

Mutual Cooperation Culture of Pakpak Ethnic Communities North Sumatera: As Far As The Student Understands It?

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Abstract:

The biggest challenge of the Indonesian people today is the weakening of national identity, which is marked by the fading sense of social solidarity. Egocentrism behavior is often seen and become something that is common in today's patterns of social relations. The culture of gotong royong is no longer used as a community tradition that is the wealth of the archipelago. This challenge is increasingly apparent because most of the younger generation seems to lack the awareness to preserve various traditions of the Indonesian community's gotong royong. Though gotong royong is a character as well as the national identity of the Indonesian nation that distinguishes it from other nations. Starting from this background, this study aims to find out how students' understanding of the mutual cooperation culture in the Pakpak ethnic community of North Sumatera. This research uses descriptive analytical method. The research subjects were Civic Education and Pancasila Department, University of Medan State. The results showed that the low understanding of students towards various cultures of gotong royong carried out by the Pakpak ethnic community in North Sumatera. This affects the mindset and actions of students to understand and preserve various cultures of gotong royong. From the results of this study it is necessary to develop a learning model that is able to build student awareness of gotong royong culture. The results showed that the low understanding of students towards various cultures of gotong royong carried out by the Pakpak ethnic community in North Sumatera. This affects the mindset and actions of students to understand and preserve various cultures of gotong royong. From the results of this study it is necessary to develop a learning model that is able to build student awareness of gotong royong culture. The results showed that the low understanding of students towards various cultures of gotong royong carried out by the Pakpak ethnic community in North Sumatera. This affects the mindset and actions of students to understand and preserve various cultures of gotong royong. From the results of this study it is necessary to develop a learning model that is able to build student awareness of gotong royong culture.

Keywords:

mutual cooperation; student understanding; culture

I. Introduction

Indonesia is a pluralistic country with a diversity of ethnicities, languages, ethnicities and religions. On the one hand, this diversity is a gift as well as the nation's wealth. On the other hand, differences in ethnicity, language, ethnicity and religion determine differences, both vertically and horizontally. Like conflicts between ethnic groups, conflicts between religions, and various other conflicts of interest in the name of ethnicity and religion. The results of research from the Wahid Institute in 2017 showed that 11 million Indonesians accepted taking radical action (Putra, 2017). The strengthening of the conflict is also inseparable from the problems solved in economic and political development in various regions in Indonesia. Social control is very weak mindset and community action to make

various kinds of changes both in the family and community. For this reason, social assistance is needed, so that people can merge and experience each other through appreciation and respect for cultural differences. Social development efforts can be done through education.

This study examines how students' understanding of the culture of Gotong Royong in the Pakpak ethnic community in North Sumatra. Understanding other people's cultures is one way to build cultural intelligence and encourage students to be able to adapt to other people's cultures. Cultural adaptation is very necessary for students who live in a pluralistic society. Research conducted by (Sari, Suprihatini, & Rahardjo, 2013) on Cultural Adaptation and Social Harmony, concluded that the need for adaptation is carried out between one ethnic group and another ethnic group. Every person needs to do self-disclosure (Self Disclosure) in conducting social relationships with others. Because good social relations will provide positive judgment to people of different cultures. Good social relations will obscure the deficiencies of other cultures, thereby strengthening national integration.

The results of research conducted by (Gainau, 2009) revealed the importance of self-disclosure in carrying out social relationships with others. This encourages someone to be more confident, competent, positive, trusting others, objective and open. One way that can be done in building social relationships with others is to understand and appreciate various cultures. This proves that everyone needs to be respected with all kinds of symbols and characteristics they have. Respect for these symbols will bring one to the cultural trust (trust culture), which comes from the "mind", "heart" and "action". Building a person who can open up to others and their culture can be done through educational institutions (Schools or Colleges). Because schools are a place to develop student character through strengthening values, norms and culture so that they can contribute in the community (Munardji, Kholis, & Mufidah, 2020)

Subsequent research was conducted by (Sudrajat, 2014) on Betawi Cultural Mutual Assistance Cultural Values as a Source of Social Studies Learning (Qualitative Veritative Research in Betawi Cultural Village Setu Babakan, Srengseng Sawah Village, Jagakarsa District, South Jakarta). The results showed:

Betawi ethnic gotong royong culture, there are two cultural values, namely Gotong Royong, cultural values, please help, which includes 1) obstruction; 2) making dodol Betawi typical food; 3) marketing and distributing garden products; 4) mendang ponds; 5) wedding ceremony; 6) splice makes a rume and pinde rume; 7) circumcision ceremony; 8) death ceremony; 9) package; 10) Akeke ceremony. And the cultural values of community service work include: 1) improving irrigation channels; 2) clean the village road; 3) clean the frizziness; 4) a round or a night watch; 5) construction of the mosque. (Sudrajat, 2014).

The results of the above study show how rich the values of local wisdom through Gotong Royong culture in various regions in Indonesia. So these values need to be maintained and introduced to the younger generation through education. Because education according to Ki Hajar Dewantara is a process of planting the nation's noble values to a new generation. This method is very effective amid various global influences that affect the character of the nation's generation. For the Indonesian nation which is characterized as a pluralist society, the values of local wisdom which constitute the cultural wealth of the nation must be maintained, implemented and maintained through education. Its function is to build harmonious relations between ethnic groups in Indonesia. This is in line with the results of

research conducted by Ponterotto (1995, in (Supardan, 2009) which suggests that learning ethnic relations plays a role in preventing prejudice and conflict between groups, because through learning between different ethnicities, assessing each of their strengths and weaknesses, in the end students will accept that there really isn't a perfect culture or at all has goodness or benefits.

From the background and some of the results of the above studies, it is necessary to study about how students' understanding of the culture of Gotong Royong in the Pakpak ethnic community in North Sumatra. There are three levels that underlie the importance of conducting this study. First, as an effort to study the extent to which students understand various cultures in multicultural societies in North Sumatra. Given North Sumatra is a province with a very heterogeneous ethnic when compared with other regions in Indonesia. One of the ethnic groups in North Sumatra is Pakpak. For this reason, it is necessary to know the students' understanding of the culture of Gotong Royong in the Pakpak ethnic group in North Sumatra. Second, as an effort to build attitudes, knowledge and skills towards various cultures of the archipelago that must be known by the younger generation. Third, recommendations from the results of this study will encourage the need for the role of education in civilizing through inculcation of values and norms both in Schools and in Higher Education.

II. Review of Literatures

Gotong Royong Culture as a Local Wisdom of the Indonesian Nation Humans are social creatures whose existence affects and is influenced by others. This is in line with what is stated in the Symbolic Interactional theory which explains that:

(1) People are unique because of their ability to use symbols. When interacting with each other, that's when humans understand what these objects mean, so humans are very dependent on language. (3) Actually, humans learn to see and respond to symbolically mediated "realities" of socially constructed reality. (2) People become typical human beings through the interactions they have. Followers of symbolic interactionism assume that people acquire distinctive human qualities, and are able to carry out human-specific behavior only through association with others. (Ritzer & Smart, 2015).

The premise of the above theory tries to ideologize the meaning of symbols in the interactions one person has with others. Both symbolic objects and values and norms that apply in society become an identity as well as a binding in a group. One that we can model as values and norms in social life is Gotong Royong culture. Gotong Royong is a non-object identity that is expressed in a variety of behaviors and actions of someone to others as a form of solidarity in getting things done. Koentjoroningrat (1990: 56) explains that the concept of Gotong Royong is a concept that is very closely related to the life of the people as farmers in an agrarian society. In the life of rural communities in Java, Gotong Royong is a system of mobilizing additional personnel from outside the family, to fill the shortage of labor during busy periods in farming activities (Koentjoroningrat 1990: 57). Gotong Royong is a form of community group cooperation to achieve a positive outcome from the goals to be achieved by consensus and mutual consultation. (Effendi, 2013). Gotong Royong is carried out on the awareness of the community to provide help to others. In Gotong Royong inherent in the substance of the values of God, deliberation and consensus, kinship, justice and tolerance (fairness of humanity) which is the basis of worldview or as a cornerstone of the philosophy of the Indonesian people (Effendi, 2013). These values are the social capital of the Indonesian people which are summarized in the Pancasila as the Nation's Fundamental Principles.

Social capital is a set of values or norms that society uses to carry out their daily lives. According to (Effendi, 2013) social capital is:

Parts of social institutions such as trust, norms (ethics) and networks that can increase the efficiency of society by facilitating coordinated joint actions. Social capital is also defined as the abilities and capacities that arise from general trust in a society or certain parts of that society.

These values are continuously maintained and become a habit that is followed by many people. One example of social capital in question is the behavior of Gotong Royong. Gotong Royong is the nation's social capital to be proud of, just as other countries boast the nation's cultural values. For Indonesia, this value has been strongly institutionalized in self and heart in the life of the nation, so the founding fathers made this value a part of the values in the Pancasila ideology.

According to (Kontjariningrat, 2000) that in each region there are various terms of Gotong Royong that are different. This different characteristic illustrates that Gotong Royong has become part of the traditions and customs of various ethnicities in Indonesia. Some examples of Gotong Royong behavior that we can see in several regions in Indonesia, namely hunting and collecting food, are known as nyosor / ngiring (South Sumatra), melambu (Southeast Sulawesi), monyilo (Central Sulawesi). Gotong Royong in farming activities is known as marsiadapari (Tapanuli), s splitter (Central Java), mapalus (Minahasa), sintuwu nasiolapale (Central Sulawesi), paarian (Riau), peparian (Banjar tribe) and malleleng (Bugis tribe) and subak system (Minahasa) Bali). In addition, they worked together in making equipment such as stone mortar in North Sumatra, Lesung Kayu in Java and boats to catch fish in Southeast Sulawesi. Gotongroyong in residential development activities is known as gorge but lewo (South Kalimantan), sambat (Yogyakarta), markarah (North Sumatra). Whereas mutual trust is carried out in the holding of religious / belief ceremonies such as the lepambai ceremony (apology to the ancestors) in Southeast Sulawesi, ngayah (mobilization of gotongroyong labor) in Bali, Mosehe ceremony (rejecting reinforcements and fertility), kolo rai pemane ceremony (rejecting reinforcements) and fertility) in Nusa Tenggara, and the molamoa (death) ceremony in Central Sulawesi.

Gotong Royong as a local wisdom is a conception of a certain locality about life. (Hanif, 2016). The conception is based on clear reasoning, good mind and contains positive things. Local wisdom is also interpreted as the work of the intellect, deep feelings, character, form of temperament and the encouragement of human glory. (Misnah, 2018). To that end, several cultures of Gotong Royong above, institutionalized in a kinship system that encourages everyone voluntarily to provide assistance on the basis of togetherness. This behavior is a form of integration that gives birth to obedience for everyone to do it. This is in line with what was stated by (Pasya, 2005) that Gotong Royong is a form of integration that is strongly influenced by a sense of togetherness between citizens and communities and is done voluntarily without any salary or reward. It is this sense of togetherness that causes collective behavior among citizens. Collective behavior is the resultant of togetherness, which is the result of actions and reactions among individual consciousness (Sudrajat, 2014). Individual awareness is born from an attitude of solidarity towards the desire to give the best to others. This sense of solidarity is continuously passed on from one generation to another. Because the value of Gotong Royong naturally arises not influenced by compensation, but because of a sense of mutual need between the residents (Sudrajat, 2014).

The Role of Education in Building Cultural Awareness

One way to build awareness of young generation cultures is through cultural transmission. Cultural transmission can be done through a process of imitation, identification and socialization. (Sudrajat, 2014). These three ways can be done either through the family environment, community environment, and educational environment. According to (Sudrajat, 2014), the first imitation process can be done through a family environment and is continuously expanding to local communities. While the identification process can run throughout life in accordance with the level of human ability itself. The most important thing from this process is the socialization. This means that it can be done and manifested in real life through the wider environment (community). One of the institutions that play a role in conducting the socialization process is an educational institution. Because educational institutions are institutions whose job is to shape students' knowledge, attitudes and skills in order to be able to live and contribute in society.

In carrying out cultural transmission it certainly faces various challenges. So this is where the role of education is to balance and strengthen cultural values so that they can be understood and run by the easy generation. Education is an institution that continuously promotes various cultural values through various strategies. Of course this supports the efforts of the community to introduce the values of local wisdom to the new generation that lives in the global era. According to (Saebani, 2012) that:

"Cultural changes can arise due to changes in the community's environment, new discoveries, and contact with other cultures. For example, the end of the ice age will lead to the discovery of the agricultural system and then provoke other new innovations in culture"

Accordingly, Cheng & Townsend, (2000, quoted by Cheng, 2005 p. 19) explained that "the challenges of the new millennium such as rapid globalization, the extraordinary impact of information technology, international transformation into a knowledge driven economy, strong demands for development society, and international and regional competition has driven many changes in education in various parts of the world, including the fact that this is a change in the play of the younger generation to the various cultural values of a nation, this shift in values is inseparable from the low awareness of the younger generation. against their own culture, even though cultural values are social facts that live in society, and are passed down from one generation to another through a process of socialization and social order that "forces" a person to comply with the norms prevailing in a society where individuals alive and melak interaction (Muliha, 2012).

In this context it is necessary to build cultural awareness through education. Education is believed to be an institution that commitment to encourage everyone to realize the importance of values and norms for life. Both the values and norms contained in the social system of society, as well as the values and norms as the foundation of state life. For this reason, the education system has a role to instill cultural values in students in two ways:

- (1) the content of what is taught in schools reflects a choice a priori through the assumptions that are valued by a culture or society about what is believed to be important to learn. Different cultures will choose different important topics;
- (2) the environmental settings in which education takes place are also worth developing. Some industrial societies have a formal education system, with the scope and structure of the school that can be identified (Yuniarti, 2008 in (Muliha, 2012)

Today the role of education is continuously tested as an institution that can promote cultural values to students. This is considered very important, especially for Indonesia as a pluralistic nation with a variety of ethnicities, ethnicities and religions, and customs. In response to this, students are expected to have cultural intelligence as an ability that must be mastered in order to interact with people who have cultural differences. This is in line with what was stated by Cheng (2000) that human intelligence can be contextualized and categorized into six intelligences, including Technology Intelligence, Economic Intelligence, Social Intelligence, Political Intelligence, Cultural Intelligence, and Learning Intelligence. Cheng (2005) further explains that the importance of this intelligence is because given the social and global context is so complex, diverse, diverse, fluid, and challenging, it is reasonable to expect that the new generation must have at least some of the various contextual intelligences to meet the various challenges within the complex context of the new millennium".

Cheng (2005) further argues that cultural intelligence refers to the ability to think, act and manage culturally, to optimize the use of multi-cultural assets and to create new values. The ability to think in question is an effort to understand various teachings, values and norms contained in various cultures in Indonesia. This understanding requires an action by carrying out various cultural traditions in everyday life. So in the end the young generation will understand how a teaching, values and norms contained in various cultures must be respected, managed and implemented. This form of respect and appreciation encourages everyone to obey the meanings of the various differences framed in unity.

Furthermore, how the values of local wisdom are maintained. So the most important challenge is how this Gotong Royong culture can be passed on from one generation to the next. That concern is quite basic because now the Gotong Royong functions only as a mere symbol, or even an effort to get rid of this culture in today's life (Effendi, 2013). So that it takes effort to transmit culture. Cultural transmission is defined as an effort to internalize, teach, and do the teachings of previous cultures to future generations. This is very necessary because culture is not a static "entity" but is constantly changing and undergoing transformation from time to time (Tilaar, 2002). These cultural values are continuously strengthened in the young generation, and are used as social habits and used in interactions or social life in society.

III. Discussion

This study aims to examine empirically how students' understanding of Gotong Royong culture in the Pakpak North Sumatra ethnic community. Departing from these objectives, this study uses a qualitative approach with descriptive analysis methods. As for the subjects of the study were 48 students at the Faculty of Social Sciences Unimed PPKn. The selection of this study sample is because PPKn students have heterogeneous characteristics of gender, ethnicity and religion. Sampling using Purposive Random Sampling. To collect data on how students' understanding of Gotong Royong culture in the Pakpak ethnic community of North Sumatra, the tools used were questionnaires and in-depth interviews. While data analysis using data analysis used in this study uses the model of Miles and Hubermann (1994) which consists of: three components, namely data reduction, displaying data, drawing conclusions (verification). The data analysis stage begins after the data is collected. All research data collected is selected and selected and then the data is presented and used.

To find out how students understand the culture of Gotong Royong in the Pakpak ethnic community in North Sumatra, the researchers first distributed questionnaires filled out by 48 students. The questionnaire was closed using a Likert scale 1-4. Before the questionnaire was distributed, it was first validated to see the accuracy of this measuring instrument. Afterwards, the researchers distributed and asked students to fill out the questionnaire.

Gotong Royong is a culture of Indonesia that has been developing for a long time. For this reason, this culture is continuously passed down from one generation to another. But the biggest challenge of the Indonesian nation is how young people can interpret and implement this culture in everyday life in all aspects of life. To find out this, researchers distributed questionnaires and conducted interviews by questioning what the meaning of Gotong Royong as Indonesian culture according to students. The results are presented in the data below:

Table 1. Student responses to the culture of Gotong Royong in the Pakpak ethnic community in North Sumatra

No	Aspect	Score	Category
1	Understanding the meaning of <i>Gotong Royong</i> as Indonesian Culture	3,12	Very Good
2	The ability to understand the principle of respecting and accepting cultural differences.	2,97	Good
3	The ability to understand the types of <i>Gotong Royong</i> in the North Sumatra Pakpak community	2,30	Enough

The results of the table above show that most students understand that Gotong Royong is part of Indonesian culture with a score of 3.45. This shows that students know and understand the culture of Gotong Royong born from the values of local wisdom that grows and develops in various national lives. This is consistent with the results of an interview put forward by one of the students who stated that: "Gotong Royong is an Indonesian culture that is carried out to assist others in completing a job" (AR / 12/11/2019). Furthermore, according to other students, stated that "Gotong Royong culture was born from the habits of Indonesian people on the basis of volunteering to help people with sincere intentions without reward" (WD / 12/11/2019). The same thing was expressed by a student that Gotong Royong is the original culture of the Indonesian people. This is consistent with the results of the interview which stated that "the Indonesian people have a tradition of Gotong Royong which has been carried down from generation to generation, even though at this time many young people have abandoned and forgotten these behaviors".

From the interview results above shows that students basically understand that the culture of Gotong Royong is the original culture of the Indonesian people which is done to help others in getting things done. This culture is passed down from one generation to another, and becomes a value and norm in the midst of society. However, students realize that the behavior of Gotong Royong for most Indonesian people has been forgotten. Especially for those who live in big cities in Indonesia. This makes it clear that the Gotong Royong practices which are currently the values of the local wisdom of the Indonesian people have been eroded by the progress of the times, so that each person thinks more individually than the collective attitude. For this reason the importance of the role of education in instilling the values of togetherness and please help. This was stated by Suyanto (2006) who emphasized the importance of the role of education in instilling the character of the nation, especially in pluralist or multicultural societies, particularly

in instilling the value of togetherness, solidarity which is demonstrated by Gotong Royong behavior. In this connection, Education is one part of the socio-cultural system so that education has a role in society to influence other social institutions (Al Muchtar 2009: 175). Education as a vehicle for the transformation of culture, values, science and technology (science and technology) and even art has become a center for national character development through both formal and informal education channels (Sapriya, 2007: 4).

Furthermore, one of the most important principles in understanding mutual culture is behavior to respect and respect differences. Because there can be no attitude of solidarity with each other if everyone thinks stereotype, intolerant, even vilifying one other ethnicity. For this reason, there needs to be an attitude of respect and respect for differences as a basis for carrying out various Gotong Royong cultures. The results of the above study indicate that students strongly agree if the ability to understand the principle of respecting and accepting cultural differences is the basis for various Gotong Royong activities. This is in line with the results of an interview put forward by a student who explained that "everyone must respect and appreciate differences, so that awareness arises that other people are important to be helped and cared for" (AY / 12 12/11/2019). The same thing was stated by a student who stated that "respectful behavior is very necessary to live in a heterogeneous society. One way to respect these differences is by helping one another if others need help "(12/12/20/2019). The importance of mutual respect was also expressed by a student who stated "I respect differences in the tradition of Gotong Royong carried out in the community, such as Gotong Royong at the time of death, marriage, farming, etc." (RT / 12/11/2019). From what was stated by the students above, it was seen that students really understood that mutual respect and respect for various cultures needed to be present in everyone. One way to respect other ethnic cultures is to know the various Gotong Royong cultures that are carried out.

To find out various Gotong Royong behaviors carried out by the Pakpak ethnic community in North Sumatra, researchers gave questions through a questionnaire. The results show that students' understanding of the culture of Gotong Royong in the Pakpak ethnic community is low. This was confirmed from the results of the questionnaire in the table above which showed only a score of 2.30 or enough categories. To prove this, the researchers conducted interviews and the results were that students did not really understand the various cultures of the Pakpak ethnic groups' Gotong Royong in North Sumatra. Yet if we examine, that there are 8 forms of Gotong Royong carried out by ethnic Pakpak in North Sumatra such as (1) Runggu; (2) Ripe Toktok; (3) Mergugu; (4) Covering; (5) Merkebbas; (6) Women; (7) Roji or Kaing; and (8) Load Peradupen. All of these Gotong Royong activities should be understood by students as the cultural wealth of the archipelago that continues to be preserved and preserved for the next generation. So this is in line with what was stated by (Sudrajat, 2014), that the first imitation process can be done through the family environment and is continuously expanding towards the local community. While the identification process can run throughout life in accordance with the level of human ability itself. The most important thing from this process is the socialization. This means that it can be done and manifested in real life through the wider environment (community).

IV. Conclusion

Humans are basically born social beings who need help from others. Because basically humans can not live alone, there must be an attitude of mutual assistance / help among others. This is then referred to as Gotong Royong. Studying the culture of Gotong Royong, we cannot let go of the history of the formation of such behavior so that it becomes the culture of the Indonesian people. Koentjoroningrat (1990: 56) explains that the concept of Gotong Royong is a concept that is very closely related to the life of the people as farmers in an agrarian society. In the life of rural communities in Java, Gotong Royong is a system of mobilizing additional personnel from outside the family, to fill the shortage of labor during busy periods in farming activities (Koentjoroningrat 1990: 57). This behavior then develops differentiated into (1) help in agricultural activities, (2) help in activities around the house, (3) help in preparing for parties and ceremonies and (4) help in times of disaster (Koentjoroningrat, 2005: 152). From the results of the study showed that students understand the importance of Gotong Royong culture in community life. However, on the one hand, students lack understanding of the various cultures of Gotong Royong carried out by the Pakpak ethnic community in North Sumatra.

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