



STRENGTHENING THE VALUES OF MUTUAL COOPERATION THROUGH THE TRADITION OF 'CABUT BAWANG' TO ENHANCE THE WELFARE AND HARMONY OF THE COMMUNITY IN TINDALUN VILLAGE, ANGGERAJA SUBDISTRICT, ENREKANG REGENCY.

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ABSTRAK

Indonesia is a pluralistic country with many differences, ranging from ethnicity, race, religion, language, beliefs and customs. This requires values to unite and advance Indonesian society. One of the values that can unite is the value of gotong royong, but the value of Gotong royong has been eroded by the times. This is what makes researchers make this journal with the aim of knowing the strengthening of mutual cooperation values through the onion pulling tradition in improving the welfare and harmony of the Tindalun village community, Anggeraja sub-district, Enrekang district. This type of research uses qualitative research with a descriptive approach. The object of this research is to find out how the community views Gotong royong, whether the tradition of gotong royong cabut bawang



has a social impact and economic impact on the community. And how empowerment is done to maintain the tradition of pulling onions. The subjects of this research are sourced from the community, onion farmers, community leaders, and youth leaders. With data collection techniques from observation and interviews. The results of this study show that mutual cooperation can build friendship, work together, and strengthen togetherness. From this onion pulling gotong royong also has social impacts such as, the love of deliberation, building awareness and strengthening friendship. While the economic impact is minimising



A. INTRODUCTION

Indonesia is a multicultural country, as reflected in its diverse ethnic groups, religions, races, languages, beliefs, and customs. This diversity has given rise to various cultural traditions, making shared values essential in promoting unity and advancing the Indonesian people. Indonesian society is well known for its cultural values, which serve as the foundation of social life. One of the most fundamental and deeply rooted values in rural communities is *gotong royong* (mutual cooperation). The concept of *gotong royong* emphasizes the importance of cooperation, solidarity, and mutual assistance among community members in achieving common goals. Thus, *gotong royong* holds a very significant role in social life. In the context of community living, the practice of mutual cooperation is closely related to the lives of Indonesian people, especially those in agrarian communities whose primary livelihood depends on the agricultural sector.

Rural communities generally possess strong emotional bonds and a deep sense of togetherness among fellow villagers, making mutual assistance a common practice. This value not only strengthens social ties but also functions as a mechanism for improving welfare and social harmony. (Derung, 2019)

Gotong royong has become part of the identity of Indonesian society, although it has undergone shifts and changes over time. Fundamentally, the tradition of *gotong royong* differs from one region to another in Indonesia. (Oktaviyani & Sukmayadi, 2020) Indonesia, as a country rich in culture and traditions, has many practices that reflect strong social values. One tradition that is still preserved in several areas, particularly in South Sulawesi, specifically in Enrekang Regency, is the *cabut bawang* (onion harvesting) tradition. This tradition functions not only as an agricultural activity but also as a means of strengthening the values of mutual cooperation within the community. The tradition involves collaboration among community members in the processes of planting, maintaining, and harvesting onions.

The value of *gotong royong*, which is an integral part of Indonesian culture, reflects the spirit of togetherness in helping one another to achieve shared objectives. Through the *cabut bawang* activity, the community not only gains agricultural produce but also builds stronger social relationships. The interactions that occur during the process can increase mutual trust and strengthen interpersonal solidarity within the community.

However, amid rapid modernization, the values of *gotong royong* and the *cabut bawang* tradition face significant challenges. Modernization, urbanization, and changing behavior among younger generations often shift society's attention away from traditional activities toward more individualistic lifestyles. Therefore, it is important to explore how the *cabut bawang* tradition can serve as a means of strengthening the values of mutual cooperation and to examine its impact on the welfare and harmony of rural communities.



This study aims to analyze the influence of the *cabut bawang* tradition in strengthening the values of *gotong royong* and its impact on community welfare. Through collaboration in the *cabut bawang* tradition, communities can improve their agricultural productivity, which positively affects income and economic welfare. In addition, this activity contributes to social harmony by creating a supportive environment and reducing tensions that may arise in daily life. This study seeks to provide insight into the social and economic benefits of this tradition, while also encouraging the preservation and development of practices that are beneficial to local communities.

With this background, the study is expected to make a positive contribution to rural community development and serve as a reference for relevant stakeholders in formulating policies that support cultural preservation and the improvement of community welfare.

B. RESEARCH METHOD

This study employed a qualitative research method with a descriptive approach aimed at gaining an in-depth understanding of a particular phenomenon or issue. This approach enabled the researchers to deeply examine how the *cabut bawang* tradition functions within the context of rural society. In addition, this approach helped uncover the meanings embedded in the tradition as well as the experiences felt by the community members involved.

The descriptive approach was considered highly suitable for portraying the cultural, social, and economic contexts in which the tradition is practiced. Through in-depth interviews and observations, this study was able to provide perspectives and experiences from each individual involved in the tradition. The research was conducted at the KKL STAI DDI Mangkoso Post 3 location, namely in Tindalun Village, Anggeraja District, Enrekang Regency.

This study used only primary data sources, namely village officials, community leaders, youth figures, and members of the community who were directly involved in the *Cabut Bawang* Tradition. The data collected were obtained from interviews, photographs, and field notes. The methods used in this study were observation and interviews; therefore, the researchers utilized research instruments such as interview guidelines, cameras, and notebooks.

C. RESULTS AND DISCUSSION

1. Community Perspectives on the *Cabut Bawang* Tradition

Basically, *gotong royong* (mutual cooperation) is an activity that is very familiar to Indonesian society. It is regarded as a means of carrying out activities collectively in a shared task. According to Dewanta W. Agustinus in his book *Betapa Indahnya Negara Gotong Royong (Indonesia di Mata Soekarno)* (Dewantara, 2017), *gotong royong* means working together to achieve common goals. In its implementation, *gotong royong* contains values such as deliberation



and consensus, cooperation, togetherness, and mutual respect. The results of this study indicate that the community perceives *gotong royong* as a form of cooperation, a means of building social ties, and strengthening togetherness.

Historically, according to the first informant, the *cabut bawang* tradition has long been practiced by the people of Tindalun Village. In the past, only a small number of residents worked as onion farmers, while the majority were corn farmers or cultivated long-term crops such as cocoa, nutmeg, and candlenut. The mutual cooperation system was similar to that practiced in corn farming. He explained that he had been involved in agriculture since the 1990s and had shifted from onion farming to corn farming before returning to onion farming.¹ Onion farming began to gain popularity among the people of Tindalun about four years ago after the community realized that shallots had high economic value and could improve the economic conditions of farming households. This became the reason why, in the last four years, most residents of Tindalun shifted to becoming shallot farmers.²

The *cabut bawang* tradition in Tindalun Village is particularly interesting because of the extraordinary enthusiasm shown by the community. People from various groups—including children, youth, adults, and even office workers—participate in this mutual cooperation activity. Their involvement is especially visible during holidays. As stated by Mrs. Nur Linda: “Those involved in the *gotong royong cabut bawang* are young people, parents, mothers, and children; basically, anyone who has the opportunity joins in the mutual cooperation.”³

According to information from the former Head of Tindalun Village, the *gotong royong cabut bawang* tradition in Tindalun differs from similar traditions in other villages because it involves three stages: pulling the onions, collecting them, and arranging them in tents. In other villages, onion harvesting is generally done by hired laborers (*buruh tani*) and only involves the harvesting process before the workers go home. Another interesting aspect is that, besides helping each other, participants usually bring home gifts such as a bundle of onions, locally referred to as “TAKKO,” which symbolizes that they have participated in the *gotong royong cabut bawang*.⁴

2. Social Impacts of the *Cabut Bawang* Tradition

a. Creating Deliberation (*Musyawaharah*)

Deliberation is one of the most important values in *gotong royong*, because through deliberation, agreements and consensus among community members are achieved. Deliberation also emerged and played an important role in the *gotong royong cabut bawang* tradition in Tindalun Village because the tradition once experienced changes caused by unhealthy competition within the community. As explained by the former Head of Tindalun Village:

“The onion harvesting tradition in Tindalun Village is very good because in other places harvesting onions is all paid work with luxurious meals provided, which created unhealthy competition and



made people compare one another. Initially, our village was almost the same as other villages in preparing boxed meals, but because of negative issues related to unhealthy competition, we held deliberations and reached an agreement that the priority should be mutual cooperation, not the food provided. So now, people simply prepare instant noodles, and previously there were eggs too, but lately there are only noodles, cakes, and drinks such as coffee and tea.”⁵

Thus, deliberation was able to rebuild the *gotong royong* tradition after social inequalities emerged within the community.

Based on the findings above, the researchers believe that this issue needed to be corrected in order to restore the true values of *gotong royong*, because previously some people participated in mutual cooperation for certain benefits related to the facilities provided. In fact, the primary purpose of *gotong royong* is cooperation itself.

b. Building Awareness

Building awareness is essential in community life because mutual cooperation requires collective awareness in order to create a spirit of helping one another. In the *gotong royong cabut bawang* process in Tindalun Village, there exists a reciprocal system of assistance. If people help another farmer, then the farmer who receives help is automatically obligated to help others in return. Conversely, if someone is unwilling to help during harvest time, other farmers may also be reluctant to help that person later.⁶ Therefore, a reciprocal relationship exists within this *gotong royong* tradition.

From these findings, the researchers conclude that the implementation of *gotong royong* strongly depends on community awareness. The *cabut bawang* tradition helps build solidarity and cooperation among community members.

c. Strengthening Social Bonds (*Silaturahmi*)

The *gotong royong cabut bawang* tradition also strengthens social relationships because community members frequently meet, communicate, and gather together. Maintaining social ties (*silaturahmi*) is one of the teachings encouraged by Allah SWT. As stated by the Prophet Muhammad SAW in a hadith:

“Whoever wishes for his sustenance to be expanded and his life to be prolonged should maintain ties of kinship.” (Volume, 2017)

This is reflected in the practices of the people of Tindalun Village through the *gotong royong cabut bawang* tradition, which not only fosters mutual assistance but also serves as a means of strengthening social relationships. As stated by Mr. Yulla:



“This *gotong royong* also strengthens social ties because everyone comes together.”

Similarly, Mr. Abdullah stated:

“The enthusiasm of the people in Tindalun is mutually beneficial and extraordinary, and their social relationships are very close because the people of Tindalun truly have exceptional cooperation.”⁷

3. Economic Impacts of the *Cabut Bawang* Tradition

The economic impacts experienced by the community include the following:

a. Minimizing Expenses

Based on the interview results, one of the impacts of the *gotong royong* tradition is the reduction of expenses for onion farmers. For shallot farmers, the production costs required for one harvest season are quite substantial. Expenses range from purchasing seeds to maintaining plant fertility, which can amount to tens of millions of rupiah, not including labor wages for farm workers. As stated by Mr. Ismail:

“It has a huge impact on the community’s economy. Imagine if there were no mutual cooperation, we would have to hire workers and spend even more money, especially if there were 100 people who needed to be paid.”⁸

With the existence of the *gotong royong cabut bawang* tradition, farmers feel significant financial relief because it helps reduce the production costs they must bear.

b. Easing Workloads

Another impact experienced by farmers from this tradition is that it lightens their workload, both in terms of time efficiency and other farming tasks during the harvest period. Harvesting shallots is not a process in which the crops can immediately be sold; instead, it involves several stages. These include pulling out the onions, gathering them into tents, and arranging them evenly for drying.

This process is carried out to reduce the water content of the onions so that they can last longer. These activities greatly help farmers because they are performed collectively through *gotong royong*.⁹

4. Challenges Faced by the Community in Preserving the *Cabut Bawang* Tradition



Every aspect of life inevitably faces challenges, whether in traditions, education, business, or social relationships. Challenges can encourage improvement by stimulating innovation and strengthening resilience. The *gotong royong cabut bawang* tradition in Tindalun Village also faces several challenges, including internal challenges such as laziness and lack of participation.

Laziness has become a significant challenge for the people of Tindalun. This is caused by a lack of awareness and limited understanding of the importance of *gotong royong* activities, especially within the *cabut bawang* tradition in Tindalun Village.¹⁰ According to Mr. Abdullah, the former village head of Tindalun, as long as the community continues to uphold and implement the agreed rules, the tradition will continue to survive.¹¹

In addition, the researchers note that limitations of time and resources are also important factors that need attention. During the research process, it was observed that the community's farms are located far from residential areas and require considerable effort to reach. Furthermore, each community member has different occupational responsibilities, making time limitations another obstacle to participation.

4. Expectations and Empowerment Efforts for the *Gotong Royong Cabut Bawang* Tradition in Tindalun Village

a. Expectations

Based on the findings of the study, many community members hope that the *gotong royong cabut bawang* tradition will continue to be preserved because of the many positive impacts it provides, especially for shallot farmers. One of their hopes is that the agreements that have been collectively established will continue to be obeyed and implemented. If these agreements are violated, the system may eventually resemble that of other villages, where harvesting relies solely on paid farm laborers.

b. Empowerment Efforts

The empowerment efforts for this *gotong royong* tradition can be analyzed using the AGIL system (*Adaptation, Goal Attainment, Integration, and Latency*). According to Talcott Parsons in his Structural Functionalism theory, maintaining a social system requires these four functions.

First is **Adaptation**, meaning that the *gotong royong cabut bawang* tradition in Tindalun Village must adapt to the development of the times so that the tradition does not fade and remains relevant to contemporary community life. This can be achieved through regular evaluations during community deliberations.



Second is **Goal Attainment**, meaning that the *gotong royong* tradition must maintain clear objectives, such as helping one another, strengthening social relationships, and easing the workload of fellow community members, as practiced in Tindalun Village.

Third is **Integration**, which refers to building strong relationships within the community. These relationships should not only be developed through the *cabut bawang* tradition but also through other communal activities.

Finally, **Latency** refers to maintaining the existing system or pattern. The community must preserve the *gotong royong* tradition that has existed for generations by continuously involving younger generations so they can continue and sustain the tradition in the future.

C. CONCLUSION

From the explanation above, it can be concluded that the Onion Pulling Tradition in Tindalun Village, Anggeraja District, Enrekang Regency contains and strengthens the values of mutual cooperation (*gotong royong*). The community understands that the main purpose of this tradition is to help one another, strengthen social relationships, and build collective awareness in order to create social welfare and harmony within the community. This can be seen from several aspects. First, historically, the tradition of mutual cooperation has existed for a long time, not only during the onion harvest season but also during corn farming activities, where the spirit of cooperation had already been practiced. The community realizes that mutual cooperation has a very positive impact on society, especially for onion farmers. Second, the Onion Pulling Tradition creates social impacts such as encouraging deliberation (*musyawarah*), building collective awareness, and strengthening social bonds, showing that the tradition has a significant influence through cooperative activities. Third, there are also economic impacts experienced by the farming community. This tradition helps reduce farmers' expenses because they do not need to hire paid laborers that require larger budgets, while at the same time easing work through collective cooperation. Furthermore, the challenges faced and the expectations desired by the community can be addressed by applying the AGIL System (Adaptation, Goal Attainment, Integration, and Latency).



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