

From Collective Tradition to National Integration: Reconstructing Mutual Cooperation through the Astagatra Perspective

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ABSTRACT

Mutual cooperation (*gotong royong*) remains an important socio-cultural practice within Indonesian rural communities despite increasing modernization and changing social lifestyles. This study examines the forms of *gotong royong* practices in Pinang Luar Village, their contribution to national integration through the Astagatra perspective, and the factors influencing their sustainability. The research employed a descriptive qualitative case study approach involving one neighborhood head and four village residents selected purposively. Data were collected through in-depth interviews, direct observation, and documentation, and analyzed using thematic analysis. The findings reveal that collective activities such as river cleaning, cemetery maintenance, roadside cleaning, and environmental management continue to strengthen social interaction, solidarity, and communal responsibility among residents. The study further demonstrates that *gotong royong* contributes to socio-cultural resilience, implementation of Pancasila values, and community-based social integration within the Astagatra framework. However, modernization and declining youth participation increasingly challenge the sustainability of collective traditions.

Gotong royong masih menjadi praktik sosial-budaya penting dalam masyarakat pedesaan Indonesia di tengah modernisasi dan perubahan gaya hidup sosial. Penelitian ini bertujuan menganalisis bentuk-bentuk praktik gotong royong di Desa Pinang Luar, kontribusinya terhadap integrasi nasional dalam perspektif Astagatra, serta faktor-faktor yang memengaruhi keberlanjutannya. Penelitian menggunakan pendekatan studi kasus kualitatif deskriptif dengan melibatkan satu Ketua RT dan empat warga desa yang dipilih secara purposif. Data dikumpulkan melalui wawancara mendalam, observasi langsung, dan dokumentasi, kemudian dianalisis menggunakan analisis tematik. Hasil penelitian menunjukkan bahwa kegiatan seperti pembersihan sungai, pemeliharaan makam, pembersihan jalan, dan pengelolaan lingkungan masih memperkuat interaksi sosial, solidaritas, dan tanggung jawab kolektif masyarakat. Penelitian ini juga menunjukkan bahwa gotong royong berkontribusi terhadap ketahanan sosial-budaya, implementasi nilai-nilai Pancasila, dan integrasi sosial berbasis komunitas dalam kerangka Astagatra. Namun, modernisasi dan menurunnya partisipasi generasi muda menjadi tantangan terhadap keberlanjutan tradisi kolektif masyarakat.

Keywords: astagatra, collective tradition, mutual cooperation, national integration

Introduction

Mutual cooperation (*gotong royong*) as a collective tradition of Indonesian society represents a cultural value that plays a significant role in strengthening social cohesion, reinforcing national integration, and sustaining communal life amid Indonesia's ethnic, religious, and cultural diversity. This value reflects the principles of solidarity, deliberation, reciprocity, and mutual respect that have long served as the social foundation of harmonious collective living (Latifa & Mahida, 2024). Historically, *gotong royong* developed strongly within agrarian communities through collaborative labor in agricultural activities and community development,



although modernization and urbanization have gradually shifted social relations from collective cooperation toward more transactional and wage-based systems (Ulfa & Setyawan, 2026). From the perspective of social citizenship, gotong royong has also undergone institutionalization as part of Indonesia's nation-building process and socio-economic resilience since the mid-twentieth century (Suwignyo, 2019). These dynamics indicate that gotong royong should not merely be understood as a traditional cultural heritage but also as a strategic social mechanism that remains relevant in maintaining the cohesion of contemporary Indonesian society.

Interdisciplinary studies have demonstrated that gotong royong contributes substantially to strengthening social solidarity and facilitating social transformation within Indonesian communities. Among the Batak Toba people, the practice of marsirimpa illustrates how collective labor functions not only in agricultural activities and public infrastructure development but also in reinforcing social relations and community welfare in a sustainable manner (Sibarani, 2018). In marginalized urban settlements such as Kampung Ledok Code in Yogyakarta, gotong royong has become an instrument of social transformation that strengthens communal relationships and social resilience through collective participation and the construction of shared social norms (Winardi, 2020). Furthermore, gotong royong is widely regarded as a national cultural identity capable of fostering unity within Indonesia's multicultural society through the promotion of cooperation, deliberation, and intergroup respect (Latifa & Mahida, 2024). These studies collectively suggest that gotong royong extends beyond a localized cultural tradition and functions as a broader social mechanism supporting social integration amid ongoing societal changes.

At the same time, modernization, globalization, and urban mobility have increasingly affected the sustainability of traditional gotong royong practices across Indonesian society. The transformation of social relations from collective-oriented systems toward individualistic and transactional patterns has contributed to declining participation in communal activities (Ulfa & Setyawan, 2026). Contemporary challenges such as youth migration, occupational mobility, technological advancement, and changing lifestyles have further reduced engagement in collective community-based practices (Siradjuddin, 2023). Nevertheless, several studies reveal that the values embedded within gotong royong continue to adapt to contemporary social contexts. In the economic sector, reciprocity and collective cooperation have strengthened collaborative learning and social resilience among small and medium enterprises facing globalization pressures (Suryanti et al., 2021). These findings demonstrate that gotong royong retains adaptive social capacity and continues to hold relevance within modern society despite ongoing structural transformations.

In the fields of education and community development, gotong royong has also evolved into an important instrument for strengthening cultural identity and community resilience. Iskandar et al. (Iskandar et al., 2024) explain that the values of collective cooperation are integrated into character education programs in Indonesia's disadvantaged, frontier, and outermost regions (3T areas) as part of efforts to reinforce local cultural identity and social solidarity. Additionally, collaboration between governmental institutions and non-governmental organizations plays a crucial role in sustaining the continuity of gotong royong through participatory empowerment and community engagement programs (Hummel & Kusumasari, 2024). In environmental and cultural preservation contexts, gotong royong has become the foundation of ethnoecological practices in biodiversity conservation within the Mount Merapi National Park area (Taqwim, 2025) and has also been applied as a participatory

approach in preserving Nusantara architecture amid rapid modernization (Yusran, 2016). These findings confirm that gotong royong is not merely a surviving traditional value but also an adaptive strategy that supports social, cultural, and environmental sustainability in contemporary Indonesian society.

Within the framework of Indonesia's national resilience, the Astagatra perspective provides a relevant conceptual approach for understanding the strategic position of gotong royong in national development. Astagatra conceptualizes national resilience as an integrated interaction between natural and social dimensions encompassing geography, demography, natural resources, ideology, politics, economy, socio-culture, defense, and security. Through this perspective, local values and community participation are recognized as essential components in maintaining social stability and sustainable national development. Consequently, gotong royong can be interpreted not solely as a communal social activity but also as a socio-cultural force contributing to national integration, collective solidarity, and social resilience at both local and national levels. The principles of collective cooperation embodied in gotong royong are closely associated with the strengthening of social cohesion, civic participation, and the collective capacity of communities to address social challenges collaboratively.

Despite the growing body of literature on gotong royong, previous studies remain largely fragmented across cultural, economic, educational, and community empowerment perspectives. Most existing research focuses on gotong royong as a form of local wisdom, social capital, or community-based economic strategy without critically examining its broader contribution to national integration through the Astagatra framework. In addition, earlier studies have predominantly concentrated on urban communities, specific ethnic groups, or economic sectors, while limited attention has been given to how gotong royong is maintained as a mechanism of social integration within rural communities experiencing social transformation. This limitation indicates a significant academic gap regarding the role of collective cooperation in strengthening local resilience and sustaining national integration within Indonesia's contemporary socio-cultural landscape.

Based on these considerations, this study aims to analyze the forms of gotong royong practices that continue to exist in Pinang Luar Village, examine their contribution to strengthening national integration through the Astagatra perspective, and identify the supporting and inhibiting factors affecting the sustainability of collective cooperation within rural society undergoing social change. This research is expected to contribute theoretically to the broader discourse on gotong royong as an instrument of national integration and socio-cultural resilience in Indonesia. Practically, the findings are also expected to provide insights for strengthening participatory community-based development policies and preserving local cultural values within the context of contemporary Indonesian national development.

Methods

This study employed a descriptive qualitative case study approach to examine the persistence of gotong royong practices and their contribution to national integration within the Astagatra perspective in Pinang Luar Village (Sugiyono, 2023; Suhirman et al., 2026). A qualitative approach was considered appropriate because the study aimed to explore social meanings, collective experiences, and patterns of interaction emerging within community life in their natural context rather than measuring variables statistically. Qualitative research enables researchers to interpret social realities comprehensively through direct engagement

with participants and field situations (Creswell, 2018). The case study design was selected because the research focused specifically on a rural community that continues to maintain collective cooperation practices amid contemporary social transformation. The research was conducted in Pinang Luar Village over a two-month period from February to March 2024. During the research process, the researchers acted as the primary research instrument responsible for conducting observations, interviews, field interpretation, and data analysis. The presence of the researchers in the field was essential for understanding the social dynamics, communal interactions, and cultural meanings attached to gotong royong practices within the local community setting.

The participants in this study were determined purposively based on their direct involvement and active participation in collective community activities. The research participants consisted of one neighborhood head (*Ketua RT*) and four village residents who routinely participated in gotong royong activities. Purposive sampling was used because it allows researchers to select participants who possess relevant knowledge and experiences related to the research focus ((Patton, 2015). Data collection techniques included in-depth semi-structured interviews, direct observation, and documentation. Semi-structured interviews were conducted using open-ended guiding questions to encourage participants to explain their perceptions, experiences, and interpretations regarding collective cooperation and community integration more freely and comprehensively (Lexy J. Moleong, 2017). Each interview lasted approximately 30–60 minutes and was audio-recorded with participants' consent using a digital voice recorder to ensure data accuracy and completeness. Direct observations were carried out during communal activities such as environmental cleaning, river maintenance, cemetery cleaning, and collective public work in order to examine participation patterns, social interactions, and forms of cooperation among community members. In addition, supporting documents including field notes, photographs, and village activity records were collected to strengthen contextual understanding and support data interpretation.

The collected data were analyzed using thematic analysis techniques adapted from Braun and Clarke (2019), involving several stages including data organization, coding, categorization, theme identification, interpretation, and conclusion drawing. Interview recordings were transcribed verbatim and combined with observational notes and documentation records to identify recurring themes related to the forms of gotong royong, their contribution to national integration, and the factors influencing their sustainability within rural society. To enhance the trustworthiness and validity of the findings, this study applied source triangulation by comparing information obtained from interviews, observations, and supporting documentation (Lincoln & Guba, 1985). In addition, member checking was conducted by reconfirming several interview findings with participants to ensure interpretive accuracy and minimize researcher bias. Repeated data review and reflective interpretation were also undertaken throughout the analytical process to maintain consistency and credibility of the findings. Through these procedures, the study sought to produce a comprehensive and analytically grounded understanding of gotong royong as a socio-cultural mechanism supporting social resilience and national integration within the Astagatra framework.

Result

Forms of Mutual Cooperation Practices in Pinang Luar Village

The findings of this study demonstrate that gotong royong remains actively practiced within the daily social life of the Pinang Luar Village community despite the ongoing influence of modernization and changing social lifestyles. Based on field observations and in-depth interviews, collective cooperation activities continue to be implemented through river cleaning, roadside grass cutting, cemetery cleaning, and communal waste management. These activities are generally conducted during weekends or public holidays to ensure broader community participation. Residents perceive environmental maintenance not merely as an individual responsibility but as a shared communal obligation that directly affects the well-being of all community members. The continuity of these collective activities indicates that the values of cooperation and communal responsibility remain deeply embedded within rural social life, even as contemporary social transformations increasingly shape patterns of interaction and participation within village communities.

Interview findings reveal that river-cleaning activities constitute one of the most consistent forms of gotong royong practiced by village residents. Community members voluntarily gather to remove garbage, weeds, and sediment from waterways to prevent flooding and preserve environmental sanitation. One participant explained: *"If the river is not cleaned together, the water will overflow and everyone in the village will suffer the consequences. That is why we feel responsible for protecting the environment collectively."* (Participant 2)

Another participant emphasized that gotong royong activities also strengthen interpersonal relationships among residents. *"During mutual cooperation activities, we gather, talk, and help one another. So, it is not only about cleaning the environment, but also about strengthening relationships among residents."* (Participant 3)

Field observations further showed that residents brought their own working equipment and distributed responsibilities collectively according to their physical abilities and available time during the cleaning process. These findings suggest that collective cooperation functions not only as a practical environmental activity but also as a social space that reinforces interaction, reciprocity, and communal solidarity among village residents.

In addition to environmental maintenance, cemetery cleaning remains an important communal tradition conducted prior to religious celebrations and significant cultural events. Residents perceive this activity as both an expression of respect toward ancestors and a form of collective social responsibility toward the village environment. Interview findings indicate that participation in cemetery-cleaning activities is still dominated by middle-aged and elderly residents, while the involvement of younger generations remains relatively limited. One informant explained: *"Older people usually participate because they have been accustomed to these activities for a long time. Young people today are often busy working or spending more time with their mobile phones."* (Participant 1)

Despite these challenges, local community leaders and the neighborhood head (*Ketua RT*) continue encouraging younger residents to participate through direct communication and public announcements within communal gathering spaces. This condition illustrates the gradual transformation of participation patterns in rural communities while simultaneously reflecting ongoing efforts to preserve collective traditions amid social change.

The implementation of gotong royong activities in Pinang Luar Village is illustrated in Figure 1, which depicts community members collaboratively participating in village environmental cleaning activities. The documentation demonstrates active cooperation among

residents in maintaining public facilities and communal spaces. Field observations additionally revealed that residents with stronger interpersonal relationships tended to participate more consistently in collective activities. This finding indicates that gotong royong functions not solely as a communal labor activity but also as a mechanism for strengthening social interaction and maintaining communal solidarity within village society.



Figure 1. Mutual Cooperation Activities Conducted by the Pinang Luar Village Community

The Role of Mutual Cooperation in National Integration within the Astagatra Perspective

The findings indicate that gotong royong contributes significantly to strengthening social integration within the community through several dimensions of the Astagatra perspective, particularly socio-cultural, ideological, economic, and security aspects. From the socio-cultural dimension, collective cooperation activities create social spaces that enable residents to strengthen interpersonal relationships, increase social solidarity, and reinforce communal belonging. Research participants explained that communal activities allow residents to interact more intensively and facilitate communication in resolving social issues within the village environment. *“When we work together like this, residents become closer to one another. If there are problems in the village, they can be discussed more easily because people already know each other well.”* (Participant 4)

The interactions established through gotong royong were perceived as important mechanisms for maintaining social harmony amid changing social lifestyles in rural communities. From the ideological perspective, interview findings demonstrate that residents perceive gotong royong as an implementation of Pancasila values in everyday social life, particularly the principles of unity, togetherness, and social justice. Several participants explained that their participation in communal activities was motivated not only by social obligation but also by moral awareness regarding the importance of helping others and maintaining communal harmony. *“We participate in mutual cooperation not simply because we are told to do so, but because we feel it is our responsibility as residents to keep the village peaceful and harmonious.”* (Participant 2)

Another participant further explained that the tradition of helping one another has been inherited across generations and remains an integral component of village identity. *“Since childhood, our parents have taught us to help one another. Mutual cooperation has become deeply attached to the identity of this community.”* (Participant 5)

These findings suggest that gotong royong functions not only as a practical social activity but also as a symbolic representation of collective values that reinforce communal identity and social cohesion. From the economic dimension, gotong royong contributes to reducing communal expenditures associated with environmental maintenance and public infrastructure

management because activities are conducted voluntarily without requiring additional labor costs. Residents explained that collective work becomes lighter and more efficient when carried out collaboratively. *“If we work individually, the tasks become difficult and expensive. But through mutual cooperation, the work is completed faster and without large costs.”* (Participant 1)

From the security perspective, the findings reveal that social interaction established through gotong royong activities increases residents' awareness of environmental conditions and strengthens community-based social control. *“Because we gather frequently, we know the people living around us. If there are strangers or suspicious situations, we can recognize them quickly.”* (Participant 3)

These findings indicate that gotong royong contributes not only to strengthening social solidarity but also to reinforcing collective vigilance and communal stability within village society. Figure 2 illustrates the interview process conducted with village residents actively involved in gotong royong activities. The documentation reflects direct interaction between researchers and participants during field data collection. Interview findings consistently emphasized that gotong royong continues to be perceived as an important mechanism for maintaining social relationships, strengthening collective belonging, and preserving communal harmony amid ongoing social transformation within rural communities.



Figure 2. Interview with Village Residents

Supporting and Inhibiting Factors Affecting the Sustainability of Mutual Cooperation

The findings reveal that the sustainability of gotong royong practices in Pinang Luar Village is influenced by several supporting and inhibiting factors. One of the primary supporting factors identified in this study is the strong social awareness among adult and elderly residents regarding the importance of maintaining environmental cleanliness and communal comfort. Participants explained that a clean and organized environment benefits all members of the village community collectively. *“If the environment is clean, everyone feels comfortable living here. That is why residents believe they should maintain it together.”* (Participant 4)

In addition, gotong royong activities are perceived as opportunities to strengthen social relationships and maintain harmonious interaction among residents. *“The important thing is not only cleaning the environment, but also maintaining good relationships among community members.”* (Participant 2).

These findings indicate that collective social awareness remains a fundamental factor sustaining the continuity of gotong royong practices within rural communities.

Another important supporting factor concerns the active role of the neighborhood head (*Ketua RT*) in organizing and coordinating communal activities. Interview findings indicate that the neighborhood head routinely communicates with residents through direct visits, public announcements, and collective invitations to participate in village activities. *“I usually go around informing residents directly or announce activities at the mosque so people continue participating in mutual cooperation.”* (Neighborhood Head/*Ketua RT*)

One participant explained that the direct involvement of local leaders encourages greater community participation. *“When the neighborhood head participates directly, residents usually become more motivated to attend.”* (Participant 5)

The neighborhood head (*Ketua RT*) further emphasized that active communication and personal engagement with residents are essential strategies for sustaining participation amid changing social conditions in village society. Despite these supporting factors, the study also identified several obstacles affecting the sustainability of gotong royong. The most significant challenge concerns the declining participation of younger generations in communal activities. Informants explained that many young people prioritize employment, education, and digital-oriented lifestyles over participation in village-based social activities. *“Young people today are often more focused on work or social media, so sometimes it is difficult to encourage them to join community activities.”* (Participant 1).

In addition, limited institutional support in the form of cleaning equipment, operational assistance, and safety facilities also constrains the implementation of communal activities. *“Cleaning equipment is still limited, so residents usually bring their own tools from home.”* (Neighborhood Head/*Ketua RT*)

Several residents also expressed concerns regarding the risk of minor accidents during environmental cleaning activities due to inadequate protective equipment and safety facilities. Figure 3 presents the interview process conducted with the neighborhood head regarding the sustainability of gotong royong practices in Pinang Luar Village. The findings indicate that local leadership continues to play a central role in maintaining collective participation and preserving communal solidarity within the village environment. The neighborhood head emphasized that sustaining gotong royong in contemporary rural society requires stronger youth involvement and greater institutional support to ensure the continuity of collective values amid ongoing social transformation.



Figure 3. Interview with the Neighborhood Head of Pinang Luar Village

Discussion

The findings of this study demonstrate that gotong royong continues to function as an important socio-cultural mechanism for maintaining communal solidarity and environmental sustainability within rural communities. The persistence of collective activities in Pinang Luar Village indicates that community participation remains highly relevant despite the increasing influence of modernization and socio-cultural transformation. These findings are consistent with the study conducted by Winardi (2020), which revealed that gotong royong activities in Kampung Ledok Code, Yogyakarta, function not only as environmental maintenance practices but also as communal spaces that strengthen social interaction and collective identity. Similarly, Sibarani (2018) explained that the marsirimpa tradition among the Batak Toba community continues to survive because it is deeply embedded within cultural identity and collective responsibility. The present study reinforces these arguments by demonstrating that activities such as river cleaning, cemetery maintenance, roadside cleaning, and collective environmental management continue to serve as important mechanisms for strengthening social interaction, collective belonging, and communal solidarity among residents of Pinang Luar Village despite changing modern lifestyles.

The findings also support broader discussions concerning the role of gotong royong in strengthening social cohesion and communal resilience within multicultural societies. Latifa and Mahida (2024) emphasized that gotong royong represents an indigenous cultural value capable of reinforcing unity, harmony, and social cohesion within Indonesian society. Likewise, Taqwim et al. (2025) demonstrated that collective environmental participation significantly contributes to strengthening ecological resilience and social solidarity within local communities. The present study extends these perspectives by showing that gotong royong in Pinang Luar Village is not merely understood as a cultural tradition but also functions as a practical mechanism for maintaining social relationships and shared responsibility among village residents. Collective activities create social spaces that enable residents to establish more intensive communication, strengthen emotional attachment, and preserve social harmony through repeated interpersonal interaction in everyday communal life. Therefore, gotong royong should be understood not only as an inherited tradition but also as a continuously reproduced social process that sustains integration within rural communities.

Nevertheless, several previous studies present findings that differ from the results of the present research. Tomo and Sulistyosari (2020) found that younger generations in Indonesia increasingly experience declining social trust and weakening communal attachment due to modernization and changing patterns of social interaction. Rosyani et al. (2019) similarly explained that communities located near urban areas tend to experience a transformation of gotong royong from collective social obligation into more individualistic and transactional relationships. Furthermore, Humaedi et al. (2025) argued that in several Indonesian villages, gotong royong activities have become increasingly procedural and administratively driven because of bureaucratic intervention and state governance structures, thereby reducing voluntary participation and communal spontaneity. In contrast, the findings of this study indicate that gotong royong in Pinang Luar Village continues to be perceived primarily as a moral responsibility and collective obligation rooted in social awareness rather than institutional coercion. Although participation among younger residents has begun to decline, communal cooperation remains relatively active and continues to hold strong social meaning within everyday village life.

Several mechanisms may explain why gotong royong practices remain sustainable within the social context of Pinang Luar Village. One important mechanism concerns the role of social capital, particularly trust, reciprocity, shared norms, and dense social networks within rural communities. Field (2017) and Putnam (2000) argued that repeated social interaction and collective participation strengthen interpersonal trust and social cohesion, which subsequently encourage sustainable collective action within communities. This mechanism is clearly reflected in the findings of the present study, where residents perceive gotong royong not merely as physical labor but also as a communal obligation that strengthens interpersonal relationships and preserves social harmony. Azarine et al. (2026) similarly found that collective traditions remain sustainable when communities possess strong reciprocal interaction patterns and social attachment that reinforce communal belonging and shared responsibility. Within the context of Pinang Luar Village, routine collective activities appear to continuously reproduce mutual trust and strengthen social solidarity among residents through sustained face-to-face interaction.

Another important mechanism explaining the findings relates to collective action and shared communal interests. Ostrom (2015) explained that collective action becomes sustainable when community members perceive direct shared benefits from cooperation and believe that collective participation contributes to communal welfare. Paramita et al. (2023) likewise emphasized that communities tend to preserve collective traditions when social norms, emotional attachment, and perceptions of mutual benefit remain strong. This mechanism explains why residents of Pinang Luar Village continue participating in river cleaning, environmental maintenance, and public facility management because they directly experience practical benefits such as environmental cleanliness, flood prevention, social security, and stronger interpersonal relationships. The findings additionally demonstrate that collective activities facilitate communication among residents, thereby making social problem-solving and conflict resolution easier within the village environment. Consequently, participation in gotong royong is sustained not solely by cultural obligation but also by residents' awareness of the collective benefits generated through communal cooperation.

The sustainability of gotong royong practices may also be interpreted through the perspective of cultural identity and intergenerational value transmission. Suwignyo (2019) emphasized that gotong royong historically functions not only as cultural identity but also as a form of social citizenship within Indonesian society. The findings of this study indicate that values of mutual assistance, solidarity, and collective responsibility continue to be transmitted informally through family interactions and community socialization. Several participants explained that the values of gotong royong had been taught since childhood and had become deeply embedded within village identity. However, modernization, digital lifestyles, and changing occupational structures simultaneously weaken traditional participation patterns among younger generations, as also explained by Siradjuddin (2023). These conditions explain why adult and elderly residents remain dominant participants in collective activities, whereas younger generations increasingly prioritize employment, education, and digital engagement over village-based communal interaction. Therefore, the sustainability of gotong royong depends not only on cultural inheritance but also on the capacity of communities to adapt collective values to contemporary social transformation.

The findings of this study further demonstrate that gotong royong is closely connected to several dimensions within the Astagatra perspective, particularly the socio-cultural, ideological, economic, and security dimensions. Within the Astagatra framework, national

resilience is not solely understood as the state's capacity to confront external threats but also as society's ability to maintain social stability, collective solidarity, and sustainable communal life through active social participation. The practice of gotong royong in Pinang Luar Village indicates that collective cooperation continues to function as a social mechanism that strengthens social cohesion, preserves communal harmony, and reinforces shared responsibility toward the environment and communal life. In the socio-cultural dimension, gotong royong strengthens social interaction, solidarity, and collective identity among village residents. In the ideological dimension, the practice reflects the implementation of Pancasila values through the spirit of unity, togetherness, and social responsibility within everyday life. From the economic perspective, collective participation helps reduce the financial burden associated with environmental maintenance and public facility management, while in the security dimension, social interaction developed through communal activities strengthens community-based social control and increases public awareness regarding environmental conditions. Therefore, the sustainability of gotong royong may be understood as part of strengthening community social resilience that contributes to sustainable national integration within the Astagatra framework.

Another important factor explaining the findings of this study concerns the role of local leadership in maintaining community participation. Hummel and Kusumasari (2024) explained that local leaders play significant roles in strengthening communal participation through interpersonal communication, direct engagement, and social mobilization strategies. The findings of the present study support this argument by demonstrating that the role of the *Ketua RT* is highly important in sustaining gotong royong activities through direct communication, public announcements, and active participation in communal activities. Local leadership in Pinang Luar Village is perceived not merely as administrative authority but also as a symbolic form of social commitment toward communal welfare and social harmony. The active involvement of community leaders appears to increase residents' motivation to participate because leadership is understood as part of collective responsibility rather than bureaucratic obligation. This finding reinforces broader discussions within collaborative governance literature emphasizing that grassroots leadership plays a central role in maintaining trust, coordination, and sustainable community participation amid rapid socio-cultural transformation.

The findings of this study also generate several important theoretical and practical implications. Theoretically, the study strengthens social capital theory by demonstrating that gotong royong functions as a form of bonding social capital capable of reinforcing trust, reciprocity, collective norms, and social cohesion within rural communities (Coleman, 1988; Feinberg, 2023; Field, 2017; Putnam, 2000). The study also contributes to collective action theory by showing that sustainable communal participation emerges when communities perceive direct benefits from collective cooperation and continue maintaining shared norms regarding communal responsibility (Ostrom, 2015). Furthermore, the findings contribute to broader discussions concerning civic education and socio-cultural resilience by demonstrating that local collective traditions continue functioning as practical manifestations of Pancasila values, social solidarity, and national integration within contemporary Indonesian society. Practically, the findings imply that village governments and community institutions should strengthen participatory community-based development programs by integrating gotong royong values into environmental management, civic education, and social empowerment initiatives. The declining participation of younger generations also indicates the need for more

adaptive revitalization strategies through the integration of traditional collective values with digital culture and contemporary youth communication patterns in order to preserve communal solidarity amid ongoing rural socio-cultural transformation.

Conclusion

This study demonstrates that gotong royong practices in Pinang Luar Village continue to play a significant role in maintaining social solidarity, strengthening community integration, and sustaining communal life amid ongoing socio-cultural transformation within rural society. Collective activities such as river cleaning, environmental maintenance, cemetery cleaning, and public facility management function not merely as routine communal activities but also as mechanisms that reinforce social interaction, collective belonging, and shared responsibility among community members. The findings indicate that the sustainability of gotong royong is strongly influenced by the persistence of solidarity values, reciprocity, social norms, and interpersonal relationships that remain embedded within village life. Although modernization, occupational changes, and digital lifestyles have gradually influenced youth participation, gotong royong continues to be perceived as both a moral obligation and a social identity transmitted across generations. Furthermore, local leadership was found to play an important role in sustaining community participation through interpersonal communication, social mobilization, and direct involvement in collective village activities.

From the Astagatra perspective, this study confirms that gotong royong functions not only as a local cultural tradition but also as a socio-cultural mechanism contributing to community resilience and national integration in Indonesia. Collective village practices demonstrate strong interconnections with the socio-cultural, ideological, economic, and security dimensions of Astagatra through the strengthening of social cohesion, implementation of Pancasila values, reduction of communal economic burdens, and enhancement of community-based social control. Theoretically, this study contributes to discussions on social capital, collective action, and socio-cultural resilience by demonstrating that local collective traditions remain relevant in addressing contemporary social transformation. Practically, the findings imply the importance of strengthening participatory community-based development programs, revitalizing collective values among younger generations, and reinforcing grassroots leadership in sustaining gotong royong practices within rural communities. Future research is recommended to develop comparative studies across rural and urban contexts in order to better understand the transformation of collective cooperation practices within broader socio-cultural environments.

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