



The Role of *Musyawarah* Values in Community Counseling in Yogyakarta

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Abstract:

This study aims to explore the role of musyawarah values in community counseling in Yogyakarta. Musyawarah, as a communication practice rooted in local wisdom, functions as an effective problem-solving mechanism within community contexts, particularly when applied in counseling services. This approach helps to resolve social conflicts arising from developmental disparities in the Yogyakarta region and enhances community participation in decision-making processes. The study employs a literature review method with qualitative analysis to identify the role of musyawarah in strengthening social cohesion, preventing conflict escalation, and creating more inclusive and fair decisions. The findings indicate that musyawarah plays a crucial role in optimizing community potential and enabling them to face social changes more harmoniously.

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INTRODUCTION

Community guidance and counseling are forms of counseling services provided in community settings. Community counseling refers to activities designed to help people resolve problems that arise within their communities by utilizing existing potentials and resources (Dini et al., 2024). The purpose of community counseling is to optimize the resources available in society so that both emerging and ongoing issues can be prevented and resolved effectively.

Yogyakarta, as one of the cultural centers of Indonesia, is known for its wealth of local wisdom embedded in the daily lives of its people. This wisdom is not only reflected in customs and traditions but also in the behavioral characteristics of the community, which distinguish Yogyakarta from other regions. One of the most notable expressions of local wisdom that characterizes Yogyakarta society is the *Semangat Keyogyakartaan* (Dan et al., 2022). Similar to other cultural values worldwide—such as Bushido in Japan, *Semaul Undong* in Korea, Confucianism in China, and the Protestant Ethic in Germany—this spirit represents a cultural character often associated with social progress and national success. *Semangat Keyogyakartaan* is closely linked to the philosophy of *Hamemayu Hayuning Bawono*, which emphasizes comprehensive human character development in relation to God, nature, and fellow human beings.

This spirit manifests through everyday behavior and language, harmony, solidarity, cooperation (*gotong royong*), politeness, diligence, sincerity, gratitude, and a sense of belonging to Yogyakarta. Such characteristics reflect a strong commitment to preserving Yogyakarta's culture while striving to improve quality of life collectively.

Musyawarah (deliberation) can occur in various social settings and in different types of relationships within society, including counseling as a professional helping relationship. *Musyawarah* is a form of communication aimed at reaching meaningful decisions for all parties involved. It is more than discussion; it involves the presentation of alternatives that can be chosen as realistic and applicable solutions (Aulia, 2018; Mufrihah & Aulia, 2018). Therefore, *musyawarah* is highly suitable for counseling services. It represents an ideal way to address complex problems by producing solutions that are mutually beneficial for both counselor and counselee. Through *musyawarah*, one party avoids imposing their own will, while the other party remains aware of their responsibilities, leading to balanced decision-making.

Over the past decade, the social and political landscape of Yogyakarta has faced multiple challenges. Issues in public policy and political practices have led to new forms of social inequality. Despite Yogyakarta's recognition as a "special region" with distinctive governance arrangements, the benefits of this status have not always been evident in practice. In development policy, controversial decisions—such as the expansion of apartments, hotels, and lodging facilities—have triggered profound social and political changes. These developments often spark conflicts, both between residents and investors and among community members themselves. Such inequalities and perceived injustices in development policies frequently lead to social tensions and conflicts.

In this context, community counseling, particularly when grounded in local values such as *musyawarah*, plays a vital role. This approach not only facilitates open dialogue among conflicting parties but also provides a platform for citizens to express their aspirations and work toward just and collective solutions. Decisions reached through *musyawarah* are inclusive and represent the interests of both affected communities and external stakeholders. The importance of community counseling here lies in its ability to minimize social tensions, prevent conflict escalation, and empower communities to negotiate and seek solutions collaboratively (Dini et al., 2024). By encouraging active participation, *musyawarah* strengthens social cohesion and reduces inequality. Previous studies on *musyawarah* counseling highlight its effectiveness in addressing social and personal issues:

1. **Musyawarah as Problem-Solving.** Research identifies *musyawarah* as a problem-solving strategy emphasizing dialogical communication and mutual exchange of perspectives,

enabling counselors and counsees to understand problems more comprehensively (Aulia, 2018).

2. **Musyawah as a Deliberative Process in Counseling.** Other studies show that *musyawarah* can be integrated as a method in counseling services, with the active participation of counsees considered essential for reaching agreements and fostering self-development (Mufrihah & Aulia, 2018).
3. **Multicultural Approaches in Counseling.** Studies emphasize the importance of integrating local wisdom and multicultural values in counseling practice. By recognizing cultural diversity, counselors can create inclusive environments responsive to counsees' needs, including the application of *musyawarah* (Abadi et al., 2024).
4. **Cross-Religious and Cross-Cultural Counseling.** Research also examines interfaith and intercultural counseling practices, noting that *musyawarah* can promote religious tolerance by combining cultural and spiritual values. This helps individuals appreciate differences and work toward consensus, thereby strengthening social ties (Mubarak, 2023).
5. **Islamic Premarital Counseling from a Social Science Perspective.** Studies in this area highlight the significance of prophetic social values, such as communication and *musyawarah*, in family life. These values are crucial for resolving conflicts and strengthening family relationships, which are equally relevant in community contexts (Yunus & Islamy, 2021).

These studies demonstrate that *musyawarah* can be applied across various counseling contexts, particularly in Yogyakarta, where cultural and social dimensions strongly influence community life. The present study explores the theme **“The Role of Musyawarah Values in Community Counseling in Yogyakarta”**, grounded in Yogyakarta's strong cultural traditions of local wisdom and collective solidarity (*gotong royong*). As a practice of dialogue and collective decision-making, *musyawarah* is especially relevant for addressing conflicts arising from development projects that often overlook community interests. This research is expected to contribute to the development of counseling models rooted in local values, offering more culturally responsive approaches to community needs.

By integrating *musyawarah* values, community counseling can empower citizens to participate actively in decision-making, reduce social tensions, and strengthen social cohesion. Ultimately, this study aims to provide valuable insights into developing more effective counseling practices aligned with local cultural contexts, thereby helping to create a more harmonious and empowered society.

METHODS

This study employed a literature review research design with a qualitative analytical approach to explore the role of *musyawarah* values in community counseling in Yogyakarta. The objective of this research was to collect, analyze, and synthesize information from various relevant literature sources, as well as to identify patterns, themes, and gaps within the existing body of literature. The data collection techniques applied in this study included the identification of literature sources, such as journal articles, books, research reports, and policy documents related to community counseling, *musyawarah* values, and local wisdom in Yogyakarta.

The screening of literature was conducted by selecting relevant sources based on specific criteria, such as a focus on *musyawarah* values and the cultural context of Yogyakarta. Data collection was carried out by gathering information and findings from the selected sources for further analysis. This study did not involve individuals as participants; instead, it relied on literature sources including journal articles, books, research reports, and policy documents related to community counseling and *musyawarah* values in Yogyakarta. Data analysis employed thematic analysis, which consisted of categorizing literature based on key themes, conducting content analysis to identify central ideas, and synthesizing findings to build a comprehensive understanding of the role of *musyawarah* values in community counseling.

RESULTS AND DISCUSSION

Definition of *Musyawarah* Values

The term *musyawarah* originates from the Arabic word *syūra*, which entered the Indonesian language with the meaning of deliberation or consultation. *Syūra* carries multiple meanings in Arabic (Mubarok, 2019). In interpreting the word *syūra*, scholars hold different opinions. Ibn ‘Arabi defines *syūra* as a gathering to discuss a matter and seek opinions from everyone involved. Meanwhile, al-Raghīb explains that *syūra* or *asy-syūra* is the same as *al-masyūrah*, meaning the process of exchanging opinions by weighing one opinion against another and then adopting a mutually agreed decision. Mahmud al-Khalidi further argues that *syūra* is an event where people gather to reach sound conclusions by uncovering various aspects of a particular issue in order to gain guidance for decision-making (Mufrihah & Aulia, 2018).

Musyawarah occurs in many settings and in various types of social relations, including in counseling as a form of professional relationship. The Prophet Muhammad laid the foundation for an open system of interpersonal relationships through *musyawarah*, which requires the active participation of the second party—referred to as the *counselee* in counseling. In today’s context, counselees are expected to be active and open in the counseling process so that problems can be addressed more effectively. The purpose of *musyawarah* in counseling services is to achieve consensus, which aligns with the principles of guidance and counseling, where decision-making is considered an essential process (Mufrihah & Aulia, 2018).

Moreover, *musyawarah* serves as a safeguard or preventive measure against arbitrary actions by family heads, community members, or officials with authority. Through *musyawarah*, various problems concerning the interests of families, communities, and the state can be resolved by finding the best solution after all parties have expressed their views and thoughts, which must then be carefully considered by decision-makers. As such, *musyawarah* produces decisions that reflect objective and wise considerations for the common good (Yani, 2016).

Community Counseling

Community guidance and counseling is a form of counseling service provided in the community setting. Community counseling refers to activities that help communities resolve problems arising within them by utilizing the existing potential and resources of the community. This type of counseling seeks to maximize community resources in order to prevent and address issues that are either currently developing or may arise in the future. Interventions through community counseling have often been applied in health communities, and later developed further as a preventive effort to address problems among adolescents in schools. A distinctive feature of

interventions through community counseling is the presence of mutual support and facilitation among community members (Suryahadikusumah, 2016).

Community counseling is a service that emphasizes the involvement of society within a community network. It is a form of counseling oriented toward social justice, specifically designed for certain groups or communities. The primary focus of community counseling lies in both individual and group conditions within the broader community context. The service highlights the importance of providing ongoing support to individuals or groups to ensure safe, supportive, and positive change within their environment (Naqiyah, 2021; Lewis et al., 2010).

Within community counseling services, counselors also play a crucial role in fostering interreligious harmony. Counselors must be able to understand the mental state of individuals or groups as they integrate into the social environment. This requires unique experiences and awareness of developmental patterns among individuals and groups, enabling counselors to accommodate differences within society. Consequently, counselors are expected to adapt effectively to social changes and the evolving needs of community counseling services (Hunainah et al., 2023; Budiyo, 2022).

The main goal of community counseling is to provide support for individuals and their communities in overcoming challenges within their environment. Through community support, individuals are assisted in leading more productive lives, while preventive measures are applied to reduce potential problems. Community counseling seeks to explore both individual and collective potential, intervening to empower communities with the skills to address issues independently. Empowerment is, therefore, the key element of this approach, in which counselors help communities maximize their capacity for problem-solving and self-reliance (Suryahadikusumah, 2017; Lewis et al., 2010).

In conclusion, community guidance and counseling is a service aimed at supporting communities by utilizing their existing strengths and resources. It emphasizes preventive measures, problem-solving, and the promotion of social justice, particularly in the fields of health and education. Counselors are expected to understand the mental and social characteristics of individuals and groups to ensure flexible, culturally relevant, and sustainable interventions. Ultimately, the goal is to empower communities to live more productively and address problems independently (Naqiyah, 2021; Hunainah et al., 2023).

The Relationship Between the Value of Musyawarah and Community Counseling

Musyawarah provides a strong foundational value for the practice of community counseling. By prioritizing collaboration, joint decision-making, and the development of social skills, musyawarah not only strengthens relationships among individuals but also enhances the effectiveness of guidance and counseling services in the community. This demonstrates that the values of musyawarah can be widely applied in both educational and social service contexts to achieve better outcomes for all parties involved (Mufrihah & Aulia, 2018).

Musyawarah is a form of communication aimed at reaching a meaningful decision for all parties. It is not merely about discussion, but more importantly about providing alternatives that can be chosen as feasible solutions. This makes musyawarah highly suitable for counseling services. The musyawarah process in counseling also contributes to problem-solving, where various perspectives are gathered to reach better solutions. This encourages creativity and innovation while improving communication and negotiation skills. Overall, the implementation of musyawarah

values in community counseling strengthens social dynamics and creates a more harmonious environment that is responsive to community needs (Mufrihah & Aulia, 2018).

From the perspective of counseling and problem-solving, musyawarah is one of the approaches taught by Prophet Muhammad (peace be upon him), in which individuals identify problems or sets of issues and develop solutions collectively. The values and attitudes of musyawarah, as exemplified by the Prophet, are likened to the behavior of bees. In this context, both counselor and counselee are expected to:

1. Be disciplined, meaning that both counselor and counselee commit to undergoing the counseling process cooperatively.
2. Collaborate during the counseling process in understanding problems, finding alternative solutions, and planning actions.
3. Recognize their respective roles and responsibilities within the counseling process.
4. Control selfishness by not imposing their own will and by fostering mutual understanding.
5. Maintain positive thinking patterns and adaptive behaviors.
6. Ensure that counseling services do not harm or worsen the condition of the counselee.
7. Keep counseling activities dynamic, progressive, and solution-focused.
8. Accept painful realities and the consequences of choices as long as they bring greater benefit and represent the best solution for the counselee (Mujib, 2020).

As Faqih (2004, as cited in Mujib, 2020) emphasized, counseling should be conducted on the basis of musyawarah, which entails good dialogue, absence of coercion, and ensuring that neither counselor nor counselee feels pressured. The Indonesian Ministry of National Education (Depdiknas, 2008, as cited in Mujib, 2020) further refers to this as the principle of openness. In addition to musyawarah, other principles highlighted include *mau'idzatul hasanah* (delivering good advice) and *mujadalatul absan* (dialogue in the best manner). These principles ensure that musyawarah benefits both leaders and participants, creating mutually advantageous outcomes.

The implementation of musyawarah values in counseling offers various benefits:

For counselors:

- a. Additional insight and knowledge.
- b. Application and development of expertise.
- c. A deeper understanding of diverse counselee characteristics.
- d. The ability to function as leaders.
- e. Directing counseling services for the well-being of counselees.

For counselees:

- a. Commitment to active participation during counseling sessions.
- b. A clearer understanding of their problems.
- c. Independence in determining and applying choices.
- d. The optimization of their potential.

Therefore, musyawarah can be applied in both individual counseling and group counseling settings. The principle remains the same: communicating with gentleness, avoiding hardness of heart, preparing mentally to forgive, being open-minded, and seeking forgiveness (*maghfirah*) from Allah so that musyawarah brings significant benefit. If any harm arises, it will be minimal compared to the greater good achieved (Mufrihah & Aulia, 2018; Mujib, 2020).

CONCLUSION

Overall, this study affirms that *musyawarah* is not only a counseling method but also a driver of positive social dynamics. The value of *musyawarah* in community counseling plays a crucial role in enhancing participation and engagement among community members. By involving every voice, *musyawarah* fosters a sense of ownership over decisions made, thereby strengthening solidarity and social relationships.

The value of *musyawarah* in community counseling is essential in promoting active participation and involvement of community members. By ensuring that all perspectives are heard, *musyawarah* creates shared responsibility for outcomes and reinforces social bonds. It also encourages collective problem-solving, improves communication, and helps cultivate a democratic culture. As a result, the process not only improves social dynamics but also builds a more harmonious environment that is responsive to the needs of the community.

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