



Mr. Ganjar Roso's Traditional Therapy Based on Cultural and Religious Values from a Cross-Cultural Counseling Perspective

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Mr. Ganjar Roso's Traditional Therapy Based on Cultural and Religious Values from a Cross-Cultural Counseling Perspective

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ABSTRACT

Background: In a multicultural society like Indonesia, traditional medicine based on cultural and religious values plays a significant role as an alternative and complement to modern medical treatment. **Objective:** This study aims to describe the traditional therapy by Mr. Ganjar Roso in Banyumas, Central Java, from the perspective of cross-cultural counseling. **Method:** The research employs a qualitative descriptive approach, using data collection techniques such as direct interviews and documentation from the YouTube channel "Ganjars Ngaji Roso." This method allows for an in-depth exploration of the therapeutic practices and their underlying cultural and spiritual values. **Result:** The findings reveal that Mr. Ganjar's therapy extends beyond physical healing to encompass psychological, emotional, and spiritual aspects. His healing methods include sirasa (spiritual sensitivity), ilmu sabdo (prayers/mantras), and kasunyatan (spiritual silence), which are combined with Islamic practices such as dzikir, shalawat, and the recitation of Al-Fatihah. These practices reflect a holistic approach to counseling that integrates both spiritual and cultural dimensions. **Conclusion:** Mr. Ganjar's therapy can be viewed as a form of counseling that is holistic, contextual, and deeply aligned with the local cultural and religious values. This approach emphasises the importance of integrating local wisdom and spirituality in the healing process, making it a relevant model for cross-cultural counseling. **Contribution:** This research contributes valuable insights into how traditional healing practices based on cultural and religious values can serve as an effective alternative in cross-cultural counseling contexts.

1. INTRODUCTION

In Indonesia's multicultural society, cultural and religious values significantly influence how individuals perceive and respond to illness and treatment (Subu et al., 2022). These values are firmly rooted in daily life, influencing individual health habits and the selection of treatments and healing approaches (Marques et al., 2021). Whether through traditional herbal remedies, religious rituals, or modern medical practices, individuals often rely on a blend of these influences to navigate health challenges (Akunna et al., 2023). This interplay of culture and

religion is critical in shaping attitudes toward medical treatment, as people might prioritise faith-based healing methods or consult local healers alongside conventional healthcare services, reflecting a holistic approach to wellness that encompasses both physical and spiritual aspects. Belief in spiritual powers, ancestral customs, and religious values not only colours how people live their lives but also influences their choices in seeking healing (Ismail & Musthofa, 2024). Although modern medicine has developed rapidly with the support of technology and science, traditional medicine practices still hold a special place in

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people's hearts (Trisnawati, 2024). This is due to the belief that traditional medicine not only serves to cure physical (medical) illnesses, but is also capable of touching on psychological, emotional, and spiritual (non-medical) aspects that are often overlooked by conventional medical approaches (Mustofa & Nadlir, 2025). In practice, traditional healing often involves prayers, rituals, herbal remedies, and approaches based on local beliefs and religious teachings, all of which create a more holistic healing space that aligns with the community's cultural identity. Traditional medicine is seen as an alternative and an integral part of the community health system that reflects a rich cultural and spiritual heritage (Sulfiana et al., 2024).

The lives of Indonesians are inseparable from customs and traditions. These customs are what we call culture. Culture is a characteristic possessed by a group of people living in a particular area (Eptiana et al., 2021). Culture is formed from habits carried out continuously by the community, so that over time they become a way of life that eventually develops into a tradition (Dewi, 2022). These traditions become part of daily life and are integrated into a person's identity, often without them realising that culture has influenced their thinking, behaving, and acting.

As with traditional or alternative medicine still practised in society, this healing method aims to treat physical illnesses and touches on mental and spiritual aspects (Mahendra et al., 2024). They may experience physical disorders, such as fever, flu, or chronic diseases, as well as mental disorders, such as stress, anxiety, and even depression. Therefore, it is important for people to not only focus on physical health, but also pay attention to mental and spiritual health. According to Jalaluddin, mental health is a state of mind that is always calm, safe, and peaceful, and reflects a person's efforts to find peace within themselves (Fabriar, 2020). When someone experiences mental or spiritual disorders, the healing process cannot be separated from an approach that touches on the psychological and spiritual dimensions. The healing of mental or spiritual illnesses is closely related to a person's spiritual condition (Suteja et al., 2023). The stronger and more stable a person's spirituality is, the greater their ability to cope with life's pressures and achieve inner peace. This makes traditional medicine based on spiritual and cultural values still relevant in the modern era, as it can holistically touch the deepest side of society (Istiani & Zaduqisti, 2017).

One form of traditional medicine that harmoniously combines cultural and religious elements can be found in the healing practices of Mr. Ganjar Roso, a traditional medicine practitioner from Banyumas, Central Java. Mr. Ganjar is widely known by the community for his ability to combine Javanese cultural approaches, Islamic spirituality, and inner sensitivity or *sirasa*, in each of his healing processes.

This combination of cultural, spiritual, and emotional dimensions not only functions as an alternative treatment method but also reflects a model of cross-cultural counseling that lives and develops naturally in society. The traditional medicine practice in the Banyumas region, developed by Mr. Ganjar Roso, demonstrates a comprehensive and unique approach.

He combines the noble values of Javanese culture with Islamic teachings and a strong spiritual approach in all his interactions with patients. His healing methods include using *sirasa* (inner sensitivity), *ilmu sabdo* (the power of words and intentions), and reciting prayers and *dzikir*, all of which create a deep therapeutic atmosphere that touches the patient's soul. This approach aligns with culture-centred and ethnomedical approaches in cross-cultural counseling, emphasising the importance of incorporating local cultural elements into counseling practices (Masruri, 2016).

The traditional therapy applied by Mr. Ganjar Roso, which is rooted in local cultural and religious values, offers a unique and relevant approach in the context of cross-cultural counseling. Although this method has not been widely researched in the academic realm, previous studies have focused only on formal counseling techniques based on Western psychological theories, without paying sufficient attention to local values that can enrich the recovery process. Therefore, the therapy applied by Mr. Ganjar Roso has the potential to fill this void by integrating cultural and religious principles into the counseling approach. With a focus on acceptance and understanding of local wisdom, this approach paves the way to enrich the discourse in cross-cultural counseling, especially in communities that still uphold religious and cultural values in their daily lives.

Traditional healing therapies based on cultural and religious values are well known in various communities, but approaches such as those practised by Mr. Ganjar Roso are still rarely researched or applied in the context of cross-cultural counseling. There is still a gap in the literature and counseling practices that directly integrate cultural and spiritual elements into healing. Therefore, the model applied by Mr. Ganjar can be an important example in developing more inclusive counseling methods, where culture and religion are not only symbols but are integrated into the community's daily lives and healing practices.

This study aims to explore and analyse the traditional therapy practices applied by Mr. Ganjar Roso, which are based on cultural and religious values, from a cross-cultural counseling perspective. This study is expected to provide new insights into the potential of traditional medicine as part of a more humanistic and contextual counseling approach, as well as to understand the role of culture and spirituality in healing.

2. METHOD

2.1 Research Design

This study uses a descriptive qualitative approach, with data collection techniques through structured interviews directly with the main subject, Mr. Ganjar Roso. In addition, documentation from the YouTube channel "Ganjars Ngaji Roso" is also used as an additional data source to understand the practices and healing process in greater depth. This study uses a descriptive ethnographic approach, which focuses on directly observing Mr. Ganjar Roso's traditional therapy practices and how cultural and religious values are integrated into the therapy. The researcher will interact directly with the community or individuals involved in the practice to understand the social and cultural meanings behind the therapy.

2.2 Research Subjects

This research was conducted in 2025. The object of this research is Mr. Ganjar Roso's Traditional Therapy Practice with a focus on:

- a) The therapy practice carried out by Mr. Ganjar Roso includes healing techniques based on specific cultural and religious values. This therapy may involve spiritual approaches, traditional medicine, or counseling techniques that integrate cultural and religious teachings. Researchers will explore how this therapy is applied, the steps practitioners take, and how clients and the surrounding community accept this therapy.
- b) Cultural and Religious Values in Traditional Therapy. The cultural and religious values form the basis of Mr. Ganjar Roso's therapeutic practice. This involves principles derived from specific religions (e.g., Islam, Hinduism, or local beliefs) and local cultural values that shape how people deal with emotional and psychological problems. Researchers will focus on how these values influence the therapy process and how clients integrate them into their lives after therapy.
- c) Therapy Practitioners (Mr. Ganjar Roso). The leading practitioners who carry out this traditional therapy have an understanding and expertise in combining cultural and religious values in healing or counseling. Researchers will study the practitioners' backgrounds, therapy approaches, and philosophies or beliefs underlying their therapeutic practices.
- d) Social Communities Involved in Therapy. Social groups or communities that are part of the therapy process, either directly (e.g., the client's family) or indirectly (e.g., the broader community that follows or supports the therapy). Researchers will observe how this therapy is accepted by social communities, its influence on social norms and cultural values, and the role of the community in the therapy process.

- e) Cultural Rituals and Symbols in Therapy. Parts of the therapy involve cultural symbolism, religious rituals, or spiritual practices used in the therapeutic process to support the healing process. Researchers will analyse the cultural and religious symbols or rituals used in therapy and their impact on clients and the community.

2.3 Data Collection

The data collection process uses three steps: (1) Direct Involvement in the Therapy Process: Researchers can observe the therapy practices carried out by Mr. Ganjar Roso to directly observe how these therapy practices are carried out and accepted by clients. This involves observing the symbolism, rituals, and interactions that occur in therapy; (2) Interviews with Practitioners and Clients: Semi-structured interviews will be conducted with Mr. Ganjar Roso and therapy clients to understand how they view the relationship between cultural and religious values and the therapeutic practices carried out. Questions will focus on their understanding of the therapy process and how these values shape the way they manage emotional or psychological problems; (3) Analysing Symbols and Artefacts: Researchers will examine the use of symbols or rituals in therapy related to specific cultures and religions, as well as their role in the counseling process.

2.4 Data Analysis

The data analysis process will involve the following steps (1) Coding and Categorization: Data obtained from interviews and observations will be analyzed using a thematic analysis approach, in which the researcher will identify the main themes related to cultural and religious values in therapy, such as spiritual practices, rituals, or the influence of religion in therapeutic techniques; (2) Social Mapping: The researcher will map social interactions between therapy practitioners, clients, and members of the larger community to understand the role of cultural values in shaping behavior and interactions in therapy; (3) Contextual Interpretation: The researcher will relate the findings to cross-cultural counseling theory and religious values to provide a broader picture of how this traditional therapy functions in a larger social and cultural context.

3. RESULT AND DISCUSSION

3.1 Result

a) Biography of Mr. Ganjar Suroso

Mr. Ganjar is a practitioner of traditional medicine. He was born in 1986 and is now 39 years old. He has a wife and a daughter in the 5th grade of elementary school. His home address is near the Nurul Iman Karanggede Mosque, Sidabowa, Patikraja District, Banyumas Regency. He is well-known in the community, and many patients with

medical and non-medical disorders come to him for treatment, both from the Banyumas area and outside the city. He also has a YouTube channel called "Ganjars Ngaji Roso" with 1,350 subscribers. His YouTube content discusses medical practices and the implementation of ngaji roso. According to Mr. Ganjar, Ngaji means to learn or discuss, while roso refers to the feelings or meaning contained in the conversation. It can be concluded that ngaji roso is a meaningful conversation or discussion.

b) Academic background

Mr. Ganjar Roso, who comes from Grendeng Village, Purwokerto, has demonstrated supernatural abilities inherited from his mother since childhood. Although he did not initially understand how to control these abilities, he taught himself about traditional medicine and spirituality for six years, relying on his intuition and personal experience. After a challenging adolescence, he reorganised his life spiritually, realising that he must first cleanse his soul and heart to heal others. He underwent rigorous spiritual training with determination, including abstaining from food with life force to increase his inner sensitivity.

After moving to Bandung and working in the private sector, Mr. Ganjar began his alternative medicine practice after helping a colleague suffering from a chronic illness. His success in treating this patient made him widely known. Today, he is known as a traditional practitioner who treats various medical and non-medical complaints, using a spiritual approach and unique methods such as sirasa, which allows him to detect illness through a photo or the patient's face. With good intentions, sincerity, and the power of prayer, he considers himself a mediator of healing that comes from God.

c) A traditional healing process combining Javanese and Islamic cultures

Mr. Ganjar's treatment process is featured on the YouTube channel "Ganjars Ngaji Roso." The treatment is done in person, through photos, or remotely using the same process: sirasa, sabdo knowledge, and kasunyatan. The traditional treatment process described involves several steps that reflect a combination of spiritual disease detection, prayer, and zikir as a healing method. The following is the sequence and explanation of the first process of detecting illness with *Sirasa*. The treatment process begins by first finding out the illness suffered by the patient through a method called "*sirasa*", which means to feel.

At this stage, Mr. Ganjar attempts to detect the patient's condition by focusing on his feelings, inner sharpness, and deep intuition. This process involves observing physical and non-physical symptoms and searching deeper through inner contact or feelings. Second, reciting mantras and prayers called "ilmu *Sabdo*" and "*kasunya-*

tan". After the illness is detected, the next step in the treatment is to recite mantras and prayers.

This process refers to "ilmu *sabdo*" or "*sabdo pandito*," a Javanese spiritual teaching that emphasises the power of words (*sabda*) spoken with conviction, sincerity, and awareness. Ilmu Sabdo is a spiritual science that believes that every word or mantra recited correctly has a specific energy and power, said Mr. Ganjar. Ilmu Sabdo teaches that this power comes not only from the words but also from sincere intentions, genuine feelings, and unity with God in every utterance.

Every prayer or mantra must be recited with deep understanding, not just as ordinary words, so that the power of *sabdo* can really affect the patient's physical and spiritual health. This tradition uses belief and words to achieve spiritual goals, including healing. These mantras are recited with full concentration and conviction, called "*kasunyatan*," a state of inner silence that leads to an authentic experience of oneself.

Kasunyatan allows a person to feel prayer's presence and spiritual power, creating positive energy that supports healing. Through the *kasunyatan* method, prayers and mantras are performed spiritually based on sincerity and the belief that everything comes from and is for God. These prayers are recited with full concentration to ask for healing from God Almighty, while directing positive energy to the patient's body to restore their balance and health. By cleansing negative energy, which is considered the cause of illness, Sabdo supports the achievement of physical and spiritual health for patients.

The third ends with a snap of the fingers. After the prayers and mantras have been recited, the process ends with a snap of the fingers as a sign to lock in the positive energy from the prayers that have been recited. This plucking also symbolises that the prayer has merged with the patient's body, marking the completion of the entire healing prayer process.

Fourth, Islamic reading guidance. After Mr. Ganjar has finished reciting the mantra and prayer, the patient is then guided to read an Islamic passage: The Shahada "*Asyhadu an laa ilaaha illallaahu Wa asyhaduanna muhammadar rasuulullah*" is recited three times as a form of strengthening faith to achieve peace of mind and surrender to God. The tauhid phrase "*laa ilaaha illallah*" is recited three times as a belief that Allah is the only God. Sholawat Nabi "*Allahumma Sholli Ala Sayyidina Muhammad Wa Ala Ali Sayyidina Muhammad*" is recited three times to ask for blessings and healing. Dzikir "*Lahaula Wala Quwwata Illa Billahil Aliyil' Adzim*" is recited three times as a reminder that all power comes from God. These recitations are a form of purification of the heart and mind and surrender to God. By reciting these, patients are invited to feel calm, reminded that healing comes from God, and to increase their spiritual faith in the healing process.

The fifth is closed with Al-Fatiha, and the treatment ends with the recitation of Surah Al-Fatiha, which is believed to have many virtues, such as a healing prayer and a closing that brings peace and blessings. The patient and Mr. Ganjar recite Surat Al-Fatiha together as a final step. This surah is a prayer containing praise and supplication to Allah for guidance and healing, so it is considered the perfect conclusion to this traditional healing process. The patient is then guided to conduct an inner self-evaluation, to build more regular worship habits, and to maintain sincerity in prayer and effort.

3.2. Discussion

a) Values and Ethics in Cross-Cultural Counseling Practice

The visit to Mr. Ganjar Roso's place provided a profound lesson about traditional healing techniques and life values imbued with local wisdom and Islamic spirituality. During the meeting, Mr. Ganjar conveyed various messages containing noble advice. One of the most emphasized messages was the importance of involving Allah in every aspect of life. This reflects spiritual values as the foundation for facing various life problems.

He also emphasized the importance of compassion, which means empathy and concern for fellow human beings. Compassion is the basis for building harmonious social relationships, especially in counseling practices that require sensitivity and understanding of the client's emotional condition. In addition, he encouraged each individual to improve the quality of their worship and control their desires. Worship should come from a sincere intention of the heart (*qolbu*) and be accompanied by a neat appearance as a form of respect for God and oneself.

When making decisions, Mr. Ganjar advised that one should first use the heart (*qolbu*) before the mind. This reflects a wise, cautious, and unhurried approach to assessing situations. He reminded us that a clear heart will lead to wise decisions that do not harm oneself or others. He also gave wise parables, such as the message that we should emulate "rice science," which means that the more it is filled, the more it bows down, but not physically bowing down, instead bowing down the heart in submission to Allah. We are invited to always be grateful for His blessings, from the moment we open our eyes in the morning until we close them at night, and to carry out every activity with sincere intentions and solely for the sake of Allah (*lillah*).

Mr. Ganjar also reminded us not to be deceived by a person's outward appearance. Sweet words do not necessarily reflect honesty and kindness. He illustrated this message through the parable of durian and kedondong fruit. Durian has sharp skin and soft and sweet flesh, while kedondong, which looks smooth outside, tastes sour. This parable teaches us not to judge someone based on their

appearance alone and not to underestimate anyone because their value lies in their heart and behaviour.

This message clearly shows that Mr. Ganjar's practice is physically therapeutic, deeply educational, and reflective. He guides his patients to improve their spiritual relationship with God, strengthen their self-awareness, and build healthy relationships with their surroundings. His counseling serves as a vehicle for spiritual and emotional growth, so his therapy touches on the holistic aspects of people's lives.

From a theoretical perspective, cross-cultural counseling requires a deep understanding of how cultural values and ethics influence individuals undergoing therapy (Chu et al., 2016). Cultural values include worldviews, norms, beliefs, and traditions that apply in a society, all of which can influence how a person responds to and copes with psychological problems. In the context of counseling, counselors need to acknowledge and respect their clients' cultural backgrounds, understanding that effective therapeutic practices cannot be applied uniformly without considering the client's cultural context (Sommers-Flanagan et al., 2018). Cross-cultural counseling theories, such as eclectic and integrative theories, emphasize the importance of flexibility in therapeutic approaches by adapting techniques and strategies that are appropriate to the cultural values and beliefs of clients, so that the healing process can be more holistic and relevant (Acle et al., 2021).

In addition to cultural values, ethics in cross-cultural counseling practice also play a vital role (Potash et al., 2017). Counseling ethics refers to the principles underlying the decisions and actions taken by a counselor, which must consider fairness, integrity, and respect for individual rights (Mansaray et al., 2020). In a cross-cultural context, ethical challenges arise when cultural norms and values clash with the universal ethical principles of counseling practice. Therefore, counselors must have a strong understanding of cultural differences and how to respect the autonomy and personal freedom of clients, while maintaining a balance between professional intervention and respect for the cultural traditions of clients. Ethical counseling practices must resolve value conflicts without compromising the quality or effectiveness of the therapy.

b) Cross-Cultural Counseling Perspective

The healing practices carried out by Mr. Ganjar Roso reflect the basic principles of cross-cultural (multicultural) counseling, which respect the diversity of local values and clients' spiritual beliefs. Multicultural counseling seeks to understand individuals from various cultural, religious, and life perspective backgrounds, and to tailor the counseling approach so that it is relevant and meaningful to the client's life (Basit et al., 2023).

From a multicultural counseling perspective, Mr. Ganjar's approach can be categorised as *culture-centred counseling*, which places culture at the centre of the recovery process. Javanese local wisdom and Islamic teachings are the main pillars of his patient interactions. This approach is also closely related to the *ethnomedical* model (Patmawati et al., 2025), a form of healing practice that integrates beliefs, traditions, and medical systems developed within a particular community.

One of the main strengths of Mr. Ganjar's approach lies in his ability to build empathetic relationships and show respect for his clients' identity and spiritual values. He never judges or imposes his views, but rather opens up space for deep dialogue and touches on the spiritual aspects of his clients on a personal level. This aligns with the core values of multicultural counseling, namely empathy, openness, respect for diversity, and cultural sensitivity.

Tolerance is important in cross-cultural counseling, especially when dealing with clients with different belief systems and values. Counselors who can foster tolerance will create a safe and supportive environment for clients to express themselves honestly (Sulfikar & Fitriana, 2023). A deep understanding of the client's cultural background and spiritual beliefs will enrich the counseling process and increase the likelihood of a comprehensive recovery.

Through his practice, Mr. Ganjar Roso has shown that counseling does not always occur in a closed and formal room. He shows that the counseling space can be present in everyday interactions that are meaningful and full of wisdom. This culture and spiritually-based counseling not only heal inner wounds, but also fosters hope, strengthens faith, and strengthens the relationship between society and its creator.

In the context of counseling science, cross-cultural counseling is a therapeutic approach that recognises and respects cultural differences between counselors and clients (Mirza et al., 2017). This perspective emphasises the importance of understanding how cultural factors, such as religion, language, social values, and traditions, influence how a person experiences and copes with psychological problems. Cross-cultural counseling theories, such as the cultural emotional model, focus on integrating psychological theory and cultural insights to create a more inclusive approach (Verma, 2023). This approach allows counselors to view clients as individuals within a broader social, cultural, and historical context, and to understand that each culture has its own way of responding to and managing stress or psychological problems. Thus, cross-cultural counseling aims to provide a safe and supportive space for clients from diverse cultural backgrounds (O'Grady et al., 2015).

In practice, cross-cultural counseling also emphasises the counselor's ability to adapt to the communication

styles, emotional expressions, and social norms that apply in the client's culture (Epstein et al., 2020). This includes avoiding cultural assumptions or stereotypes that can hinder the therapeutic process. This approach emphasises the importance of sensitive communication and requires counselors to continuously learn and be open to cultural differences in theory and practice. One theory often used in cross-cultural counseling is the eclectic approach, which allows counselors to combine various therapeutic methods and techniques according to the cultural needs of the client (Wang et al., 2024). This aims to create a more effective and relevant approach, respect cultural diversity, and reduce the possibility of misinterpretation or discomfort during counseling sessions.

c) Cultural and Religious Values Based on Traditional Therapy from the Perspective of Cross-Cultural Counseling

Traditional therapy based on cultural and religious values plays an important role in cross-cultural counseling approaches, as it integrates spiritual and cultural elements into psychological healing. In this context, counseling is not only seen as a method for overcoming mental and emotional problems, but also as a process involving spiritual and social dimensions closely related to an individual's cultural identity (Sobczak & West, 2013). In many cultures, religion and cultural values are vital in shaping how a person views and copes with life's problems (Pastwa-Wojciechowska et al., 2021). Therefore, incorporating these values into counseling practice will be more relevant and practical, as counselors can speak the same language as their clients, acknowledging and respecting their cultural background and religious beliefs.

In many societies, traditional medicine is often practised by practitioners who rely not only on medical or scientific skills, but also on wisdom passed down through generations through religious and cultural values. For example, approaches such as those practised by Mr. Ganjar Roso, which combine spiritual and physical healing, demonstrate how traditional religion and culture-based therapies can enrich counseling practices. In this case, therapy is not only about healing techniques or methodologies, but also introduces symbolic elements relevant to the patient's spiritual beliefs, giving depth and meaning to the healing process.

However, the challenge in applying culture and religion-based therapy is the difference in understanding between counselors and clients, especially when clients come from very different cultural backgrounds. In cross-cultural counseling, counselors must be very careful to avoid misinterpretation or even discrimination against clients' cultural and religious beliefs (Arslanbek et al., 2022). This requires counselors to not only know counseling theory but also deeply understand society's cultural and religious di-

versity. Thus, counselors must engage in open-mindedness, respect, and skills in building trusting relationships with clients, as well as adapting to the values in the client's culture (Ernawati, 2020).

On the other hand, traditional medicine's cultural and religious values are often inseparable from a broader worldview of life, nature, and the relationship between humans and God. In a cross-cultural counseling perspective, it is important to recognise that an approach that combines religious and cultural values can open up a more holistic perspective on mental health (Ben-Arye et al., 2024). Culturally-based therapy not only focuses on problem-solving or physical healing but also pays attention to the balance between body, mind, and soul and the individual's spiritual relationship with God or a higher power (Huynh et al., 2024). Therefore, this approach can provide a deeper understanding of a person's psychological condition, which is often influenced by dimensions not always reflected in counseling based solely on Western psychology.

Applying traditional therapy based on cultural and religious values in cross-cultural counseling shows how integrating cultural and religious elements can create a more inclusive and practical approach. This approach facilitates profound healing and makes clients feel more valued and understood. In this case, cross-cultural counseling is not only about the techniques and methods used by counselors, but also about how they can touch their clients' deepest emotional and spiritual aspects, which may not be accessible through conventional counseling approaches. By incorporating cultural and religious values into the therapeutic process, cross-cultural counseling can provide a more humane and relevant alternative for those seeking healing.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Implication

The results of this study have several important implications in the field of guidance and counseling. Theoretically, this study reinforces the concept of cross-cultural counseling, particularly in the culture-centred and ethnomedical approaches, which place culture and spirituality as core elements in the counseling process. These findings confirm that local values and religious teachings can serve as a valid conceptual basis for developing a contextual and holistic counseling framework. Practically, Mr. Ganjar Roso's healing practices inspire counselors to integrate spiritual values, empathy, and a reflective approach in accompanying clients. Methods such as *sirasa* (inner sensitivity), *ilmu sabdo* (prayer/mantra), and *kasunyatan* (inner silence) can be used as alternative approaches to reach clients from strong cultural backgrounds with traditional and religious values.

4.2 Research Contribution

This research contributes as a source of scientific information and a deeper understanding of traditional therapy practices based on cultural and religious values in Indonesia's multicultural society. By examining the therapy practised by Mr. Ganjar Roso, this research enriches the literature on cross-cultural counseling and ethnomedicine by showing how local and spiritual values can be integrated into a holistic healing process. This research is expected to contribute to developing a more inclusive and integrated counseling model and open up discourse on the importance of considering local wisdom in counseling practices in Indonesia.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

5.1 Research Limitations

The limitations of this study lie in the subjectivity of data collection, given that interviews with Ganjar Roso and therapy clients may have been influenced by the personal perceptions and interpretations of each party regarding the therapy practices carried out. In addition, limitations in the number of client samples that can be interviewed can also affect the representativeness of the findings, because not all clients undergoing therapy can be accessed for interviews.

5.2 Recommendations for Future Research Directions

For further research, expanding the sample coverage by involving more traditional therapy practitioners from various regions in Indonesia to compare the differences in culturally and religion-based therapy practices in various social and cultural contexts is recommended. Further research could also examine the long-term impact of traditional therapy on clients' emotional, psychological, and spiritual well-being, using a quantitative approach to measure changes objectively. In addition, further exploration of the integration of traditional therapy with modern medical treatment could be an interesting topic to find out how the two can complement each other in supporting holistic health.

6. CONCLUSION

The healing practices carried out by Mr. Ganjar Roso show that traditional medicine serves as a medical alternative and an effective form of cross-cultural counseling. He integrates Javanese cultural values with Islamic spirituality to create a holistic approach in his practice. The healing methods used such as *sirasa* (inner sensitivity), *ilmu sabdo* (prayer/mantra), and *kasunyatan* (inner silence) focus on healing not only physically, but also on strengthening the spiritual dimension and providing inner peace. This approach explores the healing potential within the

individual, emphasising strengthening the soul and a deep spiritual relationship with God, which is highly relevant in a society steeped in cultural and religious values.

From a cross-cultural counseling perspective, the methods applied by Mr. Ganjar can be classified as *culture-centred* and *ethnomedical counseling* models. This approach recognises and respects local beliefs rooted in the cultural traditions of the local community. The therapy provided by Mr. Ganjar creates a space for clients to feel valued and understood in their cultural context, without imposing foreign value systems that may not be compatible with their background. This type of counseling does not have to be conducted in a formal setting or based on Western psychological theory. However, it can occur naturally in deep and understanding interactions, creating a sense of security and comfort for clients. Through compassionate and empathetic relationships, Mr. Ganjar can provide therapy that touches clients' emotional and spiritual sides, accelerating the healing process more humanely.

This approach could become a highly relevant alternative in developing counseling services based on local wisdom, especially for communities that are more comfortable with approaches that respect their cultural and religious values. Models such as the one implemented by Mr. Ganjar offer counselors the opportunity to learn and understand the needs and perspectives of clients from diverse cultural backgrounds. With increasing cultural diversity in society, developing counseling services based on local wisdom can be an effective solution to help clients overcome emotional and psychological challenges, while maintaining and respecting their cultural identity. This approach also has the potential to become an important reference for counselors in reaching clients from different cultures and enriching the literature on cross-cultural counseling.

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CRedit Authorship Contribution Statement

The author declares that the entire research and writing process for this article was conducted independently. The author takes full responsibility for all data associated with this research. No other individual contributed as a co-author or made any significant contribution to the content of this work.

Declaration of GenAI in Scientific Writing

The author declare that Generative Artificial Intelligence (GenAI) tools were used to identify relevant academic literature to understand the arguments presented in the sources and to create an outline/research framework. All instances of Generative AI usage in this article were conducted by the authors in accordance with the [IJCP Generative AI \(GenAI\) Policy](#), with the author assuming full responsibility for the originality, accuracy, and integrity of the work."

Conflict of Interest Statement

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

Ethical Approval Statement

The authors declare that this study was conducted with due regard for research ethics, including obtaining approval from the institution. This includes respecting the autonomy of participants, maintaining confidentiality of data, and ensuring their safety and well-being, in accordance with applicable research ethics guidelines.

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