



Motives of Cooperation and Mutual Cooperation: A Perception of the Community of Kertosari Indah Housing, Kertosari Village, Babadan District, Ponorogo Regency

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ABSTRACT:

This article aims to describe the forms, actors, and motivations in the implementation of mutual cooperation in the Kertosari Indah Housing environment. This article uses a qualitative approach with descriptive methods. The results show that there are two forms of mutual cooperation that develop in the community, namely routine and incidental mutual cooperation. Routine mutual cooperation includes environmental cleaning activities, morning exercises, Friday Blessings, environmental security, and donations in monthly arisan. Meanwhile, incidental mutual cooperation arises in response to urgent situations such as calamities, deaths, and celebrations. These mutual cooperation activities are inseparable from the role of community leaders such as the heads of RW, RT, and Ta'mir Mosque, as well as the active participation of resident mothers. The main motivation for residents to participate in mutual cooperation is the perceived social benefits, such as an increased sense of togetherness, friendship, and solidarity. Despite facing challenges in terms of community participation, the mobilizers continue to build engagement through personal approaches and digital communication. Mutual cooperation in Kertosari Indah Housing has proven to strengthen social relations without causing primordialism, because it is based on the collective spirit of protecting the common environment.

Keywords: Mutual Cooperation, Social Solidarity, Citizen Participation, Community Leaders

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A. INTRODUCTION

Humans as social creatures have an instinct to establish relationships and interactions with others. In this process, social intelligence plays an important role, especially in understanding the feelings and perspectives of others. This was expressed by Wahyuni & Mahmud (2016) who revealed that someone who has high social intelligence is able to establish a balanced relationship with others (Wahyuni & Mahmud, 2016). Meanwhile, according to Endah Sary, (2018) social or interpersonal intelligence opens up greater opportunities in life compared to those who do not have it (Sary, 2018). Society is formed through interactions between individuals who have the same goals and solve common problems. As explained by Rolitia et al., (2016) that society is formed because a group of people have common goals and agreed values to regulate social behavior (Rolitia et al., 2016).

Gotong royong is an activity commonly carried out in society to solve problems together. Mulyadi & Liauw (2020) stated that the process of mutual interaction in gotong royong activities has the benefit of making the community united through direct interaction and communication (Mulyadi & Liauw, 2020). In addition to strengthening the relationship between community members, gotong royong is also useful for handling matters of public concern or interest. Without gotong royong activities, a sense of solidarity, togetherness, cohesiveness and a harmonious community environment will be difficult to achieve (Nafis & Widyastuti, 2019). Therefore, it is important to maintain the sustainability of gotong royong activities so that these social values are maintained and can be passed on to the next generation.

Gotong royong is one of the main values that has been embedded in the daily lives of

Indonesian people. According to Koentjaraningrat (1990) gotong royong as one of the important elements in the social structure of Indonesian culture that serves to strengthen social integration (Koentjaraningrat, 1990). In the practice of social life of the Indonesian people, the value of gotong royong is reflected in various forms of joint activities, such as the implementation of environmental community service, helping with house construction, to participation in religious and social activities. This value reflects a community orientation that prioritizes the common interest and moral responsibility to help each other voluntarily.

Noiman Derung (2019) states that gotong royong activities have a high value of benefits and characterize the good life of Indonesian society (Derung, 2019). The culture of gotong royong is not a new concept in the life of multi-ethnic Indonesian society. This research is also corroborated by Irfan (2017) states that the culture of gotong royong is known in various forms and different terms, adjusted to the characteristics of each region in Indonesia (Irfan, 2017). For Indonesian people, the value of gotong royong has become an ethos, so it cannot be separated from everyday life (Fatonah et al., 2024). Gotong royong activities are not only physical in nature such as cleaning the environment or building public facilities, but also include social aspects such as helping each other when one of the residents experiences a disaster.

Along with the times, globalization and lifestyle changes, the existence of gotong royong as a social and cultural practice has begun to experience a significant shift. As a result of globalization, various foreign cultures have entered Indonesia and influenced the mindset and perspective of the Indonesian people. For example, people

now more often complete social obligations by paying services or material contributions rather than being physically involved in joint activities. Similar research was also conducted by Putri et al., (2023) which states that people now prefer something more modern to fulfill their daily needs, so it cannot be denied that this will increase the tendency to imitate the culture of nations that are considered more advanced (Putri et al., 2023) .

Gotong royong in rural areas that were once known as the center of the implementation of gotong royong began to erode. This finding is the same as Nafisah's (2020) which states that rural communities that were once closely related to the culture of gotong royong in various aspects of life, are now slowly starting to experience a shift in values and lose their cultural identity (Nafisah, 2020) . Not only in rural areas, the spirit of gotong royong in urban areas such as Jakarta and other big cities has begun to erode due to modern lifestyles that emphasize individualism. This is in line with Permana et al., (2022) the waning sense of togetherness and kinship in society can open up opportunities for division and weakening unity, especially in the Jakarta area. Therefore, it is important to revive the culture of gotong royong as a distinctive identity of the Indonesian nation (Permana et al., 2022) .

Nevertheless, in some areas, the value of gotong royong can still be maintained through cultural approaches and strengthening local communities. Efforts to preserve this value are carried out through community empowerment programs or the formation of local wisdom-based social groups. Initiatives such as karang taruna or dasawisma become a forum to maintain the spirit of gotong royong in the midst of the times. Furthermore, Oktaviyani & Sukmayadi, (2020) explains that to increase

the spirit of gotong royong in the community, the role and support of village leaders is needed first (Oktaviyani & Sukmayadi, 2020) . If leaders are able to instill understanding, encouragement, and provide examples of the importance of participating in gotong royong activities, then the community will be encouraged to participate voluntarily without the need to wait for direction from the village chairman or leader. The enthusiasm of the community in carrying out gotong royong is driven by a shared awareness to help each other and work together to solve a problem together.

The Kertosari Indah community is a group of people formed because they live in the same place, namely the Kertosari Indah housing area. During living together and interacting with each other, an interesting phenomenon arises, namely mutual cooperation. Gotong royong is a phenomenon that is quite interesting to study because it takes place in an urban community environment consisting of immigrants from various regions, amid the waning practice of mutual cooperation in urban communities. Residents of Kertosari Indah Housing feel proud and excited when directly involved in gotong royong activities, because of a high sense of concern for the surrounding environment and a spirit of togetherness. This shows that the values of gotong royong are still relevant and can be adapted in the lives of heterogeneous urban communities. The people of Kertosari Indah like to be involved in carrying out gotong royong activities even though they have a background as migrants from outside the area.

This research discusses how forms of gotong royong, figures and motivations and the benefits felt by residents of Kertosari Indah housing. There are several studies related to the phenomenon of gotong royong that have been conducted by other

researchers, for example Rolitia et al., in the year (2016) with the title 'The Value of Gotong Royong to Strengthen Solidarity in the life of the Kampung Naga Community' which discusses the importance of maintaining the value of gotong royong in people's lives. Another study conducted by Kurnia et al., in the year (2023) discusses the gotong royong activities carried out to strengthen the sense of solidarity to work together in maintaining the culture and moral values contained in gotong royong in Kalangan Hamlet. This research has a difference with other studies because it discusses mutual cooperation that arises in a newly formed community, namely immigrant communities from outside the area who live in Kertosari Indah housing.

B. METHOD

This research was conducted in Kertosari Indah Housing to find out the forms, figures and motivations of the community in carrying out mutual cooperation activities. The research was conducted using a qualitative method with a type of case study focused on Kertosari Indah Housing as a single case unit to understand the form, implementing figures and motivation in mutual cooperation activities thoroughly through verbal descriptions with contextual natural methods (Moloeng, 2005) . The research was conducted from December 2024 to January 2025.

Data sources in this study used primary data sources, namely through interviews and observations in the field and secondary data sources obtained through books, journals, or articles related to the research. The informants used in the research are divided into two, namely supporting informants and key informants. Key informants include the Head of RW, Head of RT, and Ta'mir Mosque, while supporting informants include residents of Kertosari Indah Housing. To

obtain information, researchers used purposive technique, which is to collect data based on consideration, by selecting informants who have an in-depth understanding of the object under study (Sugiyono, 2015) . In this study, informants were selected by considering their active involvement in gotong royong activities with the criteria used including: (1) direct experience in gotong royong activities; (2) environmental leadership such as the Head of RT or community leaders; (3) the ability to convey information openly and reflectively. Data collection techniques were carried out through three stages, 1) Observation, 2) Interview, 3) Documentation.

This research uses non-participant observation techniques, where researchers do not participate in gotong royong activities, but only act as direct observers of gotong royong activities. Data validity checking is done through triangulation, which is combining various data sources or methods to increase the validity of the phenomenon studied (Herdiansyah, 2018) . The form of triangulation carried out is source triangulation by verifying information from various informant sources, while triangulation techniques are carried out by comparing information from several data collection techniques, namely observation, interviews, and documentation to test the validity of the data.

The data analysis technique used is the Miles and Huberman interactive model, which includes four stages: data collection, data presentation, data reduction, and conclusion drawing or verification (Huberman, 2014) . All data and information obtained through interviews and documentation were analyzed interactively and continuously. This process is carried out continuously until the information is

considered to reach a saturation point so that valid conclusions can be obtained.

C. RESULTS AND DISCUSSION

1. Forms of Gotong Royong in Kertosari Indah Housing

Based on the research, it is known that mutual cooperation in Kertosari Indah Housing arises because the community has the same background, namely migrants from outside the area. This was conveyed by one of the informants through an interview with a resident of RT 03, "Because we live in a community that is a migrant community, which comes from various regions and has different backgrounds and characters, the residents of Kertosari Indah try to unite their vision and will together. The goal is to live as neighbors who can understand each other, get along with each other, and so on" (Interview, January 10, 2025). Individuals who are migrants tend not to have strong social relationships in their new environment. This research is also corroborated by Hermansyah & Aqil, (2022) which states that social interactions between migrant communities and local communities do not always take place harmoniously, this is due to differences in the social and cultural background of each group (Hermansyah & Aqil, 2022) . The need for migrants for social assistance encourages residents of Kertosari Indah Housing to build a helping attitude which then creates a spirit of gotong royong in everyday life. Through this spirit of gotong royong, the community can build harmonious relationships, support each other, care and have social solidarity.

The form of mutual cooperation in Kertosari Indah Housing can be categorized into two types, namely routine mutual cooperation and incidental mutual cooperation. Routine mutual cooperation is carried out by the community to make housing residents meet and work together every month while maintaining

environmental cleanliness and maintaining security. Activities such as cleaning the mosque, distributing assistance in the form of eggs during arisan, and providing the prosperity of the mosque such as Friday blessings, zikrul maut recitation held every Friday, orphan compensation, providing basic necessities to those entitled to receive, providing iftar and sahur during the last 10 days of Ramadan are some examples of this routine form of gotong royong. Routine mutual cooperation not only serves to improve environmental cleanliness and comfort but also strengthens ukhuwah Islamiyah and social care among housing residents. This finding matches what is stated by Amalia (2022) that gotong royong has several benefits, for example strengthening solidarity, brotherhood, and environmental security (Amalia, 2022) .



Picture1 . Community Service Activities in Kertosari Indah Housing

The next form of incidental mutual cooperation is carried out by the Kertosari Indah community to solve complicated problems that need to be resolved by immediate community intervention. Activities such as helping neighbors who are mourning, visiting sick people, visiting postpartum neighbors, sharing food when there is excess food, or giving gifts during celebrations are some forms of incidental mutual cooperation activities. The active participation of residents in incidental mutual cooperation activities has the benefit of

accelerating problem solving while strengthening the emotional bonds between them. For example, when a neighbor is sick, residents of Kertosari Indah Housing who are migrants feel empathy. They feel they have a similar experience of how difficult it is for someone to experience illness without the presence of the closest family. This encourages residents to spontaneously and voluntarily help, for example by taking sick residents to the hospital. There are also housing residents who have a background in health who are proactive in providing first aid or health assistance needed. Another example, mutual cooperation activities in RT 3 are often carried out as a form of social solidarity, especially when one of the residents experiences a disaster such as damage to the house due to flooding. Given that this area is prone to flooding, the participation of residents in helping to clean the house is a tangible manifestation of care and cooperation between community members. In addition, in one RT, the tradition of gotong royong is still maintained when there is a celebration. Residents there do not order food from outside, but cook together. This is because there are many housewives in the neighborhood. This activity is a moment of togetherness that strengthens relationships between residents. This finding is in line with Unayah (2017) which emphasizes that gotong royong is a mirror of togetherness that grows in society, appearing in the form of cooperation and care between residents (Unayah, 2017) . Kusumastuti (2017) states that community involvement in gotong royong activities is an important social capital for sustainable community progress (Kusumastuti, 2017) .

The two forms of gotong royong activities in Kertosari Indah housing residents above bring benefits such as strengthening harmony, fostering care, tolerance, and increasing solidarity between residents. The

existence of gotong royong allows housing residents to meet and communicate directly with each other so as to create intimacy and a sense of family in the community. This research is in line with Wadu et al., (2019) which states that the main value of mutual cooperation in society is to increase care, equality, and togetherness regardless of social status (Wadu et al., 2019) .



Figure 2. Al-Muhajirin Mosque Cleaning Activity in Kertosari Indah Housing Estate

Through gotong royong activities that involve residents directly, it will create cooperative cooperation. Suryawan (2021) states that to achieve a better society, it is important to emphasize effective approaches, namely active participation in gotong royong activities and good communication (Suryawan, 2021) . Through gotong royong activities, people can become attached to each other through the values of togetherness. This attachment arises from the awareness of the importance of cooperation to achieve common goals.

2. Figures that trigger Gotong Royong in Kertosari Indah Housing

The mutual cooperation activities of residents in Kertosari Indah Housing can be carried out smoothly because of the existence of figures who trigger mutual cooperation activities. Several figures who trigger mutual cooperation were found, including the RW head, RT head, and Ta'mir

Mosque. These figures become role models and can trigger the community to carry out mutual cooperation because they have good communication skills and concern for keeping the housing environment clean, safe and comfortable. This finding is as explained by Rosidin et al., (2020) that individuals who get the role of community leaders are usually chosen based on their knowledge, wisdom, and ethics for the community (Rosidin et al., 2020).

In general, community leaders have a high concern for social and environmental conditions. Suhendi (2015) states that community leaders are people who are known and active in various fields in the community (Suhendi, 2015). In gotong royong activities, the community leaders of Kertosari Indah Housing play an important role in encouraging residents to participate. At the RW level, the RW head is in charge of initiating and coordinating gotong royong activities to be deliberated and implemented by the residents. The RW head is directly responsible for social activities and serves as a bridge between the residents and the kelurahan government. At the RT level, the RT head is in charge of organizing social activities including gotong royong. RT heads have a more intense relationship with residents and thus have a strong influence in encouraging community participation.

At the mosque level, it is known that the Ta'mir Masjid chairperson routinely guides mutual cooperation activities with the assistance of male housing residents. The head of the Ta'mir Masjid acts as a community leader who coordinates mutual cooperation activities because he is responsible for managing social and religious activities in the mosque. The Ta'mir Mosque chairman and his members form a mosque group to maintain the cleanliness and comfort of the mosque. On Fridays, the chairman of the Ta'mir Mosque and the members of the Ta'mir women carry out Friday Blessing activities. Routine mutual

cooperation activities are carried out by the chairman of the Ta'mir Mosque and members to foster a sense of concern and responsibility for caring for and maintaining the mosque. Through this routine gotong royong activity, a strong and compact social relationship emerges between the community, especially the members of the Ta'mir Mosque.

The residents of Kertosari Indah housing under the auspices of the Head of RT and RW have a variety of mutual cooperation activities, these activities include August 17 independence activities, housing infrastructure repairs, and other community service to maintain environmental cleanliness and foster community solidarity. Through every mutual cooperation activity carried out, housing residents can interact and get to know each other more closely so that good social relations are fostered. As stated by one of the residents of RT 03 housing, "People who like to hold mutual cooperation have good communication, for example, if you meet on the street, greet each other, it shows a family attitude among each other or people in the environment" (Interview, January 10, 2025). This is in line with what was stated by Mahanani (2019) that social care can be established through various forms of contact between community members (Mahanani, 2019).

3. Benefits of Gotong Royong for the Kertosari Indah Housing Community

Based on the research, it is known that the Kertosari Indah housing community is diligent and motivated to carry out mutual cooperation activities because they feel they get many benefits. *The first* benefit that is felt is that it can strengthen the sense of togetherness between community members. Feelings of togetherness and social ties can be created through the presence and participation of residents. Togetherness and

mutual cooperation have a good impact on overcoming social problems together. The existence of moments to interact with each other and work together makes the community able to build solidarity, encouraging community members to prioritize joint work to solve various social problems in the community. This is in line with the exposure of Amalia (2022) that a culture of gotong royong can make people have a high sense of solidarity. People will not hesitate to ask for help and be sincere to help so that various social problems can be resolved immediately (Amalia, 2022).

The *second* benefit is to make the environment clean, healthy and comfortable. A clean environment not only provides comfort, but also protects health. Togetherness of residents cleaning the environment reduces the possibility of mosquito nests that cause dengue fever (DB). This was conveyed by one of the residents of RT 02 housing, "The benefits are for the home environment to make the environment clean, especially to eradicate mosquito nests so that residents are not affected by dengue fever" (Interview, December 8, 2024). Not only the cleanliness of the surrounding environment, the cleanliness of the mosque is also important to improve the comfort of the worshipers when worshipping. As explained by Amalia (2022) that routine gotong royong and community service activities will make the environment clean so that it makes residents feel comfortable to live and interact together (Amalia, 2022). Unayah (2017) explains that through gotong royong activities, people gain strength or ability to face challenges from the environment because they can unite (Unayah, 2017).

The *third* benefit is that it strengthens friendship and makes communication closer. Through gotong royong activities, especially for men who have entered retirement age,

they have activities to improve mental and emotional health. The existence of gotong royong activities allows the elderly to meet directly with people of the same age and younger people so that they do not feel lonely. As stated by the Head of RW 1, "The benefits for retirees are as a gathering place, so that communication between residents becomes more intense, so that there is still a relationship between them" (Interview, January 3, 2025). Likewise, in the gotong royong activity at the mosque, the existence of gotong royong activities makes the mosque caretakers, the majority of whom are men who have entered retirement age, able to meet and have unity with each other.

The *fourth* benefit is the emergence of a sense of kinship and close concern between residents even without blood relations. Gotong royong activities make residents of Kertosari Indah housing feel close to their neighbors. They know the surrounding social environment better and can fulfill all social, emotional, physical, and welfare needs. This is in line with research Pepe et al., (2017) that everything related to activities to interact and relate to each other can fulfill human needs, namely social needs (Pepe et al., 2017).

Although gotong royong brings many benefits, there are still some residents' participation is still low. As stated regarding passive participation in gotong royong activities, the interviewee stated "Yes, there must be, but only a small portion, Ma'am" (Interview, January 3, 2025). To overcome this, the RT head takes a personal approach and utilizes communication media such as *WhatsApp* to accelerate the achievement of information. Support from community leaders and reminders to each other also helped to increase engagement. This is in line with Suryawan (2021) who emphasizes the importance of effective approaches in

building a better community (Suryawan, 2021).

Identity as a migrant actually strengthens the sense of care and solidarity between residents of Kertosari Indah Housing. This creates a sense of pride in their neighborhood, in contrast to other areas that lack solidarity. This finding is in line with Prayitno et al., (2017) which states that a person's social attitude is influenced by the encouragement of the neighborhood. Even so, excessive pride can lead to an attitude of feeling superior and risk causing conflict, especially in a multicultural environment if not accompanied by adaptability (Prayitno et al., 2017).

However, based on interviews, residents of Kertosari Indah Housing tend to carry out gotong royong as a form of social obligation, not because of excessive pride. Some residents feel that this gotong royong activity increases loyalty, while others see it as an obligation to run the environment together.

D. CONCLUSION

Through the research, it is known that the residents of Kertosari Indah Housing have two forms of mutual cooperation, namely routine and incidental mutual cooperation. Routine mutual cooperation is carried out by residents every month to gather and interact with each other to strengthen intimacy and togetherness. Meanwhile, incidental gotong royong is carried out to deal with urgent problems that require quick involvement from residents. Through incidental mutual cooperation activities, the community is able to build social solidarity.

Mutual cooperation activities in Kertosari Indah Housing are carried out because of the role of the driving figures, namely the RW head, RT head, and Ta'mir Mosque head. Mutual cooperation within the RT and

RW is carried out at the direction of community leaders and coordinated through community deliberations. In the mosque, mutual cooperation activities are guided and coordinated by the head of the Ta'mir Mosque with the assistance of its members, the majority of whom are male community members who have entered retirement age and mothers.

Based on the research, mutual cooperation in Kertosari Indah Housing has many benefits. The benefits felt are the emergence of a sense of knowing and belonging between community members, making the environment clean, strengthening friendship and communication between residents and making the family atmosphere between communities warmer. Although gotong royong has proven to have many benefits for the community, there are still obstacles in its implementation. The main obstacle is related to how to increase participation in some communities. Community leaders and residents driving gotong royong need to always try to motivate community members to actively participate in gotong royong activities through personal approaches, invitations, and providing information through *WhatsApp* communication media. Although gotong royong activities in Kertosari Indah Housing increase the sense of solidarity and loyalty, these activities do not lead to primordialism. This is because mutual cooperation in Kertosari Indah housing only focuses on being carried out as an obligation to maintain cleanliness, a sense of security and comfort in the environment.

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