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IMPLEMENTATION OF GOTONG ROYONG VALUE CAN INCREASE NATIONAL RESILIENCE DURING THE NEW CUSTOM ORDER

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Abstract: *Pandemic Covid-19 has been running in Indonesia for more than two years, synergy in policies and persuasion measures from policy makers is indispensable, so that national issues can be minimized. The government has made various efforts, including macro and micro social restrictions in order to maintain and rebuild national economic resilience. On the other hand, Indonesian people have a direct social culture. Indonesian people's perception of the actual relationship if they have met physically and greeted each other directly. This kind of thing if left unchecked can be one of the triggers for the spread of the new Covid-19 cluster. The approach used in this study is qualitative with the type of library research. This study wants to answer questions about what approach can be used to break the chain of Covid-19 spread and rebuild national economic resilience. Finally, the conclusion of the research is the first, the value of mutual cooperation in the frame of Sesanti Bhinneka Tunggal Ika has the basic principle of conducting joint activities to achieve common goals in synergy, collaboration, coordination and mutual empowering. Second, in the process of strengthening the value of mutual assistance can be done through synergy and collaboration involving all components of the nation covering all segmentation of society through the whole of government approach and pentabelix model concept. And third, the implementation of mutual value in the New Normal period can improve the quality of people's welfare towards the National Economic Resilience.*

Keywords: *Gotong Royong Value, National Resilience, New Custom Order.*

INTRODUCTION

Indonesia is rich in diversity, such as diversity of languages, customs, cultures, ethnicities, ethnicities, and beliefs. Indonesian citizens are naturally divided into class level and social stratification. Indonesians are compound citizens, and the community means a society with diversity (Handoyo 2015) and (Kistanto 2008). Diversity in addition to the State of Indonesia also coloring other countries, diversity is fitrah from Allah SWT as the word of the Qur'an QS. Al-Hujarat verse 13;

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ

We created you from a male and a female, and made you nations and tribes that you may know one another. Surely the noblest of you with Allah is the most taqwa among you. Surely Allah knows best all who know (RI 2010, 517).

Allah SWT created social beings with diversity, first in the form of men and women, this can be called gender diverse. In addition to gender differences, so-called aging social beings are still coated with other diversity, such as various tribes, tribes, skin colors, and beliefs. Diversity is a fitrah of Allah SWT, in it is stored a noble duty to know each other. The noble task implied that human beings must learn the differences that exist, in order to achieve mutual understanding and respect. Setiap individu tak diperatikan melakukan pemilah untuk merubah atau keberesan yang berlaku di daerah lain, hal ini tersirat dalam slogan Bhinnika Tunggal Ika.

Bhinneka Tunggal Ika is a concept of unifying the nation, adhesive various cultures and ethnic groups of Indonesia. In the historical review, it was concluded that the slogan Bhinneka Tunggal Ika came from the

book of Sutasuma by Empu Tantular. A snippet of our country's motto from the phrase "bhinna ika tunggal ika, tan hana dharma mangrwa" Means: "... that one, there is no double devotion". The Indonesian nation adopted the concept of Bhinneka Tunggal Ika from the management of the 'Majapahit State' at that time. Majapahit society is inseparable from Indonesia in historical, geographical, and cultural aspects.

Diversity including from the wealth owned by the Indonesian nation, of course, needs to get attention together to be maintained and preserved, so as not to happen disintegration of the nation. Diversity is then accommodated in the Motto of Bhinneka Tunggal Ika and is used as the principle of the Indonesian nation in addressing all national issues, especially those related to diversity. Diversity of Indonesians is the main basis as a capital in solving national problems. Indonesian society is diverse but still one goal, and one goal in diversity.

Meanwhile, through the concept of Bhinneka Tunggal Ika, there is a vision of unity in all differences of the Indonesian nation, so that the attitude remains optimistic and confident with a sense of togetherness can break the chain of pandemic spread, confidence and optimism is the single spirit (one, together) of our ika-an in the bhinneka-an. The unity of the same determination in society should be a basic concept in moving the spirit of our plural society to get out of this pandemic.

Bhinneka Tunggal Ika's values such as harmony, kegotongroyongan, and kegotongroyongan become the main basis for Indonesian people to break the chain of Covid-19 spread. Indonesian nation is "togetherness". Togetherness although actually less relevant during the new order of the Covid 19 pandemic can still be packaged through

understanding, attitudes, and behaviors in the form of harmony and cooperation. The implementation of the values of harmony, cooperation, and *keguyuban* in reality is part of the togetherness that reflects the single diversity of *ika*.

The Covid-19 pandemic has been running in Indonesia for more than two years, synergy in policies and persuasion measures from policymakers is urgently needed, so that national issues can be minimized. The government has made various efforts, including macro and micro social restrictions in order to maintain and build the economic resilience of national. On the other hand, Indonesian people generally have a diversity culture that always wants to socialize directly. The real relationship according to the People of Indonesia if they have met physically and greet each other in person. This kind of thing if left unchecked can be one of the triggers for the spread of the new Covid-19 cluster.

The challenge needs to be resolved immediately that is done jointly in the form of mutual cooperation, one of which is by releasing egosectoral attributes and paradigms towards synergy and collaborative with oriented towards the interests and progress of the nation. Efforts to increase national economic resilience through this collaborative mutual assistance system are relevant to the "*Bhinneka Tunggal Ika*" *sesanti*. Thus, it is expected to raise public awareness to build a new system of life that is increasingly developed by still showing the spirit of mutual understanding, mutual respect, and can accept every form of difference, in order to realize the atmosphere of peaceful and peaceful society together.

This paper tries to explore various references related to the implementation of Gotong Royong value as part of the value of Sesanti Bhinneka Tunggal Ika in the new order period. The discussion in this paper also contains scientific approaches that can be an additional reference for academics, activists, and politicians in practicing the values of the 4 basic consensus of the State, so that the title taken is "Implementation of Gotong Royong Value can Increase National Resilience in the New Habits Order Period", hopefully the presence of this paper can add benefits and blessings for the personal of the author and the wider community in general.

RESEARCH METHOD

1. Approach and Type of Research

The research approach used is qualitative approach. Qualitative method is a research method used to research on the condition of natural objects, (as opposed to experiments) where researchers are as a key instrument (Sugiono 2014, 1). Qualitative researchers are also defined by research whose data is expressed in verbal form and analyzed without the use of technical statistics (Etta Mamang Sangadji 2010, 26). Mundir explained qualititative research is research whose data is stated in a reasonable state or as it is (naturalistic, natural setting), not changed in the form of symbols or numbers with the intention to find the truth behind the objective and sufficient data (Mundir 2013, 51).

While the type of research in this study uses a type of literature research or library research. Literature research is research done to

solve a problem that relies on critical studies of library materials and related research results presented in a new way (Sukoco 2002, 209).

In other literature (library research) (Marzuki 1999, 14), namely research conducted using literature (literature), both books, notes, and reports of previous research results. Literature studies are also interpreted as a general process conducted by researchers in an effort to find the theory (Mardalis 2009, 29).

In fact, the data obtained by this library research can be used as the basis and main tool for the implementation of research. The researcher's intention is to use library research to provide information from various Covid-19 phenomena, such as the implications of Government Policy through ppkm macro or micro regulations, the establishment of a new normal, Compensation for families affected by Covid-19 to MSME economic actors, and social response economically, politically, educationally, and healthily, it is expected to help in producing concrete data as a basis for drawing conclusions.

2. Data Source

There are two types of data sources used in this study, namely: First, primary data that is data obtained directly from the first source (Soerjono Soekanto 1986, 12). The primary data that researchers mean are various government policies in the form of ppkm macro or micro rules, sociology books, and books on the value of Gotong Royong. Secondary data is data obtained by retrieving several reading sources related to primary data. Secondary data sources are usually composed in the form of documents or articles, this secondary data becomes complementary to help write this Thesis. Moreover, according to Soekanto the data source is divided into three namely: primary data

source, secondary data source and tertiary data source. Tertiary data sources are supporting data, namely materials that provide instructions and explanations to primary and secondary data, including dictionaries and exiklopedia.

3. Data Collection Methods

To obtain the necessary data and information, the author searches and collects through documentation, namely the use of documents in the form of references in the form of books, journals, or blogs, especially related to the study of this issue. First, the study of the values contained in *bhinneka Tunggal Ika*, Government Policy, Educational Phenomena, economic, social, and health. Second, everything related to the whole of government approach and the concept of the Pentahelix Model.

4. Data Analysis Methods

Data analysis is the process of investigating an event to find out the actual circumstances (Mundir 2013, 47). Therefore, the method of data analysis used is Descriptive-Inductive which is generally used to describe the history, quoting or explaining the sound of legislation directly related to the policy of incrimination in response to Covid-19 (Roihan A. Rosyid 1992, 4–5).

Descriptive method aims to describe the nature of something that is in progress at the time of research conducted and examine the causes of a symptom (Mardalis 2009, 26). There are several kinds of research that are included in descriptive methods, namely 1) case studies, 2) surveys, 3) development research, 4) advanced research, 5) document research, 6) trend research, 7) collation research. In this study, what was used was documentation research. While Inductive is

used in presenting the background of problems, data, analysis results, and theoretical studies, the implementation of theory, and the results of research (Mardalis 2009, 20–21).

In this case, the research seeks to describe the Implementation of Gotong Royong Value can Increase National Resilience During the New Custom Order Period. Then describe the understanding inductively to reach a conclusion point of the logical arrangement on the correlation of the implementation of Gotong Royong Value with the improvement of National Resilience.

Descriptive application here is aimed at documents related to the Implementation of Gotong Royong Value with the improvement of National Resilience in some areas which are then classified using the whole of government approach and pentahelix model concept.

DISCUSSION

A. Of Gotong Royong Value in Sesanti Bhineka Tunggal Ika

Value is something that is good and always desired, aspired to, and considered important by all human beings in the structure of members of society. thus, something can be said to be valuable if it can be useful and valuable (the value of truth), beautiful (aesthetic value), good (moral and ethical values), and religious (religious values) (Elly M. Setiadi, Kama Abdul Hakam 2017, 32).

While gotong royong is an activity that is carried out jointly to achieve the common goal (Sri Widayati 2019, 1). Some of the purposes of mutual cooperation include carrying out activities that can motivate each individual to be able to work together in solving a problem or maintaining an environment, strengthening the relationship,

brotherhood and togetherness between citizens. In addition, building an attitude to know each other makes citizens more compact, can also make a job lighter, strengthen a sense of unity and unity, save spending and accelerate a job (Sayidiman Suryohadiprojo 2016, 7).

The value of gotong royong means the essence of islamic teachings. The essence of the tree is contained in attitudes and behaviors that help each other, cooperate with each other, bear heavy burdens together so that everything becomes lightly passed. Basic values are values taught by Islam. Islam teaches to share something that belongs to each other, help each other ease the burden of others, and respect each other's opinions. Islam forbids acts that reflect the opposite, such as doing wrong to religious brothers, fellow citizens, fellow human beings.

Gotong Royong became the main foundation in the state and nation. On it is built a variety of common goals, and the most basic goal of the State of Indonesia today is social justice that is evenly distributed to all Indonesians, fair in economy, in politics, culture, health, civilization, and education.

National values derived from Sesanti Bhinneka Tunggal Ika are values that can support the creation of a harmonious national life in diversity, strengthening the integrity and establishment of the Republic of Indonesia (LEMHANNAS RI 2020). There are 3 (three) basic values as crystallization of values derived from bhinneka Tunggal Ika namely tolerance, mutual cooperation and justice. The three values are instilled in the soul sanubari in order to color the behavior in society, nation and state. The value of mutual cooperation is equality in derajad, unity in diversity, cooperation in mind, living system that

upholds Pancasila, simple, democratic governance, active participation, mutual assistance and interdependence in the form of collaboration (Sihotang et al. 2019).

Indicators of mutual values operationally in the life of the nation, among others:

1. Togetherness

Togetherness reflects growing collaboration in a community environment. Activities in the community such as gotong royong do something to be the main strength of the Indonesian nation. Some people do not let their relatives, neighbors, or relatives who are experiencing trouble and hardship. The feeling of wanting to help arise naturally, and move all components of the body to contribute to the maximum regardless of religion, ethnicity, culture, beliefs.

2. Union

Gotong royong that is intertwined to give birth to unity between members of the community indirectly, realized or not. In the togetherness of cooperation is actually stored the value of unity. Together addressing the problems of the State means uniting by collaborating to implement the movement towards progress. Working together means uniting together in taste, initiative, and work.

3. Willing to Sacrifice

Gotong royong is the attitude of someone who teaches to willingly sacrifice. The nature of sacrifice is unlimited, can be in any form, ranging from sacrificing time, sacrificing energy, sacrificing thought, to sacrificing money. Some people think and

believe that the form of help is in the form of valuable objects, or something that has a high bargaining value. If sacrifice is interpreted as such then it is very difficult to apply in life, when whatever we sacrifice for others remains valuable even though it does not get much attention from many people.

4. Help

The attitude of helping is part of mutual assistance that is able to make the community aware of togetherness to help each other. The help provided is certainly tailored to the abilities of each individual. The term help is a term that refers to deeds done together. Together it means the actions of two or more people to help each other. And the sentence of mutual help can be interpreted by equally being the subject (helper) or perpetrator in providing assistance to others, not only being an object or recipient of help alone.

5. Socialization

Gotong royong can make people realize again if they are social masks. The term social being means that man cannot live independently without the help of anyone. He is part of a being who lives with other human beings and cannot do his own activities without the involvement of others. Man during life needs the help of others to meet his own needs and so does others, in time also he needs the help of others.

The value of gotong royong is a reflection of the implementation of *sesanti Bhinneka Tunggal Ika*, more precisely the

belief and attitude of integration by implementing the values of gotong royong as a reality in the life of the nation on the earth indonesia. Thus, Indonesia will be strong and able to build national economic resilience independently.

The belief and attitude of mutual cooperation in the form of collaboration as the implementation of *Bhinneka Tunggal Ika* can be measured through the indicators as above. If the people of Indonesia have shown mutuality, unity, willingness to sacrifice, help, and socialize without being bound to certain boundaries then it means that the implementation of mutual value has been tangible in life with or without realizing it. The five indicators should be reflected in the attitude of each individual, both in the smallest community order such as the family especially on the broader community order.

B. Covid-19 Pandemic changes Order with New Habits

The Covid-19 pandemic changed the order of human life with a new normal. People's lives cannot be separated from the activities of gathering together. In social sciences, human beings are born as social beings who must coexist with other beings and complement each other in order to realize the sustainability of life (Farida Rahmawati 2019, 4). Since Corona (Covid-19) was declared as a Global Pandemic by WHO (Djalante et al. 2020), precisely on March 11, 2020, changes in people's living order are increasingly felt, starting from the movement of 3 M (keeping distance, wearing masks, and washing hands) and 3 T (testing, tracing, and treatment) consistently, until it is perfected to 5 M (wearing masks, washing hands, maintaining distance, stay away from crowds, and reduce mobility).

The instruction of Mr. President Joko Widodo to remain productive working but accompanied by health protocols and stay safe from coronavirus (COVID-19) by keeping a distance, wearing masks, poking hands, staying away from crowds, and reducing mobility certainly make the situation all dilemma, because all activities carried out by strictly complying with the program is not an easy thing, especially Indonesians psychologically also experience anxiety and suspicion to each person.

The transmission of a massive virus such as Covid-19 in addition to urging the government to immediately take policy in the form of decision-making in the form of health protocol implementation rules in an effort to minimize the movement of people also considers all possibilities that will occur, such as economic resilience of the State, especially people with a lower middle economy, the future of education, and the guarantee of health of every citizen.

Indonesian people who have many cultures so called *bhinneka* tend to always want to connect socially directly, this is believed to create a cooperative effort of policy makers to jointly shoulder the burden in order to revive national resilience. Efforts to revive national resilience can only be done well if government policy is followed by all executive bodies from central to regional and fully supported by the community. Collaboration means that each agency must be bold and slightly lower the egocentric in order to uphold the achievement of common goals. If the facts that have occurred in the community are not directly proportional then of course polemics in the midst of the Covid-19 pandemic situation are increasingly irregular until the peak of blaming each other between parties.

Covid-19 has affected living conditions in each country, including in Indonesia. The implementation of health protocols as regulated by the government must be followed in order to help prevent the transmission and spread of coronavirus in the community. Nevertheless, many people are still indifferent even autistic with Covid-19. Creating public awareness of the importance of complying with health protocols must be done by every individual, not just the government. Collaboration movements such as jogo tonggo, jogo kampung, and kampung tangguh under the supervision of the village government and the regional Covid-19 Task Force are among the supporting activities of the implementation of mutual assistance values among citizens that are quite effective and efficient.

C. Implementation of Gotong Royong Value during the New Custom Order Period

The new customary order period as a logical consequence for finding a way out of threats, challenges, disruptions and obstacles (ATHG) due to the Covid-19 pandemic. Indonesian people should submit and comply with the government's advice in the implementation of health protocols in the form of consistency in implementing them. Mewujudkan such a phenomenon of society is certainly not easy such as turning the palm, it needs intensive and consistent efforts, one of which is working together.

Gotong royong cross-sectoral, such as campus, businessmen, community, media, village government, KUA Subdistrict, Ka.Polsek Kecamatan, Danramil, Majelis Ulama' Indonesia (MUI) area, Dewan Masjid Indonesia (DMI) area, and volunteers driving health protocols are very helpful. The collaboration has the potential to open

opportunities for public awareness through briefings as well as examples of cross-sectoral mutual assistance, especially for rural communities. The urgency of grounding the value of mutual cooperation in the face of a new customary order needs to be understood and actualized by all stakeholders. If the actualization of the value of gotong royong can be carried out to the maximum as an effort to suppress the outbreak of Covid-19 in each region, it can open opportunities for economic improvement, leading to the welfare of the community automatically.

Here is a description of the actualization of the grounding of mutual values in the face of the covid-19 pandemic during the new customary order from various points of view:

1. Economics

Instilling mutual assistance in the economy can create prosperity and prosperity evenly in Indonesia. Gotong royong in economics means eliminating the capitalist system, all forms of business directed at improving the economy of society.

Gotong royong in the economy should not be understood by the decrease in the price of goods below average. Gotong royong is meant to buy products or merchandise sold by people who can not afford it even though it is not too needy. Such acts have implications for their hearts, and help them turn around financial circulation to spend back.

In addition, providing opportunities to do business together is an integral part of the value of mutual cooperation. We know that not everyone can do business, it can be due to lack of business capital, lack of skill or incompetence. Providing business

opportunities is the spirit of the implementation of mutual value. Joint business opportunities open up opportunities to learn and develop personal potential, thus creating an independent economy that can ultimately be achieved.

2. Socio-Cultural

Man is a term for an individual being who has to be perfect and he cannot escape from connecting with other humans. The relationship between individuals (human beings) then resulted in the birth of social groups based on common interests (Umanailo et al. 2016, 101).

Gotong royong in the new order period was built through the need to return to normal activities. The relationship between individuals and small and large groups is temporarily diverted virtually in an effort towards a new order. Today, physical meetings can be virtually replaced without losing the essence of the meeting.

While the understanding of social groups are people who gather with mutual awareness in membership, bonded and interact with each other. Community groups are born because they are created by members of the community. It could also affect the behavior of its members. Social groups are sets of people who live together, depend on each other and help (Page, Charles H. 1961, 213). A social group is a set or unity of people who live together, so that there is an emotional bond that binds the relationship between them. Such as mutual relations (symbiosis mutualism) that affect each other and also the creation of an awareness to help each other (Soekanto 1990, 104).

Social group awareness of the importance of applying health protocols in the new order is the embodiment of socio-culture in the new order. The application of health protocols in the new order together and in groups is one of the implementation of mutual value. Today's social phenomenon will become a new social civilization.

3. health

WHO (1974) defines health broadly, covering physical and psychic health, not limited to medical aspects only, but also covering mental and social aspects, and health is not only a state free from weakness, disease, and disability. While the understanding of health in the Health Law No. 23 of 1992 is more complex, namely the prosperous condition of physical and psychic members of the body, soul and social, with these circumstances everyone can live productively socially and economically (Maulana 2009, 4–5).

The government budgets very high financing as an effort to provide maximum hospital services in ensuring the health of citizens exposed to Covid-19. This means that the cost of health services for Covid-19 patients is purely supported by the State Budget. So that everyone who is positive, do not have to worry, worry, and doubt about financing while in the hospital.

Government efforts in the field of health need an active participation role from all parties as a form of support. All parties are responsible for control and supervision of state budget funds intended for Covid-19. Mutual support from the role of the community, hospitals, medical personnel, central & local government, private clinic managers and others in a professional and

proportionate manner is very urgent so that the benefits are really obtained by all parties.

4. education

The application of mutual value in education can be done to the maximum through several strategies. The strategies include:

First, the Government should pay more attention to schools or educational institutions whose access to online learning is inadequate. For example, by providing targeted quota assistance, providing alternative learning media that is easy to access by the community. For example, what has been done by the Ministry of Education is in collaboration with TV channels (TVRI) to launch a home learning program. In addition to quota assistance, the provision of internet networks in disadvantaged areas that cannot reach the internet network is required.

Second, the Ministry of Education and several providers work together to provide cheap quotas, even free of charge for education. The school and the provider also participated in improving internet services in the school. This effort is expected to be able to eliminate or at least minimize the problem of limitations of facilities and infrastructure supporting science and technology in schools.

Third, the Ministry of Education or related stakeholders in collaboration with educational institutions can provide training for teachers who are gaptek in order to be technologically literate and can be creative in online learning so that students do not get bored while studying at home.

Fourth, at the regional or village level residents and local governments can work together and work together to provide internet or wifi networks that are easily accessible to school children in the village.

Fifth, schools can allocate funds that previously for face-to-face activities can be allocated to facilities that support online learning. For example, giving quotas to students every month, providing books that students can take home to support learning during online learning.

Sixth, teachers make a scheduled home visit to the student's home and keep the probes to know the development of learning and communicate with parents to help in the online learning process (GROUP: Bhinneka Tunggal Ika Class I 2021, 11–12).

The grounding of gotong royong value as described above cannot be solved individually or in small groups. Implementation of mutual value in the new customary order period can improve the welfare of the community towards the achievement of national economic resilience, seeking all efforts through the utilization of potential togetherness in cooperation to increase the strength of the nation and the country, so as to anticipate and overcome various forms of ATGH, both from internally and from externally, namely from abroad. Increasing national vigilance is part of the reflection of the slogan of defending the country (Baseng 2019).

D. Implementation of Gotong Royong Value towards National Resilience

Implementation of mutual value in life in the new customary order means efforts to repackage the paradigm that becomes the basis

of focus in acting to comply with the *bhinneka Tunggal Ika*. Policies made to remain productive and stay safe from Covid-19 are expected to be able to be carried out by all components of the nation and cover all segmentation of society consistently, certainly not releasing the value of cooperation (Baseng 2019). One method of implementing the value of mutual assistance during the new order can use the Pentahelix model, namely sectoral and cross-sectoral collaboration between governments, campuses, entrepreneurs, communities, media and all local government communities.

1. *Government (G)*

The government is present as a regulator and facilitator. The existence of the government as a legislator through the policies taken. The policy in question can be decided after considering all the consequences, considering the implementers of government policy are people with low intelligence levels. The policy taken may cause pros and cons, so that it does not happen as such it is necessary to accommodate and consider the inputs of stakeholders in their respective regions. Governments and local governments inspire, collaborate and synergize.

The government in addition to being a regulator, also serves as a facilitator. Currently we see, what kind of efforts have been made by the government to facilitate the community in order to survive in this new order, especially for the lower middle class. One concrete example is intensive assistance to families affected by Covid-19 and to microeconomic actors, unpaid electricity, food aid, education quota assistance, scholarships from district

governments for students affected by Covid-19, waivers to pay for school and college SPP, and many other assistance.

From various things as the above review, the government has been present both as a regulator and facilitator. Furthermore, it is necessary to assist all parties in educating from intensive utilization and assistance from the government, whether utilized consumptively or directed to productive things. This effort can not be done only as twisted as people, it is necessary to cooperate from all parties.

2. *Academics (A)*

The world of education both formal and non-formal must be actively involved in handling the spread of Covid-19. The involvement of the world of education starts from themselves, so it is necessary to read everything related to Covid-19 thoroughly, thus they can apply health protocols in the family environment, neighbors, communities and to all students. The world of education is at the forefront as a roll model of consistent application of health protocols, sub-subs in the world of education should not be wrong in bersikab, finally not strengthen government programs in handling Covid-19 is debilitating. In addition, the world of education through collaboration and synergy can utilize all internal and external potentials, such as research, implementation of internships, community service under the concept of freedom of learning that has been initiated by the Minister Nadim Makarim.

3. *Business (B)*

The business world can be invited to contribute directly or indirectly. Direct contribution means working together to facilitate people affected by Covid-19. And indirect contributions one of them through CSR funds and other facilitation.

4. *Community (C),*

The components of the beneficiary community and or users can also be directly involved so that there is a sense of belonging and maintaining sustainable. Community components become the driving wheels of the implementation of health protocols in the region. The presence of the community as a driver of social assistance programs and activists proved able to hypnotize elements of society. Funding and food assistance to the poor affected by Covid-19 continues to flow through fundraising activities conducted by certain communities.

5. *Media (M),*

Media, on line media and any media are expected to participate in publishing starting planning, implementation, results, and sustainable follow-up on improving the welfare of the community. In relation to national resilience, the media needs to filter all news and information that has the potential to cause public misconceptions before publication. This is very important, because the condition of the community, especially rural areas are not the same as the city community. Villagers tend to think irrationally and capture incomplete information, easily believe in Hoax news and untrue news, the media must be present to facilitate this, as a preventive measure.

In the process of strengthening the value of mutual assistance can be done through synergy and collaboration involving all components of the nation covering all segmentation of society through the whole of government approach and pentahelix model concept.

CONCLUSION

From the description above can be taken several conclusions:

1. The value of mutual cooperation in the frame of Sesanti Bhinneka Tunggal Ika has the basic principle of conducting joint activities to achieve common goals in synergy, collaboration, coordination and mutual empowering.
2. The value of mutual cooperation in the frame of Sesanti Bhinneka Tunggal Ika has the basic principle of conducting joint activities to achieve common goals in synergy, collaboration, coordination and mutual empowering.
3. In the process of strengthening the value of mutual assistance can be done through synergy and collaboration involving all components of the nation covering all segmentation of society through the whole of government approach and pentahelix model concept.
4. Implementation of mutual value in the New Normal period can improve the quality of community welfare towards national security.

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