

Study the Value of Togetherness and *Gotong Royong* (Team Work) Of Flying Duce Race in Limapuluh Kota Regency

Febrysa Varensya¹⁾, Hambali²⁾, Hariyanti³⁾

^{1, 2, 3)} Program Studi Pendidikan Pancasila dan Kewarganegaraan Fakultas Keguruan Dan Ilmu Pendidikan Universitas Riau Campus Bina Widya Km 12,5 Simpang Baru Pekanbaru 28293

Corresponding Author: Febrysa Varensya, Email: febrysa.varensya@student.unri.ac.id

History: Received 08/06/2022 | Revised 14/06/2022 | Accepted 19/07/2022 | Published 30/07/2022

Abstract. This research is based on the trend of folk traditions in the people of West Sumatra. One of them is a tradition in the form of a competition that uses livestock such as cows, buffaloes, and ducks were in its implementation the community blends from several Luak Limapuluh (Limapuluh Kota Regency and Payakumbuh) West Sumatra Province. This study intends to explain the values of togetherness and gotong royong (team work) in the tradition of Flying Duck Race in the Limapuluh Kota Regency. The formulation of the problem in this study is how the values of togetherness and gotong royong (team work) in the tradition of Flying Duck Race of Limapuluh Kota Regency. The purpose of this study is to analyze how the values of togetherness and mutual cooperation in the tradition of Flying Duck Race in Limapuluh Kota regency. The data collection techniques in this study are observation, interviews, and documentation. The informants in this study consisted of 9 (nine) people, namely the Chairman of the Nagari Traditional Density as well as the head of porti, the Tourism Office for Sports and Culture of Limapuluh Kota Regency, the Chairman of the Luak Reinbond the Chief Executive, the Competition Participants, and the community. Data analysis techniques use qualitative methods with a sociological study approach. The results in this study explain that in the tradition of Flying Duck Race there are values of togetherness in the form of humility, service and mutual cooperation has values in the form of unity, voluntary, kinship, help which are reflected when the implementation starts from the pre-implementation stage to the post-implementation or evaluation stage where the tradition is always maintained in the life of the community.

Keywords: *Togetherness; Gotong Royong (Team Work); Flying Duck Race*

INTRODUCTION

The existence of various ethnic groups with diverse traditions shows that Indonesia is a country rich in cultural diversity, race, and customs. In accordance with the motto of the Indonesian nation, *Bhinneka Tunggal Ika*, which has many meanings but remains one, namely the Indonesian nation, this diversity is used to unite the Indonesian nation. The customs and culture of each region in Indonesia have their own characteristics and peculiarities, which can be seen in the traditions and culture of the area. There are seven elements of

universal culture according to (Kluckhohn, 1953) including language, knowledge system, social life system, livelihood system, living equipment system, art system, and belief system or religion. Culture is considered a symbolic system because it is a system of inherited conceptions in a symbolic form that allows humans to communicate, maintain, and acquire knowledge about life (Geertz, 1992). Tradition is a pattern of comportment or belief that has become part of a culture that has long existed and is passed down from generation to generation (Supardan, 2011).

One of the regions in Indonesia that has a unique culture and tradition is West Sumatra, precisely in Limapuluh Kota Regency.

Based on previous research conducted by (Purnama, 2018) that the preservation of the traditional cultural values of Pacu Terbang Itik has been carried out well but not optimally and there are obstacles in the understanding of cultural values for the community and the cultural values that are maintained are the value of honesty, the value of patriotism, namely the attitude of love for the homeland and the spirit of nationalism as well as harmonious values which means being in harmony and working together in society. Savinatullah's research (2017) focuses on knowing communication behavior in the Pacu Terbang Dutik tradition in the ethnographic concept of communication. The difference between this study and previous relevant research is that the author focuses on research on the values of togetherness and mutual cooperation in the Pacu Terbang Itik tradition in Limapuluh Kota Regency which aims to make the community and the younger generation understand the importance of preserving social attitudes and practicing Pancasila values as inheritance. culture.

The Tabang Itiak Pacu in English is called the Flying Duck Race while in the porti administration file it is called which has been translated into Indonesian as Pacu Terbang Itiak and is a unique and only folk game attraction in Indonesia, only in Luak

Limapuluh (District Limapuluh Kota and Kota Payakumbuh) and has now been included in the list of Indonesian Intangible Cultural Heritage determined by the Ministry of Education and Culture (Data et al., 2017). The story of the Flying Duck Run began when one of the duck breeders chased the ducks back into the cage and one of the ducks flew away. The flying ducks are entertainment for the herders, so the idea arose to hold the tradition of the Duck Flying Race. The unique thing is that the Flying Duck Race is not held in the fields but is carried out on the highway and the implementation of this tradition is carried out once or twice a year. The Duck Flying Pacu activity symbolizes the Pancasila value of unity in the form of communal cohesion and mutual cooperation (Soekanto, 2012). This tradition aims as a means of strengthening kinship between communities and also as a means of preserving cultural heritage. In addition, research on the Flying Duck Pacu is important to carry out to foster unity among communities, as well as to preserve culture, especially for young people in maintaining local wisdom, and also to explore the values of Pancasila so that they can be carried out and maintained.

RESEARCH METHODS

The approach in this study uses a sociological study, which is a study that prioritize the community in organizing a culture that is lived based on thoughts and

norms implementing culture in social life. Location this research was conducted in Nagari Tanjung Haro Sikabu-kabu Padang Panjang, Limapuluh Kota Regency, west Sumatera Province. This research was conducted from January to using Jjune 2022. This research is qualitative in nature, that is, it has a research mechanism by forming qualitative-narrative data in the form of sentences processed by research. SStudy qualitative research is very conducted with a process of an event in society (Gumilar, 2013). The study used a purposive sampling technique, which is a sampling technique with certain criteria (Sugiyono, 2016). The informant in this study is the chairman of Density Nagari norm as well as Porti coordinator, Recency Sport Tourism and Culture Office Limapuluh Kota, chairman of reinbond Luak Limapuluh, Chairmann of the executive, contest participants, and the community.

The data collection technique in this study used the observation method. Next using an interview technique, which is an interaction or question and answer between the interviewer and the interviews sources, feelings, desires and other things needed to complete the research objectives, where at this stage interviews were conducted directly with selectes informants and using an interview guide that contains the necessary structured question. The last one is documentation technique is a process carried out to obtain data

and informant during activities in progress, this is done through the files owned by the informants.

The first data analysis technique used data collection starting from the data at the time of observation, data from interviews and also various documents that researchers go from informant. Additional data sources (Meleong, 2018). The second analysis technique is data reduction which is an activity of summarizing and selecting the main things and focusing on the values of togetherness and *gotong royong* (team work) in the traditional flying duck race. The three presentations are activities when a collection of informant is compiled and allows for conclusion to be drawn and take action, in this case data presentation is done through descriptive. The last drawing conclusions obtained from following stages achieve the objectives of research

DISCUSSION

The people of luhak 50 (Limapuluh Kota Regency and Payakumbuh City) have jobs as farmers and herders of ducks, one of the people who herds their ducks sees several ducks moving from one field to another by flying. Then, the flying duck is marked and confirmed again whether it can really fly. After knowing that the ducks can fly, one of the residents told his friends at the *lapau* (*warung*), and from there, the people started looking for ducks that could

fly as entertainment for farmers, but over time this Duck Flying race activity developed into a competition between residents that aims to be a gathering place between communities and also as a game for nagari children. This tradition continues to grow where the Duck Flying Race is not carried out in a pond or in a river but is flown on the highway (race) by flying ducks into the air towards the finish line. The ducks used have certain characteristics such as small duck heads, high eyes, large nostrils and have the same colour of beak and feet.

The purpose and benefits of implementing the Flying Duck Race as a place to build the character of Nagari children who uphold the values of friendship, togetherness and *gotong royong* (team work) as well as the spirit of maintaining regional traditions. Another benefit and goal is to improve the economic welfare of the community by increasing the selling price of ducks. The Duck Flying Race is also a tourism asset and opens up new jobs as well as increases the population of ducks and increases people's knowledge and skills in raising ducks. The norms and values contained in the Flying Duck race tradition are the values of honesty and sportsmanship, more than that, the Flying Duck race tradition also fosters a spirit of togetherness and kinship and a sense of unity while still holding fast to the norms that apply in Minangkabau customs. The

value of togetherness in Minangkabau society is derived from the characteristics of the community through shared ownership. The term together crew which means family, tribe, clan, Sungari or village, countrymen, etc., is used to refer to every person or every individual or group (Bungsu Ladiwa et al., 2018). The spirit of sincerity, readiness, tolerance, and trust is the basis of *gotong royong* (team work). In the principle of *gotong royong* (team work), awareness of physical and spiritual work is produced by collaborative effort or work which includes improvement, awareness, and mental attitude towards cooperation as a complement and enrichment of life (Tukiran., 2012).

According to (Afryanto, 2013) the value of togetherness lies in three things: having the value of humility that can be understood, not prioritizing self-interest, and vain appreciation. A humble person finds no personal pride, and a humble person does not consider himself to be better than others. Togetherness has the value of service, meaning that it is not selfish but considers the common interest. Furthermore, togetherness has a value of thought which means that togetherness there are various characters from each different individual, as well as different perspectives and ways of thinking, but that does not prevent someone from having service values. The values of togetherness and *gotong royong* (team work)

also include the values of Pancasila, which must be used as the basis for developing the global insight of the younger generation so that Pancasila is not only spoken but also practiced in everyday life (Eddison, 2021). This is reflected in the application of the *spur tabang itiak* tradition by the residents, where culturally, the thoughts and values of Pancasila are rooted in the culture of the Indonesian people (Kaelan, 2004).

The preparatory or pre-implementation stage in the *Race Terbang Duk* tradition begins with the formation of an organizing committee for the *Race Terbang Dutik* tradition from Reinbond (the parent organization) which is responsible for gathering *Porti Luak Limapuluh* for a meeting. After an invitation or notification from Reinbond to *Porti Luak Limapuluh* about the activities of the *Flying Duck Race* that will be carried out, then each *Porti* will then notify each race for the formation of an implementing committee in each race. The value of togetherness that has the value of thought (Afryanto, 2013) is in the *Race Terbang Itik* tradition at the stage of the committee meeting with *Porti*, which is reflected when holding meetings at the mosque or at the traditional hall, where the community, race administrators and youth will unite to participate in the pre-implementation stage. We also attend together to convey our aspirations or ideas to make the *Flying Ducks Race* event

successful and everyone has the right to participate in this committee meeting because this committee meeting is familial and emphasizes unity and responsibility.

The collective attitude is based on the belief that working together to solve problems is always better than working alone, that complex problems that are not based on one discipline can be solved, and that multi-complex development problems, in particular, must be solved. approached in an inter and multidisciplinary and cross-sectoral manner (Erawati et al., 2017). Not only that, UNESCO Learning to live together in the context of the value of togetherness suggests several main aspects, namely respect, kindness, justice, and responsibility (UNESCO Principal Regional Office for Asia and the Pacific, 1998). The meeting for the election of the chief executive of the *Flying Duck* tradition was carried out by consensus and was never carried out with a voting system or voting if there were several candidates who wanted to be the chief executive, this is because we all prioritize elections based on deliberation first and also the principle of sincerity and those who Generally, the chief executive of the tradition in each race is the head of the race itself by mutual agreement. *Gotong royong* (team work) is a reciprocal balance between individual demands or interests and the demands of society, because human life, especially

among the Indonesian people, finds its integrity in relationships with others. This is well exemplified by the deliberation system to reach consensus in solving each problem, thus avoiding individual confrontation (Dewantara, 2017). As a result, the committee debate stages in the development of the Flying Duck Race tradition were carried out collectively, resulting in harmony and the realization of family values.

The stages of cleaning the race for the Flying Duck Race take place in a mutual and voluntary manner. According to (Sudrajat, 2014) gotong royong is a kind of social solidarity that is formed as a result of support from other parties, for personal and group goals, so that every citizen of one unit has a loyal attitude. The cleaned pavilion will be used for the Duck Flying Race, and banners and banners are also installed voluntarily, which reflects the concept of unity and has service value (Afyanto, 2013). The committee also has an arena post called rumah bulek (round house) in race which functions as a complaint post or a place for resolving disputes if they arise during the activity. The attitude of the committee and the community who help each other when there is a problem is an example of the application of the second principle of Pancasila. This shows that humans cannot

be separated from interactions with fellow humans (Irfan, 2017).

Flying Duce Race is the latest study in solving cases to see and find the values of togetherness and gotong royong (team work) in society. The novelty of information explained that in this tradition there is an embodiment of the values of Pancasila, especially the third precept. The implementation of the Flying Duck Race began with an official opening by the Regent of Limapuluh Kota or the Mayor of Payakumbuh and was attended by relevant agencies and attended by traditional leaders and other community leaders. During the Flying Duck Race, the people who will participate in Flying Ducks will pay a certain amount of money to register which money will be used for the common good wisely. Working together to pay for registration inserts is mutually beneficial, and completing a job faster because it is done together can foster an attitude of volunteerism to help and kinship between communities, as well as foster a very good culture to foster, which can foster an attitude of volunteerism, please help, togetherness, and kinship between communities (Susanti & Rosaliza, 2020).

The positive value of gotong royong (Unayah, 2017) shows that gotong royong reflects the increasing cohesiveness of society. With *gotong royong* (team work), the community wants to work together to

help others or create facilities that can be used together, and this gotong royong (team work) will foster unity among the community, so that the community becomes stronger and more prepared to face the challenges that arise. In addition, sincere cooperation teaches everyone to be selfless. In *gotong royong* (team work), sacrifice can take various forms, ranging from time, energy, thoughts, and money. All these sacrifices were made for the greater benefit. People who are willing to make personal sacrifices to serve others because gotong royong (team work) is a good thing. In addition, they are self-sacrificing in an environment where *gotong royong* (team work) teaches everyone to make sacrifices. Sacrifice can take various forms in *gotong royong* (team work), including time, energy, thoughts, and money. All these sacrifices were made in the name of the greater good. No matter how small a person's contribution in gotong royong (team work), it always provides benefits for others. The implementation of the Duck Flying Race tradition will be started by the starter (start line officer), where the starter will start when the white light is turned on for security, this aims to ensure that the field used is safe from motorcyclists and when it is safe the ducks will be flown from the line. Star to the finish line.

This implementation stage star from the janang (screamer) informing that the

event will start immediately after the registration session, after the ducks are registered, the ducks will have a beak number. In this judging system, the jury must be observant and responsive to see whose ducks reach the finish line first, then it is the winner and for example there is a problem in the judging where this is because of the large audience so that there is a wrong catch, it is resolved together and for participants who object or want to protest, they must present witnesses . Togetherness has a service value reflected when the jury who worked on this implementation were not paid or worked independently.

The post-implementation stage is the final stage of the implementation of the Duck Flying Race tradition, which includes activities such as cleaning the arena after the competition, evaluation activities, and stages to keep the Flying Duck Race tradition alive. When the evaluation is carried out together in one place as a reflection in the application of the Race Terbang Itik tradition, togetherness has a value that is expressed. Not only that, during the evaluation, any problems or benefits will be assessed and incorporated into the next year's plan. In this evaluation it was found that the implementation committee would need a larger race place and also need funding, from the government.

The evaluation is carried out together in a place where at the time of the evaluation all interested parties such as the community and also the committee will be together to evaluate matters related to its implementation whether there are deficiencies or improvements for the future or regarding goods borrowed or rented must returned again. Migrant communities also play a role in helping and preserving the tradition of the duck flying runway, this is due to the high sense of unity among the nomads so that they form an association or association of overseas people and there they allocate funds for traditional activities in their hometown such as Tradition. Flying Duce Race, and the assistance provided is in the form of money. Pancasila is also a unifying tool for the nation, as seen in the existence of a harmonious life based on togetherness, mutual love, a strong sense of solidarity, and the concept of *gotong royong* (team work) which is always maintained in the tradition of Race Terbang Dutik (Adha, 2015).

CONCLUSION

This study of the flying duce race tradition shows that it is carried out with values of togetherness and *gotong royong* (team work). In the tradition of flying duce race, the pre-implementation stage includes notification and consensus deliberation, as well as *gotong royong* (team work) in preparing race spur and

put up banners and the last is the promotion of the implementation of the flying duce race. Stage implementation begin with the registration of ducks, followed by the opening of the event, implementation, and judging, then finally the announcement of the winners and awarding of prizes. Togetherness has value services at the implementation of the flying duck race tradition. Post-tradition stages the flying duce race start with clearing the algae. The value of togetherness and *gotong royong* (team work) in flying duce race tradition has the value of humility which is reflected in the evaluation carried out together in one place regardless of status, age, division and race. Flying duce race tradition can increase people's knowledge about regional culture and instill a sense of sportsmanship, cooperation, and solidary as well as sense of unity

REFERENCES

- [1] Adha, M. M. (2015). Understanding the Relationship between Kindness and Gotong Royong for Indonesian Citizens in Developing Bhinneka Tunggal Ika. *The Proceeding of the Commemorative Academic Conference for the 60th Anniversary of the 1955 Asian –African Conference in Bandung, Indonesia, 2015a*.
- [2] Afryanto, S. (2013). ... Nilai Kebersamaan Melalui Pembelajaran Seni Gamelan Sunda: Sebagai Upaya Pendidikan Karakter Bagi Mahasiswa Jurusan Karawitan Di Sekolah Tinggi Seni *Eprint_fielopt_thesis_type_phd Thesis, Universitas Pendidikan Indonesia.*, 23(1). <http://repository.upi.edu/id/eprint/3118>
- [3] Bungsu Ladiva, H., Febryan Putera, R., & Anita, Y. (2018). *PENGEMBANGAN BAHAN AJAR PKN BERBASIS NILAI*

- KEBERSAMAAN MASYARAKAT MINANGKABAU UNTUK MEMBANGUN KARAKTER BANGSA PESERTA DIDIK SEKOLAH DASAR DEVELOPMENT OF CIVIC EDUCATION TEACHING MATERIALS BASED ON VALUE OF COMMUNITY COMMUNITY MINANGKABAU TO BUILD THE CHARACTER OF NATIONAL SCHOOL OF STUDENTS.* 2(2). <http://ejournal.unp.ac.id/index.php/jippsd>
- [4] Data, P., Pendidikan, S., Kebudayaan, D., Jenderal, S., & Pendidikan, K. (2017). *Laporan Analisis Kekayaan dan Keragaman Budaya Provinsi Sumatera Barat.*
- [5] Dewantara, A. W. (2017). *Alangkah Hebatnya Negara Gotong Royong (Indonesia dalam Kacamata Soekarno).*
- [6] Eddison, A. (2021). PENGUATAN NILAI-NILAI PANCASILA GUNA MEMBANGUN KECERDASAN BERIDEOLOGI PADA GURU PPKn SMA/SMK KOTA DUMAI. In *Jurnal Pendidikan Kewarganegaraan Undiksha* (Vol. 9, Issue 3). <https://ejournal.undiksha.ac.id/index.php/JJP>
- [7] Erawati, D., Raya Jl Obos, P. G., Raya, J., Raya, P., & Tengah, K. (2017). PERANAN SOSIALISASI NILAI KEBERSAMAAN DALAM UPAYA MENANGGULANGI KONFLIK BERAGAMA DALAM KEHIDUPAN BERMASYARAKAT DI KOTA PALANGKA RAYA. In *PALITA: Journal of Social-Religi Research* (Vol. 2, Issue 1). <http://ejournal-iainpalopo.ac.id/palita>
- [8] Geertz, C. (1992). *Tafsir Kebudayaan* (F. B. Hardiman (ed.)). Kanisius.
- [9] Gumilar, S. & S. (2013). *Teori-Teori Kebudayaan.*
- [10] Irfan, M. (2017). Metamorfosis gotong royong dalam pandangan konstruksi sosial. *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat*, 4(1), 1-10.
- [11] Kaelan. (2004). *Pendidikan Pancasila* (Paradigma (ed.)).
- [12] Kluckhohn, C. (1953). *Universal Categories of Culture.* University of Chicago Press.
- [13] Moleong, L. J. (2018). *Metodologi Penelitian Kualitatif.* Pt Remaja Rosdakarya.
- [14] Purnama, F. (2018). Tradisi Pacu Itiak dalam Melestarikan Nilai-Nilai Budaya di Payakumbuh. In *Journal of Civic Education* (Vol. 1, Issue 2).
- [15] Savinatullah, Z. A. (2017). *Communication Behavior In Tradition of Pacu Itik In Society At Aur Kuning (Communication Ethnographic Studies).*
- [16] Soekanto, S. (2012). *Sosiologi Suatu Pengantar.* Rajawali Pers.
- [17] Sudrajat, A. (2014). *Nilai-Nilai Budaya Gotong Royong Etnik Betawi Sebagai Sumber Pembelajaran IPS.* 191–195.
- [18] Sugiyono. (2016). *Metode Penelitian Kuantitatif, Kualitatif (Alfabeta (ed.)).*
- [19] Supardan, D. (2011). *Pengantar ilmu sosial sebuah pendekatan kajian struktural.*
- [20] Susanti, W. E., & Rosaliza, M. (2020). Nilai-Nilai Gotong Royong Pada Acara Pernikahan Di Desa Pinang Sebatang Timur Kecamatan Tualang Kabupaten Siak. *Jom Fisip*, 7(II), 1–12.
- [21] Tukiran., E. D. (2012). *Metode Penelitian Survei.* Pt Remaja Rosdakarya.
- [22] Unayah, N. (2017). Gotong Royong Sebagai Modal Sosial Dalam Penanganan Kemiskinan. *Sosio Informa*, 3(1), 49–58. <https://doi.org/10.33007/inf.v3i1.613>
- [23] UNESCO Principal Regional Office for Asia and the Pacific. (1998). *Learning to live together in peace and harmony: values education for peace, human rights, democracy and sustainable development for the AsiaPacific region: a UNESCO-APNIEVE sourcebook for teacher education and tertiary level education.* UNESCO PROAP. <http://www2.unescobkk.org/elib/publications/LearningToLive/LearningToLive>.