduce the burden of negative karma and increase positive karma. The concept of karma teaches that every action has consequences that will affect one's life, both in positive and negative ways. The giving of patus at the Ngaben ceremony can be associated with positive karma. When a person gives a sincere and sincere prayer, it creates a positive action that contributes to the healing of the spirit that has left the world. In this case, giving alms is an action that is expected to reduce the burden of negative karma that may be possessed by a spirit that has left the body.

Dharma is a concept of social and moral obligation that is highly respected in Hinduism. Giving patus at the Ngaben ceremony is a form of implementing social dharma. Families who carry out Ngaben have an obligation to respect their ancestors and carry out the ceremony properly. Society also has a moral obligation to provide support, both emotionally and financially, to bereaved families. By giving patus, individuals carry out their dharma in support of the Ngaben ceremony and help the bereaved family fulfill their obligations. In both these concepts, intention and motivation are very important. Giving gifts that are done with sincere, sincere and selfless intentions can generate positive karma that will have a good impact on an individual's life in the future. In addition, through practicing dharma by giving alms, one strengthens social and spiritual bonds with society, and contributes to the continuity of tradition and spiritual life in one's community.

Sacrifice and Bhakti

Giving patus at Ngaben also reflects the value of sacrifice and bhakti (devotion to God). This is a form of devotion to the souls who have left this world and also as a tribute to the ancestors. Sacrifice in the form of donations shows a sense of devotion and spiritual obedience to religious teachings. The giving of patus at the Ngaben ceremony can be interpreted as a form of sacrifice made by individuals or families to the deceased or deceased who have left the world. This sacrifice can be in the form of financial donations or goods that are useful for carrying out the ceremony. This sacrifice symbolizes spiritual devotion and a deep feeling of reverence for the spirits who leave the world and for the gods worshiped in ceremonies.

Giving patus is also a form of bhakti, which means devotion to God. In the context of Ngaben, the giving of patus is considered as an act of spiritual devotion to the spirits who have left the world and to Lord Shiva as the god who has power over death. Through giving gifts, individuals express their sense of devotion, respect and spiritual appreciation to Lord Shiva and the spirits who transmigrate to other realms. Overall, giving a patus at the Ngaben ceremony is not just a social or material act, but also has a deep meaning in the context of sacrifice and devotion. Through giving a gratuity, individuals or families express a sense of respect, devotion and spiritual support to the spirits who leave the world and to the spiritual aspects involved in this cremation procession.

Unity and Social Solidarity

The Ngaben ceremony is a moment where the community gathers to provide support to grieving families. Giving is not only about providing financial assistance, but also about strengthening social bonds in society. It reflects the values of unity and solidarity in Hinduism. The Ngaben ceremony is a moment where the entire community gathers to provide support to grieving families. Giving gifts reflects unity and connectedness in society, where each individual feels part of a larger family. Through giving gifts, people show a sense of togetherness and unity in facing important moments in life.

The giving of patus at the Ngaben ceremony reflects high social solidarity. Individuals from all walks of life come together to provide financial or in-kind donations as a form of support for the family performing the ceremony. This solidarity is not only limited to close family or friends, but also involves the whole community. Giving patus at the Ngaben ceremony also plays a role in strengthening social relations in society. This moment is an opportunity to meet and interact with neighbors, distant relatives, friends, and other members of the community. Relationships that are strengthened through giving gifts can continue in the form of closer and more sustainable social relations in the future.

Giving is not just about financial support, it is also about providing emotional and moral support to the bereaved family. Through giving gifts, people show that they stand together in the face of adversity and changes in life. This support can provide peace and comfort to families going through the process of death and the Ngaben ceremony. Giving a patus at the Ngaben ceremony emphasizes the importance of respecting traditions and celebrating life's moments together. This is not only the responsibility of the family that carries out the ceremony, but also the responsibility of the entire community to jointly carry out the cultural and spiritual values that are at the core of the Ngaben ceremony.

Purification and Release

Ngaben is a cremation ceremony that aims to cleanse the soul that has left the body and free it from the cycle of birth and death. Giving gifts can be considered as a form of assistance in the process of purification and releasing the spirit, because the donor participates in facilitating this procession. Ngaben is a cremation ceremony that has the aim of purifying the spirit that leaves the world from worldly bonds and prepares it for transition to the afterlife (another realm). Giving gifts is considered as a form of sacrifice and support that supports the purification of the spirit. Through the giving of patus, the individual or family performing the ceremony shows that they are participating in this spiritual process by making a beneficial contribution to the journey of the spirit.

Patus giving is also related to the value of releasing from the cycle of birth and death. Through the giving of patus, individuals or families not only support the Ngaben procession, but also contribute towards liberating the spirit from the cycle of reincarnation. This gift is considered to be an act that helps the spirit to achieve liberation and receive a higher spiritual gift. Gift giving is considered as a contribution in the spiritual journey of the spirit leaving the world. The giver participates in facilitating the passage of the spirit into the afterlife by providing financial or material support to the family performing the ceremony. In this view, the giving of patus has a deeper impact than just a social act, because it involves a spiritual aspect in the Ngaben ceremony.

The Ngaben ceremony also involves paying respects to the ancestors. Through giving gifts, individuals or families show respect for the spirits who have become part of the cultural and spiritual heritage of the community. This gift is a form of respect and appreciation for the role of ancestors in shaping community identity and values. Giving gifts can be understood as a symbol of liberation from worldly and material bonds. Through this gift, individuals or families show that they understand the importance of liberating themselves from the world and material things in order to attain spiritual enlightenment. Giving gifts is a means of respecting spiritual values and showing commitment to achieving liberation.

Respect for the Ancestors

Giving patus at Ngaben is a sign of respect and appreciation to the ancestors. This reflects the values of sustainability and respect for the cultural and spiritual heritage left by our ancestors. Giving patus at the Ngaben ceremony is a way to respect the cultural and spiritual heritage left by the ancestors. This involves acknowledging the role and contribution of ancestors in shaping community identities and values. Through giving gifts, individuals or families honor the spiritual heritage they have received from previous generations.

Ancestors are considered to have an important role in guarding and protecting their offspring. Giving a patus is a form of recognition of this role. By making donations to ancestral spirits, individuals or families show that they respect and appreciate the role of ancestors in guiding and protecting families and communities.

Giving patus also reflects the values of preserving tradition. The Ngaben ceremony is an important part of Balinese tradition and culture. Through the giving of the patus, the individual or family helps to ensure that this tradition is kept alive and passed on to future generations. This is a form of respect for spiritual practices and beliefs that have been passed down by the ancestors. Giving gifts is a way to establish a connection between the living generation and the generation that has left the world. It is a reminder that the connection between living relatives and ancestors is not cut off by death. Through the giving of patus, the individual or family respects and maintains a spiritual connection with the ancestors.

The giving of patus at the Ngaben ceremony is a form of deep appreciation for the services, directions, and support of the ancestors during their lifetime. This shows that ancestors still have an important role in family and community life, even though they have left the world. Giving gifts is a way of expressing gratitude and appreciation for their role. Overall, the giving of patus at the Ngaben ceremony is not only a material act, but also a form of deep respect for the ancestors. Through these gifts, individuals or families honor the role of ancestors in shaping cultural identity, recognize their contributions, and celebrate the spiritual heritage passed down from previous generations.

III. Conclusion

The giving of patus at the Ngaben ceremony is one of the important aspects in supporting and carrying out the cremation procession and the transition of spirits who leave the world. Patus is a donation in the form of money or goods given by relatives, neighbors, friends and members of the community to families who carry out the Ngaben ceremony. The giving of the patus has the main purpose of helping with costs and preparation for the Ngaben ceremony. The costs required include various things, such as preparing materials for ceremonies, equipment, food, and other related matters. Giving gifts also reflects social, emotional, and spiritual support to the bereaved family.

Patus is given to families who carry out the Ngaben ceremony. Usually, giving gifts focuses on family members who are directly involved in the procession, such as members of the grieving nuclear family. However, in some cases, the giving of the patus can also involve wider relatives or close friends who want to support the Ngaben procession. The amount of the award may vary depending on the relationship between the giver and recipient, as well as the economic capacity of each giver. Gratuity gifts can be in the form of cash or items that are useful to the bereaved family. The money given is usually placed in a special envelope which is then given to the family member who is responsible for receiving the donation.

It is important to have a sincere and genuine intention in giving a patus. This intention should not only be about material acts, but also about emotional support, respect for departed spirits, and contributions in the conduct of the ceremony. Usually, notification regarding the plan to carry out the Ngaben ceremony and giving the patus is given in advance to relatives, neighbors and friends. This gives them time to get ready and provide support. Families receiving gifts generally keep a record of the names of the donors and the amount given. This makes it possible to give acknowledgment of thanks in person or through other social acts, such as banquets or receptions. Giving a patus at the Ngaben ceremony is not just a material act, but is also an expression of social, cultural and spiritual values in Balinese society. It reflects solidarity, respect for ancestors and deep connectedness between individuals, families and communities in the face of the moment of death and the transformation of the spirit.

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