

RATU BAGUS BIO ENERGY MEDITATION Socio-Theological Studies

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Abstract: *In this modern era, peace and happiness are something that is very important to seek. Complaints about distress, sadness and tension have become an everyday phenomenon. However, this will continue because of someone's indifference towards others. However, smiles, laughter and a sense of peace can now be found again at Ratu Bagus Ashram. Ratu Bagus provides therapy for people who have lost their smile, laughter and sense of joy. The therapy is Ratu Bagus Bio Energy Meditation. This research is a type of qualitative research with a Hindu theological approach. Data collection techniques use observation, interviews and literature study and documentation studies. Data analysis techniques use qualitative descriptive methods including: data reduction, data presentation, and data inference or verification. According to the analysis, the results obtained were, firstly, that the Ratu Bagus Bio Energy Meditation process at the Ratu Bagus Ashram can make people have a greater sense of divinity, this is because in the training process divine values have been instilled. Second, Ratu Bagus's Bio Energy Meditation practice functions to build a society that is physically and spiritually healthy and lives in harmony. Third, Ratu Bagus's Bio Energy Meditation practice is an effort to build harmony in the wider community in accordance with divine values. Therefore, Ratu Bagus Bio Energy Meditation has effective socio-theological implications for changing behavior.*

Keywords: Ratu Bagus Bio Energy Meditation, Ratu Bagus Ashram, Socio-theological

I. Introduction

Ratu Bagus Bio Energy Meditation is a meditation method developed by Ratu Bagus, a spiritual teacher from Bali. This meditation focuses on developing and strengthening bio energy to achieve physical, mental and spiritual balance. This study will examine the social and theological aspects of this meditation practice, highlighting how it interacts with traditional religious beliefs and practices and its impact on communities of followers.

Humans are basically creatures who love peace and happiness, because humans were created from God as a source of peace and happiness. Therefore, humans are instinctively driven from within themselves to seek peace and happiness. In this world there are many people and many places that promise to provide a sense of peace and happiness. However, what they get from promising people or places is just the opposite, namely suffering and sadness. This happens because many people do not properly understand the true nature of peace and happiness (Kusuma, 2012). Peace and happiness are not joy or pleasure and neither are they joy. Because, joy will be followed by sorrow; pleasure will be followed by hardship; and joy will be followed by sadness.

Many people misunderstand the meaning of the words favorite, pleasure, and joy; they think that all of this means the same thing as the word's peace or happiness. Vedic literature states that peace and happiness are something that, once obtained or felt, will last a long time and never be lost. This means that what is called peace and happiness is something that is lasting or eternal (Jalaluddin, 2011).

A life full of peace and happiness in the midst of wider society is the dream of every person and also the dream of all social organizations. Because living with a mood full of peace and happiness has implications for creating a harmonious society based on divine values that exist latent in every person. Many people previously had bad habits such as drunkards and gamblers, but after following the Ratu Bagus Bio Energy Meditation practice, they realized they had to leave their bad habits. Many people suffer from various illnesses which make them feel like they have lost their future and feel like they are living in vain, but after following the Ratu Bagus Bio Energy Meditation practice seriously and consistently, they finally find their life's ideals again. In this way, they can return to society while carrying out social activities with a divine (socio-theological) spirit that is stronger than before.

This is the positive socio-theological effect produced by Ratu Bagus's shaking practice technique or Bio Energy Meditation. The positive socio-theological effects of the results of this shaking meditation practice system were stated by Ratu Bagus' students who later became practitioners of shaking meditation. To reveal the positive influence of Ratu Bagus Bio Energy Meditation or shaking practice and its socio-theological implications experienced by Ratu Bagus students or Ratu Bagus Bio Energy Meditation practitioners, this research was conducted.

Method

This research is a type of qualitative research with a Hindu Theological approach and uses three theories in accordance with the three problem formulations proposed in this research, namely Essentialism Theory, Systems Theory and Structural Functionalism Theory. Data collection techniques use observation, interviews and literature study and documentation studies. There are two data for this research, namely primary data obtained directly from the field through interviews with informants. Apart from that, in-depth

interviews were conducted with key informants selected in accordance with research procedures. To conduct interviews, interview guidelines are used so as not to deviate from the purpose of the interview. Field data is also obtained by observation and documentation with cameras and recording equipment. Second, secondary data is data obtained from relevant research results of other people, books, newspapers, magazines, electronic media such as TV and the internet. Meanwhile, the data analysis technique uses descriptive qualitative analytical methods, including; data reduction, data presentation, and data conclusion or verification.

II. Discussion

Ratu Bagus Ashram is a home owned by Ida Pandita Mpu Parama Daksa Natha Ratu Bagus which is also used as an institution for public education modeled on the lives of ancient wiku. Because her name is more popularly known as Ratu Bagus, her home, which is actually called Griya Taman Telaga Mas, is more popularly known as Ashram Ratu Bagus. Even though the Ratu Bagus Ashram is his personal property, the ashram can accept the Hindu community at large, not just the Hindu community, people from all religions can also be accepted to create world peace and peace. Ratu Bagus Ashram was created and designed in accordance with Hindu concepts and education systems. The size of this ashram is \pm 6.5 Ha, its location is to the South towards Besakih Temple, because the position of Besakih Temple is to the North when viewed from Ratu Bagus Ashram.

The Ratu Bagus Ashram area is circled by a fairly busy road leading from Muncan Village to Selat Village (Selat District town), and to the northeast there is a mountain. The name Ratu Bagus Ashram is directly related to the name of a pandita who was previously named I Ketut Widnya, and then he acquired the name diksa abhiseka Ida Pandita Mpu Parama Daksa Natha Ratu Bagus who later became more popular as Ratu Bagus. Because this ashram belonged to Ida Pandita Mpu Parama Daksa Natha Ratu Bagus, this ashram also used his popular name. Currently, Ratu Bagus Ashram is very famous, not only in Bali, Indonesia, but also abroad. This ashram is also famous because it is related to the name Ratu Bagus, a Hindu priest figure who not only performed ceremonies, but also helped everyone regardless of ethnicity, nation, taste and religion to solve the problems of their lives. Ratu Bagus can do this because he has spiritual powers, as a supernatural person, therefore he is able to solve the health problems of people who suffer from chronic illnesses, treat various kinds of illnesses, both physical illnesses and illnesses caused by supernatural disorders. However, all of this is also determined by each person's karma, because help from whoever comes will not exceed the law of karma. The help given by Ratu Bagus is spiritual help that is in harmony with the law of karma. Therefore, before and after Ratu Bagus provides assistance to anyone, he always provides enlightening discourses or advice so that the person being provided assistance is able to understand himself and realize what and why the problem has come to him. Shaking meditation is a method taught by Ratu Bagus so that everyone experiences a process of enlightenment from within each person. This meditation technique is what makes Ratu Bagus a top name in the spiritual world today. Because of the influence of the name Ratu Bagus, the Ratu Bagus Ashram has also become famous internationally.

Followers of the Bio Energi Ratu Bagus meditation understand this practice as a means to harmonize the body's energy and achieve inner peace. They believe that the bio energy obtained through meditation can cure various physical and mental illnesses. This meditation involves breathing exercises, visualization and body movements aimed at activating and flowing energy in the body. This meditation practice creates a close-knit community among its followers, who are often considered an extended family. Group activities, such as retreats and regular meetings, strengthen social bonds among members. Followers feel that this meditation provides them with powerful emotional and spiritual support, which helps them overcome the stress and challenges of daily life.

2.1 Ratu Bagus Bio Energy Meditation Process

The Ratu Bagus Bio Energy Meditation training process can improve a person's godly qualities because from the start, before participating in the training process, divine values have been established, such as (a) the requirement for entering as a student at the Ratu Bagus Ashram is to instill a sense of humility. Ratu Bagus Ashram continues to maintain and maintain the traditional education system which contains behavioral elements, namely an education system that relies on measuring changes in behavior in a better direction. The behavioral changes expected in the behavioral education system are implemented through methods of building and developing potential with humility. Without instilling a sense of humility, behavior change is very difficult to achieve. Humility is the capital to awaken and grow God's awareness within oneself, (b) the registration process also emphasizes divine values which spontaneously reflect respect or appreciation for each person as a soul, and not as a mere physical body, this can be seen in the registration process At Ratu Bagus Ashram is open to come and open to go without being bound by the rules of the ashram.

People who come must be in a peaceful, happy atmosphere, and those who leave must be in a peaceful and happy atmosphere, if necessary, they must feel more than the happiness they had previously. (c) the training process is the process of getting used to doing something. Basically, all living creatures, intentionally or unintentionally, can live because they carry out the process of getting used to themselves. This process of getting used to is called practice. Donder (2009) explains that shaking the body as a whole will provide space for new energy to replace old energy. By moving the feet, hands and body, the universal energy originating from the earth (prthivi) will flow through the feet and will be absorbed upwards into the body, hands and all other parts of the body. Movement will awaken the "major chakra" in the body with systematic, etheric and harmonious body vibrations and jerks that can activate the chakra so that it can increase the ability to attract "treatment" energies. Energy obtained from the earth will continue to enter the human body where it is needed and replace old energy. Empty or sick energy in the body will slowly but surely be filled with new energies as an activity of the cell regeneration system.

Donder further explained that new cell replacement occurs when a person studies with full discipline the energy he obtains. Old cells will be replaced with new cells so that over time the regeneration of these cells will keep our bodies healthy and healthy. Damage to the universe is actually damage to oneself. It can be concluded that the strength of human energy is very dependent on the natural forces of the cosmos. That's why humans are able to astonishingly treat other people with supernatural powers that are invisible but can be felt clearly. The consciousness of God that is within humans is identical to the consciousness that is within everything (Pendit, 2002).

This universe is filled with God's consciousness so that all-natural existence is part of consciousness too. From perfect it will become perfect and perfect again. The training process reflects belief in the teacher's power, so that the training process can be through direct initiation or indirect initiation. Because the trainees believe that their teacher is always nearby, even within them (d) for trainees who, before taking part in the exercise, have experienced serious problems, the exercise can be carried out under supervision, because Ratu Bagus Bio Energy Meditation or shaking This is the process of searching for the True Self within oneself and after finding it, the universe will also be found within the Self. That is why at certain stages learning Bio Energy Meditation must be under supervision, supervised or under the guidance of a teacher. This is in accordance with the principles of universal spiritual education. However, for participants who have shown signs of spiritual growth or development, the training can be carried out without supervision.

Ratu Bagus Bio Energy Meditation is a spiritual practice developed by Ratu Bagus, a Balinese spiritual teacher. This meditation focuses on awakening and strengthening bio-energy (life energy) within the body to achieve physical, mental, and spiritual harmony. The practice combines elements of traditional Balinese spirituality with unique techniques designed to facilitate energy flow and healing. Practitioners begin by finding a quiet and comfortable place to meditate. This helps create an environment conducive to relaxation and focus. Before starting the meditation, practitioners set a positive intention. This could be for healing, personal growth, spiritual connection, or any other purpose. Practitioners engage in deep, rhythmic breathing to calm the mind and body. This helps to oxygenate the blood and prepare the body for energy flow (Titib, 1996).

Attention is focused on the breath, observing the inhalation and exhalation, which helps to center the mind and enhance concentration. One of the unique aspects of Ratu Bagus meditation is the practice of shaking. Practitioners allow their bodies to shake spontaneously. This shaking is believed to help release stagnant energy and activate bio-energy flow. Along with shaking, practitioners may incorporate gentle movements such as swaying or stretching. These movements help to further release tension and facilitate energy circulation. Practitioners visualize a bright light or energy flowing through their bodies. This visualization aids in directing the bio-energy to different parts of the body for healing and balance.

Focus is placed on key energy points (chakras) in the body, directing the flow of energy to these areas to clear blockages and enhance vitality. Chanting mantras or repeating affirmations can be part of the meditation process. The sound vibrations are believed to resonate with the body's energy fields, promoting healing and alignment. Sometimes, specific sounds or music are used to accompany the meditation, enhancing the overall experience and aiding in deeper relaxation. After the shaking and movements, practitioners often sit in stillness, allowing the bio-energy to integrate and harmonize within the body. During this time, practitioners maintain a state of mindfulness, observing their thoughts and sensations without attachment. The meditation session is concluded gradually, with practitioners slowly returning their awareness to the external environment. Expressing gratitude for the experience and any insights or healing received is an important part of closing the meditation.

Practitioners report relief from various physical ailments due to the activation and flow of bio-energy. The meditation helps in reducing stress, anxiety, and promoting mental clarity and focus. Many practitioners experience a deepened sense of spiritual connection and insight through regular practice. The release of stagnant energy helps in achieving emotional balance and a sense of well-being. Ratu Bagus Bio Energy Meditation is a comprehensive spiritual practice that integrates breathwork, movement, visualization, sound, and stillness to harness and enhance bio-energy. This meditation offers numerous benefits, including physical healing, mental clarity, emotional balance, and spiritual growth. Practitioners find this unique approach effective in achieving overall harmony and well-being.

2.2 Ratu Bagus Bio Energy Meditation Function

Ratu Bagus Bio Energy Meditation can function as a means or tool to build a society that is physically and spiritually healthy and can live in harmony. This can happen because Ratu Bagus's Bio Energy Meditation practice is an effort to (1) build physical, mental, spiritual and intellectual health, because the training system also affects the body's organ systems, both physically and spiritually. And Ratu Bagus Bio Energy Meditation is carried out responsibly so that the students are able to realize themselves so that all cases encountered by the students will be able to be solved by the students themselves. In this case the Ratu Bagus Bio Energy Meditation system functions as a structural tool in helping each person's physical and spiritual cases. (2) developing academic achievement and building environmental health, (3) building harmony in society at large and Ratu Bagus Bio Energy Meditation practice has a systematic influence on the person or group of people who take part in the practice. This means that with a training system that is also filled with advice from the ashram teacher, namely from Ida Pandita Mpu Nabe Parama Daksa Natha Ratu Bagus, the ashram and training become a medium for self-transformation (Donder, 2010) Change occurs because of following a training system, a system that causes self-transformation to positive things. Living with a thinking orientation that is always positive means

that all problems that come in life can be solved properly so that the problem is not seen as a disaster in life but as a process of self-maturation (Sunetra, 2002).

Ratu Bagus Bio Energy Meditation serves various functions that span physical, mental, emotional, and spiritual domains. The meditation activates bio-energy, which practitioners believe can promote physical healing and vitality. The shaking movements help release toxins from the body, aiding in detoxification and improving overall health. Regular practice can alleviate chronic pain and physical discomfort by improving energy flow and reducing tension in the body. Enhancing the body's energy can strengthen the immune system, making the body more resilient to illnesses. The deep breathing and relaxation techniques help to lower stress levels, creating a sense of calm and peace (Donder, 2009). The focus on breath and energy points during meditation can improve concentration and mental clarity. The shaking process allows for the release of suppressed emotions, leading to mental and emotional clarity. Practitioners often experience reduced anxiety and an overall improvement in mental health.

The meditation facilitates the release of negative emotions and energy blockages, promoting emotional healing. Regular practice helps stabilize mood swings and fosters a balanced emotional state. By dealing with emotional blockages, practitioners develop greater emotional resilience and coping skills. The practice can lead to profound spiritual experiences and awakenings, deepening one's connection to the divine or a higher power. The alignment and activation of bio-energy can heighten intuitive abilities and spiritual insight. Achieving a harmonious flow of energy contributes to a sense of inner peace and spiritual fulfillment. The practice often creates a strong sense of community among practitioners, providing spiritual and emotional support. The meditation encourages self-exploration and greater self-awareness, helping practitioners understand their true nature (Pudja, 1999).

The release of energy blockages and emotional baggage can lead to significant personal transformation and growth. Practitioners often feel more empowered and confident in their ability to manage their lives and well-being. The shaking movements unique to Ratu Bagus Bio Energy Meditation facilitate the release of physical and emotional tension, allowing energy to flow freely throughout the body. Deep, rhythmic breathing helps to calm the nervous system, reduce stress, and oxygenate the body, which is crucial for healing and mental clarity. Focusing on energy points and visualizing energy flow helps to direct and enhance the bio-energy within the body, promoting healing and balance. The use of mantras and sound vibrations resonates with the body's energy fields, enhancing the overall meditative experience and fostering deeper states of consciousness. Ratu Bagus Bio Energy Meditation is a multifaceted practice that offers a wide range of benefits across physical, mental, emotional, and spiritual domains. By activating and harmonizing bio-energy, this meditation helps practitioners achieve holistic well-being, personal growth, and spiritual fulfillment. The combination of shaking, breathing, visualization, and sound makes it a powerful tool for self-healing and transformation.

2.3 Socio-theological implications of behavior change

The results of Ratu Bagus's Bio Energy Meditation training have socio-theological implications in the form of changes in behavior, such as the growth of tolerant, universal attitudes, to build a world full of happiness and peace, cooperation between one human and another is needed for the growth and development of universal awareness. Universal consciousness can be built if awareness of unity with all existence in the universe is developed. This consciousness is also commonly referred to as cosmic consciousness, humans should awaken to rebuild their own cosmic consciousness which is actually an original asset that is innate from birth. It is only because humans have been heavily contaminated with the material world that cosmic consciousness is thickly covered by the dust of material egoism and cosmic consciousness is drowned in material consciousness (Donder; Wisarja, 2012). Genuine human consciousness must be developed to create a harmonious world and foster a high sense of social solidarity based on divine values, awaken a sense of nationality and community as well as a sense of compassion based on spiritual values and divine values in humanity.

From a theological point of view, this meditation is often integrated with traditional religious practices such as Hinduism and Buddhism, which are dominant in Bali. Followers believe that this meditation not only harmonizes physical energy, but also brings them closer to God or a higher spiritual power. Some followers combine this meditation with other religious rituals, such as prayers and traditional ceremonies, to enrich their spiritual experience. This study found that Ratu Bagus's Bio Energy meditation had a significant impact on the social and spiritual lives of its followers. This practice not only serves as a healing tool, but also as a means to strengthen communities and deepen religious faith. The uniqueness of this meditation lies in its ability to integrate bio-energetic elements with existing religious traditions, creating a holistic spiritual practice.

Ratu Bagus Bio Energy Meditation makes a significant contribution to the spiritual development and social welfare of its followers. By combining a bio-energy approach with religious beliefs, this meditation offers a path to achieving balance and inner peace. This study suggests that further research be conducted to better understand the long-term effects of this meditation and its potential for application in different cultural contexts (Donder, 2009).

Behavior change, particularly when driven by practices like Ratu Bagus Bio Energy Meditation, can have significant socio-theological implications. This exploration will focus on how such practices influence social dynamics, community structures, individual and collective identities, and theological understandings within a religious or spiritual context. Practices like Ratu Bagus Bio Energy Meditation often lead to the formation of close-knit communities. These communities provide support, shared experiences, and a sense of belonging, which can significantly alter social dynamics. The communal aspect of meditation fosters networks of mutual support, enhancing social cohesion and reducing feelings of isolation among practitioners. As individuals

experience personal transformations, they may adopt new social roles within their communities, such as becoming leaders, mentors, or healers (Donder, 2006).

Participation in shared spiritual practices can strengthen family ties, creating a common ground for family members to connect and support each other. Younger family members often adopt practices and values observed in their elders, promoting continuity of spiritual and behavioral changes across generations. Integrating traditional spiritual practices with modern approaches, as seen in Ratu Bagus Bio Energy Meditation, can revitalize cultural traditions and make them more relevant to contemporary life. As meditation practices spread, they may adapt to fit different cultural contexts, leading to a dynamic interplay between traditional and contemporary cultural elements.

The personal growth and healing experienced through meditation can lead to increased self-esteem and a stronger sense of personal empowerment. Individuals may undergo a reconstruction of their identities, seeing themselves less as victims of circumstance and more as active agents of their own lives and spiritual journeys. A shared practice like Ratu Bagus Bio Energy Meditation can create a collective identity among practitioners, grounded in common spiritual experiences and goals. The communal aspects of the practice foster a sense of belonging and collective purpose, which can be particularly important in diverse or fragmented societies. Theologically, integrating meditation with traditional religious practices can enrich the spiritual lives of practitioners and provide a more holistic approach to spirituality.

As practitioners experience personal and communal transformations, they may develop new theological insights or reinterpret existing beliefs in light of their experiences. The practice of Ratu Bagus Bio Energy Meditation, which can incorporate elements from various religious traditions, may foster interfaith dialogue and mutual understanding. Meditation practices often emphasize ethical living and compassion, which can lead to heightened moral awareness and more ethical behavior in everyday life. The collective practice can foster a community-wide ethos of care, mutual respect, and responsibility (Ratu Bagus. 2012).

Not all members of a community may embrace these changes, leading to potential conflicts or resistance within families or social groups. Integrating new practices with traditional beliefs may lead to theological conflicts or debates within religious communities. The adaptation of traditional practices into new contexts can sometimes lead to concerns about cultural appropriation and the dilution of original meanings. The socio-theological implications of behavior change through practices like Ratu Bagus Bio Energy Meditation are profound and multifaceted. These practices can transform social dynamics, strengthen family and community bonds, and foster both individual and collective identities. Theologically, they offer new ways of understanding and integrating spirituality, promoting ethical and moral development. However, they also present challenges that need to be navigated carefully to ensure respectful and meaningful integration into various cultural and religious contexts.

III. Conclusion

Based on data obtained from the field and then analyzed based on qualitative descriptive analysis techniques and using theories that are in accordance with the problem formulation, several conclusions are drawn as follows: The Bio Energy Meditation process of Ratu Bagus Meditation can improve a person's godly quality because from the start before following the training process, divine values have been determined, such as (a) there are requirements for entering as a student at Ratu Bagus Ashram which from the start emphasizes the growth of God's awareness within oneself, (b) the registration process also emphasizes divine values which spontaneously reflect respect or give appreciation to each person as a soul, and not just as a physical body, (c) the training process reflects belief in the power of the teacher, so that the training process can be through direct initiation or indirect initiation. Because trainees believe that their teacher is always nearby, even within them (d) for trainees who, before taking part in the exercise, have experienced serious problems, the exercise can be carried out under supervision. However, for participants who have shown signs of spiritual growth or development, the training can be carried out without supervision.

Ratu Bagus Bio Energy Meditation can function as a means or tool to build a society that is physically and spiritually healthy and can live in harmony. This can happen because Ratu Bagus's Bio Energy Meditation practice is an effort to (1) build physical, mental, spiritual and intellectual health, (2) develop academic achievement and build environmental health, (3) build harmony in social relations at large. The results of Ratu Bagus's Bio Energy Meditation training have socio-theological implications in the form of changes in behavior, such as the growth of tolerant, universal attitudes, fostering a high sense of social solidarity based on divine values, awakening a sense of nationality and community as well as a sense of compassion based on values. -spiritual values and divine values in humanity.

Suggestions that can be given in this research include (1) to the government, in this case the Ministry of Religion at all levels, can participate in providing guidance to pasramans on a regular and periodic basis in an effort to improve the quality of management and the process of providing community education in ashrams. This suggestion is considered important because ashrams participate in producing strong Hindu Human Resources (HR) and have religious intellectual qualities, so that they can have implications for the realization of a harmonious society based on divine values. (2) We hope that it would be very good for the academic community and the wider community to read the results of this research because reading the results of this research can enrich or expand the repertoire of spiritual knowledge and divine knowledge (theology) that we already have. The Ratu Bagus Ashram is advised to always maintain and improve the quality of education of its students, because by providing quality education, reliable Human Resources (HR), namely highly knowledgeable and religious, will be produced. With adequate human resources, the ashram will be

able to maintain the essence and existence of the ashram, thereby having implications for the realization of a harmonious society based on divine values.

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