



The Culture of Gotong Royal Work as a Manifestation of Collective Citizenship with Social Concern

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ABSTRACT

The culture of mutual cooperation is a hereditary tradition that can foster social attitudes in modern society which is manifested in the form of collective actions or behavior. With the culture of mutual cooperation, people are able to work together in solving various social problems and also lighten the burden of fellow citizens. Through the phenomenological research method, researchers will know and easily understand the object of research. Researchers use data collection techniques by means of interviews, observations, and documentation. Interviews are data collection techniques by asking questions to informants or submitting a number of questions verbally to research subjects.

The results of the study show that the culture of mutual cooperation in the Nganjuk community tradition requires thought, energy, and space and time to build relationships based on moral values and social care characters in society. The elements of mutual cooperation culture are very urgently expressed in the social care system in community traditions. The culture of mutual cooperation in marriage can process collective citizenship interactions and build character values of the younger generation by adhering to the basic values of Pancasila as a manifestation of collective citizenship caused by a sense of social equality.

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A. INTRODUCTION

The Indonesia is a large and rich country not only in its natural resources, but Indonesia certainly has a diversity of cultures, traditions, religions, and ethnicities. Every region in Indonesia has a local culture that is seen in various practices of community life. Tylor (1996:1832-1917) said that culture is a unity obtained from beliefs, legal ethics, customs, which are obtained by each individual as a citizen. Culture is a complex whole including knowledge, beliefs, arts, morals, customary laws and all abilities and habits obtained by humans as members of society. Culture is an objective reality that can be seen and observed from the environment, such as art formed from the family.



Mutual cooperation is an Indonesian cultural heritage that has existed since the time of our ancestors. Mutual cooperation is also a basic value contained in the legal basis that is closely related to the values of Pancasila, namely the unity of Indonesia. Mutual cooperation also chooses the ability to change heavy work into light work. Building this attitude of mutual cooperation becomes the main characteristic that can distinguish Indonesia from other countries. However, in this modern era, many cultures or traditions of the Indonesian nation are starting to fade. One of them is the culture of mutual cooperation of the Javanese people. The fading of this mutual cooperation culture is due to the development of the era that is increasingly developing and modernization makes people indifferent to preserving the culture that has been cared for by our ancestors for thousands of years.

The impact of globalization can affect the fading of the culture of mutual cooperation. Mutual cooperation in the modern era reflects the spirit of progress that depicts collaboration, collective work, solidarity, and hard work to achieve common goals. The culture of mutual cooperation is highly valued by Indonesian society which shows that a relationship between society or family is not limited. But it also arises from the inner aspect of a person or is called morals that respect and appreciate common interests on the basis of volunteerism.

The culture of mutual cooperation in marriage must be based on the spirit of sincerity, togetherness, tolerance, and trust. Mutual cooperation in the modern era emerged on the basis of the encouragement of collective citizenship awareness and the spirit to help and bear the consequences of a work, especially one that is truly done together simultaneously and in a crowd without thinking about the benefits for oneself but for the happiness of all. However, lately social interactions in society can be described as experiencing a situation of fading mutual cooperation values originating from the weakening of individual moral values. Losing the grip on values, norms and moral frameworks of the Pehserut community both collectively and individually. The fading of character values due to social changes that are taking place so rapidly that there is disorientation of values including character values (Effendi, 2013:9).

Character values are closely related to collective citizenship because part of citizenship education is a transformational knowledge that can strengthen the cultural identity of society. According to Cogan (1998) emphasizing the importance of citizenship education in developing multidimensional citizenship, namely having five main attributes, namely, a sense of identity; enjoying certain rights, carrying out each other's obligations; level of interest and participation in public services; and accepting basic social values (Anif and Komalasari, 2023: 103). This means that citizenship education is moving towards the concept of contextual intelligence in collective citizenship in local and national nuances.

Seeing the facts above, it can be understood that mutual cooperation is a form of embodiment of the social character of individuals into a culture of society in Indonesia even though it has different names between regions, especially in the Pehserut community of Nganjuk Regency. Based on the background above, problems were found regarding the weak attitude of mutual cooperation in the Pehserut community of Nganjuk Regency. Seeing this condition, the researcher is interested in conducting research to determine the implementation of the culture of mutual cooperation as a manifestation of collective citizenship that cares about social society in Nganjuk Regency.

B. METHODS

Describe The method used in this study is the phenomenological research method with a qualitative approach which is a study that focuses on the results of observations and interviews and data collection from various sources. The phenomenological method is a study conducted through observation of phenomena or events from time to time that describe the reality that actually occurs in the field (Creswell, 2014). Researchers use data collection



techniques by means of interviews, observations, and documentation. Interviews are data collection techniques by asking questions to informants or submitting a number of questions verbally to research subjects . Then observation is an observation by researchers who are carried out directly in the field. Documentation is a data collection technique taken from sources such as documents, books, journals, reports collected by researchers.

C. RESULTS AND DISCUSSION

1.1 The Importance of Mutual Cooperation Culture

The culture of mutual cooperation at weddings is very important to maintain the sustainability of culture and traditions from generation to generation so that they are not lost. The tradition of mutual cooperation in the modern era is a cooperative activity between family groups, communities, and organizations that provide assistance to each other. It is carried out with various forms of assistance such as donations of money, goods or services, so that good relations (*good citizens*) are created. In its implementation, the culture of mutual cooperation occurs because of the emergence of a person's self-awareness in an effort to help relatives, neighbors, or the general public. In providing assistance, there are several cycles whose context is in holding a celebration event, be it in the form of traditional events, weddings/deaths, or other spiritual events.

A man and a woman have different roles. Various roles are carried out according to their nature. Women are usually in the kitchen cooking, preparing food for the banquet while men help by preparing the place and equipment for the event. This is done from generation to generation and has become a tradition. This tradition reflects the values of togetherness, helping each other and strengthening high social responsibility in implementing moral awareness in society. Maintaining harmony between families in order to encourage more responsible behavior, so that there is a sense of mutual respect in any activity.



Figure 1. Community Engagement Activities

The culture of mutual cooperation in Nganjuk Regency symbolizes the exchange of responsibilities born from the self-awareness of each individual or family group and community where, the exchange value is seen to be comparable to what is spent, such as if someone helps with money, when repaid with the same nominal money, likewise if someone helps with basic ingredients or food will return the same basic ingredients. This is the beauty of building family relationships in collective citizenship that cares about society in society.

1.2. Relationship between Mutual Cooperation Culture and Socially Caring Character

The culture of mutual cooperation in the tradition of wedding ceremonies is part of the moral awareness and character of social concern of society so that it describes the



individual's understanding of what is right and wrong in behaving in the context of moral values. Kohlberg, (1981) is in line with his view of the development of moral awareness that each individual has a stage of involvement in limited social interaction. Therefore, each society is introduced through an invitation to help each other.



Figure 2. Mutual Cooperation Culture of the Community of Nganjuk

In the tradition of mutual cooperation, every person/ resident who holds an event will directly invite and ask for help from their relatives and neighbors to take part in preparing the event. Asking for help is a moral expression that includes cooperation. The value of community kindness which is considered that a kindness will be repaid with kindness means that mutual cooperation is not only interpreted as helping with money but a form of full initiative from the family or community to participate in preparing and making the event a success from start to finish.

Mutual cooperation can unite diversity and create togetherness within the family and community environment so that stronger relationships are established, which of course can also reduce conflict and increase the spirit of cooperation, this is an important part of the moral awareness of society.

1.3. The Realization of Collective Citizenship

Collective citizenship is a concept that refers to the responsibility of individuals towards local communities (Reis, 2022) . Through collective citizenship, people can understand their obligations and actively participate in building harmonious relationships between individuals and groups. The tradition of mutual cooperation in society is carried out to ease the burden on families who have needs, besides the impact on their behavior can make a means of communication and friendship with families and community members into a social bond that can connect individuals and community groups so that they do not become selfish people and prioritize their own affairs so that they ignore the interests of others. Individual moral behavior must be based on a spirit of sincerity, willingness, collective, tolerance, and mutual trust (Lickona, 1996). So every individual who holds moral values that every individual releases selfishness.



Figure 3. Mutual Cooperation Rewang



Collective citizenship as a social being must always adhere to moral norms and ethics in everyday life. Allowing collective citizenship to work together in many ways by prioritizing moral values. The people of Nganjuk are often carried away by the flow of digitalization as an instrument for personal interests that do not seem to require rules of cooperation. On that basis, it is necessary to develop character values or norms that contain moral values that can be used as a basis for collective behavior in everyday social interactions such as upholding humanitarian values by not ignoring collective interests, gathering and conveying ideas without hurting each other or discriminating against each other (Bouzguenda 2019) .

Prioritizing communication, being fair , avoiding arbitrariness is a form of awareness to implement ethical and moral principles in human relations, it is important to do in order to build collective moral awareness of the Pehserut community which is based on Pancasila values and is inherent in the culture of mutual cooperation in marriage. To achieve this, it is also necessary to create a social atmosphere that emphasizes the re-opening of mutual cooperation opportunities in the modern era. Through the behavior of mutual cooperation culture, collective citizenship is born in the process of learning togetherness, upholding moral values, honesty, mutual trust, as a movement to revitalize the culture of mutual cooperation for the Pehserut community of Nganjuk Regency.

The human life system generally always lives in groups with a family basis that has a very high life value in community life (Irgi et al, 2024). One of the dependencies of social needs is one of the characteristics of community life that the spirit of cooperation is not only when building a house but there are wedding celebrations, or deaths, circumcisions, etc. The mutual cooperation system is a human moral value that is often shifted by time and place where humans grow and live together in a social environment (Kholberg, 1973). The social environment is divided into two types, namely, first, rural communities and urban communities.

In the life of the village community, it can be said that the awareness of moral values is very high because it is a basic need in the life of the village community. The people of Pehserut village live and fulfill their needs oriented on the basis of humanity. The value of mutual cooperation in Pehserut village is highly maintained by the village community group which is very urgent in building kinship. This condition is formed by a social fact, an individual or group does not experience coercion in a negative way to work without pay and teach development for the common interest so that the sense of family and brotherhood is very strong.

The basic aspect in the implementation of effective citizen participation is the lack of civic intelligence because the participation carried out is less meaningful. This is in line with Seungjong that the opportunity for citizen participation will be meaningful if civic awareness is sufficient (Karnia, 2024:21). This means that the community also has the principle that if an event is held in the village, it is always prepared and carried out together and is more familiar with the values of unity and brotherhood. This awareness of mutual cooperation occurs because rural communities feel that they cannot live alone without the help of others. Second, urban communities, faced with an increasingly sophisticated era, the habit of mutual cooperation is decreasing due to changes in lifestyle from the agricultural and marine aspects to industry which requires a lot of ready-to-serve machine power.

D. CONCLUSION

The conclusion from the description above, the author concludes that there is a value of togetherness and social value in the implementation of character values as the formation of



the Pehserut community's mutual cooperation culture. With the existence of mutual cooperation culture, modern society is able to work together in solving various problems and also lightening the burden of fellow citizens. The culture of mutual cooperation in marriage requires thought, energy, space and time to build moral values in society. The elements of the modern era mutual cooperation culture are very urgently expressed in social systems and traditions. The culture of mutual cooperation in marriage can process interactions and build community character values by referring to the basic values of Pancasila as a manifestation of social care character. Social character values in the modern era that originate from Pancasila function to provide direction for actions and build the structure of the social system of life in society, nation and state.

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