



Implementation of the Value of Mutual Cooperation (Gotong Royong) through Night Patrol Activities in RT/RW 08/03, Kadudamas Village, Cirinten District, Lebak Regency

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Abstract

Abstract:

This study examines the importance of awareness in implementing the value of mutual cooperation (gotong royong) through night patrol activities. Individual awareness plays a crucial role and needs to be continuously developed to strengthen community participation. This research was conducted in Kadudamas Village, RT/RW 08/03, Cirinten District, Lebak Regency. The objective of this study is to determine the level of community awareness in RT 08 in implementing the values of mutual cooperation in night patrol activities. This study employed a qualitative approach using data collection methods such as observation, interviews, and documentation. The findings reveal that the implementation of mutual cooperation values in night patrol activities among residents of RT 08 still needs improvement to ensure that all residents fulfill their responsibilities as good citizens. Although the level of awareness is generally considered good, it requires continuous enhancement through regular monthly evaluations. The efforts made by the head of RT 08 in fostering awareness and community spirit have been effective. For example, strict sanctions are applied to those who violate the rules, while appreciation and rewards are given to residents who are disciplined and active. These measures aim to strengthen awareness, encourage participation, and build a responsible and law-abiding community.

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INTRODUCTION

Pancasila, as the philosophical foundation and ideological basis of the Indonesian state, occupies a central and indispensable position in shaping the identity and continuity of the nation. Although formally articulated during the period leading to Indonesian independence, Pancasila is not a newly created concept. Instead, it represents a crystallization of values that



have long existed within the social, cultural, and spiritual life of the Indonesian people. Its formulation took place during a critical historical moment when Indonesia was striving to define its national identity amid diverse cultural, social, and economic conditions.

The formal introduction of Pancasila occurred during the sessions of the Investigating Committee for Preparatory Work for Independence (BPUPKI), where the founding fathers engaged in intensive discussions to establish the philosophical foundation of the future state. Among them, President Ir. Soekarno played a significant role in articulating the concept of Pancasila in his historic speech on June 1, 1945. In this speech, Soekarno emphasized that Pancasila was not a product of individual creation, but rather the result of exploring and formulating the noble values that had already been embedded in Indonesian society. This idea was reaffirmed in his honorary doctorate speech at Gadjah Mada University in 1951, where he stated that Pancasila reflects the true character and personality of the Indonesian nation (Soetapa, 1991: 239).

The selection of Pancasila as the foundation of the state is grounded in its ability to represent the collective values and worldview of the Indonesian people. It encompasses fundamental principles such as belief in God, humanity, unity, democracy through deliberation, and social justice. These principles are not only philosophical in nature but also practical guidelines for organizing social, political, and cultural life. According to Agus (2015), the formation of Pancasila as the state ideology is influenced by various factors, including historical experiences, cultural traditions, and the moral values upheld by society. This makes Pancasila not only a constitutional foundation but also a living ideology that continuously evolves alongside the nation.

Furthermore, Pancasila can be understood as a systematic philosophical framework consisting of five interrelated principles, each of which holds a specific meaning and function while remaining inseparable from one another. As a system of thought, Pancasila provides a comprehensive guideline for ethical behavior, social interaction, and governance. Its systematic nature ensures balance and harmony among its principles, preventing dominance of one value over others. Therefore, Pancasila is often referred to as a philosophical system that guides Indonesian citizens in fostering mutual respect, tolerance, cooperation, and unity in diversity.

As the ideological foundation of the state, Pancasila must be implemented in all aspects of life, both at the national and community levels. It serves as a moral compass that inspires and directs human behavior, social relations, and institutional practices. The concept of Pancasila as the basis of the state, as proposed by Soekarno during the BPUPKI session on June 1, 1945, was unanimously accepted by the participants, reflecting a shared agreement on its importance as the foundation of Indonesia (Setijo). Furthermore, in 1960, Soekarno elaborated on the essential elements that should guide the Indonesian state, including nationalism, internationalism or humanitarianism, deliberation and consensus, social justice, and belief in God integrated with cultural values (Bunjamin, 2008).

However, in contemporary society, the implementation of Pancasila values faces various challenges, particularly in the context of social life at the community level. One of the key values emphasized in Pancasila is mutual cooperation (*gotong royong*), which reflects the spirit of solidarity, collective responsibility, and social cohesion. *Gotong royong* has traditionally been a defining characteristic of Indonesian society, manifested in various forms



of communal activities, including neighborhood security systems such as night patrols (*ronda malam*).

Despite its importance, the practice of mutual cooperation in modern society has shown signs of decline. Based on the researcher's observations and supported by previous research conducted by Kinanti R. Hayati et al. (2023), it was found that community awareness regarding the importance of mutual cooperation in night patrol activities remains relatively low. Many residents tend to neglect their responsibilities in maintaining neighborhood security, which indicates a weakening of collective values.

This decline in participation is influenced by several factors, including the rise of individualistic attitudes, lack of social awareness, and diminishing sense of responsibility toward communal obligations. As a result, scheduled night patrol activities are often unattended, leading to increased vulnerability to criminal acts such as theft. In some cases, incidents such as the loss of livestock and motor vehicles have occurred, highlighting the direct consequences of reduced community participation in maintaining security.

These conditions demonstrate that the value of *gotong royong* is not yet fully internalized or consistently practiced by all members of the community. The lack of participation in night patrol activities reflects not only a practical issue of security but also a deeper problem related to social awareness and collective responsibility. Therefore, it is essential to examine the extent to which community members understand, internalize, and implement the values of mutual cooperation in their daily lives.

Based on these considerations, this study seeks to analyze the implementation of *gotong royong* values in night patrol activities within the community of RT/RW 08/03, Kadudamas Village, Cirinten District, Lebak Regency. The research focuses on assessing the level of awareness, identifying influencing factors, and evaluating efforts made by local leadership in fostering community participation. Through this study, it is expected that a deeper understanding of the challenges and opportunities in strengthening mutual cooperation can be achieved, contributing to the development of a more cohesive and responsible society.

METHODS

This study employs a qualitative approach with a descriptive research design. The qualitative approach is used to explore and understand social phenomena in their natural settings, where the researcher observes the object of study without manipulation or experimental intervention. In this context, the researcher serves as the primary instrument, directly engaging with the research setting to collect and interpret data. The descriptive method aims to provide a comprehensive and systematic depiction of the observed phenomena, focusing on real conditions as they naturally occur.

Data analysis in this study is conducted inductively, meaning that patterns, categories, and conclusions are derived from the data rather than imposed prior to data collection. The emphasis of qualitative research lies in understanding meanings, perspectives, and experiences of participants rather than producing generalizations. Therefore, the findings of this study prioritize depth of understanding over broad general applicability.

Despite its strengths, qualitative research is often questioned in terms of validity and reliability. Validity refers to the degree of accuracy between the data obtained by the researcher



and the actual conditions of the research object. Data can be considered valid when the instruments and methods used accurately measure what they are intended to measure, ensuring that there is no discrepancy between reported findings and real-world conditions.

To ensure the trustworthiness of qualitative data, several criteria are commonly applied, including credibility, dependability, transferability, and confirmability. In this study, data validity is primarily assessed through credibility testing. One of the most widely used techniques to enhance credibility is triangulation. Triangulation is defined as the process of verifying data by comparing information obtained from multiple sources, using different methods, and at different times (Sugiyono, 2010: 363–372).

The main data collection techniques used in this study are interviews and documentation, which are considered highly valid and reliable in capturing both verbal and non-verbal aspects of human behavior and social interaction. These techniques allow the researcher to gain in-depth insights into participants' experiences and perspectives. To further strengthen data credibility, this study applies methodological triangulation, meaning that different data collection techniques are used to obtain data from the same source. By comparing and cross-checking the data collected through interviews and documentation, the researcher ensures consistency and accuracy in the research findings.

RESULT AND DISCUSSION

a. Establishing the Research Focus

Qualitative research is fundamentally grounded in inductive reasoning, a process in which understanding is developed from specific observations toward broader conceptual insights and theoretical interpretations. Rather than testing predetermined hypotheses, qualitative research seeks to explore social phenomena in depth by examining real-life situations and the meanings individuals attach to their experiences. This approach allows researchers to capture the complexity of human behavior, social interactions, and cultural practices within their natural context.

Consequently, the research design in qualitative studies is inherently flexible and adaptive to field conditions. This flexibility enables researchers to adjust research strategies, data collection techniques, and analytical perspectives as new findings emerge during the research process. Such adaptability is essential in capturing dynamic social realities that cannot be fully understood through rigid or structured methods. One of the most critical initial steps in qualitative research is the formulation of research questions. These questions serve as the central focus that guides the direction of the study, determining what aspects of the phenomenon will be explored and how the data will be interpreted. Unlike quantitative research, where research questions are often fixed, qualitative research questions may evolve throughout the study as deeper insights are gained. In this study, the research focus is directed toward understanding the implementation of mutual cooperation (*gotong royong*) values within the context of night patrol activities. Specifically, the study aims to explore how these values are practiced in everyday community life, how they influence social interaction and collective responsibility, and how they contribute to maintaining neighborhood security. In addition, the research seeks to examine the level of community



awareness in carrying out night patrol duties, including the extent to which individuals internalize these values and translate them into consistent participation.

By focusing on these aspects, the study not only describes observable behaviors but also interprets the underlying social meanings, motivations, and challenges associated with the implementation of mutual cooperation. This comprehensive understanding is expected to provide deeper insights into the role of social values in strengthening community cohesion and fostering a sense of shared responsibility among residents.

b. Determining Research Setting and Subjects

Qualitative research emphasizes a holistic and contextual understanding of social phenomena, meaning that a phenomenon must be studied as a whole within its natural setting rather than being separated into isolated variables. In this approach, the research setting is not merely a location but an integral part of the research process, as it provides the social, cultural, and environmental context in which the studied phenomenon occurs. Therefore, clearly defining the research setting from the beginning is essential to ensure that the data collected accurately reflects real-life conditions and interactions within the community.

This study was conducted in Kadudamas Village, specifically in RT 08/RW 03, located in Cirinten District, Lebak Regency. This setting was deliberately chosen because it represents a community where night patrol activities (*ronda malam*) are still practiced as part of maintaining neighborhood security, making it a relevant context for examining the implementation of mutual cooperation (*gotong royong*) values. The setting also reflects typical characteristics of community life in rural or semi-rural Indonesia, where social interaction and collective responsibility remain important aspects of daily life.

The subjects of this study consisted of the Head of RT 08 and seven community members who were selected as respondents. The selection of participants was conducted purposively, meaning that individuals were chosen based on their relevance to the research objectives and their ability to provide rich, detailed, and meaningful information. The Head of RT was selected due to his central role in organizing, supervising, and encouraging community participation in night patrol activities. Meanwhile, the community members were selected to represent diverse perspectives, experiences, and levels of participation in the implementation of mutual cooperation values.

These participants were considered key informants because they are directly involved in the social practices being studied and possess firsthand knowledge of the dynamics of night patrol activities. Through their experiences, the researcher was able to explore not only observable behaviors but also underlying attitudes, motivations, and challenges related to community participation. By engaging with participants in their natural environment, this study aims to capture authentic and in-depth insights into how mutual cooperation values are understood, practiced, and sustained within the community.

c. Data Collection, Processing, and Analysis

In qualitative research, data collection, processing, and analysis are not treated as separate and sequential stages, but rather as continuous, dynamic, and interconnected processes that occur simultaneously throughout the entire research process. This means that as data are being collected, they are also being reviewed, interpreted, and refined, allowing



the researcher to adjust the direction of the study in response to emerging findings. Such an approach enables a deeper and more flexible understanding of the phenomenon under investigation.

In this study, data were collected using three primary techniques: observation, interviews, and documentation. Observation was conducted to directly examine the real conditions and behaviors of community members during night patrol activities, enabling the researcher to capture natural interactions and social dynamics. Interviews were carried out to obtain in-depth information from participants regarding their experiences, perceptions, and understanding of mutual cooperation (*gotong royong*) values. Meanwhile, documentation was used to support and validate the data obtained from observation and interviews, including written records, schedules, or other relevant materials related to night patrol activities.

The collected data were then processed through several systematic stages. The first stage was data reduction, which involved selecting, focusing, simplifying, and organizing raw data to highlight the most relevant information related to the research objectives. The second stage was data organization, where the data were categorized and structured into meaningful units to facilitate analysis. The final stage was data interpretation, in which the researcher examined the relationships between categories, identified patterns, and constructed meaningful explanations based on the data.

The analysis in this study was conducted inductively, meaning that conclusions were derived from the data rather than imposed beforehand. Through this process, patterns, themes, and concepts emerged naturally from the field data, reflecting the real conditions experienced by participants. This inductive approach allows the findings to be grounded in empirical evidence and provides a deeper understanding of how mutual cooperation values are implemented in night patrol activities within the community.

d. Data Presentation

The primary purpose of data presentation in qualitative research is to effectively communicate the researcher's understanding and interpretation of the studied phenomenon to a wider audience in a clear, systematic, and meaningful manner. Data presentation serves as a bridge between raw data and the conclusions drawn, enabling readers to comprehend how the findings were derived and how they relate to the research objectives. It is not merely a process of displaying data, but also an effort to organize and transform complex information into a form that is accessible, coherent, and analytically meaningful.

In this study, the data are presented primarily in the form of descriptive narratives, which provide detailed explanations of the observed phenomena, participants' perspectives, and the context in which the data were collected. This descriptive approach allows the researcher to capture the richness and depth of qualitative data, including social interactions, behaviors, and underlying meanings that cannot be adequately represented through numerical data alone.

To support these descriptive explanations, tables are used where necessary to summarize key findings, categorize information, and highlight important patterns identified during the analysis process. The use of tables enhances clarity by presenting data in a more



structured and concise format, making it easier for readers to identify relationships, comparisons, and trends within the data.

Furthermore, the combination of narrative descriptions and tabular presentations allows for a more comprehensive and systematic interpretation of the research findings. It ensures that the data are not only presented in detail but also organized in a way that facilitates critical understanding. Through this approach, the study provides a clear and holistic picture of how mutual cooperation (gotong royong) values are implemented and understood within the context of night patrol activities, thereby strengthening the credibility and readability of the research results.

Research Findings and Discussion

1. Implementation of Mutual Cooperation Values in Night Patrol Activities

The findings from observations and interviews indicate that the implementation of mutual cooperation values in night patrol activities in RT 08 has not yet reached an optimal level. Although there has been some improvement in individual awareness, participation remains inconsistent among residents. As expressed by one respondent, the implementation is “not yet optimal, but the development of individual awareness is quite good.” Community understanding of mutual cooperation is reflected in their ability to carry out their responsibilities as citizens, particularly in maintaining neighborhood security. However, this understanding has not been fully translated into consistent action. According to Fernanda (2003), mutual cooperation represents a form of social and cultural ethics rooted in humanity, emphasizing honesty, care, mutual respect, mutual assistance, and solidarity. These values are essential for fostering a civilized and culturally rich society capable of adapting to globalization. The Head of RT plays a significant role in encouraging the implementation of these values by consistently supporting and guiding community members. As noted by another respondent, the implementation has been carried out “fairly, properly, and in accordance with existing rules.” The leadership demonstrated by the Head of RT contributes positively to maintaining social order and encouraging active participation. Overall, the implementation of mutual cooperation values in RT 08 can be categorized as fairly good but still requires improvement, particularly in ensuring equal participation among all residents.

2. Community Awareness of Mutual Cooperation Values

The results of observations and interviews reveal that community awareness regarding the importance of mutual cooperation in night patrol activities is generally good. This is evident in aspects such as teamwork, tolerance, discipline, and social interaction during patrol activities. However, there are still some residents who show low levels of awareness and participation. One respondent stated that “some residents have a high level of awareness, but others tend to be indifferent.” This indicates that awareness is not evenly distributed among community members. The development of awareness should not rely solely on the Head of RT but must also come from individual responsibility.

According to the concept of values proposed by Milton Rokeach, values are deeply rooted beliefs that guide individuals in determining what is considered important and



meaningful (Djahiri, 1985). In this context, awareness of mutual cooperation reflects the internalization of social values that influence behavior. Thus, while the overall level of awareness can be considered adequate, continuous efforts are needed to strengthen and sustain this awareness through regular evaluation and community engagement.

3. Efforts of the Head of RT in Strengthening Community Awareness and Participation

The findings show that the Head of RT has made significant efforts to foster community awareness and strengthen the spirit of mutual cooperation. One of the main strategies employed is leading by example, as the Head of RT consistently participates in night patrol activities alongside residents. In addition, motivational strategies are implemented, such as providing snacks and coffee during patrol activities, offering rewards and appreciation to active participants, and imposing sanctions on those who neglect their responsibilities. These efforts aim to create a balanced system of motivation that encourages discipline and participation.

According to Setyadi (2012), the role of leadership within an organization is reflected in actions that influence and guide members based on their social status and responsibilities. In this case, the Head of RT effectively fulfills this role by actively engaging with the community and promoting collective responsibility. Previous studies, such as those conducted by Wardani (2022), also support the effectiveness of combining exemplary leadership, firm regulations, and reward systems in strengthening community participation in mutual cooperation activities.

Therefore, the efforts made by the Head of RT in RT 08 can be considered effective and beneficial in enhancing community awareness and participation. These efforts contribute positively to building a disciplined, responsible, and socially cohesive community.

CONCLUSION

The implementation of mutual cooperation (*gotong royong*) values in night patrol activities in RT 08 plays an important role in fostering community awareness. This is achieved through continuous mutual reminders among residents regarding their duties and responsibilities in carrying out night patrols. When these values are fully implemented and all residents consistently fulfill their obligations, the social environment becomes more peaceful, cohesive, fair, and harmonious. Moreover, such implementation contributes to creating a safe and secure neighborhood atmosphere, while strengthening close and familial relationships among community members.

Community awareness regarding the importance of mutual cooperation in night patrol activities in RT 08, Kadudamas Village, has shown significant improvement. Residents have increasingly demonstrated the ability to work together collaboratively and support one another in maintaining neighborhood security. Most residents are now aware of their responsibilities and regularly attend their scheduled patrol duties. This growing awareness reflects a stronger sense of collective responsibility and unity. It is expected that such awareness will continue to be internalized by each individual, leading to sustained cooperation and solidarity within the community.



The Head of RT 08 has undertaken various strategic efforts to rebuild and strengthen community awareness and participation in night patrol activities. As a community leader, he has demonstrated firmness by enforcing strict sanctions for residents who fail to fulfill their responsibilities. At the same time, he leads by example, consistently participating in night patrols to serve as a role model for others. In addition, regular monthly evaluations are conducted to assess community participation, accompanied by the provision of rewards and appreciation for residents who are disciplined and actively involved. These efforts have proven effective in encouraging responsibility, discipline, and a stronger sense of mutual cooperation among residents.

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