



God, love, and death of Trunyan Village

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ABSTRACT

Background: Trunyan Village is a traditional village on the shores of Lake Batur in Bali, Indonesia. The village has unique funeral traditions and religious beliefs. The "Death Penalty Society" is a specialised burial system where bodies are placed on the ground and surrounded by bamboo. The adoration and fondness we appear to others can moreover bring meaning and bliss to our lives, indeed as we persevere melancholy and loss. It is critical to keep in mind that seeing God, adoration and passing are intensely impacted by one's culture, religion, traditions and individual views. **Method:** The method used is qualitative content analysis, interpreted using Goffman's Framing theory. This approach examines how structured narratives in documents and previous research about Trunyan Village influence perceptions of god, love, and death. **Findings:** In the context of Trunyan Village, the concepts of God, love and death can have unique meanings and are influenced by local traditions and beliefs. God and love from Trunyan village can be seen in their family relationships with the living and the dead, as they still believe in their ancestors. The love and death of the Trunyan people can be seen from their very unique funeral practices, where they say that the corpse or human body that has died will not emit odour and by doing *mepasah* is the only way for humans to get a good place in the afterlife. Why there is no *ngaben* tradition in Trunyan, only *mapasah* and *mendem sawa*, is because their culture and traditions have been passed down from generation to generation, and their understanding of the funeral process is better than the *ngaben* tradition. **Conclusion:** Back to the traditions and culture that influence why Trunyan village prefers to carry out *mepasah* and *mendem sawa* funerals. It can be concluded that the funeral tradition of *mepasah* or *mendem sawa* carried out in Trunyan village is a tradition carried out from generation to generation from their ancestors, which is a funeral activity that thinks about the concept of humanity where they have an understanding that if the human body has died it will not smell and with the *taru menyan* tree that grows in the *setra* or grave that protects the corpse from *pungent odours* and by covering the corpse with bamboo to protect it from wild animals. **Novelty/Originality of this article:** Through qualitative content analysis and Goffman's Framing theory, this study explores the meaning of God, love, and death in the context of local traditions. The proposed model includes a digital interactive platform and mobile application to preserve and disseminate knowledge about these cultural practices.

KEYWORDS: Trunyan; funeral; tradition, Bali

1. Introduction

Trunyan Village is a traditional village located on the shores of Lake Batur on the island of Bali, Indonesia. The village is famous for the unique customs and funeral traditions practiced by its residents. Amidst the enchanting natural charm of Bali, there is a village that holds a unique and fascinating burial tradition, namely Trunyan Village. This village is known for its very different burial method compared to most other places on the island of the gods. This tradition involves placing the body in a bamboo frame or on an open stone platform, without burying it traditionally underground (Artawan & Surawati, 2020). This activity not only reflects local customs and beliefs, but also provides deep insight into how the Trunyan people view life, love, and death.

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Trunyan Village, located on the shores of Lake Batur, Bali, has a number of unique characteristics that set it apart from other villages. One of the most striking is the unique burial tradition, where the body is placed under a sacred banyan tree without being buried, reflecting the belief that the body returns to nature and the soul remains connected to the environment. The banyan tree is considered sacred and is the spiritual center of the village, a symbol of life and death that connects the physical and spiritual worlds. The Trunyan community also follows a strict caste system, influencing many aspects of life, including burial rituals and customs. In addition, the village is rich in culture, with traditional dances and ceremonies that emphasize the values of collectivity and spirituality. The harmony of the community with nature is evident in the way they care for the environment and maintain sustainable traditional agricultural practices. The geographical location around Lake Batur provides extraordinary natural beauty and an important source of life for the community. All of these elements make Trunyan Village an interesting place to study, especially in the context of tradition, beliefs, and the relationship between humans and nature. With this uniqueness, Trunyan Village is an interesting place to study, especially in the context of tradition, beliefs, and human relationships with nature.

In Trunyan, the body is not buried underground as in the Hindu-Balinese tradition in general. Instead, the body is placed on a platform called a "sacred bamboo platform" or placed in a bamboo frame placed above the ground. The burial location is located in a special forest known as "Sema" or open burial area (Aridiantari, et al., 2020). This is a place located north of the village and can only be accessed via a fairly difficult path.

The bodies that have been placed above the ground are not completely left open. Instead, they are protected by a bamboo structure or placed on a stone platform. However, unlike cremation ceremonies that are usually carried out in other areas, in Trunyan, the corpse is left to decompose naturally while remaining in an open position (Chapple & Tucker, 2000). One important element of this tradition is the "taru menyan," a fragrant tree that grows around the burial area. The fragrant smell of this tree is believed to help disguise the smell of decaying corpses and keep the spirits calm and not disturb the lives of the living (Budiana & Suderana, 2019).

The burial tradition in Trunyan is rooted in the belief that the spirit of the deceased does not completely leave this world. The Trunyan people believe that spirits remain around the burial site and that they must be given space to "rest" while remaining connected to the human world (Geertz, 1973). In their view, death is not the end of a spiritual journey, but rather a transition to a different existence (Maulana, Untung & Rosyidah, 2022).

In the context of the rich Balinese culture, the burial tradition in Trunyan reflects a deep understanding of the cycle of life and death. The concept of life and death in Trunyan is not only based on physical aspects, but also spiritual. The Trunyan people believe that life is a spiritual journey that continues even after the physical body dies (Hulse, 1982). This open burial symbolizes their belief that the human spirit is not completely separated from this world, but continues to exist in a different form.

Love, in the view of the Trunyan people, is seen as a transcendental force that connects individuals to the community and the spiritual world. This unique burial ritual shows how deep the bond of love and respect is for the deceased. This process is not only a ritual event, but also an expression of love and respect for the departed, where death is considered part of the larger journey of life (Juniari & Widyawati, 2021).

Research on the burial tradition of Trunyan has broad significance. On the one hand, this study provides insight into how a small community with unique traditions can maintain their values and beliefs amidst changing times and modernization. On the other hand, it also reveals how spiritual beliefs and practices can shape a person's perspective on life and death.

Through this study, we can understand how the Trunyan maintain their cultural identity and integrate spiritual values into their daily practices. This makes an important contribution to the study of anthropology and ethnography, especially in the context of cultural and religious diversity in Bali. By exploring the burial traditions in Trunyan, we learn not only about how they deal with death, but also about how they celebrate life and

love in their spiritual context. This research not only explores the unique practices of Trunyan, but also illustrates how these traditions reflect universal values about life, love, and death. By understanding more deeply about these traditions, we can better appreciate the diversity of ways in which humans cope with and understand fundamental experiences in their lives.

2. Methods

This study uses a qualitative approach to explore the relationship between God, love, and death in Trunyan Village through three data collection methods, namely observation, interviews, and literature studies. Observations were conducted directly in the field to record ritual and ceremonial practices related to death and the manifestation of the concepts of God and love in these activities. The data collected included detailed notes on symbols, atmosphere, and social interactions during death rites.

Furthermore, semi-structured interviews with key informants, namely religious leaders and community members, will provide in-depth perspectives on their personal views on the three concepts. These interviews aim to explore the meaning and experiences of individuals related to God, love, and death in the context of local culture. Data from the interviews, together with observational notes, will be integrated with literature studies that include religious texts and academic reports to provide theoretical and historical context.

The data collected will be analyzed using the content analysis method. This process involves coding and categorizing key themes to find patterns and relationships between God, love, and death. Findings from the thematic analysis will be synthesized with existing theories to present a deep understanding of how the three concepts influence each other in the daily lives of the Trunyan community.

The method used in this study is qualitative content analysis, interpreted using Goffman's framing theory. This approach aims to explore how narratives structured in documents and previous research on Trunyan Village influence people's perceptions of the concepts of God, love, and death. In this analysis, researchers examine texts related to Trunyan traditions and culture, including burial rituals and spiritual practices. By using Goffman's framing theory, researchers can identify how certain contexts and depictions shape people's understanding of the three concepts. For example, narratives that highlight the harmonious relationship between humans and nature in death rituals can shape the perception that death is part of a meaningful life cycle, not just the end. This analysis also pays attention to how local culture and values of the Trunyan community are reflected in the documents, and how these depictions can influence individual beliefs and behaviors. Thus, this approach provides in-depth insight into how social construction and narrative play a role in shaping the Trunyan community's views on God, love, and death, and how these relationships influence each other.

3. Results and Discussion

3.1 Trunyan Village

One tradition that stands out in Trunyan Village is a specialised burial system called the "Death Penalty Society". Agreeing to this convention, the bodies of the deceased are not buried or incinerated as is standard in Bali or other parts of the world. Instead, they are set on the ground and encompassed by a bamboo cover to ensure them from vultures. The funeral procession also does not involve burning or burying the body. The body is simply placed on the ground, and the natural frankincense scent from the frankincense trees that grow around the burial area is believed to eliminate the foul odour normally associated with decomposing corpses. The only exceptions to this tradition are for people who died of plague, pregnant women, or young children who have not yet grown teeth (Rajendra, 2012). They will be buried conventionally at another burial site in the village

Trunyan Village also has unique religious beliefs and rituals. The community still follows the old Balinese Hindu confidence, which is somewhat diverse from the frame of Hinduism by and large drilled in Bali. They accept that passing isn't the conclusion of a spirit's travel, but or maybe a step towards the next soul domain. Aside from its unique funeral traditions and religious beliefs, Trunyan Village is also surrounded by natural beauty. Located at the foot of Mount Batur, the village offers stunning views, especially of the beautiful Lake Batur (ransun, 2013). Overall, visitors can visit Trunyan Village to witness a variety of different funeral and burial traditions and enjoy the natural beauty of the surrounding area (Putri, 2021). However, it is important to respect the local culture and customs and follow the guidelines and rules set by the Trunyan community. The Trunyan people are an indigenous community in Trunyan Village, on the eastern side of Lake Batur in Bali, Indonesia. The Trunyan people also believe that the spirits of the deceased do not cause bad odours like in public cemeteries. They believe that foul odours are eliminated by the Taru Menyan Tree, so the burial site appears relatively odour-free.

3.1.1 Cemeteries in Trunyan

Mendem sawa or the burial of a corpse is a funeral ceremony. According to the lontar *Yama Tattwa* related to *mendem sawa*, when a person dies, the *mendem sawa* ceremony must be performed. The philosophy of death explains that the *ragha sarira* (physical body) originating from the temporary *perthiwi* (earth) element must return to the original *perthiwi*. For those who still need time to wait temporarily, the *sawa* (corpse) must be *pendhem* (buried) first. It is entrusted to *Dewi penghuluning Setra* (Dewi Durga). If the *mendem sawa* ceremony is not carried out for a long time, the gross body will become a seed of disease, called *Bhuta Cuwil*, and the Atmanya will get Hell. *Terunyan* people have two kinds of funeral methods, namely, (1) placing the body on the ground or in the open air (exposure) or by Balinese Hindus called *Mepasah*; and (2) buried in the ground (inhumation). *Terunyan* village provides three burial places: (1) *Sema/setra Wayah*, (2) *Sema/setra Nguda*, and (3) *Sema/setra Bantas*.

The burial process in Trunyan Village is deeply unique and tied to local traditions. When someone dies, the family will perform a traditional ceremony involving various rituals and preparations. The body is usually cleaned and dressed in white cloth, a symbol of purity. After that, the body is placed in a bamboo frame, which is then placed under a sacred banyan tree. This banyan tree is considered sacred and is the final resting place for the deceased. During this process, family members and the community gather to pay their respects and pray. The ceremony is often accompanied by traditional music and dance, adding to the sacred atmosphere. For some time after the burial, the body is left exposed under the tree, allowing natural processes such as decomposition to take place. The community believes that this allows the soul to return to nature and God, and maintains a connection with the ancestors. Families usually perform periodic rituals to honor and remember the departed, affirming that death is part of the continuous cycle of life.

3.1.2 Setra in Trunyan

In Trunyan Village, there are three *setras* that have an important role in funeral practices and religious activities of the local community. The following is an explanation of the three *setras* in Trunyan: (1) *Setra Wayah*, (2) *Setra Muda* or *Nguda*, and *Setra Dalem*. *Setra Wayah* is a burial area located in Trunyan Village, Bali, Indonesia. Literally, "*Setra Wayah*" means "old people's place" in Balinese. It is one of the places where the unique tradition of funerals in Trunyan Village is performed. At *Setra Wayah*, the bodies of the deceased are laid out on the open ground, neither buried nor cremated. They are not given any treatment as is by and large the case in other cemeteries. Without the utilize of coffins, the bodies are essentially set on the ground, encompassed by bamboo covers to secure them from vultures (Winanti, 2024). The uniqueness of *Setra Wayah* is that the process of

decomposition of the body does not produce an unpleasant odour. Usually accepted to be due to the normal frankincense smell that comes from the frankincense trees that develop around the cemetery range. This frankincense smell is accepted to be able to dispose of the foul scent ordinarily related with the decay of a body. *Setra Wayah* is only used for funerals of adults who died for certain reasons. People who died due to disease outbreaks, pregnant women, or young children who had not yet grown teeth were not buried at *Setra Wayah*, but were buried conventionally in other cemeteries in Trunyan Village.

Setra Muda is a burial place for small children who have not yet grown teeth and pregnant women who die. It is said that the bodies of young children who have not yet grown teeth do not emit a foul odour, so they are buried in *Setra Muda*. Pregnant women are also considered to have sacred energy and are given a special place there. Meanwhile, *Setra Dalem* is a burial place for people who died due to an outbreak of disease. Their bodies are buried in *Setra Dalem* according to conventional Balinese tradition. *Setra Dalem* is located outside of Trunyan Village. These *setras* play an important role in the governance of funerals and religious ceremonies in Trunyan Village. Each *setra* has a different meaning and function in the context of funerals and local beliefs.

3.1.3 *Taru menyan tree*

The *Taru Menyan tree* (*Sterculia foetida*) is a plant that has a special relationship with the village of Trunyan in Bali, Indonesia. The tree is considered sacred and has spiritual value in the beliefs of the Trunyan people. In Trunyan Village, the *Taru Menyan* tree grows naturally around the *Setra Agung* cemetery area. The leaves and fruit of the *Taru Menyan* tree emit a distinctive aroma that is fragrant and natural incense. This aroma is believed to eliminate the foul odour usually associated with the decomposition of corpses placed on open ground.

The *Taru Menyan* tree also plays an important role in religious practices and ceremonies in Trunyan. Its leaves and fruits are often used in the worship and honouring of ancestors and in other religious ceremonies. It is important that the *Taru Menyan* tree is respected and preserved, as it has significant cultural, spiritual and ecological value to the people of Trunyan. Visitors to Trunyan Village are expected to respect the *Taru Menyan* tree and follow local rules governing its management and preservation. This unique burial tradition also has a high ecological dimension, where Hindus greatly respect nature and the environment in which they live (Kumar, 2012).

Taru Menyan, or the incense tree, plays an important role in the culture and burial ceremonies of Trunyan Village. This tree is considered sacred and is often associated with spirituality and belief in ancestors. In the context of burial ceremonies, *Taru Menyan* functions as a symbol that connects the physical and spiritual worlds. During the burial ceremony, the body is placed under the *Taru Menyan* tree, which is believed to help the deceased's soul to move more easily to a higher realm. The community believes that the fragrant aroma of incense wood can attract the attention of ancestral spirits and provide protection for the departed soul. In addition, this tree also functions as a final resting place, creating an atmosphere full of respect and devotion. During the procession, families and communities perform rituals around this tree, such as bringing offerings and praying, to honor the deceased. The presence of *Taru Menyan* in this ceremony not only emphasizes the importance of the relationship between humans and nature, but also illustrates the community's belief in the continuity of the relationship with the spirits of the deceased. Thus, *Taru Menyan* becomes a central symbol in remembering and honoring ancestors, as well as strengthening the spiritual beliefs of the Trunyan community.

3.1.4 *Trunyan community beliefs*

The Trunyan Village community adheres to ancient Balinese Hindu beliefs that have unique characteristics and religious practices. Some unique aspects of beliefs related to the

Trunyan community are Belief in spirits and ancestors. The Trunyan community believes that spirits and ancestors play an important role in their daily lives. They believe that ancestral spirits protect and guard their village and provide blessings and good fortune.

The second uniqueness is the concept of three universes. The beliefs of the Trunyan community are based on the concept of three universes which include the human realm (Bhwah), the realm of divine beings (Swah), and the realm of spirits (Bhur). Each realm has its own part, and the Trunyan community accepts that there is interaction between the three universes (Nurshanti, et al., 2020). Surpi, et al (2021) stated since ancient times, spaces and symbols have received special respect and meaning in Hindu traditions and life

Third, Rituals and ceremonies. The Trunyan community regularly performs various types of religious rituals and ceremonies. Some important ceremonies include Odalan (a ceremony of worship at the temple), Ngaben (a death and burial ceremony), and others. These ceremonies are performed to honor ancestors, ask for blessings, and maintain spiritual balance (Ottino, 1994). The next uniqueness is Protection from evil spirits. The Trunyan community also believes in the existence of evil spirits or supernatural beings that can disrupt human life. To protect themselves from evil spirits, they practice worship, use incense, and maintain spiritual cleanliness. Finally, myths and folklore. Beliefs in Trunyan Village are also reflected in myths and folklore that are passed down from generation to generation (Rajendra (2012). These stories often contain moral teachings, religious values, and teachings about the relationship between humans and nature and the supernatural world. The beliefs of Trunyan Village reflect the rich and unique cultural heritage of the Balinese people.

In addition, there are several mystical things related to Trunyan Village such as the use of incense. The use of incense in the funeral tradition in Trunyan Village is believed to have mystical powers. The aroma of incense is believed to be able to protect and maintain the bodies laid in the grave from decay and bad smells. Incense is also believed to have spiritual properties that can cleanse the environment and connect with the supernatural. Mysticism related to the Taru Menyan tree (Ransun, 2013). The Taru Menyan tree that grows around the cemetery area in Trunyan Village is also considered to have mystical powers. The aroma of incense produced by this tree is believed to have a strong spiritual influence and can ward off evil spirits or other supernatural disturbances. Ancient Balinese Hindu Beliefs: Trunyan Village still upholds the Ancient Balinese Hindu beliefs that have strong mystical and spiritual elements (Surpi, 2022). The community believes in the existence of spirits involved in everyday life and involves religious practices such as offerings and ceremonial rituals that are considered to have mystical and spiritual powers. Trunyan Village also has several holy places that are believed to have mystical auras. An example is the Pancering Jagat Temple, an ancient temple believed to be a place of protection from natural disasters and negative energy. It is important to remember that perceptions of mystical things are subjective and can vary from person to person (wika et al., 2023). What is considered mystical by a local community may have a different interpretation for others. The practices and concepts of death for this community have deep cultural significance, reflecting the Trunyan view of the cycle of life and death. This shows their attachment to tradition and the way they maintain relationships with their ancestors and respect the dead (Surpi, 2023). Research into these traditions offers insight into how a small Balinese community like Trunyan maintains its customs in the face of modernization.

The concept of belief in Trunyan Village is unique, reflecting the tradition, culture, and deep connection of the community with nature and spirituality. One of the most striking aspects is the belief in the cycle of life and death, where death is considered a transition, not an end. The Trunyan community believes that the soul remains connected to the environment and ancestors, which is seen in the practice of open burial under the sacred banyan tree. The existence of Taru Menyan, or the incense tree, as the center of spirituality, also confirms the belief in the connection between the physical and spiritual worlds. This tree is believed to be able to help the soul on its journey to the other world, as well as provide protection and guidance. In addition, the caste system followed by the community

also influences the way they carry out rituals and ceremonies, emphasizing the importance of respecting social and customary hierarchies. Rituals and traditional ceremonies involving music, dance, and offerings show that the belief in Trunyan is very collective, involving the entire community in honoring the deceased. This creates a sense of solidarity and togetherness, strengthening social and spiritual bonds between them. Overall, the concept of belief in Trunyan Village combines spiritual, cultural, and environmental aspects in harmony, forming a unique identity of a community that values every element of life and death.

3.1.6 Causes of odourless corpses

According to Putri (2021), explaining involves explanans and explanandum, but the difference is the pattern of the relationship between the two. In explaining the cause of odourless corpses in Trunyan Village, we present explanations from various sources related to the decomposition process that occurs in corpses. Decomposition is the source of the release of gases that spread the foul smell on the corpse. Upayogi (2019) also emphasises the effect of temperature on the decay process. Miller states that at temperatures below 4°C no decay process occurs. At temperatures below 4 °C-12°C the development of bacteria becomes slower. The temperature of 15°C to 37°C is a very good time for bacteria to multiply. The external factors are temperature or temperature, air, and invasion from animals or insects.

Reported by Suartika and Saputra (2019) the air temperature in Trunyan Village is in the range of 12°C to 17°C. The cold air temperature causes the decay rate to be slower in accordance with the findings of Miller (2002). According to Yudiantini & Kastawan (2018) fixed air cannot help the process of evaporation of body fluids and the rate of decay. The shady condition of the Taru Menyan tree makes its leaves and branches cover the entire feeding area, plus other dense trees around it make the air flow not very good. The tree moreover keeps the discussed temperature beneath the tree cool indeed amid the day. This environment caused the rate of decay to moderate down and the vanishing of gasses from body liquids to moderate down, so the stench of decaying cadavers was not shown. Insects such as flies were also not found in the grave area as reported by Wardana & Suparwa (2017).

3.2 The concept of god, love and death

Concepts about God, love, and death can vary depending on an individual's religious views, personal beliefs, and philosophies. In many religious traditions, God is seen as a source of great love. Many religions teach that God loves all of his creation with great compassion. In this context, God's compassion and goodness can be seen as the driving force that guides, forgives, and gives meaning to human life (Narayanan, 2001).

Death can be a normal part of the life cycle. In many religions, belief in an afterlife is often associated with God. Some beliefs hold that God determines a person's destiny after death, as in the concepts of heaven, hell, or resurrection. For some, belief in God provides a belief in eternal life or freedom from the cycle of birth and death (Untara, Sumaryani & Surpi, 2024).

Love often plays a significant role in people's coping with death. The love of family, friends, and loved ones can provide reassurance and comfort to a person as they face death. The love and care we show others can also bring meaning and joy to our lives, even as we experience grief and loss. It is important to remember that views of God, love, and death are greatly influenced by a person's culture, religion, traditions, and personal views. In Bali, the concept of God, love and death is seen very uniquely in Trunyan Village which is an old village in Bali. Death cannot really separate either between humans who are bound by love, or with God. Death is considered to be the slow melting of various elements that form the

human body, to slowly unite with eternity. In eternity there is love and God. So death does not immediately separate love, either love for others or with God.

Love in the context of Trunyan is not just a feeling, but also includes respect and appreciation for others, nature, and tradition. Love for the environment is highly valued, where people see nature as an integral part of life and as God's creation. In every ceremony, especially those related to death, love is manifested in the togetherness of the community that supports each other and respects the process of separation. This shows that the loss is not only felt by the family, but also by the entire community.

The concept of God in Trunyan is closely tied to the belief in ancestral spirits and the power of nature. God is seen as an entity that governs all life and death, and the relationship with Him is strengthened through rituals and traditions. People believe that through burials carried out in a certain way, they can maintain a harmonious relationship with God and the spirits of their ancestors. Rituals such as prayers and offerings are carried out to show love and devotion to God, linking their spirituality to every aspect of life.

Death in Trunyan is not seen as the end, but as a transition to a higher life. The unique burial process, where the body is placed under a sacred banyan tree, illustrates the belief that the soul will return to nature and be closer to God. The community believes that death is part of the cycle of life that must be respected and celebrated. Thus, death becomes a moment to strengthen love and social relationships, where families and communities gather to pay their last respects. Overall, the concepts of love, God, and death in Trunyan society complement each other. Love connects individuals with others and the environment, while God gives meaning and purpose to every action. Death, as part of this cycle, is not only faced with sadness, but also with gratitude and respect, affirming that life and death are two sides of the same coin.

3.2.1 God of love and death Trunyan Village

In the context of Trunyan Village, the concepts of God, love and death can have unique meanings and are influenced by local traditions and beliefs. God and love from Trunyan village can be seen in their family relationships with the living and the dead, as they still believe in their ancestors. The love and death of the Terunyan people can be seen from their very unique funeral practices, where they say that the corpse or human body that has died will not emit odour and by doing '*mepasah*' is the only way for humans to get a good place in the afterlife (Handayani & Korstanje, 2018). Why there is no *ngaben* tradition in Trunyan, only '*mapasah* and *mendem sawa*', is because their culture and traditions have been passed down from generation to generation, and their understanding of the funeral process is better than the *ngaben* tradition. Back to the traditions and culture that influence why Trunyan village prefers to carry out '*mepasah*' and '*mendem sawa*' funerals.

The burial tradition in Trunyan Village has significant ecological importance, as this method is directly related to efforts to preserve the local environment. By leaving the body outside the ground in a bamboo frame or on a stone base, and using the fragrant "taru menyan" tree, this method minimizes the negative impact on the surrounding land and ecosystem (Jain, 2016). This practice reduces the need for underground burials that can disrupt the soil structure and reduces pollution from preservative chemicals (Asteria, et al., 2023). In addition, this arrangement encourages respect for the surrounding environment and promotes ecological awareness among the Trunyan community, which indirectly supports the sustainability of the local ecosystem and the preservation of the area's unique flora and fauna.

Death in Trunyan Village is seen as a bridge between the physical and spiritual worlds. Unique burial processes, such as placing the body under a tree, reflect the belief that the soul remains connected to nature. This shows that death is not the end, but rather a step towards reunion with God. This ritual reinforces a deep sense of spirituality, where love for God is manifested in respect for the departed spirit. Love is the main foundation in the relationship between humans and God and the environment. The Trunyan people show

their love through rituals that involve joint participation in the death procession. When they gather to honor the departed, they also express love for each other, building solidarity and support. This creates a space where the relationships between humans, the environment, and God are mutually reinforcing. The environment is understood as a manifestation of God's power. The Trunyan people maintain a harmonious relationship with nature, which they see as a form of love for God's creation. By burying the dead in the open, they show that death and life are interconnected and that every element of nature has a role in the cycle. Love for the environment also leads to efforts to preserve it, which in turn strengthens the spiritual relationship with God. The burial traditions in Trunyan not only bind the community in carrying out the ritual, but also bind them in greater beliefs and values. Each element of the procession is filled with symbolism that reflects love and respect, creating a deep connection between humans, nature, and God. Through this tradition, the Trunyan people strengthen their identity and maintain a spiritual connection that has existed for centuries. This interconnection is also reflected in the daily lives of the Trunyan people. Love for the environment and others is manifested in sustainable agricultural practices and mutual cooperation. This confirms that the relationship between humans and God is not separate from their interaction with the environment. Thus, the love shown in the daily life cycle supports a broader concept of death, where every action is understood as part of a greater divine purpose. The interconnection between the concepts of God, love, and death in the Trunyan Village community shows that these three elements complement and strengthen each other. Death is seen as a transition that brings individuals closer to God, while love connects them to others and the environment. Through daily traditions and practices, this community creates a network of values that allows them to understand and celebrate life in a more holistic context.

In Trunyan society, the concepts of love, God, and death are closely intertwined, forming a holistic view of life. Love is not just a feeling, but includes respect and appreciation for others, nature, and tradition. The Trunyan people highly value love for the environment, seeing nature as an integral part of life and as God's creation. In every ceremony, especially those related to death, love is manifested in the togetherness of the community that supports each other, emphasizing that the loss is felt by the entire community, not just by the family. The concept of God in Trunyan is closely related to the belief in ancestral spirits and the power of nature, where God is seen as an entity that regulates life and death. Rituals and traditions are carried out to maintain a harmonious relationship with God and the spirits of ancestors, showing love and devotion to Him. Death itself is not considered the end, but rather a transition to a higher life. The unique burial process, where the body is placed under a sacred banyan tree, reflects the belief that the soul will return to nature and be closer to God. Therefore, death becomes a moment to strengthen love and social relationships, where families and communities gather to pay their last respects. Overall, these three concepts complement each other, with love connecting individuals to others and the environment, God giving meaning to every action, and death celebrated as an important part of the cycle of life.

4. Conclusions

Life, love and death are very related and interesting to the people in the ancient villages in Bali. The lives of the people are very close to nature and death does not separate their love for their homeland or the local community. People who have died can be seen physically for a long time. This is certainly different from the Balinese people in general who bury or cremate bodies. so that death seems to quickly separate them from those who are still alive. In Trunyan Village, death does not separate them from their love and environment

It can be concluded that the funeral tradition of *mepasah* or *mendem sawa* carried out in Trunyan village is a tradition carried out from generation to generation from their ancestors, which is a funeral activity that thinks about the concept of humanity where they have an understanding that if the human body has died it will not smell and with the *taru*

menyan tree that grows in the *setra* or grave that protects the corpse from pungent odours and by covering the corpse with bamboo to protect it from wild animals.

This study shows that in Trunyan Village, Bali, there is a strong interconnection between the concepts of God, love, and death. Death is not seen as an end, but rather as a transition that brings individuals closer to God and ancestors, strengthening the spiritual experience of the community. Love is at the heart of the relationship between humans, the environment, and the divine, manifested in ritual practices that involve the community and respect for the departed. The unique burial traditions in Trunyan reflect a respect for nature and a belief that the environment is a manifestation of God. The community maintains a harmonious relationship with the ecosystem, considering it as part of the larger cycle of life. In addition, shared traditions and values strengthen community identity, creating networks of solidarity and love that transcend individual boundaries. Taken together, these concepts are not only interconnected, but also create a rich framework for understanding life, death, and spirituality. Through this analysis, we can appreciate the depth of meaning of death and spiritual relationships in Trunyan society, which teaches the importance of love and respect for all of God's creation.

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