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# CARING FOR THE SOUL, PRESERVING CULTURE: BUILDING MENTAL HEALTH BASED ON RELIGION AND TRADITIONS OF THE BALINESE PEOPLE

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## ABSTRACT

*This qualitative research examines the role of the Hindu religious system (philosophy, rituals, spiritual practices) and Balinese cultural traditions as a mechanism of care and resilience for Balinese mental health, as well as its adaptation in the modern era. The methods used were participatory observation, in-depth interviews, literature study, and content analysis techniques. Data analysis used the framework of Functionalism Theory (Durkheim) to reveal the function of Hindu rituals, resilience theory (Ungar) to analyze Balinese cultural traditions, and the concept of hybridity (Bhabha) to reveal modern adaptation and its implications. The results show that Hindu rituals (malukat, tirta yatra, trisandya, tapa brata, and japa mantra) are able to create a reflective space, lower stress hormones (cortisol), increase brain relaxation, stabilize emotions, and build mental discipline through sacred connections. Balinese cultural traditions strengthen multidimensional psychological resilience, such as ngayah building social cohesion, canang sari making practicing symbolic patience, connection with nature (nyegara gunung), and sound/aroma therapy inducing inner calm and positive neuroplasticity. In the midst of modernization, adaptation creates a dualistic paradigm, where technology-based innovations (apps, e-commerce, virtual malukat packages) can expand access to mental health and preserve the tri hita karana philosophy globally, while giving rise to a local wellness economy. However, this risks cultural commodification, reduction of sacred meaning, cultural dilution, and sacrifice of authenticity if not managed ethically.*

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**KEYWORDS:** Hindu-Balinese, Tradition, Psychological Resilience, Commodification, Cultural Resilience.

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## 1. INTRODUCTION

Mental instability is an increasingly troubling issue in today's modern society. Mental instability can lead to various mental disorders such as stress, depression, anxiety, bipolar disorder or schizophrenia. These mental disorders trigger symptoms such as feelings of hopelessness, loss of interest in daily activities, changes in eating and sleeping patterns, difficulty concentrating and even thoughts of death or suicidal thoughts. Stress or major depression and other mood disorders are major risk factors for suicidal behavior, especially if not treated with appropriate psychological therapies or medications (World Health Organization, 2021). About 90% of suicides are related to undiagnosed or untreated mental disorders, so early detection and professional intervention is crucial to prevent more fatal consequences (America Psychiatric Association, 2013). Data from the World Health Organization (2021) states that nearly 800,000 people per year die from suicide, making suicide the fourth leading cause of death among people aged 15-29. Major risk factors include depression, alcohol use disorders and other severe mental conditions. Socio-economic pressures such as poverty, unemployment and trauma exacerbate the situation. Turecki et al. (2019) stated that suicide methods in high-income countries tend to be more lethal when compared to low- and middle-income countries. Meanwhile, in developing countries, factors such as conflict, natural disasters, and limited access to mental health services generally exacerbate vulnerability. Lovero et al. (2023) stated that adult suicide rates in low- and middle-income countries are lower than those in high-income countries, while suicide attempt rates in low- and middle-income countries are much higher. Women, people living with HIV, people with mental illness, LGBTQ people, and those with poor socio-economic conditions are populations that are particularly vulnerable to suicide. The data shows that although there are different prevalence rates of suicide between developing and developed countries, the main contributing factors are similar such as depression, alcohol use disorders, mental instability, socioeconomic stress, and trauma.

In Indonesia, suicides show an increasing trend from year to year and have become one of the most serious mental health issues that should be addressed as soon as possible. The Riskednas report (Kementerian Kesehatan RI, 2018) states that 9.8% of the Indonesian population has depression, which is a major risk factor for suicide. In addition, limited access to mental health services, with only 48 mental hospitals and around 1,000 psychiatrists for 270

million Indonesians, contributes to worsening the situation (Kementerian Kesehatan RI, 2022). Valentina & Helmi, (2016) stated that one of the strong factors causing suicide is helplessness (social, interpersonal, extroversion and anxiety, hostility, negative self-concept, and isolation). This description shows that the increase in suicides in Indonesia is influenced by a combination of mental health problems, inadequate service systems, and socioeconomic pressures.

Bali is now facing a serious problem related to suicide due to mental illness. Surely this is very paradoxical to the existence of Bali as an international tourism destination that is famous for being beautiful and providing peace. It turns out that behind the fame, beauty, and peace that is expected to be found in Bali is a mystery related to the increasing number of suicides that not only occur among Balinese people, but also occur among foreign tourists. A woman from Buleleng tragically ended her life on the Tukad Bagkung bridge, Pelaga, Petang, Badung Regency on Thursday, April 3, 2025, which was allegedly motivated by romantic relationship problems (Detikbali.com, 2025). A member of the TNI died allegedly by suicide due to depression in the weapons workshop of Denpal IX/3 Singaraja by shooting a gun into his head. A French man died hanging himself from a frangipani tree in a villa in Denpasar City on Wednesday, February 5, 2025 due to depression (Kompas.com, 2025). A foreign national from Spain was found dead hanging himself with two threads of plastic rope (rapia) on the third floor stairs at a villa in Mengwi, Badung (Antaraneews.com, 2025). Suicide cases in Bali have been increasing from year to year. In 2005, there were 115 cases. The highest number of cases occurred in Karangasem Regency, with 23 cases, and the lowest number occurred in Denpasar City with six cases (Sudhita, 2009). According to the Indonesian Ministry of Health, the suicide rate in Bali Province reached 121 cases during 2004 and 115 cases during January-September 2005, while the suicide perpetrators from the group of children aged 7-15 years were recorded at 8 people, the elderly 8 people (Gamayanti, 2014). Bali Province in 2020 ranked third in Indonesia with 100 suicides. Central Java is the province with the most suicides with 331 cases, followed by East Java with 119 cases. Suicidal ideation, gestures and attempts are often accompanied by distress (Putriny Asih & Lesmana, 2019). Furthermore, based on data from the National Police Criminal Information Center, it shows that during the period January to October 18, 2023 there were 971 suicides in Indonesia. The first rank is

Central Java with 356 cases, the second is East Java with 184 cases and Bali occupies the third position with 94 cases. In fact, Dr. I Gusti Rai Putra Wiguna predicts that the number of suicides in Bali is more than the data recorded by the police, maybe four times the number mentioned (Sumarkandia, 2023). The data shows that suicides in Bali are increasing year by year, with 115 recorded in 2005, 100 in 2020 (ranked third nationally), and 94 by October 2023, although experts estimate the actual number could be four times higher, especially in areas such as Karangasem which recorded the highest cases. The fact that suicide occurs in Balinese society is caused by various factors. Widnya (2006) states that suicides that occur in Balinese Hindu society are due to the malfunctioning of *varnāśrama dharma*. They do not understand the true purpose of life. As a result, they lose their direction so that in such a situation, good things are considered bad and vice versa things that are not good are considered good. Suicide, which is a despicable act, is considered as a way of liberation. Particularly among students, the contributing factors to suicide stem from economic disadvantage or poverty, the prohibition of dating, and authoritarian parental attitudes (Sudhita, 2009). In contrast to the results of research by Kusumayanti *et al.* (2020), factors that have the potential for students to commit suicide are despair, anxiety caused by an uncondusive environment and academic achievement that has not been achieved and the darkness of post-graduation plans, psychological pressure such as bullying, lack of appreciation, and isolation. Based on the results of the study, suicide in Bali is mostly influenced by factors such as ignorance of the purpose of life or shallow understanding of religion, economic pressure, unfavorable environment such as alcohol and drug addiction, and psychological pressure such as bullying. In addition, the misperception of suicide, where suicide is believed to be a way to free oneself from religious and social demands, also contributes to the increase of suicides in Bali.

Any religion generally emphasizes that life's difficulties are tests that should be faced with patience and faith, not avoided in ways that are contrary to moral and spiritual teachings (Sasmita & Winiantari, 2024; Qadri, 2023; Yun, 2019; Dahlia & Haq, 2024). In the interpretation of the holy Quran, especially in the interpretation of Al-Misbah and Al-Munir, there is a prohibition on committing suicide and the interpretation of Al-Baqarah verse 195 there is a statement that prohibits humans from plunging themselves into destruction (Qadri, 2023; Dahlia & Haq, 2024). In the Holy Bible, there is a prohibition

for people not to commit suicide. Genesis 2:2 states that humans should be grateful for the life given by God; Nehemiah 9:6 states that God is the one who gives life and preserves humans so that they do not gain authority by committing suicide; Job 12:10 emphatically states that God is in charge of human life (Qadri, 2023). Yun (2019) stated that killing people and suicide in Buddhism are very sinful and the act cannot solve the problem, instead it will cause new problems and suffering for the people left behind. Suicide is a cowardly act that is irresponsible and selfish. Such an act should never be thought of let alone done. Similarly, in Hinduism, suicide, which in Balinese Hindu society is known as *ngulah pati*, is an act that is not justified and violates moral teachings in Hinduism. *Ngulah pati* is a death committed intentionally by suicide, such as drinking poison, throwing oneself, crashing oneself, and hanging oneself. The shortcut of taking one's own life in Hinduism is believed that the spirit will enter the realm of hell. According to Sasmita & Winiantari (2024), *ngulah pati* is an act that contradicts the principles of karma, reincarnation, and *dharma*. The concept of karma in Hinduism believes that every action of a person will affect future lives, so the act of *ngulah pati* is believed to increase the burden of karma that must be borne in the next life. The Hindu concept of reincarnation emphasizes that life is a precious opportunity to carry out moral obligations, overcome challenges, and achieve spiritual goals. Suicide is seen as an act that not only affects an individual's karma, but also hinders the spiritual process required to achieve *moksa* (liberation from the cycle of life and death). The Vedas teach about the importance of life as an opportunity to achieve spiritual goals and *dharma*. This means that when humans practice the *dharma* teachings in the Vedas, it makes the spirit within humans aware, so that humans always get closer to God to get true happiness and peace in life. In the Upanishads, it is described that *ngulah pati* is an act that is very contrary to the teachings on the concept of the life cycle and the final destination of the soul in Hinduism because this act does not provide an opportunity for the spirit or soul to continue its spiritual journey properly.

Nonetheless, in Balinese society there seems to be a gap between modernity and spirituality/traditional beliefs. Modernity, marked by globalization, technology, and individualistic values, often creates tension with Balinese belief systems and traditions based on collectivity, spirituality, and local wisdom. According to Howe (2005), economic pressures, urbanization, and

exposure to digital media have also eroded Balinese participation, especially the younger generation, in traditional and religious rituals that have served as the foundation of mental resilience through structured social support and meaning in life. In addition, the phenomenon of cultural hybridity has emerged in Balinese society due to adaptation to modernity. Balinese people try to combine their beliefs and traditions with contemporary lifestyles, but do not always manage to maintain a balance, resulting in an increase in psychiatric cases such as stress and anxiety (Dewi & Wikrama, 2023). Therefore, the foundation of Balinese mental resilience based on Hinduism and tradition needs to be rebuilt. Understanding religion and tradition as an antidote to the temptation to commit suicide.

Starting from this phenomenon, this research seeks to explore ways to overcome mental imbalance contained in Hindu teachings and Balinese traditions. By utilizing deep-rooted spiritual and cultural foundations, it is hoped that a suicide prevention model that is contextual, sustainable, and able to reduce stigma while strengthening mental resilience based on Balinese local genius will be created. Strengthening mental health based on Balinese religion, social, and culture is a critical urgency amid the challenges of modernization because the value system in Hindu rituals and local Balinese local traditions has been empirically proven to function as a preventive and curative mechanism against mental disorders. In relation to this, the problem formulations of this study are (1) how does the Hindu religious system (philosophy, rituals, and spiritual practices) function as a mental health care mechanism in Balinese society, (2) in what forms do Balinese cultural traditions contribute to the development of mental resilience in Balinese society, and (3) how do Balinese people maintain and adapt Hindu religious-based and Balinese traditions for mental health amid the challenges of modernization and globalization?

This research is important because the Balinese Hindu religious system through its philosophy, rituals, and spiritual practices has long served as an integrated mental health care mechanism in people's lives, but has not been comprehensively documented in the context of the challenges of modernization and globalization. Likewise, Balinese cultural traditions with strong values of collectivity are thought to also contribute to the mental resilience of the community. Both of these need further exploration to identify their concrete forms and effectiveness in the contemporary era. In addition, the research was conducted to find adaptation strategies of Balinese

people in maintaining Hindu values and local traditions for mental health amidst the rapid influence of globalization.

Previous studies that have revealed mental health treatments, both based on Hindu religion and Balinese Hindu traditions are Aryda & Wedastra (2024) in the article "Spiritual and Biological Aspects of Malukat Therapy: A Literature Review." The article reveals that the malukat ritual in the Balinese tradition is a ritual to cleanse the body and spirit and restore the balance of the sick soul. The aromatherapy used in the ritual helps the body to relax so that the sympathetic and parasympathetic balance can be maintained properly. In line with this research, Grantika et al. (2020) in the article "Healing Methods of Mental Disorders with Malukat The Perspective of Balinese Culture" revealed that healing mental imbalances traditionally by means of malukat in the hope that all contamination, dirt, and disease will disappear and return to its original state. Sitra et al. (2023) in the article "Panglukatan to Overcome Mental Disorders at Pura Panca Tirta, Nongan Village, Karangasem" mentioned that in Pura Panca Tirta there are five showers that are believed by the community to treat medical diseases, such as mental disorders, hysteria, stress, and non-medical diseases, such as witchcraft and bebainan. Sumarkandia (2023) in the article "Yoga as an Effort to Reduce Suicide Rates in Bali Province" reveals that yoga is one of the solutions to overcome stress or depression because yoga is taught about mind control and can foster healthy living behavior socially and spiritually.

in the article "Improving Mental Health of ODGJ with the Concept of Balinese Cultural Local Wisdom (Ngayah)" stated that ngayah is one of the alternatives that can be given to the recovery process of people suffering from schizophrenia. Ngayah is a joint activity carried out by the Balinese community, such as gotong royong or community service in a sacred place or temple. Through ngayah activities, people with schizophrenia can feel a sense of togetherness with other communities, so that people with schizophrenia feel that they are still valued as brothers or family, without any exclusionary attitude. Kusumadewa et al. (2024) in the article "Spiritual Psychosis in a Balinese Patient with Cultural and Religious Influences: Case Illustration" reveals the diagnostic and therapeutic challenges in distinguishing spiritual practices from psychotic symptoms and underscores the importance of culturally sensitive psychiatric care and the importance of psychiatric care for culturally sensitive patients. Lesmana et al. (2024) in the article "Spiritual

Psychiatry and Religion in the Context of *Bebainan*: A Balinese Case Study of Possession and Healing" reveals the importance of integrating psychiatric and spiritual care for individuals with culturally bound syndromes, such as *bebainan*, which are spiritual symptoms suffered by an individual that reflect a deep interconnection between mental health, religious beliefs, and perceptions of the supernatural. Muryani *et al.* (2018) in the article "Balinese Traditional Treatment (Balian) in Patients with Mental Disorders" revealed that the role of *balian* / shaman in treating patients with mental disorders is still the first choice of Balinese people before choosing a hospital for treatment. Previous research has explored some mental health care practices separately, such as the spiritual cleansing effect in *malukat*, the social benefits of *ngayah* for schizophrenics, the role of yoga in reducing stress, or the role of *balian* in psychiatric treatment (Aryda & Wedastra, 2024; Dharma *et al.*, 2023; Grantika *et al.*, 2020; Sitra *et al.*, 2023; Sumarkandia, 2023; Muryani *et al.*, 2018). Of the many mental health treatments described in these studies, mental health care practices based on Hindu religion and Balinese traditions are many and varied. In this regard, this research seeks to uncover more mental health care practices in Hinduism and Balinese traditions and bring these elements together as a complementary health care system while evaluating their effectiveness in a modern context. Kusumadewa *et al.* (2024) and Lesmana *et al.* (2024) offer a model of psychiatric care that integrates Hindu-Balinese spirituality with contemporary psychiatric principles. The results of this research will be used as a model in integrating Hindu spirituality and Balinese traditions in strengthening mental health. This research uses theoretical triangulation to solve three problems. To uncover the Hindu religious system from the aspects of philosophy, rituals, and spiritual practices that function as a mental health care mechanism in Balinese society, the Functionalism Theory proposed by Emile Durkheim was used. Durkheim (1995) in *The Elementary Forms of Religious Life* states that religion is not just a supernatural belief system, but a social phenomenon that serves to maintain the integration and stability of society. Religion arises from the collective need to strengthen social solidarity through rituals and sacred symbols that unite individuals in a community. With the use of this theory, the Hindu religious system can be understood as a mental health care mechanism that works through three main functions, namely (1) collective rituals that create social effervescence in

reducing psychological isolation by strengthening community solidarity, (2) philosophies that provide a framework of meaning in transforming individual suffering into experiences within a cosmological narrative, and (3) spiritual practices that function as regular coping mechanisms that stabilize emotions. The types of Balinese cultural traditions that contribute to the development of community mental resilience used Michael Ungar's Resilience Theory in the book *Resilience, Trauma, Context, and Culture*. According to Ungar (2013), resilience is not simply an individual trait, but rather the result of dynamic interactions between a person and their social environment, culture and belief systems. Resilience emphasizes the local context, such as traditions, collective values and cultural practices in shaping a person's ability to recover from trauma. In this regard, there are four aspects that will be analyzed using the theory, namely (1) identifying cultural resources (rituals, values, and social structures) that function as protective mechanisms, (2) analyzing cultural narratives that frame the meaning of suffering, (3) observing the role of local institutions in facilitating collective recovery, and (4) synthesizing the findings to show the dynamic interaction between individuals and cultural systems in creating contextual resilience. To reveal how Balinese people maintain and adapt Hindu religious-based and Balinese traditions for mental health amid the challenges of modernization and globalization, Bhabha (1994) uses the concept of Hybridity and Third Space. This concept is a framework for understanding cultural dynamics in a postcolonial context. The essence of culture is not just a pure and static entity, but culture is always in the process of negotiation, adaptation, and exchange. In this regard, the analysis of Balinese cultural resilience in mental health is carried out by (1) analyzing the practice of hybridity of religious adaptation and Hindu traditions adapting to modern values, (2) analyzing the formation of a third space through negotiation of cultural meanings, (3) examining creative resistance strategies against globalization, and (4) concluding that the mental health of Balinese people is formed through a dynamic process that allows traditions to remain relevant and functional in the modern era.

## 2. RESEARCH METHOD

This research uses a qualitative approach. Mey & Mruck (2014) state that the characteristics of qualitative research are flexible in design, prioritizing depth of data through narrative analysis, recognizing the subjectivity of researchers, and oriented towards emancipation. In line with that,

Tashakkori & Teddlie (2008) state that the basic characteristics of qualitative research are a focus on meaning and context, inductive in nature, flexible methods, emphasizing holistic things, and prioritizing the role of subjectivity. The methods and techniques used were adjusted to the stages of the research. In the data collection stage, participatory observation, in-depth interviews, and literature study were used. The participatory observation method was used to directly observe cultural practices, rituals, or traditions related to mental health in Balinese society. To explore the perceptions, values, and practices of local wisdom in mental health care in Balinese society, in-depth interviews were used with traditional leaders, Balinese cultural leaders, mental health experts, and actors who have experienced or been involved in religious or traditional activities in maintaining mental balance. Key informants and respondents were selected through purposive sampling based on predefined criteria. The participants comprised: (1) a traditional mental health expert (*sulinggih*) specifically a spiritual and Hindu religious leader with extensive knowledge of religious guidance for maintaining mental balance and experience in leading religious rituals; (2) a Balinese cultural leader (*pamangku*), responsible for overseeing religious rituals conducted at sacred ritual sites; (3) a customary leader who leads the implementation of religious ceremonies and possesses in-depth understanding of the symbolic meanings of rituals and sacred locations associated with spiritual purification (each key informant was one participant); (4) representatives of

community groups actively engaged in ritual and traditional practices of soul purification, including one chairperson representing approximately 40 members across multiple banjar and one representative from a yoga group consisting of 70 members; and (5) individuals with direct experience in performing soul purification rituals (three participants). Field data were collected over a two-month period (May–June 2025) using a combination of structured surveys and in-depth interviews. The literature study method was used to obtain data from manuscripts, traditional documents, books, magazines, articles that review mental health. At the data analysis stage, content analysis techniques were used, namely analyzing observation notes, interview transcripts, manuscript data and traditional documents, and scientific books or articles, so as to reveal the mechanism of the Hindu religious system and Balinese traditions that contribute to the development of mental resilience, as well as resilience in adapting in the midst of modernization challenges. Furthermore, triangulation is carried out to combine various data sources, so that the accuracy of the findings can be accounted for.

### 3. RESULT

Religious rituals and traditions carried out for generations not only function as spiritual means, but also become the foundation of individual and community mental resilience. The following table presents the Hindu religious system as a mental health care mechanism.

**Table 1: Hindu Religious System as a Mental Health Care Mechanism.**

No.	Religious Practice	Religious Function	Mental Health Mechanism	Practice Example	Psychological Impact
1	<i>Malukat</i>	Spiritual purification of the body and soul by means of water to eliminate negativity in humans.	<ul style="list-style-type: none"> <li>- Rituals can be performed at (1) <i>kelebutan</i> (spring), (2) <i>campuhan</i> (the meeting of two or more springs), or (3) <i>segara</i> (sea water).</li> <li>- Implementation: certain days.</li> <li>- Means: <i>pejati</i> and <i>canang sari</i>.</li> </ul>	<ul style="list-style-type: none"> <li>- <i>Malukat</i> in the family compound.</li> <li>- <i>Malukat</i> at temples that have <i>kelebutan</i>; Tirta Empul Temple, Sudamala Temple, etc.</li> <li>- <i>Malukat</i> in the <i>segara</i> (sea).</li> <li>- <i>Malukat</i> in the <i>campuhan</i> river.</li> </ul>	<ul style="list-style-type: none"> <li>- Peace of mind.</li> <li>- Decreased symptoms of depression and anxiety</li> <li>- Increased devotion to God.</li> <li>- Warding off negative auras.</li> </ul>
2	<i>Tirta yatra</i>	<ul style="list-style-type: none"> <li>- Spiritual journeys visit Hindu holy places for soul cleansing and God's blessings.</li> <li>- Journeys invoking holy water for soul balance.</li> </ul>	<ul style="list-style-type: none"> <li>- <i>Tirta yatra</i> rituals can be performed at major temples.</li> <li>- Implementation: certain days.</li> <li>- Facilities: <i>banten/pejati</i> and <i>canang sari</i>.</li> </ul>	<ul style="list-style-type: none"> <li>- <i>Tirta yatra</i> to temples on Lombok Island: Pura Lingsar, Suranadi, Gunung Sari Temple etc.</li> <li>- Temples in Java Island: Pura Agung Mandara Giri Semeru, Pura Agung Raung, Pura Parahyangan Agung Jagatkarta etc.</li> <li>- India: Ganges, Yamuna, Brahmaputra rivers etc.</li> <li>- Temples in Bali: Penataran Ped, Goa Giri Putri, Segara Rupek etc.</li> </ul>	<ul style="list-style-type: none"> <li>- Reduction of existential anxiety.</li> <li>- Acceptance of life's difficulties.</li> <li>- Increased devotion.</li> <li>- Increased psychological resilience</li> <li>- Calming of the soul.</li> </ul>

3	<i>Tapa brata</i> (meditation)	An effort to train oneself to control or curb one's desires, and to limit oneself from negativity.	<i>Tapa brata</i> is a flexible spiritual practice performed in <i>bajra asana</i> , sometimes accompanied by fasting, emphasizing focused concentration and spiritual communion	<i>Tapa brata</i> during Nyepi Day: (1) <i>amati karya</i> (not doing activities), (2) <i>amati geni</i> (not lighting fires), (3) <i>amati lelungan</i> (not traveling). and (4) <i>amati lelungan</i> (not indulging in lust).	- Emotional stability. - Reduction of stress symptoms Improved focus and mindfulness
No.	Religious Practice	Religious Function	Mental Health Mechanism	Practice Example	Psychological Impact
4	<i>Trisandya</i>	Prayer asks God for forgiveness, protection, salvation, pure thoughts, good words and deeds.	<ul style="list-style-type: none"> <li>- <i>Trisandya</i> is performed regularly (every day): dawn (approximately 6am), noon (approximately 12pm), and evening (approximately 4pm).</li> <li>- Practice: in the room or in the family shrine.</li> <li>- Clean, pure, and sincere body and soul.</li> </ul>	The order of implementation of <i>Trisandya</i> : <i>Asana/padaasana</i> (perfect posture), <i>Pranayama</i> (breath regulation), <i>Karasodhana</i> (hand purification), and <i>Amusti karana</i> (the position of the left hand under the right hand with the thumbs meeting each other and facing up, then the two hands stick in front of the heart).	<ul style="list-style-type: none"> <li>- Self-cleansing from negative thoughts.</li> <li>- Improved concentration.</li> <li>Provides a sense of security and serenity.</li> <li>- Increased concern for others.</li> <li>- Increases devotion.</li> </ul>
5	<i>Yoga</i>	A form of physical exercise that involves a series of body movements, breathing, meditation, and relaxation to improve mental and physical health.	<ul style="list-style-type: none"> <li>- Yoga can be practiced at any time, preferably guided by someone who is an expert.</li> <li>- Choose the type of yoga movement according to your needs.</li> <li>- Performed for 15 minutes or more.</li> </ul>	<i>Yoga balasana</i> : begins with the movement of the body in a kneeling position with the knees parallel to the waist. Then, lean forward and place both hands to support it. Pull the body back in a stretched position until the forehead touches the floor. This series of movements is done for 30 seconds.	<ul style="list-style-type: none"> <li>- Decrease in stress, schizophrenia, anxiety, sleep disorders.</li> <li>Improved body fitness.</li> <li>Improved blood flow.</li> <li>Improved heart work</li> <li>- Fat burning in the body.</li> </ul>

The following table contains the points of Balinese traditions in building mental resilience; starting from tradition elements, functions, mental resilience

mechanisms, examples of practice, and the psychological and psychosocial impacts of these traditions.

**Table 2. Balinese Traditions in Building Mental Resilience.**

No.	Tradition Elements	Tradition Function	Mental Resilience Mechanism	Practice Example	Psychosocial Impact
1	<i>Ngayah</i> (religious community service)	Sincere devotion to maintaining the preservation and beauty of the temple, as well as preparing.	<ul style="list-style-type: none"> <li>- Sincere selfless devotion, such as preserving the temple area, <i>palingih</i>, and statues collectively.</li> <li>- Sincerely willing to help prepare <i>upakara</i> facilities and infrastructure.</li> </ul>	<ul style="list-style-type: none"> <li>- Cleaning the temple area, <i>palinggih</i>, or statues.</li> <li>- Creating the beauty of the temple.</li> <li>- Participate in helping to make <i>penjor</i>, <i>banten</i>, <i>upakara</i> facilities, ritual processions.</li> </ul>	<ul style="list-style-type: none"> <li>- Reduction in symptoms of social anxiety (depression)</li> <li>- Improved psychological well-being.</li> <li>- Establishing social harmonization</li> <li>- Strengthening traditions and culture.</li> </ul>
2	Making <i>canang sari</i>	<ul style="list-style-type: none"> <li>- Expressing gratitude to God for His bounty.</li> <li>- Maintain self-harmony with nature.</li> </ul>	<ul style="list-style-type: none"> <li>- Preparing sincerely the means of <i>canang sari</i>, such as <i>janur</i>, flowers, <i>porosan</i>, <i>samsan</i>, and incense.</li> <li>- Stringing/ sewing the <i>janur</i> into a flat.</li> </ul>	<i>Canang sari</i> accompanied by lit incense is offered at the sanggah/maraja, courtyard, bale, kitchen, gate, etc.	<ul style="list-style-type: none"> <li>- Centering of the mind</li> <li>- Self-control</li> <li>- Cultivating compassionate and sincere behavior</li> <li>- Respect for nature</li> </ul>

			<ul style="list-style-type: none"> <li>- Arranging the rivers and other components on the <i>ceper</i>.</li> <li>- Offer the <i>canang sari</i> to God and the ancestors.</li> <li>- The offering of <i>canang sari</i> is done every day (it can be morning, afternoon, or evening).</li> </ul>		<ul style="list-style-type: none"> <li>- Maintaining the balance of life.</li> <li>- Cultivation of spiritual awareness.</li> <li>- Self-reflection.</li> </ul>
3	<i>Nyegara Gunung</i> (nature therapy)	To seek peace of mind and spiritual healing by engaging the natural balance of mountains and oceans.	<ul style="list-style-type: none"> <li>- Enjoying the atmosphere of the mountains accompanied by worship of God by means of <i>canang sari</i> or not.</li> <li>- Enjoying the sea/bathing in sea water as a medium for the dissolution of mala accompanied by worship of God with the means of <i>canang sari</i> or not.</li> </ul>	<ul style="list-style-type: none"> <li>- Climbing a mountain accompanied by worship.</li> <li>- Bathing in the sea accompanied by worship.</li> </ul>	<ul style="list-style-type: none"> <li>- Stress relief.</li> <li>- Increased emotional well-being through connection with nature.</li> <li>- Strengthening of cultural identity.</li> </ul>
No.	Tradition Elements	Tradition Function	Mental Resilience Mechanism	Practice Example	Psychosocial Impact
4	Singing/listening to sacred chants or listening to traditional Balinese gamelan (sound therapy)	<ul style="list-style-type: none"> <li>- As a means of self-reflection.</li> <li>- A means of religious and spiritual expression.</li> </ul>	<ul style="list-style-type: none"> <li>- Song lyrics that contain praise of God, songs sung with cash rhythms accompanied by certain accompaniments, and listening with full concentration.</li> <li>- Performing or listening to traditional Balinese gamelan.</li> </ul>	<ul style="list-style-type: none"> <li>- Songs: <i>kakawin</i>, <i>kidung</i>, mantra, and <i>geguritan</i>.</li> <li>- Traditional Balinese gamelan: <i>gambang</i>, <i>gong kebyar</i>, <i>semarpagulingan</i>, <i>gender</i>, <i>rindik</i>, <i>jegog</i>, etc.</li> </ul>	<ul style="list-style-type: none"> <li>- An expression of gratitude.</li> <li>- Spiritual enhancement.</li> <li>- Means of relaxation and meditation</li> <li>- Sharpening of memory and taste.</li> <li>- Emotional stabilization</li> <li>- Sharpening of hearing.</li> </ul>
5	Aroma therapy (creating an atmosphere scented with incense smoke and the fragrance of flowers)	<ul style="list-style-type: none"> <li>- Symbolizes offerings to God, deities and ancestors.</li> <li>- Creates tranquility and supports spiritual meditation</li> <li>- Purifies the environment from negative energies.</li> </ul>	Creating an atmosphere of calm and relaxation at home can be done by combining the use of incense and flowers.	<ul style="list-style-type: none"> <li>- Therapeutic aroma of fragrant flowers: rose, cempaka, jasmine, frangipani, ylang ylang, etc.</li> <li>- Therapeutic aroma of incense smoke: fragrance of sandalwood, jasmine, rose, cempaka, etc.</li> </ul>	<ul style="list-style-type: none"> <li>- Fostering the effect of connection.</li> <li>- Calming of the mind.</li> <li>- Spiritual reflection.</li> </ul>

#### 4. DISCUSSION

#### Hindu Religious System as a Mental Health Care Mechanism in Bali

Hinduism in Bali not only functions as a belief system, but also a holistic mechanism in maintaining people's mental health through various rituals and spiritual practices. Rituals such as malukat, tirta yatra, tapa brata, trisandya, and yoga have a profound role in balancing the body and soul, cleansing the mind of negative energy, and strengthening mental resilience. Combining spiritual purification, self-discipline, meditation, and centering, Hinduism offers an effective cultural framework for managing mental disorders such as stress, anxiety, and emotional disturbance. These practices are not only of religious value, but also serve as natural psychological therapies rooted in Balinese local wisdom.

Malukat rituals are performed when a person faces difficult times, such as social pressure, psychological burdens, important transitions in life, or efforts to heal inner wounds and past trauma. This Balinese Hindu purification ritual uses water as the main means to cleanse the body and soul from negative influences. Water in this ritual is believed to have cleansing powers that can eliminate bad energy and restore inner balance, as expressed by Ida Pandita Dwi Daksa Dharma from Geria Manuaba Mandung, Kerambitan, Tabanan.

“Air dalam kitab Ajur Wedha digunakan untuk penyembuhan, peningkatan derajat kesehatan, dan kejernihan hati. Reg Wedha XII, sukta 65, syair 2 disebutkan air fungsinya untuk menjaga kehidupan dan kesehatan jiwa raga” (Interview Result, June 8, 2025).

Malukat rituals are generally performed in places that are considered sacred and have strong cleansing energy, such as kelebenan (spring), campuhan (the meeting of two or more springs), or segara (sea). The existence of water in these locations is believed to have greater spiritual power due to its natural and pure nature. Kelebenan symbolizes purity and freshness, campuhan represents the harmony of unified energy, while segara is considered a symbol of the majesty and power of the universe. The choice of place is not only based on traditional beliefs, but also takes into account the natural elements as an effective medium of purification spiritually and psychologically. It is performed on certain days that are considered holy in the Balinese calendar, such as kajeng kliwon, buda kliwon, or banyu pinaruh and the day after Siwaratri to strengthen its spiritual effect. The ritual is led by a sulinggih (priest) or pamangku who recites mantras and guides the purification procession. Ceremonial tools such as pejati (offerings of janur and flowers) and canang sari are used as a form of devotion and supplication to

God.

An interview with Ni Made Fania Aprilia from Br. Anggabaya, Penatih, Denpasar (June 20, 2005) revealed that the malukat ritual had a significant positive impact on her psychological condition. She revealed that after undergoing this purification procession at Sudhamala Bangli Temple, her mind and heart felt calmer and more peaceful. Anxiety and pressure due to work demands that previously often haunted him became much less, as if the emotional burden had been released during the ritual process. This experience shows that malukat not only serves as a religious practice, but also acts as a natural therapy to relieve stress and depression that arise from the routine of modern life. She further said that the sense of relief and self-renewal she felt post-malukat helped her cope better with daily life. She likens the ritual to a “soul refreshment” that gives her renewed strength to go about her activities with a clearer mind and lighter heart. This testimony reinforces the view that malukat as part of the Balinese Hindu religious system has a relevant psychological dimension in managing mental health.



*Figure 1. The ritual of self-purification conducted at Sudhamala Temple, Bangli (2025).*

A spiritual practice that Balinese believe is also relevant for managing mental health is the tirta yatra ritual. Tirta yatra is a spiritual journey to holy places, both in Bali and outside Bali such as Pura Lingsar, Pura Puncak Sari, and Pura Suranadi in Lombok; Pura Mandara Giri Semeru, Pura Agung Raung, Pura Parahyangan Agung Jagatkarta in Java; Pura Penataran Ped, Goa Giri Putri, Segara Rupek, Pura Pulaki in Bali. In fact, tirta yatra to the holy rivers in India such as the Ganges, Yamuna, and Brahmaputra. The main purpose of this tirta yatra is to cleanse the soul, ask for blessings from God, and take tirta (holy water) which is believed to have spiritual power to restore balance to life. This ritual not only deepens faith, but also provides inner peace

as the journey is considered a process of self-introspection in places filled with positive energy and holiness.

The implementation of this ritual is generally carried out on certain days based on the Balinese calendar, such as on the purnama (full moon), or tilem (dead moon) which is considered the most sacred time to take a spiritual journey. The means of worship used are pejati or banten and canang sari as a form of devotion and supplication to God. By praying to these holy places, a person not only gets physical tirta, but also experiences spiritual purification that can reduce anxiety, increase peace of mind, and strengthen mental resilience as expressed by Ni Made Nithiasih from Takmung Village, Klungkung.

“Saya dan keluarga setahun yang lalu melakukan tirta yatra Pura Dalem Ped, Pura Giri Putri, dan Pura Dalem Krangkeng di Nusa Penida. Anak sulung saya mengalami depresi karena gagal dalam tes pegawai negeri, sehigga ia terus murung dan susah bersosialisasi. Saya dan bapaknya merasa kasihan dan juga merasa terbebani hidupnya. Saya mengajak dia untuk tirta yatra ke pura-pura di Nusa Penida. Astugkara, setelah sembahyang di sana, anak saya menjadi tenang dan kembali dapat bersosialisasi seperti sedia kala” (Interview Result, June 14, 2025).

The statement shows that the holy journey not only brought her peace of mind and inner peace, but also helped her realize the meaning of life's difficulties with a new perspective. This spiritual process strengthened her religious beliefs while giving her the ability to control the anxiety that had been plaguing her.

The implementation of tapa brata also has relevance for Balinese Hindus in maintaining mental balance. Tapa means burning or controlling lust and brata means promise. Tapa brata describes a commitment to train oneself to restrain the ego and avoid negative things. This ritual can be done anywhere such as in a room, temple, or other quiet place. The implementation can be done by sitting cross-legged (bajra asana), closing the eyes, and focusing the mind to get closer to God, and can be accompanied by fasting. With this ritual, it will foster self-introspection, emotional control, and cleanse the mind of worldly things that can disturb inner peace.

The real practice of implementing tapa brata can be seen during the Nyepi celebration by carrying out caturbrata penyepian, which are four restrictions that must be obeyed, such as amati geni (not lighting fires / lights while controlling lust), amati karya (not working physically, but focusing on spiritual activities), amati lelungan (not traveling, but self-

introspection), and amati lelungan (not entertaining yourself, but honing inner calm). Tapa brata is also carried out on Siwaratri day by observing three restrictions, namely mona brata (not speaking), upavasa (fasting), and jagra (not sleeping) as a form of self-cleansing and spiritual approach to God. Meanwhile, on Saraswati day, tapa brata is realized by not reading or writing holy scriptures and scriptures from morning to noon as a tribute to Dewi Saraswati who is a symbol of knowledge and wisdom. All these practices aim to increase spiritual awareness, self-control and inner purification in order to achieve a balanced life.

In an interview with Ida Pandita Dwi Daksa Dharma at his residence in Kerambitan on June 8, 2025, he said that the practice of tapa brata on religious holidays such as Nyepi, Siwaratri, and Saraswati brought enormous benefits to him. According to him, the practice of tapa brata not only cleanses the mind of negativity, but also improves concentration, provides a sense of security and serenity, and strengthens concern for others. He further said that by practicing spiritual disciplines such as mona brata (not speaking), upavasa (fasting), and jagra (not sleeping) on Siwaratri and abstinence from reading scriptures on Saraswati, one can get closer to God and train in self-control.

Rituals in Hinduism that are believed to also have strong relevance in maintaining mental balance and creating harmonious peace with others and nature are trisandya. Trisandya is a mantra or prayer that contains requests for forgiveness, protection, safety, and holy thoughts, words, and good deeds to the Creator. This ritual is performed regularly three times a day, namely at dawn (around 06.00), noon (around 12.00), and evening (around 16.00), either in the room or in the family compound. The implementation of trisandya begins with asana or padaasana (perfect posture), followed by pranayama (breath regulation) and karasodhana (hand purification). Next, amusti karana is performed, namely the position of the left hand under the right hand with the thumbs meeting each other and facing up, then both hands are placed in front of the heart. After that, the trisandya mantra is chanted solemnly until it is finished.

I Wayan Murya a pamangku of Pura Sagara Pasut, Kerambitan, Tabanan stated as follows.

“Dengan melaksanakan trisandya secara rutin dengan hati yang bersih niscaya dapat terjaga keseimbangan mental dan terciptanya kedamaian yang harmonis dengan sesama dan alam. Sebagaimana tersurat pada bait 6 dalam mantra trisandya, yaitu Om, Ksantavyah kayiko dosah,

Ksantavyo vaciko mama, Ksantavyo manaso dosah, Tat pramadat ksama sva mam yang artinya Tuhan, ampunilah dosa perbuatan hamba, ampunilah dosa perkataan hamba, ampunilah dosa pikiran hamba, ampunilah hamba dari kelalaian hamba” (Interview result, June 10, 2025).

The statement is closely related to prayers for forgiveness to God in order to be blessed with a heart clean of negative thoughts, polite words, and good deeds. Sincere confession of sins of thought, word, and deed as an active introspection mechanism to release mental burdens such as regret, guilt, or other negative emotions. This release of negative thoughts clears the inner space, creating mental clarity and calmness.

In addition to malukat, tirta yatra, trisandya, and tapa brata, yoga occupies an important position as one of the rituals in Hinduism that aims to maintain and improve the stability of the body and soul. Yoga is a holistic practice that combines a series of physical movements, breathing techniques, meditation, and deep relaxation designed to create harmony between body, mind, and spirit. Its flexibility allows yoga to be practiced at any time, although guidance from an expert (experienced teacher/yogi) is highly recommended, especially for beginners, to ensure correct technique and optimal benefits. Yoga is usually practiced for 15 minutes or more per session and the type of movement and flow of yoga is tailored to individual needs and abilities.

Yoga effectively serves as a means to improve physical health, calm the mind, reduce stress, and increase self-awareness, as shared by Ni Made Suliati from Penatih, Denpasar as follows.

“Latihan yoga, awal memang sangat berat, tapi setelah beberapa bulan saya ikuti sangat memberi dampak terhadap jiwa dan raga saya. Pada awal latihan saya hanya mengikuti gerakan sederhana, seperti yoga balasana. Yoga jenis ini cocok untuk pemula. Diawali dengan gerakan tubuh dalam posisi duduk, lutut sejajar dengan pinggang. Tubuh dicondongkan ke depan dan meletakkan kedua tangan untuk menopangnya. Tarik tubuh ke belakang dengan posisi meregang hingga dahi bersentuhan dengan lantai. Rangkaian Gerakan ini dilakukan selama 30 detik atau lebih. Latihan ini cocok untuk melatih pernafasan dan konsentrasi, tetapi harus tetap didampingi instruktur” (Interview result, June 30, 2025).



*Figure 2: The role of yoga training in enhancing self-awareness.*

### The Role of Balinese Cultural Traditions in Building Mental Resilience

Balinese cultural traditions are guided by Hinduism by upholding the concept of tri hita karana as a philosophy of life that emphasizes balance and harmonization in three fundamental relationships, namely parhyangan (harmonious relationship between humans and God), pawongan (harmonious relationship between fellow humans), and palemahan (harmonious relationship between humans and their natural environment). These are not merely abstract beliefs or philosophical theories, but operational guiding principles that are closely held and manifested in various aspects of Balinese life, ranging from the implementation of complex and sacred religious ceremonies, the application of manners and mutual cooperation in social life, to the practice of sustainable environmental conservation. This holistic concept also plays an integral role in building and maintaining social resilience, including mental resilience.

Balinese traditions such as ngayah (religious service), making and offering canang sari, nyegara gunung (nature therapy) activities, chanting or listening to sacred songs and traditional gamelan music (as sound therapy), and creating a fragrant atmosphere with incense smoke and fragrant flowers (aroma therapy) play a fundamental role in creating a holistic balance between body and soul. These traditions serve as a means of cleansing the mind of negative energies and simultaneously strengthen the mental resilience of the individual as well as the social resilience of the community.

I Wayan Wisnawa from Pasut, Tabanan shared the importance of strengthening cultural, social and mental resilience through the implementation of ngayah as follows.

“Bagi kami krama adat di Pasut, ngayah

merupakan kewajiban semua krama. Aktivitas *ngayah* di pura merupakan warisan leluhur kami untuk menjaga kelestarian pura, palinggih, area taman pura, dan lingkungan. Melalui *ngayah* kami dapat saling bersosialisasi, bercanda atau bersenda gurau dan menunjukkan jiwa pengabdian tulus ikhlas terhadap Ida Sang Hyang Widhi" (Interview result, June 26, 2025).



**Figure 3: Religious communal service activities at temples as a practice for spiritual rejuvenation.**

This statement shows that *ngayah* activities in the temple are an ancestral heritage that has a vital role not only for the physical preservation of the temple and its environment, but also for the mental health of the *krama* who carry it out. In the midst of daily pressures and workloads that often trigger stress, *ngayah* comes as a very meaningful means of release. Sincere involvement in this sacred *gotong-royong* activity allows individuals to escape from worldly concerns. The process of joint religious devotion interspersed with jokes, jokes, and inter-dorm socialization can create a natural atmosphere of togetherness and joy. A sense of brotherhood reinforced by social support and inner satisfaction contributes to potent mental therapy. *Ngayah* also helps to release tension. So, this activity is not just a traditional obligation, but a holistic practice that refreshes the soul, drives away stress, and strengthens mental resilience through community bonds and spiritual devotion.

The activity of making *canang sari* has deep relevance for maintaining mental balance and strengthening mental health. *Canang sari* is a manifestation of deep gratitude and a tangible manifestation of the Balinese people's gratitude to God for all the abundant gifts and gifts of life. This noble tradition is often carried out by women or mothers, but sometimes also involves men. This ritual means not just a daily ritual, but a means to maintain self-harmony with nature and the universe, as told by Ni Made Sukri from Banjar Koripan Tengah, Klungkung as follows.

"Elemen *canang sari*, mulai dari janur yang menjadi *ceper*, rangkaian bunga berwarna-warni, *porosan* (sirih, pinang, kapur) yang melambangkan *trimurti*, hingga dupa yang harum yang dipersiapkan dan dirangkai dengan ketulusan hati sebagai bentuk persembahan suci kepada Ida Sang Hyang Widi (Interview result, June 5, 2025).



**Figure 4: The preparation of ceremonial offerings (*canang sari*) as a means of fostering spiritual awareness.**

Furthermore, it is said that the making of *canang sari* follows meaningful stages, starting from preparing the facilities with a sincere heart, followed by stringing or sewing janur into a *ceper* (container). The next stage is to arrange flowers and other components (such as *porosan*, *boreh*, cotton, and metal coins) on the *ceper* carefully and with full appreciation. After the *canang sari* is ready, offerings are made to God and the ancestors and are completed by lighting fragrant incense as a symbol of prayer and purification. The ritual is carried out every day (it can be morning, afternoon, or evening) in various sacred places and important areas in the Balinese living environment, such as *sanggah/pamerajan* (family shrine), home yard, *bale* (hall), kitchen, to the *gapura* (gate). These daily rituals become valuable moments of self-reflection to remind us of our dependence on God and nature, thus fostering spiritual awareness and helping to maintain a harmonious life balance. The whole practice of this tradition, from the selection of natural materials to offerings made with sincerity, is not only an active meditation that calms the soul and strengthens psychological stability, but also strengthens cultural identity.

Another tradition that also serves as a therapy to achieve peace of mind and spiritual healing through aligning oneself with the sacred balance between the mountain (*giri*) and sea (*segara*) elements is the *nyegara gunung* tradition. The core activities in the tradition involve physical and spiritual journeys to mountainous and coastal areas believed to possess

sacred energy. Examples of activities carried out in this tradition are meditating (semadi) at mountain energy points at dawn to absorb the power of the mountain which symbolizes stability and eternity, performing self-cleansing rituals (malukat) at holy water sources at the foot of the mountain or at the mouth of the river (segara) to release negative energy; offering prayers and contemplating the majesty of God's creation. The journey itself to these two places is a form of deep relaxation and distraction from the hustle and bustle of daily life.

The nyegara mountain activity series provides a powerful nature therapy impact on mental health. Direct contact with the stillness of the mountains and the waves of the ocean can naturally ease stress and anxiety, creating space for emotional release. Intense connections with nature such as feeling the mountain breeze, hearing the gurgling sea water, or witnessing the vastness of the ocean can improve emotional well-being and foster gratitude. Self-reflection during such journeys can encourage evaluation and the discovery of new meaning in life.

The tradition of singing or listening to sacred Balinese songs such as kakawin, kidung, mantra, and geguritan is a profound sound therapy for mental health that unites religious expression with psychological resilience. The lyrics are full of praise to God, noble moral teachings, heroic stories, and philosophies of life that serve as spiritual guides. When chanted with a distinctive rhythm that is calm and solemn and often accompanied by suling, kempul, gender or rebab, it can create a resonance that calms the mind. The process of immersing oneself in the song becomes a powerful means of self-reflection, inviting listeners or singers to contemplate the meaning of life and behavior. Psychologically, this activity serves as an active meditation, helping to release tension, relieve stress, and bring the soul to a state of deep relaxation, while sharpening the memory through memorization of long verses and sharpening taste.

In addition, the activity of listening to traditional Balinese gamelan such as the dynamic gong kebyar, mystical xylophone, gentle semar pagulingan, melodic gender, dynamic rindik or jegog provides a unique sound vibration therapy for mental balance. Each instrument produces a complex spectrum of frequencies. Balinese gamelan compositions with cyclic rhythmic patterns (gongan) and dynamic variations create an auditory entrainment effect. The effect causes brainwaves to naturally synchronize with the rhythm of the music, promoting a transition to a relaxed state. As such, this activity can result in emotional stabilization, reducing anxiety and anger.

Listening attentively to an instrument allows the listener to unburden the mind. The complexities of melody and rhythm can sharpen hearing and concentration.

The activity of creating fragrance in a room or yard with the smoke of fragrant incense and fresh flower essence is a profound daily ritual for Balinese Hindus, far beyond mere aesthetics. It is a living symbolization of offerings to God and ancestors. The billowing incense smoke is believed to carry prayers and mantras to the abstract realm. The fragrance of flowers such as rose, cempaka, jasmine, frangipani, kenanga, and others symbolizes the beauty and purity of God's creation. Essentially, this combination of sacred scents serves to purify the physical and energetic environment, repel negative influences, and create a sacred space within the home or room. The process of arranging flowers and lighting incense itself is a means of reflecting on human dependence on nature and divine bounty.

Beyond the ritual dimension, the practice of creating fragrant aromas has a real impact on mental health. Floral scents such as jasmine and lavender (often incorporated into the aroma of incense) are scientifically known to be anxiolytic as anxiety reducers, while sandalwood and rose are calming and emotionally controlling. Regularly inhaling them in a solemn setting induces a physiological relaxation response, lowering heart rate, blood pressure and stress hormone levels. So, psychologically, a fragrant environment can create a peaceful and calm atmosphere for self-reflection, recovering from mental fatigue and building emotional resilience.

#### ***4.1. Adaptation in the Modern Era and Its Implications***

In the midst of rapid modernization, mental health management practices from both the Hindu religious system and Balinese traditions face the challenge of transformation. The practice of religious rituals and traditions is adapting to new ways that are in harmony with the rhythm of contemporary life without losing its spiritual essence.

The malukat ritual as a means of self-purification in Balinese culture remains alive with practical adaptations. Many Hindus now perform this ritual not only in temples or holy water sources, but at home using tirta (holy water) that has been given a prayer/mantra by the pamangku. The preparation has also become more efficient by ordering ceremonial tools such as canang sari or banten online. People who are dilukat still wear traditional clothes and offer prayers solemnly. Then, holy water is

poured over the head and body (can be done by parents) in the hope of releasing all negative energy. Location and luxurious facilities are not the initiation of this purification of the soul, but are based on sincerity of intention and purity of heart. In fact, Bangli Mental Hospital (RSJ) has adapted this ritual as a culture-based support therapy for mentally ill patients. This ritual is expected to purify the patient's soul from negative influences, restore spiritual balance, and create inner calm as a foundation for recovery. The ritual is held in the hospital environment (open space) with the guidance of a priest. Hindu patients can participate in the ritual if their psychological condition has stabilized and they have permission from the medical team and their families. The collaboration between spiritual powers, therapists and psychiatrists to heal the patient's psyche is a form of respect for the patient's cultural beliefs in the healing process. This shows that the Hindu religious system is flexible and proves that the flexibility of Balinese traditions is integrated with the demands of the times.

The tirta yatra ritual has also adapted to the challenges of the times through logistical and technological innovations. In the past, Hindus performed tirta yatra by walking to holy places. Now devotees have used group transportation (bus/minibus) that is carried out on a scheduled basis that can be accessed information on the location and schedule of rituals through applications or community WhatsApp groups. A number of specialist travel agents serving tirta yatra packages at major temples in Bali, Lombok and Java such as Prima Bali Tour Service, Bali One Paradise, Dewi Asri Tour, Kristal Holidays, DWG Bali Trans and Dewi Asri Transport offer structured tirta yatra packages. The package takes prayers to major temples in Bali, such as Besakih, Tirta Empul, Dalem Ped, and Pulaki; Javanese spiritual sites, such as Pura Agung Mandara Giri Semeru, Pura Agung Raung, Pura Parahyangan Agung Jagatkarta; Lombok such as Pura Lingsar, Pura Suranadi, and Pura Gunung Sari. Bali Permata Tour, Dharmayatra Travel, Kedar Tirth Yatra, Om Namoh Narayan Tirth Yatra, Tirth Yatra India, and so on serve tirta yatra packages to holy destinations in India such as the Ganges, Yamuna, Brahmaputra. In fact, Bali Prada Foundation provides virtual tirta yatra services based on live streaming for the elderly, people with disabilities, or physically ill devotees. Devotees with such conditions can follow the ritual procession of worship and take tirta (holy water) in real-time from the intended places in real-time while still being guided by pamangku. The holy water that has been

given prayers is delivered to the devotee's home via a special courier with sterile packaging along with written guidelines for performing the palukatan.

Yoga practice has also evolved into a holistic phenomenon that blends Hindu spiritual roots with technological developments. A number of yoga training venues of global and local repute already exist in Bali offering certification programs and deepening the practice, such as Power of Now Oasis, Alchemy Yoga, The Sacred Fig, Samasti Yoga, Asram Sri Wedari, Trimuti Yoga Bali, Bali Fusion Yoga, The yoga Barn, and Yoga Academy. These yoga trainings offer a comprehensive experience that not only trains yoga techniques, but also develops a deep understanding of philosophy, anatomy, and spirituality. In addition, there is also a growing number of yoga trainings utilizing the TikTok/Instagram platform for quick yoga tutorials (short yoga breaks) for the younger generation.

The trisandya ritual has also adapted through the integration of technology and flexibility without compromising its essence. Hindus can now use a mobile phone application that contains prayer schedules, holy song audio player applications such as the trisandya mantra, gayatri, and surya sewana, so that with the application the people are reminded to perform regular prayers easily and efficiently. The ritual has also undergone a pragmatic transformation that blends traditional spiritual disciplines and the flexibility of present-day life. Now people no longer have to isolate themselves in forests or caves, but can carry out tapa brata in everyday life, such as fasting talk (mona brata) during working hours, avoiding devices for a few minutes (digital detox), or creating a workspace that is modified into a meditation room.

Ngayah tradition in Bali is still carried out despite adapting to the dynamics of the Times. Balinese people, including the younger generation and nomads, until now still voluntarily set aside time and energy to ngayah in the temple, such as cleaning sacred areas, preparing ceremonial facilities (banten), or fix religious-related public facilities. With the technology, it has made it easier to coordinate between residents which can be done via WhatsApp groups. Flexibility of ngayah time (not necessarily all day) is also sought by village soldiers to accommodate the busy work of residents. The essence of religion does not fade: ngayah is still seen as a moral obligation (dharma) and sincere offerings (filial piety) to God and the community, as well as a social glue that overcomes economic strata. Provision of ready-made upakara facilities, such as banten also reduces the burden of ngayah time. This creative collaboration preserves the essence of ngayah as

dharma without compromising the productivity of modern work. Similarly, *canang sari* and *nyegara gunung* activities also experienced significant adaptations to answer the demands of time efficiency without sacrificing its spiritual meaning. The emergence of the "*canang sari siap*" service in stalls, supermarkets, or online ordering allows busy people to still be able to fulfill their daily obligations practically. The existence of digital platforms and applications, such as *Mindful Bali* also makes it easier for people to carry out the *nyegara gunung* tradition, such as making it easier to get access to meditation guides, virtual tours to sacred sites, and scheduling therapy sessions.

In addition, sound therapy activities through the tradition of chanting or listening to sacred songs and gamelan have experienced intelligent adaptations that combine digitization with maintaining their essence. The existence of digital platforms, such as YouTube, Spotify, special applications such as "*Gamelan Wellness*" provides easy access to recordings of religious songs, classical gamelan, or mantra singing guides. Only with a digital platform, Balinese sound healing is enjoyed globally or in private meditation sessions. Likewise, digital products and e-commerce that exist today have popularized international standard organic incense, such as aroma therapy candle incense with *canang sari* fragrance.

The adaptation of Hindu religious systems and Balinese traditions to manage mental health has been transformed through the touch of technology without dying the essence of spirituality and tradition. This has a positive implication not only from the aspect of cultural resilience, but also for Balinese people and businesses. This transformation can strengthen resilience through contemporary adaptation. Technology serves as a digital archive that preserves rare chants or *malukat* ordinances, as well as a scientific validation tool that proves the neurological benefits of *japa mantra* or gamelan sound therapy to confirm the relevance of The Hindu religious system and Balinese traditions in the modern world.

Positive implications for Balinese society, digitalization of rituals and traditions can create democratization of access and revitalization of culture. *Trisandya* guides, *japa mantras*, or virtual mountain *nyegara* allow the younger generation and nomads to stay connected to their spiritual roots amidst the rush of their routine. Sound healing platforms such as *kidung/gamelan* and digital aroma therapy platforms (with incense/flowers) provide "micro-ritual" options for managing day-to-

day mental health. Of course, this would be risky without a strong philosophical understanding. For this reason, the community is required to selectively sort out the technology that deepens the ritual, not to exaggerate the essence of the ritual itself.

For businesses, technology integration opens up a global wellness market based on local wisdom. Sound healing platforms and digital aroma therapy platforms can attract spiritual travelers and mental health consumers. Tourism players can take advantage of the wellness ecosystem, offering digital detox packages with *Nyepi* rituals, SPA managers can integrate gamelan sound baths with incense therapy aromas, and creative MSMEs market *canang sari* crafts or organic incense through e-commerce.

Thus, the synergy of the *relegi* system/tradition and technology can create an ecosystem, where Balinese religious values not only survive, but also develop contextually. Economic-spiritual society can be empowered. This transformation can offer a new paradigm in managing mental health based on religion and culture. However, one thing that becomes a challenge is if the excessive commodification of religion and tradition will sacrifice authenticity. For this reason, there needs to be synergy of collaboration between business actors and the community, Indigenous stakeholders, *Parisada Hindu Dharma (PHDI)*, community leaders, and local governments.

## 5. CONCLUSION

Hindu religious systems, such as *malukat*, *tirta yatra*, *trisandya*, *tapa brata*, and *japa mantra* serve as holistic and structured mental health care mechanisms. This Ritual creates a reflective space to release stress, build mental discipline, stabilize emotions through the rhythm of prayer, induce inner calm through sound vibrations, and connection with nature/sacred. Scientifically, this practice has been shown to lower cortisol, increase the brain's active waves for relaxation, and strengthen psychological resilience through its symbolic meaning.

Balinese cultural traditions, such as *ngayah*, making *canang sari*, *nyegara gunung* activities, listening to sacred songs/gamelan, and activities creating incense and flower scents function as a holistic local wisdom-based mental resilience system. This ritual builds psychological resilience through the mechanism of multimension. *Ngayah* strengthens social cohesion and the meaning of life, the activity of making *canang sari* trains patience and fosters symbolic creations, *nyegara gunung* can restore emotional balance through connection with nature, sound therapy (*kidung/gamelan*) and aroma

flower therapy and therapies can induce physiological relaxation and inner stillness. This practice is scientifically proven to lower stress, improve emotional regulation, and activate positive neuroplasticity.

The adaptation of Balinese religious and traditional systems for mental health in today's modernization has created a dualistic paradigm, which is innovation-based preservation as well as the challenge of commodification. The paradigm has implications for cultural resilience, Balinese society, and business actors. For cultural resilience, the application technology or platform used becomes a dynamic validation and archival tool and reinforces the relevance of the tri hita karana philosophy on the global scene while preventing the extinction of

rituals, although it is risky when the reduction of sacred meanings is not managed wisely. For Balinese people, this adaptation opens up practical access to manage mental well-being and maintain spiritual identity in the midst of modern currents, but caution is needed against cultural dilution. For businesses, this transformation gave birth to a wellness economy based on local wisdom. UMKN (Micro, Small, and Medium Enterprises) can market creative products (organic incense, canting, bokor, and canang sari) via e-commerce. Hotels and SPA can offer virtual malukat packages or gamelan/music therapy detox packages. This creative industry can expand the global market, but it also has the potential to sacrifice authenticity if profit ignores ethics.

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