

Peer Foster Student Program in the Formation of Character Value *Gotong Royong* Students in School

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Abstract

The purpose of this study is to find out the strategy of the character-building mutual character of students through the Peer Fosterling Student program. To answer the topic raised, researchers chose the study using a qualitative approach because researchers want to know in-depth about the phenomenon that actually occurs in schools. In the process of analyzing data, researchers used the help of the NVivo program to find the output of data reduction, field records, and documentation studies. Peer Foster Student Program (PFS) itself is a movement to build awareness among students in Banyuwangi. The management is done from students, by students, and for students in the school. Assistance programs were between students to foster a sense of care and divided love. This activity was carried out by the establishment of a group of managers from students to raise voluntary funds from all students in the school that will be distributed to the recipient students in the form of school supplies. The formation of mutual character values through peer foster student programs is carried out by fostering the value of caring, helping, responsible, cooperative, helping to achieve common welfare goals. Through this program, the value of *gotong royong* (communal work) character is seen and becomes an essential concern for the future provision of learners when plunged directly into the vast ocean in public life.

Keywords: Character scores; *gotong royong*; peer foster students; students

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INTRODUCTION

The phenomenon of fading social capital among students who have recently begun to strengthen in line with social change in society requires its own attention. One of the efforts to build social capital is through the strengthening of mutual assistance as a form of mutual care among Indonesians. The term *gotong royong* is different from cooperation and has its own uniqueness because it does not have a solid match in foreign terms (McClennen, 2012). In general, the principle of *gotong royong* contained the substance of the values of godliness, kinship, deliberation and consensus, justice and tolerance (*peri kemanusiaan*) which is the basis of the view of life or as the basis of Indonesian philosophy—observing the principles contained in gotong-royong clearly attached to the aspects contained in social capital (Lukiyanto & Wijayaningtyas, 2020). The value of mutual assistance in society has a positive relationship with social capital in the sense of strengthening mutual assistance, thus indirectly participating in building social capital in the community (Evans et al., 2020).

In line with the efforts to rebuild social capital, through Nawacita point eight about character revolution

in the policy of reorganization of the national education curriculum through the Movement for Strengthening Character Education or in Indonesia, commonly referred to as PPK (Eliasa, 2014). In PPK itself, one of its main values is the value of mutual character and religion, nationalism, independence, and integrity. The purpose of the PPK program itself, when associated with the value of *gotong royong* character, is to instill the value of *gotong royong* character massively and effectively through learning, habituation, and culture so that the value of the character can really change behavior, way of thinking and how to act in accordance with the value of *gotong royong* character (Iqbal Latif, 2018; Munjiatun, 2018).

The results of the thesis research Utomo (2018) with the title of internalization of the value of the character *gotong royong* in learning IPS to build social capital learners stated that there is a close relationship in the process of internalizing the value of the character *gotong royong* actualized in daily life. The value of this character arises in the social capital of the learners when socializing, cooperating, and doing activities together. From this activity comes a sense of concern so that the value of *gotong royong* character naturally

appears by itself. In line with the thesis results by Astuti (2019) with the title of strengthening the character education of nationalism and *gotong royong* at Ihsanul Fikri Islamic High School, Syubbanul Wathon High School, and Muhammadiyah Borobudur High School Magelang District stated that the value of *gotong royong* character arises by providing services to students through extracurricular activities and group assignment activities in the classroom. In another research by Aristyaningsih (2019) entitled character building of *gotong royong* in children in Arrobotih Orphanage, Pekalongan stated the development of *gotong royong* character through sharing activities, devotional work and other social activities. From the results of the above research becomes important to imply the value of the character of *gotong royong* hammering activities and programs involving students.

One form of implementation for accentuation of the value of *gotong royong* character through peer foster student program (PFS). Previously there was research on peer foster students (PFS) namely Muhlisin research (2018) with the title of social title achievement of the education program of foster students in Banyuwangi Regency, research Rossalia et al. (2019) with the title of school-level foster students in Banyuwangi subdistrict Banyuwangi, and syafitri research (2016) with the title of peer foster student program so that the weaver must study 12 years at the State Junior High School 2 Srono Banyuwangi Regency. Renewal of the work of researchers from previous penilitain namely a) the focus of previous research on scholarships, program evaluation, and compulsory learning while the researcher's focus on the implementation of student management and accentuation of the value of the character of *gotong royong* learners, b) the type of previous research using case studies while researchers use multi-site types, c) researchers collect data different subdistricts with previous researchers.

In 2015, banyuwangi district education office issued a decree of the Head of Banyuwangi District Education Office Number: 188/1416/429.101/2015 on Standard Operational Procedures (SOP) of Peer Foster Students (PFS) in the Banyuwangi District Education Office. Based on sop of Peer Foster Students, the management of the Peer Foster Student program is done by forming a PFS team consisting of students and teachers in each school has the task to organize and manage the funds obtained from the donations of students. The team consisted of students at the highest-grade level in the school and several teachers appointed directly by the principal to be included in the PFS team. At primary and equivalent school level, teachers focus on raising and distributing funds. While at junior high school level and equivalent, the role of teachers as motivators to supervise and direct students in obtaining the funds. The funds raised are not funds from the government as a whole, but are obtained through donations made voluntarily by students. Government funds are only used to assist in publishing PFS programs only. Usually parents do not give money

specifically to donate, but parents give pocket money to their child with a fixed amount so that the child can manage his own money used for what. Assistance distributed by PFS funds in the form of necessities needed by underprivileged students in terms of economy.

The Peer Foster Student Program (PFS) received an award from the Ministry of Education and Culture as a Character Intelligent program that was handed over virtually in the 2020 Intelligent Character Appreciation Night virtually by the Minister of Education and Culture of the Republic of Indonesia. Peer Foster Students (PFS) have been awarded as top 12 best category, Public Service Innovation Competition, East Java Province 2016. In addition to being a nominee for the Millennium Development Goals (MDGs) award for education in 2014, hundreds of programs from all over Indonesia were set aside. This PFS program is in line with one of the MDGs' goal commitments related to poverty alleviation and basic education for all.

Based on the explanation that the existence of peer foster student program becomes the main thing to accentuate the character value of *gotong royong* fellow students in one school even in another school, then researchers feel interested to research and review about the existence of peer foster student program (PFS) in the formation of character value *gotong royong* Learners at a junior high school in Banyuwangi, because according to the researchers the educational institution implements the accentuation of the value of the unique *gotong royong* character through the program it runs.

METHOD

Researchers choose research using qualitative approach because researchers want to know deeply about the phenomena that actually occur in schools that will produce descriptive data in the form of written words or orally from the behavior of people who researchers observe and research. Researchers choose the type of case study research, by delving into interesting phenomena to be raised in scientific research. The location of this research is a state junior high school in Banyuwangi.

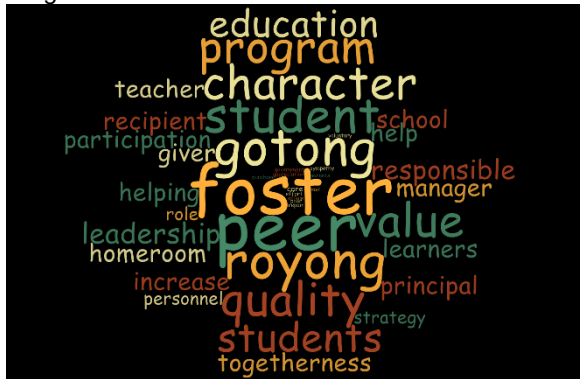
The source of the research data obtained from the informant a state junior high school in Banyuwangi which includes the principal, deputy principal of the student section, in charge of the PFS program, teacher of the class, student manager, dealer learners, student recipients. The data was collected by conducting in-depth interviews, observations, and strengthening of documentation data which was then analyzed with the help of the NVivo program.

RESULTS AND DISCUSSION

In the discussion of the results of the analysis of data researchers have collected data reduction in-depth interviews with informants, field observations at a state junior high school in Banyuwangi, and documentation

studies that then researchers conduct analysis of research data using the help of the NVivo program, adapain researchers get the results of NVivo output as follows:

Figure 1
Word Query Data Analysis Results Using NVivo Program



From the results of the analysis data in Figure 1 (one) shows that in the word foster students peer and *gotong royong* more dominant appeared during in-depth interviews, field notes observation results, and documentation studies. In this context proves that it has a close relationship of peer foster student programs with the formation of mutual character values in students. In addition, the sense of concern, sympathy, and help becomes an important variable of the interpretation of the nature of mutual assistance in learners.

In addition to the brief explanation of the results of the analysis above will be discussed the context and implications of mutual assistance, peer foster student program (PFS), strategy of character formation of *gotong royong*, and the role of personnel in this program. An in-depth explanation will be discussed below.

Gotong royong Character Value

The State of Indonesia should be established on the basis of typical Indonesian values. Sukarno did not import foreign understanding and urged Indonesia to be established for all citizens and owned by all Indonesians when proposing Pancasila. Gotong-royong country is thus a country that is sponsored by the spirit of cooperation and mutual assistance typical of Indonesia (Bowen, 1986).

Gotong royong for Sukarno became the essence, summary, and soul of Pancasila itself (Darmaputera, 1982). Gotong-royong is not a foreign term for Indonesians. Koentjaraningrat (2010) said that in fact the word *gotong royong* is not found in Ancient Javanese literature, past inscriptions, and other ethnic cultural history in Indonesia. Furthermore, although the term gotong-royong is a relatively new term, but actually the nature of the concept of gotong-royong has been rooted long enough in the lives of people in rural

Indonesia, especially in rural Java. Since hundreds of years ago rural communities in Java have known various terms that refer to the principle of gotong-royong (Argadinata et al., 2020).

The word *Gotong royong* mainly began to be known during the Japanese occupation, namely when the Investigative Agency for Preparatory Efforts for Indonesian Independence (BPUPKI) first used the term (Koentjaraningrat, 2010). Gotong-royong became a popular term when Sukarno introduced it as a distinctive value of Indonesia that should be the soul and underpinned the life of society and state, even at the time of Sukarno there was a government cabinet named *Gotong royong* Cabinet (Gunawan & Argadinata, 2020).

Gotong-royong as a deployment of human resources without payment for a project or work that is beneficial to the public or useful for development (Koentjaraningrat, 2010). Gotong-royong life is found in communities rooted in rural farming or agrarian traditions. Agricultural tradition requires farmers to work together since starting to seed, plant, care for, and harvest them. *Gotong royong* becomes a way of life in an agrarian society in the form of a group, or in the term Tonnies called *gemeinschaft* (Soekanto, 2013).

Gotong royong according to (Rolitia et al., 2016) is a concrete social behavior. That principle in Scott's terms is referred to as an interindividual moral principle that is not based on money and material, but rather in the hope of obtaining back help when they need it (Simpson, 2015). This principle is based on a simple idea, that everyone should help those who have helped him. Furthermore, the moral principle of reciprocity in javanese rural communities is called *gotong royong*. Geertz in Koentjaraningrat (2010) at The Javanese Family said that the value of gotong-royong in Javanese society is influenced by two great values that become souls in their daily lives, namely the value of *urmat* (respect) and harmony. It is this value of *urmar* and harmony that eventually forms Javanese people as individuals who prioritize harmony, social harmony, and avoid conflict (Argadinata & Putri, 2017).

Gotong royong word nuanced Javanese culture, but the practice of community life impregnated by the spirit of cooperation is also found in various places in Indonesia. Acehnese people know the value of *gotong royong* that is manifested in the tradition of *khanduri*, which is a ritual that is performed collectively to ask for blessings, safety, and to thank God (Nopi Fajar Prasetyo, 2013). Balinese people conduct gotong-royong activities in various religious and subak ceremonies (Koentjaraningrat, 2010). Subak is a traditional institution that has a function to unite farmers in an effort to manage the irrigation of rice fields and make use of them together. That *gotong royong* tradition is also present in dayak people in Kalimantan when they open fields. *Gotong royong* can also be found in the tradition of Bugis people in South Sulawesi in a social structure called *minawang*. Various mutual practices (with different names) in various layers give certain characteristics to the Indonesian community.

Indonesian people are imbued by the value of *gotong-royongan* (Argadinata & Gunawan, 2019).

The value of *gotong royong* character reflects the act of appreciating the spirit of cooperation and working together to solve problems together in the family and community sphere. Mutual cooperation can be demonstrated by establishing communication and friendship, and providing assistance to others. Mutual values include respect, cooperation, commitment to mutual decisions, consensus deliberations, helping, solidarity, empathy, anti-discrimination, anti-violence, peace-loving, and volunteerism (Kemendikbud, 2017: 09).

The concept of *gotong royong* can also be interpreted in the context of community empowerment because it can be a social capital to form institutional forces at the community level, state communities as well as cross-national and Indonesian communities in realizing welfare (Argadinata, 2020). The value of *gotong royong* character reflects the act of appreciating the spirit of cooperation and working together to solve problems together, establish communication and friendship, and provide assistance to people in need. *Gotong royong* instilled is a noble value and aims to make people's lives take place regularly, naturally, and peacefully. *Gotong royong* is a form of social solidarity for personal or group interests so that in it there is a loyal attitude of each citizen as a unit.

Peer Foster Student Program (PFS)

Peer Foster Student Program (PFS) itself is a movement to build awareness among students in Banyuwangi. The management is done from students, by students, and for students in the school. Banyuwangi Regency Government created a program managed by students who are assisted and accompanied and obtained from students. The program is a Peer Foster Student program. The Peer Foster Student Program that has been launched since 2011 is one of the program's innovations in improving education as an effort to create conditions so that school-age children have the opportunity to attend school. The purpose of the Peer Foster Student program listed in the Banyuwangi Regent Decree No. 188/182/KEP/429.011/(2014) concerning Peer Foster Student Program is as a form of community care conducted by economically able students to reduce the cost of education to fellow schoolmates who are economically disadvantaged.

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appointed directly by the principal to be included in the PFS team. At primary and equivalent school level, teachers focus on raising and distributing funds. While at junior high school level and equivalent, the role of teachers as motivators to supervise and direct students in obtaining the funds. The funds raised are not funds from the government as a whole, but are obtained through donations made voluntarily by students. Government funds are only used to assist in publishing PFS programs only. Usually parents do not give money specifically to donate, but parents give pocket money to their child with a fixed amount so that the child can manage his own money used for what. Assistance distributed by PFS funds in the form of necessities needed by underprivileged students in terms of economy.

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This program is considered to have a big impact on the formation of children's character. By getting used to setting aside his pocket money for their underprivileged colleagues, the sense of empathy, concern, and compassion for others grows. PFS itself is managed from students, by students, and for students in the school concerned. Since it was first launched in 2011, until now it has distributed funds up to Rp.19.1 billion to help the education of thousands of students in Banyuwangi Regency. Actually, not at the nominal, the most important is precisely how to foster the care of others early on. With the hope that the students will become a generation of compassion, love to help, so that the community becomes friendlier. This PFS assistance is provided to students in need without convoluted procedures. The technical withdrawal of each PFS team in the school is relatively the same as preparing empty cardboard boxes to be filled free nominally according to the ability of students willingly the difference is the time of withdrawal. Students who are able to set aside their snack money, collected together with the PFS team coordinated and assisted by PFS coaches from the school, then distributed to friends in need. Students in need include underprivileged students, orphans, economic impacts, parents dying, surgical distress due to illness. The amount of donations are Rp.1,000, Rp.2,000, and Rp.5,000, all voluntary. This assistance is provided in the form of bicycles, bags, shoes, learning tools, uniforms, pocket money, or pulses.

Strategy of Character Value Formation Gotong royong Learners

Gotong-royong character cannot just appear, it takes education and habituation to grow and develop this character. Gotong-royong character education is a characteristic of the Indonesian nation so it needs to be preserved and developed to students. Habituation of helping each other, please help, unite needs to be formed through a program of activities that support the implementation of the value of mutual character so that it can be carried out properly. Program activities can be activities between students, students with teachers, or school residents with the community. This activity is expected to have a positive impact for students, schools, and the community to always be able to synergize.

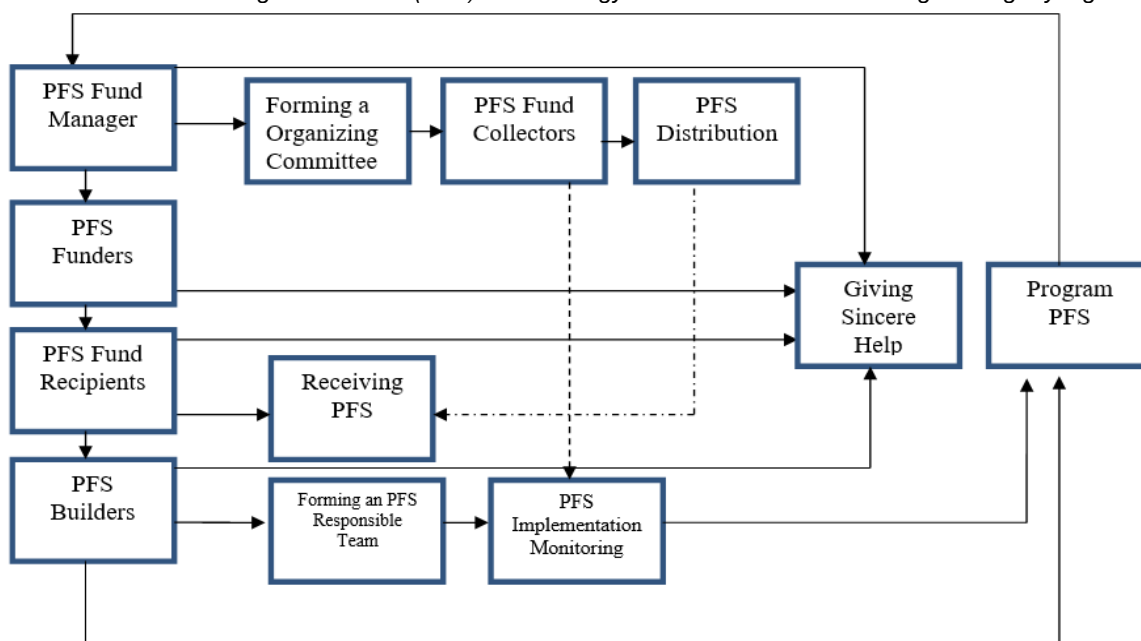
From the above exposure, it can be seen that the importance of mutual attitude continues to be developed. The basic attitude of human beings themselves social beings, which humans with each other need each other, coexist or help. Similar to the life in school, the attitude of mutual assistance will obviously be felt. In relation to gotong-royong, there are several things that need to be known that each school also has different activities to train its students to be sensitive to people or the surrounding environment.

One of the innovative programs implemented by a state junior high school in Banyuwangi is a peer foster

student program. Assistance programs between students to foster a sense of care, and divided love. This activity was carried out by the establishment of a group of managers from students to raise voluntary funds from all students in the school. In addition to raising funds, the PFS fund manager's task records students who need assistance in the form of funds and school needs. In addition, the manager also distributes funds raised in the form of goods or financial assistance. This activity continues to receive monitoring from the PFS fund trustees. Seeing that students who are still in junior high school still need assistance in managing funds that are not small in nominal.

Gotong-royong is the behavior of working hard and responsible in daily life. from here, students are taught to socialize with peers including direct plunges that exist between classes and between levels (Simarmata et al., 2019). This activity is unwittingly trained to care for each other, helping each other without expecting a reply. Gotong-royong makes people's lives more prosperous. Because with mutual assistance one can solve the problem, the heavy work becomes light and the formation of solidarity. In daily activities gotong-royong can be shown in the nature of equality, justice, togetherness, caring and referring to the common interest. The following will be pictured the scheme of peer foster students' program as a strategy of character formation *gotong royong* in figure 2:

Figure 2
Peer Foster Student Program Scheme (PFS) as a Strategy for Character Value Building Gotong royong



The scheme is a description of implementation as a form of strategy of character formation *gotong royong* students through peer foster student program (PFS). The scheme is a partnership, help each other, and unite to care for fellow students in need. The great hope of

the formation of the value of *gotong royong* character can run in accordance with the expectations of the government *nawacita* to make people with superior character through innovative character education programs.

The Role of Personnel for The Establishment of *Gotong royong* Character Values

Through the PFS Program, the establishment of mutual character values in schools is required to intervene mr. and mrs. teachers and coaches in the education unit. From the scheme in figure 2 (two) shows the cooperation of all parties to help form character values in students through peer foster student programs. The role of all layers becomes important in the formation of mutual character values through peer foster student programs. Including the students are also actively involved in the formation of character values on him. The roles that exist in the implementation of peer foster student programs in the formation of mutual character values are as follows.

Starting the role of fund manager who is a student itself with a fairly long stage starting by forming an organizing committee for later activities can run in an organized manner and get results in accordance with the desired objectives. After forming a committee of PFS fund management team raised funds by visiting the classroom in the school while carrying contacts made of used cardboard that reads PFS. After the funds are collected and collected the organizing committee reports the incoming funds to the PFS Trustees. After reporting to the PFS Trustees the organizing committee together with pembina recorded students who needed funds and school supplies on the basis that these students could not afford the required school supplies. If the data has been obtained PFS fund manager and pembina jointly buy the goods needed by the recipient learners. With the purchase of this item as the initial stage of pre-distribution of PFS funds. If the school needs have been purchased, it will be distributed to students who receive PFS funding.

Funders also play an important role in the implementation of this peer-to-peer foster program. Because if there are no student's giver then this program can not run well. The contribution of the giving student is the help and needs of the PFS recipient students can be fulfilled. The aid provider is not only one component of the students but the recipients of PFS funding, PFS fund managers, trustees, and school residents all have a role to play in helping to provide funding for the smooth running of the peer foster student program. PFS recipients are students who are less able to afford to buy school needs, or are being hit by disasters due to natural and non-natural constraints.

PFS fund recipients are prioritized in orphaned students with weak economies but have a high learning spirit. Recipients of PFS funds are obtained data from the submission of names from peers, supervision of mr. and mrs. homeroom, and data submission of incapable information from official government agencies. If in one school it is felt that the funds raised are very much help in the peer foster program not only to help the recipient students in one school but also to help other schools in need. The recipients of PFS funds are also given to students from other agencies affected by natural disasters such as landslides, floods and earthquakes. The form of assistance in the PFS program provided to

the recipient is mostly the same as the goods needed. Although not infrequently also in the form of nominal money. This is seen from the conditions and situations of the beneficiaries of the PFS program fund.

The supervisor or person in charge of PFS funding assistance is the teacher of choice appointed by the principal to participate in streamlining the running of the peer foster student program. Through this reformer, the management students learn how to manage correctly based on the procedures set by the local government as well as the internal policies of the principal in the education unit. PFS fund builder consists of Waka Student, Responsible Teacher, Class Guardian and supervised by the principal. The role of the Coach is to monitor the implementation of peer foster students' program to fit the purpose of the program, namely the formation of mutual character values to students. The supervisor also knows the incoming funds, also out pembina help the fund management committee to realize the goods needs of the recipient's students.

CONCLUSION

The value of *gotong royong* character reflects the act of appreciating the spirit of cooperation and working together to solve problems together in the family and community sphere. Mutual cooperation can be demonstrated by establishing communication and friendship, providing assistance or assistance to others. The concept of *gotong royong* can also be interpreted in the context of community empowerment because it can be a social capital to form institutional forces at the community level, state communities as well as cross-national and Indonesian communities in realizing welfare. The value of *gotong royong* character reflects the act of appreciating the spirit of cooperation and working together to solve problems together, establish communication and friendship, provide assistance or assistance to people in need. *Gotong royong* instilled is a noble value and aims to make people's lives take place regularly, naturally, and peacefully. *Gotong royong* is a form of social solidarity for personal or group interests so that in it there is a loyal attitude of each citizen as a unit.

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The formation of mutual character values through peer foster student programs is carried out by fostering the value of caring, helping, responsible, cooperative, helping to achieve common welfare goals. Through this program, the value of *gotong royong* character is seen and becomes an important concern for the future

provision of learners when plunged directly into the vast ocean in public life.

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