

## Efforts to Preserve the Value of Mutual Cooperation in the Jorong Lubuak Limpato Nagari Tarantang Community, Harau District, 50 City Regency

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### ABSTRACT

Mutual coopeartion means working together to achieve a desired result. The factors behind the waning of mutual cooperation behavior are as follows: 1. Lack of awareness of the importance of mutual cooperation 2. Lack of participation of elements or layers of society 3. The emergence of a culture of individualism and materialism that has penetrated rural areas has begun to fade the values of mutual coopeartion so that the mutual cooperation is not running well

This type of research is qualitative research, which is a research process to understand human or social phenomena by creating a comprehensive and complex picture that can be presented in words, reporting detailed views obtained from informant sources, and conducted in a natural setting.

With the existence of mutual cooperation, there should be a value of sincerity which is the nature of helping without expecting a return and creating a value of unity that creates a close relationship between communities. The existence of a wage/salary system is also a factor in the shift in the values of mutual cooperation.

## INTRODUCTION

Gotong royong is a term in Indonesian that describes the process of working together to achieve a desired outcome. Gotong royong requires the participation and active involvement of each member to collaborate and create a positive impact on a problem or need being faced. Gotong royong is a form of social capital in addressing various challenges together and meeting the current needs of society (Unayah, 2017).

According to the Kamus Besar Bahasa Indonesia (KBBI), gotong royong means working together (mutual assistance, helping one another). The Ministry of Home Affairs Regulation Number 42 of 2005 on Guidelines for the Implementation of the Gotong Royong Community Service Month, Article 1 (7), defines gotong royong as community cooperation activities in various fields of development aimed at strengthening community unity and increasing the active role of society in development.

In more detail, gotong royong means working together to achieve a desired result. The spirit of gotong royong involves working together to complete tasks and, together, fairly enjoying the results of that work. It is also an effort or task performed selflessly and voluntarily by all members of the community according to their individual capabilities. The spirit of gotong royong and kinship in rural areas is more prominent in their lifestyle patterns, such as repairing and cleaning roads or building and repairing houses. Meanwhile, in urban areas, gotong royong can be found in activities like community service in neighborhood units (RT/RW), in schools, and even in offices, for instance, when commemorating national and religious holidays, where they work without compensation, for the common good. The implementation of the values of gotong royong in Indonesian society is an essential part of the revitalization of socio-cultural values and customs in a society with diverse cultures, in order to be free from social, economic, political, defense, and security dominance, as well as ideologies that do not bring welfare (Pranadji, 2009: 62).

These values of gotong royong could certainly become a national asset if they are preserved by rural communities, as it is a manifestation of a culture that has existed in various aspects of community life. However, given the current conditions, the hope for rural communities to maintain gotong royong as a standard and preserve this tradition seems increasingly difficult. This can be seen from the fact that rural communities are developing, causing the practice of gotong royong to slowly fade away.

According to Koentjaraningrat (2013: 11), gotong royong is collective work to meet needs and address problems together. This activity has been present for a long time and provides many benefits for individuals and their environment. From the definition above, it can be concluded that the spirit of gotong royong is

a way for someone to direct themselves to collaborate with others or a group to achieve a shared result.

## RESEARCH METHOD

The research titled "Efforts to Preserve the Gotong Royong Values in Jorong Lubuak Limpato Nagari Tarantang, Harau Subdistrict, 50 Kota Regency" is a study that employs a qualitative research method. The type of research used in this study is qualitative research. Qualitative research is a research process aimed at understanding human or social phenomena by creating a comprehensive and complex description that can be presented with words, reporting detailed views obtained from informants, and carried out in a natural setting (Walidin, Saifullah & Tabrani, 2015: 77). In this study, the author investigates the efforts to preserve the gotong royong values in the community of Jorong Lubuak Limpato, Nagari Tarantang, Harau Subdistrict, 50 Kota Regency.

In any research, data is an essential factor that must be obtained by the researcher. This data is collected from two types of sources:

1. **Primary data** refers to data obtained directly from respondents through face-to-face interviews at the location where the research is conducted.
2. **Secondary data** refers to data obtained from sources such as books, the internet, and written records relevant to the research's objectives and issues.

Data is a crucial support in any research. The more data obtained, the better the final results of the study will be. In the research process, certain methods are needed to collect data, commonly referred to as "Data Collection Methods," which are the techniques used to acquire and gather the necessary data for the research.

In this study, the researcher uses three data collection techniques as follows:

1. **Observation** involves direct observation of the phenomena being studied. Observation allows the researcher to see and observe firsthand and then record behaviors and events as they actually occur. This observation is conducted by visiting the research site, observing, and taking notes on the phenomena being studied at the research location, which is in Jorong Lubuak Limpato, Harau Subdistrict. According to Spradley (Sugiyono, 2013: 229), the objects of observation are referred to as the social situation, which consists of three components: place, actor, and activities, which provide valuable and relevant information for the research problem. This observation aims to gather data on the efforts to preserve the gotong royong values in Jorong Lubuak Limpato, Harau Subdistrict.

2. **Interviews** are used as a data collection technique when the researcher wants to explore deeper insights from the respondents (Sugiyono, 2013: 231). This research uses in-depth interviews, where data is collected from informants through a set of questions based on a systematically structured interview guide to ensure the data gathered is complete and valid. Interviews are conducted orally and face-to-face with informants, supported by an interview guide.
3. **Documentation** involves studying written data or archives available at the research site that are relevant to the research issue. Documentation is a method of data collection through examining written records, such as personal data about respondents, archives, letters, or other relevant documents. The advantage of using documentation is its relatively low cost, and it is more time- and energy-efficient. Data collected through documentation tends to be secondary data, while data collected through documentation, observation, and questionnaires tends to be primary data obtained directly from the sources.

**Data Analysis** is the process of searching for and systematically organizing the data obtained from observations, field notes, and other materials so that it can be easily understood and its findings can be communicated to others. Data analysis is carried out by organizing the data, breaking it down into units, grouping it into patterns, identifying what is important and relevant for study, and drawing conclusions that can be shared with others (Sugiyono, 2013: 244).

According to Miles and Huberman (1992: 16), data analysis consists of three activities that occur simultaneously, which are:

1. **Data Reduction**

The data obtained in the field is often large, requiring careful and detailed note-taking. Data reduction means summarizing, selecting key points, focusing on important aspects, and identifying themes or patterns. Reduced data provides a clearer picture and makes it easier for the researcher to continue data collection and to look for additional data if needed (Afifuddin, 2012: 159).

2. **Data Presentation**

After data reduction, the next step is to present the data. In qualitative research, data presentation is usually done in the form of brief descriptions, flowcharts, or similar formats. Miles and Huberman (in Sugiyono, 2014: 249) state that the most common method for presenting data in qualitative research is through narrative text. Data presentation involves organizing information into a matrix or configuration that is easy to understand. This configuration enables the drawing of conclusions and decision-making.

### **3. Conclusion Drawing**

Notes taken from various sources and observations can be used to draw conclusions about the issues relevant to the focus of the research. The method used in this research for data analysis is inductive. The inductive method involves analyzing various data collected during the study, then moving toward forming general conclusions or characteristics.

### **4. Drawing Conclusions**

The third step in qualitative data analysis, according to Miles and Huberman, is drawing conclusions and verification. Initial conclusions are tentative and may change if no strong evidence is found during further data collection. However, if initial conclusions are supported by valid and consistent evidence during follow-up fieldwork, then the conclusions can be considered credible. Thus, the inductive method is a process where the researcher collects data and then develops it into a theory. The data collected from the research site is then analyzed and presented in written form in the report, including data obtained from observations, interviews, and documentation sourced from the Village Government.

## **RESEARCH RESULTS AND DISCUSSION**

Based on the results of the research, the following findings were obtained:

### **1. The Instilling of Gotong Royong Values in the Community of Jorong Lubuak Limpato, Nagari Tarantang, Harau Subdistrict, 50 Kota Regency**

#### **a. Gotong Royong Values**

Gotong royong refers to the act of gathering together in a place to participate fairly in community activities, making tasks easier and quicker to complete by helping one another and working together. The practice of gotong royong in the community upholds the values of togetherness, cooperation, mutual assistance, and solidarity. These values can be implemented in both family and community environments. Gotong royong is not only about completing tasks, but it also strengthens the bond of community relationships.

### **2. Factors Contributing to the Change in Gotong Royong Values in the Community of Jorong Lubuak Limpato, Nagari Tarantang, Harau Subdistrict, 50 Kota Regency**

a. **Daily Busy Schedules**

A lack of awareness about the importance of gotong royong has emerged because people are becoming increasingly busy with their personal lives or there is a rise in individualistic culture, making people less inclined to engage in gotong royong. People are busy with their daily work, such as farmers who work in their fields from early morning to late afternoon, and traders in tourist areas who work from morning until dusk, making it difficult for them to participate in gotong royong activities. This situation has led to a gradual shift in the spirit of gotong royong, whether consciously or unconsciously, without a force strong enough to sustain it.

b. **The Presence of Wages/Salary**

Wages or salaries are another factor contributing to the shift in gotong royong values, especially in activities such as community service or mutual aid. With the presence of a salary system, individuals or groups find it difficult to participate in work because the salary system encourages people to work for compensation rather than out of a sense of kinship and togetherness. If there is a wage system, the number of people working is limited to those receiving wages. Furthermore, this system has made people accustomed to working only when there is a reward, resulting in a shift in the values of gotong royong.

## **CONCLUSION**

Based on the research conducted in Jorong Lubuak Limpato, Nagari Tarantang, Harau Subdistrict, 50 Kota Regency, titled *Efforts to Preserve Gotong Royong Values in the Community of Jorong Lubuak Limpato, Nagari Tarantang, Harau Subdistrict, 50 Kota Regency*, the following conclusions can be drawn:

1. The values of gotong royong in the community of Jorong Lubuak Limpato, Nagari Tarantang, Harau Subdistrict, 50 Kota Regency, have begun to fade.
2. The factors influencing this change include increasing individual busyness, the presence of a wage/salary system funded by village funds, and the shift in gotong royong values, especially in community service and mutual aid. The salary system has made it difficult for individuals or groups to participate in work as it encourages people to work for compensation rather than for a sense of community and togetherness.

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