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Recovery of Cooperation Values (Gotong- Royong) in Providing Houses and Community Housing for Bajo in Sulawesi Center in Indonesia

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Keywords: gotong royong, culture, efficiency and effectiveness, socialization, understanding bajo people.

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Recovery of Cooperation Values (Gotong-Royong) in Providing Houses and Community Housing for Bajo in Sulawesi Center in Indonesia

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My gratitude goes to:

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Abstract- **Cooperation (*Gotong Royong*), as a hallmark of the *Bajo* community, is under pressure due to interaction between the *Bajo* community and the surrounding community (mainland communities). The impact of this interaction shifts cultural values from cooperation and habits. Cultural shifts cause a variety of local wisdom to be degraded and even abandoned by the *Bajo* community. Efforts to maintain the existence of local cultures, such as supportive culture (Gotong Royong), need to revive shared cultural values in this era. This study uses a qualitative method with a value engineering approach, which aims to restore the local wisdom of the *Bajo* community through analysis of functions, especially those related to cooperation, in providing housing and housing. Research has found that to restore harmony in culture, forms of innovation in the context of cultural acculturation, socialization, and mutual giving. Understand how to maintain an existing cooperative lifestyle; Creating an atmosphere of mutual trust between motivators, traditional leaders, community leaders, and the *Bajo* community is the key to the successful re-articulation of local wisdom.**

Keywords: gotong royong, culture, efficiency and effectiveness, socialization, understanding bajo people.

I. Introduction

a) Background

The history of human civilization development continues to develop from primitive culture to postmodern culture marked by the dominance of the commodification of human life. This development is known as the process of gaining knowledge. The development of science (episteme) shows that culture and way of life from human experience continue to develop dynamically. An overview of human civilization's architectural point of view has a strong influence on changes in knowledge and the use and formation of space-based development and the demands of human culture.

The process of developing human civilization in meeting the demands of the need begins with a primitive culture that is characterized by various tests carried out to meet their needs. This phase shows that knowledge is a free thesis or experience gained through trying and trying (trial and error),

The results of the struggle then became human habits to meet all their needs of life, and this development came to be known as the development of a culture based on knowledge and character descriptions.

The phase of human experience begins to raise questions about the cause and effect of a habit that is a tradition in human life. All knowledge that comes from the tradition of believing has positive benefits for humans.

In subsequent developments, the pattern of rationalization begins by questioning the existence of customary rules and types of thinking that develop, so that new thoughts are formed based on reason (rational). Some parts of developing standards are using to questioning their heritage. The question then is that some customary rules are degradation due to changes in logical principles, and even in some cases, local knowledge is abandoning by its users. For example, the custom of people who cooperate, which is very popular among traditional or era societies, is pre-modern. The modern era has declined, and even some tribes left it and made local wisdom a part of the past. In some cases, the culture of cooperation is replaced by participatory, which is very different from the partnership.

This condition is often found in traditional communities, for example, in *Bajo* community groups in Central Sulawesi. *Gotong Royong* was the first time the life of the population moved the Bajo community, now

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the Gotong Royong culture is seen as less competent in daily life. Cooperation continues to grow and maintain in aspects of social life, such as family celebrations or salvation activities, weddings. Meanwhile, to prepare public facilities and infrastructure, such as building houses, no longer develop through cooperation. Even so, they are ready through economic value activities so that each action has commercial value and can be a source of income for a group of people who work in the field. This fact shows that there has been a process of modernization that has left *the Gotong Royong* culture.

In today's modern era, it can seem that almost all sectors of economic value give birth to individual human groups, He meant that every human or human group is more concerned with economic benefits than social benefits as part of his life. Then the question arises of the state of human life, which beliefs to be the social life of humans like what if all must have economic value? This process gives birth to the rich and the poor, and the rich get more productive, and the poor get. The delivery of the postmodern era revived human values that in new regions tend to be degraded by industry and economic culture, which considers all sectors to be related to economic benefits.

For example, the Bajo community was once a community that highly valued social networking and experienced a shift to being a capita society, all of which is viewing from an economic perspective. So that innovation and engineering are needed to make each instance, not only considered from a financial point of view but social values into a single unit. Capitalist life that grows around them forces them to live individually. Capitalist influence causes their traditional life to slowly but surely be abandon.

Still, their presence does not get better or even creates very high competition so that the sad impact gives rise to new poor people. The condition caused because it is not followed by sufficient knowledge and skills to compete in today's modern life. The existence of traditional communities continues to exist if they can maintain their social environments, such as in the Bedouin tribe and other tribes who reject technological advances in their economic life.

This phenomenon shows that to increase the degree of traditional society in the postmodern era is necessary to adjust by replacing old values into the current life. This thinking then underpins this research by taking the banjo community in Central Sulawesi as a place for innovation and engineering to maintain mutual culture while still giving economic value to each Gotong Royong.

b) Objectives and goals

This study aims to formulate and restore old values through innovation and engineering to provide facilities and infrastructure for *Bajo* homes and housing today.

c) Literature Review

A literature study regarding basic theory or background knowledge of researchers begins this research, so armed with the proposed understanding is expected not to provide obstacles for researchers in research or analyze problems.

The literature review can be published: 1) Theory of Pragmatism Planning 2) Models of social change. 3. Modernization Theory, 4. Local wisdom, 5. Theories of social change

d) The Concept of Sustainable Pragmatic Planning

The development of the concept of pragmatic planning has developed rapidly in the dimensions of planning, some opinions that reveal the idea of pragmatism, including expressing the influence of US practical philosophy on the development of theories about the nature, purpose, and methods of planning.

The concept of pragmatism explains the critical contributions of pragmatic and "neo-pragmatic" philosophers and identifies the influence of pragmatism on the initial idea of planning as a rational process; from the perspectives of Friedman; about the development of "critical pragmatism" for Foresters; and the contribution of other planning theories in the 1980s and 1990s. Identify the importance of practical ideas in emphasizing the dimension of planning as a functional social learning activity, which must utilize human capacity and promote the ability to transform critical transformative systemic work in the public sphere (Healey, 2009).

The philosophical position of pragmatism is the conceptual scaffold for design thinking. Contributing many existing contributions to design has been taken from the concept of pragmatism.

The argument presented shows that there is a large degree of convergence between pragmatic perspectives and design thinking. Pragmatism offers a well-developed and coherent articulation of essential concerns for designing pragmatic thoughts and views that can be valuable at theoretical and practical levels.

At the conceptual level, it can inform and inspire the development of design discourse. At a reasonable level, pragmatic concepts can be operational to inform and guide concrete designs and help us understand and manage the design process (Dalsgaard, 2014).

Decoding thinking can obscure the construction of the holistic paradigm and the holistic planning paradigm that can be followed up to develop sustainability planning, which makes many approaches to planning and sustainable development policies.

The dichotomy is a classic that was recognized more than a century ago by pragmatic philosopher William James who thought of development and planning thinking, or in this case, those who believed in more and better information to overcome the challenges of sustainability and those who relied on strength.

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From several voices, he then argues that the sustainable development approaching is based on the philosophy of pragmatism as a means to connect the development perspective and to think with planning, policy, and sustainability actions.

After detailing how the dynamics of development thinking and planning thinking among proponents of sustainability are translated into various types of understandings and initiatives, pragmatic frameworks for holistic sustainability planning and proposed policy sets.

This framework is arguably based on understanding practical theories about truth and rationality, integration and fundamental processes in action, and human experience as a test of public values and priorities for work.

This opinion contributes to evolution, which refers to pragmatic philosophy, linking this with more work in environmental philosophy that highlights the usefulness of pragmatism in building a sustainable development philosophy.

If planners and members of a democratic society can work towards a shared understanding that it is a process of continuous communication and interaction between citizens and experts that needs to be maintained in promoting sustainable development, that knowledge must be generated and tested in public.

Context, and that the story has stood side by side with scientific models and statistics, essential steps towards sustainability can be made in the overall planning profession (Holden, 2008).

e) The Classical Theory of Social Change

Classical sociological theory is the foundation stone of the basic theory of the development of sociological theories that emerged later. Among the philosophies that arise relating to idealism, materialism and economic systems, surplus value, and social change dynamics. In the meant to influence the theory of social evolution, which is understood as a form of rationalism. So that in society, there are groups based on individual interests, namely in the way of class (based on the economy), status (based on conditions and social benefits), parties (based on political interests).

In rationality, thinking, it includes four different models that exist between people. Rationality relates to four aspects, tradition, value, effectiveness, purpose

i. *Traditional Rationality*

Traditional rationality aims to fight for benefits derived from the traditions of public life (so that some people claim to be non-rational acts). Every activity is always associated with the orientation of life values. The norms of living together seem more substantial, for example, marriage ceremonies are becoming a tradition in almost all ethnic groups of Indonesia.

ii. *Value-Oriented rationality*

Rational-oriented values are seen by society as potential life, even if there is no real daily life. This habit is supported by life behavior into beliefs or beliefs and culture rooted in life (tradition); for example, humans collect capital to be used in family funeral ceremonies.

iii. *Affective Rationality*

Affective rationality is a type of rational that boils down to an intense emotional connection, where there is a special relationship that cannot be outside the circle—for example, the relationship between husband and wife, mother, and child. If one party makes a mistake, then the other party always tries to help.

iv. *Rationality aims or instrumental rationality.*

It is the highest form of rational consideration of the elements of logical choice about the purpose and means of action chosen. In every ethnic community (community), there are many elements of rationality that are owned and explained. However, in many cases, the most popular rationality, there is only one, which is followed by many people. For example, economic rationality is often the first choice in many communities. Furthermore, this is an ordinary social change, changing individual behavior contextually.

f) Social Change in Traditional Communities

The discussion of social change cannot be separate from the context of western philosophy, especially those related to Greek philosophy.

The essence of Greek philosophy is related to the idea that human behavior is a relationship that is consistent with their daily lives. According to who explained that philosophy is relevant to seven fields:

1) Empirical philosophy essentially states: human beings cannot be separated from nature because they realize that they are also part of the integral life of nature.
2) Humans are first observed is the natural environment, the biological environment that is closest to human existence.
3) Following the natural environment, ideas emerge about the growth processes of their neighbors, such as growing the presence of the necessary sunlight, which is the natural center of the human environment.
4) By observing human nature to determine the dimensions of time, such as changes in seeing morning, afternoon, evening in seconds, minutes, hours.
5) Growth needs direction because there is a process called maturation experienced by every human being, nature and human creation (civilization).
6) Humans then learn to find that biological life has a general pattern of growth.
7) The growth grows with a specific model through stages of a particular stage, called the No Jumping

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Stage, all grow with regularity, without systematic and definite steps.

Human growth as an individual grows through specific directions and patterns which are at perfection. Ideas generated evolve through certain stages that form straight lines and are called imaginary lines

g) Modernization theory

In general, modernization theory can be formulated as a perspective (vision), which is the primary analysis model for human factors in a society. Modernization has become a kind of commodity among the public, which puts the mental element as the cause of change. Improving human mentality will increase capital used to increase the local economic production of a community. Modernity is a product of a western culture that is associated with the presence of science and technology. So that modernity has become an assumption of truth that does not need to be questioned. Thus the theory of modernization is positioned as a standard science in compiling the development of science, as explained by Thomas Khun (2000).

Modernization theory can be seen from an economic and non-economic point of view expressed by several leaders, as shown from a financial perspective, which states that: High savings and public investment determine economic change. The problem of underdevelopment is due to a lack of capital. Developing countries that want to advance must seek additional money, both from within and from abroad.

Meanwhile, from a non-economic point of view, states that: the values of his beliefs shape human dynamics. So that gave birth to economic growth (trust relationship with the economy). Ethical theories provide delivery to high morals and then give birth to a capitalist attitude towards life. Ethical beliefs become universal values that may be outside the ideas themselves, for example, converted to cultural values expectations.

In terms of psychology, he expressed his desire to reason and work hard between individuals to make everything perfect with their position in the world. The concept of need is an entirely new spirit in the face of work, which drives the need to succeed. Encouragement not only receives material rewards but also achieves inner satisfaction. Poverty and underdevelopment in society are because our environment is not infecting with viruses that are needed to excel.

h) Local wisdom

The solution is unique and an interesting point with an outline that tends to be a dominant, attractive, or magnetic element, so that way, people will have an attachment that becomes the glue between them. The Village has characteristics that we are achieved through the physical conditions of the environment and non-physical conditions such as culture, the community's social life is a stable system and patterned somewhere and is related to the history of the Village.

Another view of settlements is they are part of a large area within an area, which functions as the center of a group and is an interpretation of a site, land or plot and is transformed into a place where people live. Some environments, which have specific natural characteristics and spatial structures, are referred to as plains, valleys, and ponds (basins). These spaces are equipped with natural elements, e.g., topography with owning rocks, vegetation, and water.

They are equipped with essential orientations such as the relationship between the site with light, weather, and natural conditions that are part of the microclimate. The settlements that emerged in the late 60s were defined as a guide to housing and human life. Arrangement exists because the community recognizes culture and coincides with the presence of social or cultural civilization.

The structure and shape of the house are considered as an embodiment of the community's cultural values. The house is a shelter or shelter for humans in the face of climate change and weather (heat, cold, rain, and wind). The house is calling a residence because it functions as a place of rest, a place to build a family, a place of work, and a symbol of social status. Human behavior in responding to homes varies and changes depending on where they are.

For traditional societies, houses associated with various aspects, such as social, cultural, religious, and physical aspects. Thus homes and settlements are part of the area where there are residents who live, take part in work activities, try, connect with fellow settlers as a community, and fulfill various life activities.

In some parts of the area, some communities form houses together, such as architects who also work as workers. This community gave birth to settlements located in the interior and make building houses as traditionally done in cooperation and adapting to local customs and their nature. The formed community groups tend to settle from generation to generation, so consider it a place of birth or hometown (Zaenal, 2016).

i) Settlement

Human settlement or settlement is the definition of a place of life and a place of relationship (interaction) between humans and humans, with nature and natural authority.

Thus settlements are containers filled with humans or physical boxes of human habitation. The agreement as a residence is a place or area where people gather and live together, building houses and facilities needed in human life. Settlements can also see as a collection of houses inhabited by residents, forming communities as a place to live, work, and a place to communicate. Also, the formation of settlements should not be described only in three dimensions. Still, it must

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be seen from four aspects: the elements of human life always change character and culture in units of time (Doxiadis, 1971).

There are five elements of the formation of settlers (Human Settlement) according to (Doxiadis, 1971), as follows:

1) Nature as an element, that is, a place or village container formed by environmental factors such as geography, topography, land, water resources, plants, animals, and climate, or weather. All these elements interact so that it functions as a village or Village.
2) Humans as elements, namely humans who live in nature and carry out activities, such as biological activities, sensations, perceptions, emotions, and morals related to values and norms held by humans or human groups.
3) Community as an element is a group of people who live together to form a housing environment, such as creating social strata, forming culture (culture), and forming administrative areas.
4) Protection (shelter) as an element, namely the structure of the container in which some people live, such as housing, community services, business centers, recreational containers, commercial containers, offices. Network. 5) Social capital as an element, namely a naturally artificial system, and functions as a settlement, such as Water supply systems for the needs of settlers, roads for transportation, drainage channels, communication networks, electricity networks, and all other physical needs. The five elements of the resolution are aspects that must be studied holistically to find the ideal solution (Doxiadis, 1971).

Village elements are to assigned to maintain dynamic equilibrium and are expressed differently in each section, at each scale, and during the evolutionary process.

The basis of the settlement is an ecological unit that is hierarchically related to each other from each element. The law of arrangement is not a simple law of cause and effect, but a statistical law on the impact of change.

II. Method

Research on efforts to restore the values of local wisdom by using qualitative methods with a value engineering approach. Value engineering in question is a systematic and structured decision-making process.

Value engineering aims to find the best value of construction activities related to restoration of degraded cultural values or the process of returning value related to the function of importance in the structure and construction activities of houses and housing. The effort needed to reach the target value.

Related to the efficient functioning of a valid housing provision using local resources based on cooperation culture consistent with the quality and performance required (Hammersley, 2002).

a) Value Engineering Methods

The concept of value engineering was developed to provide a way to manage and enhance the value of innovation to give birth to a product's competitive advantage by redefining cultural values through a process of change and engineering.

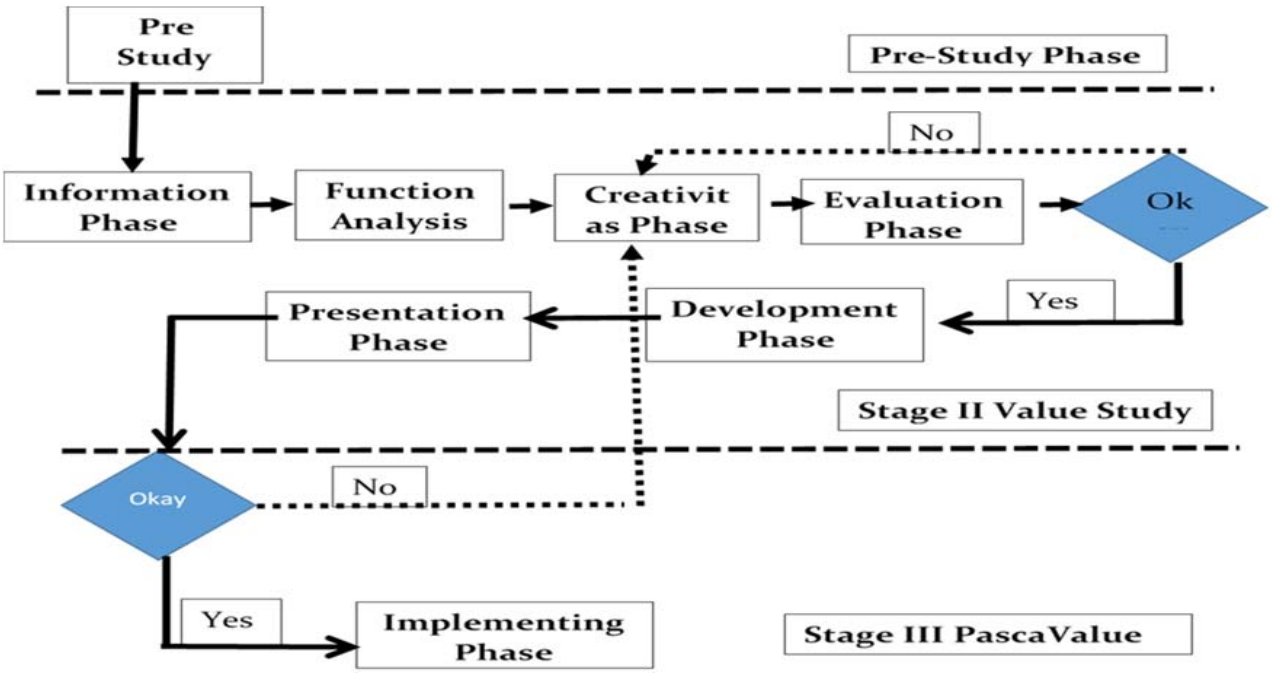
Engineering focuses on values that aim to achieve optimal balance and consider the relationship between benefits, functions, and costs from a broader perspective.

Efforts to achieve more value in developing a culture of cooperation oriented to the innovation of resources to produce activity optimization, But the resulting value cannot be generalized and cannot be accurately defined.

b) Value Engineering Stages

The application of value engineering studies is intended to manage and enhance physical activities such as cooperation. In this study, the focus is on efforts to provide housing and housing for the Bajo tribe through collaboration in Central Sulawesi. The value engineering phase consists of six steps, namely: 1). Information stage, 2). The function analysis stage, 3) the creative scene, 4) the evaluation phase, 5) the development stage, and 6) the percentage stage.

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Source: Ali Muhammad B (2014)

Figure 1: Stages and research process

III. Results and Discussion

a) General description of the research location

This research was conducted in one of the villages inhabited by 70% of the *Bajo* tribe (*Kabalutan* Village in Central Sulawesi province). *Kabalutan* Village is one of 31 Bajo settlements, Central Sulawesi, with around 2000 people. The distance of *Kabalutan* Village from *Ampana* (the capital of *Tojo Una-Una*) takes 2 hours to cross the sea using a speed boat. *Kabalutan* is also located in one part of the island of *Walea (Togean).*



Source: 2013 Researcher Record

Figure 2: General description of Kabalutan Village

Figure 3 shows the condition *of Kabalutan* Village, which is about 500m from the edge of the Island of Wales. Generally, the houses occupied are located in the waters or anchored in large limestone blocks.

The level of education of citizens between primary and junior high school graduates, so that the level of intellectual ability is relatively underdeveloped, the source of *To Bajo*'s livelihood is sourced from ocean processing, so it is highly dependent on marine products as a source of income.

b) Research Result

Using Findings obtained from field data and facts indicate several phenomena, related to several aspects and explored through 1) the Pre-study process, 2) Function/value analysis, 3) Function / Value engineering 4) Evaluation 5) Application. Description of research results as follows.

i. *The Pre-Study Process*

Phase, Preliminary studies show that the core of *Bajo* local wisdom in the *Kabalutan* village is the habit of Gotong Royong, which was once characteristic of the Bajo tribe in the *Kabalutan* village and became a significant joint in community life. Currently, the *Bajo* family's habits have been degraded; until the time of this research, the mutual assistance activities were is carried out. *Gotong Royong* is only limited to social events, while *Gotong Royong* in building houses has been

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replaced by paying work in building homes and housing.

The various elements that support Gotong Royong activities carried out in the *Bajo* community in the past consisted of:

Confidence in the importance of traditional leaders in every activity related to the life of Bajo people. Ritual activities that must be carried out before starting a movement. An essential understanding of the sea for Bajo people associated with the livelihood of *Bajo* people The existence of four core values of Gotong Royong mentioned above, reveals that *Bajo* people are a group of people who believe in others and maintain social relations (tolerance) between them.

Current developments indicate the life of the *Bajo* people in some activities has changed and even abandoned so that the culture of *Gotong Royong* increasingly marginalized. The four values, which are Bajo people's joints, are no longer used as references in building social capital because all activities have economic benefits. That force self-help/*Gotong Royong* to be lost so that building the infrastructure of social life, such as settlements in the *Bajo* viewpoints, becomes social status markers because all economic activities cost money to do it.

This fact shows that they and houses owned are considered the work of financial products for people the domination of capitalist culture, which views all activities correlated with payment.

So that building a house or settlement is one of the works that produce capital and is no longer the social value that characterizes *Bajo* community Gotong Royong and the tendency of these activities does not make public and private social spaces but turns into the main living space with all the economic events that support it.

The sea is seen as a space where they can fulfill their living or work to earn income and meet their needs.

Based on the facts above, Bajo people have more time on land or in their homes than at sea.

The cause of this change in this study is the impact of one of the processes of interaction between Bajo people and the mainland tribes that are around them, for example, marriage between Bajo people and the land where they live.

ii. *Functional Review (grades)*

Various values of life support and work together or Gotong Royong owned by *Bajo* people from time to time experience extreme degradation. That Gotong Royong activities in *Bajo* community (for example, in *Kabalutan* Village) are limited to work activities related to mere social aspects. The erosion of the belief in the importance of traditional leaders as one of the reasons that made the work of Gotong Royong waning, and the formation of *Bajo* groups scattered and interacting with the mainland community, reduced the *Bajo* commitment to the clump of grasslands which stated that the sea was his home.

Changes in *Bajo*'s beliefs from Islamic religious dynamism led to unproductive ritualistic activities being abandoned. However, *Gotong Royong* activities are getting more reliable in the community, impacting various rituals that were previously believed to be inherent beliefs in the *Bajo* people, turning into routines carried out to strengthen the friendship between them. Subsequent developments with the influx of capitalist influences made positive rituals unite into ancestral cultural rituals and symbols of *Bajo* people and were not related to efforts to build social solidarity among *Bajo* people. In Bajo's case, it is unfortunate because in his wandering at sea to fish as a thunderstorm or conditions that do not allow him to return,

The *Bajo* sesame there is a bond that shows unity between them so that every place visited avoiding disaster will accept them as brothers and sisters. This still very firmly held by *Bajo* people.

iii. *Manipulation*

Efforts to restore cooperation from the Bajo culture require value engineering to re-articulate old values into the current conditions. The cooperation culture that will be implemented undergoes changes adapted to the context and can be accepted today, and some planned engineering activities will start from designing houses and housing,

We are arranging implementation phrases that refer to the Cooperation principle and building with stimulant funds that support the Cooperation policy.

Planning and design activities begin by inviting the community to plan the houses and housing needed.

Some discussion activities carried out together with residents to produce an agreement on the house, the type of house 36m2 with a terrace located behind the house area of 18m2 as a place to land fish after fishing.

The plan is to outline a working drawing that is ready to be implemented and calculated based on the cost of implementing the budget. As a result, each house requires IDR 45 million per unit. Arranging the way of implementation through cooperation.

The discussion carried out established several stages of implementation that were agreed upon, namely: Selection of participants who could be accepted to join the Mutual Cooperation activities.

Every family involved does not get a salary, but the house to work on will be his if they can complete it.

Stimulant funds sourced from government social assistance funds are to provide with a total of IRD. Three hundred million for a minimum of 20 housing units along with connecting roads.

Stimulant distribution and implementation techniques are carried out in stages, starting with the smallest amount to reach the specified target. For

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example, the first fund of IRD. 10 million is used to finance the supply of 1,400 log, logs, ranging from logging to being taken to construction sites.

The next fund is a multiple the previous fund with the agreed target until the stimulant fund is not to see, and the house and housing are to finished.

The distribution of funds was given to a group of women who were the wives of each family involved so that the mothers created a fund management group. Before conducting the Mutual Cooperation activities, 30 families were selected to participate in this activity, forming five groups, and each group consisting of 6 families. Furthermore, determine work schedules that do not interfere with each other's arrest schedule.

In the second phase, a stimulant fund IDR 20 million, with the target, that all pillars have embedded bound to one another, the building supporting framework is formed. All participants can complete it within one month.

The next phase is a stimulant fund of IRD. Forty million with the target that a building site has bee formed and a connecting road have bee made within one month. At that time, some of them resigned for no reason.

A number of those whom30 heads households become 20 heads of households, after the third stage of the road and cabins had bee formed, all the families who withdrew said they wanted to return to the program.

The group deliberations decided to reject their wishes because they were is considered to be disturbing the schedule.

Residents think that they are taught a lesson so that they no longer have a wrong understanding of every activity carried out by residents.

The next stage is a stimulant fund of IRD. Eighty million to complete the walls of buildings, using local materials such as roofs made of straw or Nipa, walls as high as 1 meter we are made of boards, and above we are made of Nipa sheaths. The results of the work take two months to complete the job.

The next phase was to agree on a stimulus fund, which was to use at IRD 80 million for building finishing, and the overnight was to complete within one month. So that the total amount of stimulus funds used is IRD 230 million to complete housing and settlement construction activities consisting of 20 housing units and roads along 230 meters with a width of 2, 4 meters.

The remaining stimulant funds become stimulant funds for the group of mothers for the activities of the family, so as not to interfere with family income. With a record of the most recent settlement date for the November of the year, this was due to financial accountability ending December 15.





Source: Record of Researchers 2013 Results

Figure 3: The atmosphere of building mutual assistance and question and answer agreements

Efforts to restore the Gotong Royong among the Bajo culture requires value engineering, which is to re-articulate old values into the current conditions.

So that the Gotong Royong culture that will be implemented undergoes changes adapted to the current context so that it can be accepted and the development of the Bajo community today,

Some of the planned engineering activities will start with designing housing and housing.

Compiling stages of implementation that refer to the principle of Gotong Royong and establishing stimulus funds that support the implementation of development with the policy of Gotong Royong.

1) The planning and design activities began by inviting the community to work together to plan the houses and housing they needed. Several discussion activities were carried out along with residents to produce a 36m2 type house with a terrace located

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behind the house in an area of 18m2 as a place to land fish after fishing.

2) The plan is to outline in a working drawing that is ready to be implemented and calculated based on the calculation of the budget form implementation cost. The result is that each house needs IDR 45 million per unit.
3) They are arranging the way of implementation through Gotong Royong. The discussion carried out established several stages of the agreed implementation, namely: Select participants who can be accepted to join in Gotong Royong. Every family involved does not get a salary, but the house that is working on will be his if they can complete it. The stimulant distribution and staging techniques are carried out in stages, starting with the smallest amount to reach a specified target. For example, the first fund of IRD. 10 million is to used to finance the collection of 1,400 logs, starting from logging to being brought to the construction site. The next fund is multiple of the previous fund with an agreed target, and so on until the stimulus funds are unseen up, and the house and housing have to finish. The distribution of funds is given to a group of women who are the wives of each family involved so that mothers create a fund management group.
4) Doing Before carrying out Gotong Royong activities, 30 families have been chosen to participate in this activity. The 30 families then formed five groups in the first meeting, each group consisting of 6 families. Moreover, determine work schedules that should not interfere with the fishing schedule of each In the second phase, A stimulant fund of Rp. 20 million, with the target, that all poles have been tied with a deck with another ting, all participants can complete it within one month.

The next phase is the stimulant fund of IRD Forty million with a target that a building footprint has been formed, and a connecting road has been created within one month of the goal met.

At that time, those who resigned earlier said that they wanted to return to the program after the residents rejected deliberation and their wishes because they disrupted the schedule.

The residents thought that they were is given lessons so that they would no longer have a bad relationship with every activity carried out by residents. This target achieved within one month.

Disbursement of funds is done in stages with the principle of a critical point placed in front, so for families who do not have a strong commitment will tend to resign themselves while those who have a strong commitment will persist because these stages the more extended, the more excellent the stimulant funds while the smaller the activities.

The results of the implementation showed that at the initial stage, which was a preparatory stage with funds of Rp. 10 million followed by 30 families, and at the end of the first phase, ten families resigned because they felt they were not in line with expectations, while 20 families continued to follow until all the required poles could be met (1400 sticks)).



Source: Record of Researchers 2013 Results

Figure 4: Distribution of stimulant funds to families by group leaders women as fund managers

Figure 5 shows the atmosphere of the distribution of stimulus funds from the mother group for the 5 group leaders, followed by a re-explanation of the use of funds and targets to be achieved

Furthermore, sending stimulus funds if they have evaluated, and the objective is to reach, the distribution of the next stimulus fund carried out. Stimulus funds are held in the women's group accounts and can only the disbursed if agreed by the head of the research team and the head of reciprocal assistance activities.

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Source: from researchers' records in 2013

Figure 5: Ritual activities at the start of activities attended by Bajo community leaders in Desa Kabalutan

Figure 6 shows, before carrying out the activities, a meeting was held and invited a community leader in the Village of *Kabalutan* to carry out. The ritual of constructing a house and, at the same time, requesting permission from the village/village leader and traditional leader to carry out the construction and then perform the ritual at the construction site.

The implementation carried out taking logs that will be used as houses and road poles followed by 30 heads of families, but in the journey, there are only 20 families who can follow up to finish until 1,400 sticks are to gathered. The next stage was installing the mast at sea with a stimulus fund of IRD. 20 million. These funds are used to make simple piling tools with appropriate technology. The cutting process shows that each day can only 8 rods per day so that the members are consulted to find a better way after the agreement has agreed upon using the Bajo habit of installing poles in the sea. They no longer use stakes, but use the technique to multiply the edge of the stake and rotate it by placing two people who are hugging on a pole and then spinning until the pole is embedded and can no longer stand upright.



Source: from researchers' records in 2013

Figure 6: The process of installing poles with piling tools and piling piles that have been installed as well as ready roads

Figure 7 shows the results of the pile installation activities using a simple pile piling tool with a relatively low effectiveness, so the working group replaced the pile manual, and the results were relatively better than before, thus pile mounting was done manually, and all piles were successful to installed using local wisdom techniques.



Source: from researchers' records in 2013

Figure 7: Some leaves and objects tied to a pole requirements to build a house, and several houses whose skeletons have been planted

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Figure 8 shows the implementation of the ritual after home construction activities reached 20%. This ceremony has carried out in every building that has done in cooperation. The purpose of the service has carried out so that the houses built receive God's protection, and those who inhabit them are free from natural disasters that could occur at any time.

iv. *Evaluation Value*

Based on the results of the evaluation, the implementation of the construction of houses and housing Bajo in Kabalutan found several advantages and disadvantages of working together, including:

a. The advantages

Based on the calculation of the time, the plan has estimated that each house in its implementation would cost approximately IRD. Forty-five million per unit, but in its application, each group would only cost IRD. 11.5 million per unit, including a 230-meter connecting road. Economically, there was a saving of 390% compared to if the work was contracted or done by the employer. The rest of the stimulant funds has given to groups of women as odal workers.

Collaboration in Gotong Royong found several forms of local wisdom, such as pole mounting technique that does not require a pile but only by sharpening the end of the pole. And digging a hole and then plugging it in by inserting the tip of the stake and then flanked with two canoes to maintain. The position of the pole to remain upright then rotated while being burdened by two people hugging on a pole until the pole enters the base, which can a turned again, means the depth was reaching.

The discovery of a type of wood that is resistant to seawater with the local name of betel nut. This wood is sturdy and heavy so that it sinks in seawater and is not readily eaten by sea animals

b. The disadvantages

Gotong Royong activities cannot determine firm working time because it adjusts to the free time of the community.

The quality of work in terms of neatness cannot be compared to that of a craftsman. This is due to the work done by the general public rather than a handyman.

The material used the adjusted to the availability of local materials that are around them. By implementing *Gotong Royong's* work, it is now possible for the *Bajo* community tot facilitated to develop a culture of *Gotong Royong* in the Village.

c) Discussion

Efforts to restore Gotong Royong in Bajo society are one that is rational and acceptable in community, said Healey, 2009, who revealed that pragmatic theories about truth and rationality, integration and fundamental processes in action, and human experience as a test of values public and priority for action. This opinion contributes to the evolution of pragmatic philosophy, which connects with more work in environmental philosophy that highlights the usefulness of pragmatism in building a philosophy of sustainable development. Furthermore, at a practical level, pragmatic concepts can be operationalized to inform and guide the design and help understand and manage the design process (Dalsgaard, 2014), which enables the development of work culture as a form of adjustment to the current conditions of society and becomes a rational basis for returning work in Gotong Royong culture at the moment.

Furthermore, Gotong Royong in Bajo society is a rational and acceptable one in the community, said Healey, 2009, who revealed that pragmatic theories about truth and rationality, integration and fundamental processes in action, and human experience as a test of public values and priority for action. This opinion contributed to the evolution of pragmatic philosophy, which is associated with more work in environmental philosophy that highlights the usefulness of pragmatism in building a philosophy of sustainable development. Furthermore, at a practical level, pragmatic concepts can be operationalized to inform and guide the design and help understand and manage the design process (Dalsgaard, 2014), which allows the development of work culture as a form of adjustment to current conditions. Society becomes a rational basis for returning work in the ongoing cooperation culture.

The structure and shape of the house are considering as an embodiment of the cultural values of community adherents. Shows that a home is a place of refuge or humanitarian protection in the face of climate change and weather (heat, cold, rain, and wind) and animal attacks. The house is calling a residence because it functions as a place of rest, a place to build a family, a place of work, and a symbol of social status (Rapoport, 1969, 1977). The existence of the house in the Bajo community's view was originally a stopover when a storm hit in the middle of the sea. Still, in its development, the house is a residence that provides shelter and shelter for her family; this is in line with the opinion of Amos Rapoport.

Human behavior varies and changes depending on the place where it is the location and the development of current knowledge and technology. In traditional communities, the house is an association with various aspects, such as social, cultural, religious, and physical aspects (Rapoport, 1977). This linkage is a cause by traditional communities undergoing development that are influenced by the socio-cultural issues and the physical environment by Amos Rapoport's opinion so that the work culture of cooperation to survive amid changing times must be able to adopt the development of society.

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Various social change theories of traditional societies expressed by multiple experts show that values play an essential role in forming community groups that can adapt to their environment,

Experiments conducted on Bajo people by applying modified and redefined values in this study indicate that tangible values, namely values owned by Bajo community groups, can be maintained by supplementing new meanings on old values based on the demands of today's society.

If re-interpretation efforts are not carried out in the sense that old values are not adjusted to the changing needs and knowledge and technology of society,

Then efforts to preserve culture are not possible even though it is believed that there will be a decline in values and achieving the extinction of old values as a result of not able to withstand the onslaught of new benefits that develop in society.

Engineering values through increasing the meaning of old values to provide new energy to old values to be able to compete with the emergence of new values, for example, cooperation values that are only oriented to the formation of social capital will be degraded if they are unable to accommodate benefits that include economic capital which is a human need today,

It is due to past social capital aimed at only building social networks and fraternity and forgetting economic aspects that are very important in the current era. So that social capital and commercial capital become very important in integrating life contemporary social capital society, and this means that rural communities also need financial money.

Therefore, to maintain the values of cooperation, it is necessary to adjust the meaning of the values inherent in cooperation as an effort to strengthen cooperation as a form of a community life settlement as happened in the Bajo community in Kabalutan. Ignorance of community groups about the development of cooperation values is a sign of the degradation of cooperation culture in a Village, even if left unchecked, it is impossible is cooperation culture in the community can only be seen as a complementary activity that smells. Culture and does not characterize specific communities.

IV. Conclusions

Based on the various descriptions above, it can be concluding that the Village needs efforts to restore the culture of cooperation in the Bajo community's life in the long run. The mutual assistance culture helped them to deal with the development of Zama. The bilateral cooperation culture referred to is cooperation that has adapted to changing requirements.

The application of the values of cooperation that have too adjusted is made in various ways; one of them is by adding new meanings that are by the needs of the community,

And future the cultural values of the Gotong Royong that were previously contained need to be enriched with new benefits, so re-application is interpreted as the cultural values of the community cooperation that have been expanded by the needs of Village development that are compliant at present.

The use of the value engineering methods tested demonstrates an excellent ability to adapt, produce effective and efficient economic cooperation performance, and strengthen togetherness in one community.

V. Recognition

This research is a preliminary study of the return of local wisdom values that have degraded; in this study, it the recommended to continue in other cases with different backgrounds, with the hope that the return will find a pattern that can be used as a theory of future cooperation development.

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