

The Value of Cooperation in the Farming Activities of the Nagekeo Community: Its Implementation in Classroom Instruction

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ABSTRACT

The value of cooperation in the farming activities of the Nagekeo district residents has been preserved since ancient times. There are many values contained in farming activities which are used as local guidelines. The aim of this research is to depict the value of cooperation in farming activities in the Mbay II sub-district, Nagekeo Regency, which can be related to classroom instruction. The research uses descriptive qualitative methods to explore the cultivation of cooperation value in farming activities in depth. The data were collected using interview and then analysed using qualitative descriptive analysis with interview guide instruments. The participants in this research consist of the members of Karya Nyata 6 farmer group in Mbay II Village, Nagekeo Regency, East Nusa Tenggara. The results of this research show that in farming activities there are cooperation values such as; (1) togetherness, (2) solidarity, (3) discipline and (4) responsibility which can be related to classroom instructions. Farming activity that instils the value of cooperation is a good value in social life. So, the value of working together in farming activities can be continued by students if it is brought into classroom instructions.

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Introduction

Nagekeo Regency is located between 80 26' 00" - 80 64' 40" S latitude and 121 06'20" - 121 032' 00" E longitude. Geographically, the Nagekeo Regional Boundaries are as follows; the northern part borders the Flores Sea, the southern part borders the Savu Sea, the eastern part borders Ende Regency and the western part borders Ngada Regency. Nagekeo Regency is classified as an area with a tropical climate and stretches over mostly grasslands, also covered with trees such as candlenuts, tamarind, cinnamon, lontar (toddy palm) and so on and is rich in fauna. (Nagekeo, 2020).

Indonesia was able to become independent because of the spirit of cooperation, but this spirit has been somewhat abandoned due to advances in technology and the use of funds as a sufficient measure for participation in community activities. (Yakin *et al.*, 2018; Karinawati, 2019). The culture of cooperation as a characteristic of Indonesian must always be maintained. This is a real form of social solidarity in community life (Laia & Hulu, 2022). Increasingly sophisticated technology development has caused the fade of cultural and social values, one of which is cooperation. These sophisticated technologies make it easier for people to complete their work. Apart from that, this technology advancement has also resulted in many changes in people's living patterns, e.g. places that used to be villages but due to demands from outside parties resulted in very dynamic changes, so that they became urban. (Rofii, 2021). In fact, according to Adha *et al.*, (2019), the young millennial's activities cannot be separated from information technology involvement, which can be used to strengthen social integration, active participation and responsibility.

In this modern and instantaneous era, people have forgotten the importance of working together; they have forgotten the cultural values that were built by our predecessors (Nisa, 2020). Cooperation has been a shift in value due to social changes such as the development of industrial and information technology as well as the high level of business of society so that the process of cooperation no longer uses (non-material) physical energy, but is replaced by money (Febriani *et al.*, 2017). Several regions in Indonesia still maintain a culture of cooperation because apart from being beneficial for their own citizens, it can also foster a sense of solidarity as a sense of shared destiny among fellow citizens. Cooperation is also born from self-awareness without any element of coercion or orders from other people (Ii *et al.*, 2014).

Cooperation is an activity that is carried out together and is voluntary so that the activities carried out can run smoothly and easily because someone realizes that in social life humans need each other (Yasinda *et al.*, 2016). Cooperation means that every individual, under any circumstances, has a willingness to actively participate in providing positive added value to every object, problem or needs of the people around them. This active participation can take the form of contribution in the form of material, physical energy, spiritual, mental, skills, thoughts and constructive advice, even just praying to God (Ii *et al.*, 2014). Cooperation is the identity and social harmony of the Indonesian nation, as it is a culture that has grown and developed in the lives of Indonesian people as an identity and cultural heritage that has existed for generations and is contained in the third principle of Pancasila, i.e. unity (Febriani *et al.*, 2017). The practice of cooperation is a special characteristic of rural communities. Rural communities continue to preserve the practice of cooperation, while urban communities tend to replace the practice with a wage system (Astuti, 2021). Cooperation is a spirit that is manifested in the form of individual behavior or actions carried out selflessly to do something together for the good for community or a particular individual, e.g. farmers work together to clean irrigation channels leading to their fields, communities work together to build houses for residents affected by tornadoes, etc. Even in the history of community development, farming activities, such as cultivating the land and harvesting, were carried out in cooperation between the rice field owners (Rochmadi, 2012). The value of cooperation is a value that emerges in the form of community group collaboration to achieve the goals through consensus and deliberation. The value of cooperation is reflected in interdependence between individuals, togetherness, deliberation and collaboration (Wiediharto *et al.*, 2020).

Furthermore, social values become the basis for the formation of social capital, e.g. the value of cooperation (pomabari) which is the most important part of people's lives, such as in Wasileo Village, North Maba District, East Halmahera Regency (Pawane, 2016). This is also applied by the majority of the Nagekeo community in farming activities such as land preparation, seed raising, planting and weeding grass. For example, when one of the group members is going to prepare the land, the other members will come to help voluntarily, and they will take turns with other group members according to a specified schedule. The aim of this research is to analyze the value of cooperation in the farming activities of the Mbay II Village community, Nagekeo Regency. According to Hana *et al*, (2022) the values of cooperation are the attitude of cooperation, helping each other, and solidarity. This is also in line with research conducted by Rolitia *et al*, that cooperation activities are interpreted as togetherness by the community through the value of happiness, sadness and tolerance. Other research was also conducted by Julaikha & Bahri (2014), depicting that the values of mutual cooperation include interdependence, togetherness, deliberation and cooperation. In general, cooperation is an important aspect that must be maintained in social life through activities carried out by applying the values of solidarity, togetherness and cooperation. The value of cooperation that has been described by previous researchers is a reference for exploring the cooperation values in farming activities in Nagekeo Regency which can be brought into classroom instruction by teachers. Furthermore, the meaning of the value of mutual assistance by teachers can be linked to classroom learning. Teachers can develop contextual-based learning designs that are around students.

Method

This research uses descriptive qualitative method to obtain holistic and comprehensive research results. The research location is the Karya Nyata 6 farmers group, Mbay II Village, Nagekeo Regency. This farmer group is chosen as it is one of the farmer groups that still maintain the value of cooperation in farming activities. The research process is carried out by contacting the head of the farmer group to conduct an interview to ask several questions related to the value of cooperation in farming activities. Data are obtained from direct observation and interviews with three members of the farmer group. In this study, researchers used an interview guide as the instrument. The indicators in the interview are the number of members in the farmer group, the group activities, the reasons for maintaining cooperation practice and the values obtained. The research data then are processed through the stages of data collection, data reduction, data presentation and drawing conclusions.

Results and Discussion

Farming activities carried out by the people of Nagekeo Regency are generally still the same as other regions in Indonesia where they prioritize farming in wetlands, i.e. cultivating rice fields. With uncertain climate change, the Nagekeo Regency Government is implementing a program held by the Ministry of Agriculture, namely the Climate Smart Agricultural System. Through this program, farmers are able to adapt to climate change so that farmers continue to earn income by cultivating both rice and secondary crops with the aim of increasing productivity. For example, during the rainy season, farmers are advised to cultivate rice fields by determining simultaneous planting times due to the availability of sufficient water. Meanwhile, in the dry season, farmers carry out cultivation of medicinal plants, vegetables and secondary crops. Apart from that, farmers are also encouraged to carry out livestock and fish cultivation activities to support the community's economy.

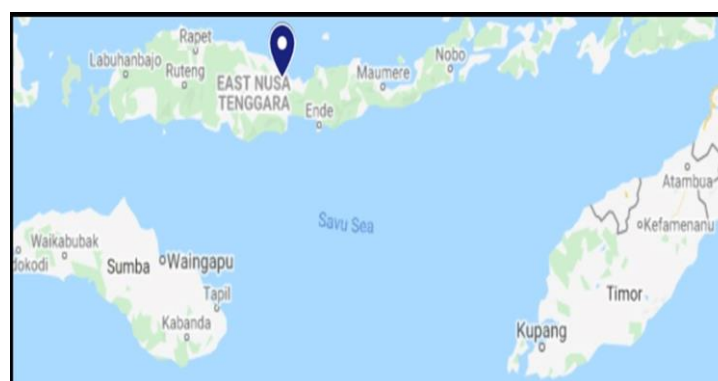


Figure 1. Research Site

Not all areas in Nagekeo Regency carry out these three types of farming. There are some areas that could only cultivate fish because of their geographic location, while other areas are more suitable for gardening and raising livestock. With the Climate Smart Agricultural System program, it can reduce the hunger rates, preserve natural resource and improve human resources in maintaining food availability in Nagekeo Regency. Community farming activities in Nagekeo Regency have experienced many developments over time. Despite this, the residents have never abandoned the culture of cooperation which was the legacy of their ancestors. Several areas in Nagekeo Regency are rice producing areas, such as in Aesesa and Boawae Districts, where farming activities still apply a culture of cooperation, including when planting rice, weeding grass and transporting rice from the rice fields to the rice barn. This is done so that the sense of solidarity between the people can be maintained for generations to come (Nagekeo, 2020). Cooperation is a characteristic of the life of Indonesian that has been in effect for generations, thus forming social behavior and then the values of social life. The values that are built in society cause cooperation to always be built into people's lives as a cultural heritage that should be preserved (Efendi, 2013). Cooperation arises from the encouragement of awareness and enthusiasm to do and bear the consequences of a work together, simultaneously and collectively, without thinking about and prioritizing profit for oneself, but always for the good of the community (Suri, 2018). Cooperation is interpreted as a means of friendship, connecting ties of brotherhood, helping and supporting each other, and together building the environment into a better environment (Kusumaningrum *et al*, 2015).

There are several values contained in the principle of cooperation, including the values of spirituality, solidarity, consensus, justice, and tolerance. Cooperation can foster a solidarity attitude, create unity and nurture a sense of togetherness (Hana *et al*, 2022). According to Julaikha and Bahri, (2014), the values contained in cooperation include tolerance, togetherness, sincerity, togetherness and unity.

Humans are social creatures who cannot live alone, as they need help from others. This can be said to be a social interaction relationship between humans. When interacting, humans help each other and work together in groups by applying the values of cooperation so that each job can be completed more quickly. In everyday life, the people in Mbay II Village are very famous for their kind and friendly attitude towards their neighbors and those around them so that a sense of togetherness and solidarity is created among them. The cooperation that was created by their ancestors long ago is still carried out by the local community to this day, where the people in Mbay II Village generally make their living as farmers. Rice fields are the place chosen by local farmers to carry out farming activities. To facilitate all activities in the agricultural sector, the farmers in Mbay II Subdistrict formed a farmer's group with

the name Karya Nyata 6 farmer group which had 25 members, where Mr. Osias Siga Mea is entrusted as the leader of the group. He was later entrusted by the local community to be chairman of P3A.



Figure 2. The Interview

In the interview, Mr Osias Siga Mea said that the farmer group that had been formed could create a sense of togetherness and solidarity in the community in Mbay II Village so that the local community had the awareness to work together to carry out farming activities such as preparing land, planting and weeding grass.

- Researcher* : How many members are there in the Karya Nyata 6 farmer group?
Group Leader : Total members are 25 people
Researcher : What activities are usually carried out?
Group Leader : Cleaning water channels, preparing land, planting and weeding grass
Researcher : Why do farmer groups still maintain the value of cooperation?
Group Leader : Because mutual cooperation can save costs and speed up work.
Researcher : What are the values of mutual cooperation obtained?
Group Leader : Togetherness, solidarity, responsibility, and discipline values.



Figure 3. The Interview

Not only that, they also set Wednesday as the day for cleaning water channels so that irrigation routes are not blocked by grass or dirt. Apart from the sense of togetherness and solidarity they have, the people in the sub-district also learn how to be responsible so that the work can be completed within the time agreed together. Just as humans cannot live alone, the agricultural sector cannot be separated from the economic sector. Another aim of forming this farmer group is to save costs. The chairman of the Karya Nyata 6 farmers group also said that they highly uphold the values of cooperation.

First, togetherness. Cooperation reflects the togetherness that grows within society. With cooperation, people want to work together to help other people or to build facilities

that can be used together (Unayah, 2017). This was also conveyed by Rukun & Hanif (2021) that cooperation in preparing performances is carried out sincerely and voluntarily by members without expecting any reward in the form of material or anything else. Togetherness among rice farmers in producing harvests is done by working together and implementing it according to the schedule set by the group, which makes it easier for farmers to produce good harvests and also makes it easier for farmers to grow spirit for rice farming in the future generations.

Second, solidarity. Solidarity in this context is an attitude or behavior that is based on a sense of closeness as a family to other people who are not related by blood. This is different from cooperation, which is a desire that grows from each individual to carry out a business or work together so that the results can be enjoyed together (Rizky & Sukatman, 2005). As explained by Rukun & Hanif (2021), with cooperation, everyone feels like a family, there is no difference in social strata in society. Solidarity is not only for individuals who are blood related but also individuals who are always present in someone's life. In this case, it is based on closeness in interaction so that each individual is close like their own family.

Third, discipline. Discipline is very important in human life. Instilling discipline should be done from an early age and carried out continuously so that it becomes a habit. People who are successful at work generally have high discipline. On the other hand, people who fail are generally undisciplined (Deni, 2018). Farmers' discipline in carrying out planting activities by considering and taking into account planting time provides positive things for farmers and provides an opportunity for uniformity in farming so that pests and other obstacles can be overcome together (Yuliyasni, 2016).

Fourth, responsibility. Responsibility is an important attitude in life because with responsibility a person will be careful in carrying out the actions, he performs so that they will have positive value both for himself and for others (Triawanati *et al*, 2013). This is what the Karya Nyata 6 farmers group does by completing farming activities according to targets. Each farmer has a responsibility and unites in a group to reduce unnecessary or wasted costs, so that this condition makes the group work more efficiently in producing agricultural products.

The results of this research are (1) the activities carried out by the Karya Nyata 6 farmer group, Mbay II Village, Aesesa District, Nagekeo Regency, consist of several farming activities, i.e. preparing land, planting, weeding grass and cleaning irrigation areas. (2) The value of cooperation applied in the farmers group is reflected in every activity carried out involving all members of the group with the aim that each member has a sense of mutual help and good relations so that a bond of brotherhood can be formed among members of the farmers group. Continuous togetherness can also create a sense of solidarity and provide mutual benefits (3) The influence of cooperation value carried out in farming activities on the community in Mbay II Subdistrict has resulted in more economical costs, more abundant harvest, and sustainable supply of rice at any time.

The values of cooperation contained in farming activities such as togetherness, solidarity, discipline and responsibility can be used by teachers as information in contextual-based classroom learning. With the values contained, students can learn how to make themselves someone who has real concern for others, such as working together to complete work and helping each other without thinking about rewards.

Conclusion

Farming activities are always carried out by the people of Nagekeo Regency, for example in the Karya Nyata 6 farmers group in Mbay II Village. The values of cooperation obtained in farming activities are the values of togetherness, solidarity, responsibility and discipline. The attitude of cooperation is formed because of continuous farming activities. The instilling of the value of cooperation by the Karya Nyata 6 farmers group was implemented well, so that they realize that all work done together would be completed more quickly. The teachers can bring the values contained in farming activities into the classroom as an implementation of contextual learning.

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