



Human Design Model: Building a Holistic Life Balance and Empowering Cultural Awareness using Tapa Brata based on Moksartam Jagathita Ya Ca Iti Dharma Principle

Vera Vellina^{a,1,*}, Nyoman Dewi Pebryani^{b,2}, Suharto^{c,3}

^a Indonesian Institute of the Arts, Denpasar, Jl. Nusa Indah, Sumerta, Kec. Denpasar Tim., Kota Denpasar, Bali 80235

^b Indonesian Institute of the Arts, Denpasar, Jl. Nusa Indah, Sumerta, Kec. Denpasar Tim., Kota Denpasar, Bali 80235

^c Indonesian Institute of the Arts, Denpasar, Jl. Nusa Indah, Sumerta, Kec. Denpasar Tim., Kota Denpasar, Bali 80235

ABSTRACT

The National Adolescent Mental Health Survey (I-NAMHS) has been conducted on adolescents aged 10-17 years in Indonesia, more than 17 million adolescents in Indonesia have mental health problems. This step is very important because the adolescent population in Indonesia has a central role in Indonesia's development in the future. This research focuses on the Tapa Brata method, which is a teaching that focuses on inner processing and peace of mind to achieve a new awareness of reality and empower the arts and culture of Hindu religious teachings contained in the Moksartam Jagathita Ya Ca Iti Dharma sloka so that it can be preserved from a tourism perspective. The research method used is a qualitative approach, and creative artwork with a research and development method to explain what is called the spiritual practice of tapa brata, make an interpretation of the problems that occur and the spiritual needs of the community, comprehensively understand the various aspects that are used as references, reveal the possibility of tapa brata practice as a solution in overcoming the phenomena that occur and the opportunities for the sustainability of this art and culture. An important contribution of holistic arts and culture is the understanding of the value relationship between inner processing and good mental health in the face of various changes that occur so that it will become a meaningful reference for many people so that this art and culture can be preserved to be beneficial in building a sustainable economy for society.

Keywords

Mental Health
Human Design Model
Holistic Life Balance
Empowering Cultural
Tapa Brata

This is an open-access article under the [CC-BY-SA](#) license



1. INTRODUCTION

The National Adolescent Mental Health Survey (I-NAMHS) was conducted in 2022 as a collaborative research project between Universitas Gadjah Mada (UGM), University of Queensland (UQ) in Australia (the lead organization of NAMHS), Johns Hopkins Bloomberg School of Public Health (JHSPH) in the United States, the Indonesian Ministry of Health (Kemenkes), Universitas Sumatera Utara (USU), and Universitas Hasanuddin (Unhas). This survey involved adolescents aged 10-17 years in Indonesia. The findings revealed that over 17 million adolescents in Indonesia have mental health issues (Siswanto Agus Wilopo, 2022)

I-NAMHS assessed the prevalence of six mental disorders among adolescents in its survey, including: Social phobia, Generalized anxiety disorder, Major depressive disorder, Conduct disorder, Post-traumatic stress disorder (PTSD), Attention deficit hyperactivity disorder (ADHD).



I-NAMHS also examined risk and protective factors associated with adolescent mental disorders, such as bullying, school and education, peer and family relationships, sexual behavior, substance use, and adverse childhood experiences.

Survey data collection was conducted in 2021 with trained enumerators interviewing adolescents and their caregivers. A total of 5,664 adolescent-caregiver pairs participated in the I-NAMHS. The research results showed that one in three Indonesian adolescents experienced mental health problems in the past 12 months. While one in twenty Indonesian adolescents experienced a mental disorder in the past 12 months. These figures are equivalent to 15.5 million and 2.45 million adolescents.

Adolescents were diagnosed with mental disorders according to the Diagnostic and Statistical Manual of Mental Disorders Fifth Edition (DSM-5), which is a guideline for diagnosing mental disorders in Indonesia and internationally. The study showed that the most common mental disorders among Indonesian adolescents are: Anxiety disorders (a combination of social phobia and generalized anxiety disorder) at 3.7%, Major depressive disorder (1.0%), Conduct disorder (0.9%), PTSD and ADHD (both 0.5%)

"Adolescents with mental disorders experience disruption or difficulty in their daily lives due to the symptoms of the mental disorder they have," explained Prof. dr. Siswanto Agus Wilopo, SU, M.Sc., Sc.D., Professor of the Faculty of Medicine, Public Health, and Nursing (FK-KMK) UGM (Gloriabarus, 2022).

In this regard, I-NAMHS reveals that although the Government has increased access to various health facilities, few adolescents seek professional help for their mental health problems. Only 2.6% of adolescents with mental health problems accessed services in the past 12 months.

As the main researcher of I-NAMHS, Prof. Dr. Siswanto, emphasized the importance of the availability of national scale prevalence data like I-NAMHS. According to him, the data available before I-NAMHS did not represent Indonesia or were not based on diagnosis, so that the planning of programs and advocacy for adolescent mental health were not targeted.

"I-NAMHS can help the Government and other parties related to adolescent mental health in designing better programs and advocacy for our younger generation," he said. Furthermore, the Professor of FK-KMK UGM explained that this step is very important because the adolescent population in Indonesia has a central role in the development of Indonesia in the future (Gloriabarus, 2022).

Based on the 2020 Population Census (Novrizaldi, 2021), almost 20% of the total population of Indonesia is aged 10-19 years. In the future, Indonesian adolescents will face various unprecedented challenges, such as global warming, globalization, and social media pressure. These challenges will affect adolescent mental health, as well as their quality of life. In this condition, humans need clarity of mind to avoid anxiety and even frustration due to various changes that are so rapid.

The spirituality of religion and various beliefs embedded within local traditions plays a significant role in this regard, providing fulfillment for the various imbalances within the inner dimensions of the human being. In this context, the author endeavors to delve into one such spiritual practice, namely tapa brata. According to Endraswara (Endraswara, 2011), tapa brata is a teaching that focuses on the cultivation of the inner self and tranquility of the soul to attain a new consciousness of reality, in accordance with Hindu teachings enshrined in the sloka "moksartham jagadhita ya ca iti dharmah," which translates to "the purpose of religion or dharma is to achieve jagadhita and moksa." Moksa, also known as Mukti, signifies the attainment of eternal spiritual bliss in the afterlife. Jagadhita, also referred to as bhukti, denotes the prosperity and happiness of individuals, communities, and nations.

The underlying motivations will certainly differ from one individual to another. This is based on the diversity of experiences that each individual undergoes. According to Dister (Dister, 1996), the driving force behind human actions itself refers to two bases, namely based on consciousness and unconsciousness. Based on this framework of thought, the author conducts research to find correlations between physical and non-physical needs and human spirituality practices, as well as how Tapa Brata teachings can influence the fulfillment of drives within humans, both those based on consciousness and unconsciousness.

Unfortunately the younger generation sees traditional culture such as Tapa Brata spirituality as an ancient culture. In West Java, the stagnation and tension due to the extinction of traditional culture have been identified by Harfiansyah (Harfiansyah, 2015), who expressed concern about the extinction of local culture as a regional cultural asset. This happens when the younger generation does not show serious attention and has no desire to develop, utilize, and preserve the existence of traditional culture. The existence of this noble heritage performing art is only limited to 'recognition' of traditional cultural wealth, but there has been no real action in its development and utilization. Several studies have been conducted on the development and utilization of arts and culture, but they are not directly related to the development of tourism, which is closely related to the space for preserving art and efforts to empower the economy (Ruastiti, 2020).

The intertwined threads of art, culture, tourism and journey of spiritual exploration have been inextricably linked since ancient times, with travelers often encountering diverse cultural expressions as they traverse different locales and eras (Buczkowska, 2015). From the perspective of art and culture communication, this creative endeavor encompasses the development of performing arts that collaborate with the tourism industry as a platform for artistic expression. Collaborations also take place between artists and the community to ensure that art and culture become meaningful and beneficial for both practitioners and their supporting communities. Art and culture serve as an instrument (Jaeni, 2019), not merely a tool for acquiring knowledge, but for its application in life.

The author's efforts to gather specific data on the importance of Tapa Brata practices for mental health will involve participating in a 4-day 3-night Tapa Brata retreat in Ubud, Bali, organized by Pasraman Bali Eling Spirit. This research questions the extent to which Tapa Brata

practices provide encouragement or motivation to engage in spiritual practices for better mental health. The author seeks to address this issue by attempting to understand Tapa Brata practices by placing the human position holistically, both in physical and non-physical dimensions.

The specific objectives of this research are expected to shape the human soul to become more stable and generally can become a space for preserving Tapa Brata art and culture with a modern packaging so that it can be accepted by many circles, which in the end can also empower the local economy (Kuscich, 2021).

2. METHODS

The research was conducted using a qualitative method employing research and development (R&D) (Gall, 2003). R&D consists of ten phases: preliminary research; planning research; design development; preliminary field testing; limited revision of field test results; main field testing; further revision of field test results; feasibility testing; final revision of feasibility testing; and socialization and implementation of the final product. However, for the purposes of this study, the stages were adopted and reduced to four in sequence: preliminary research, development stage, field testing, and dissemination.

The following is the adopted flow of the research method implemented in this study.

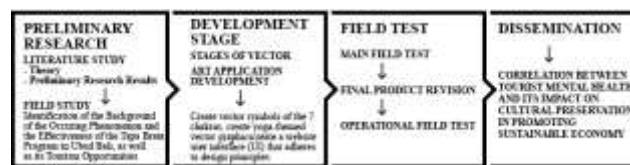


Figure 1. Research framework adopting research & development (Gall, 2003).

Figure 1 illustrates the data analysis process for this study. In the preliminary stage, the research was conducted by visiting Pasraman Bali Eling Spirit to understand the background of participants struggling with mental health, the activities carried out for 4 days and 3 nights, delving into the core material of the Tapa Brata program, namely the 7 Chakras, and the development of the Pasraman so far in terms of tourism. Data collection will be carried out by interviewing the owner of the pasraman, Ida Sri Bhagawan Sriprada Bhaskara, and the author will participate as a participant to experience the entire activity.

During the development stage, the author felt the need to develop the core material of this program, namely the 7 Chakras. This can be done by combining modern art, in this case using vector art, to facilitate better understanding so that it can be easily grasped by participants through simpler and clearer visuals (Abadi, 2021). In this development stage, analysis is carried out through collaboration between graphic designers and ashram owners as resource persons to provide the necessary data. The purpose of this collaboration is to make it easier for participants to understand the material on the 7 chakras to overcome their mental health.

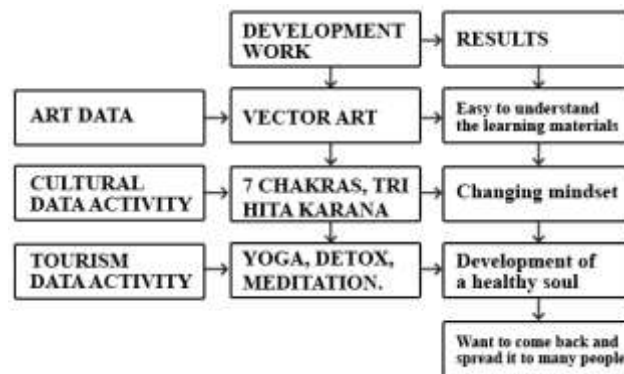


Figure 2. Model of development stage

Next, a field test was conducted to test the success of the Tapa Brata program at the Bali Eling Spirit Ashram. This stage serves as a model to see the response of participants in undergoing the 4-day 3-night Tapa Brata program on their mental health. After that, this phase is combined with socialization of the 7 Chakra material that has been made with vector art so that this material can be better understood through simple but attractive symbols and graphics which shows that visual graphics can make it easier for someone to convey a message and give an impression (Abadi, 2021) so that it is not easily forgotten and analyzed in the final stage to conclude whether the program is effective in overcoming the mental health of the participants and the opportunities for preserving this Tapa Brata art and culture so that it continues to exist and develop (Kuscich, 2021).

Background of participants and the content of the Tapa Brata program: This section will explore the backgrounds of the participants who took part in the Tapa Brata program and provide an in-depth overview of the program itself.

Development stages using vector art to explain the 7 chakra material: This section will delve into the development process of using vector art to effectively illustrate and explain the concept of the 7 chakras.

Analysis of participant responses during the 4-day 3-night Tapa Brata program: This section will analyze the responses and feedback gathered from participants throughout their experience in the 4-day 3-night Tapa Brata program.

Overall conclusion: This section will summarize the key findings and takeaways from the entire study, drawing conclusions based on the results and discussions presented in the previous sections.

3. RESULTS AND DISCUSSION

4. Background Of Participants And The Content Of The Tapa Brata Program:

The 13 participants in the Tapa Brata program are individuals who suffer from anxiety disorders such as depression, overthinking, anxiety, autoimmune diseases, GERD, and cancer. They also face challenges in their marital lives, including divorce and the loss of a spouse. Participants come from various regions, not just Bali but also from other parts of Indonesia and abroad. Figure 2 and 3 show the participants performing a purification ritual before joining the Tapa Brata program.



Figure 3. Participants who are foreign tourists perform a purification ritual.



Figure 4. Participants who are foreign tourists perform a purification ritual.

The program itself has eventually become an attraction for tourists from various regions in Indonesia and even reached the international realm. Tourists come to the Pasraman located in Ubud to achieve mental stability and a more resilient spirit. This has become a unique attraction for tourists and provides an experience of local culture, in this case, the culture of Ubud, Bali, which has a positive impact on the local economy.

Figure 2 and 3 show that this program can also be developed in the fields of arts, culture, and tourism, which plays an important role in building the local economy and preserving local culture. The work of arts and culture development involves the formation of tourism channels that can generate monetary and moral benefits. To support the existing culture in the community, the spirit of developing local arts and culture is applied. From a skills or knowledge perspective, the local arts and culture that are owned can humanize social life.

The audience, ranging from high-ranking officials to ordinary people, has responded positively to the activities of this program. There are some hopes from the results of this program to continue to be developed because it has a positive impact on many people, especially in terms of mental health as well as becoming an attraction for arts and culture and tourism, and also improving the economic life of the community. This activity also embraces arts and culture and has a wide scope, ranging from local, national, and international.

From 2018 to 2024, the Tapa Brata program was part of the development of arts and culture tourism. The development of arts and culture allows tourists to gain valuable experiences, in this case, good mental health for their souls (Cetin, 2006) ,this is the inspiration from arts and culture to create local experiences that are different from other tourists' experiences. Because of the unique and different cultural experiences of the destination, tourists can feel significant emotional involvement (Hidalgo, 2001).

Tapa Brata is a means to unite one of the elements that form the human body, namely the Panca Mahabhuta. One of the Panca Mahabhuta is Teja or light, which comes from fire or agni that cannot be touched but is visible and can be seen. In the body of living beings, light cannot be seen but can be felt together with bayu (wind), which creates heat from the body. Teja or light is one of the natural elements that is very important for life on Earth, the light element from the universe or Bhuana Agung comes from the Sun which is a source of heat from fire (agni) and Bhuana Alit or the human body is the same. When the light element in the body can unite with the light element from nature, then we can make the body become one and interconnected, creating an energy within the human body for the purpose of inner peace. If the human mind is calm, then the body will be healthy. This tranquility is what will help in the process of opening the chakras in the human body to achieve liberation, or in Hinduism it is called Moksa (Putra Rai IB, 2013).

This is also reflected in the material listed in Table 1, which is the understanding of the soul and humans explained in the dharma talk session in the Tapa Brata program.

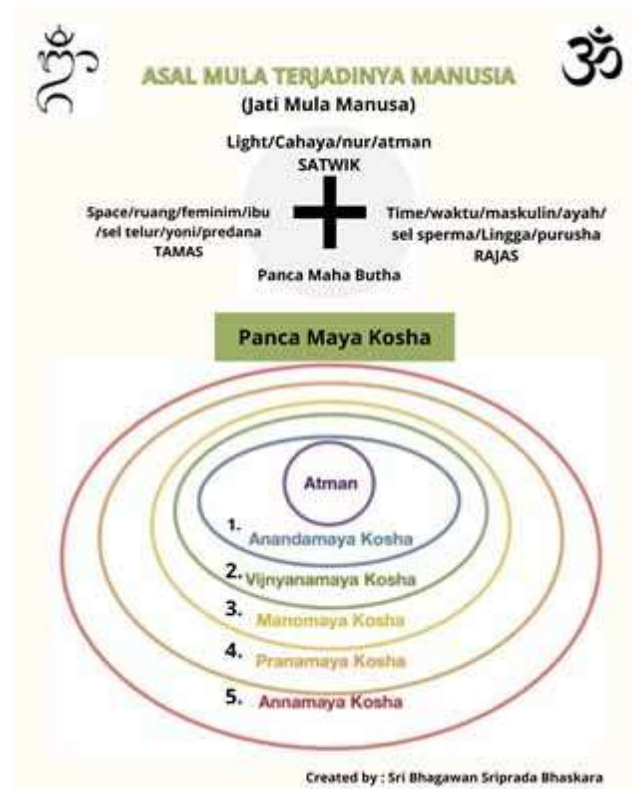


Figure 5. The Origin of Humans

This Contents Of The 4-Day 3-Night Tapa Brata Program :

- **Bali Detox and Fasting (Upawasa Manunggal)**

Participants undergo a white fast, consuming only steamed taro for 36 hours to detoxify the body. Participants with autoimmune diseases, cancer, and GERD have reported positive responses during the fast and have not experienced any complaints related to their illnesses.

- **Pranayama, Meditation & Yoga Nidra**



Figure 6. The participants are doing Yoga Nidra.

Done in the morning and afternoon to increase stamina.

• **Bali Hatha Yoga & Yin Yoga**



Figure 7. The participants are doing Yin Yoga.

Yoga activities are included in this program because they also have benefits for human health. Yoga is part of Catur Marga Yoga, which is the four paths to "Moksartam jagadhita ya ca iti dharma" (Putra Rai IB, 2013) Catur Marga Yoga includes Bhakti Marga Yoga, Karma Marga Yoga, Jnana Marga Yoga and Raja Marga Yoga. Tapa Brata is Raja Marga Yoga, because it emphasizes self-control in order to concentrate on the Atman to unite the Atman and Brahman. The unification is achieved through intense concentration, where the concentration is focused on the

seven chakras in the human body to attain the liberation of the Atma to unite with the Parama Atma, which is Moksha.

- **Dharma Talk (Dharma Tula)**



Figure 8. Dharma Talk Session by Ida Sri Bhagawan Sriprada Bhaskara

- **7 Chakra Purification**
- **Philosophy of Life**



Figure 9. The participants listen to the material on Philosophy of life.

- **Excursion to GOA GARBA**

Meditation in nature and walking barefoot are forms of harmony in implementing the Tri Hita Karana principle. Balinese theory of balanced harmony, called TRI HITA KIRANA. This term was first born in 11 November 1966 from the Regional Conference I by the Badan Perjuangan Umat Hindu Bali (Bali Hindu People's Struggle Community), at Dwijendra University. The concept of Tri Hita Karana contains 3 meaning of Dharma harmony, as the cause of happiness among others, as follows; Prahyangan, namely maintaining the Dharma relationship between humans and Sanghyang Jagatkarana (God); Palemahan, namely the Dharma relationship between humans and Bhuana (nature). and the environment); and Pawongan, namely the Dharma relationship between humans and each fellow human (Budiastika, 2022).



Figure 10. The participants are meditating in nature.



Figure 11. The participants are walking barefoot in the morning.

- **Sacred Sound Healing for Stress Release**



Figure 12. Sacred Sound Healing for Stress Release

The Seven Chakras

Chakra means energy rotation or flow center in the form of a wheel or disk. The rotation of the energy wheel creates an energy vortex, which is then distributed to the vital parts or organs in our physical body through very fine vessels (meridians). This energy flow is responsible for the work and function of the internal organs in the physical body. These chakras are located in the

etheric body and correspond to the internal organs in the physical body. In the core of the chakra there is a network of nodes that resembles a weave. This weave or core of the chakra is closely connected to the other chakras, through the vessels or meridian pathways (where prana flows). From some chakras, the roots of the nodes are directly connected to the main vessel (Sushumna Nadi) which is located in the spinal cavity of the physical body (Priyadi, 2004).

According to the Tantra and Kundalini scriptures, there are 365 chakras in the body's layers, including the main chakras and 7 chakras outside the body (not including the Sahasra chakra). The seven chakras are:

- Muladhara Chakra (tailbone)
- Svadhisthana Chakra (genitals)
- Manipura Chakra (navel)
- Anahata Chakra (heart)
- Visuddha Chakra (throat)
- Ajna Chakra (forehead between the two eyes)
- Sahasrara Chakra (crown)

Awakening these chakras is the goal of yoga, where each chakra has its own function and benefits depending on its location.

When this chakra is awakened, the yoga practitioner will gain many benefits, the most important of which is to draw closer to Brahman or the One Supreme God. This is what is called Raja Marga Yoga. Self-control is the key to achieving "Moksartam jagadita ya ca iti dharma.". Adi Suropto in his book "Nilai-Nilai Hindu dalam Budaya Jawa" (Suropto, 2006) reminds the next generation to always seek out the spiritual, moral, and ethical values that are still embedded in the "adi luhung" culture as a legacy of the ancestors who have actualized the teachings of the Vedas through "Laku" in order to achieve the ultimate goal of "Ngudi jumbuhing manunggaling kawulo kalawan Gusti" who have found the "roso kang sejati" of boundless peace. So basically, this "Ilmu Tapa" is a practical science where one must practice it directly or personally, then one will know what Tapa really is. By practicing it directly, one can feel the benefits. Because this meditation or yoga is a practical science, not just theory or just reading books.

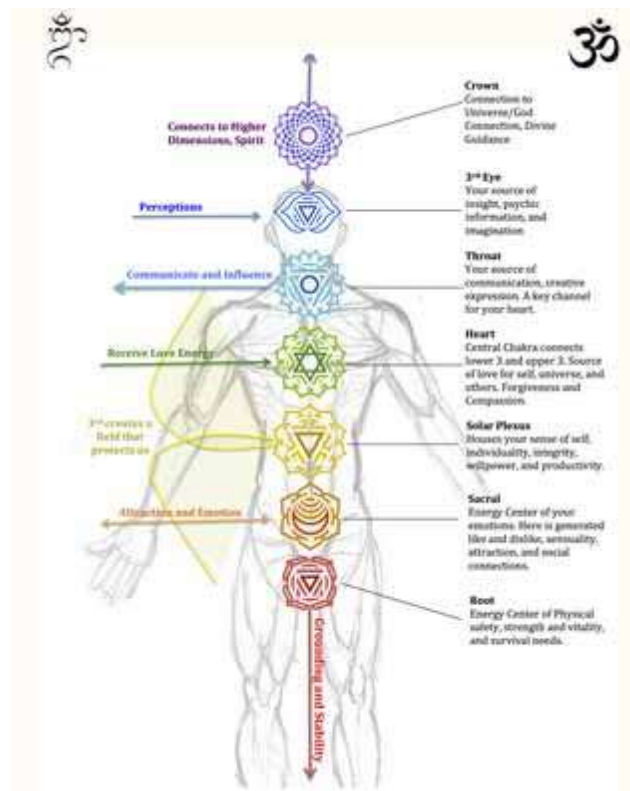


Figure 13. Creation of 7 chakras using vector art

The chakras are not visible in the physical body. If the human body is dissected, you will not find any chakra parts. Because the chakras are located in the bioplasmic body. The bioplasmic body is a mold of the human physical body, which is exactly like the physical body. There is a head, arms, legs, body, and so on. It is called bio because it is alive, and plasmic comes from the term plasma. Plasma here is not the same as blood plasma. Plasma is a term used to refer to the fourth material in the formation of a physical element, besides solid, liquid, and gas. It is the form of the bioplasmic body that appears on the surface of the human physical body, and is then called the aura that exists in every human body.

It is believed that there are 365 chakra points in the human body, but there are only seven main (major) chakra points. These seven are already considered to represent the hundreds of other chakras. Among the seven chakra points are: Sahasrara Chakra (Crown Chakra), Ajna Chakra (Third Eye/Forehead Chakra), Wisudha Chakra (Throat Chakra), Anahata Chakra (Heart Chakra), Manipura Chakra (Navel Chakra), Swadistana Chakra (Genital Chakra), Muladara Chakra (Tailbone Chakra).

One of the functions of the chakras is to absorb life energy or prana from nature that exists in the universe. Without natural prana, all living things would die. It is this natural prana energy that allows humans, animals, and plants to live and enjoy this world and its contents (Priyadi, 2004).

Function of Chakra :

1. Crown Chakra (Sahasra)

- Color: Violet
- Position: Top of the head, brain and nervous system (crown of the head)
- Element: Thought
- Astrological sign: Capricorn, Pisces
- Gland: Pineal (active in alignment with the pituitary)
- Organ: Cerebral cortex, central nervous system
- Function: Integration and understanding
- Dysfunction: Depression, isolation, inability to learn and understand

This chakra is the entry point for divine energy into all layers of the body and consciousness. A person with a fully developed crown chakra will know many secrets of nature. It is very important to keep this chakra clean so that spiritual energy can be continuously received by the whole body. If the crown chakra is wide open, a person can astral travel more easily.

2. Third Eye Chakra (Ajna)

- Color: Indigo blue (nila)
- Position: Between the two eyes (forehead)
- Element: Light
- Astrological sign: Sagittarius, Aquarius, Pisces
- Gland: Pituitary (active in alignment with the pineal)
- Organ: Eyes
- Function: Vision, intuition, unification
- Dysfunction: Headache, nightmares, vision problems

This chakra provides energy to the eyes, nose, and pituitary gland. It is called the third eye chakra because an actively developed and clean chakra can provide clairvoyance or other psychic powers. In addition to clairvoyance, this chakra is a point of concentration and regulation for the chakras below it. This chakra is also often said to be closely related to worldly and heavenly (spiritual) knowledge. Often people who have reached the level of clairvoyance are fascinated by this sensation and forget their main goal and are stuck in consciousness at this stage.

3. Throat Chakra (Vishuddha)

- Color: Light blue
- Position: Throat
- Element: Ether
- Astrological signs: Gemini, Taurus, Aquarius
- Glands: Thyroid and parathyroid
- Organs: Neck, shoulders, arms, hands, ears
- Functions: Communication, expressive energy, will to unite symbols into ideal forms (power and energy to choose)
- Dysfunctions: Thyroid problems (goiter), hearing problems, neck and throat problems

This chakra has 16 petals. Physically, this chakra provides energy to the thyroid and parathyroid glands. This chakra is the center of higher creation (creativity) and human relationships. A person with a developed throat chakra will have a deep understanding of relationships with others, thus having good relationships with others. The ability to express oneself verbally is also influenced by this chakra. A clean and connected heart chakra and a clean throat chakra will also result in a person being able to express their entire heart well. The qualities associated with a well-developed throat chakra include surrender, success, abundance and well-being, and the development of worldly knowledge.

4. Heart Chakra (Anahata)

- Color: Green
- Location: Center of the chest
- Element: Air
- Astrological sign: Leo, Libra
- Gland: Thymus
- Organs: Heart, lungs, arms, hands
- Function: Self-love, love for others, fulfillment of life's desires, mental energy, consciousness and healing
- Dysfunction: Heart problems, asthma, and lung problems

This chakra has 12 petals. The heart chakra is a very important chakra in spirituality because it is associated with love and compassion. Physically, the heart chakra regulates the heart and thymus gland. The heart chakra is the center of all subtle feelings such as love and compassion. A person with a small, dirty, or blocked heart chakra will have a tendency to be selfish, arrogant, fanatical, greedy, or gluttonous, hypocritical, and restless. On the other hand, a well-developed heart chakra makes a person full of love and compassion and able to empathize with others.

5. Navel Chakra (Manipura)

- Image of Manipura Chakra
- Source: W.W.W. Gayatrieiki.com
- Color: Yellow
- Position: Waist, abdomen (navel or solar plexus)
- Element: Fire
- Astrological signs: Leo, Sagittarius, Gemini
- Glands: Pancreas, adrenals
- Organs: Stomach, liver, gallbladder
- Functions: Growth, healing, receiving and releasing energy, willpower, personal power
- Dysfunctions: Digestive problems, ulcers, diabetes, hypoglycemia, liver problems, metabolism problems that lead to obesity

This chakra is very important in maintaining a person's vitality. This chakra has 10 petals. The navel chakra is closely related to traits that lead to tendencies such as envy, shame, dissatisfaction, gloom, hatred and fear (lack of security). A person with a developed and clean

navel chakra will be able to overcome the things mentioned above and change them into something positive such as security, satisfaction, joy, comfort and self-confidence.

6. Genital Chakra (Svadhithana)

- Color: Orange
- Location: Lower abdomen, pelvis
- Element: Water
- Astrological signs: Cancer, Sagittarius, Scorpio
- Glands: Ovaries, testicles
- Organs: Reproductive organs, genitals, kidneys, bladder, circulatory system
- Functions: Assimilation, sexuality, pleasure, desire, indulging lifestyle, emotions
- Dysfunctions: Bladder and kidney disorders, genital disorders and sexual problems, lower back pain

This chakra has 6 petals. The sex chakra is associated with creation or reproduction and influences a person's sexual activity. The sex chakra is closely related to the throat chakra, which functions in the creation of creativity or ideas. A person with a clean and active sex chakra will have more positive thoughts and be more confident. Conversely, a person will become apathetic, rude, think negatively (less creative), including deviant sex if their sex chakra is dirty and blocked.

7. Base Chakra (Muladhara)

- Color: Red
- Position: Between the genitals and anus (tip of the tailbone)
- Element: Earth
- Astrological signs: Aries, Taurus, Scorpio, Capricorn
- Glands: Adrenals and suprarenals
- Organs: Thighs, legs, bones, colon
- Function: Survival, lifestyle that prioritizes physical energy
- Dysfunction: Constipation, hemorrhoids, obesity, lower back pain, arthritis, knee problems, anorexia nervosa

Each chakra has its own function and benefits in the body. This is because the location and working method of the chakras vary according to the place and color of each chakra as explained above. The chakras will open up if they are trained with perseverance and self-control for a certain period of time. And chakras also have a health function in the body as explained above.

5. Development stages using vector art to explain the 7 chakra material:

Each chakra has its own yoga style, which is done to harmonize all parts of the chakra through yoga.



Figure 14. yoga movements and its correlation with the 7 chakras

This is where the role of the development stages comes in. With the use of visual graphics, it will be easier for participants to understand the positions and movements of Yoga that need to be done, so that the delivery of the message will be more optimal (Abadi, 2021).



Figure 15. Symbol of the 7 Chakras made with vector art



Figure 16. Further development through a mixed media website for participants to be able to learn independently at home

Analysis of participant responses during the 4-days 3-nights Tapa Brata program:



Figure 17. Participants gain peace of mind and various positive impacts from the Tapa Brata program.

All participants gained a positive and unforgettable experience during this program. Most are determined to participate regularly in this program at least once a year. Many positive responses were expressed by participants during the sharing session. They also brought a new way of thinking to face life and understand the meaning of life in this world.

Although this is not as easy as turning the palm of the hand, what is in this world should not be understood with the naked eye and visually alone, but must be understood with sincerity and high devotion to know the true meaning. It is necessary to have peace, silence, a clear heart, not to be influenced by anything, and to understand with humility. View sadness and happiness as the same thing (balanced). This silence can only be achieved with yoga, meditation, fasting. Tapa Brata is a means to understand the nature of human life with various methods available, so that humans can understand the meaning of the purpose of life in this world as commanded as humans. This is what distinguishes humans from other creations of God. Therefore, only humans can achieve the highest happiness and achieve liberation.

Tapa Brata is a means of achieving supreme happiness without any attachment and can be achieved through regular practice, self-control, perseverance, and always accepting everything. Living a simple life, controlling oneself, and avoiding materialistic thoughts. The core of this program is to align the constituent elements in the human body, which are the same elements as in the universe. When a person is not influenced by desires and is able to control all the elements, namely the Panca Mahabutha, then that person can achieve liberation (moksa).

In the realm of arts and culture, the focus is on understanding the meaning of messages and philosophical values that give rise to aesthetic messages (experiences and feelings). However, this understanding leads to an understanding of "building" arts and culture to help many people. Thus, the Tapa Brata program has made a significant contribution to this understanding.

In arts and cultural performances, there are two values, namely subjective values and ideal values. Subjective values are defined as subjective feelings and experiences felt by participants so that they can activate emotions, empathy, and the beauty of cultural identity (Sickler, 2022). However, everyday life values are related to artistic values, which illustrate how the body, techniques, visuals, and tools used play an important role in constructing arts and cultural reality (Hill, 2022). These values then form the space for the meaning of arts and culture in social, economic, educational, tourism, and other related fields.

Arts and culture are the same as science, which, in its own way, seeks benefits in social reality. Arts and culture should not only convey beauty. Instead, art must be integrated with science to understand social reality.

The beauty of arts and culture is always attached to a sense of beauty, community interests, and social reality. Arts and culture in the tourism industry have the potential to increase visitor satisfaction when gaining an impressive experience in this matter of peace of mind (Manthiou, 2014). In tourism development, arts and cultural efforts can help the socio-cultural development and economic aspects of an area and improve intercultural understanding (Liu, 2014).

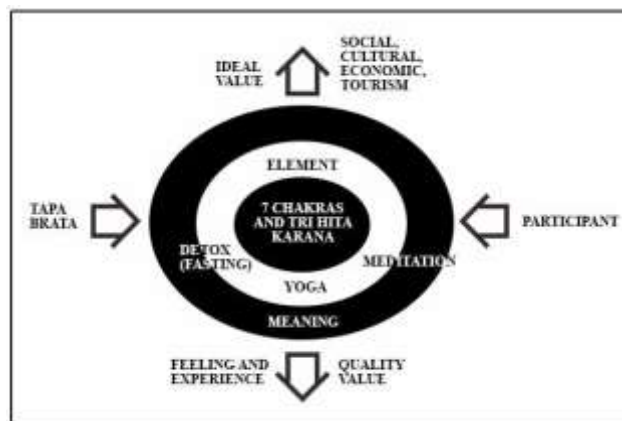


Figure 18. Human Design Model: Building a Holistic Life Balance and Empowering Cultural Awareness using Tapa Brata

6. CONCLUSION

Tapa Brata is a teaching about the unification of Atman and Brahman, between the human self and the Creator. This is done by training the chakras in the body regularly and routinely so that the chakras can be opened. With the opening of the chakras in the body, humans will be able to draw themselves closer to God or Brahman, the highest soul. Tapa Brata has many functions and benefits for the body, including for health because it can make the body stronger and healthier with yoga exercises, fasting and meditation in nature. If the chakras are open, then it will have a very large benefit for the vital organs in the body such as the heart, liver, coccyx and also a healthy mental.

From an art and cultural perspective, it is very important because it answers questions about the environmental phenomena that occur and uses art and culture to be a solution. This research shows that art and culture that combines various artistic approaches as a creative element can be a very good tool for preserving art and culture. This research strives to develop local art and culture that is beneficial for the soul and also embraces tourism. In its development, it is beneficial for cultural preservation and education, social harmonization, and community economic empowerment.

By maximizing the role of Tapa Brata as a model, it is hoped that it can solve problems that occur in its environment. This includes mental, economic, social, cultural, health, education, and environmental problems.

7. ACKNOWLEDGEMENTS

I acknowledge the support provided by Pasraman Bali Eling Spirit in conducting this research by offering information about the Tapa Brata program through an interview with Ida Sri Bhagawan Sriprada Bhaskara, the owner of the pasraman. Additionally, this research was supported by the Center for Research and Community Service at Universitas Multimedia Nusantara. I also express gratitude to the editorial staff of Harmonia for publishing this journal.

8. References

- Abadi, M. M. (2021). Desain Grafis untuk Memaksimalkan Konten di Media Sosial. *Kementerian Keuangan Republik Indonesia*, 1.
- Buczowska, K. &. (2015). Art, tourism. In J. Jafari & H.Xiao. *Encyclopedia of tourism*, 2.
- Budiastika, I. M. (2022). Implentasi Ajaran Tri Hita Karana Dalam Kehidupan. *Kementerian Agama Republik Indonesia*, 1.
- Cetin, G. &. (2006). Current Issues in Tourism. *Components of cultural tourists' experiences*, 137-154.
- Dister, N. S. (1996). *Pengalaman dan Motivasi Beragama*. Yogyakarta: Kanisius.
- Endraswara, S. (2011). *Kebatinan Jawa dan Jagat Mistik Kejawaen*. Yogyakarta: Lembu Jawa.
- Gall, M. D. (2003). *Educational research: An introduction*. Boston: Allyn & Bacon.
- Gloriabarbus. (2022). Hasil Survei I-NAMHS: Satu dari Tiga Remaja Indonesia Memiliki Masalah Kesehatan Mental. *Kabar Terbaru dari UGM*, 1.
- Harfiansyah, M. R. (2015). *Perkembangan kesenian Brai di kota Cirebon tahun 1974-2008*. Bandung: Universitas Pendidikan Indonesia.
- Hidalgo, M. &. (2001). Journal of Environmental Psychology. *Place attachment: Conceptual and empirical questions*, 273-281.
- Hill, M. (2022). The new art of old public science communication: The science slam. *Routledge*.
- Jaeni. (2019). Teater sebagai media komunikasi. *Jurnal ASPIKOM*, 6.
- Kuscich, G. M. (2021). Journal of Cultural Heritage Management and Sustainable. *Guest editorial*, 137-139.
- Liu, Y. (2014). Image-based segmentation of cultural tourism market: The perceptions of Taiwan's inbound visitors. *Asia Pacific Journal of Tourism Research*, 971-987.
- Manthiou, A. L. (2014). The experience economy approach to festival marketing: Vivid memory and attendee loyalty. *Journal of Services Marketing*, 22-35.
- Novrizaldi. (2021). Hasil Survei Penduduk 2020 Peluang Indonesia Maksimalkan Bonus Demografi. *KemenkoPMK*, 1.
- Priyadi, W. (2004). *Teja Surya Meditasi dan Penyembuhan*. Denpasar: Pustaka Bali Post.
- Putra Rai IB, I. J. (2013). *Swastikarana Pedoman Ajaran Hindu Dharma*. Jakarta: Mabhakti.
- Ruastiti, N. M. (2020). Tri Hita Karana as a Foundation Development of Wayang Wong Millennial Performance. *International Journal of Innovation, Creativity and Change*, 2.

-
- Sickler, J. &. (2022). The audience experience of science storytelling: Impact profiles from a Q-Methodology study. *Journal of Science Communication*, 21.
- Siswanto Agus Wilopo. (2022). Indonesia – National Adolescent Mental Health Survey (I-NAMHS). *Pusat Kesehatan Reproduksi*, 19.
- Suripto, A. (2006). *Nilai-Nilai Hindu dalam Budaya Jawa*. Bali: Media Hindu.
- Suryosumunar, J. A. (2021). Telaah Filosofis terhadap Tapa Brata: Praktik Spiritual Menanggulangi Kecemasan dalam Pandemi Covid-19. *Jurnal Kajian Budaya*, 3.