

The Tirtha Pangracak Ngaben Ngerca Wedana For Hindu People In Mataram

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Abstract: The use of tirtha pangracak in the Ngaben Ngerca Wedana ceremony for Hindus in the city of Mataram has been a tradition until now, but Hindus do not fully know, understand both in terms of form, function and meaning. This research is directed to obtain answers about this. The method used in this research is a descriptive qualitative approach. There are two types of tirtha pangracak, namely tirtha clean and tirtha pangentas. Tirtha of purification as a tirtha of purifying the noetic scales for the seda, while the tirtha of elimination is a holy tirtha, its function is as a tirtha of breaking up the noetic scales, cutting off all that is related to the world. The means of filling in the tirtha of removing it becomes a unified form to remove all the dirt attached to the body which is still bound. The meaning of this tirtha is a form of obligation for children who are still alive to try to elevate their ancestral position to a better level.

Keywords: Tirtha Pabersihan, Tirtha Pangentas, and Ngaben Ngerca Wedana.

I. Introduction

Ngaben ngerca, ngerca wedana is the name of a type of cremation ceremony which is known as a Lombok tradition, especially in the Mataram city area. In its implementation, the *ngerca wedana* is implemented symbolically in the form of a *pengawak*, made of sandalwood as a substitute for the body of the name of the person who will be *diaben/pelebon*. Guards are used, because the body of someone who has died is not available, within a certain period of time the body has been processed through burning or *mekingsan ring geni*.

During the stages of the *Ngerca Ngaben* ceremony process, of course there are preparations that support both the facilities and the complementary market, including the use of *tarpana upakara* and other types of offerings at the completion stage of the ceremony being carried out. Apart from the need for *upakara*, which is no less important is the use of tirtha/holy water, which is given to the spirit of a person who died in the body of a human being. Tirtha/holy water is obtained by making it by the *pedanda/sulinggih*, upon *pinunas* or a request from the family who is responsible as *prati sentana, sewala gotra*, the whole family. Tirtha is obligatory in nature and is intended for those being held at the ceremony and without tirtha, the ceremony process is incomplete.

The use of the tirtha/ holy water referred to in the process of the *Ngerca Ngaben* ceremony was requested by *Prati Sentana*, the family of the *sewala gotra* to the *padanda/sulinggih*, both the tirtha made through the puja mantra from Pedanda Shiva and the tirtha obtained from Pedanda Bhuda. According to Lombok tradition, the types of tirtha requested are tirtha *pemuput* and also tirtha pangracak. These *pangracak* tirthas are always held together/in pairs or the term is *ategen/arembat*, meaning there are 2 (two) *payuk* (made of clay), containing tirthas with different functions, used specifically for cremation. It could be that the number of *pangracaks* is 10-15 *rembat* or even more, depending on the *pinunas* of each family being anointed, with the aim of the spirit being *diaben* gaining purity and tranquillity towards the *pitra* nature or a good path to nature. This has become a tradition of obligation and family awareness to offer the best through the holy and sacred tirtha for the tranquillity of the spirit's journey.

Method

The research location was carried out in the Mataram City area. The type of data in this research is qualitative data. Qualitative data is data in the form of words and images, then the data will be analysed and interpreted by researchers in the form of descriptions in the form of words to clarify the data that has been obtained from the research results. Data collection techniques using in-depth interviews. The data analysis technique in this research is a descriptive technique used to understand the object as it is and the development patterns that have been carried out so far. The theories used in this research are: Religious Theory, Symbolic Interactional Theory and Hermeneutic Theory.

II. Discussion

2.1 The Shape of Tirtha Pangracak

The form of *tirtha pangracak* used in the Hindu *ngerca wedana* cremation ceremony in the city of Mataram, namely *tirtha pangracak*, is in pairs, one pair contains 2 (two) *payuks*, the *payuks* are made of clay. The number of *payuk tirtha* is increasing in number along with the number of requests from large families or *setonnan* who are *nunasang tirtha* to several *pedanda* or *sulinggih*, whether from *pedanda Siwa* or to *pedanda Buddha*. The form of tirtha used in *Ngaben ngerca* is called *tirtha pangracak*, there are 2 (two) types of tirtha, namely *tirtha pabersihan* and *tirtha pangentas*. The more people ask for *tirtha pangracak* from the family for

the *seda*, the more *payuk-payuk tirta pangracak* there will be. Apart from the *tirta*, *kumkuman* water containing fresh and fragrant flowers is also provided, the family also asks for *tirthas* from *kawitan/sanggah/merajan* and *tirthas* from heaven Suranadi.

For the cleaning *tirta*, it contains fresh and fragrant types of flowers, while in *Payuk*, the cleaning *tirta* contains: a selection of *ambengan* shoots or the tips of selected reeds which are bright green in color, the number of strands of each varies, which means that some use the number 66, 33 and 11 then several other ingredients in the form of a type of grass called Padang Loose, fresh and fragrant flowers, *pripih tirta* types: sandalwood, *mejegau*, *garu*, *cempaka*, a packet of rice grains containing 11 seeds, fragrance in the form of perfume or pender. Apart from that, the *tirta pengentas* is equipped with a *pipil* or letter written in Balinese script complete with the name of the *pedanda* who is performing the ceremony/making, the name of the *seda* being performed at the ceremony and the name of the person who is requesting or *nunasang* for the *jero seda*. There are 33 *Ambengan peselan* included in the *Tirta Pengentas*, for more details, see the picture below:



The *Ambengan* order consists of 33 pieces
(Private document).

Payuk tirta cleaning and *tirta* alleviation, for more details can be seen in the picture below:



Pakardi pedanda: Tirta Pengentas (Personal Documents).

Pakardi pedanda: cleaning tirta at the front and alleviating tirta at the back (Personal Documents).

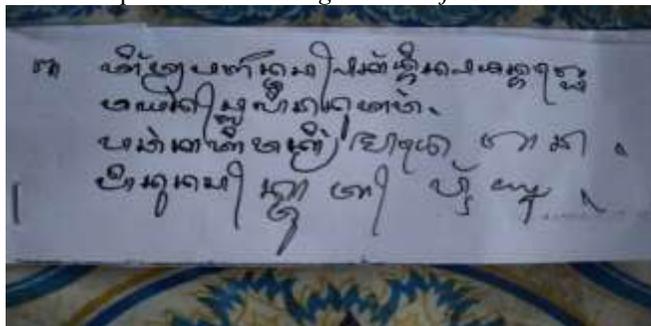
Tirta pengentas, *pripih tirta* made of *majegau* wood inscribed with Balinese script (*modre*), for more details can be seen in the picture below:



Tirtha pengentas, pripih tirtha from majegau wood and other ingredients (Private document).

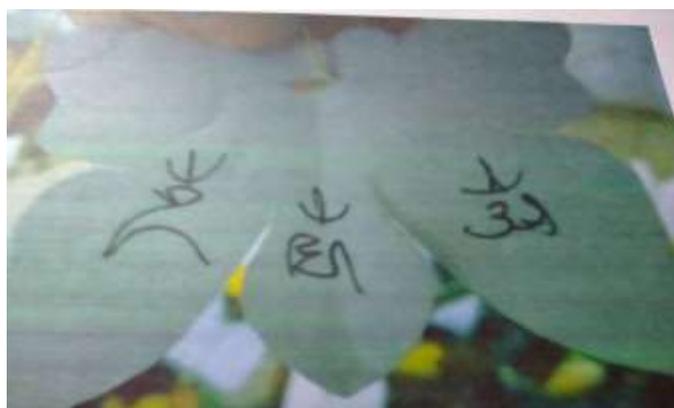
Tirtha pengentas, pipil/identity. (Private document).

On the *tirtha pengentas* there is a pipe in the form of a letter in Balinese script, written with a complete identity, including: the name of the pedanda who performed/made the tirtha, *katiwak*/was given the tirtha in the name of the seda being held at the ceremony and the name of the person who requested or *nunasang tirtha* for *jero seda*. For more details, see the image below



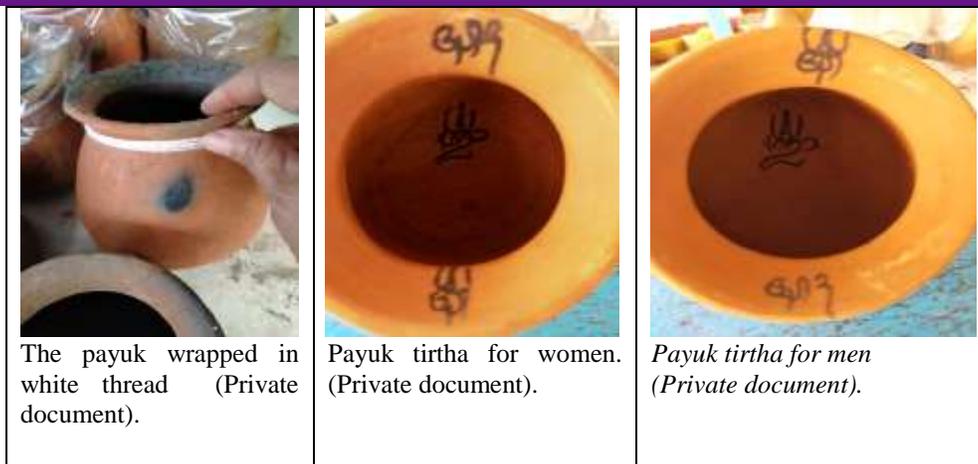
Pipil Tirtha Identity of Balinese Script Letters (Private document).

Apart from the *pipil*, there are other accessories called *ulantaga* made from paper in the shape of a butterfly inscribed with the Balinese letters: *ang*, *ung*, *mang*. For more details, see the image below:



Pipil Tirtha Identity of Balinese Script Letters (Private document).

The use of *payuk-payuk* material for tirtha Ngaben ngerca, in tirtha pengentas, can be seen below as follows:



Ngaben ngerca use the body of the crew/performer as a substitute for a body/corpse that does not exist, because the body of the body has been burned/stunned in the *geni*. *Arcadana* wood/wood depicting a flat person, female, can be seen in the image below:



2.2 Function of Tirtha Pangracak

The findings obtained are based on the results of analysis through research techniques used by researchers, namely observation, direct interviews with informants, pedanda/pandita, *pinandita*, religious leaders, community leaders to obtain data in accordance with the objectives of this research regarding the function of the *tirtha pangracak* used in ceremonies. *Ngaben ngerca wedana* Hindus in the city of Mataram, namely the presence of *payuk tirtha* in pairs, in one pair there are 2 (two) *payuk*, more and more families or *semetonan* are requesting or *nunasang tirtha* to the pedanda or *sulinggih* either from the pedanda Shiva or to the pedanda Buddha, then the number of *tirtha pangracak*, *tirtha paringan* and *tirtha pangentas* will increase, this is very good which shows a sense of *sentana's* devotion to his ancestors. Several interview results stating the function of this tirtha strengthen this statement. According to Pedanda Gde Wayan Oka Demung from Monjok, Mataram city, based on the results of an interview on June 26 2021, it was explained that:

"The Shiva pedanda tirtha and the Buddhist pedanda tirtha or using both tirthas is very good, meaning that the tirtha is equally balanced with a pedanda ring attached to it for the spirit of the deceased person. *Pangracak tirtha* is a *tirtha pinunas* from the family to be given to people who are enthroned with sincerity, namely *tirtha pabersihan* and *pangentas* are given tirtha cleansing whose function is so that the spirit of the deceased person is clean on a grand scale and on a regular basis clean in the form of a tirtha and tirtha as a tirtha that marries the spirit of the deceased".

According to I Gusti Istri Oka Dauh from Monjok Mataram, based on the results of an interview on 27 June 2021, it was explained that:

"The *Ngaben tirtha* is called the cleansing tirtha and the alleviating tirtha is made by pedanda. Apart from that, the tirtha from *kawitan merajan* or *sanggah*, *prajapati/dalem tirtha kahyangan* and also *tirtha pemuput* are also requested as a family obligation to be given to the soul of the deceased. Tirtha cleans the spirit that is enshrined periodically so that it is clean and cleansed so that the spirit is free from the bonds of the worldly body."

Mangku Made Sedana from Cakra Timur Mataram, based on the results of an interview on July 24 2021, explained that:

“Ngaben uses a *tirtha pengentas* in pedanda/sulinggih. “*Pinunas tirtha payuk arembat/a* pair or more, depending on the family, and also ask for tirtha from the family's *mrajan/sangguh kawitan*, and tirtha from heaven after that, tirtha pemuput/pengentas, tirtha so that the spirit being enthroned is clean and tirtha as a spirit walker.”

Pedanda Made Gde Putra from Pagesangan based on the results of an interview on July 24 2021, explained that:

“*Ngerca* uses a new body or body using a piece of wood with the Balinese script written on it, the name of the person being embellished. The Balinese script or letters were possessed by the pedanda, because the gross body was not there/the body had been burned first. Use of types of tirtha cremation for cleaning, *tirtha pemuput* / alleviator. The cremation ceremony refers to the *tirtha pengentas*, the *tirtha pemuput* as the tirtha breaker.”

The use of tirtha *pangracak pabersihan* and *tirtha pangentas*, to complete it is also provided *kumkuman* water containing fresh and fragrant flowers whose function is to freshen the body and smell good, while the tirthas from *kawitan/sangguh/merajan, prajapati, dalem* and tirthas from *kahyangan* Suranadi as *tirtha nunasang*/application for the separation of the spirit of the *seda*.

The cleansing tirtha contains types of fresh and fragrant flowers, which have been given a spell by the pedanda which functions as a noetic cleansing tirtha for the *seda*. Meanwhile, the *tirtha pengentas* is a holy tirtha that has been given a mantra by the pedanda, its function is as a tirtha that breaks the noetic scale, severing everything related to the worldly world. The facilities that form a unified content in the *payuk tirtha pengentas* indicate alleviating everything related to the spirit and body that are still bound, including: *peselan ambengan* shoots or reed tips, adjusting the number to 66, 33, 11, namely as a level of upakara ceremony based on ability value : *utama*, intermediate, *nista*, loose fields as a sprinkling of tirtha, fresh and fragrant flowers are freshness, purity and fragrance so that they smell good/fragrant, *pripih tirtha* according to the class of wood type: sandalwood, *mejegau, garu, cempaka* with the Dase Bayu character as the power of tirtha holy thing, one packet containing 11 grains of rice is used as provisions. Pipil or a letter written in Balinese script as a complete identity for both the name of the pedanda who made the tirtha in the name of the *seda* and the name of the person who *nunasang tirtha*.

In the *Ngrca Wedana* cremation ceremony process, not only is *tirtha pangracak* used, and also tirthas from *kawitan/sangguh/merajan, prajapati, dalem* and tirtha from *kahyangan* Suranadi, apart from that it is obligatory to include a special tirtha called *tirtha pamuput*, which is a type of tirtha which was made by the pedanda/sulinggih at the request of the family/*prati sentana sane ngarep*/the oldest/most bitter family as the last tirtha offered to the *seda* as the tirtha of alleviation, the tirtha of the breaker. The two types of *tirtha pengentas* both on *tirtha pemuput karya* and *tirtha tirtha* on *tirtha pangracak* are the same as *tirtha mengetatas*, terminating. The difference is that the *tirtha pengentas* on the *tirtha pemuput* the work mostly contains gold flakes, gold rings, ruby gems totalling 9 (nine) pieces and the *tirtha tirtha* on the *pangracak* contains neither gold flaking, gold rings nor ruby gems.

This *ngerca wedana* cremation ceremony, a means that is no less important in supporting the smooth implementation of the cremation process, is using *upakara* and tirtha/holy water made by the pedanda/*sulinggih*, at the *pinunas* or request from *prati sentana* and/or the *sewala gotra* family, and the tirtha which is intended for the ceremony went smoothly. The *Ngaben Ngerca Wedana* ceremony went smoothly, meaning that all the necessary materials were met or available without any problems. On the other hand, if there is an obstacle, one of which is that the necessary materials are not available, then it can be said to be hampering the process, such as *upakara/tarpana*, tirtha from *kawitan/sangguh/merajan, prajapati, dalem* and tirtha from *kahyangan Suranadi* and also *tirtha pemuput Karya*, then a ceremony is incomplete or does not run perfectly.

Ngaben ngerca use the body of the crew/performer as a substitute for a body/corpse that does not exist, because the body of the body has been burned/stunned in the *geni*. The *arcadana/pripihan* wood display is flat in shape, depicting a female person if the *seda* is a woman, likewise if the *seda* is male, then the *arcadana* also has the image of a man.

The *Ngaben ngerca* process goes through 3 (three) stages, namely: 1. *Ngadegang*/summoning the spirit of the *seda* in the *seda/prajapati* and *dalem* for the ceremony, 2. *Ngadegang* a few days or the day before the *Ngaben*, and 3. *Ngaben* ceremony. At the stage of *ngaben ngerca* related to the existing *ngemargyang tirtha*, namely the *arcadana*/body of the crew which has been supplied previously by the *sulinggih* who *muput* the work, the purification process is carried out by making a *bambang*/hole, then spread over it a filter cloth/special filter cloth for the *nyiramang* of the crew, then the crew These are placed on the dancing and then alternately sprinkled/*ditiwakin tirtha* by the pedanda, in sequence: 1. *toya kumkuman*, 2. *tirtha pengracak* (cleaning, cleaning), 3. *tirtha kawitan/sangguh/merajan, prajapati, pura dalem* and *panca tirtha* from heaven Suranadi and *tirtha pemuput/pengentas* as the last tirtha sprinkled by one of the pedanda *sane ngajengin Karya/muput Karya* or pedanda who completes the cremation ceremony. All the contents of the *tirtha pengentas*, including the *pripih tirtha*, are then burned. After it was burned to ashes, it was crushed using yellow sugar cane stalks until smooth, then the ashes were put into an ivory *mekasturi* coconut that had been tattooed by the pedanda. after that, just *narpana*, offering offerings to the spirit of the *seda*, family devotion, squeezing grandchildren as *atma* guides, *ponjen* floated out to sea.

On top of the filter cloth, which is called *penringan*, the *nyiramang pengawak*/demonstrator/substitute body of the spirit of the *seda* or person who has died is carried out, alternately sprinkled/*ditiwakin tirtha*. The crew is made of sandalwood or *majegau* wood which is written in Balinese script. In this case more details can be seen in the image below:



Pedanda is *niwakang tirtha* from *payuk* (Private document).

2.3 Meaning of Tirtha Pangracak

Based on the research techniques used by researchers through observation, interviews with informants directly with pedanda/pandita, *pinandita*, religious leaders, community leaders to obtain data in accordance with the objectives of this research, the results obtained were the meaning of *tirtha pangracak* in the *ngaben ngrca wedana* ceremony in the city Mataram. The *ngrc wedana* cremation ceremony or *ngrc dana* is a tradition carried out by Hindus in Lombok which is based on debt which is called the *tri rna* teachings, the word *tri* means 3 (three) and *rna* means debt, *tri rna* means three debts, namely the god *rna* in its implementation the god *yajna* ceremony and the *bhuta yajna* ceremony, the *rsi rna* ceremony carries out the *rsi yajna* and *pitra rna* ceremonies through the *pitra yajna* and *manusa yajna* ceremonies. The five realizations of the *tri rna* teachings in their implementation through the 5 (five) *yajnas* are called *panca yajnas*.

Based on the debt owed to the *pitra rna* in its implementation through the *pitra yajna* ceremony, the debt is paid to our ancestors/parents who have died by the child or *sentana* or family of the person who died. Children are the next generation in realizing devotion by paying debts to parents, such as; debt of gratitude, debt of life, debt of food and drink and caring for him. In this case, it is explained in the sacred literature *Sarasamuccaya* 242 that: three details of the father according to his circumstances, namely: *carirakrt*, *pranadata*, *annadata*, *carirakrt* meaning the one who creates the body, *pranadata* means the one who gives life, *annadata* means the one who feeds and nurtures it (Kajeng, 2003: 183 – 184).

Based on the services of parents, it is appropriate for a child or *sentana* to carry out the *Pitra Yadnya* ceremony in his life, which is based on a sincere sense of devotion through devotion to our deceased parents or our ancestors. The bodies of deceased parents must be ceremonized according to local procedures or traditions. Providing a proper ceremony so that the body receives clean care and also provides purity so that the soul or spirit of the deceased finds peace in nature there. As a child, it is the child who is obliged to lead him to the realm of holiness, to the realm of *pitara*.

To increase the sanctity of the spirits of ancestors who have passed away, the ceremony is carried out according to the levels of *yadnya nista*, middle and *uttama* as well as regarding the use of *upakara* according to the ceremony being carried out, of course based on the *desa*, *kala* and *patra* (place, time and circumstances/capabilities). Several interviews related to this meaning. According to Pedanda Gde Wayan Oka Demung from Monjok, Mataram city, based on the results of an interview on June 26 2021, it was explained that:

"*Ngaben* is carried out as an obligation as children to our parents who have died/to increase the sanctity of our ancestors by going through *nunasang* to pedanda tirtha cleaning and *pangentas* is a cleansing tirtha given so that the spirit of the deceased is clean after all and tirtha is a tirtha for honoring the spirit of the *seda* so that free from the bonds of the body and calmly go to nature. *Tirtha pemuput* is a tirtha made by the pedanda, who is *nunasang* or who begs from the *ngarep* family, namely by the oldest family or the first child. *Tirtha pemuput* was completed by pedanda *sane muput Karya/ngajengin*".

Ida Pedanda Gede Wayan Sebali Ranu Tawang from East Pagesangan based on the results of an interview on July 26 2021, explained that:

"Pedanda/sulinggih muput cremation work, *niwakang tirtha*. The equipment at Payuk Tirtha Pengentas is complete, including; with the pipil/letter, the name of the pedanda who made the tirtha, the name of the one who is making the tirtha, the name of the person requesting the tirtha, the *kitir* is written in script, the number of *ambengan/alang-alang* grass varies in number, there are 66, 33, 11, there is also loose grass/padang which means letting go of attachments, fresh and fragrant flowers as a symbol of fragrance, *pripih* tirtha with Balinese characters symbolizing the *dasa bayu*, one pack of rice containing 11 seeds is as a provision for spirits to be taken to nature, the thread wrapped around the *payuk tirtha* is used as energy, the *payuk* with a picture of *padma* is the basis for the symbol of the power of the tirtha, Perfume or *pender* is so that the body smells good, *nunasang tirtha* is a child's obligation to parents who have died by carrying out the *pitra yajna* ceremony so that the ancestors are clean."

Pedanda Gde Made Oka Dharma from Abian Badan Barat based on the results of an interview on August 7 2021, explained that:

"The *Tirtha Pengentas* contains a pipil/letter written in Balinese script/identity so that it is not mistaken for the *jero seda* which is *diaben*, while the number of *ambengan* strands used is 11, 27, 33, which is the value of the *sesari*/fund value in the sincerity of the yajna, Padang freelance, flower. Colors: red, white, blue, yellow as a symbol of purity, 11 grains of rice wrapped in hard leaves, 1 pack of *bija* hundreds as provisions, 12 Japanese flower petals tied together with thread as provisions for the Atma in nature, *payuk* wrapped in white thread 12 times round/12 *ilehan* is the marker for determining the *hyang* atma, *ulantaga/kitir*; in the form of a butterfly for Shiva with the characters *ang, ung, mang*, namely *brahma, vishnu, siwa*, while the *ulantaga/kitir* in the form of a lizard is for *Buddha medaging dasaksara, ang, ongkara ngadeg* to take *Sanghyang Atma* to that realm, *pripihan* wooden *mesurat* with the *Dasa Bayu* script meaning as the power of the *Atma* there."

Ida Bagus Hery Juniawan from Mataram based on the results of an interview on October 8 2021, explained that:

"The *maduwe* work of the family wants to give *maturan tirtha* to Jero Seda, Ida Miyang/Gusti Mor as a form of devotion to the deceased, regardless of the number of the family to the pedanda, *nunas tirtha sane 1* (one) *rembat* is a pair, there are 2 (two) types, namely cleansing tirtha and alleviator. Many families have *semotonan nunas tirtha* to other *peranda peranda arembat*, other families are also like *arembat*, if the family is 10 (ten) then the number is $10 \times 2 = 20$ *payuk*, so that's a lot of *payuk tirtha*. All cremations/*palebons* that have *sulinggih/mesuya ke sulinggih* families definitely ask for *tirtha pangracak*. If no one is mature, just the family concerned is enough. The difference with tirtha pemuput is that pedanda *sane ngajengin* is that in *tirtha pangentas* there is *pedagingan/pripihan/pekelem*, gems, if the pedanda *sane ngajengin* doesn't use *pripihan*, gems/*pekelem*. *Nunas Tirtha Pengentas Suranadi Pekardi Bhatara, Pengentas; entas* separates the *megat tresna* of the worldly elements attached to the *seda* so that it is *entas/severed*. Attachment to the world at large. *Ngracak*, it's random, meaning please don't choose all the pedandas who are tirtha because of their abilities, only choose a few pedandas, these are those who have had family relationships, closeness, *mesisiya/mesurya*. The levels of tirtha in terms of the material that is sprouted are *nista*, intermediate, *utama*. The order of *pamargi tirtha*: cleaning, hugging, *pangracak, tirtha sanggah/kawitan mrajapati, gedong dalem, tirtha Suranadi*. Before the *pamargi tirtha* has been prepared through a process: making a *bambang*/hole in the ground of the required size, spreading the *penaringan, pedanda niwakang tirtha* along with all the contents in the *payuk*, then after the process of *margi tirtha*, everything in the *penaringan* is then burned to ashes, and the ash is crushed after it is smooth and then put into the prepared ivory *nyuh* shell. The levels of low, middle, and main funds are based on ability. The best thing is the obligation of the living to find the best way. Have debts to parents, debts for food, drink, body, debts for life. That's why it's mandatory to pay *tri rna* by carrying out the cremation ceremony."

The obligation of surviving children is to try to elevate the position of the bandar to a better level. Thus, the method used by children or *sentana*/family as a sincere devotion to their deceased parents/ancestors, by asking/*nunasang tirtha* or holy water from the *sulinggih* or other pedandas called *tirtha pangracak*, consists of 2 (two) *payuk tirtha*, namely *tirtha pebesihan* and *tirtha pengentas*, meaning that this type of tirtha is in pairs, if many families ask for tirtha in pedanda, then the number of *tirtha pangracak* is greater, in fact the number of *payuk* is many times greater. *Tirtha pangracak*, as a tirtha to cleanse and purify and *tirtha pengentas* as a sever of the natural connection with the *sekala* or worldly spirits of their parents which is held in a ceremony through a cremation/*palebun* in order to obtain a better place.

Increasing the sanctity of ancestors through asking or *nunasang tirtha pangracak* to the pedanda Shiva, pedanda Buddha and/or *nunas tirtha* from pedanda both, meaning asking for tirtha from pedanda Shiva and pedanda Buddha. The tirtha obtained by the Shiva-Buddha tirtha is both called balanced, the tirtha is complete, meaning that it is the same for *nunasang tirtha pemargi*/traveller towards the *seda* towards the spirit or spirits of their deceased parents/ancestors towards their nature/the *pitara* world.

The tirtha in *ngaben ngerca* is requested by the family to the pedanda Shiva and the pedanda Buddha, namely *tirtha pabersihan* and *tirtha pangentas* to be given so that the spirit of the deceased is clean on a grand scale and *pengentas* is the tirtha to *marga* the soul of the soul so that it is free from the bonds of the body and can calmly go to heaven. nature. In connection with *tirtha*

pengentas, it is said that *tirta pengentas*: *pe* = *pegat*, *ngen* = *ngen-ngen* = *trena*, *tas* = scorched. *Tirta Pengentas* to decide and eliminate *Tresna* in order to return to the power of *amertha*, namely to *Siwa Merta* (<https://masbrooo.com>)

When used in the *Ngaben Tirta* cleansing ceremony, it is used to clean mala/dirtiness. In this case, in relation to the cleansing *tirta*, it is stated that, the cleansing *tirta* in connection with the burial ceremony, this *tirta* is used for physical and mental purification of all elements involved in the implementation of this *pitra yajnya* ceremony (<https://historiharirayahindu.blogspot.com/>).

Meanwhile, regarding the *tirta pangracak/tirta penganjuh*/holy water given by the extended family to the deceased. The *Tirta* is requested from the *pedanda* by the extended family or members of the extended family sincerely. Once the *tirta pangracak* is also given by the *ngarep family*/largest family/main family which is also responsible for the implementation of the *ngaben* or the term which has *gawe/ipe gawe*, with the obligation to request a special *tirta* called *tirta pemuput* for the *seda*, especially from the *ngarep nunasang tirta* family to the *pedanda*, who at the same time will be the *pedanda* who will carry out the work/engage in the work/finish the cremation ceremony, because of the *mesurya/mesisya* relationship.

In connection with the *nunasang tirta pemuput* to the *pedanda/sulinggih*, it is adjusted according to the level of *nista*, intermediate or *utama* funds, which of course is adjusted to the basis of ability or sincerity of the heart of the family, especially *sane ngarep, ngaturang sesari* to the *pedanda* as a *yajna* with sincerity to the *tirta pedanda ring jero seda*, meaning that there are values in it which are an obligation on the part of the family to arrange *sesari*.

Realizing the implementation of the basic ceremony with sincerity, the *jero seda*/ancestor *ngabenang* can run smoothly and successfully without any obstacles. With regard to the completeness of the contents of the *tirta pemuput*, namely the number of *peselan alang-alang*, pieces of gold, ruby gems called *pekelem tirta* and the completeness of its contents, of course this is related to the full meaning contained within it.

III Conclusion

The form of *tirta pangracak* used in the *ngaben ngrca wedana* ceremony of Hindus in the city of Mataram is *tirta pangracak* in pairs, namely *tirta pabersihan* and *tirta pengentas* which are requested by the family or *semetonan* to the *pedanda/sulinggih* either from the *Shiva pedanda*, the *Buddhist pedanda* and/or those belonging to the *sulinggih* group. for the *seda*. The more people who ask for *tirta pangracak* from the *seda's* family, the more *tirta pangracak* there are, the more *payuk tirta* there are, and at the same time many *sulinggih* come to *niwakang tirta* in turn.

The function of the *tirta pangracak* which is used in the *Ngrca wedana Ngaben* ceremony of Hindus in the city of Mataram, namely the *tirta pangracak* which has been given a mantra by the *pedanda*, two types of *tirta* have different functions: the cleansing *tirta* is a cleansing *tirta* for the *seda*, while the *tirta pengentas* is a holy *tirta* whose function is as a *tirta* who decides the noetic world, severing everything related to the worldly world. The contents of the *tirta penentas* become a unified form to eradicate all the dirt that is attached to the body that is still bound.

The meaning of *tirta pangracak* used in the *Ngaben ngrca wedana* ceremony of Hindus in the city of Mataram, is that it is the obligation of living children to try to elevate the position of their ancestors to a better level, through the implementation of *yadnya* at both the *nista*, intermediate and *utama* levels as a sincere sense of devotion. to his parents who have died by requesting/*nunasang tirta* to the *pedanda/sulinggih* *Shiva*, *pedanda Buddha* and/or those belonging to the group of *sulinggih* called *tirta pangracak*, namely the *tirta* of cleansing periodically the *seda* and the *tirta* of *pengentas* is the *tirta* of praising the soul of the *seda* so that it is free from bond with the body and calmly go to nature.

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