

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

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Received: 6 December 2019 Accepted: 31 December 2019 Published: 15 January 2020

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.

Index terms— gotong royong, culture, efficiency and effectiveness, socialization, understanding bajo people.

1 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 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

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44 ready through economic value activities so that each action has commercial value and can be a source of income
45 for a group of people who work in the field. This fact shows that there has been a process of modernization that
46 has left the Gotong Royong culture.

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

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

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

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

68 2 b) Objectives and goals

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

71 3 c) Literature Review

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

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

77 4 Theories of social change d) The Concept of Sustainable 78 Pragmatic Planning

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

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

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

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

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

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

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

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

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

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

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

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

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

118 5 e) The Classical Theory of Social Change

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

125 In rationality, thinking, it includes four different models that exist between people. Rationality relates to
126 four aspects, tradition, value, effectiveness, purpose i. Traditional Rationality Traditional rationality aims to
127 fight for benefits derived from the traditions of public life (so that some people claim to be non-rational acts).
128 Every activity is always associated with the orientation of life values. The norms of living together seem more
129 substantial, for example, marriage ceremonies are becoming a tradition in almost all ethnic groups of Indonesia.

130 6 ii. Value-Oriented rationality

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

134 7 iii. Affective Rationality

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

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

144 8 f) Social Change in Traditional Communities

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

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

11 I) SETTLEMENT

158 Stage, all grow with regularity, without systematic and definite steps. Human growth as an individual grows
159 through specific directions and patterns which are at perfection. Ideas generated evolve through certain stages
160 that form straight lines and are called imaginary lines

161 9 g) Modernization theory

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

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

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

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

182 10 h) Local wisdom

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

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

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

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

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

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

209 11 i) Settlement

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

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

216 in three dimensions. Still, it must be seen from four aspects: the elements of human life always change character
217 and culture in units of time (Doxiadis, 1971).

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

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

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

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

236 **12 II.**

237 **13 Method**

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

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

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

245 **14 a) Value Engineering Methods**

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

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

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

253 **15 b) Value Engineering Stages**

254 The application of value engineering studies is intended to manage and enhance physical activities such as
255 cooperation. In this study, the focus is on efforts to provide housing and housing for the Bajo tribe through
256 collaboration in Central Sulawesi. The value engineering phase consists of six steps, namely: 1). Information
257 stage, 2). The function analysis stage, 3) the creative scene, 4) the evaluation phase, 5) the development stage,
258 and 6) the percentage stage. The level of education of citizens between primary and junior high school graduates,
259 so that the level of intellectual ability is relatively underdeveloped, the source of To Bajo's livelihood is sourced
260 from ocean processing, so it is highly dependent on marine products as a source of income.

261 **16 b) Research Result**

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

265 **17 i. The Pre-Study Process**

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

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

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

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

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

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

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

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

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

293 18 ii. Functional Review (grades)

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

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

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

309 19 iii. Manipulation

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

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

315 Planning and design activities begin by inviting the community to plan the houses and housing needed. Some
316 discussion activities carried out together with residents to produce an agreement on the house, the type of house
317 36m2 with a terrace located behind the house area of 18m2 as a place to land fish after fishing.

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

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

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

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

326 Stimulant distribution and implementation techniques are carried out in stages, starting with the smallest
327 amount to reach the specified target. For example, the first fund of IRD. 10 million is used to finance the supply
328 of 1,400 log, logs, ranging from logging to being taken to construction sites.

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

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

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

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

339 A number of those whom 30 heads households become 20 heads of households, after the third stage of the road
340 and cabins had been formed, all the families who withdrew said they wanted to return to the program.

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

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

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

348 The next phase was to agree on a stimulus fund, which was to use at IRD 80 million for building finishing,
349 and the overnight was to complete within one month. So that the total amount of stimulus funds used is IRD
350 230 million to complete housing and settlement construction activities consisting of 20 housing units and roads
351 along 230 meters with a width of 2, 4 meters.

352 The remaining stimulant funds become stimulant funds for the group of mothers for the activities of the family,
353 so as not to interfere with family income. With a record of the most recent settlement date for the November
354 of the year, this was due to financial accountability ending December 15. Efforts to restore the Gotong Royong
355 among the Bajo culture requires value engineering, which is to re-articulate old values into the current conditions.

356 So that the Gotong Royong culture that will be implemented undergoes changes adapted to the current context
357 so that it can be accepted and the development of the Bajo community today, Some of the planned engineering
358 activities will start with designing housing and housing. behind the house in an area of 18m² as a place to land
359 fish after fishing.

360 2) The plan is to outline in a working drawing that is ready to be implemented and calculated based on the
361 calculation of the budget form implementation cost. The result is that each house needs IDR 45 million per
362 unit. 3) They are arranging the way of implementation through Gotong Royong. The discussion carried out
363 established several stages of the agreed implementation, namely: Select participants who can be accepted to join
364 in Gotong Royong. Every family involved does not get a salary, but the house that is working on will be his if
365 they can complete it.

366 The stimulant distribution and staging techniques are carried out in stages, starting with the smallest amount
367 to reach a specified target. For example, the first fund of IRD. 10 million is to used to finance the collection
368 of 1,400 logs, starting from logging to being brought to the construction site. The next fund is multiple of the
369 previous fund with an agreed target, and so on until the stimulus funds are unseen up, and the house and housing
370 have to finish. The distribution of funds is given to a group of women who are the wives of each family involved
371 so that mothers create a fund management group. 4) Doing Before carrying out Gotong Royong activities, 30
372 families have been chosen to participate in this activity. The 30 families then formed five groups in the first
373 meeting, each group consisting of 6 families. Moreover, determine work schedules that should not interfere with
374 the fishing schedule of each In the second phase, A stimulant fund of Rp. 20 million, with the target, that all
375 poles have been tied with a deck with another ting, all participants can complete it within one month. The next
376 phase is the stimulant fund of IRD Forty million with a target that a building footprint has been formed, and a
377 connecting road has been created within one month of the goal met.

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

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

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

386 The results of the implementation showed that at the initial stage, which was a preparatory stage with funds
387 of Rp. 10 million followed by 30 families, and at the end of the first phase, ten families resigned because they felt
388 they were not in line with expectations, while 20 families continued to follow until all the required poles could be
389 met (1400 sticks)). Figure ?? shows the atmosphere of the distribution of stimulus funds from the mother group
390 for the 5 group leaders, followed by a re-explanation of the use of funds and targets to be achieved Furthermore,
391 sending stimulus funds if they have evaluated, and the objective is to reach, the distribution of the next stimulus
392 fund carried out. Stimulus funds are held in the women's group accounts and can only be disbursed if agreed
393 by the head of the research team and the head of reciprocal assistance activities.

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

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

406 **20 Source: from researchers' records in 2013**

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

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

414 **21 iv. Evaluation Value**

415 Based on the results of the evaluation, the implementation of the construction of houses and housing Bajo
416 in Kabalutan found several advantages and disadvantages of working together, including: a. The advantages
417 Based on the calculation of the time, the plan has estimated that each house in its implementation would cost
418 approximately IRD. Forty-five million per unit, but in its application, each group would only cost IRD. 11.5
419 million per unit, including a 230-meter connecting road. Economically, there was a saving of 390% compared
420 to if the work was contracted or done by the employer. The rest of the stimulant funds has given to groups of
421 women as odal workers.

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

427 The discovery of a type of wood that is resistant to seawater with the local name of betel nut. This wood is
428 sturdy and heavy so that it sinks in seawater and is not readily eaten by sea animals b. The disadvantages Gotong
429 Royong activities cannot determine firm working time because it adjusts to the free time of the community.

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

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

435 **22 c) Discussion**

436 Efforts to restore Gotong Royong in Bajo society are one that is rational and acceptable in community, said Healey,
437 2009, who revealed that pragmatic theories about truth and rationality, integration and fundamental processes
438 in action, and human experience as a test of values public and priority for action. This opinion contributes to the
439 evolution of pragmatic philosophy, which connects with more work in environmental philosophy that highlights
440 the usefulness of pragmatism in building a philosophy of sustainable development. Furthermore, at a practical
441 level, pragmatic concepts can be operationalized to inform and guide the design and help understand and manage
442 the design process (Dalsgaard, 2014), which enables the development of work culture as a form of adjustment to
443 the current conditions of society and becomes a rational basis for returning work in Gotong Royong culture at
444 the moment.

445 Furthermore, Gotong Royong in Bajo society is a rational and acceptable one in the community, said Healey,
446 2009, who revealed that pragmatic theories about truth and rationality, integration and fundamental processes
447 in action, and human experience as a test of public values and priority for action. This opinion contributed
448 to the evolution of pragmatic philosophy, which is associated with more work in environmental philosophy that
449 highlights the usefulness of pragmatism in building a philosophy of sustainable development. Furthermore, at a
450 practical level, pragmatic concepts can be operationalized to inform and guide the design and help understand
451 and manage the design process (Dalsgaard, 2014), which allows the development of work culture as a form of

452 adjustment to current conditions. Society becomes a rational basis for returning work in the ongoing cooperation
453 culture.

454 The structure and shape of the house are considering as an embodiment of the cultural values of community
455 adherents. Shows that a home is a place of refuge or humanitarian protection in the face of climate change and
456 weather (heat, cold, rain, and wind) and animal attacks. The house is calling a residence because it functions as a
457 place of rest, a place to build a family, a place of work, and a symbol of social status (Rapoport, 1969(Rapoport,
458 , 1977)). The existence of the house in the Bajo community's view was originally a stopover when a storm hit in
459 the middle of the sea. Still, in its development, the house is a residence that provides shelter and shelter for her
460 family; this is in line with the opinion of Amos Rapoport.

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

467 Various social change theories of traditional societies expressed by multiple experts show that values play
468 an essential role in forming community groups that can adapt to their environment, Experiments conducted on
469 Bajo people by applying modified and redefined values in this study indicate that tangible values, namely values
470 owned by Bajo community groups, can be maintained by supplementing new meanings on old values based on
471 the demands of today's society.

472 If re-interpretation efforts are not carried out in the sense that old values are not adjusted to the changing
473 needs and knowledge and technology of society, Then efforts to preserve culture are not possible even though it
474 is believed that there will be a decline in values and achieving the extinction of old values as a result of not able
475 to withstand the onslaught of new benefits that develop in society.

476 Engineering values through increasing the meaning of old values to provide new energy to old values to be
477 able to compete with the emergence of new values, for example, cooperation values that are only oriented to the
478 formation of social capital will be degraded if they are unable to accommodate benefits that include economic
479 capital which is a human need today, It is due to past social capital aimed at only building social networks and
480 fraternity and forgetting economic aspects that are very important in the current era. So that social capital and
481 commercial capital become very important in integrating life contemporary social capital society, and this means
482 that rural communities also need financial money.

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

489 IV.

490 **23 Conclusions**

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

495 The application of the values of cooperation that have too adjusted is made in various ways; one of them is
496 by adding new meanings that are by the needs of the community, And future the cultural values of the Gotong
497 Royong that were previously contained need to be enriched with new benefits, so re-application is interpreted as
498 the cultural values of the community cooperation that have been expanded by the needs of Village development
499 that are compliant at present.

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

502 V.

503 **24 Recognition**

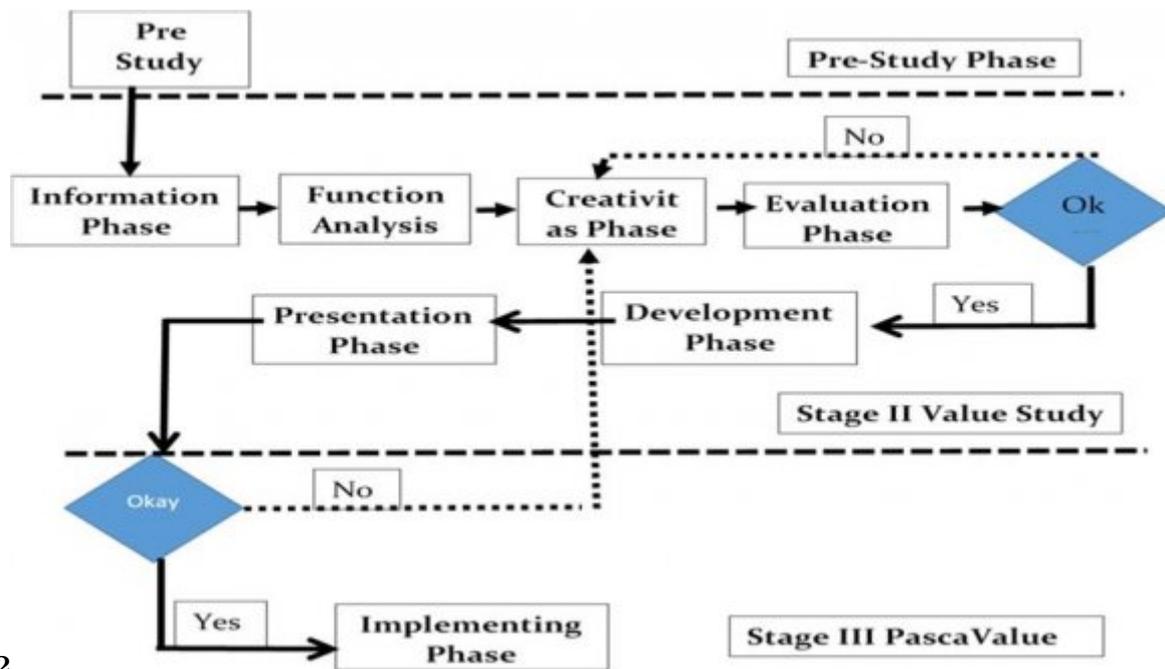
504 This research is a preliminary study of the return of local wisdom values that have degraded; in this study, it
505 the recommended to continue in other cases with different backgrounds, with the hope that the return will find
506 a pattern that can be used as a theory of future cooperation development. ¹

¹Recovery of Cooperation Values (Gotong-Royong) in Providing Houses and Community Housing for Bajo in Sulawesi Center in Indonesia



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Figure 1: Figure 1 :



2

Figure 2: Figure 2 :



3

Figure 3: Figure 3 :



Figure 4:



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Figure 5: Figure 4 :



Figure 6:



567

Figure 7: Figure 5 :Figure 6 :Figure 7 :



Figure 8:

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