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Gotong Royong in The Millennial Era

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Abstract

Gotong Royong is identified as old-fashioned, only thought to be practiced in villages and traditional activities, due to the tendency for Millennials to participate in modern activities that tends to make them anti-social. However, when KOMPAS put out polling with the question, "Is there still *Gotong Royong* in this millennial era," as much as 63.5% of the respondents said that there are *Gotong Royong* activities in their neighborhood. Additionally, as many as 53.2% of respondents felt satisfied with the government's attempt to institutionalize the cultural value in several sectors. Also, more than 70% of the respondents stated that the spirit of *Gotong Royong* is still embedded in society. This fact implies that the spirit of *Gotong Royong* is still actively practiced by Indonesians living in both rural and urban areas. *Gotong Royong* could transcend in any future era because it is a value deeply embedded in the Indonesian people.

Keywords

gotong royong, millennial era, national identity

1 Introduction

Gotong Royong is originally a Javanese term (Pranowo, 2010), but it has officially been added as an Indonesian word that means bringing, carrying, or lifting heavy things together with somebody else. In Indonesia, people would readily and voluntarily aid their neighbors in preparing for any event to lessen their neighbors' workload. As a result, the preparations for the celebration can be done at a faster pace without any real difficulty. Neighbors also feel that they have used their collective work as a form of social solidarity in a positive way.

Gotong Royong is the collective behavior that has contributed to Indonesia's popularity of having a friendly and welcoming attitude toward others. Indonesians have practiced *Gotong Royong* since ancient times that some regarded it as an old-fashioned or an out-of-date behavior (Agustian, 2016; Anggorowati & Sarmini, 2015; Asnudin, 2010; Bintari & Darmawan, 2016; Bintarto, 1980; Effendi, 2013; Hardiman, 1980; Harmoni, 2015; Latif, 2017; Muryanti, 2014; Mustaqim, 2013; Pasya, 1987; Pranadji, 2009; Purna & Wahyuningsih, 1996; Putnam, 1993; Rizqi, 2017; Sadilah, Mudjijono, & Budi, 2015; Salsabila, 2017; Sarwono, 2017; Sudarmadji & Darmanto, 2014; Sugiyanto & Khamadi, 2011; Suprihatin, 2014; Surbakti, 2009; Suwondo, 1982, 1983a, 1983b; Swasono, 2017; Takwin, 2015; Thomas, Selvadurai, Er, Lyndon, & Moorthy, 2011; Yunus, 2013). However, due to globalization and the development of media technology, which gave birth to the generation of Millennials, some Indonesians feel that the spirit of *Gotong Royong* is gradually vanishing from the Indonesian character (Pranowo, 2010). There have been comments that *Gotong Royong* is an illogical behavior because it is no longer appropriate to do due to the different demands of modern life (Sugiyanto & Khamadi, 2011). This kind of thinking becomes interesting to follow-up through library research of what became the original concept of *Gotong Royong*. Wasn't *Gotong Royong* the basis for Indonesia's ideology, Pancasila? Why then, would some people become afraid that it is no longer valid for Indonesians to do? Some scholars have debated over removing this national identity (Effendi, 2013; Hardiman, 1980). However, questions have appeared of whether removing it to ensure Indonesia is within the circle of countries that support the needs of the millennial era would be deemed correct. Can *Gotong Royong* still be used in the sectors of Technology, Education, Economics, Humanity, Arts, and Economy of this millennial era? This article attempts to answer these questions by revisiting the conceptual idea of *Gotong Royong*, how it has developed, and how it may be affected by the Millennial generation.

2 Literature Review

2.1 Millennial Generation

The millennial generation refers to people born between 1981-2000 (Ali & Purwandi, 2017). This generation was born into an era of gadgets and the internet, providing unlimited access to local and international information. The previous generation before them is limited by national borders, making it harder for them to achieve a global-level interaction. Meanwhile, Millennials are only one click away from having and promoting something they need from a far-away place. As such, the importance of socializing with others to obtain information is not so much a priority for millennials as it was for older generations.

The frequent use of the internet and gadgets causes the Millennial generation to be known as the google generation, net generation, and echo boomers (Ali & Purwandi, 2017). Using their smartphones, they rely on various social media (i.e., Facebook, Instagram, Twitter) to be well-informed and communicate with other gadget enthusiasts. Google and Youtube often became some of the primary ways to learn something new. Interestingly, his daily activity gave them the claim as innovators of the century.

The Millennials are known to be characterized by 3Cs, i.e., they have ways to be continually “connected, creative, and confident” with themselves. First, they are always connected to the internet. Second, they are creative with their often out-of-the-box ideas. Third, they are confident with what they have and feel they do not need to obtain any help or advice from their parents and neighbors (Ali & Purwandi, 2017). It is this last point that the older generation regards the Millennial generation to be anti-social and become a factor for not seeing the importance of continuing the *Gotong Royong* attitude.

2.2 Indonesia’s Concept of *Gotong Royong*

Gotong Royong as a concept has been defined and practiced in many ways. One of the definitions of *Gotong Royong*, as exclaimed above is as an attitude. Other scholars see *Gotong Royong* as a behavior, a form of collective activity, a form of explicating good relations with others, a show of embracing diversity, and the importance of mutual teamwork. Below are the details for each of the concepts.

2.2.1 *Gotong Royong as An Attitude.*

It is a positive attitude and energy for the unity (Ariyantoni, 2014; Hudalah, Zulfahmi, & Firman, 2013; Kamsori, Santosa, & Moe’is, 2007; Nelson, 2008; Pranadji, 2009; Rochmadi, 2012; Wachtendorf, Brown, & Nickle, 2008; Yuniarti, 2009) to achieve a determined result (Djamari, 2016). The attitude is usually carried out spontaneously without any intention of receiving any kind of profit (Gunardo, 2013) to help others who are weak to ensure that a collective prosperity is met (Sutrisno, 2017).

2.2.2 *Gotong Royong as A Social Behavior.*

It is an actual social behavior (Bintarto, 1980; Pranadji, 2009; Simarmata et al., 2017) that creates a social structure (Bintarto, 1980). Within the social structure, people who perform *Gotong Royong* have the opportunity to implement harmonious and circumstances for solid social connections (Bowen, 1986; Guinness, 1986, 1994; Kusumasari & Alam, 2012; Rigg, Allott, Harrison, & Kratz, 1999; Sugiyanto & Khamadi, 2011; Zakaria, 2017).

2.2.3 *Gotong Royong as A Collective and Communal Action.*

This implies that *Gotong Royong* is only possible when an individual is working together with another individual or community (Duwata, 2013). It is an action that springs from a communal consensus. As a social interaction that relies on collective behavior (Bowen, 1986; Ghazali, 2013; Macrae, 2008; Pattiradjawane & Soebago, 2015; Pranadji, 2009; Rigg et al., 1999). *Gotong Royong* implies a collective social routine (Mohamad, Idris, & Mamat, 2012) that values the sharing of a working load (Ghazali, 2013; Hudalah et al., 2013). *Gotong Royong* is applied by Indonesian people to represent the local ethics or collective behavior that is organized in a society or the environment around it (Pierewan & Sujarwoto, 2010).

Gotong Royong occurs as a tradition of communal or collective working strategy (Braithwaite, 2014) because the people in South-East Asia (like Indonesia) has produced indigenous forms of communalism and collectivism which place the importance of coming together as a group (Bourchier, 1998; Hofstede, 1994; Jetschke & Rüländ, 2009; Kawagoe, Ohkama, & Bagyo, 1992; Rother, 2007; Saliyo, 2012; Sihombing

& Pongtuluran, 2011) to solve problems together (Tjahjandari, Setyani, Pembayun, & Kurnia, 2017). This communal characteristic contributes to a strong social relationship (Rahmi, Wibisono, & Setiawan, 2001; Yatmo, Atmodiwirjo, & Paramita, 2013) between others to do collective activities in people's daily lives (Sagala, Okada, & Paton, 2009). *Gotong Royong* is, therefore, a practice that shows the importance of maintaining a good relationship to achieve social solidarity (Darmaatmadja, 2017; Sumarijanto, 2013).

2.2.4 Gotong Royong as A Relational Activity.

Human is a creature who needs interaction with others and their surroundings, in order to grow and develop well. Through interaction with others, human beings living in a social group feel the benefits of having a close relationship and teamwork from and with others. These circumstances, practices, communication, and inter-relational activities have become the characteristics of *Gotong Royong* (Abdillah, 2011; Simarmata et al., 2017). *Gotong Royong*, thus, has a basic perspective that everyone cannot live without others (Bintari & Darmawan, 2016; Bintarto, 1980; Simarmata et al., 2017) but they need other people in many ways, such as for interaction, working together, helping each other, and doing community service to feeling a secured life in their social surrounding (Kayam, 1987).

2.2.5 Gotong Royong Embraces Diversity.

Indonesia has a population of 258,705,000 people (Asean Economic Integration Brief, 2017), formed by diverse race and ethnic groups (Yuniarti, 2015). Thus, Indonesia is one of the most ethnically diverse nations (Aristiarini, 2017). There are in fact 1,340 ethnics in Indonesia (Badan Pusat Statistik, 2010). This means that there are various ethnic traditions, wisdom, and cultures that set Indonesia apart from many other countries (Ariyantoni, 2014; Prawitasari-hadiyono et al., 2009). There are also around 1,158 traditional languages in Indonesia (Badan Pusat Statistik, 2010), allowing diverse local cultures to appear in Indonesia (Darwin, 2009). These local cultures can be viewed in many ways, such as through their dialects and accents (Tsamenyi, Noormansyah, & Uddin, 2008).

The word *bineka* in Indonesia's motto, first appeared during the Majapahit Empire in 1293 when Mpu Tantular wrote the Sutasoma book containing the sentence "*Shiwa-Budhha Bhinneka Tunggal Ika, Tan Hana Dharna Mangrwa*". This sentence means that the Hindu and Buddha religions are different, but they are united since they both agree that truth is never ambiguous (Pattisina & Anggoro, 2018). The Indonesian motto, *Bhinneka Tunggal Ika*, thus, contains the lesson that Indonesians should give high respect to the concept of *Gotong Royong* (Lembaga Ketahanan Nasional Republik Indonesia, 2015). Diversity as one of the characteristics of the many islands and cultures of Indonesia has become the strength of *Gotong Royong* itself (Susanto, 2016). This is because *Gotong Royong* is identical to the diversity of the Indonesian people (Bowie, 1955; Syamsuddin, 2016).

Gotong Royong gives opportunities for the Indonesian people to interact with Indonesia's diversity in religion, ethnic, educational, and social backgrounds. This means that Indonesia cannot avoid itself from diversity, because if there is no diversity, then there will be no Indonesia (Prasetyo, 2009). Thus, as mentioned before, diversity becomes a strength that supports and completes one to another (Alfian, 2018).

Diversity in Indonesian society is an amazing capital and potential for collective development if it is processed with the spirit of *Gotong Royong*. It is the spirit of *Gotong Royong* that enables the existence of all elements in Indonesia to become admitted. It is also the concept of *Gotong Royong* that makes pluralism develop well.

Deepening the value of *Gotong Royong* is highly needed in developing nationalism in the diverse Indonesian islands (Dewantara, 2017a, 2017b, 2017c). *Gotong Royong* is the element that produces unity in Indonesian people's diverse life (Anggorowati & Sarmini, 2015; Bintarto, 1980). It is also *Gotong Royong* that creates dialogue, so that there is a consensus from many kinds of social level, in order to strengthen the unity of this nation (Bintarto, 1980).

2.2.6 Gotong Royong is A Mutual Form of Activity.

Gotong Royong means helping each other (Agustian, 2016; Bowen, 1986; John Braithwaite, 2011a, 2011b; Carnegie, 2010; Fearnley-Sander, 2000; Geertz, 1983a, 1983b; Hasan & Onyx, 2008; Hudalah et al., 2013; Jamal & Pomp, 1993; Magnis-Suseno, 1997; Marcillia & Ohno, 2012; Rafik-Galea, Mello, & Dass, 2013; Rajiani & Jumbri, 2011; Reimer, 1995; Salehudin, Prasad, & Osmond, 2013; Takwin, 2015), lightening each other's work loads (Pasya, 1987), developing each other, making each other great (Guinness, 1994; Gunardo, 2013; Zakaria, 2017), respecting each other and honoring each other (Bintari & Darmawan, 2016; Fathurokhman, 2013; Ghazali, 2013; Guinness, 1986; Hasan & Onyx, 2008; Purna &

Wahyuningsih, 1996; Sugiyanto & Khamadi, 2011; Takwin, 2015), making each other prosperous (Blackburn, 2004; Panglaykim, 1965; Rahmi et al., 2001; Zanegoebel, 2010) requiring each other (Khasanah, 2013), inspiring each other (Braithwaite, 2011, 2011b; Salehudin et al., 2013), supporting each other (Baswedan, 2015; Swasono, 2017), and completing others' weaknesses to achieve collective prosperity (Sutrisno, 2017).

In the spirit for a mutual consensus, *Gotong Royong* motivates people to help each other sincerely (Baswedan, 2015; Bowie, 1955; Brahmana, Rochayanti, & Susilo, 2009; Geertz, 1983a, 1983b; Kamsori, Santosa, & Moe'is, 2007; Kemendikbud, 2014, 2014; Newberry, 2007; Sadjad, 2013), in people's social lives to finish any activities (Saraswati, 2011), work, or problems (Kamsori, Santosa, & Moe'is, 2007) easily. Besides, living together by helping each other through *Gotong Royong* without looking at anyone's religious background is one way to build up brotherhood in Indonesian society (Darmaatmadja, 2017; Harjosusanto, 2017).

2.2.7 Gotong Royong is Teamwork.

In doing something mutually together, *Gotong Royong* needs Indonesian people to do teamwork (Djamari, 2016; Soedirham, 2012; Tjahjandari, Setyani, Pembayun, & Kurnia, 2017). In fact, *Gotong Royong* is an indigenous form of dynamic teamwork (Adamson, 2007; Agustian, 2016; Azman, Halim, Liu, Saidin, & Komoo, 2010; Baker, 2006; Bintari & Darmawan, 2016; Blackburn, 2004; Bowen, 1986; Djamari, 2016; Duwata, 2013; Farisi, 2014; Fathurokhman, 2013; Geertz, 1983a, 1983b; Goodfellow, 1997; Goodwin & Giles, 2003; Harnoko & Salamun, 2016; Hisyam, 2003; Irawanto, 2015; Kamsori et al., 2007; Kayam, 1987; Khasanah, 2013; Koentjaraningrat, 1961, 1967, 1988; Kusumasari & Alam, 2012; Lim, Chan, Alsagoff, & Ha, 2014; Manurung, Sumarto, Komariya, & McIntyre-Mills, 2009; McCarthy, 2014; Mustaqim, 2013; Nasution, 2010; Newberry, 2007; Pasya, 1987; Rahmi et al., 2001; Rochmadi, 2012; Sadjad, 2013; Sillifant, 1994; Soekamto, 1986; Suwondo, 1982a; Swasono, 2017; Taylor & Aragon, 1991; Zanegoebel, 2010). It is not a conspiracy (Swasono, 2017) to achieve a positive outcome from a defined goal, i.e. through consensus and discussion (Effendi, 2013; Rochmadi, 2012) that is oriented in the benefits of being united in citizenship (Satrijono, 2012), it is a strategy of fulfilling the necessities and the facing of problems collectively to achieve a defined goal (Djamari, 2016; Soedirham, 2012).

Teamwork starts from a willingness to do *Gotong Royong* in order to achieve a collective business as well as possible. Teamwork is a collective strategy to support and give benefits to each other. *Gotong Royong* is not a way to point out the weaknesses and peep others' idleness, nor is it to humiliate and steal other people's insights because they are careless in showing it to others. *Gotong Royong* values people to work together and in completing the work, the result is shared and enjoyed by everyone involved, fairly (Sutrisno, 2017). To continually make *Gotong Royong* a form of agreed social teamwork (Swasono, 2017) that gives out benefits, the Indonesian people are taught to be ready with exchanging good favors with one another (DeMeulenaere, 2002).

3 Method

This article reports on the Indonesian cultural value of *Gotong Royong* by use of library research in its method. With library research, data about the meaning, and application of *Gotong Royong* in the Millennial era is obtained by tracking articles, books, or journals either in printed form or from the online resources made available by going through the Google facility and several Journal Websites subscribed by Universitas Gadjah Mada.

4 Discussion

4.1 Millennial Generation's Opinion About *Gotong Royong*

With all of the good points informed through the literature study of *Gotong Royong*'s concepts, is it really true that the Millennial generation prefers for this national identity to be discontinued? In the interest of finding out whether or not *Gotong Royong* is still an important value for the Millennial generation, KOMPAS (2015) made polling about it. The first opinion polling was given through a question, "In the past

month, is there an activity that shows the application of *Gotong Royong* in your place?" The responses varied: 63,5% answered "There is *Gotong Royong* activity", 36,3% answered "There is no *Gotong Royong* activity.", and 0,2% answered, "I do not know/I do not answer." With 63,5% answering "Yes", it shows that *Gotong Royong* activities are still important to exercise in Indonesia.

The second opinion polling was given through the question, "Are you satisfied with the performance of the government in developing a culture of *Gotong Royong*?" In response to this question, there were 53,2% answered "Satisfied", 42,8% answered "Unsatisfied", and 4% answered, "I do not know/I do not answer." The response of more people saying satisfied rather than unsatisfied also means that *Gotong Royong* activities are still important to do in Indonesia.

The above polling was done by phone, by the Research and Development Department of KOMPAS on December 2-4, 2015. There were 587 respondents with the minimum age of 17 years-old who were randomly chosen from the newest phone book. The respondents live in 12 big cities in Indonesia. In the trust level of 95%, the sampling mistake of this research is $\pm 4\%$ (Saputra, 2015). The positive answers about the continued importance of *Gotong Royong* activities are proof that people's assumption of the value vanishing from the culture in the Millennial era in Indonesia is found wrong.

Additionally, another survey from KOMPAS about social adhesiveness that was held in July-August 2016 showed that the social capital in society is still strong. There were more than 70% of respondents who said that the spirit of *Gotong Royong* is still with the people around them (Sultani, 2016). This showed that the spirit and culture of *Gotong Royong* among people is still quite high (C. K. Putra & Pratiwi, 2013; Salamun, Sumintarsih, & Wuryansari, 2015).

4.2 *Gotong Royong* in The Government Sector of The Millennial Era

Gotong Royong appears in many aspects of people's lives in Indonesia. In the government sector, Megawati Soekarnoputri (the fifth President of Indonesia in 2001-2004) applied *Gotong Royong* as the name of her cabinet, (Pranowo, 2010), to give an orientation that the administration would be done collectively from any sources to gain teamwork (Khasanah, 2013).

Susilo Bambang Yudhoyono (the sixth President of Indonesia in 2004-2014) also used *Gotong Royong* as the name of his cabinet, which was First (I) *Gotong Royong* Cabinet and Second (II) *Gotong Royong* Cabinet (Pranadji, 2009; Rochmadi, 2012).

Joko Widodo (the seventh and eighth President of the Republic of Indonesia in 2014-2024) emphasized the importance of *Gotong Royong* (Sambhi, 2015) as the base of collaboration and synergy between individuals (Agustian, 2016) that includes the value of teamwork, high solidarity, and communalism (Sarwono, 2017). Joko Widodo, or popularly known as Jokowi, envisions the continued success of the independence of Indonesia through characters based on *Gotong Royong*. In other words, *Gotong Royong* becomes an important point for the Indonesian people to have as an ideal principle (Kurniawan, 2015). He also proposed the national movement of the Mental Revolution, which leads to the independence of Indonesia to keep sovereignty through characters based on *Gotong Royong* (Pattiradjawane & Soebagio, 2015; Zakaria, 2017).

Gotong Royong becomes one of the focused aspects in *Peta Jalan Gerakan Nasional Revolusi Mental* (2015-2020) that is composed as a guide to making sovereignty, independence, and character of the nation for the Indonesian government and society to have integrity and ethics (Satrijono, 2012). *Gotong Royong* also becomes one of the strategic values to be developed by the principle of the Mental Revolution (Wirutomo, 2015a, 2015b), because it is the core value of the Mental Revolution that based itself on the ideal culture value of *Gotong Royong*. Through *Gotong Royong*, the purpose of the Mental Revolution, which wants to create Indonesian people who have integrity, the willingness to work hard, and do *Gotong Royong* (Mahkamah Konstitusi Republik Indonesia, 2017) can be achieved.

Gotong Royong, which can only be fulfilled through teamwork of helping each other in kindness and development (Latif, 2015) is an essential value that has to be internalized either among individuals or in the national scope. *Gotong Royong*, therefore, becomes the base of the principle in *Kabinet Kerja 2015-2019*, which creates Indonesia to have sovereignty, confidence in protecting regional sovereignty, economic independence by protecting maritime resources, and in reflecting the personality of Indonesia as an archipelago state (Kementerian Perencanaan Pembangunan Nasional/ Badan Perencanaan Pembangunan Nasional, 2014a, 2014b).

Gotong Royong is thus, one of the agendas of the National Long-Term Development Plan (Kementerian Perencanaan Pembangunan Nasional/ Badan Perencanaan Pembangunan Nasional, 2014a, 2014b; Sekretariat Negara Republik Indonesia, 2007), which wants Indonesia to be strong, competitive, noble, and have morality based on *Pancasila* (Kemko Kesejahteraan Rakyat, 2010).

Sman Abnur (the sixteenth Minister of Administrative Reform and Bureaucratic Reform of the Republic of Indonesia in 2016-2018) says that *Gotong Royong* is supported by Mental Revolution so that the integrity of development in the level of the ministry/institution/local government becomes strengthened (Zakaria, 2017). Meanwhile, Tjahjo Kumolo (the 28th Minister of Home Affairs of the Republic of Indonesia in 2014-now) also says that *Gotong Royong* has become the principle of Mental Revolution, thus it must be implemented concretely and developed in many dimensions so that it covers all aspects of Indonesian national life (Zakaria, 2017).

Khofifah Indar Parawansa (the 27th Social Minister of the Republic of Indonesia in 2014-2018) says that *Gotong Royong* is a result of the improvement of people's life quality, where the Indonesian people is understood as resources who are productive and competitive (Zakaria, 2017). Anies Rasyid Baswedan (the 27th Minister of Education and Culture of the Republic of Indonesia in 2014-2016) has a dream aiming to create talented people and education and culture, with an ecosystem that has good characters based on *Gotong Royong* (Baswedan, 2015).

Puan Maharani (the 16th Coordinating Minister for Human Development and Culture of the Republic of Indonesia in 2014-now) says that *Gotong Royong* becomes one of the visions in the national development of the National Medium Term Development Plan (RPJMN) in 2015-2019. It also becomes the prerequisite of the National Movement of the Mental Revolution that is determined by the Coordinating Ministry for Human Resources Development (*Kemenko PMK*) (Maharani, 2015; Prabowo, 2015; Solihin, 2015).

Soedijarto as the speaker of F-UG (Fraction of Group Delegate) says that the spirit of *Gotong Royong* is needed in holding a state (Mahkamah Konstitusi Republik Indonesia, 2010). Tri Risma Harini (the 23rd Mayor of Surabaya in 2010-now) also participates by doing *Gotong Royong* as a service and assistance for her people. Through the principle of *Gotong Royong*, she changed the city park to become cleaner, more orderly, and beautiful (Zakaria, 2017). Sri Sultan Hamengkubawana X (the Third Governor of Daerah Istimewa Yogyakarta in 1998-now) also launched an independence movement for the people of Yogyakarta through a motto of Segoro Amarto (Semangat Gotong Royong Agawe Majune Ngayogyakarta) which means the spirit of Gotong Royong for the development of Yogyakarta.

As learned from the above governmental leaders, *Gotong Royong* activity is still important to do in the Millennial era. It is a part of the goals of village development as determined by the Constitution No. 6/2014 about how a village must improve people's prosperity and human's life quality and poverty prevention through the fulfillment of basic necessities, village facilities and infrastructure, development of local economy, and the utilization of natural resources and the environment by continually prioritizing on togetherness to create peace and social justice (Kementerian Perencanaan Pembangunan Nasional/ Badan Perencanaan Pembangunan Nasional, 2014a, 2014b).

Gotong Royong has become an elaboration of TRISAKTI, which consists of (1) People's sovereignty of character, value, and spirit that need to be built through national unity, and (2) People's personality in a culture that is realized through character reinforcement based on the reality of diversity, and (3) the nation's maritime, which is the strength of the national potential in creating an implementation of political and economic democracy of Indonesia in the future (Kementerian Perencanaan Pembangunan Nasional/ Badan Perencanaan Pembangunan Nasional, 2014a, 2014b; Setiawan, 2013).

In the Indonesian government, *Gotong Royong* is a strategy in the financial resource of the organization of the Family Welfare Development (*Pembinaan Kesejahteraan Keluarga-PKK*), too. It is in one of its ten programs that reflects the basic necessities of Indonesian people based on the Decree of the Minister of Home Affairs and Regional Autonomy No. 53 in 2000 about the Family Welfare and Empowerment Movement (Aslichati, 2011).

Additionally, the Indonesian Military participates also in *Gotong Royong* in rebuilding people's houses in Poso, Sulawesi in which the people became the victims of the previous Poso turbulence. *Gotong Royong* has changed the heart and mind, to recover relationships, by forgiving, apologizing, and helping each other. The post-conflict reconciliation in Indonesia is only possible by *Gotong Royong* (Braithwaite, 2014).

Meanwhile, the Directorate General of Taxation (*Direktorat Jenderal Pajak-DJP*) has also implemented the principle of self-assessment by using *Gotong Royong*, which created DJP employees into one soul to emphasize on extensification dialogue for better taxpayers (Saputra, 2015). *Gotong Royong* is, thus, still an important cohesive for all government matters. How is it in other sectors?

4.3 *Gotong Royong* in The Technology Sector

In the technology sector, *Gotong Royong* exceeds the social, religion, and ethnic background (Dewi, 2007). The supreme value of *Gotong Royong* is still done in parallel with people's tendency in using digital

devices. The purpose of <https://kitabisa.com/> is to raise the spirit of *Gotong Royong* through digital media (Timur, 2016). Pulse Lab Jakarta creates a word list of disasters by involving as many people as possible to give contribution through *Gotong Royong* in a form of game entitled Translator Gator so that it can be used by organizations who want to monitor the social media to receive an early warning or information related to a specific disaster (Riyadi, 2017).

The government of Banyuwangi Regency (<https://smartkampung.id/>) also gives out easy access for people who want to point out available projects. The movement of Indonesia X through (<https://www.indonesiaiax.co.id/>) has also given service to fulfill learners' needs by giving free daring courses every day. It is learned from the Information and Communication Technology (TIK) that the internet as its prime facility is basically a form of electronic *Gotong Royong* (Sudarto, 2006). In other words, *Gotong Royong* still exists in Indonesia as it is the power for the digital technology era, it (Rahayu, Ludigdo, Irianto, & Nurkholis, 2015).

4.4 *Gotong Royong* in The Economy Sector

In the economic sector, the strength of *Gotong Royong* comes from the wide and prosperous participation, known as the sharing economy. The sharing economy is an innovation in both products and business models. Some examples are the previously discussed Kitabisa (<https://kitabisa.com/>). It is a social platform to dispense kindness in the form of crowdfunding.

Akseleran (<https://www.akseleran.com/>) is a peer-to-peer lending platform in which everybody can give an easy, safe, and profitable business loan to small and medium enterprises (UKM) and for those categorized as initial businesses. *Gotong Royong* Fund in (<http://www.gotongroyongfund.com/>) is a fundraising platform in Indonesia that works on communities of fundraising either by individuals or organizations, in the sector of social, education, health, creative idea, and many others to achieve the same goal.

Gandeng Tangan (<https://gandengtangan.org/>) is a collaboration platform that uses the spirit of *Gotong Royong*. It is for business owners who need funding with investors who want to give social impact safely and transparently. Lastly, Kolase (<https://www.kolase.com/>) is a crowdfunding site that becomes the first online joint venture of music in Indonesia (Kasali, 2017) that carries with it the spirit of *Gotong Royong*, too.

4.5 *Gotong Royong* in The Education Sector

In the education sector, a learning method of *Gotong Royong* (Cooperative Learning) has been developed. The learning activity which gives chances to the learners to cooperate with their peers (Satrijono, 2012). The strategy to improve students' participation in learning is done by making innovation in the learning process, and one of those ways is by *Gotong Royong* or group learning (Musthofa, 2013). Students work with their peers in *Gotong Royong* circumstances, so that they all have many chances to process information and improve their communication skills (Lie, 2002; Musthofa, 2013). The learning method of *Gotong Royong* (Cooperative Learning) can be defined as a working system for a structured group learning that can improve students' learning outcomes (Garfield, 1993; Indiyani & Listiara, 2006; Lie, 2002). The learning method of *Gotong Royong* (Cooperative Learning) is suitable to be implemented in the Indonesian education system since this learning method applies the principle of Indonesia's spirit of *Gotong Royong* (Indiyani & Listiara, 2006). This means *Gotong Royong* can be used as the main value in the concept of Character Education Reinforcement brought by the Ministry of Education and Culture (Abduhzen, 2016) because it is a value that is taught in schools to support students as intellectual candidates (Joesoef, 2017).

Games that emphasize the value of *Gotong Royong* has been found in traditional games that are played in groups. The value of *Gotong Royong* contained in traditional games teaches children to help one another to achieve victory (Departemen Pendidikan dan Kebudayaan, 1997; Susanti, Siswati, & Widodo, 2010). That value of *Gotong Royong* sharpens children's emotional skills because, in *Gotong Royong*, they must have empathy and give some effort to help their friends who face difficulties (Susanti, Siswati, & Widodo, 2010).

4.6 *Gotong Royong* in The Humanity Sector

In the humanitarian sector, when there was a tsunami in Aceh in 2004, all Indonesian people, starting from children until adults, spared some of their wealth for people in Aceh. The same way also happened when there was a disaster in Yogyakarta, West Java, and many others. Sparing some of the people's wealth is exercising the spirit of *Gotong Royong*. With some children found sick but could not afford to see doctors due to the expensive cost, it has influenced television and newspaper reporters to help raise people's willingness to help the victims of the tsunami effect. One of the realizations was seen in the gathering of funds for Bilqis Anindya Passa who needed around one billion rupiahs for her heart anomaly disease (Pranowo, 2010).

On May 26th, 2006, many people's houses were damaged due to the earthquake experienced by the Bantul Regency, of Daerah Istimewa Yogyakarta. Through the spirit of *Gotong Royong*, television and newspaper reporters were able to attract foreign news reporters to also make a special review about the event. As a result, foreign agencies and Non-Government Organizations (NGOs) came along with local NGOs to help rebuild the people's houses and buildings. This collective participation in rebuilding cannot be done if the people have no awareness of *Gotong Royong* culture (Samawi, 2016). The culture of *Gotong Royong* remains strong in the neighborhood association (RT), citizen association (RW), hamlets, villages, village meetings, Village Consultative Institutions (*Badan Permusyawaratan Desa-BPD*) and other local institutions (Effendi, 2013).

4.7 *Gotong Royong* in The Art, Sport and Health Sector

In the art sector, Indonesia's platform of culture is developed based on the concept of *Gotong Royong*. One of the international cultural events that was held using *Gotong Royong* platform is the International Gamelan Festival in Solo in 2018. In the area of sport, the key success of the Asian Games in 2018 is also because of the spirit of *Gotong Royong* that makes a collaboration of communal work from the government, private offices, and the people around the area (Thohir, 2018).

In the area of health, the acceleration of social assurance membership for informal workers has involved the Social Security Administrator of Employment to prepare a mechanism to involve corporations to give funding through Companies' Social Responsibility (CSR) involvement. The CSR accommodates the donation companies agree to contribute to the better health of people who are informal workers. If it was not for the spirit of *Gotong Royong*, the CSR may not have the opportunity to help people who need to donate funding for their better health (Handoko, 2016).

4.8 *Gotong Royong* in The Social Sector

In the social sector, the program of Ayopeduli (<http://ayopeduli.id/>) is a collaborative platform of social actions to invite people to actively participate in helping social actions. Members of a Credit Union, like Keling Kumang, in Ansok Village, Sintang Regency, West Kalimantan do *Gotong Royong* in building eight micro hydropower plants (*Pembangkit Listrik Tenaga Mikro Hidro-PLTMH*) (Munaldus, 2015).

The spirit of *Gotong Royong* is also shown by the people who wanted to help Prita Mulyasari to fight against the International Omni Hospital, by collecting funds for Prita to pay for her prosecutors (Pranowo, 2010).

Through *Komunitas Bogor Sahabats (Bobats)* the action led by Gatut Susanta, Hazairin Sitepu, and Imam Soeseno, have realized Bogor with its *Gerakan 5 juta lubang biopori* (Kementerian Koordinator Bidang Pembangunan Manusia dan Kebudayaan, 2015).

Villagers in Malang Regency, East Java also promoted the national personality of *Gotong Royong* by doing voluntary fundraising to build facilities, which was a *Posyandu* hall as a place to hold many kinds of activities. The spirit of *Gotong Royong* is not rarely done by people (Harinto, 2018). The three houses of worship (Islam, Christian, Buddha) that are now in The Kelan Hamlet, Batur Village, Getasan Sub-District, Semarang Regency, Central Java Province, were built through the mutual collaboration based on the *Gotong Royong* (Irawan, 2018).

House renovation programs can also be funded through a *Gotong Royong* voluntary donation from companies, public figures, and civil servants (*Pegawai Negeri Sipil-PNS*) like experienced by the Kulon Progo Regency. In the regency, every month a *Gotong Royong* donation of two hundred and seventy million rupiahs is done by the civil servants of Kulon Progo. "It turns out that the *Gotong Royong* project is successful," said Hasto Wardoro (the regent of Kulon Progo, DIY Province) (Firdaus & Riatmoko, 2015).

In addition to the above example, the spirit of *Gotong Royong* was also done by the people of Yogyakarta during the preparation and implementation of the 261st birthday of Yogyakarta city. The event of “*Dhahar Kembul Tumpengan Pancasila*” attended by Sultan Hamengku Buwono X (Governor of DIY Province) and his wife, GKR Hemas, Paku Alam X (Vice Governor of DIY Province), Ganjar Pranowo (the General Chair of Kagama and Governor of Central Java), Mahfud MD (Member of Steering Board of the Pancasila Ideology Development Institution) in Malioboro, Yogyakarta came to implement the essential value of *Gotong Royong*, ie. the *Pancasila*. The event gathered volunteered around 30 community groups to freely provide tumpeng for people’s meals (Putra, 2018). *Gotong Royong* is one of Indonesia’s main strengths to stand strong and actively participate in the global area, as what was mentioned by Soekarno (the first President of the Republic of Indonesia), who is the founding father of *Gotong Royong*.

4.9 *Gotong Royong* in The Organization Sector

In the organization sector, *Gotong Royong* among divisions is a necessity (Zakaria, 2017). Loyalty and solidarity are strongly emphasized in work units since the principle of *Gotong Royong* influences people’s daily lives (Gani, 2004; Irawanto, 2015). *Gotong Royong* is a working method that is mostly done in Indonesia and it can be explained descriptively as something that has to be done together, where people learn from each other in their activities.

In the principle of *Gotong Royong*, people would work both physically and spiritually with others to ensure respect for the group work agreed to be done together (Effendi, 2013). This reflects *Gotong Royong*’s strong emphasis on social solidarity and in the co-dependent relationship among members of an organization (Tsamenyi et al., 2008). Through *Gotong Royong*, people are encouraged to be involved psychologically and emotionally to one another (Wihantoro, Lowe, Cooper, & Manochin, 2015). The social solidarity characteristic of *Gotong Royong* becomes a positive attitude since it helped create a solid and effective team (Panggabean, Tjitra, & Murniati, 2014) to contribute what each member can afford (Pranowo, 2010).

Gotong Royong also reflects the character of Indonesian employees (Kaming, Holt, Kometa, & Olomolaiye, 1998) who because of *Gotong Royong*, the productivity of a company becomes high. This is based on a company’s approach, which is orients in the social motivation and social awareness of others’ well-being in a workplace (Rachman & Savitri, 2011). With *Gotong Royong*, a company can create energetic human resources (*Sumber Daya Manusia-SDM*) and team harmonization in order to achieve a company’s defined target (Zakaria, 2017).

Gotong Royong is one of the three Indonesian values that are compatible with the skills of people in the 2000s (Toisuta, 2017) or the Millennial era so that Indonesia can compete with other nations at the global level (Wahid, 2016). By fighting for the implementation of a modern *Gotong Royong*, the life of the Indonesian people can be stronger than before (Suryohadiprojo, 2016). This becomes the strong reason why Joko Widodo (the seventh President of the Republic of Indonesia) says that *Gotong Royong* is still needed among the government, the Indonesian people, and the private companies (Latif, 2014; Zakaria, 2017). In this way, effective participation exists from the social agents of the civil society, media community, and workers in the culture, education, and business sectors (Latif, 2015).

5 Conclusion

The spirit of *Gotong Royong* in the Indonesian people has been questioned in its popularity and effectiveness due to the Millennial Generation’s characteristics of not wanting to socialize as much as their older generations. However, through polling done by KOMPAS and an analysis of how *Gotong Royong* is implemented in sectors of education, economy, health, art, technology, etc, this assumption is found to not be true. *Gotong Royong* in the Millennial era is still highly practiced by Indonesians. Although there are some changes in its formations, the meaning and application of *Gotong Royong* still exist and will not be extinct. The shift of cultural values in *Gotong Royong* cannot be considered as the extinction of the Indonesian cultural value of *Gotong Royong*. Some form of attitude in *Gotong Royong* may change slightly, due to having it more suitable with the available technology and scientific advancement in supporting the Indonesian people. The cultural value of *Gotong Royong* is highly honored in every moment by those living in either rural or urban areas because it is a value that is embedded deeply in the Indonesian people.

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