THE SHIFT OF GOTONG ROYONG VALUE OF KARO COMMUNITY IN THE AREA AROUND MOUNT SINABUNG

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ABSTRACT

This study is to find out the factors that cause the shift in the value of gotong royong under the foot of Mount Sinabung. People who live in the foot of Sinabung mountain, used to be famous for the value of gotong royong that inherent in every day of their daily life. Both in agriculture, as well as in traditional events, karo people have close values of gotong royong, in the form of joy and in the form of sorrow. However, at the time of the eruption, there was a huge impact on karo people, especially the shift in the value of gotong royong. So, the qualitative approach is chosen in this study with documentation methods, observation techniques and interviews. The findings of this study showed that as for the factors that led to the shift in the value of gotong royong among others, the eruption of Mount Sinabung, materialistic attitudes and individualistic lack of community participation in holding closely the value of gotong royong, plus the flow of modernization or globalization. It is expected that the government and the community cooperate to realize the values of gotong royong who are experiencing youth, socializing the planting of the value of gotong royong karo community, so that the younger generation will continue to preserve the value of gotong royong Karo community.

Keywords: Gotong Royong Value, Mount Sinabung, Shifting

Introduction

Indonesia’s multi-ethnic society and vast territory make Indonesia rich in diversity as is common in Indonesia. Indonesians have their characteristics in accordance with their customs. Indonesian society is basically a social being who cannot live alone without the help of others in meeting his life needs. Humans as social beings cannot live alone, because as social beings need the help of others by interacting with the local community. Social interaction is a dynamic social relationship that concerns the relationship between each individual and the relationship of the fellow group. Social interaction is the key to all social life because without social interaction there can be no shared life.

Indonesia currently faces many problems, ranging from poverty, natural disasters, rising unemployment, weak education to shifting character values. Advances in technology and information, require the public to follow through. Therefore, character shifts occur...
slowly without realizing it over time. Karo people, especially those in the vicinity of Mount Sinabung Karo Regency, North Sumatra Province. It used to be famous for the value of *gotong royong* inherent in karo people in nearby life activities like society in general. The value of *gotong royong* is inherent in each of their activities, activities that reflect the value of *gotong royong* such as cooperation in terms of agriculture, in the event of customs both in the form of joy and sorrow. This changed the nature of the natural disaster, which erupted Mount Sinabung for more than 10 years and did not know until it was coming to an end, many losses arising from this eruption after, their homes destroyed, their farmland had to be abandoned, the economy shrunk and eruptions that for so long made the value that once attached to the event of an indirect shift.

As a result of the disaster mount Sinabung who does not know when it will end, even the eruption until now. Resulted in a lot of problems afflicting karo community. Starting from the community suffered a great loss both material and non-material losses. The loss of karo society must change their new pattern. So that society slowly undergoes social change. The change indirectly made karo communities abandon their old ness. The change also makes karo society experience eroding, shifting, depreciation of the value of *gotong royong*.

Based on the above exposure, this research to know the importance of the value of *gotong royong* character in karo society in ingesting their daily life as it used to be. That karo people used to uphold the value of *gotong royong* in all aspects such as the activities of customs events as well as their daily lives. This research aims to find out the factors that influence the shift in the value of *gotong royong* in karo society.

**Shifting**

In the Indonesian Large Dictionary, the word shift can be defined as friction, transition, disagreement, turnover, and displacement. A small example of shifting in character is that there’s a lack of mutual respect to one another, initiative to help one another, more attracted to foreign cultures than own culture, and many more. So that it can give important meaning to maintain their identity and be able to provide a filter to outside cultures (Meliono, 2011). In the midst of the progress of modernization and globalization in all fields, Indonesian must have a Nusantara mindset (proud to be Indonesian and thinking of uniting as one nation), local wisdom, and multiculturalism, so that they can develop a sense of identity.

Cultural values are slowly beginning to be abandoned as a form of modernization and modern lifestyle. The form of change that occurs is seen in the individualist lifestyle. According to Saebani (2012), changes in habits can arise due to changes in the community environment, new discoveries, and contact with other cultures. The impact of the changing times is now experienced by Indonesian people and karo people in general. One of the effects is that there is a cultural shift or normality that is common in the daily routine. The influx of foreign cultures is largely new to society and does not conform to existing community traditions adding influence to the shifting values of *gotong royong* existing karo society. The shift is seen in the way people view the value of *gotong royong*. Karo's view of the value of *gotong royong* is no longer in the interest of social needs, but has been influenced by the commercial element in the sense of profit or loss. The community has viewed the value of *gotong royong* as something ancient and traditional. So little by little karo people began to abandon the habit.

The shift is an increase in the ability of social systems, the ability of social systems to process information, both directly and indirectly, and this modernization process is in accordance with the choices and needs of the community (Sumaatmadja, 2000). Problems aforementioned, it should be taken seriously, because the problem is leading to a decrease in attention or love that results in the waning of character values. Effective prevention is needed to minimized the damage of identity shifting.

**Gotong Royong Value**

In the Indonesian Large Dictionary, the word value is defined as characteristic of an individual or group (Ali & Asrori, 2010). The
word value can also be defined as something that perfects humans in accordance with their nature. Values are conceptual standards that are relatively stable, which explicitly guides individuals in determining goals to be achieved and activities in order to meet psychological needs. In society, values cannot be separated with people’s daily life. In some region or place, values can be set as a benchmark whether someone is accepted in the society or not because value will be reflected in someone’s behaviour. In essence, values are people’s good and bad deeds reflected in the community.

While the notion of Gotong royong (Collette et al., 1987) embedded into people’s lives in Indonesia and is the most essential foundation for community development. Moreover, gotong royong was carried out (Koentjaraningrat, 2002) on the basis that humans psychologically cannot live alone; human beings are essentially dependent on each other; one tries to maintain good relations with each other as much as possible; and someone is always trying to compromise, to do the same and be with each other in the community, driven by their motivations. Gotong royong can be divided into several community activities, namely death manifestation; repairing roofs; digging wells; at a wedding; and in the case of working on public interests, such as repairing bridges or damaged roads.

Karo is one of the tribes in North Sumatra Province. Karo tribe is famous for its gotong royong value as it can be seen in the customs, economy, and society (Prusihorean, 2015). The construction of Karo traditional houses is an example of Karo community that value Gotong royong as its process is inseparable from the value of gotong royong and kinship. The traditional house depicts the greatness of a Kuta (village), because in the construction of a traditional house requires a large energy and takes a long time. Therefore, the construction of traditional house is carried out in stages and implementing the value of gotong royong and kinship (Brahmana et al., 2009). The purpose of holding a traditional event is to maintain the peace and balance of people’s lives and at the same time build community social solidarity. In addition, the purpose is also to seek for spiritual protection from God Almighty.

Aforementioned values serve as a reference to the system of community for individual or group behaviour, in order to create a lively healthy community life revolving around kindness, peace, intimacy, togetherness, and deep understanding in solving existing problems (Djuwita, 2011). The values of local wisdom indicate the value of character that must be upheld by the community and future generations as a fortress to protect themselves from the effects of modernization and globalization that have an impact on the development of information technology (Efendi, 2008). Moreover, information technology is able to shift the system of people’s lifestyle and trigger various social phenomena, including cultural shifting and religious values. Information technology also known to be the cause changes in all aspects of people’s life in community. Even local cultural attributes are threatened by foreign culture and the influence of uncontrolled information technology (Koentjaraningrat, 1998).

In modern life, the act of helping one another will never disappear because every person must have at least colleagues to begin with, close relatives, or even close friends considered as inner-circle. However, Gotong royong spirit and value does not only apply inside people’s inner-circle, it applies in almost every aspect of people’s life, even in modern context (Pasya, 2011). The village people are aware that they cannot live alone and the fact that they need one another for protection and to ease their life errands, making them to preserve gotong royong values. Hence, aforementioned phenomenon helps shaped people’s identity. So that they can filter against foreign culture, especially western culture (Meliono, 2011). In the midst of rapid modernization and globalization in every sector, Indonesian youth needs to have whole understanding of Nusantara mindset (proud to be Indonesian and united as one nation), local wisdom, and multiculturalism, so they can develop their sense of identity. Karo community is prepared to be able to survive and filter the development of information technology by providing provision on the value of gotong royong. So that the identity of the Karo community does not fades away.
Mount Sinabung

Mount Sinabung is an active mountain in Karo District. Mount Sinabung was officially announced active on 27 August 2010 upon its first eruption. Ever since, this mountain continuously erupting. The latest eruption was on June 2019, where tens of thousands of people have been evacuated by this eruption. Village Three was declared closed and a new residence was provided. The eruption that occurred caused more than 12 thousand residents were evacuated. This eruption is the first time in the past 400 years not experiencing an eruption. Since then, Mount Sinabung has become a very active volcanic mountain. Mount Sinabung volcanic activity continues on September 15, 2013, where the mountain erupted at 3 a.m local time and caused 3,700 people within a 3-kilometer radius around the mountain to be evacuated. Then, the eruption in February 2014 caused 17 people died and the eruption on 22 May 2016 killed 7 people and many people suffered from the burns. Until 2019, Mount Sinabung is still erupting.

Knowing the many impacts caused by the eruption of Mount Sinabung both materially and non-materially, requires local governments to issue various policies. However, the policies that have been issued and carried out are felt to be not optimal, so an effective, holistic policy evaluation needs to be done (Hermon, 2010) on target. This can be proven by the existence of people who complain about the policies provided by the government. The various activities of Mount Sinabung have both positive and negative impacts both directly and indirectly on the surrounding community. Volcanic dust that has been known up to 5,000 meters in the air (Ebo, 2010) continues to spread to various areas around the volcano, causing 15,341 ha of agricultural land to be threatened with crop failure (Hermon, 2010). In addition to loss of sources of income, communities around Mount Sinabung also suffered loss of property, damage to housing or public infrastructure, experiencing health problems, especially respiratory diseases (ARI), experiencing scarcity of food and educational problems that are forced to be closed.

Methods

This study uses qualitative approach as a research design. According to Creswell (2012), that is the factor that causes dynamic change in a society. In line with the opinion expressed by Ranjabar (2006), no human society stops at some point of all time, even sometimes the change goes slowly gradually, so members of the public do not realize or do not pay attention to the changes that have plagued their lives. From that opinion, it confirms that every society has been assured of change. But from the changes that occur there are controlled or felt consciously and that are not controlled or not felt consciously that they have undergone changes. The shift in the value of gotong royong in karo community can be seen from the reduced activities carried out together involving all its citizens.

Some of these changes show that karo society today has undergone a shift in views between the public interest and the private interest. As a result of the disaster that funded karo district, the changing livelihood system that is increasingly heterogeneous makes most residents have less free time to socialize with the surroundings. Especially to participate in every activity gotong royong karo community today prefer to donate or be paid in order to carry out gotong royong. This study found that the problems that occurred in the disaster made the surrounding community, so it is no wonder many citizens are materialistic and individualist who do not reflect the character value of gotong royong, as well as their character slowly shrinking, eroding and deteriorating.

Based on the above exposure regarding the shift in the value of gotong royong in karo community especially the community under the foot of Mount Sinabung. This research aims to find out the factors that led to the shift in the values of gotong royong tribe around Mount Sinabung. The authors observed the phenomenon directly and conducted interviews with informants (Brahmana et al., 2009) direct phenomenon that occurs and search through interviews with sources. That in the kato community there has been a change in the character value of gotong royong.
A qualitative approach is a process of research and understanding based on methodologies that investigate a social phenomenon and human problems. Qualitative methods are research procedures that produce descriptive data in the form or observable behaviour of people (the subject itself) (Furchan, 1992). The subject of his research is karo people affected by Mount Sinabung. To obtain the data needed researchers use several data collection techniques including interviews, participatory observations, study documentation, literature studies, and field records. The speaker in this study are Tohit Sembiring (TS) aged 45 years who is a community affected by Sinabung who must be relocated, Saimata Br Milala (SM) aged 53 years who is a community affected by Sinabung who must be relocated, Drs. Joy Harlim Sinuhaji (JHS) aged 60 years as a cultural figure or community leader Researchers looked at the behaviour or nature of kar0 communities that resulted in a shift in the value of gotong royong characters with documentation studies where collecting and searching, to obtain data. The research site is under the foot of Mount Sinabung Karo Regency, North Sumatra Province. research was conducted in March 2020. Validity test of the data is using triangulation techniques, namely comparing and checking back the degree of trust in information obtained through time and different tools in qualitative methods (Lexy, 1991). This can be achieved by: (1) comparing observation data with interview data; (2) comparing what others say in private; (3) comparing the results of interview with the contents of related documents.

In this study, researchers used three data collection techniques, namely with interviews, observations and documentation studies. The data analysis techniques used are reduction, presentation and withdrawal of conclusions.

**Result and Discussion**

Based on observations and interviews shows that the value of gotong royong in kar0 people in the area around Mount Sinabung still exists, but undergoes eroding, and shifting. Based on the findings in the field shows the community has applied the value of gotong royong to their survival in the community. However, overtime, gotong royong’s values and traditions slowly faded. People are slowly starting to abandon the value of gotong royong in their lives. One of the reasons given by the speaker is because of the large burden of dependents so that the community must centrify the economy first just follows the activities of the community in the value of gotong royong.

This change has been going on for a long time during the eruption of Mount Sinabung. Another reason from different speakers is that people's perspectives on gotong royong's values and traditions have changed. According to Abdulysani (2007), social change is a change in the functioning of culture and human behaviour in society from certain circumstances to other circumstances. Changes that occur in community institutions in a society that affect the sausage system, including in the values, attitudes, and patterns of behaviour among groups in society. Social change in this study is a change in the order of society that affects or reciprocal between individuals that includes social interactions that occur in society.

Based on the findings in the field shows the people who were affected by Mount Sinabung continuous eruption from August 2010 to June 2019, they said the effect of the continuous eruption of Mount Sinabung is one of the strong reasons the shift of Gotong royong values occur. The people had to evacuate from one place to another and start a new life on evacuated area. The people have to give up their homes and its contents to be engulfed in volcanic ash from Mount Sinabung. Moreover, the people around Mount Sinabung lost their livelihoods because their agricultural land was damaged. Some people had to give up the land because it was buried by volcanic ash (Alexander, 2010). Volcanic dust has caused many of the farmers' plants on the mountain slopes to either damaged or die. An area estimation of 15,341 hectares of agricultural crops is threatened with crop failure due to the grayish white volcanic dust that has covered the forests, villages, and agricultural land.

The people who were evacuated due to the mount eruption, needs to forget their old habits and routine that they hold dearly. Many people
were complaining about the situation after the eruption. Various problems came repeatedly to the victims of the eruption of Mount Sinabung. They can only stay put at the evacuated area as their economy gets worse. They are worried about their children’s future. From the observations made, the more concerning impact of the eruption was the lack of family harmony in the refugee camps. Due to various shortcomings many families involved in the conflict. Financial problem was usually the main reason of the fights between husband and wife.

Based on the findings in the field shows the find that karo people began to emerge individualistic and materialistic attitudes, as these were predicted to be the influence of foreign culture. Not all activities of gotong royong would be done free of charge. If it does not benefit the people, they do not want to participate. The people of Karo also knew a new concept of wage system, where if they were to help someone to do something, they are expected to get something in return, preferably in the form of money. Though it is important to maintain the solidarity fellow community and to preserve the environment. The value of gotong royong is a characteristic of people who uphold the value of togetherness and care for the public interest. All parties or groups in the community will be involved in the common interest. In addition to the efforts made by the government apparatus, certain groups in the community at the slope of the mountain are very important in the continuation of gotong royong activities.

Citizens who are different in their economical class often fight. Usually it is between the upper-middle class and the middle-below class. Modernization, has made the people to be more critical of others’ action. Other people still consider living at the refugee camp. Hence, all those phenomena became the reason of the shift of gotong royong values itself. Even though the people still aware of the importance of gotong royong values and activities, the people are not as enthusiastic as it used to be, be it personal or group activities.

From observation and interviews that have been made, one of the effects of modernization that can be seen is the mindset of the people. The people began to think that gotong royong is not as important anymore. Technology also play part in the shift of gotong royong values where the people refuse to do the activities using traditional tools, particularly, the activities of gotong royong as a work of community service. As a result, the tools to do the job is replaced with modern equipment that does not require long time to process. However, this kills the essence of gotong royong itself where people are gathering and interacting with one another.

A shift is the process of changing or moving a condition to another form that makes a difference from the previous condition. In this study the shift refers to the shift of gotong royong values in the Karo community around Mount Sinabung. The shift in question is not entirely towards total change, but rather a change that only occurs in certain sectors. Every society undergoes change. Change can be an unattractive change in the less conspicuous sense (Waridah, 2003). Changes of society can be about social values, social norms, patterns of societal behaviour, the makeup of societal institutions, layers in society, power and authority, social interaction and so on.

There are also changes that have limited and widespread influence, and some changes are slow, but some are progressing quickly. The changes will only be found by someone who has researched the makeup and life of a society at a time and compared it to the arrangements and lives of those people in the past. This is in accordance with Rogers’ opinion (1987), various social changes based on the source of change are divided into two namely: 1) a change of faith, which is a change that comes from within the system itself. The changes are due to the perceived needs of members of the social system; 2) contact changes, i.e. changes that come from outside the social system.

Contact occurs if an outside source suggests a new idea. These changes are divided into two kinds of selective changes (if members of the social system are open to outside influence and accept or reject ideas based on their own needs and without the compulsion to make a change) and targeted contact changes or planned changes. Every human being is born into the world by bringing their own potential that can
be developed through the process of learning and education. Therefore, humans are born as individual beings, having differences that exist in each individual in society.

Based on the findings in the field that is one of the causes of the shift due to the change in value that occurs. Change goes unnoticed as time goes on. The value of gotong royong character is more selfish. It used to be that under the foot of Mount Sinabung is very upholding cultural values, togetherness, solitan, self-reliance, mutual help. It’s one another’s best. But prolonged mountain eruptions resulted in things changing. It used to be that communication was very close, still steering the wheels of the economy was easy but it changed drastically.

Rapid and sudden changes in values in society, according to Soekanto (2006), the causative factors include:

a) There are individual differences that include differences in establishment and feeling, because each human being is unique, and has different establishments, feelings for each other. These differences in standing and feelings will be a contributing factor to social change, because in living a person’s social relationships are not always in line with the individual or his group.

b) Cultural background differences thus form different personalities, individuals will be slightly affected by the mindset and founding of their group, and that will result in an individual difference that can trigger conflict.

c) Differences of interest between individuals or groups, individuals have different emotional backgrounds, establishments and cultural backgrounds. When at the same time each individual or group has different interests. Sometimes, people can do the same thing, but the goals are different. Conflicts of interest can also concern political, economic, social, and cultural fields.

d) Factors of change can also be caused by rapid and sudden changes in values in society. Change is common and natural, but if it takes place quickly or even suddenly, it can trigger social conflict.

Common and reasonable changes occur, but if they take place quickly or even suddenly change. Based on the findings shows that in general the condition of karo society is changing. Both changes in behaviour and attitudes are shown by each community. Gotong royong’s apparent shift in values. There is a shift that occurs in society cannot change just like that, many factors that support the shift that causes the change, both the mindset, attitude, and behaviour of the community. Dynamic communities will continue to grow as the world evolves, which led to a shift in the value of gotong royong in karo society, namely:

**The Eruption of Mount Sinabung**

The disaster of Mount Sinabung eruption makes the problem more complex for the people. Not only the people are facing the problem of globalization, the people of Karo (Hafni & Lubis, 2016) around Mount Sinabung also faced with economical problem as their education is not national standard as they have to evacuate from one place to another. Furthermore, this then influenced the community’s perspective on the value of gotong royong which previously they held dear. The disaster of Mount Sinabung that is more than 10 years old makes a lot of impacts that are inflicted even a great loss on the karo community, especially the communities under Mount Sinabung, such as the loss of homes, farmland for them to seek fortunes, shifting character values, the economy declining drastically. this makes people have to start a new life in a new place with many challenges.

**Materialistic**

Based on the findings in the field, karo regency people are now materialistic, where they only want to do work when there are rewards or wages. After the research (Suyatni, 2017) in Jelantik Village the values of gotong royong have shifted because the community has begun to materialize. Gotong royong is a positive attitude that supports village development that needs to be maintained by the community in order to remain in a close and deep relationship between communities as it used to be. According to Richin and Dawson (1990), materialistic life value is a personal value possessed
by an individual who directs his or her life orientation to material ownership and regards ownership of the material as a symbol of success and brings happiness. A materialistic individual by this definition believes that only material wealth can describe success and happiness in his or her life.

This will not happen to Karo people in the past who appreciate gotong royong as a devotion to fellow people. Materialistic character that arises from society undergoing changes due to prolonged eruption of Mount Sinabung.

**Individualistic**

Karo people’s individualistic attitudes, as observed, regarding changing interests, namely declining enthusiasm for activities in the community and now being money-oriented. While people are busy working, they don’t have time to do productive activities (Goma, 2014) economic factors, in which differences in people’s economic conditions will affect the pattern of human life itself, can be proven by various activities and activities that vary according to their respective professions. People tend to put personal interests first because self-harm will boost the economy. Furthermore, according to Kasser et al. (2004), materialistic life value is an orientation of values that serve as a guideline for one’s life that directs all individual desires, ideals and behaviours to material achievements or achievements that include financial success, rising popularity, and social status. According to this definition the materialistic value of life is the orientation or purpose of life.

Thus, the materialistic value of life according to him is the purpose of life that years for the fulfillment of the desire for abundant material ownership, and numbers other orientations of life, such as religious orientation, humanity, pro-environment and other noble values. The material referred to in the definition according to Kasser et al. (2004) also includes a fairly broad meaning. Materials are not just money or financial success, but also material in the form of popularity, and self-imaging, because Karo people are faced with different situations. Therefore, there is an individualistic attitude that occurs in Karo people under the foot of Mount Sinabung.

**Modernization**

The current modernization also makes it a factor of the shift in gotong royong values that occur in the Karo community. The current of modernization is inevitable and even due to various kinds of cultural access outside can easily enter the country (Rostiayati, 2012). The Karo people are starting to change their mindset to a more advanced direction. In addition, the existence of new technology makes Karo people tend to carry out activities in a “practical” way so that the use of tools during Gotong royong begins to change from the traditional to modern way.

Several parties participated so that they could continue to maintain the value of mutual cooperation in the Karo community. Starting from the government which always gives instructions and supports Gotong royong activities. One of the efforts made by the government is by making regulations to carry out the month of gotong royong where together restoring the value of solidarity and friendship among the people of Karo, as well as by protecting and caring for their respective environments.

**Conclusion**

The concept of gotong royong value still exists in Karo community. However, the concept and its daily implementation does not correlate with one another. Gotong royong can be seen as a system of values that underlies a habit of mutual help. The spirit of gotong royong is based on a view that humans do not live alone but together with one another as social being, thus they are a creature of dependence. Therefore, they need to maintain a good relationship between one another. The people in Karo generally have a living motto of gotong royong as this is reflected in their attentive and initiative to help one another in many social and community events. However, many factors such as technology, foreign culture, and even Mount Sinabung eruptions play a huge role in the shift of gotong royong values as these reflected in the people’s attitude, behaviour, and their enthusiasm towards community services.
References