



Ngelungah Ceremony In Pitra Yadnya

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Abstract

In daily life, Hindus always carry out religious activities known as yajñas. It is carried out based on the objectives of Hinduism as stated in the Vedic scriptures, namely “moksartham jagadhita ya ca iti dharma” which means that dharma or religion is to reach moksa (jagadhita). Moksa is also known as mukti, which means achieving spiritual freedom or lasting spiritual happiness. Jagadhita is also known as bhukti, which means for the prosperity of people’s lives and the State. Pitru yajña ceremony is a form of yajña conducted by Hindus in Bali. In general, Pitra Yajña is classified into three, namely 1) Mendem Sawa (corpse), 2) Ngaben, and 3) Nelungah. Ngelungah is a form of Pitra Yajña that is conducted specifically for babies who die after kepus puser and before teething. However, in reality, Hindu religious activities in Bali that Ngelungah is carried out not based on literary instructions because Ngelungah ceremony is carried out every time a baby dies and there is also a ceremony for babies due to miscarriage. Ngelungah is based on people's belief that based on the family's situation in the form of calamity, such as a sick that cannot be healed medically.

Kata Kunci:

Ngelungah,
Upacara Pitra
Yajña

Abstrak

Dalam kehidupan sehari-hari umat yang beragama Hindu senantiasa melaksanakan aktivitas keagamaan yang diistilahkan dengan yajña. Hal ini dilaksanakan sesuai dengan tujuan dari agama Hindu yang tercantum dalam kitab suci Weda yaitu “moksartham jagadhita ya ca iti dharma” yang artinya dharma atau agama itu ialah untuk mencapai moksa (jagadhita). Moksa yang juga disebut mukti yang artinya mencapai kebebasan jiwatman atau kebahagiaan rohani yang langgeng. Jagadhita juga disebut bhukti yaitu untuk kemakmuran kehidupan masyarakat juga Negara. Upacara Pitra yajña merupakan salah satu bentuk yajña yang dilakukan oleh umat Hindu di Bali. Secara Garis besar upacara Pitra Yajña di golongan tiga yaitu: 1) Mendem Sawa, (mayat), 2) Ngaben, dan 3) Nelungah. Ngelungah sebagai salah satu bentuk upacara Pitra Yajña

dilakukan khusus untuk bayi yang meninggal setelah kepus puser dan sebelum tumbuh gigi. Namun kenyataan dalam aktivitas agama Hindu di Bali pelaksanaan Upacara Ngelungah dilakukan tidak sesuai dengan petunjuk sastra, karena upacara ngelungah dilakukan setiap bayi meninggal bahkan ada juga melaksanakan untuk bayi karena keguguran. Upacara Ngelungah didasarkan atas keyakinan warga umat yang dilandasi dengan keadaan situasi keluarga bersangkutan dalam wujud musibah maupun malapetaka seperti keluarga sakit tidak bisa disembuhkan secara medis.

Introduction

Hindus in Indonesia in their religious life have obligations called the *Dharma Agama*. *Dharma Agama* means as a citizen who is obedient to their religion. Obedience to religion is manifested in all aspects of life, which originates from *Ida Sang Hyang Widhi Wasa* (God Almighty) manifested in a form of devotion to all of His creation. Thus, it can be concluded that *Dharma Agama* in its manifestation is carried out by devotion to all of God's creation, which in Hinduism is called *Yajña* (Nesawan, 1987: 130)

Pitra Yadnya ceremony carried out by Hindus in Bali is an obligation that must be carried out by Hindus as a form of *Yadnya* for their deceased ancestors (Mertajaya, Suwitra & Sukadana, 2020). *Yajña* is one of the important elements in the implementation of Hindu religious teachings besides other elements, such as *Tatwa* and *Susila*, because these three elements are the framework of Hinduism whose implementation should be balanced, harmonious, and sustainable. The implementation of *Yajña* is not only a sign or characteristic of religious life but more than that it is the application of Hinduism itself. Hindu community beliefs in God Almighty are practiced through religious ceremonies with the actual practice in the form of *Banten/upakara* which is a familiar thing for Hindus, especially in Bali (Anggraini, 2019).

Carrying out the *yajna* ceremony is one of the efforts of Hindus to achieve the goal of human life, namely *Moksartham Jagathita Ya Ca Iti Dharma*, which means eternal happiness. To achieve Hindu religious goals which are to reach *Jagathita* and *moksa*, everyone must have four foundations called *Catur Purusa Artha*. It consists of *Dharma*, *Artha*, *Kama*, and *Moksa*. *Dharma* is the foundation to achieve *Artha* and *Kama*. *Artha* and *Kama* are the foundation or means for doing *Dharma*. While *Dharma*, *Artha*, and *Kama* are the foundation to achieve *moksa* (Wiana, 2002: 4).

In general, Hindus carry out Hindu religious teachings based on the concept of *Catur Marga*, namely the four paths that can be taken by Hindus in carrying out the *yajña* according to the abilities or knowledge of each Hindu community. *Catur Marga* can be divided into four, namely *Bhakti Marga*, *Karma marga*, *Jnana Marga*, and *Yoga Marga*. The four paths are a system that cannot be separated because they support one another and are related to one another. Whichever way or path is followed will not be subject to psychological sanctions due to the flexible nature of Hinduism. Generally, Hindus in Bali conduct the *yajna* most easily or adjusted to their abilities, namely *Bhakti* and *Karma Marga*. *Bhakti Marga* is carried out using prostration and devotion (*bhakti*) to *Ida Sang Hyang Widhi Wasa*. The feeling of prostration and devotion is always accompanied by a feeling of resignation and surrender to *Ida Sang Hyang Widhi Wasa*. *Karma Marga* is carried out by always doing *dharma*. In this case, *Dharma* is duty and goodness. One form of devotion (*bhakti*) is carrying out *yajña* (Wiana, 2002: 17).

Yajña carried out by Hindus is caused by a bond of *karma (Rna)*, namely debts to *Ida Sang Hyang Widhi*, who has created nature and its contents, is called *Dewa Rna*. Debts to parents or ancestors who have given birth to, care for, and raise is called *Pitra Rna*. Meanwhile, debts to *Rsi* who have received revelation, provide guidance, and teachings on religious morality and other sciences are called *Rsi Rna*. These three bonds of karmic debt (*Rna*) are called *Tri Rna*. These karmic debts are encouraged someone to act and serve sincerely to those who have created and nurtured humans. However, in its implementation, there are five *Yajñas (Panca Yajña)* that must be conducted by Hindus, namely *Dewa Yajña*, *Rsi Yajña*, *Pitra Yajña*, *Manusia Yajña*, and *Bhuta Yajña* (Mas Putra, 1982: 5).

Dewa Yajña is a holy sacrifice addressed to God Almighty and the Gods, thus people will still receive His protection. It can be said that most of these sacrifices are in offerings in the form of *upakara*. *Rsi Yajña* is a sincere sacrifice to priests and other saints. *Pitra Yajña* is a holy sacrifice addressed to the ancestors, thus they protect all their descendants for the common safety. *Manusia Yajña* is a holy sacrifice that aims to maintain life and cleanse human inner and outer. *Bhuta Yajña* is a holy sacrifice that aims to clean the place (nature and its contents), nurture, and give “*penyupata*” to the *Bhuta Kala* and other beings that are considered lower than humans, such as fairies, jinn, demons, animals, and others.

Hinduism has three basic categories known as the Three Frameworks of Hinduism (*Tiga Kerangka Agama Hindu*). It consists of *Tattwa*, *Susila*, and *Upakara*. *Tattwa* contains teachings on the philosophy of Deity, Atman, Karma *Phala*, *Punarbhawa*, and *Moksa*. *Susila* contains moral teachings in character to glorify the dignity of human life in this world and the hereafter. While *Upakara* contains teachings on the forms of the *yadnya* with all its media to help the success of a *yajña*. The implementation of religion can be said to be good and as expectations, if the understanding of *tattwa*, the application of morality, and the implementation of *yajña* are carried out in a balanced manner.

The implementation of the *yajña* ceremony in Bali further emphasizes *tattwa* and ethical elements. However, the implementation of various ceremonies in Bali is still based on *tattwa* and ethical teachings. *Yadnya* in Bali is divided into five parts, which are known as *Panca Yajña*. It consists of *Dewa Yajña* is a holy offering to the Gods, *Rsi Yajña* is a tribute to the priest, *Pitra Yajña* is an offering and sacrifice to *pitra* or ancestors, *Bhuta Yajña* is a *puja caru* offering to *Bhuta*, and *Manusa Yajña* is a sacrifice and offering to fellow human beings.

The tradition of ancestor worship already exists in Bali but it is strengthened by the concept of *Pitra Yadnya*, which is contained in the teachings of Hinduism. The combination of the implementation of the *Pitra Yadnya* between local Balinese traditions and Hinduism has been carried out from generation to generation and has been written in the form of the *Pitra Yadnya lontar* (Badra, 2019). In essence, *Ngelungah* ritual is a form of purification ceremony for children who die before *meketus*, thus it is symbolized by *kelungah*, which is a young coconut. This *kelungah* water is used as *tirta pengentas* in completing this ceremony, thus it is called *Ngelungah*.

Methods

The type of this research was qualitative, which was carried out directly to the object and looking for information from people who can provide explanations related to problems. It was combined with books or literature as a complement to providing argumentation reviews to draw an empirical conclusion. In collecting data, the author used two methods, namely 1) Library Method and 2) Interview Method.

1. Library Method

According to Winarno (1988: 47), a library method is a way to collect material by reading books, scientific magazine reports that are closely related to the issues discussed.

Books used to obtain supporting material in research as well as secondary data are folklore books, books on ancient literature, Hindu religious education books, or books related to the current research. In this research, the author used *Lontar Jadma Prawerti* and other supporting books that related to the problem and can support the research.

2. Interview Method

According to Sutrisno Hadi (1983: 193), an interview method is a way to obtain field data by conducting systematic questions and answers based on research objectives. An interview method is a field research method to obtain various information from informants who can provide information about the problems raised in *lontar*, especially *Lontar Jadma Prawerti*. In this case, the informants referred to religious intellectuals, community leaders, and figures who are considered capable and know the problems raised in *Lontar Jadma Prawerti*.

After the data has been collected through literature studies, field studies, and interviews with the informants who have been determined, the next step is processing the data. The procedure was conducted using a descriptive method. According to Sutrisno Hadi (1978: 8), a descriptive method is a way of processing data that is done by systematically compiling, thus it obtains a conclusion. In descriptive data processing combined with comparative methods, the processed data were combined, then arranged systematically in the hope that general conclusions can be drawn.

Results And Discussions

1. Procedures of Conducting *Ngelungah* Ceremony in *Pitra Yajña*

According to the interview results, the series of *Ngelungah* ceremony consists of 1) Preparing for *adegan Pengelungahan*, 2) *Ngentenin*, 3) *Pengesengan*, 4) *Nganyud* ceremony, and 5) *Pemuput*.

a. Preparing for *Adegan Pengelungahan*

Making *adegan pengelung* or decorating *kwangen pengelungahan* is usually done by *banten* or *sulinggih*. *Adegan pengelungahan* is used as a place or *linggih* for people who are trusted because it can only be used for people who have made ceremonies and still considered holy or people who have not lost their teeth. *Adegan pengelungahan* is made of young green coconut (*nyuh gadang*) which is equipped with writing. In Balinese, it is called *kelungah merajah*, namely on the outer lid of *kelungah* and inside of the

kelungah lid are written in Balinese letters, and on the outer body of young green coconut (*kelungah nyuh gadang*) is written in descending. Besides these writings or *rerajahan*, the contents of the *kelungah* are *panca datu (isin sesimpen)*, gold, silver, *slaka*, copper, *akah-akah*, and soil and based on a white cloth *merajan padma*. The contents and base of the white cloth are put into a young green coconut (*kelungah*) that has been written as above, which is added with three *dapdap* leaves, three pieces of *bunut* leaves, and white *menori*. All of them are rolled up and tied with *kubal*. *Kelungah* is wrapped in a white-yellow cloth and used *sok Padma* as a base. Above it, it is decorated with gold flowers and live flowers, such as *ylang* flowers (*sandat*), white chrysolite flowers (*cempaka putih*), and Balinese frangipani flower, and a stick filled with pipil (the name of the child who died). In the making of *pengelungahan* above, *banten pejatian* is made. The procedure of *ngelungah* ceremony can be seen as follows.

b. Ngentenin Ceremony

Ngentenin ceremony is explained that for *ngelungah* ceremony, it is carried out with the child being buried when he has just died, then it is preceded by *Ngentenin* ceremony (*ngulapain*). However, before conducting *ngentenin (ngulapin)* ceremony to the cemetery which is held three days before *pengelungahan* ceremony, first *ngaturan piuning* is carried out to *Dalem* Temple and *Prajapati* Temple. After that, *Ngentenin* or “*ngeplugin*” ceremony is carried out which aims to summon or beg the spirit of the person to rest (*berstana*) in the *lingga (adegan)* which is used as the symbolic body of the deceased. After finishing in the cemetery, they are back home to make an *oton* based on their abilities. If the level of *banten arepan mebabangkit*, it needs to carry out *pemelina* by *Ida Sang Sulinggih*. If it does not, then there is no need to carry out *pemerelina* by *Ida Sang Sulinggih*.

c. Pangesengan

According to informants, the process of *Ngelungah* is explained in which most of the children’s bodies are buried first. After a few months or years, *Ngelungah* ceremony is carried out, in which the procedure of *pengesangan* by burn the symbolic body of the child using the green coconut/*kelungah (Nyuh Gadang)*. The steps of the ceremony are as follows. *Adegan pengelunghan* is brought back to the cemetery with its *upakara*. The contents of *kelungah* are burned over *peasepan merajah padma*, then the ashes are scooped out with an ental spoon. After that, crushed it with sugar cane, fan them with a bamboo fan, and doused with *belonyoh* water made from *kelungah* water that has been

given a mantra by *Ida Sang Sulinggih*. After the ceremony is finished, the ashes from the burning are put into the *kelungah* which is used as *adegan pengelungahan*. *Bebanten* or *upakara* are given to the one who carried out the ceremony that is led by *Ida Sulinggih*. Besides the method of *pengesengan* above, there is also a method of *pengesengan* by burning the body of the child directly without going through the burial process with the following procedures.

- 1) *Mapiuning* to *Dalem* Temple and *Prajepati* Temple
- 2) Making *adegan pengelungahan*
- 3) The *pangesengan* ceremony is preceded by *Nyiraman Layon*

Ngeringkes is carried out without using ante and wrapped in a white cloth. After the cleaning ceremony, the body will be sent to cemetery (*Setra*). Arriving at *Setra*, the corpse is brought and went around three times in the *pangesengan*, then it is placed in the *pangesengan*. It is sprinkled with various types of *tirta*, such as *tirta kawitan*, *tirta pangentas*, *tirta kahyangan tiga*, as well as *rantasan* with *adegan pengelungahan* placed on top of the child's body and burned. After it becomes ash, then it is doused with water and covered with fruit leaves with *dapdap* leaves. Then, the *galih* or bones are collected and assembled on a white cloth filled with 23 pieces of *kwangen*. After that, it is crushed using a *sesenden* and sugar cane, then the ashes are placed back into the *kelungah*. Then, the worship ceremony by *Ida Sang Sulinggih* is carried out along with *pangubaktian* by the families.

d. Nganyud

Nganyud ceremony is a series of *pengabenan* ceremonies, including a series of *pengelungahan* ceremony which is a continuation of the *pengesengan* ceremony. The procedure of the ceremony as described by the informant can be seen as follows. At the sea, the offerings, such as *suci soroh*, *penebusan* with a chick, and *iber-iber* are offered by releasing a chicken to beg *Sang Hyang Baruna* as a source of *amerta* to purify the spirit and return the elements of *Panca Maha Buta* to their origin accompanied by carrying out *pengubatian* by all family members. Then, it is drifted into the middle of the ocean.

e. Pemuputan atau Penyineban Ceremony

After *Ngelungah* ceremony, it is not followed by *Atma Wedana* ceremony. But, it is followed by *penyineban* with *nglingihang rantasan* along with *kwangen* in the *baturan sanggah kemulan*. It means that the spirit of the child has been purified and placed in the

sangah or *merajan*. Furthermore, a ceremony is offered according to ability. From then, the spirit of the child who died is already in the God realm or *Dewa Loka*. The reason why the *Atma Wedana* ceremony does not carry out after *Ngelungah* is because the child considered to have no sin in his life, thus his mind or spirit is not shackled by the results of karma or *karmapala*. One of the purposes of *Atma Wedana* ceremony is to purify the *atma* from the shackles of its five wraps called *Panca Maya Kosa*, namely *Anamanya kosa*, *Pranamaya kosa*, *Widjananamaya kosa*, *Manumaya kosa*, and *Ananda maya kosa*, thus the *Atma* is truly sacred. That is the reason for the purification process for young children whose teeth have not fallen out. The *pengesengan* process is carried out only once, namely to return the *Panca Maha Bhuta* element to its origin so the spirit becomes sacred.

Likewise, *Panca Yajña* book describes the implementation of the *ngelungah* ceremony as follows. *Mapiuning* to *Dalem* Temple, *Mrajepati* Temple, *Sedahan setra*, offering *tarpana* to the spirit of the baby, *niwekan tirta pengerapuh*, and all offerings are placed in *gegumuk bangbang*, through a worship ceremony, thus the baby's spirit becomes sacred. After finishing sprinkling *tirta*, *bangbang* is flattened again and all the offerings are planted (Tim Penyusun, 1995: 183 - 184).

2. Ceremonial Means Used in *Ngelungah* Ceremony in *Pitra Yadnya* Ceremony

Every *Yajña* Ceremony is required ceremonial means (*upakara*). *Upakara* or *bebanten* are means or equipment for a ceremony. *Upakara* used in *Ngelungah* ceremony in the *Pitra Yajña* according to the series of its implementation can be explained as follows.

a. *Mapiuning* to *Dalem* Temple and *Prajepati* Temple

The ceremonies means (*upakara*) used are *Bebanten Pajatian* that consists of *daksina*, *ketipat*, *peras ajuman*, *ajengan putih kuning*, and *nunas tirta*.

b. *Upakara* is to create *adegan pengelungahan*, namely to decorate a *kelungah* that is used as a symbolic object of the deceased by using *upakara* or *banten pejatian*.

c. *Upakara* used during *ngentenin* are in the upper reaches of the baby's grave, *sanggah cucuk* is plugged as a place to offer *banten pejatian*. Meanwhile, on the grave (*bangbang*) served *banten saji* and *peras*, *rantasan putih kuning*, *adegan pengelungahan* is brought to the cemetery.

- d. After *Ngentenin*, *adegan pengelungahan* and *rantasan* are brought home. Then, *oton* is made according to the ability with *upakara*, such as *pengulapan*, *pengambaian*, *jerimpen*, *suci asoroh*, *bubur pirata rare*, *saji kastuwi*, *banten kumara darpana alit*, and the one who *muput* is *Ida Sulinggih*.
- e. *Upakara* used when going to *Tunon* or *Setra*. Before that, *pemegat* ceremony is held with *banten pemegat*. Furthermore, *caru* and *berumbun* with its *bangun urip* are offered in the home yard. After offering the *caru*, the *layon* is sent to *Tunon* by passing the *caru* offering. When going to *Tunon*, it is preceded by *pasepan*, *rantasan*, and the new *adegan pengelungahan* of *Layon*. Then, the child *ngaben ngelungah* directly without through the buried process. At each crossroads, *ketipat daksina*, *saji*, and *peras* are offered.
- f. *Upakara* after finishing *pengesengan* or burning. *Bebanten* used after the *pengesengan* ceremony which is core ceremony, namely *bubur pirata*, *nasi angkeb*, *banten*, *saji darpana*, and *Diyus Karmaligi*. For *banten tataban*, it is adjusted according to the ability from the lowest level, namely *suci asoroh*, *banten ancak bingin*, *pula gembal*, and the main is *banten mebangkit*. The one who leads *ngenteb banten* is *Sulinggih*.
- g. *Upakara* used during *nganyud*. Before *nganyud* to the sea, the *banten suci*, *banten soroh*, and releasing *penebusan* and *iber-iber*, namely a chick are offered.
- h. *Upakara* of *ngelinggihan* in the *Merajan Kemulan* with offerings, namely *pejatian*, *rantasan* with one *kwangen*, *suci asoroh*, and *meguling bebek*.

Other information also describes *upakara* used in *Ngelungah* Ceremony in *Pitra Yajña* in more detail. Several types of offerings are used including *adegan Pengelungahan* made from the skin of *kelungah nyuh gadang* and used as an *adegan*, equipped with the following means, such as : *don bingin*, *lalang padang lepas*, *meseat mingmang kalpika*, *daun menori*, *kwangen*, decorated with yellow flowers and yellow *wastra* (cloth). *Banten Suci Asoroh* consists of *pengulapan* using four *tumpeng*, *pengambean* using two *tumpeng*, *wayang* using three *tumpeng*, *saji* using one *tumpeng*, *ajengan putih kuning* does not using *tumpeng* but only rice on *ceper*, in which one is white and other is yellow, *peras* using two *tumpeng*, *pembersihan suda mala*, *sesayut Taman pembersihan*, *banten suci*, and *lis* with suckling duck.

Banten bubur Pitera is made of white and yellow porridge on a base of *taledan* with *medori* leaves. How to make it: yellow rice is on a base of *medori* leaves facing upwards, on top is filled with *padang lepas* leaves, while white rice is on a base of *medori* leaves

that face down and on top of it contains *laang* leaves. *Banten Diyus Kamaligi* is offerings on a small *nyiru* (*tempeh*) and the edge of it is surrounded by *rontal* leaves. Inside of it consists of *kelungah nyuh gading*, *jempere*, *coblong*, rice, eggs, *payasan*, *beras catur warna*, *peras cenik*, *padma*, *lis tangga menek*, *tangga tuwun*, *suwah lima puluh empat*, *subeng lima puluh empat*, *meka lima puluh empat*, and *ceper ental* as a base. *Banten Nasi Angkeb* is made from rice that is occupied by a *sesenden* on a base of *taledan* or *tamas* in the form of *tumpeng* and a *penek* that contains chicken, *mebekakak*, while on top of it is the lid looks like a cone or triangle shape. Therefore, it was the overview of several *bebanten* that are commonly used during *ngelungah* ceremony.

According to other information, it also explains the contents of *banten caru eka sato* with *ayam berumbun* and *bangun urip*. It means that *banten caru* used complete with the number of *urip* from the type of chicken color used. Since *berumbun* color is located in the middle with *panca waranya Kliwon*, the *urip* is eight, thus all *caru* preparations are eight, including *alas caru* with eight legs, *kwangen*, and *satay*. Also added with *banten pengulapan*, *pengambeian*, *peras*, *saji*, *ajengn putih kuning*, *tegteg*, *ketipat daksina*, *jerimpen*, and *danan*, *rantasan putih kuning*, *teterag*, and *sanggah cucuk*. *Ayam berumbun* is often used because the color *brumbun* represents all chicken colors, such as red, yellow, black, and white.

Besides the interview results regarding the types of offerings above, the author cites secondary data taken from several sourcebooks as a comparison of the types of offerings used in the *ngelungah* ceremony. *Panca Yadnya* book states as follows.

Banten mepiuning to *Dalem Temple* consists of *canang meraka*, *daksina*, *ketipat kelanan*, *telur beka dem*, *segehan putih kuning*, *banten mapiuning* to *Mrajepati*, *canang ketipa*, *daksina*, and *peras*. *Banten mepiuning* to *sedahan* and its offerings, namely *sorohan*, *pengembeian*, *pengulapan*, *peras*, *daksina*, *kelungah nyuh gading di surat Om Kara*. *Banten* intended for the spirit of the baby or the child is *Puda* flower, *bangsah pinang*, *kereb sari*, *punjung*, and *rurub kajeng*. These offerings above are placed above the *gegumuk bangbang* of the child's grave (Tim Penyusun, 1995: 185).

The problem of *bebanten* is greatly influenced by *Desa Mawa Cara*, thus the author does not quote much from sourcebooks regarding the types of offerings used in the *ngelungah* ceremony.

Based on the interview results and some book sources, it can be concluded that the types of offerings used in *Ngelungah* and their functions can be seen as follows.

- a. *Banten Pejati ngias kelungah* functions to ask for safety to *Ida Shang Hyang Betara Dalem, Shang Hyang Brahma Prajapati, Ulun Setra, Men Bajangan*, thus the spirits/*atma* of the children get holiness and *kekedetin untuk tungked mangda malinggih ring ancak bingin*.
- b. *Banten Segehan warna lima* and *Segehan Agung* are some of the treats (*labaan*) of *Sang Bhuta Kala*.
- c. *Banten Caru Eka Sate* functions to give treats (*labaan*) to the *pengirirng* (followers) of *Sang Bhuta Kala*, thus they do not come in and only accompanied them on the road.
- d. *Banten derpana* functions as a treat to the spirits of the deceased.
- e. *Banten arepan pengelungahan* functions as a treat for *nyama catur* that is used as *banten kumara* which functions as *upah-upahan*.
- f. *Bubur Pitera* rare is served to the spirit of the baby.
- g. *Tirta pralihan* functions as a means to destroy (*merelina*).
- h. Fire functions to burn the body or symbolic body of the child who died to accelerate the process of returning to its origin.
- i. *Tepung tawar, tirta pengambean, pengulapan, pelukatan, pebersihan. Biyakaonan, prayascita* functions as to purify/cleanse the spirit or *atma* of the child who died.
- j. *Banten nganyud* functions to ask for a way to *Hyang Baruna*, thus the *Atma*/spirit returns to its origin.

The general conclusion of the types of offerings or *upakara* when carrying out the *nglungah* ceremony is to deliver the spirit to get a place worthy based on his karma throughout his life, either in the present or in the past. Besides, the means used functions to purify and cleanse the *Atma*/spirit who died, thus it is no longer bound by the influence of the body or gross body.

3. The Values of *Ngelungah* Ceremony Implementation in *Pitra Yajña* Ceremony

If it is analyzed from the purpose, background, types of *upakara*, and procedures of the *Ngelungah* ceremony, thus the values of the *Ngelungah* ceremony can be described as follows.

- a. The implementation of *Ngelungah* in the *Pitra Yajña* ceremony is a reflection of piety to *Sang Hyang Widhi Wasa* to carry out His orders, namely to serve the ancestors or parents. In its implementation, it is based on strong faith that how noble a person who can carry out *Yajña*, especially conducting the *Ngelungah* ceremony.

- b. The affection values can be seen behind the implementation of the *Ngelungah* ceremony because it is a debt or *rnam* to the ancestors. A very strong strand of love appears that binds the parent and the child, even though the child has died, the relationship of affection is very difficult to break. Thus, *Yajña* is the *Ngelungah* ceremony in the *Pitra Yajña* ceremony.
- c. The value of togetherness and cooperation means that in carrying out *Ngelungah* ceremony in the *Pitra Yajña* ceremony, it is always carried out in cooperation with the community members, both in the form of *rukun*, *tempek* members, and family members so that the event can be achieved successfully. No matter how heavy a job is, as long as it is done together in cooperation, it will lighten the burden so that work can be completed properly.
- d. The value of moral responsibility means that spiritually, as a human being has a sense of responsibility to help each other, especially for people who have died. It is a moral responsibility to assist the purification process, one of which is by carrying out the *Ngelungah* ceremony so that *Panca Maha Bhuta* elements can return to their origin and the spirit becomes sacred.
- e. The democratic value means that in carrying out the *ngelungah* in the *Pitra Yajña* ceremony, it is always preceded by deliberation, in which before carrying out all types of activities from the planning of its implementation, thus purposes can be achieved and *Yajña* becomes *sidhi karya*/done well.
- f. Ethical values mean that the means or *upakara* offered in the *Ngelungah* ceremony. These means should be arranged as beautiful as possible, which is decorated with flowers, *reringgitan* in *jejitan* can catch the eyes. These are the spark of a sense of art and beauty that spreads within the person who is carried out *yajña*.
- g. The value of being willing to sacrifice means that in carrying out the *Ngelungah* ceremony in *Pitra Yajña*, any kind of *yadnya* must be based on a sincere feeling of willingness to sacrifice material and spiritual, both from people who carry out *Yajña*, sacrifices from families, and the community. Thus, *yadnya* done is in accordance with the expectations, namely the *yadnya* which is *satwika* means selfless.
- h. The value of tolerance in carrying out the *Ngelungah* ceremony means that it must establish an attitude of mutual respect between each other, both to *Ida Sulinggih* who has led the ceremony and the guests who come to give prayers of blessing. Thus, prosperity can be achieved physically and spiritually which is known as *Jagadhita*.

Based on the explanation above, it can be concluded that the values contained in the implementation of the *Ngelungah* ceremony are the values of faith and piety, compassion, cooperation, moral responsibility, democracy, aesthetics, self-sacrifice, and tolerance.

Conclusion

Based on the research results and discussion, it can be concluded as follows.

1. The procedure of carrying out the *Ngelungah* in the *Pitra Yajña* ceremony can be divided into two, namely The *Ngelungah* ceremony for the child's body that has been buried first and the *Ngelungah* ceremony that burning the child's body first. The difference is that the *Ngelungah* ceremony which is preceded by the burial process first is accompanied by the *Ngentenin* ceremony, while the *Ngelungah* ceremony by directly burning the child's body does not contain the *Ngentenin* ceremony.
2. The values contained in the implementation of the *ngelungah* ceremony include the values of faith and piety, which is a reflection of the attitude in carrying out God's orders, namely to serve parents or ancestors. The value of compassion means that the *Ngelungah* ceremony is a string of love between parents which is manifested in the form of *Yajña*. The value of cooperation means that in carrying out the *Ngelungah* ceremony to lighten the work, it would be better if it is carried out in cooperation. Democratic values mean that before carrying out the *Ngelungah* ceremony, it always begins with deliberation to seek consensus. The value of moral responsibility means that the implementation of the *Ngelungah* ceremony is the spiritual responsibility of the living person towards the deceased. Aesthetic value means that the means used in carrying out the *ngelungah* ceremony are created by the person who does *yajña*. The value of self-sacrifice means that the implementation of the *Ngelungah* ceremony in the *Pitra Yajña* is one of the self-sacrificing attitudes towards the purified. The value of tolerance means that mutual respect and respect between individuals who carry out their *yadnya*.

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