



## Internalizing the Value of Mutual Cooperation in Ananda Kindergarten in Pulau Tengah Village

Ade Candra Gustia

Institut Agama Islam Negeri (IAIN) Kerinci

Email: [adecandragustia@gmail.com](mailto:adecandragustia@gmail.com)

### Abstract

This study aims to internalize the value of mutual cooperation among Ananda Kindergarten students in Pulau Tengah Village. This is due to the influence of modernization which forms an individualistic attitude, making it difficult to cooperate, take responsibility and help each other. The research method used is qualitative research using a *naturalistic inquiry approach*. Informants in this study used *purposive sampling*. Data collection was carried out through observation, interviews, and documentation studies. Data analysis using triangulation of data sources, with stages of data collection, data reduction, data presentation, conclusions, and data verification. The results of the study indicate that the process of internalizing the value of mutual cooperation in students is carried out in several stages, the first stage of transformation is carried out through oral communication, written communication, and listening and reading. Second is the value transactions stage through two-way communication; the third stage of transinternalization is carried out by collaboration, habituation, and exemplary behavior. The process of internalizing the value of mutual cooperation in students from an early age can cultivate and preserve the values and meaning of mutual cooperation, such as cooperation, solidarity, responsibility, togetherness, concern, and unity. This study is expected to contribute to the importance of maintaining and preserving the values of cooperation from an early age so that they are not lost in the current era of modernization.

**Keywords:** Early Childhood, Mutual Cooperation, Kindergarten

### Introduction

Today's modernization has a huge impact on social change that affects all groups in society, including children, teenagers, and adults. The changes experienced by these communities are in the form of values, attitudes, and personalities. According to Asnawati Matondang (2019:191), modernization has many impacts on everyone's life, from childhood to old age and the impacts caused are not only positive but also negative. The phenomenon that occurs in modern society is the emergence of an individualistic attitude which is an attitude of prioritizing self-interest over common interests.

A threat that must be faced by modern society is the negative influence of foreign cultural values that conflict with the essence of Pancasila values. According to Listyaningsih (Pamungkas, et al. 2018), the entry of foreign cultures that are not by the values of the nation's culture needs to be watched out for, for example, the emergence of attitudes that are contrary to the nation's identity such as materialism, hedonism, westernization, individualism and others. Individualism is a negative impact on society that is influenced by technological advances and the flow of globalization, indirectly the impact can erode the positive values that have been contained in the Pancasila principles, such as the loss of a sense of unity, loss of a sense of togetherness, compactness, unwillingness to cooperate, and loss of a sense of solidarity with others. In addition, it has a negative impact on the noble values of the Pancasila principles,

namely the decline in the spirit of mutual cooperation among community groups (Istianti, et. Al. 2018).

Mutual cooperation is an activity carried out together in the form of mutual assistance, helping each other, and collaboration between individuals or groups in order to achieve a desired goal. The term mutual cooperation comes from the Javanese language *gotong* which means "lifting" and *royong* which means "together". According to (Apipah, 2024), mutual cooperation is a form of cooperation carried out by several people to overcome problems around them. Mutual cooperation activities can be realized on the basis of the commitment of residents as a social community unit that always lives side by side and needs each other.

Mutual cooperation is an original cultural value of the Pancasila principles which is a characteristic of a country and cannot be separated from the life of society. This is because the values of mutual cooperation are one of the sources of unity for people with diverse ethnicities, religions, races, and customs. According to (Iswantiningtyas et.al, 2023), the existence of mutual cooperation behavior has existed for a long time and is one of the cultural heritages that must be preserved by all Indonesian people. Mutual cooperation which has become a cultural heritage must be maintained, socialized, and preserved, so that the next generation is able to maintain, protect, embody, apply in everyday life, and be able to strengthen the identity of a nation.

Preserving means maintaining, maintaining, and optimizing, besides that preserving the culture must be sustainable or *continuous*, so that the cultural value of mutual cooperation remains eternal and always lives in the souls of the community even with the impact of the development of the times. Efforts to preserve the value of mutual cooperation are certainly not easy, it requires a plan, design, and strategy. According to Listyaningsih (2022:245), one way to preserve and maintain the character of mutual cooperation is through education. From an early age, children must be taught and accustomed to doing activities together, so that with the spirit of mutual cooperation the problems they face will be easy to solve.

Education is a process of guidance in transforming knowledge together through planned media and strategies. Some definitions of education in Normina (2017:19), according to N. Drijarkara are the humanization of young humans, or the elevation of young humans to the human level. Drijarkara provides these limitations in terms of educational philosophy. According to MJ Langeveld, education is every effort, influence, protection and assistance given to children aimed at the child's maturity, or more precisely helping children to be competent enough to carry out their own life tasks. Education is an important aspect for all humans and does not limit a person's age in pursuing an education, because education itself can provide a positive influence on individuals, families, communities, and countries.

Education and culture have a very close relationship, this is because both have a contribution in forming and inheriting positive values towards the formation of a nation's character. According to Tilaar (Zafi, 2018:9), education as a cultural transformation can be said to be an activity of cultural inheritance from one generation to another. Transformation is a gradual change that can be done in a planned manner, so that education can contribute to changing, forming, and instilling cultural values in each generation gradually or comprehensively which are obtained through formal and informal learning processes.

Childhood students has several obstacles that must be faced and become a challenge for the mothers of Ananda PAUD. Based on observations, there are still students who do not want to work together in returning toys to the places provided, have not been able to adapt to the environment, still look shy with other students, find it difficult to help each other, find it difficult to cooperate, there are some students who find it difficult to have good relationships with other

students, some students are still individualistic, some students are still difficult to manage, and it is still difficult to get information from the mothers of PAUD. The application of the value of mutual cooperation directly to students is the right effort in internalizing the values of Pancasila, so that these values can minimize the problems faced by early childhood. The purpose of this research is to provide benefits to all parties, especially for PAUD institutions and for all PAUD mothers as reference material in dealing with early childhood.

## Methods

This type of research uses qualitative research. According to Saryono (Nasution, 2023:34), qualitative research is research used to investigate, find, describe, and explain the quality or characteristics of social influences that cannot be explained, measured or described through a quantitative approach. Qualitative research conducted using the *naturalistic inquiry approach* proposed by Lincoln and Guba (Nasution, 2023:43) explains that this research has a natural setting without being made up or what exists, humans as instruments, meaning that researchers use themselves or others to collect primary data; this research utilizes implicit knowledge, namely researchers can argue to legitimize implicit things based on intuition or feelings.

The research was conducted to collect various data regarding the Internalization of Mutual Cooperation Values in Ananda PAUD Students in Pulau Tengah Village, this is because the activities carried out by students are still classified as individual and it is difficult to carry out cooperation between students and the curriculum used has not focused on the values of mutual cooperation. Informants in this study used *purposive sampling*. Data collection was carried out through observation, interviews, and documentation studies. The data validity test in this study used source triangulation. The data obtained during the research were then analyzed using the stages of data collection, data reduction, data presentation, conclusions, and data verification.

## Results/Findings

Internalization is an action that involves experiencing and mastering a teaching, doctrine, or value. Internalization can help individuals become moral, ethical, well-mannered, polite and courteous individuals, and embody the cultural values that exist in a nation. According to (Zahara & Sari, 2023), internalization *is* a process of inserting values or inserting ideal attitudes that were previously considered outside, so that they are incorporated into a person's thinking, skills and outlook on life. Internalization can be translated as the collection of values or the collection of certain attitudes to form a complete personality.

Values are views or beliefs for humans that contain good and bad things. According to Schwartz (Mayangsari and Listyo), values are guidelines that are adhered to and believed in by social groups that are related to desired goals in various situations and have varying degrees of importance. Internalization of values is the instillation of values believed in by individuals and groups in a structured manner so that they become a complete guideline used for the benefit of community life.

The process of implementing the internalization of mutual cooperation values in students is as follows:

- a. The transformation stage, is a stage through verbal communication. Mother provides information and explains good and bad values to students in the learning environment through the support of learning media. The learning process is carried out in an interesting and varied way so that students can understand the information provided by the mother. According to (Dini, 2022), they explain the types of verbal communication, including:
- 1) Oral communication, a communication that is done by pronouncing words through the mouth issued by the communicator (Verbal vocal). Oral communication can also be interpreted as a process in which a speaker interacts verbally with others for certain purposes.
  - 2) Written communication, the delivery of words of messages delivered through writing. Written communication also has a role and function that is no less important than oral communication.
  - 3) Listening and Reading. Listening and hearing are two different things. Hearing means only taking sound vibrations, while listening is taking meaning from what is heard. Listening involves the elements of hearing, paying attention, understanding and remembering. Reading is one way to get information from something written.

The introduction of values is carried out directly through the provision of knowledge communicated verbally by mothers by utilizing picture media and whiteboards with the aim that the transformation process carried out by mothers will be easily remembered and understood by students. The form of values introduced through the help of picture media and writing on the whiteboard by mothers, such as: friendship values, responsibility values, cooperation values, togetherness values, compassion values, and respect for others.

- b. The value transaction stage is a stage of value education by conducting two-way communication. Two-way communication is a reciprocal interaction between students and mothers. Value transactions between students and mothers must encourage and activate communication. At this stage, mothers do not only present information about good and bad values, but are involved in implementing and providing examples of real values and participants are asked to provide examples in accepting and practicing these values.

The value transaction in question is that mothers directly practice the values that have been recognized in students, so that after there is knowledge and introduction of values through the media, students are required to be able to apply the values that have been taught, both individually, in the learning environment, and family. Her Muttaqien & Mutatik, (2018), explained that in order to instill moral values using exemplary learning methods, getting used to, stimulating, playing, singing, giving rewards, and giving advice.

Instilling values in students by practicing directly, is the same as implementing the exemplary learning method. Mothers and students interact directly in a two-way manner in the process of implementing the instillation of values, so that later indirectly in daily activities it turns into a habit that is inherent in the souls of students.

- c. Transinternalization stage, this stage is a deeper process than value transactions, where what is seen is not only the physical, but also the personality or mentality. At this stage,

students make these values the basis of their behavior. Students can provide a mother's response not just through movement or physical appearance, but also through their mental attitude and personality that are actively involved.

The transinternalization process carried out by mothers is to pay attention to the attitudes and behavior of students so that they do not conflict with the values that have been given. The readiness of the attitudes and mentality of mothers must also be considered, this is because mothers must be able and mentally prepared to be *role models* for their students, both in the learning environment and outside the learning environment.

The implementation of internalization is in the form of instilling the values of mutual cooperation, through:

1) Collaboration

Collaboration is cooperation between humans in achieving a vision and mission. Internalization of the value of mutual cooperation in students carried out at PAUD Ananda through planning in direct learning by mothers is a form of active collaboration by creating an atmosphere of harmonious relationships between students and mothers as teachers in improving the attitudes and behavior of individual students in the learning environment.

Internalization of mutual cooperation values in students is not only done in the learning environment, but can also be done in collaboration with parents of students. The involvement of all parties in supporting the internalization of mutual cooperation values in students, so that mutual cooperation values in students are able to produce positive values such as helping each other, cooperation, togetherness, and solidarity that can be experienced, lived, and applied in everyday life.

2) Habituation

Habituation is an activity carried out repeatedly which is expected to be remembered, accustomed to, and understood so that it can form a positive soul that arises from every human being. According to Faza. et al, (2024:198) explains the habituation carried out in early childhood as an activity that is carried out repeatedly so that children are expected to be able to get used to doing positive activities in everyday life.

Habituation is the right strategy in instilling the value of mutual cooperation in students, because instilling values in this way is not just knowing, but can have an impact. Habituation is the right stimulus in early childhood learning, the learning process that is applied consistently, indirectly makes students accustomed and able to be independent until adulthood.

Habitual activities carried out by students are as follows:

- a) Community Service, students are accustomed to carrying out community service twice a week to clean up plastic waste around the learning environment and in the classroom so that a sense of responsibility for cleanliness arises and routinely every day students are required to dispose of 1 plastic waste per day in the trash bin provided.
- b) Group Assignment, a task given must be completed together. Students have group assignments that must be done in class, mothers form groups randomly based on attendance numbers. The group has 1 leader and 2 people become group members,

the formation of the group assignment is able to instill the values of togetherness, solidarity, caring for others, and the spirit of learning.

- c) Sports, the importance of sports for students can improve health and increase body immunity. The habit of sports in students indirectly instills the values of socializing, interacting, and togetherness. The forms of sports carried out, such as fitness gymnastics and playing football. The mothers schedule student sports schedules once a week.

### 3) Exemplary

Role model is a behavior that can be imitated and used as an example of positive values. According to Irwan and Monica (2021: 412), that strengthening values is also done through role models by showing a sense of caring for each other, a sense of responsibility for the tasks given, and building a sense of love for the homeland during learning. The role model given by mothers to students is an example that will be easily accepted by students, the existence of role models given, such as: speaking politely, honestly, working together, being ethical, and having skills.

### Mutual cooperation

Mutual cooperation is a local cultural wisdom that has values contained in the lives of Indonesian people. The value of mutual cooperation is one of the sacred values and is one of the characteristics that are cultural and inseparable, this is because there is a strong spiritual bond that grows in the soul of the community. According to Teresia Derung (2018), the term "Gotong Royong" is used as a strength, the life of society in general is harmonious because capitalism has not developed so that unknowingly the actions taken by individuals in community groups are influenced by social facts in their social environment. Village communities live and fulfill their needs oriented on the basis of "togetherness". This condition is in accordance with Durkheim's analysis of different types of solidarity and the sources of social structure (Max Weber, 1980).

Mutual cooperation is a sacred thing in the family system which is based on sincerity, voluntary, togetherness, and solidarity which already exist in society, although with different terms for each society. Mutual cooperation is also the basis for unity between groups, communities, tribes, religions and cultures. According to Nelly (2021:27), Durkheim said that in social life there is a keyword, *the sacred*. *The sacred* is the main axis that encompasses all the dynamics of society. Something sacred can be in the form of main symbols, values and beliefs (beliefs) which are the core of a society. Members of society are not allowed to violate *the sacred* because it is used as a basic guideline in the norms of community life, if anyone violates it, they will not hesitate to be punished. Based on this explanation, it can be said that *the sacred* or sacred values, apart from being a basic guideline for living in society, can also be used as a regulatory tool in community life.

Mutual cooperation activities in society are influenced by groups, because the strength of the group becomes a strength of solidarity which is believed to be able to solve a problem in society. Mayangsari and Listyo, (De Mooij & Hofstede, 2011), explained that the dimension that influences Indonesian society is *collectivism*, Indonesian society believes in the strength of groups, group success is better and is considered more important than individual success. The power of groups or *collectivism* in Indonesian society is the advantage of its society in creating harmony in life.

In the mutual cooperation activities in Indonesia, viewed from Schwartz's value theory, the following can be seen:

<b>Goals/Benefits of Mutual Cooperation</b>	<b>Values Based on Value Theory</b>
Mutual cooperation as a form of student cooperation in solving several problems in the learning environment	<b>Universalism</b> Through mutual cooperation, achieving common goals is important to maintain social harmony.
Mutual cooperation between students can form togetherness, unity and solidarity.	<b>Security</b> The stability of relations between humans can be maintained through mutual cooperation, this value is in accordance with the benefits and objectives of mutual cooperation.
Mutual cooperation as an Indonesian cultural heritage that must be preserved and maintained from generation to generation	<b>Tradition</b> This value maintains and preserves tradition. A person who considers tradition important will follow various customs or rituals of his group and will show respect and obey the rules of his group.
Mutual cooperation aims to provide goodness to others and eliminate students' sense of individualism.	<b>Stimulation</b> There is a stimulus given by the group to do something to achieve a goal and make someone do something optimally.
Mutual cooperation helps to form a sense of solidarity, brotherhood, and unity as well as differences in students.	<b>Benevolence</b> Conflicts that occur between people can be resolved because there is a value of benevolence. The value of kindness given or done to people who are known or often met.

Mutual cooperation activities carried out by students are a habituation strategy carried out by mothers with the aim that they have a sense of responsibility, togetherness, and solidarity with fellow students. Gotong royong is a symbol of the third precept of Pancasila, namely the unity of Indonesia for students. This is because in mutual cooperation does not look at the background and social class of the individual, all must be united in carrying out their duties and responsibilities as students.

Based on an interview with one of the mothers of PAUD Ananda, NS explained, the process of internalizing the value of mutual cooperation can indirectly train students' sense of responsibility. The existence of mutual cooperation values that are taught from an early age form an awareness of putting back toys that have been played while in a learning environment. This statement was seen during a direct interview by NS's mother as follows:

*“The values of mutual cooperation in students have an influence on them, in my opinion the values of mutual cooperation taught in PAUD, especially students, will train them to be responsible people. Indeed, to manage them in carrying out mutual*

*cooperation activities requires patience, because they cannot without direction from mothers, they must be constantly supervised. This is natural and I understand because they are still children who really need supervision.”*

According to NS, the existence of mutual cooperation which has become a habit for students indirectly instills a sense of responsibility from an early age, because mutual cooperation has many positive values that will later be able to be used by students until they are adults. Based on an interview with the mother of PAUD Ananda, YS explained, the impact on the internalization of mutual cooperation values in students, teaching and training students to form cohesiveness that has been still individual who does not show togetherness.

*“The impact that is clearly visible from me after internalizing the values of mutual cooperation in students is the existence of togetherness, they want to talk to each other, want to help, want to be actively involved in doing something. At first, it was difficult for them to do it together and the challenge for mothers was that they had not fully entrusted to them, because without mothers the mutual cooperation did not go well and was not optimal.”*

According to YS, the impact of mutual cooperation is clearly a positive thing, because students are taught to have solidarity and concern for others, and it is possible to eliminate individuality, indifference, and lack of student interaction. The following are the documentation of joint mutual cooperation activities to put back toys carried out in the learning environment of PAUD Ananda, as follows:



Figure 01: Students' enthusiasm in putting their toys back

## Conclusion

Modernization is able to form an individualistic attitude in students. The social changes are in the form of attitudes, values, and personalities. Modernization has a negative impact on students that is contrary to the values of Pancasila, especially mutual cooperation has influenced students such as individualistic attitudes, unwillingness to cooperate, not caring about others, lack of interaction, socialization, and lack of sense of responsibility. The process of internalizing



the value of mutual cooperation in students is carried out in several stages, the first stage of transformation is carried out through oral communication, written communication, and listening and reading. second , the value transaction stage is carried out through two-way communication, and the third stage of transinternalization is carried out through collaboration, habituation, and exemplary behavior. The process of internalizing the values of mutual cooperation in students from an early age is able to cultivate and preserve the values and meaning of mutual cooperation, such as: cooperation, solidarity, responsibility, togetherness, concern, and unity.

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