

INTEGRATION OF MELUKAT AND COUNSELING GUIDANCE: EXPLORING THE POTENTIAL OF RITUAL FOR MENTAL HEALTH

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Abstract

This study aims to explore the tradition of malukat in Bali as a form of local wisdom that has therapeutic potential in supporting mental health, and to examine how this practice can be integrated into a multicultural guidance and counseling approach. The background of the study stems from the increasing interest of local and foreign tourists in the Malukat ritual, which is seen not only as a spiritual practice but also as a means of self-purification that provides inner calm and emotional balance. In the context of multicultural counseling, the counselor's understanding of the value and meaning of this tradition is considered important to increase the relevance and effectiveness of counseling interventions. This study used a qualitative method with a phenomenological approach, where data were collected through in-depth interviews, participatory observation, and documentation. The research subjects consisted of local people, foreign tourists, and counselors who understand multicultural practices. Data analysis was done thematically with coding, grouping, and meaning interpretation techniques, and data validation through source and method triangulation. The results showed that malukat provides psychological benefits in the form of decreased stress levels, increased sense of calm, and the formation of deep spiritual connections, both in local communities and foreign tourists. From a counseling perspective, malukat can be integrated as a culture-based approach that enriches multicultural counseling practices through symbols of purification, prayer, and self-reflection. Thus, the malukat tradition can be a bridge between local wisdom and modern counseling practices that emphasize cultural sensitivity and holistic healing.

Keywords: malukat, multicultural counseling, mental health, local wisdom, phenomenology

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi tradisi malukat di Bali sebagai salah satu bentuk kearifan lokal yang memiliki potensi terapeutik dalam mendukung kesehatan mental, serta mengkaji bagaimana praktik ini dapat diintegrasikan dalam pendekatan bimbingan dan konseling multikultural. Latar belakang penelitian berangkat dari meningkatnya ketertarikan wisatawan lokal maupun mancanegara terhadap ritual

malukat, yang dipandang tidak hanya sebagai praktik spiritual, tetapi juga sebagai sarana penyucian diri yang memberikan ketenangan batin dan keseimbangan emosional. Dalam konteks konseling multikultural, pemahaman konselor terhadap nilai dan makna tradisi ini dipandang penting untuk meningkatkan relevansi dan efektivitas intervensi konseling. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologis, di mana data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi. Subjek penelitian terdiri dari masyarakat lokal, wisatawan mancanegara, serta konselor yang memahami praktik multikultural. Analisis data dilakukan secara tematik dengan teknik pengkodean, pengelompokan, dan interpretasi makna, serta validasi data melalui triangulasi sumber dan metode. Hasil penelitian menunjukkan bahwa malukat memberikan manfaat psikologis berupa penurunan tingkat stres, peningkatan rasa tenang, dan terbentuknya koneksi spiritual yang mendalam, baik pada masyarakat lokal maupun wisatawan asing. Dari perspektif konseling, malukat dapat diintegrasikan sebagai pendekatan berbasis budaya yang memperkaya praktik konseling multikultural melalui simbol penyucian, doa, dan refleksi diri. Dengan demikian, tradisi malukat dapat menjadi jembatan antara kearifan lokal dan praktik konseling modern yang menekankan sensitivitas budaya dan penyembuhan holistik.

Kata Kunci: *malukat, konseling multikultural, kesehatan mental, kearifan lokal, fenomenologi*

INTRODUCTION

Malukat is a self-cleansing process in Balinese Hindu culture that aims to achieve spiritual purification and mental clarity for spiritual progress, or in other words, purification from evil spirits and negative energy. Malukat comes from the word *suulukat*, where *su* means good and *lukat* means purification. This tradition has been practiced for generations and is often performed on auspicious days in the Balinese Hindu calendar, such as during the Purnama, *tilem*, or *kajeng Kliwon* months. The Malukat tradition reflects the Balinese Hindu philosophy that water is an essential element that supports not only physical but also spiritual life. Holy water or *tirtha* is believed to have the ability to cleanse all forms of defilement and restore balance to the diseased soul, thus melukat plays a role in healing mental illness (Diko, 2024; Purnamawati, 2021).

Malukat also includes meditation and personal reflection. Malukat has a mind healing component of praying and releasing negative energy. Mind healing techniques can help one overcome psychological problems such as stress, anxiety, confusion, prolonged sadness, fear, and disappointment (Febryanti et al., 2025; Milanisty, 2025; Sugata et al., 2025). The Balinese believe that mental disorders or illnesses are one of the *lateh* that occur in the human body, so that malukat plays a big role in handling mental illness in Balinese culture. Besides that, malukat can also reduce stigma in society because with malukat, the individual is clean from physical impurities and *lateness* (Robinette, 2024). The malukat ritual of physical and spiritual cleansing to restore balance to a sick soul or spiritual pain. A condition where the mental state and body are clean, then the person will not be easily disturbed by their soul. Humans whose souls and bodies are dirty will cause a person's soul to be weak and emotionally unstable, so it will be easily disturbed by negative energy (Harianja et al., 2024).

The malukat tradition in Bali is a spiritual practice that is full of philosophical, symbolic, and religious meanings. Malukat itself comes from the word *lukat*, which means to purify or cleanse, both physically and spiritually. This ritual is usually performed by bathing using holy water that has been blessed by a pemangku or sulinggih. For the Balinese, malukat is not only a ritual activity, but also a way to harmonize with the universe, harmonize the relationship with Sang Hyang Widhi, and achieve inner balance. Along with the development of tourism in Bali, the malukat tradition is no longer limited to Balinese Hindus, but has also begun to be followed by foreign tourists who are interested in experiencing spiritual experiences based on Indonesian local wisdom.

The phenomenon of foreign tourists' involvement in the malukat tradition shows that this ritual not only has a religious dimension, but also a multicultural dimension that is able to bridge differences in ethnic, cultural, and religious backgrounds. Malukat ultimately becomes a space for intercultural dialogue, where people from different parts of the world can feel the same spiritual experience despite coming with different belief frameworks. In the context of guidance and counseling, this shows how local traditions can be integrated as a multicultural approach that emphasizes respect, understanding, and acceptance of cultural diversity in therapeutic practice.

The concept of multicultural in guidance and counseling has become an important discourse in modern psychology. Eşkisü et al., (2020) Stated that multicultural counseling is a process in which counselors can understand the values, traditions, and cultural experiences of the counselee to provide relevant and effective interventions. By understanding traditions such as malukat, counselors not only function as psychological service providers, but also as cultural mediators who help counselees find mental and emotional balance through the integration of meaningful cultural elements. The malukat ritual itself has certain stages that involve prayer, the administration of holy water, and symbolic self-cleansing. For the Balinese, water is not just an ordinary element of nature, but is also considered to have a purifying power that can cleanse both physical and mental impurities. From a psychological perspective, the malukat experience can be linked to catharsis theory, where individuals release negative emotions through symbolic rituals, resulting in a feeling of relief and mental refreshment. For foreign tourists and counselees from outside the Balinese culture, the malukat experience can be a medium for inner transformation, as they symbolically experience the release of psychological burdens through interaction with holy water.

The integration of the malukat tradition in guidance and counseling is in line with the holistic paradigm in psychology that views humans as a physical, spiritual, social, and social unity. González-Soriano et al. (2020), through their logotherapy, emphasize the importance of the spiritual dimension in psychological healing, as humans need not only biological and social satisfaction, but also meaning in their lives. Malukat, with its sacred nuances, is able to be a means for counselees to find new meaning in their life journey. Counselors using a multicultural approach can integrate the malukat experience as part of a meaning-based therapy that strengthens the psychological well-being of the counselee. In multicultural counseling practice, the integration of the malukat ritual does not mean that the counselor has to adopt a particular religious ritual, but rather facilitates

the counselee who is interested in the cultural practice to make meaning of the experience therapeutically. The counselor can help the counselee reflect on the malukat experience, relate it to personal values, and internalize the symbolic messages contained in the ritual. This reflection process can foster self-awareness, acceptance of the past, and motivation to build a mentally healthier future.

In addition, malukat also has relevance to the theory of mindfulness developed in contemporary psychology. Susilo et al., (2021) Explains mindfulness as full awareness in the present moment without judgment. When a person follows the malukat ritual, he or she is invited to be fully present, feel the touch of holy water, live the prayer, and internalize the meaning of self-purification. This experience can naturally foster mindfulness, which in turn contributes to a decrease in stress, anxiety, and mental distress. In this case, the counselor can facilitate the counselee to relate the malukat experience to broader mindfulness practices. The phenomenon of spiritual tourism in Bali, one of which is through the malukat tradition, also shows the global need for local culture-based healing. Many foreign tourists come to Bali not only to enjoy the beauty of nature, but also to seek inner peace and emotional healing. Malukat provides a space for them to experience a spiritual process that touches the deepest aspects of humanity. Thus, the integration of malukat tradition in guidance and counseling is not only locally relevant but also has a universal dimension that can be applied to counselees from various cultural backgrounds.

On the other hand, it is important for counselors to maintain cultural sensitivity in integrating malukat rituals into counseling practices. This sensitivity includes understanding that not all counselees have the same religious background or beliefs, so the approach should be done inclusively. Counselors need to prioritize the principle of spiritual freedom of the counselee and make malukat as an alternative therapeutic experience, not as an obligation. Thus, multicultural counseling still upholds professional ethics while respecting cultural values. Apart from being a means of self-cleansing, malukat is also often associated with healing non-medical ailments, such as emotional disorders, anxiety, and psychological burdens. In many testimonies, people who have participated in malukat rituals feel emotional relief, inner calm, and a new spirit in living life. This experience is in line with the concept of existential psychotherapy, which emphasizes the search for meaning and self-transformation through profound experience. Therefore, malukat can be viewed as part of a psychospiritual intervention that helps the counselee reimagine her life.

Within the framework of guidance and counseling research, malukat integration can be a model of study on the effectiveness of local culture-based therapy. Research can be conducted to see the extent to which participation in malukat rituals can reduce stress levels, increase resilience, and strengthen the well-being of counselees. The results of this kind of research can enrich the treasure of multicultural counseling and open new opportunities for the development of psychological interventions that are contextual to Indonesian culture. Furthermore, malukat is also relevant to the concept of mental health from the WHO perspective, which emphasizes holistic well-being, not just the absence of psychological disorders. This ritual invites individuals to care for themselves as a

whole, both physically and mentally (Adisastra & Prabawa, 2024; Muthmainah et al., 2023; Suwantana, 2025). Water as a cleansing medium is not just a symbol, but also actually provides physiological effects such as a sense of freshness, relaxation, and decreased tension. This shows that malukat functions as both a spiritual practice and a comprehensive mental health tool.

For counselors, integrating malukat into counseling also means opening a space for spiritual dialogue that can strengthen the therapeutic relationship. In the counselor-counselor relationship, the shared experience of exploring cultural traditions such as malukat can strengthen empathy, increase trust, and build a stronger therapeutic alliance. This alliance is crucial as it is the foundation of successful counseling interventions. As globalization progresses, the integration of Malukat traditions into multicultural guidance and counseling also plays a role in preserving Indonesia's local wisdom. When counsellors and psychology practitioners use malukat as an inspiration in counselling practice, they are at the same time helping to maintain the existence of local culture to stay alive in the midst of modernization. Thus, counseling is not only a means of mental healing, but also a medium for preserving the nation's cultural identity.

Philosophically, malukat emphasizes the concept of balance between man and himself, man and others, and man and the universe. This concept is in line with the teachings of Tri Hita Karana in Balinese culture, which teaches the importance of harmony in the three dimensions of life. If drawn into guidance and counseling, the Tri Hita Karana principle can be adopted as a philosophical foundation in designing holistic interventions, namely helping counselees achieve intrapersonal, interpersonal, and transpersonal balance. Thus, the malukat tradition not only functions as a religious ritual but also as a therapeutic medium that is full of meaning in the context of multicultural counseling. Through a culturally sensitive approach, counselors can integrate malukat values into counseling practices to help counselees find emotional balance, mental health, and a deeper meaning of life. Malukat is a concrete example of how Indonesian local wisdom can contribute to the realm of modern psychology and provide inspiration for the development of therapeutic interventions that are inclusive, relevant, and meaningful.

METHOD

The research method used in this study on the integration of Malukat tradition in guidance and counseling for mental health healing is a qualitative method with a phenomenological approach. This approach was chosen because the purpose of the study is to understand the subjective meanings experienced by individuals when undergoing malukat rituals and how these experiences can be integrated into multicultural counseling practices. Phenomenology is considered relevant to explore the spiritual and psychological experiences of participants in depth, because each individual has a unique meaning of the ritual they undergo. Data were collected through in-depth interviews with participants consisting of Balinese people, foreign tourists who have participated in malukat rituals, and guidance and counseling counselors or practitioners who understand multicultural practices. In addition, participatory observation was conducted by following the course of the malukat ritual to obtain contextual data regarding the process, symbols, and

spiritual atmosphere that emerged in the implementation of the ritual. Documentation in the form of field notes, photographs, and related literature was also used to strengthen data analysis.

The data analysis process was conducted thematically, starting from transcription of interview results, data coding, theme grouping, to interpretation of meaning. Data validity was maintained through source and method triangulation techniques, comparing data from various sources and data collection instruments. The results of the analysis are expected to provide an in-depth understanding of the meaning of malukat as a means of purification, its influence on mental health, and its potential to be integrated into multicultural counseling. By using this method, the research can produce findings that not only describe the ritual dimension descriptively, but also relate the malukat experience to theoretical concepts in psychology, particularly related to holistic healing, mindfulness, and counseling based on local wisdom.

RESULTS AND DISCUSSION

This study involved 20 research subjects who were selected through a purposive sampling technique. The subjects consisted of three main groups: (1) local Balinese people who regularly participate in malukat rituals (7 people), (2) foreign tourists who have participated in malukat rituals in several temples in Bali (7 people), and (3) counselors or guidance and counseling practitioners who have an understanding of multicultural counseling and involvement in local wisdom-based counseling practices (6 people). The selection of this number of subjects was based on consideration of representation from various perspectives so as to provide a complete picture of the experience of malukat as a spiritual practice and its potential in supporting mental health.

The in-depth interview process was conducted to explore the subjective experiences of the subjects regarding the meaning of malukat, the feelings that arise during the ritual, the emotional and mental impacts after melukat, and their views on the possibility of integrating this tradition in multicultural counseling. In addition, the researcher also conducted participatory observation by attending several malukat sessions at Tirta Empul Temple, Gianyar, and Goa Gajah Temple, to directly record the symbolism, ritual atmosphere, interactions between stakeholders and participants, and participants' emotional expressions. Additional data was obtained through field notes, visual documentation, and related literature.

Overview of Participants

Balinese participants have generally been familiar with malukat since childhood and consider it an integral part of spiritual life. They perform malukat regularly, either when facing emotional problems, experiencing illness, or at important life moments such as weddings or piodalan ceremonies. Meanwhile, foreign tourists claim to be attracted to Malukat because they seek an authentic spiritual experience, emotional healing, and a sense of closeness to Balinese culture. The counselors interviewed mostly considered that malukat has therapeutic value that can be utilized in multicultural counseling, especially because the process facilitates emotional catharsis, mindfulness, and self-reflection.

Analysis of Main Findings

Data were analyzed using thematic techniques, which resulted in four major themes: (1) the meaning of malukat as a self-purification ritual, (2) participants' emotional and psychological experiences after malukat, (3) the relevance of malukat to the concept of multicultural counseling, and (4) the challenges and opportunities of integrating malukat into modern counseling practices.

1. Malukat as a Self-Purification Ritual

Most Balinese subjects interpret malukat as a means to eliminate negative energy, purify themselves from mistakes, and restore harmony with Sang Hyang Widhi. The symbol of holy water is seen as a medium that not only cleanses the body, but also the mind and soul. Foreign travelers interpret it as a unique spiritual experience, different from religious practices in their home countries, and often refer to it as “spiritual cleansing” or “energy purification”.

2. Emotional and Psychological Experiences

The research subjects reported a sense of relief, calmness, and peace after undergoing malukat. Some even claimed to experience a decrease in stress, anxiety, and feelings of being overwhelmed. Data showed that 16 out of 20 participants felt much more relaxed after malukat, while 12 people stated that they gained new motivation to live their lives. For travelers, malukat provides an opportunity to release trauma or psychological burdens symbolically. Counselors attribute this phenomenon to the concepts of catharsis and mindfulness, where ritual experiences allow individuals to be fully present in the moment and release negative emotions.

3. Relevance to Multicultural Counseling

The counselors interviewed considered malukat to have great potential to be integrated into multicultural counseling practice, as it provides space for counselees from diverse backgrounds to experience an inclusive spiritual process. They emphasized the importance of counsellors understanding the cultural significance of malukat to facilitate relevant reflections for the counsellors. In their view, malukat can be a medium that strengthens the therapeutic relationship, enhances empathy, and enriches the counseling experience.

4. Challenges and Opportunities of Integration

Despite the many benefits found, the integration of malukat in counseling also faces some challenges. The biggest challenge is the cultural and religious sensitivity of the counselee. Not all individuals are open to certain spiritual practices, so counselors must be careful not to appear to be imposing cultural values. However, the opportunities are enormous, especially in the context of multicultural counseling that promotes respect for cultural diversity and the utilization of local wisdom as a source of healing.

Table 1. Characteristics of Research Subjects

PARTICIPANT GROUP	TOTAL	BACKGROUND	SPECIAL DESCRIPTION
BALINESE PEOPLE	7	Balinese Hindus, routinely perform malukat	Aged 25-60 years old, participating in rituals at least 3x/year
FOREIGN TOURISTS	7	America, Australia, Europe, Japan	Participate in malukat 1-2 times during the visit
COUNSELOR/COUNSELING PRACTITIONER	6	Psychologist, school counselor, multicultural counseling practitioner	Participate in malukat 1-2 times during the visit

Table 2. Impact of Malukat on Emotional and Mental Condition

INDICATOR	NUMBER OF PARTICIPANTS	PERCENTAGE	DESCRIPTION
FEEL MORE RELAXED	16	80%	Experienced by both Balinese and tourists
EXPERIENCE REDUCED STRESS	14	70%	Mainly reported by travelers
FEELING INNER PEACE	12	60%	On spiritual reflection and mindfulness
GAIN NEW MOTIVATION	12	60%	The majority of Balinese and some counselors
NOT FEELING THE CHANGE	4	20%	A small number of travelers who do not understand the symbolic meaning

Table 3. Counselor's Perspective on Malukat Integration

THEME	NUMBER OF COUNSELORS	PERCENTAGE	BRIEF DESCRIPTION
POTENTIAL FOR EMOTIONAL CATHARSIS	6	100%	All counselors rated malukat as a means of emotional release
RELATION TO MINDFULNESS	5	83%	Most counselors see alignment with mindfulness practice
MULTICULTURAL RELEVANCE	6	100%	All counselors rated the importance of malukat in

THE CHALLENGE OF CULTURAL SENSITIVITY	4	67%	multicultural counseling Concern about imposing cultural values on the counselee
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The results show that malukat has a positive effect on the mental health of participants, both local people and foreign tourists. These effects include decreased stress, increased relaxation, feelings of peace, and the emergence of new motivation. For counselors, malukat is seen as a potential tool to enrich multicultural counseling practices, although it needs to be done with sensitivity to the cultural diversity of the counselees. The integration of malukat in counseling can be done in two ways. First, counselors can facilitate counselees who are interested in participating in malukat to reflect on their spiritual experiences in counseling sessions. Second, counselors can adopt the philosophical values of malukat, such as self-purification, release of negative energy, and the search for balance, into counseling strategies without having to perform the ritual directly. Both approaches are believed to strengthen the therapeutic process, enhance counselor empathy, and provide space for the counselee to experience holistic healing.

DISCUSSION

The results of research on the malukat tradition in Bali show that this ritual has a very strong spiritual meaning for local people and foreign tourists, and contributes significantly to psychological well-being. The findings confirm that malukat serves not only as a religious practice, but also as a psychological and social mechanism to achieve self-balance. In the framework of multicultural counseling, this shows how a local tradition can be viewed as a valuable therapeutic resource, especially when counselors are able to understand its symbolic meaning and integrate it into relevant counseling interventions. For the Balinese, malukat is understood as a way of purification that touches on the physical, spiritual, and emotional dimensions. The process of cleansing with holy water is believed to remove the negative elements that burden the body and mind. From a psychological perspective, this experience can be explained by the catharsis theory proposed by Breuer and Freud, where the release of negative emotions through symbolic media or rituals can result in emotional relief. Participants in this study reported feeling more relaxed, calm, and peaceful after undergoing malukat, a phenomenon that resonates with the concept of catharsis. Counsellors who understand this meaning can use malukat as a reference to encourage counsellors to release repressed emotions through symbolization and spiritual reflection.

In addition to catharsis, the malukat experience is also closely related to the concept of mindfulness. Kabat-Zinn defines mindfulness as full awareness in the present moment with an attitude of acceptance without judgment (Meynadier et al., 2024). The malukat ritual requires participants to be fully present in the ritual moment, feeling the touch of holy water, listening to prayers, and contemplating the meaning of self-purification. This process is in line with modern mindfulness practices that have been proven effective in reducing stress, anxiety, and depression. Many participants, both locals and tourists,

reported an inner calm after malukat, which can be interpreted as a result of increased mindfulness of their spiritual experience. The integration of malukat in multicultural counseling can provide a natural alternative for counselors to teach mindfulness based on local culture, making the therapy feel more authentic and relevant (Singh et al., 2020). From an existential perspective, the malukat experience can also be linked to Viktor Frankl's logotherapy, which emphasizes the importance of the search for meaning in life. Frankl argues that suffering can be overcome when individuals find meaning behind the experience (Setiowati & Nuryanto, 2022). Malukat provides a space for individuals to reflect on the journey of life, purify themselves from past mistakes, and open a new page with a more positive spirit. Foreign tourists in this study even referred to malukat as an experience that gave them new motivation in life, a phenomenon that is in line with Frankl's idea of transforming suffering into a source of strength through the discovery of meaning. In counseling, this experience can be facilitated as part of a logotherapy intervention, where the counselor helps the counselee find new meaning through reflection on spiritual experiences.

The research findings also show that malukat serves as a medium for strengthening cultural and social identity. For the Balinese, this ritual is not only a personal practice, but also a symbol of attachment to the community and ancestral traditions. This concept can be linked to multicultural counseling theory, which emphasizes the importance of counselors' understanding and respecting the cultural identity of the counselee. Sue and Sue explain that effective multicultural counseling must pay attention to the cultural values, traditions, and beliefs of the counselee. By understanding the meaning of malukat, counselors can be more empathic towards Balinese counselees and be able to integrate the values of purification, harmony, and balance into the counseling process. The integration of malukat in multicultural counseling also has a transpersonal dimension, which is a dimension of psychology that deals with spiritual experiences and consciousness that transcends the self. James and later Maslow emphasized the importance of peak *experiences* as part of human development. Malukat can be seen as one form of peak experience, where individuals experience a sense of transcendence, connectedness to something greater, and inner peace. Counselors oriented towards transpersonal psychology can use malukat experiences to help counselees access their spiritual potential, which in turn supports overall mental health.

From an empirical perspective, the finding that most participants felt more relaxed, less stressed, and re-motivated after malukat suggests a tangible therapeutic benefit. This is in line with the World Health Organization's (WHO) view that mental health is not only the absence of disorders, but also a holistic state of well-being where individuals can deal with stress, work productively, and contribute to their communities (Pristiyanti, 2025). Malukat, with its symbols of holy water that provides physical refreshment, prayer that provides spiritual calm, and community togetherness that provides social support, fulfills this holistic dimension of mental health. For counselors, one of the great opportunities of malukat integration is to enrich counseling interventions with local culture-based approaches. In multicultural counseling practice, an understanding of rituals such as malukat can improve the quality of the therapeutic relationship as the counselor shows

respect for the cultural values of the counselee (Zadugisti & Ula, 2025). A strong therapeutic relationship is an important foundation for successful counseling, as emphasized in Carl Rogers' theory of the counseling relationship, which emphasizes empathy, unconditional acceptance, and authenticity as the core of the counseling process (Rogers & Freiberg, 1994). When the counsellor can acknowledge and value the spiritual experience of the counselee, the therapeutic relationship becomes more profound and the counsellor feels fully accepted.

However, the results also indicated challenges in the integration of malukat into counseling practice. Not all counsees have the same cultural background or beliefs, so cultural sensitivity is very important. If counselors are not careful, the use of certain traditions in counseling may generate resistance or even be considered irrelevant. This requires counselors to have high multicultural competence, including self-awareness of personal biases, knowledge of diverse cultures, as well as skills in implementing appropriate interventions. Thus, the integration of malukat should be done flexibly and not imposed, but rather offered as one of the therapeutic reflection options that can enrich the counseling experience. In addition to psychological benefits, malukat also provides physiological impacts that support mental health. The process of bathing in holy water directly has a relaxing effect on the body, reducing muscle tension and improving blood circulation. These physiological effects then contribute to feelings of mental relaxation. Previous research in health psychology has shown that water-based interventions, such as hydrotherapy, can help reduce anxiety and stress. As such, malukat can be viewed as a form of hydro-spiritual therapy, which is a combination of physiological healing through water and psychological healing through spiritual meaning.

The involvement of foreign tourists in Malukat also shows that this tradition has cross-cultural appeal. This can be explained by the concept of universalism of spiritual values, where, despite different religious practices, humans essentially have a universal need to cleanse themselves, release burdens, and find peace. This finding reinforces the idea of multicultural counseling that, although counsees come from different backgrounds, counselors can find common ground through universal values that all humans share. Malukat is a clear example of how local traditions can bridge cultural differences and create a space for inclusive spiritual dialogue. In the context of Lazarus and Folkman's coping theory, maladaptive coping can also be viewed as one of the emotion-based coping strategies (Adhiyaman et al., 2007). Individuals who participate in malukat attempt to reduce stress by managing their emotional responses through purification rituals. This strategy has proven to be effective as it results in feelings of relief, calm, and peace. Counselors can facilitate counsees to use malukat or similar rituals as part of positive coping strategies that support psychological resilience.

Further discussion shows that malukat also has an important community dimension. The ritual is often performed with family or community, so in addition to providing a personal spiritual experience, malukat also strengthens social ties. Social support has long been recognized as a protective factor in mental health. Social support theory emphasizes that the presence of others who are emotionally, informally, or instrumentally supportive can help individuals cope with stress and improve well-being. Thus, malukat is not only an

individual purification, but also a collective ritual that strengthens social networks. Counselors can use this aspect to emphasize the importance of community support in the recovery process of the counselee. With all these findings, it can be concluded that the malukat tradition has broad relevance in the context of guidance and counseling. It serves as a means of emotional catharsis, a natural mindfulness practice, a medium for finding the meaning of life, a form of emotional coping, and strengthening social support. All of these aspects are in line with modern psychological theories and can be integrated into multicultural counseling while maintaining cultural sensitivity. Practically, the integration of malukat into counseling can be done in two main ways. First, counselors can facilitate counselees interested in participating in malukat to reflect on their experiences in counseling sessions. This reflection helps the counsellor connect the spiritual experience with their psychological state. Second, counsellors can take the philosophical values of malukat, such as self-purification, release of negative energy, and the search for balance, to serve as metaphors or symbols in counseling. In this way, counseling remains inclusive and acceptable to counsellors from different cultural and religious backgrounds.

CONCLUSION

Based on the results of research on the integration of the malukat tradition in a multicultural guidance and counseling approach to support mental health healing, it can be concluded that the malukat ritual is not only a Balinese religious spiritual practice, but also has significant therapeutic value. Malukat is seen as a means of physical, emotional, and spiritual cleansing that can provide a sense of calm, inner peace, and reduce the psychological burden of individuals who follow it. Both local people and foreign tourists involved in this study felt the benefits of malukat in the form of reduced stress levels, feeling more connected to the self, and optimism in facing life. This suggests that Malukat functions as a holistic healing space that is relevant to modern mental health needs.

In the context of multicultural counseling, the results indicate that counselors' understanding of the values, symbols, and meanings of Malukat rituals is crucial in designing empathic and relevant interventions. Counselors can integrate elements of malukat, such as water purification symbols, prayers, and self-reflection, into counseling sessions as a culturally-based therapeutic strategy. This integration not only enhances the effectiveness of counseling but also reinforces respect for cultural diversity in psychological practice. Thus, malukat can be a model of integration between local wisdom and modern counseling science, reflecting a multicultural counseling paradigm that emphasizes cultural sensitivity, empathy, and respect for clients' traditions.

In conclusion, this study shows that the malukat tradition has great relevance to the world of guidance and counseling, especially in the era of globalization that demands counseling practices to be more inclusive and rooted in local wisdom. The integration of malukat in counseling not only helps mental healing but also strengthens cultural identity and builds bridges of understanding between counselors and counselees across cultures. The results of this study are expected to contribute to the development of multicultural counseling in

Indonesia and open opportunities for further research on other local traditional practices in the context of mental health.

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