

THE REINFORCEMENT OF MUTUAL COOPERATION CHARACTER VALUE THROUGH SCOUTING ACTIVITY FOR STUDENTS OF SMP NEGERI 1 BOYOLALI

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ABSTRACT

This research aims to describe the reinforcement of mutual cooperation character value through Boy Scout activity for the 7th graders of SMP Negeri 1 Boyolali. This study was a qualitative research with descriptive approach. The subjects of research were scoutmaster and the 7th graders of SMP Negeri 1 Boyolali in the school year of 2017-2018, and the object was mutual cooperation character value and scouting activity. The methods of collecting data used were: observation, interview, and documentation. To validate the data, data source and method triangulations were used. Technique of analyzing data used was an interactive model of analysis encompassing three stages: data reduction, data display, and data verification. The result of research showed that considering the field observation conducted by the author on January 23-30, 2018, it can be found as follows: selfish and uncaring characters are very prominent among the 7th graders, helpful character is low, individualistic character is very prominent. Considering the fact, reinforcement is required. In authors' opinion, an attempt of reinforcing mutual cooperation character value can be done through scouting activity. The forms of scouting activity that can be a means of reinforcing mutual cooperation character value are: establishing tent together during camping, ant operation for cleaning the camping environment, charity for natural disaster victim, mutual help in camping, and care about friends during camping. The conclusion was that scouting activity can be a means of reinforcing mutual cooperation value in the 7th graders of SMP Negeri 1 Boyolali in the school year of 2017-2018.

Keywords: Mutual Cooperation Character and Scouting Activity

INTRODUCTION

Human being is God's creature, positioned as both individual and social creatures (Kaelan, 2000). As individual creature, every human should be appreciated and respected for his right and obligation, and as social creature, human will be useful, when he is willing to interact with other humans (Haris, 2015).

In the context of human's position as social creature, human need others' help in meeting his life need. Therefore, the characters of appreciating, respecting, loving, helping, and cooperating with each other should be developed.

These mutual help and mutual cooperation characters will grow and developing continuously in common life, and are dynamic in nature. Maintaining mutual help and cooperation attitudes should prioritize common interest and care. These created attitudes can build a peaceful, safe, and prosperous life circumstance.

Mutual help and cooperation in living together should be unconditional and conducted with the main objective of lightening the workload. Such a way is defined as mutual cooperation in doing common work.

In scouting activity, mutual cooperation attitude is indicated with mutual help between members of scout for example, when cleaning camping environment, cleaning worship places, school environment, slump area, and river.

In reality, mutual cooperation character is considered as less optimal among the students of SMP 1 Boyolali. It can be seen from the observation conducted by the author on January 2018 finding as follow: low awareness of mutual cooperation, for example, in cleaning classroom.

In scouting activity, this character is less strong, as indicated with the result of field observation showing that generally the scouts in conducting mutual cooperation activity were still characterized with the following matters: fear of scoutmaster, compulsion, avoiding the predicate of lazy scout, and to be praised by scoutmaster or others.

This research focuses on reinforcing mutual cooperation character value among the 7th graders of SMP Negeri Boyolali in the school year of 2017-2018. The problem of research is formulated as follows: how to reinforce the mutual cooperation character value among the 7th graders of SMP Negeri Boyolali in the school year of 2017-2018 through scouting activity.

Theoretical Study

Generally, the definition of *gotong royong* (mutual cooperation, in English) can be found in Indonesian Big Dictionary (KBBI) calling it "working together or helping or assisting each other" (KBBI Organizing Team, 2002). Meanwhile, in development anthropology perspective, Koentjaraningrat defines *gotong royong* (mutual cooperation) as the exertion of human effort without wage for a project or work beneficial to the public and to development (Koentjaraningrat, 1974: 60). The word *gotong royong* derives from Javanese language. The word *gotong* is synonymous with the word *pikul* or *angkat* meaning carry on something. The word *royong* is synonymous with together. So the word *gotong royong* is simply defined as carrying on something together

or working on something together, for example, carrying on a table together, neighborhood residents cleaning ditch together, and etc. So, *gotong royong* (thereafter called mutual cooperation) is defined as each individual's active participation form to give added value.

Mutual cooperation is a form of mutual help prevailing in Indonesian rural areas. Mutual cooperation as the form of cooperation between individuals and between groups creates a mutual trust norm status to cooperate in dealing with problem becoming common interest. This form of mutual cooperation is one of social solidarity forms.

Mutual cooperation is a positive character supporting village development that should be maintained as the manifestation of a habit of doing some work together (Kusnaedi 2006: 16). Mutual cooperation as a typical characteristic of rural people is inseparable from the existence of its society as individual and social creatures, because according to his quality, human can build himself, recognizing and aware of his needs (Widjaja, 2004: 76).

Mutual cooperation is the part of social and cultural ethics departing from humanity feeling (House of Representatives' Decision No VI/MPR/2001). Social and cultural ethic departs from in-depth humanity feeling by performing honesty, care, understanding, appreciating, helping, and loving each other between fellow human beings and citizens. This ethics is intended to revive nation live with high culture by awakening, appreciating, and developing national culture deriving from local culture (including mutual cooperation) to adapt to and to interact with other nation through proactive action in line with globalization demand (Fernanda, 2003: 16). Mutual cooperation concept highly valued is the one closely related to Indonesian people life as farmers in agrarian community. In many areas, there have been mutual cooperation practices with different name and term affecting positively the object, problem, or need of many people surrounding. Active participation can be material, financial, physical, mental spiritual aids, skill, idea, and constructive aids, while praying only to God. Conceptually, mutual cooperation can be defined as a mutually approved cooperation model. Koentjaraningrat (1987) divides mutual cooperation into two types with which Indonesian people have been familiar: mutual cooperation in the form of helping each other and mutual cooperation in the form of *kerja bakti* (social service). Mutual cooperation of helping each other occurs in farming activity, domestic activity, party, celebration, and disaster or death incidence.

Meanwhile, mutual cooperation of *kerja bakti* is usually conducted to do something for public interest, the difference lies on the nature of mutual cooperation, whether it is based on citizen's initiative or on compulsion. Mutual help system called mutual cooperation is not always done acquiescently or sincerely. However, there are some levels of acquiescence depending on the type of activities in social life. Thus, it can be distinguished into: mutual cooperation in farming activity, mutual cooperation in activities surrounding household (domestic activity), mutual cooperation in preparing party and ceremony, and mutual cooperation during disaster (Koentjaraningrat, 1998 : 152).

To maintain social solidarity values and voluntary people participation in development in this era, social interaction should be grown due to cultural bond, thereby generating community togetherness encompassing: shared feeling, fate, and need.

In turn, it will revive social solidarity. In life, an individual's life insight including idea, attitude, and ideal will be realized when he/she has life resilience, namely, ability, sturdiness, and persistence to ensure his/her glory, prosperous and happy life sustainability in the attempt of managing harmonious life.

Human being as social and cultural creature tends to live in colony (group). There are many groups adapting to environment, with any ability of dealing with life challenge. These groups are established to deal with life challenge that cannot be dealt with individually.

What is mutual cooperation in the context of scouting activity? For individual scouts, their attitude, behavior, and deed build on Honor Code consisting of Scout Promise (*Tri Satya*) and moral stipulation in *dasa dharma*. *Tri Satya* as a promise for individual scouts means the promise or oath said by a Scout in Boy/girl Scout (*Penggalang*), Ranger Scout (*Penegak*), Senior Rover Scout (*Pandega*), and Ranger Council (adult member) grades. *Tri Satya* is defined as *Tri*: three, *Satya*: faithfulness, meaning the three faithfulnesses every scout should meet or comply with. Content and meaning of *Tri Satya* are as follows:

Tri Satya

For my honor I promise that I will sincerely:

1. Undertake my obligation to God and Republic of Indonesia State.
2. Help fellow living creatures and prepare myself for developing society
3. Comply with *Dasa Dharma* (Scout Law).

Meanwhile, considering the meaning of *Tri Satya*, a Scout obligatorily: undertakes his/her obligation to God or God's command, and keep him/her far away from what He prohibits, obligation to Republic of Indonesia State, obligation to Pancasila by means of conceiving and implementing its content, obligation to fellow human beings, and obligation of conceiving and implementing *Dasa Dharma* (Scout Law).

The explicit and implicit meaning of mutual cooperation concept contained in *Tri Satya* is: obligation to fellow human beings, in the form of helping and cooperating with each other in peaceful, safe, and prosperous life.

Attitude, behavior, and deed of individual scouts build on *dasa dharma*. *Dasa Dharma* derives from words *Dasa* meaning ten and *Dharma* meaning good deed (virtue), becoming the Scouts' guidelines in behaving daily. Content and meaning of *Dasa*

Dharma are explained as follows: **1. Believe in God the Almighty.** The attitude consistent with the law no.1 includes: implementing all of God's command and leaving all of His prohibitions, praying and intending because of Allah when starting and ending any activities in daily life. **2. Preserve nature and love each other.** The attitudes consistent with this law are: being subjected and give service to parents, loving brother and sister, always maintain the cleanliness of environment at both school and home, participating in preserving nature, either flora or fauna, helping destitute people, orphan, and elders, visiting the sick ones, and etc. **3. Be an affable and knightly patriot.** The attitudes consistent with this law are: learning well at school, respecting the older and loving the younger, accustoming to admit mistake and to justify the true one bravely, and participating in state defense. **4. Be obedient and collegial.** The attitudes consistent with this law are: being subjected to parents, teacher, and scout master by means of doing the assignment as well as possible, trying to get consensus in any discussion, and making decision not in a hurry. **5. Help others with compliance and resilience.** The attitudes consistent with this law are: always trying to help fellows in disaster and trouble unconditionally, dealing with any trouble resolutely without much grievance, not desperate easily, willing to help without demand, and etc. **6. Be diligent, skilled and cheerful.** The attitudes consistent with this law are: accustoming with scheduling daily activity, never making truancy at school, always present in scout practice or meeting, being able to produce any useful craft, always being cheerful and happy in doing any activity and work. **7. Be provident and simple.** The attitudes consistent with this law are: not lavish and living parsimoniously, saving money frequently, living modestly and not lavishly, and going to school, learning, and practice timely, and always planning any action. **8. Exercise discipline, be brave and faithful.** The attitudes consistent with this law are: always being timely according to specified schedule, prioritizing obligation more than right, making decision bravely, and not making others disappointed, etc. **9. Be accountable and trustworthy.** The attitudes consistent with this law are: not evading mandate with any excuse, and being honest. **10. Have purity in mine, word and act.** The attitudes consistent with this law are: always thinking positively and appreciating others' attitude or opinion and can give good recommendation in a good manner, having good self-control over indecent says generating other's distrust in him/her, trying to safeguard him/her self from any bad deed breaking the religion rule and society norm.

Every creature including animal, plant, and human being has need in its life. As we know, plant needs water, sunlight and fertilizer for its growth and development, and animal needs food and beverage intake to continue its life. This phenomenon is called need. In this discussion section, we will address basic needs of human being.

Talking about human basic needs is indeed interesting, so that many scholars formulate human basic needs. One of them is Abraham Maslow saying that there are 5 basic needs that should be possessed and met by human beings: physiologic needs, safety and security needs, love and belonging needs, self esteem need and need for self actualization.

In hierarchy of need, according to Maslow, self actualization is the need on the top level. It is not easy to actualize the self, because to achieve the level human being should have good performance and mature multidimensional personality in order to solve his life problem. Self actualization is defined as human ability of realizing well the ability he has. In addition, self actualization involves self-identification (knowing talent and potency owned), emotional control, high creativity, and self confidence in achieving something.

Basically, Maslow's basic needs have some characteristics: realistic, adapting quickly, having high perception, firm estimation, and correct prediction on an event, having high accuracy, understanding music, art, politics, and philosophy, having humility, high dedication to cooperate with other, high creativity, self-confidence and appreciating himself, having new idea, and having problem solving ability.

King defines human being as individual, time-oriented, and social creature. Human being as individual creature is defined as reactivity, human being can react to the existing stimulation from situation, others, and certain object. Meanwhile, as time-oriented creature, human being is dependent on the past and the future. And as social creature, human being cannot live alone without others' help. Considering this, King formulates human basic need into three: need for health information, need for the way of preventing disease, and need for the way of treating or healing disease. A question may arise about what the relationship of health and disease healing to the definition of human being is. It is noteworthy that when human beings are healthy, they will do all of their activity and chores as a perfect human.

Sister Calista Roy suggests that human being is a complex creature with all of his needs. In formulating human basic need, Calista considers several aspects: biological, psychological, social, cultural and spiritual. Viewed from biological aspect, human is a structure of body organ system in which he needs something that can maintain his life just like nutrition, water, oxygen, and etc. In psychological aspect, human being has feeling and personality, needs everything that can generate mood, feeling, and spirit from inside like praise, attention, tenet, and etc.

In social aspect, human need others to continue his life or to find solution to his life problem. This need is related to communication and interaction with others.

Cultural aspect is related to culture, when human lives, they have a culture becoming typical characteristic or self-identity of human.

In spiritual aspect, human living in the world needs support and guideline to survive, and it can be met by spiritual aspect or his relation to God.

Basically, human basic need is affected by some factors: disease, family relation, self concept, and development stage.

Considering some perspectives of human basic need theory above, in the context of scouting, the scouts' need for mutual cooperation is synergistic with Abraham Maslow's opinion, meaning that scouts have **Self-Esteem Need**. Basically, human being has a characteristic to keep existing, wants to get recognition and appreciation to others, viewed from their self-esteem and achievement. In this case, self-esteem need includes the wish for power, strength, achievement, competition, and etc. Meanwhile, regarding self-esteem need, human beings want appreciation from others in the form of prize, praise or recognition for the presence of a group, and Need for Self Actualization. In Need Hierarchy, according to Maslow, self-actualization is the highest level of need. It is not easy to actualize the self, because to achieve the level human being should have good performance and mature multidimensional personality in order to solve his life problem. Self actualization is defined as human ability of realizing well the ability he has. In addition, self actualization involves self-identification (knowing talent and potency owned), emotional control, high creativity, and self confidence in achieving something.

Similarly, mutual cooperation aspect is in synergy with King's opinion stating that the scout, as social creature, cannot live alone without others' help. Considering this, King formulates human basic need into three: need for health information, need for the way of preventing disease, and need for the way of treating or healing disease. Meanwhile, according to Sister Calista Roy, there is a synergy between mutual cooperation aspect in Scout members and social aspect, in which human being is a social creature that needs others to continue his life or to find solution to his life problem. This need is related to communication and interaction with others.

Finally, in the context of scouting activity, there is a synergy between mutual cooperation aspect and the law no.2. **Preserve nature and love each other** as manifested in maintaining the cleanliness of environment at both school and home, participating in preserving nature, either flora or fauna, helping destitute people, orphan, and elders, visiting the sick ones, and the law no.5. **Help others with compliance and resilience**. The attitudes consistent with this law are: always trying to help fellows in disaster and trouble unconditionally, dealing with any trouble resolutely without much grievance, not desperate easily, willing to help without demand, and etc.

Departing from theoretical study above, it can be explained briefly the mutual cooperation character in every human being manifested into the fulfillment of his life basic needs, and particularly in scouting activity manifested into behavior and deed values in the law nos.2 and 5.

Method

This study was a qualitative research. Qualitative research, according to Creswell in his book entitled Educational Research, is the one in which the author is highly dependent on information from object/participants in broad scope, with general question, the data collected mostly consisting of words/text from participants, explaining and analyzing the words and conducting research subjectively (Creswell, 2008: 46).

This method was used because it is related to the object to be studied, human (social) community. It is in line with Anselm Strauss (1998: 9) affected by Park, Thomas, Dewey, Meade, Hughes and Blumer in their book entitled Basics of Qualitative Research stating that social research should use qualitative approach. Anselm (1998: 9-10) argues that it is used because (a) the author should go to the field to find what occurs actually, (b) the relevance of theory based on data for discipline development and social action, (c) phenomenon complexity and human action, (d) belief that human being is an actor playing an active role in responding to a problematic situation, (e) awareness that human acts based on meaning, (f) definition that meaning is defined and redefined through interaction, (g) a sensitivity to nature will reveal an event, (h) an awareness of the interrelation between condition (structure), action (process) and consequence.

The approach used in this study was descriptive one. The subjects of research were scoutmaster and the 7th graders of SMP Negeri 1 Boyolali in the school year of 2017-2018, and the object was mutual cooperation character value and scouting activity. The methods of collecting data used were: observation, interview, and documentation. To validate the data, data source and method triangulations were used. Technique of analyzing data used was an interactive model of analysis encompassing three stages: data reduction, data display, and data verification.

Result and Discussion

1. Result

Gotong Royong (mutual cooperation) is Indonesian term for working together to achieve the objective wanted. Mutual cooperation derives from the word *gotong* meaning "working" and *royong* meaning "together". Literally, *gotong royong* means carrying or working on something together. *gotong royong* can be defined as active participation of individual members of society in getting positive value from any object, problem, or need of people surrounding. Active participation can be effort, material, mental, skill, and etc.

Gotong royong can also be defined as the form of cooperation between a number of people or community members in social life in solving something or certain work considered as beneficial to common interest. In social science, *gotong royong* is defined as one of cooperation principles, helping each other unconditionally for common or public interest. In this research, *gotong royong* is interpreted as doing some work together voluntarily to relieve the job done.

The result of observation conducted by the author on January, 2018 shows that students' attitude and behavior in school environment reflect on *gotong royong* character value inadequately: not caring about school environment cleanliness, allowing their friends disposing rubbish haphazardly, implementing school cleaning duty lazily, leaving the toilet dirty and slipshod, allowing the school wall to be scratched, not caring about disaster occurring at school, leaving their friends move table and chair,

leaving teachers' desk untidy, leaving library books scattered, and leaving laboratory equipments scattered. Considering those attitudes and behavior not reflecting on *gotong royong* character value, there should be reinforcement through scouting activity.

The result of interview with scout masters, Kak Prapti, Kak Ida, Kak Heru and Kak Paiman, shows that scouting activities in SMP Negeri 1 Boyolali can be a means of reinforcing *gotong royong* character value because in during scout practicing, students are invited to: 1) clean the classroom, 2) clean school park, 3) renovating the classroom such as painting, dressing classroom and etc, 4) working on school wall magazine, 5) learning in group, 6) cleaning worship place in school, 7) cleaning school toilet, 8) collecting rubbish, 9) helping sick friends, 10) conducting some activities at school in mutual cooperation manner, 11) cleaning school library, 12) dividing duty (picket) schedule and doing it together everyday, 13) making the teacher's desk tidy, 14) mopping the classroom floor, 15) conducting social service activity, 16) cleaning trash basket or the scattered rubbish, 17) burning rubbish, 18) removing the writing on blackboard, 19) tidying up the school park such as weeding, and 20) beautifying the school environment by planting flower and beautiful plants. Those activities are conducted repeatedly thereby resulting in habituation. The activity practice is always done, so that the students gradually do it voluntarily without compulsion.

2. Discussion

Considering the fact in the field showing the attitude, behavior, and deed of the 7th graders reflecting on *gotong royong* character value inadequately, scout masters make a new breakthrough in providing scout practice in the 7th graders of SMP Negeri 1 Boyolali. The breakthrough is intended to do any activities during scout practice reflecting on *gotong royong* character value. Initially, it is difficult to change mindset, but with persistence, carefulness, precision, and supported with compact cooperation between scoutmasters, the attempt will be fruitful. The students conduct any activities in mutual cooperation voluntarily and together unconditionally regardless reward and praise. The students do those activities voluntarily, so that significant change occurs in the condition of school environment.

Scoutmasters incessantly inculcate care, cooperation, and mutual cooperation characters through scouting activities.

Conclusion

Considering the result of research and discussion, it can be concluded that scouting activity can be a means of reinforcing mutual cooperation (*gotong royong*) character value in the 7th graders of SMP Negeri 1 Boyolali in the school year of 2017-2018.

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