

Kalaodi Community Mutual Cooperation in Resolving Public Problems



Abdurrahman Kader¹, Mianty Fitratunnisa Manaf²

Universitas Muhammadiyah Maluku Utara, Indonesia^{1,2}

Email: rahmankader78@gmail.com

KEYWORDS	ABSTRACT
Mutual Cooperation, Public Facilities, Public Problems.	The focus of this study is to analyze and describe the mutual cooperation activities carried out by the Kalaodi community in solving the public problems they face. The research method used is qualitative descriptive, and the data source is obtained using human instruments, principles and documents. The data analysis technique used is an interactive model with the stages of word condensation, data presentation, and conclusion. The results of the research show that the Kalaodi people in their social life still maintain and maintain the cultural life of rural communities who help each other and assist each other, known as "gotong royong". There are many public problems solved by the Kalaodi community through mutual cooperation. Gotong royong has become a tradition of the Kalaodi people inherited from their ancestors, and is carried out voluntarily, spontaneously, and spontaneously. Mutual cooperation can be used as a social resource by local governments in the implementation of development related to the provision and maintenance of public facilities.

1. INTRODUCTION

Humans are essentially social creatures, therefore humans have their own characteristics that differentiate them from other creatures, and they always live in groups. Humans as social creatures and living in groups are driven by conditions of limited ability to fulfill their life needs. In different spaces, human life needs always change and develop along with the development of civilization. Therefore, in everyday life, humans cannot adopt an individualistic lifestyle pattern.

Humans cannot live alone and must form social communities to help each other fulfill their life needs. In the Indonesian context, the model of social life as described is known as gotong

royong. This model of mutual cooperation has existed since pre-Indonesia, which was then inherited from generation to generation until today. Kartodijo (Effendi, 2013) explains that mutual cooperation is a culture that has grown and developed in the social life of Indonesian society as a cultural heritage that has existed from generation to generation.

Mutual cooperation is a dynamic concept, which describes a joint effort, a charity, a job or a joint work, a struggle to help each other. Koentjaraningrat (2005) explains that mutual cooperation is divided into two, namely mutual cooperation in community service because it is not an individual interest, but a common interest, such as: cleaning the village, repairing village roads, and repairing water channels



(drains). On the other hand, there is mutual cooperation in neighborhoods, kinship, and economic activities, this mutual cooperation model, especially which is not spontaneous, but there is reciprocity.

According to the Great Dictionary of the Indonesian Language (2008), mutual cooperation or helping each other is a form of solidarity from traditional society. All societies are interconnected and related to each other and work together to achieve common goals. Mutual cooperation is working together, helping each other, helping each other. By using this logic, it can be interpreted that mutual cooperation is one of the characteristics of traditional society. On the other hand, mutual cooperation is a social capital that is the strength of society that is socio-culturally and geographically living in rural areas.

Kalaodi is a small village which administratively is a sub-district in Tidore District, Tidore Islands City. Topographically, Kalaodi is an area with hilly and valley topography. The existence of this area is approximately 700 meters above sea level, and is approximately 4 km from the city center and government, and approximately 6.7 km from the District Capital. Kalaodi, which is geographically and topographically, causes the area to be very fertile. Economically, 90% of the Kalaodi community work as field farmers (Kalaodi Village, 2018).



Figure 1. Map of Tidore Island and Kalaodi Village, Topography of Kalaodi Village. Source: Kalaodi Village Head Office, 2018

Kalaodi, which is administratively a sub-district.

Thus, Kalaodi is an administrative area that is bound by various regulations of the regional government system with a formal concept of development and public services. However, in socio-cultural terms, Kalaodi is a village that has a variety of rich customs and traditions. One of the traditions that is still maintained in the village is mutual cooperation carried out by the community (Kader, 2020).

In social and economic activities, the Kalaodi community certainly really needs the availability of public facilities and infrastructure in the form of roads and bridges as supporting facilities for social and economic mobilization. Conceptually, every public facility related to the interests or livelihoods of many people is provided and maintained by the government, both central and regional (Kader, 2019). Mong, Mohamed, and Misnan, (2018) explain that local authorities have an obligation to provide and maintain public facilities. The local government as a local authority has the resources and instruments to do all of this.

Novrial (2019) stated that among the public facilities that the government must provide as public facilities are highways. Kader (2024) explains that in regional economic development, regional governments must be able to facilitate and provide adequate infrastructure facilities, such as transportation, telecommunications, energy and other infrastructure. However, in certain areas and places, the availability of public facilities which are actually provided and maintained by the government is carried out by the community voluntarily or through mutual cooperation. In Kalaodi society, the culture of mutual cooperation to overcome various public problems for the common good is always carried out.

2. METHOD

Kalaodi as explained above, is a village where there is still a tradition of mutual cooperation that is still maintained in the social life of the community, but it needs to be explored through research to deepen it. For that, the purpose of this study is to analyze and describe the mutual cooperation activities carried out by the Kalaodi community in solving their public problems.

This study uses a descriptive qualitative approach, and data sources are obtained using human instruments, events and documents. The data collection methods are interviews, observations, documentation. The data analysis technique used is an interactive model (Miles, Huberman, and Saldaña, 2014), with stages: word condensation (data condensation), data presentation (data display), and conclusion/verification (drawing/verifying).

3. RESULT AND DISCUSSION

Mannheim (1991), explains that the public is a unity of many people which is not based on individual interactions, but based on reactions to the same stimulus. This reaction occurs without the need for members of the public to be physically close to one another. In public interactions, they are interacted with by goals that are influenced by certain stimuli. Therefore, Mannheim (1991), stated that the public has several privileges, including ; have certain goals or purposes, and the integration between them resembles a kind of primary organization where there is regularity in time and behavior.

Referring to the narrative above, it can be explained that the Kalaodi community is a public entity that has a common goal, namely building its community in the social and

economic fields. To carry out and realize these shared goals, cooperation is certainly needed. The Kalaodi community, which is socio-cultural, is a society that still maintains and preserves the culture of the village community so that the culture of mutual cooperation is still maintained, and becomes an instrument for working together in the framework of realizing common goals in the social and economic fields.

Kalaodi as a social community in its daily activities to fulfill family needs always interacts and relates with people in its village. Not only for the needs of his family, for the public interest or common interest it is also always done together. The community always helps each other and works together to solve public problems together. The Kalaodi community works together to resolve public problems, both incidental and programmatic, as planned by the sub-district.

Koentjaraningrat, as adapted by Endro (2016), explains that the term "gotong royong" comes from Javanese. The term refers to a system of mutual assistance among agrarian communities in farming, building and repairing houses, holding parties, spontaneous disaster response activities, and mobilizing unpaid labor to build and repair public facilities. Referring to this meaning, especially for spontaneous activities such as disaster management, as well as the creation and repair of public facilities, the Kalaodi community always carries out these activities .



Figure 2. Kalaodi Community Work Together to Clean the Road from Landslides. Source: Photo by Dedi Abdul,

Mutual cooperation has become the culture of the Kalaodi village community, especially activities that are of a public interest. One of the mutual cooperation activities carried out by the Kalaodi community for public interest is to provide a highway (public) access to the Kalaodi village from landslide material (Figure 2). The Kalaodi Highway, in addition to being a road to the Kalaodi village, is also an alternative road in Tidore Islands City that connects North Tidore District (the western and northern parts of Tidore Island) to East Tidore District and Tidore Island (the eastern part of Tidore Island). This alternative road is generally used by the people of Tidore Island for social and economic mobilization. Thus, the existence of Jalan Raya Kalaodi is very strategic for the Kalaodi community and also the community in general in carrying out activities.

Natural events in the form of landslides and landslide material that block the Kalaodi Highway always occur during the rainy season. This condition is caused because Kalaodi village is geographically located in the middle of Tidore Island and topographically located in a mountainous and hilly area (Kalaodi Village, 2018). To overcome these public problems, the Kalaodi community voluntarily worked together to solve them. Mutual cooperation activities carried out by the Kalaodi community in cleaning up landslide material that blocked the road, and these activities were incidental in nature and required quick resolution based on community awareness.

In addition to these incidental activities, there are also mutual cooperation activities carried out by the Kalaodi community in the form of planned programs. Among the mutual cooperation activities in an effort to resolve

public problems carried out by the Kalaodi community as a form of implementing the planned program is the repair of public roads in the Kalaodi sub-district administrative area. The Kalaodi community's mutual cooperation activities are a form of attention from the sub-district government and community concern for public facilities.

The Kalaodi Highway section is a public facility which normatively/regulatory is the responsibility of the (regional) government. The Kalaodi highway section is a public facility that is open and intended for the general public to use. Novrial (2019) explains that public facilities are facilities provided for the public interest such as highways, street lights, bus stops, sidewalks and pedestrian bridges. Highways are public goods provided by the government. Prasetyia, (2013) explains that generally, the term public goods is only used to describe goods produced in the public sector. For example, roads are public goods because the government produces them.

Badescu, Branea, and Gaman (2016) explained that one of the important public facilities for the community is accessibility facilities. Through these facilities, it is easy for the community to access education, health and shopping centers. With adequate public facilities, especially accessibility, people can easily fulfill their needs, thereby improving community welfare.



Figure 3. Kalaodi Community Mutual Cooperation to Repair Damaged Roads. Source: Photo by Dedi Abdul, 2021

Referring to the explanation above, it can be understood that highways are public facilities provided and maintained by the government. Thus, Kalaodi Highway is a public facility that is the responsibility of the government in terms of provision and maintenance. The government's responsibility includes maintenance from the threat of landslides due to natural factors, and maintenance from damage due to usage and age factors. The Kalaodi highway section whose existence as a public facility is the responsibility of the government in maintenance. However, in its implementation, the government has various limitations, especially budget limitations, so that the sub-district government and the Kalaodi community took the initiative to overcome these public problems by carrying out mutual cooperation activities to overcome them.

In the case of the Kalaodi community's mutual cooperation in repairing damaged roads (as in Figure 3), this was done voluntarily by the community. This means that to repair the road, the funds and materials were collected from and by the Kalaodi community voluntarily. Thus, the activities of the Kalaodi community in repairing public facilities, the Kalaodi highway which is an alternative road connecting North Tidore District with East Tidore District and Tidore Island, are carried out independently and managed.

The mutual cooperation carried out by the Kalaodi community has become a rural community culture that is developed and managed together, and is used to overcome public problems and must be maintained. Mutual cooperation has become one of the values and social capital of the Kalaodi community that is still maintained. In the context of regional development, local community wisdom is one of the social capitals

that can be utilized by local governments as a development resource (Kader, 2024). Muryanti (2014) explains that mutual cooperation is one of the symbols of values inherited from the ancestors of the Indonesian nation, which is recognized as providing social benefits to the community that can strengthen the bonds of brotherhood between fellow community members. The Kalaodi community makes mutual cooperation a tradition to build community togetherness.

Another benefit enjoyed by the community with the culture of mutual cooperation is that people can help each other. Bagas and Radjab (2019) explain that mutual cooperation is a social activity that is oriented towards actions to lighten the burden of work. Related to this, Pawane (2016) who explains the broader meaning of mutual cooperation, is a traditional value and also as social capital that regulates patterns and spirits of life that care for each other, respect each other, and help each other in work. In the Kalaodi community, the value of togetherness as a result of the tradition of mutual cooperation is felt by the community, including public problems such as roads that are buried by landslides and damaged can be overcome with the culture of mutual cooperation.

4. CONCLUSION

Administratively, Kalaodi is a sub-district, however, the Kalaodi community in their social life still maintains and preserves the cultural life of a rural community that helps and assists each other. This community tradition, in the Indonesian context, is known as gotong royong. Mutual cooperation has become a tradition of the Kalaodi community inherited from their ancestors. The tradition of mutual cooperation in the Kalaodi community is not only in the



context of personal or individual interests, but is also related to public interests. The mutual cooperation of the Kalaodi community to resolve public interests is carried out voluntarily, cooperatively and cooperatively.

In the context of regional development, the local wisdom values of the Kalaodi community must be maintained and empowered by the local government. These local wisdom values become social resources in regional development. By utilizing the social resources that exist in the community, the local government can maximize the development of public infrastructure and facilities that should be provided by the government, but assisted and supported by the community through local wisdom such as mutual cooperation.

5. REFERENCES

- Badescu, Stefana, Ana-Maria Branea, and Marius Stelian Gaman, (2016). The Importance Of The Public Facilities Network Within The Urban Environment And Its Distribution Within Collective Housing Neighborhoods, Case Study: Timisoara, Romania. Politehnica University of Timisoara, Romania
- Bagas and Mansyur Radjab, (2019). The Erosion of Mutual Cooperation in Tadang Palie Village, Ulaweng District, Bone Regency. Hasanuddin Journal of Sociology, Volume 1 (2), 116-126
- Effendi, Tadjuddin Noer, (2013). The Culture of Community Mutual Cooperation in Current Social Change. Journal of Sociological Thought, Volume 2 (1), 1-18
- Endro, Gunardi, (2016). Philosophical Review of Mutual Cooperation Practices. RESPONSE Volume 21 (01), 89 – 112
- Koentjaraningrat, (2005). Introduction to Anthropology. Rineka Cipta, Jakarta
- Kalaodi Village, (2018). Kalaodi Village Profile Book. Kalaodi Village, Tidore Islands City
- Kader, Abdurrahman. (2019). Dynamics and Problems of Public Management. IRDH, Malang
- Kader, Abdurrahman, Abubakar Muhammad Nur, and Dahlan Husain, (2020). Government and Community Support for Suwohi's Work as an Informal Leader in Kalaodi Traditional Village, Tidore Islands City. Journal of Ethnic Diversity and Local Wisdom. Volume 2(2), 44-51
- Kader, Abdurrahman. (2024). Development of Regional Economic Resources. K-Media, Yogyakarta
- Mannheim, Karl (1991). Ideology and Utopia: Revealing the Connection between Thought and Politics. Translated by F. Budi Hardiman. Kanisius, Yogyakarta
- Miles, Matthew B., Huberman, A. Michael, and Saldana, Johnny, (2014). Qualitative Data Analysis: A Methods Sourcebook, Third Edition. SAGE Publications, Inc., California
- Mong, Sylvia Gala, Sarajul Fikri Mohamed, and Mohd. Saidin Misnan, (2018). Towards Sustainable Performance of Public Facilities by Local Authorities in Maintenance Management. Journal of Computational and Theoretical Nanoscience Vol. 24, 4209- 4213
- Muryanti, (2014). Revitalization of Mutual Cooperation: Strengthening Brotherhood of Muslim Communities in Rural Areas. Reflective Sociology, Volume 9 (1), 63-81
- Novrial, Fahmi Ilmi Roihan Nasution, 2019. Analysis of Resident Satisfaction with Public Facilities of Masnida Estate Housing in Medan Selayang District. Scientific Meeting of the Indonesian Built Environment Research Association (IPLBI) 8, Proceedings of the IPLBI Scientific Meeting



Prasetyia, Ferry (2013). Public Goods. Faculty of Economics and Business, Brawijaya University, Malang
Pawane, Faisal S., (2016). The Function of Pomabari (Mutual Cooperation) of

Coconut Farmers in Wasileo Village, Maba Utara District, East Halmahera Regency, North Maluku Province. Holistic Journal, Volume 10 (18), 1-22.

