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WORSHIP OF RATU AYU PATIRTAAN AT PURA MAKSAN GEDE KUBUTAMBAHAN: REPRESENTATION OF SPIRITUAL AND PHYSICAL BALANCE IN LOCAL TRADITION

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Abstract

This study examines the worship of Ratu Ayu Patirtaan at Pura Maksan Gede Kubutambahan as a representation of the balance between spirituality and physicality in the local Balinese Hindu tradition. This worship is understood not only as a symbolic religious practice, but also as a value system that reflects Balinese cosmology. The study uses a qualitative approach with symbolic analysis methods, theological studies, and participatory observation of temple structures, rituals, and collective narratives of the community. The results of the study show that holy water (tirta) in the worship of Ratu Ayu is not just a physical element, but a transcendental medium that binds the body and soul with divine power. This worship also functions as a space for social cohesion through the ngayah tradition and the preservation of sacred natural resources. Thus, the worship of Ratu Ayu Patirtaan is not only a form of religious expression, but also a philosophical reflection of the harmony of the physical and spiritual which is the spiritual foundation of Balinese society.

Keywords: Ratu Ayu Patirtaan, Local Spirituality, Balance Of Body And Soul, Pura Maksan Gede Kubutambahan

I. INTRODUCTION

Balinese culture is one manifestation of the richness of Nusantara culture which has a very complex system of beliefs and religious practices, but remains harmonious and integrated into the daily lives of the community. In this culture, spiritual practices and rituals are not only part of religious activities, but also function as a value system that regulates the relationship between humans, nature, and God. One important aspect of the Balinese belief system is the belief in local spiritual entities that are considered to have a significant role in maintaining the balance of life, both physically and spiritually. The concept of spiritual and physical balance in Balinese tradition is based on the philosophy of *tri hita karana* , namely the harmonious relationship between humans and God (*parhyangan*), humans and nature (*palemahan*), and humans and others (*pawongan*) (Pudja & Sudharta, 2004:27). The worship of Ratu Ayu Patirtaan at Pura Maksan Gede is a real example of the application of this philosophy, where the community not only asks for spiritual blessings but also utilizes natural resources (holy water) for healing (Ardika, 2015:112).

Previous research by Wiana (2007:45) explained that the tradition of worshiping goddesses or queens in Balinese culture is often associated with elements of fertility, health, and protection. Meanwhile, Suryani (2012:88) emphasized that the practice of using *tirta* in rituals has a psychosomatic effect that can improve physical and mental well-being. This is in line with the function of Pura Maksan Gede as a place of *yadnya* (sacred offerings) as well as a center for traditional medicine. The balance between physical and spiritual aspects is at the core of various cultural and religious practices that are carried out from generation to generation. One important manifestation of this balance is reflected in the practice of worshiping Ratu Ayu Patirtaan at Pura Maksan Gede Kubutambahan. This temple is a spiritual center that is not only important religiously, but also has deep cultural and historical meaning for the surrounding community.

Worship of Ratu Ayu Patirtaan at the Maksan Gede Kubutambahan Temple, is one of the local traditions that depicts the harmony between the spiritual and physical dimensions in the life of the Balinese Hindu community. This temple not only functions as a place of worship, but also as a center for cleansing and maintaining balance through the use of *tirtha* (holy water) which is believed to have magical-religious powers (Sugiarta, 2018:73). Ratu Ayu Patirtaan is seen as a manifestation of the goddess who provides the blessing of balance in life, so that her worship reflects the integration between religious beliefs and physical health needs.

In this context, the worship of Ratu Ayu Patirtaan reflects the Balinese people's deep understanding of the importance of balance between the body and soul, between the physical and spiritual aspects. The temple as a place of worship is not just a ritual location, but is a sacred space that unites various dimensions of human life in a sacred framework. Pura Maksan Gede Kubutambahan is not only a symbol of the existence of supernatural powers, but also a place where cultural practices that are passed down across generations take place and become an integral part of the local identity of the Kubutambahan community.

This study identifies how this local tradition is maintained and developed amidst the dynamics of modernization (Lusiani et al., 2025:56). In the context of rituals, various elements, both physical and spiritual, are combined to provide greater meaning in people's lives. For example, activities such as dance or offerings at the temple not only act as a means of worship, but also have important social and physical functions, bringing health and well-being to the participants (Prawitarini et al., 2018:74). Furthermore, this phenomenon influences the pattern of social interaction in Balinese society, creating space for strengthening cultural identity and preserving traditional values (Sariyani, 2021:103). Ratu Ayu Patirtaan is not only seen as a spiritual entity, but also as a symbol that brings blessings and balance in aspects of daily life. With an emphasis on spiritual and physical balance, this tradition reflects the community's hope to be able to overcome life's challenges in a harmonious way (Tisnawijaya, 2024:87).

In this modern era, with the challenges faced by

the younger generation, the worship of Ratu Ayu Patirtaan also functions as a bridge in strengthening cultural and spiritual awareness amidst the current of globalization. This leads to the re-search for local values that are increasingly eroded by modernity. Therefore, this study is important to provide in-depth insight into how local traditions adapt and survive in the face of ongoing social shifts. This study aims to examine in depth the form, meaning, and function of the worship of Ratu Ayu Patirtaan at Pura Maksan Gede Kubutambahan, and how the practice represents spiritual and physical balance in the context of local Balinese traditions.

II. METHOD

Referring to Creswell's (2013:76) opinion that a qualitative approach is suitable for understanding deep meanings in a social and cultural context, this study uses a qualitative approach with a focus on exploring symbolic meanings, religious practices, and theological interpretations in local Balinese Hindu traditions, especially the worship of Ratu Ayu Patirtaan at Pura Maksan Gede Kubutambahan. This approach was chosen to reveal the meaning of spiritual and physical balance that is manifested in ritual practices as a form of local theology. The analysis was carried out using a symbolic-religious approach and cultural hermeneutics to understand the sacred symbols, forms of offerings, and sacred narratives inherent in worship practices. Data were obtained through a literature study of primary and secondary sources on holy water (tirta), the body in Balinese Hindu spirituality, and the balance between sekala and niskala; in addition, participatory observation was carried out in worship rituals, visual documentation to record symbolic and performative aspects, and in-depth interviews with religious figures, stakeholders, and spiritual practitioners who were selected purposively because of their deep knowledge of local practices and beliefs. Research instruments in the form of observation guides, semi-structured interview guidelines, and symbolic-narrative analysis notes were used to support data collection and interpretation, which were then analyzed thematically and interpretatively through categorization of symbolic meanings, reading of religious signs in the context of rituals, and triangulation between texts, practices, and informant interpretations in order to maintain the validity and depth of the analysis (Patton,2002:247). Thus, this study aims to provide an in-depth understanding of how the worship of Ratu Ayu Patirtaan represents a harmonious spiritual and physical relationship in local Balinese Hindu theology.

III. RESULTS AND DISCUSSION

CONCLUSIO Cosmological View of Nature in Vedic Literature

1. The Worship of Ratu Ayu Patirtaan in Sacred Structures and Ritual Practices

Ratu Ayu Patirtaan, as a sacred figure, symbolizes the harmony between the spiritual and physical dimensions of the local community. This concept is reinforced by the understanding that the worship ritual at Pura Maksan Gede plays an important role in daily life, where the practice is not only ceremonial but also serves to strengthen the cultural identity of the Balinese people. The worship of Ratu Ayu Patirtaan at Pura Maksan Gede Kubutambahan represents the balance between the spiritual and physical dimensions through the sacred structure of the temple and the ritual practices carried out. In the Balinese sacred architectural system, the concept of *tri mandala* is the principle of dividing space based on the level of holiness, which is clearly applied at Pura Maksan Gede Kubutambahan. This temple is divided into three main zones, namely *nista mandala* (side entrance), *madya mandala* (middle entrance), and *utama mandala* (inside). *Nista Mandala* is the outermost part of the temple complex, which functions as the first transition space for the congregation before entering the more sacred area. In this zone, general activities such as welcoming, preparing ceremonial logistics, and the initial gathering place are usually carried out. Next, *the madya mandala* is the middle zone that functions as a ritual preparation room. In this area, the congregation arranges offerings (*Bebantenan*), practices gamelan percussion or sacred dance, and prepares themselves spiritually before entering the most sacred room. The peak of sacredness is in *the utama mandala* , which is

the deepest and most sacred part of the temple. This is where the core of worship of spiritual powers takes place, especially Ratu Ayu Patirtaan who is believed to reside in the holy spring (*Patirtaan*). *The utama mandala* is usually only accessed by the priest, Jro Sedaan Juragan, or congregation who have gone through a purification process. The concept of *the tri mandala* in Pura Maksan Gede is not just a physical arrangement, but also a representation of the spiritual philosophy of the Balinese people about the journey from the profane world to holiness, while reflecting the harmony between *sekala* (the real world) and *niskala* (the supernatural world). This structure is not only religious but also functions as a cleansing, where *beji* (a holy water source) is the main medium in the cleansing process.

Photo.1 Place of Worship of Ratu Ayu Patirtaan



Source: Personal Documentation, 2025

Based on the results of an interview with Jro Sedaan Juragan, who is a holy person who is responsible for the Maksan Gede Kubutambahan Temple, as follows:

> "Pura Maksan Gede Kubutambahan is a very old temple, where before performing a sacred ritual at the temple in Kubutambahan village, the community will ask for *tirta* or holy water here first before being able to carry out a series of further rituals. Asking for tirta here is very sacred, because if He does not wish and is not a jro sedan juragan who leads the request for holy water, then this holy water will not come out. This request for holy water is right at the "sacred pomegranate tree" which is hundreds of years old. " This request for holy water is addressed to Ratu Ayu Patirtaan who is believed to be the goddess who gives the gift of cleansing, fertility and peace of mind to the Kubutambahan village community in particular (interview March 25, 2025).

The worship of Ratu Ayu Patirtaan at Pura Maksan Gede Kubutambahan is a spiritual expression of the Balinese people in establishing a harmonious relationship between humans, nature, and supernatural powers. Ratu Ayu Patirtaan is believed to be a manifestation of divine energy that resides in the holy water source (*patirtaan*), which functions as a medium for physical and spiritual self-purification. In the sacred structure of Balinese society, the figure of Ratu Ayu is often associated with the feminine aspect of natural power, which includes fertility, purity, and protection of the region. The existence of *patirtaan* as a place of worship places water not only as an element of life's necessities, but as a sacred spiritual entity, full of magical power, and worthy of ritual respect. Pura Maksan Gede, as a center of worship, provides a typical Balinese architectural structure that accommodates patirtaan as *a sacred palebahan* , namely a space that has invisible power. Thus, the worship of Ratu Ayu is not only a ritual of supplication, but also a form of respect for the cosmic order that is maintained through ritual cycles.

The puja and rituals performed in this tradition provide an opportunity to express the values of life that are valued by the community, such as mutual cooperation and mutual respect. The balance between the physical and spiritual aspects is manifested through various activities carried out by the community, which often involve direct involvement in physical activities such as dancing and offerings. This can be related to the importance of physical activity in maintaining balance and health, which has been shown by previous studies that emphasize how physical activity contributes to overall well-being, both mentally and physically. When people engage in these worship practices, they not only feel the spiritual presence of Ratu Ayu Patirtaan but also strengthen important social relationships

and solidarity within the community. This balance reflects the value of local wisdom that is very important in Balinese culture, which can further be explained by the concepts of harmony in the community's life patterns.

Furthermore, the role of Ratu Ayu Patirtaan in this tradition is a symbol of efforts to maintain harmony in various aspects of life, including the environment, health, and social. Through this worship, the community is expected to continue to deepen the spiritual values that make the tradition more alive and relevant amidst modern challenges and globalization. This understanding is in line with research that shows how maintaining local traditions can be a bridge for the younger generation to stay connected to their cultural roots.

Philosophically, this worship reflects the concept of *tri hita karana* about the balance of human relations with God, nature, and fellow human beings. Eliade (1959:15) explains this phenomenon through the lens of " *the sacred and the profane* ", where Pura Maksan Gede functions as a place of worship and a center of purification. Thus, the worship of Ratu Ayu Patirtaan is not merely a religious activity, but a local knowledge system that maintains harmony between the spirituality and physical needs of the Balinese people, as well as being evidence of the resilience of local traditions in combining transcendental elements with daily life practices.

The sacred structure in this worship practice can be seen from the temple architecture and symbolic elements present in every ceremony. Pura Maksan Gede as a place of worship, not only functions as a place of worship but also as a symbol of the cultural and social identity of the surrounding community. According to Pinatik et al. (2021:64) the rituals and symbols used in the traditions of a community have the power to build a shared identity and maintain traditional values that serve as guidelines for life. In this case, Ratu Ayu Patirtaan becomes a symbol of collective behavior that is preserved through rites and ceremonies, creating a sense of ownership and spiritual responsibility among the community. The ritual practices carried out involve many elements, such as dance, offerings, and prayers, all of which aim to connect the human world with the spiritual realm. In worship rituals, the delivery of spiritual expressions is carried out collectively and carries deep meaning for the community. This is also in line with studies showing that participation in rituals can strengthen an individual's attachment to the community and strengthen the socio-religious identity of the community.

The ritual practice of Ratu Ayu Patirtaan worship clearly integrates spiritual and physical aspects. The ritual of self-purification with tirta is the core of this worship, where holy water acts as a medium for cleansing *the physical* and spiritual. The psychosomatic effects of this ritual have been academically proven, where the use of tirta has been proven to reduce stress and improve mental health (Suryani, 2012:88). The ritual procession also involves offerings of banten containing symbols of the five elements of nature and the recitation of mantras believed to activate spiritual energy for purification. The peak of ritual activity occurs during the odalan (annual ritual party) which involves sacred dances and the distribution of tirta as a form of collective protection and healing (Geertz, 1973:125).

Furthermore, the sacred elements in the practice of worshiping Ratu Ayu Patirtaan are also colored by artistic elements and other cultural expressions. For example, the use of music and dance in rituals can enhance spiritual experiences and create a deep sacred atmosphere. According to research by Adiwirawan, artistic elements in rituals are not only entertainment, but also function as a medium for education and strengthening cultural identity (Budiman, 2022:64). Thus, this worship practice creates a synergy between local culture and spirituality, strengthening the sustainability of these values in the midst of a changing society. The worship of Ratu Ayu Patirtaan is a relevant example to understand how local traditions are able to adapt and maintain their identity in the modern era, while remaining relevant to the younger generation. This tradition shows that even though times change, the spiritual essence and values maintained in ritual practices are able to

survive and thrive, bringing fresh air to the continuity of local culture.

2. Social-Spiritual Function in the Worship of Ratu Ayu Patirtaan

The worship of Ratu Ayu Patirtaan at Pura Maksan Gede Kubutambahan reflects the close relationship between religious practices and the social structure of Balinese society. In the study of the anthropology of religion, ritual practices such as this are not only understood as individual religious expressions, but also as part of a social system that regulates values, norms, and group cohesion (Durkheim, 2008:114). In this context, social and spiritual functions are intertwined, making the worship of Ratu Ayu Patirtaan an important instrument in the formation and preservation of the communal identity of indigenous peoples.

The Socio-Spiritual Function of the Worship of Ratu Ayu Patirtaan focuses on how this worship tradition integrates social and spiritual aspects into the lives of the community. The worship of Ratu Ayu Patirtaan at Pura Maksan Gede Kubutambahan is not only interpreted as a form of personal religious ritual, but also as an integral part of the social and spiritual value system of the North Balinese community. As a spiritual entity associated with holy water and the power of purification, Ratu Ayu Patirtaan becomes a symbol that unites the community in an effort to maintain harmony between humans, nature, and Hyang Widhi. In this context, worship not only produces individual spiritual effects, but also creates social cohesion, cultural regeneration, and preservation of the sacred environment. According to research conducted by Suryawan (2012:87), this ritual emphasizes Ratu Ayu's position as the protector of the community, and thus, worship becomes a tool to maintain local traditions and values. Community involvement in the ceremony also provides an opportunity to revive the collective narrative that connects them to history and ancestors.

Spiritually, the worship of Ratu Ayu Patirtaan has the main function as a medium for self-purification (cleansing *sekala-niskala*), healing negative energy, and balancing between body and soul. Holy water (*tirta*) that is prayed for in the worship procession is believed to carry divine vibrations that can cleanse the body physically and mentally from *leteh elements* (impurities), whether from wrong actions, negative thoughts, or supernatural disturbances. This is in line with the concept of *panca yadnya* , especially *manusa yadnya* and *dewa yadnya* , where humans make sacred sacrifices to maintain a harmonious relationship with ancestral spirits and the gods (Titib, 2003:142). This is in line with the thinking of Eliade (1957:36), who stated that sacred places with natural elements such as water, mountains, or caves are considered as cosmic axes or links between the profane world and the sacred world. Patirtaan as a sacred site becomes a spiritual space that presents awareness of human connectedness with transcendental powers.

The rituals performed, such as sacrifices and offerings, express gratitude and ask for blessings from Ratu Ayu Patirtaan. This shows how rituals are not just symbolic actions, but also a statement of the community's commitment to their spiritual values. A quote from Udayana (2017:58) states that this worship is in line with the principle of *tri hita karana* , where harmony between humans and God, fellow humans, and the environment is the core of Balinese religious practices.

The spiritual aspect of Ratu Ayu worship can be seen from how the community places Ratu Ayu as an entity that provides blessings and protection. This concept is in line with the Javanese tradition that depicts Dewi Sri in the same context, as a symbol of abundance and fertility (Mariani et al., 2024:77). Spirituality that is connected to the circulation of daily life makes this worship not only relevant in the context of rituals, but also serves as a reminder of the individual's relationship with the universe. This connection produces impacts beyond the physical aspects of the ritual, including spiritual elements that inspire individuals to live life with full awareness and gratitude. This tradition reflects the belief that worship that is carried out sincerely can have a positive impact on daily life, both individually and communally.

From a social perspective, this ritual strengthens solidarity among community members, especially through the tradition of *ngayah* or

community service during the ceremony. This collective activity not only shows togetherness, but also builds communal spiritual awareness that human life is always connected to others and to nature. The *ngayah process* also becomes a vehicle for value education for the younger generation, because it actively involves them in carrying out the ritual and preserving the cultural heritage of their ancestors. Thus, the worship of Ratu Ayu Patirtaan functions as a medium for cultural transmission and the formation of the spiritual identity of the community.

Moreover, the socio-spiritual function of worship also plays an important role in preserving Balinese culture. Mitigating the influence of globalization in people's lives is a challenge in itself. As stated by Jayaningsih & Anggreswari (2023:112), the concept of *tri hita karana* is a guide in social interactions that not only encourage harmony but also provide deep meaning for the preservation of cultural values. In this context, the worship of Ratu Ayu Patirtaan is not only a religious ritual, but also plays a role as a medium of cultural education where the younger generation is involved in the practice, ensuring that traditional values are not only maintained but also passed on to future generations.

All of these socio-spiritual functions make the worship of Ratu Ayu Patirtaan a cultural institution that unites the outer and inner dimensions in one cosmological system. In this case, the practice of worship not only answers personal spiritual needs, but also strengthens social networks, preserves traditions, and maintains local ecosystems. Therefore, the meaning of worship cannot be separated from the social structure, spiritual ecology, and local belief systems that form the distinctive character of Balinese religiosity.

3. Theological and Symbolic Meaning as the Balance of Body, Soul, and Nature

The worship of Ratu Ayu Patirtaan in Balinese tradition is not only seen as a formal ritual act, but also contains deep theological and symbolic meanings. In Hindu-Balinese cosmology, religious practices are a reflection of human efforts to maintain balance between the body (*sarira*), soul (*atma*), and nature (*buana agung*). The holy water (*tirta*) from the patirtaan used in the worship of Ratu Ayu Patirtaan is the main symbol of the purification and balancing process.

Theologically, Ratu Ayu Patirtaan is interpreted as a manifestation of divine power that is present through the element of water, which in the *Vedic teachings* is known as *apah* , one of the five main elements that make up the universe (*panca mahabhuta*). Water is seen not only as a physical element, but also as a spiritual vehicle that connects humans with the sanctity of nature and with Ida Sang Hyang Widhi Wasa, God in the Hindu- Balinese belief. The worship of this water source illustrates respect for the feminine energy of nature, which symbolizes fertility, life, and cosmic harmony . Therefore, religious practices related to holy water and body purification not only function as external rites, but also as a symbolization of spiritual dynamics and recognition of the sanctity of life in the whole of existence (Titib, 2003:156). As explained in Regveda X.137.6 which explains water as a cure for all diseases as follows:

āpa id vā u bheṣajīr
āpo amīvacātanīh
āpaḥ sarvasya bheṣajīḥ

Translation:

> Water is medicine, it drives away diseases. It cures all diseases (Titib, 1996:564)

This verse emphasizes that water is not only a physical element, but has healing power *and* plays a role in eliminating impurities, both physical and spiritual. In the context of worship at Pura Maksan Gede Kubutambahan, this belief is manifested through the use of sacred patirtaan water which is believed to be a medium for spiritual cleansing in the *melukat ceremony* and various worship rituals to Ratu Ayu Patirtaan.

Holy water (*tirta*) which is the main medium in the worship of Ratu Ayu Patirtaan holds a central position in theological meaning. It is not just a natural element, but a symbol of *amrta* , namely the divine life fluid that brings purity

and balance. In sacred Hindu texts such as *Sang Hyang Aji Sangkya* , it is explained that water is a representation of *apah tattwa* , an element that symbolizes fertility, tranquility, and the process of soul transformation. Through the practice of self-purification, Balinese Hindus not only cleanse the body physically, but also restore harmony between the physical and spiritual elements as a form of devotion to Hyang Widhi. The human body in the perspective of Balinese Hindu theology is not only understood biologically, but also as a place where the spirit (*atma*) lives and a vehicle for spiritual achievement. In the *niskala tradition* , the body is considered a sacred *mandala* where the elements of *the panca mahabhuta* (earth, water, fire, wind, and space) unite to sustain life. Therefore, maintaining the body both physically through food and traditional herbs, and spiritually through fasting, asceticism, and yoga is part of the theological practice called *sarira suddhi* (purification of the body).

Theologically, Ratu Ayu Patirtaan is understood as a manifestation of the Goddess of fertility and healing in Hindu-Balinese cosmology, who radiates sacred energy to maintain the harmony of the three elements (Sugiarta, 2018:112). This concept is based on the *tri premana philosophy* in the Tutur Kumara Tattwa palm leaf manuscript, which explains the three elements that support life: *bayu* (physical energy), *sabda* (mind energy), and *idep* (spiritual energy) (Titib, 2003:98). This symbolism of balance is manifested in three main aspects:

1. Body (*sthula sarira*)
   Represented by the *melukat ritual* with tirta which contains the meaning of physical purification. Holy water as the main medium of worship symbolizes *amerta* (immortality) in the Mahabharata text, while also representing *the apah element* (water) as a healer of body imbalances (Zoetmulder, 1982:45).
2. Soul (*suksma sarira*)
   Seen through the reading of *mantras* and offerings *of banten* which aim to align the mind and emotions. The flower arrangements in the offerings (such as flower pots) symbolize *sattvam* (purity of the soul) in the concept of *tri guna* (Pudja, 2004:112).
3. Nature (*the great universe*)
   Manifested through the position of the temple near a water source and the use of medicinal plants in rituals. This reflects the concept of *bhuana alit-bhuana agung* (microcosm-macrocosm) where human health is directly related to the sustainability of nature.

Philosophically, these three elements are united in the concept of *sekala-niskala* (real-unreal). The procession of *ngeruak* (cleansing the water source) before the big ritual is not only a physical activity, but also contains theological meaning as the alignment of human relations with the dewata nawa sanga (nine gods of the cardinal directions) who maintain the balance of nature (Eiseman, 1990:87). The symbols that appear in the ritual such as flowers (purity), incense (request), *tirta* (cleansing), and body movements in prayer illustrate that ritual actions are symbolic languages that unite the mind, body, and feelings into one theological awareness. Thus, the theological meaning of the worship of Ratu Ayu Patirtaan is not merely in the form of offerings or requests, but in the deep understanding that the body is a sacred space, the soul is a spark of Brahman, and nature is an extension of the cosmic order. All of these elements are interwoven to maintain the continuity of life in harmony with *dharma* .

The deepest meaning lies in the unification of *tri hita karana* with *tri kaya parisudha* (purification of mind, speech, and deed). When devotees drink tirta after chanting mantras, they seek not only physical healing but also spiritual transformation, a concept parallel to *panca maha bhuta* (the unification of the five elements of nature in the human body) (Surpha, 2005:118). Thus, the worship of Ratu Ayu Patirtaan becomes a perfect medium for understanding the holistic relationship between humans, nature, and the transcendent in Balinese tradition.

The worship of Ratu Ayu Patirtaan holds deep theological meaning. Ratu Ayu is considered a manifestation of divine power that guards and protects society. She is a symbol of blessing and balance in everyday life. This

manifestation is in line with the concept of Tri Hita Karana, which teaches the importance of a harmonious relationship between humans and God, fellow humans, and the environment. Research by Prawitarini et al. Prawitarini et al. (2018:114) shows that the worship of Ratu Ayu serves to maintain this relationship and strengthen people's belief in divine power.

The concept of balance between body, soul, and nature in the worship of Ratu Ayu Patirtaan is important to understand. In Balinese tradition, this balance applies not only at the individual level but also at the collective level in society. Spiritual health is seen as directly related to physical health and environmental well-being. Ritual activities such as melukat (self-purification) are spiritual in nature and help maintain physical and environmental health. This is reinforced in the analysis by Netra (Netra, 2023:70), who emphasizes the importance of a harmonious relationship between humans and the environment in the context of Hindu religious education. The presence of Ratu Ayu in the practice of worship creates a spiritual experience that allows individuals to reflect on themselves and their surroundings. Participants in the ritual are invited to realize the importance of maintaining balance in all aspects of life. The worship of Ratu Ayu is not only about praying and begging, but also about receiving and sharing positive energy in the community.

IV. CONCLUSION

The worship of Ratu Ayu Patirtaan at Pura Maksan Gede Kubutambahan is a real manifestation of holistic balance in the Hindu-Balinese tradition, which unites spiritual, physical, and ecological aspects in one complete belief system. This ritual not only functions as a medium of connection between humans and the transcendent dimension, but also as a means of maintaining physical health through the use of *tirta* (holy water) which is believed to have cleansing and purifying powers. Theologically, this worship reflects the concept of *tri hita karana* and *tri kaya parisudha* where harmony between body, soul, and nature is maintained through structured ritual practices, such as melukat and banten offerings. In addition, this tradition strengthens social solidarity through collective activities in odalan, while also being a medium for transmitting local knowledge between generations. In the contemporary context, the worship of Ratu Ayu Patirtaan offers a relevant perspective on spiritual ecology and integrative health, demonstrating the adaptability of Balinese culture in combining traditional wisdom with modern challenges. Thus, this worship is not merely a religious ritual, but rather a *living tradition* that continues to develop, reflecting the philosophical depth and cultural resilience of the Hindu-Balinese community in maintaining its identity amidst changing times.

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