

IMPLEMENTATION OF MUTUAL COOPERATION VALUE IN KUTA VILLAGE, BELIK SUB-DISTRICT, PEMALANG DISTRICT

Nurbaeti^{1*}, R. Samidi², ³Munthoha Nasuha

¹PPKn Universitas Pancasakti Tegal (INDONESIA)

²PPKn Universitas Pancasakti Tegal (INDONESIA)

³PPKn Universitas Pancasakti Tegal (INDONESIA)

baetin229@gmail.com

Abstrak

This study aims to determine the form of Mutual cooperation activities that are often carried out in Kuta Village, Belik Subdistrict, Pemalang Regency, precisely in Kuta lor Hamlet RT 04 RW 01 and how the local community preserves the culture of gotong royong that has existed in ancestral times until now.

The results of this research include: 1) Forms of mutual cooperation values that occur in Kuta Village, Belik District, Pemalang Regency include mutual cooperation activities to clean the mushola, mutual cooperation activities to clean the environment around residents' homes, mutual cooperation activities to clean the environment around the cemetery area, helping to build uninhabitable houses for residents who are unable to expect anything in return, cleaning around the setu river area, repairing damaged roads. 2) How to preserve the value of mutual cooperation in Kuta Village, Belik Subdistrict, Pemalang Regency, precisely in Kuta lor Hamlet RT 04 RW 01, namely by means of community awareness that arises because they want a clean environment, the awareness that humans are social creatures who always need help from others, in themselves must instill sincerity to participate in togetherness and always maintain unity with local residents, mutual cooperation activities such as community service are also often carried out by local residents in one month usually carried out community service usually 4 times a month.

Keywords: Value, Mutual Cooperation

1 INTRODUCTION

The scope of a strong nation within a country cannot be separated from what is called national identity. National identity can be interpreted as the realization of noble cultural values that are inherent in society and not owned by others and that distinguish it or become a distinctive feature owned by the people of Indonesia from other nations. National identity is also known as national identity. The nation is not something that has a fixed or static nature, but the nation must be dynamic, meaning that it continues to develop following the development of the times to come with enthusiasm. There are several elements possessed by national identity, among others, patterns of behavior, symbols, and equipment (Suparyanto and Rosad, 2015).

Indonesia is an archipelago-shaped country that stretches from Sabang to Merauke. And has a valid impact, namely the diversity of ethnicities, languages, religions, and is rich in various tribes, languages, religions, beliefs, customs. The Indonesian nation has 1340 tribes, and the largest number of tribes is on the island of Java which reaches around 41% of the total tribal population. Indonesia also has 6 religions recognized by the state, namely Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism. Discussing about languages, especially regional languages, based on the Language Development Agency of the Ministry of Education and Culture in 2018, the Indonesian people have around 652 languages (Derung).

Society as a social being, which means that in life it is unable to live without the help of others and cannot be separated from the existence of values that become the benchmark for the implementation of an activity in a community group, such as gotong royong. Indonesian society is a society whose spirit of gotong royong seems undeniable regardless of all the background shortcomings that exist. According to Collette in Subiyakto (2017) for example states that "Mutual Cooperation has been entrenched in the life of Indonesian society and is the most important orisonil institution in community development". Koentjaningrat in Subiyakto (2017) states that mutual cooperation is carried out on the basis that humans cannot live alone, in

essence humans depend on each other, a person tries to maintain good correlation with others as much as possible, and a person always tries to compromise, and together with others in the community, driven by the same high same low spirit. He categorized several forms of mutual cooperation in rural areas, namely in the form of death activities, repairing roofs and digging wells, in marriage parties, and in terms of working on public interests, such as repairing damaged bridges or roads. Koentjaningrat in Subiyakto (2017) has an argument that in modern life mutual help will never disappear because every human being must have close friends, close relatives and friends who are their primary group. The spirit of gotong royong cannot be measured in primary groups alone therefore it can be maintained in modern life. The villagers' awareness to be actively involved is because they realize that they cannot live alone without the protection of their community and the surrounding natural environment. Villagers realize that humans are essentially dependent on each other in all aspects of their lives.

Mutual cooperation is a culture that has grown and developed in the social life of Indonesian society as a cultural heritage that has existed for generations. Mutual cooperation is a form of community group cooperation to achieve a positive result of the goals to be achieved by consensus and deliberation together. Mutual cooperation arises from the impetus of knowledge, awareness and enthusiasm to work on and handle the results of a work, especially those that are truly jointly, simultaneously and collectively, without thinking and prioritizing benefits for themselves, but always for mutual happiness, this is what is contained in the word 'mutual.' In sharing the results of their work, each member gets and receives their own share according to the place and nature of their respective work contributions, as implied in the term 'cooperation'. So every individual who holds the principle and understands the spirit of mutual cooperation is consciously willing to give up selfishness. Mutual cooperation must be based on the spirit of sincerity, willingness, togetherness, tolerance and trust. In short, mutual cooperation is more intrinsic, i.e. social interaction with a background of non-economic interests or rewards.

This is very interesting to study further in order to find out how the forms of mutual cooperation activities in kuta village, belik sub-district, pemalang district and how to preserve mutual cooperation activities in the village.

2 METHODOLOGY

In this study researchers used qualitative methods. According to Moleong Book (2017: 2-4) Qualitative Research is a stage in research that produces descriptive data in the form of written or spoken words from people and observable behavior, qualitative approaches are directed at the setting and the individual as a whole. In line with this definition, Qualitative Research is a certain tradition in social science that fundamentally relies on observations for humans both in their area and in their terms. The qualitative approach is research that utilizes open interviews to examine and understand the attitudes, views, feelings, behaviors of individuals or groups of people and is also based on efforts to build their views which are researched in detail, formed with words, holistic images, and complicated.

According to the book Anselm Strauss and Juliet Corbin (2018: 4) Qualitative Research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior, qualitative approaches are directed at the setting and the individual as a whole. In line with this definition, Qualitative Research is a certain tradition in social science that fundamentally relies on observations of humans both in their area and in their terms. A qualitative approach is research that utilizes open interviews to examine and understand the attitudes, views, feelings, behaviors of individuals or groups of people and is also based on efforts to build the views of those studied in detail, formed with words, a holistic picture or something related to one unit, and complicated.

Data Collection Technique

Data collection techniques in this study were 3 data collection techniques, namely observation, interviews, and documentation.

Data Analysis Technique

According to Miles and Huberman in Dull & Reinhardt (2018: 2) data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and

documentation, by organizing data into categories, breaking it down into units, synthesizing, compiling into patterns, choosing which ones are important and which ones will be studied, and making conclusions so that they are easily understood by oneself and others. Qualitative data analysis is inductive, namely an analysis based on the data obtained, then developed into a hypothesis. Based on the hypothesis formulated based on the data, the data is then sought again repeatedly so that it can then be concluded whether the hypothesis is accepted or rejected based on the data collected. If based on data that can be collected repeatedly with triangulation techniques, it turns out that the hypothesis is accepted, then the hypothesis develops into a theory.

3 RESULTS

1. *How does the value of mutual cooperation form in kuta village, belik sub-district, pemalang district?*

It has been mentioned earlier that mutual cooperation is a form of cooperation to be able to achieve certain goals with the principle of reciprocity that embodies social provisions in society. In his research, Suprayitno in Setyawan & Nuro'in (2021) argues that mutual cooperation is a Javanese tradition that reflects the embodiment of the value of togetherness as an effort to achieve harmony and harmony of living together in society. This shows that the notion of mutual cooperation is the same as the notion of helping.

Mutual cooperation in the community is very important because we are social beings, meaning that we always need the existence of others. A person living in a community environment is obliged to help each other if a person has a human relationship. the form of helping in society can be in the form of material, energy and moral examples of helping there are many examples, namely, helping neighbors who experience disasters, helping friends who need solutions to every problem, participating in environmental mutual cooperation activities because it is one of the activities that have a positive impact on the environment, and it would be better if done together.

Mutual cooperation is a form of community group cooperation to achieve something. Mutual cooperation is done to achieve positive results without thinking about and prioritizing benefits for one individual or group only. Mutual cooperation as a form of cooperation between individuals and between groups forms mutual trust to cooperate in dealing with problems of common interest (Rafli, 2022 in Effendi).

According to Saputri (2021) The awareness of mutual cooperation in society is an effort to grow and develop community participation, this is largely determined by three main elements that are carried out consciously by the community, namely: The opportunity given to the community to participate, the willingness of the community to participate, the ability of the community to participate.

Based on the results of research through observation, interviews, and documentation methods that have been carried out by researchers, it is obtained that the awareness of mutual cooperation in the community of Kuta lor Hamlet RT 04 RW 01 is almost the entire community fully understands the awareness of mutual cooperation in life in their environment.

Judging from the process of mutual cooperation activities, there are still many community activities such as cleaning the environment, cleaning the cemetery, cleaning the environment carried out by gymnastics mothers, repairing damaged roads. These mutual cooperation activities are not only among men and youth but also among women.

Although the awareness of mutual cooperation in the community of kuta lor hamlet, belik sub-district, pemalang district is good, therefore it is the duty of the community that must be improved so that it is even better in the future and does not decrease the awareness and participation of the community and can later be felt by the children and grandchildren of the community of Kuta lor Hamlet, Belik Sub-District, Pemalang Regency.

Activities carried out by the Kuta Village community in Kuta lor Hamlet RT 04 RW 01 Belik District, Pemalang Regency. There are several activities that include elements of mutual cooperation such as activities 1) mutual cooperation community service work to clean the

mushola. 2) mutual cooperation in cleaning the neighborhood. 3) mutual cooperation in cleaning the cemetery. 4) mutual cooperation to repair the road.

2. *Efforts to Preserve the Value of Mutual Cooperation in Kuta Village, Belik Sub-district, Pemalang Regency*

Mutual cooperation is in fact the same as activities that involve various parties. In this case, it is clearly stated that mutual cooperation does not prioritize aspects of individuality, but rather cohesiveness in carrying out a certain action or work carried out by positive inspiration from various parties. Mutual cooperation behavior is not something that happens without being identified. With this behavior, the general public is indirectly given some discourse related to the characteristics inherent in the gotong royong behavior. The following is the intended explanation. Mutual cooperation is undeniably a characteristic of the Indonesian nation that has been passed down from generation to generation, so its existence must be maintained. This pattern is a concrete form of mechanical solidarity found in community life (Widiastuti, 2022).

Mutual cooperation which is lived as a tradition of community life is a form of planting Pancasila values on Indonesian soil. Local community traditions that uphold the spirit and actions of mutual cooperation are a form of preservation of Pancasila values in the history of Indonesian life. The practice of mutual cooperation is a form of revitalization of Pancasila values. In the practice of mutual cooperation, there is a process of preserving the character of a nation that is diverse. All elements of society are involved in the practice of mutual cooperation to build a harmonious, brotherly, and harmonious life together.

Mutual cooperation activities that occur in Kuta lor Hamlet RT 04 RW 01 Belik Subdistrict, Pemalang Regency occur because of the attitude of each resident to protect the environment for the better, and this is one way that can be done by local residents in mutual cooperation activities in community life, namely by conducting routine activities in one month there are four times mutual cooperation activities carried out every Friday, the Kuta lor Hamlet RT 04 RW 01 Belik Subdistrict, Pemalang Regency is named healthy Friday.

4 CONCLUSIONS

Based on the results of research and discussion conducted by researchers related to the implementation of the value of mutual cooperation in the village of Kuta, Belik sub-district, Pemalang regency, it can be concluded that mutual cooperation activities in the village of Kuta, Belik sub-district, Pemalang regency, precisely in Kuta lor Hamlet RT 04 RW 01 such as cleaning the mushroom, mutual cooperation activities to clean the environment around residents' homes, mutual cooperation activities to clean the environment around the cemetery area, helping to build houses that are not habitable for residents who cannot afford without expecting anything in return, cleaning around the setu river area, repairing damaged roads. How to preserve the value of mutual cooperation in kuta village, belik sub-district, pemalang district, precisely in Kuta lor hamlet RT 04 RW 01, namely by means of community awareness that arises because they want a clean environment, the awareness that humans are social creatures who always need help from others, in themselves must instill sincere participation in togetherness and always maintain unity with local residents, mutual cooperation activities such as community service are also often carried out by local residents in one month usually carried out community service usually 4 times a month.

REFERENCES

- [1] Anselm Strauss and Juliet Corbin. (2018). Basics of Qualitative Research.
- [2] Derung, T. N., Tulisan, A., Indonesia, B., Kunci, K., Royong, G., Indonesia, I. P., Indonesia, B., Java, P., Development, B., Language, P., & Education, K. (n.d.). Gotong royong and Indonesia. 5-13.
- [3] Dull, E., & Reinhardt, S. P. (2018). An analytic approach for discovery. In CEUR Workshop Proceedings (Vol. 1304, pp. 89-92).
- [4] Moleong, L. J. (2017). Qualitative Research Methodology.

- [5] Mulyatno, C. B., & Yosafat. (2022). The Practice of Bergotong-Royong in Community Life as the Practice of Pancasila Values. *Journal of Citizenship*, 6(2), 4624-4634.
- [6] Rafli, M., Falevi, M. R., & Aqna, M. A. (2022). Actualization of the Values of the 5th Precept of Pancasila Through Gotong Royong Activities in the Community Environment. *Journal of Research Innovation*, 3(1), 4455-4462.
- [7] Saputri, I. P., Mardiana, M., Fauriza, Y., & Nasution, A. G. J. (2021). Increasing Motivation and Instilling Educational Values in Residents about Awareness to Work Together to Protect the Environment in Sawang Village, Sawang District, South Aceh Regency. *Edumaspul: Journal of Education*, 5(1), 710-715.
- [8] Setyawan, B. W., & Nuro'in, A. S. (2021). Jimpitan Tradition as an Effort to Build Social Values and Mutual Cooperation in Javanese Society. *DIWANGKARA Journal of Javanese Education, Language, Literature and Culture*, 1(1), 7-15.
- [9] Subiyakto, B., Syaharuddin, S., & Rahman, G. (2017). Values of Mutual Cooperation in Bahaul Tradition in Banjar Community in Andhika Village.